LITERARY.

THE SPIRIT'S MYSTERIES.

BY MRS. FELICIA HEMANS.

- "And slight, withal, may be the things which bring Back on the heart the weight which it would fling Aside forever;—it may be a sound— A tone of music—summer's breath, or spring— A flower—a leaf—the ocean—which may wound— Striking th' electric chain wherewith we're darkly bound.' Childe Harold.
- The power that dwelleth in sweet sounds to waken Vague yearnings, like the sailor's for the shore, And dim remembrances, whose hue seems taken From some bright former state, our own no more Is not this all a mystery? Who shall say Vhence are those thoughts, and whither tends their wa
- The sudden images of vanished things. That o'er the spirit flash, we know not why; Tones from some broken harp's deserted strings, Warm sunset hues of summers long gone by;
- owers' scent floating past our parent-door A word—scarce noted in its hour perchance, Yet back returning with a plaintive tone;
- Full of sweet meanings now from this world flown; Are not these mysteries when to life they start, And press vain tears in gushes from the heart?
- And the far wanderings of the soul in dreams, Calling up shrouded faces from the dead, And with them bringing soft or solemn gleams, Familiar objects brightly to o'erspread; And wakening buried love, or joy, or fear— These are night's mysteries—who shall make them clear
- And the strange inborn sense of coming ill, That offtimes whispers to the haunted breast, In a low tone which naught can drown or still, 'Midst feasts and melodies a secret guest; hence doth that murmur wake, that shadow fall." Why shakes the spirit thus? 'Tis mystery all!
- Darkly we move—we press upon the brink Yes! it may be, that nearer than we think Are those whom death has parted from our lot! Let us walk humbly on, but undismayed!
- Humbly—for knowledge strives in vain to feel Her way amidst the marvels of the mind; Th' immortal being with our dust entwined?— So let us deem! and e'en the tears they wake Shall then be blest, for that high nature's sake.

COMMUNICATIONS.

THE PHILOSOPHY OF MAGIC.

THE "BLACK ART."—(CONTINUED.)

The universal medium by which all things are connected, and become one in consentaneous movement, is the principle by which all magical operations are effected. The manifestation of this principle is developed in the operation of the higher upon the lower, and never of the lower upon the higher. For there is a scale of spiritual progression analogous to that which we witness in the physical department of Nature. We ascend from the mineral to the vegetable and animal and spiritual phases of being; and in our ascension we carry with us the essential elements of our preceding state, over which we continue our powers of control. Having passed through all the elementary phases of being in this terrestrial sphere, it is within the capacity of man to control all the elements, if he but knows how to direct his powers. Thus knowledge is the key to power. To possess this, he must live for it. As the physical man is strengthened by discipline, so also is the mental and spiritual man. Such, at least, was the teaching of the Magian religion; its disciples were required to undergo a severe order of discipline, in order to receive and practice the doctrines taught. The following, from Salverte's and devour them. The heavens even should be "Philosophy of Magic," is an instructive illustration of the initiation into the mysteries:

"The theater where so many prodigies were concentrated for the purpose of trying the courage of lightning, while trembling men should believe the intiated, for subjugating their reason, and rehim to be endowed with the power of hurling it warding their constancy, the temple, is about to

"After having been for many days submitted to various preparations, the design of which was hidden from him, and their nature disguised by religious ceremonies, the aspirant entered upon a course of apparent miracles, with the issue of which he was ignorant; and from beholding which he was uncertain whether he should be permitted to emerge a victor.

"At first he seemed to be placed immovably, and, as it were, enchained, in the depth of an obscurity as profound as those of the infernal regions; and although now and then flashes of light broke for a moment the darkness which surrounded him, horrors only were revealed to him. By these transient flashes he caught glimpses of monstrous phantoms and awful specters; he heard near him the hissing of serpents and the howling of wild beasts: and echo repeated and prolonged in the distance these noises, so well calculated to excite alarm. During the calmer intervals, such were the overpowering emotions awakened in his mind, that a slight rustling, or even an agreeable sound, made him tremble. The scene next became tions; the earth trembled and raised itself up, almost into a mountain, and again sunk into a profound abyss. He then felt himself raised or drawn rapidly along, although unable to discover the impulse he felt constrained to obey. Under his eyes, while gazing upon them, the pictures and marbles became animated; the bronzes shed tears; unwieldy and colossal figures moved and walked; and statues uttered harmonious sounds. He was compelled to advance forward, while awful monsters, centaurs, harpies, gorgons, and serpents with a hundred heads, surrounded and mocked alike his fear and his courage.

"Phantoms bearing a perfect resemblance to men who had been long laid in the grave, and miration or his attachment, fluttered about him, governed by universal, invariable laws. Says boat was discernable; so, with a feeling of some blast as negro minstrel houses.

to seek. Thunders rolled, lightnings flashed, water became inflamed and flowed in torrents of fire. A dry and solid body fermented, dissolved, and changed into waves of foaming blood. In one place were seen wretched beings in vain attempting to fill with water a shallow urn, the liquid they unceasingly poured into it never rose to its top; in another place the favored of the gods proved their right to this title by braving the influence of boiling water, of red-hot iron, melted metal, and burning wood. They commanded as masters the most ferocious beasts; they gave the word, and venomous serpents came and crouched at their feet; they seized asps and vipers and tore them asunder, while the reptiles dared not to bite nor revenge themselves upon their tormentors. Then the aspirant heard near him the tones of a human voice, calling him, and answering his questions; but the nearer he approached to the spot whence the sound proceeded, the less able was he to perceive the person by whom the voice was uttered. At the bottom of a narrow cavern, into which the daylight never penetrated, a light as bright as that of the sun, suddenly bursting forth, discovered to him, at an immense distance, enchanted gardens and palaces, the beauty and the magnificence of which induced him to recognize in them the abode of the immortal gods. There the gods appeared to him, their presence being announced by the most indubitable indications. He saw and he heard them; his mind troubled, his imagination confused, and his reason, overwhelmed by so many miracles, abandoned him: and, intoxicated and

were, they sunk to nothing compared with the knowledge which was preserved for the initiated, if his birth, his courage, his zeal, should enable him some day to take a place among the highest orders of the priesthood. All that had struck him with so much admiration he was himself to acquire the power of performing, and the secret of still more important wonders was to be revealed

"The minister of a Divinity by turns beneficent and revengeful, but ever omnipotent, he was assured that both man and the elements should obey him. He should be rendered capable of astonishing the multitude by his power of abstinence from food, and load the ignorant man with gratitude by purifying the impure beverage that excess of thirst might oblige him to accept. He was imformed that he should possess the power of disturbing the minds of men, of plunging them into brutish stupidity or ferocious rage; of obliterating from their memory the recollection of their sorrows, and of freeing them from the power of grief. In addition, he was to be able to exalt their audacity, or their docility, into fanaticism; fulfill their most ardent desires in visions; and often, even without any intermediate means, to act on their senses and govern their will. Arbiter of their disputes, he would have no necessity to interrogate witnesses or to weigh opinions: a simple ordeal should enable him to distinguish the innocent and truthful man from the criminal and perjured. who might be convicted by him to be worthy of a dreadful and merited death. He was told that in their maladies men should call upon him; and, at his voice, the aid of heaven would descend and heal their diseases; and he should even have the power of snatching from death the prey which the grim destroyer had already seized. Woe to the man who should offend him: he might be struck with leprosy, with blindness, or with death. He was further informed that he might forbid the earth to yield its with arms against his enemies. The most terrible of the elements, fire, should be his slave; at his command it would spring up spontaneously, and awful as thunder against his victims, and, tearing open the bosom of the earth, compel it to ingulf subject to his control, and he might predict to the anxious and fearful the variations of the weather and the convulsions of the earth. He should have power to still the thunder, and to play with the at their heads. Such were the promised gifts of the deity who inspired; such the tools of conviction by which the initated chained to the foot of the altar all men, whatever their rank might be, out of the temple. All were constrained to believe, to adore, and to obey.

J. W. MACKIE.

"GOD REVEALED TO THE INTELLECT."

NUMBERTWO.

Mr. Davis' first step in the process of revealing God to the intellect is, to lay down the proposition, that "the perception of mathematical truth evinces mind of a lofty order"; followed by the corollary, that "to work mathematically evinces mind of a | the boat, in consequence of its heavy load, rocked still loftier order." To be able to solve a mathematical problem certainly requires a mind capable sent in haste to my room long before we had of understanding the relationship of numbers; nor do I know that anything but mind ever solved a mathematical problem. To be able to paint relighted up; and, suddenly, he perceived a change quires a mind capacitated to paint; and so on, coming over the aspect of the place and its decorathrough the catalogue of things requiring mental that they, too, were not seeking their apartments

effort in their execution. So far we agree. Proposition second: "All the motions of the material universe, in all their wondrous variety and unity, are strictly mathematical." This proposition dinner, was heard; but it troubled me but little. More modern writers would have made it the work is evident to all who are acquainted with mathe- for I was too comfortably stowed away in my matical truths; it was therefore unnecessary to berth. I was deaf to all such sounds. The stigating David to number his subjects. The earlier burden his pages with illustrations of the mathe- | penalty was too great to allow of the indulgence. matical accuracy by which all things are governed, valuable though such illustrations may be and the most beautiful morning came forth that I menaced him, bodiless heads grinned at him, and to scientific acquirements. It is idle to dis- ever witnessed, I arose and arrayed myself for the course on the operations of chance; no Atheis- deck. Who could afford to be sick at such a time tical philosopher that I know of has ever admitted as this? I wondered. In fact, there was no who, while alive, had been the objects of his ad- the possibility of chance, where everything is earthly excuse, for scarcely a movement of the

the impetuous elements, confused as it appears to our eyes—in the most frightful tempest, excited by contrary winds, when the waves roll high as mountains—there is not a single particle of dust, or drop of water, that has been placed by chance." The doctrine of chance is the doctrine of ignorance, whether it finds an illustration by Laplace or even by A. J. Davis, with "the algebra of an archangel, with infinite space for the balancesheet and eternity for the period of solution." We speak of chance only when causes become too complicated or obscure for our perceptive powers. It is therefore unfair to assume for the Atheist the alternative between Theism and chance, when he persistently insists on both being equally unphi-

After proving what is not denied, that there is no chance, and that everything moves with the strictest mathematical accuracy, Mr. Davis fancies there is no escape, and puts the following ques-

"Is that wonderful order, that mysterious law, self-conscious? Knows it what it doth? Can it count? Hath it mathematical reason? If ye answer 'Ay,' very well; ye believe in God, though ye misname Him. But if ye say 'No,' the vailed Sphinx repeats her riddle. How, then, can transported with admiration, he worshiped the blind force produce heavenly harmony, and middors, that flash up through all immensity Yonder are the halos, but where is their sun?"

> Perhaps it will not be illogical, nor contrary to the principles of geometry or algebra, to profit by Mr. Davis' system of reasoning. In his introduction to this chapter, he proves Paley's mechanical argument illogical; and for the benefit of those who may not be able to see the book, I will quote the entire paragraph:

"Through the gloom of utter skepticism, I turned for relief to the Treatise of Paley, and other reasoners, on the mere mechanical hypothesis, but there found, as I deemed, an impassable hiatus in the logic of the argument itself. I was forced to admit that every machine must have had at first a machine-maker; but I saw clearly that the fact of its being a machine must, first of all, be proven, before the reasoning could hold at all; and thus the argument was worthless. For, as it is based on the assumed postulate of an actual creation, and as such a postulate is anything but self-evident, it needs to be demonstrated. And no logician of the whole mechanical school has ever attempted to furnish such a demonstration. Indeed, were creation once proven, there would be no necessity for more argument on the subject, since a Creator would on that supposition be proven also. But I saw a still more fatal defect in the reasoning of Paley. I said to myself, Suppose that we admit the world to be a machine; still, we have no evidence that the machine builder exists now. The watch maker of Paley's example may have ceased to be, countless centuries ago, and still the watch remain as perfect as ever. And thus the mechanical conception of the universe could afford me no ray of light."

The mechanical or "design" argument proving so worthless to establish the doctrine of Deity, we naturally inquire how much the argument can be fruits, that he might poison the atmosphere and the exhalations, which would thus furnish him point. Wherein lies the difference between the machinist and the mathematician? The mathematician may cease to be, as well as the machinist; bewilder the eyes of the incredulous; water and mathematics imply creation as much as should not extinguished it; it should burst forth mechanism. If the one designs, the other cal culates. If it cannot be demonstrated that the world is a machine, neither can it be demonstrated that it is a mathematical calculator.

But my space is filled.

A Lady's Notes of a Trip to Los Angeles. Los Angeles, June 4th, 1868.

We sailed from San Francisco the 12th of May. The day was not what the world would call a pleasant one; for old Sol quite disdained to make his appearance, and clouds over shadowed all things below. Still, by me it was highly appreciated. I always loved those dark, dreary days. To me, they are choice ones; but why, I cannot tell. unless it be that I am given more to thought. Who does not love the hour or spot which recalls reminiscences of the past, whether cheerful or

The bay was smooth, as usual; but as we neared the Golden Gate, the waves began to increase, and badly; or, at least, so it seemed to me, for I was

As I staggered along, I noticed groups here and there, scattered all over the deck, chatting and laughing, and thought it something miraculous also; and can testify that they would have sought | In fact, they are one and the same. The devil is them, could they have shared in my feelings.

After the first day and night had worn away,

and shrunk from embraces which they appeared D'Holbach: "In a whirlwind of dust, raised by consequence, thinking I could stand alone, I ascended the stairs and was soon out, inhaling the breezes of the deep.

> The beauty of everything was enhanced by the brightness and splendor of the morning. The sea was like one sheet of glass. The foothills and mountains, as they presented themselves, looked indeed grand, and the sparkling eyes of the passengers, as they passed and repassed, assured me that my companions and self were not the only admirers of the lovely scene.

No one could have asked for a more delightful pleasure trip than this. Entranced, I sat for several hours, watching the shifting of the boat, and eagerly catching the glimpses of new scenes and bidding adieu to the old. At last the gong | nence in the welfare of the progressive harmonial sounded for dinner, and one after another disappeared, until I was left quite alone, and should have lost my dinner, for a time at least, had I not had a reserved seat at the Captain's table; for, that the Atheist is caught in a corner, from which | until rectified by my companion, I supposed it to be lunch, so rapidly did time fly.

I finished my repast with but very little ceremony, for my appetite was not the keenest; and, feeling in no particular hurry, took a survey of the physiognomies around the board. Some faces were very pleasing, and their heads well rounded and nothing more, neither intellectual nor partic- this idea may be to self-love and pride of consciousglorious proofs of supernatural power, and bent in ight darkness gild all worlds with ineffable ularly animal; while others, with a full development of the animal only made me shudder and upon which to rear a superstructure or temple, fit ment of the animal only, made me shudder, and, at the same time, pity them.

I returned on deck after dinner, feeling some-

We were now nearing the little town of Santa Barbara, which, as I had often heard remarked, looks so very beautiful from the bay. The boat generally reached there before dark; but, alas! to my disappointment, we did not get in until nine

Nothing of importance took place here; and as it was pretty dark, at ten o'clock I retired. It was some time before I fell asleep; for the unloading of freight at the dead of night falls upon one's ear quite differently from the music from a harp or a

I awoke next morning just in time to dress for preakfast. I found the boat moving, and every ndication of a fine as day as the one before.

We were now within one hour's sail from San Pedro; so I went to my room and packed my satchel, preparatory to landing. We reached there at the appointed time, when we took the little steamer for Wilmington, which connected with the stage thence to Los Angeles. The ride was really as delightful a change as one could wish. We rode for miles and miles on one vast of the value and destiny of humanity. plain, literally covered with wild flowers of every description. We reached Los Angeles in due time, where friends awaited us, and where I am still having a glorious time. There is no prettier place on all the green earth than this. The country and climate seems to me almost perfection. and, were I to settle down, I could ask for no

ATTEMPT TO ASSASSINATE HOME.—The London Star, of the 25th ult., gives an account of a diabolical attempt made in that city to assassinate Mr. D. D. Home, the medium, while he was on his way to his home in the evening. It states that he observed two men, who crossed the street toward him, and one, who was a little in advance, said, "Are you Mr. Home?" and at the moment raised his hand, aiming a blow at the left side of the neck, a more fatal place than the heart. Mr. Home did not observe that any weapon was in the man's hand, but being very nervous since he has been so hooted by the mob, he instinctively raised his left arm, and the dagger pierced the sleeve of his coat. As he brought his arm suddenly down, the point passed through the breast of his overcoat, his coat and vest, and touched the skin but slightly. He made a sort of a backward blow with his hand, and ran toward his hotel. As he struck backwards, the point of the stiletto entered the back of his hand, and the wound bled profusely. The surgeon is of opinion that a nerve has been injured, so that much care is needed | constitutes purity of heart and life. at present. Mr. Home, however, save the shock to his nervous system, is now very well.

I HEARD the other day, from the lips of a member of the most fashionable of our up-town Presbyterian churches, a fact which is a very striking illustration of the favorite way of managing church music nowa-days. The prima donna assoluta of the holy place being ill, her position in the organ-loft was filled by a new soprano, whose tremulous, melting tones awakened unusual tenderness of sympathy and religious affection in the hearts of those genteel worshipers. "Who is she?" "Who can she be?" was the question. "Poor thing!" the answer was, "she is a young, timid girl, quite unaccustomed to such a congregation. Did you notice how her voice trembled?" Thus spake the worshipers one to another, as they beguiled the homeward way with edifying words. But they were mistaken. It came out the next day that the timid young girl was one of the performers in the Black Crook. There is a moral in this story, but perhaps it is not necessary to mention it.—N. Y. Cor. of The Advance.

THERE is no enmity between God and the devil. God in disguise, then and always wise and good, though men perceive it not. The early Hebrew mo-The signal for lunch, and, a few hours after, for notheists had clearer vision than their successors. of the devil to harden Pharaoh's heart. The nearsighted writer of the Chronicles sees only Satan inand clearer-sighted writer of the books of Samuel sees only God in the same event. (2 Sam. xxiv. 1; 1 Chron. xxi. 1.) When men could no longer retain an undivided Deity in their conceptions, they invented His counterpart and His component personalities. Satan was the elder brother of the Son and Holy Ghost.—The Radical for March.

> Two churches on Seventh street, Philadelphia, have been sold to opera troupes, and are now in full

ADDRESS

TO THE SPIRITUALISTS OF THE STATE OF CALIFORNIA.

[Prepared in accordance with instructions of the late State Convention of Spiritualists, held in San Francisco, May 1st and 2d, 1868.]

San Francisco, June, 1868.

To Spiritualists and Friends of the Cause throughout the State of California, Greeting: To those persons who were present at our recent

Convention, held in this city, it is known that it was made the duty of the Committee on Resolutions to draft an Address to the people of the State, touching matters of general interest, and special promiphilosophy, so welcome and genial to our inmost requirements. Your committee, in pursuance of the object designed, and in furtherance of the desires of that Convention, herewith present you with the result of their pleasing labors.

We recognize as a profound truth, worthy of the deepest consideration, that the wisest and most learned, in the highest state of civilization, are but mere children in true knowledge of selfhood, and all the surroundings connected therewith; groveling in darkness and ignorance being so prevalent as to form the general rule of our lives, an exception and developed. Some could boast of a pretty face | to which we rarely meet; that, however humiliating dwelling place for the soul.

We recognize the necessity of radical reform measures through all the departments of social, conjugal, and political society, and especially that feature relating to woman, and her equality with man as his companion, adviser, and instructor in all the

We recognize the demand for emancipating, so far as we are capable, the souls of men and women from what appears to us a theological bondage as servile (mentally) as any the world has heretofore witnessed; whose chains gall and mar the human character into a shapeless mass of bitterness, bigotry, and intolerance, hideous to look upon, and painful

We regard as a truthful, no less than acceptable teaching in the spiritual philosophy, that the forces and evolutions of the past have been essentially requisite, and divinely adequate to the placing us, of the present age, just where we stand physically, intellectually, and spiritually; that we obtain at times some faint glimpse of the sublime law of love implanted in our nature, whose blossoms and fruitage make their appearance in our pathway as we are inspired to tread the higher courts of the earth-life, listening to the sweet whisperings of departed loved ones impressing our inmost nature, and illuminating our souls with the light of grander conceptions

to mingle with in the social circle.

We appreciate in all its length and breadth the importance of thoroughly educating the race of man up to an exalted standard of moral excellence, fitting him to understand somewhat of the laws of his being and destiny, preparatory to the working out in harmonious development all his powers and faculties to a complete and self-poised individuality. We recognize in Spiritualism to-day the mainspring and balance-wheel, exerting an influence and control over the affairs of men with more energy and power in its mighty tread, than any the world

has yet witnessed or recorded in its history.

We reverence with feelings of true devotion the knowledge we have, that angels linger in our pathway, asking for a more full and complete recognition of their presence, to commune with us in relation to those things of deepest import to the well-being of our race, and therefore hold Spiritualism to be a profound reality of the age, beyond all question or controversy, in its teachings, essence, and character, the most sublime philosophy ever known to the human family. We venerate with all our hearts the widest and most expansive theory and practice of perfect individual freedom of action and thought, consistent with a due regard for the peace and happiness of others, and a proper appreciation of what

We witness the earnest workings and yearnings of advanced minds seeking for better conditions, higher and still higher development in the realms of truth, who constantly exclaim, in consonance with the ancient writer, "Man cannot live by bread alone," but must find somewhere a truth higher than himself, to feed upon, or he famishes and fails in his progressive labors to reach the attainment of his heart's

We perceive in the amazing achievements of modern Spiritualism a sure prophecy of the glorious coming of the true and pure Gospel of a clearer and brighter faith, stretching itself like a bow of promise over all the land and sea, and wherever man finds a habitation, spreading the faith whose basic principle is founded in knowledge and wisdom, broader and more effulgent than the world has yet beheld.

We behold immeasurable lines, and systems of lines, connecting the angel world in telegraphic communion with the inhabitants of earth, which shall bind the two in the loving bonds of peace and happiness, surpassing the widest stretch of our imaginations in the present inharmonious condition.

Of what avail are all the philosophies of earth, if they fail to comprehend the grand center-point and basic principle of our being and existence here, and the life beyond the grave? More than all other questions that ever have or can agitate the human mind, is that one which covers in its scope and embraces the whole field of vision here, where rest the fond anticipations of a bright immortality—a never ending condition of progress.

We recognize in Spiritualism nothing related to the orthodox idea of supernaturalism; but, on the contrary, hold, that all things, whether of

earth or heaven, are simply and perfectly natural, and that in a single atom of matter there is to our understandings as much mystery, as in the mightlest planet that revolves in space; that we know as much of the existence of a personal God, as of the modus operandi of the growth of a blade of grass, and no more; we believe with the poet Tennyson, that "things seen are greater than things heard," and the evidence of our senses is more reliable than blind faith in a book, unsupported by ordinary reason, and at variance with simple consistency and truth.

We see in the great Book of Nature spread out before us a Divine Will and Revelation, grand and beautiful; a world moving on in perfect harmony. whose power and government is far beyond our weak comprehension; a book of the law of multiform life, where every page is filled with testimonials of wisdom and immutability, not written with the pen of man, not bound in the skin of sheep; but formed by an unseen and as yet by an unknown force, far transcending the capacity of our minds to unfold or understand.

We consider no other preparation as necessary to admission into the kingdom of heaven, except that of personal goodness and truthfulness, in the widest sense of these terms. "Blessed are the pure in heart, for they shall see God," (secure happiness,) is at once a grand philosophical and logical proposition, as beautiful as truthful, and applicable alike to each and every sentient being capable of thought

When we gaze up into the vault of heaven, and survey the stellar world with our contracted vision showing us myriads of planets, and systems of suns, all revolving upon their several axes without pulsation or throb, moving rapidly yet silently through the vast expanse, we are led to exclaim, with the old Hebrew poet, "How mighty are thy works, O Lord God of Hosts!"

We deem it essentially important that energetic and faithful laborers, in the capacity of spiritual lecturers, should be sent out into the broad field of rich promise on this coast, where an immense harvest awaits their coming, to made glad the hearts of an indifferent and a creed-bound people; who, though they have ears, hear not, and eyes, yet see not the beauties of holiness within the domain of their own individual being.

We feel it to be not only a duty to ourselves, but highly beneficial to the cause at large, to form bodies or societies wherever a few can be concentrated, for the purpose of holding meetings for lectures or con. ferences, thereby drawing in the indifferent, the intemperate, and the creed-sick souls, all eagerly looking for some place of safety, some shelter from the pitiless storms raging around their honest but distorted minds.

We deem it of great importance to our future well-being, that organizations of the Children's Progressive Lyceums should be established wherever an opening gives promise of the slightest success. We would press this feature with more earnestness, from theological teachings connected with the several creeds of the so-called Christian Church.

We believe it is indispensable to our cause in this age, to have an honest, faithful, and fearless journal, free from prejudice or authoritative teachings, wherein full scope can be given to all rational phases of Spiritualism, whether of high or low degree—an expounder of the grandest conceptions of the period for the coming light of a broader and higher development of long-suffering humanity.

We recognize, in the character of true Spiritual ists, the principle of benevolence and generosity, as consistent with our duty to our fellow-man in all our intercourse, whether in matters of business or pleasure, or whatever else may demand the attention, or call for a reasonable share of our surplus means to be applied wherever real good can be accomplished by its use.

LAURA CUPPY, MRS. E. P. THORNDIKE, THOS. LOYD. MRS. C. M. STOWE, J. H. JOSSELYN, Committee on Resolutions.

Tracts by the Wagon-Load.

Some months ago, before the burning of Farwell Hall, in Chicago, the Young Men's Christian Association of that city received, from somebody in New York city, nine tons of tracts! A correspondent of the Chicago Tribune thus expatiates on the inci-

"Nine tons of tracts! Twenty thousand and one hundred and sixty pounds of appeal to the ungodly Three hundred and twenty-two thousand five hun dred and sixty ounces of the essence of doctrine About thirty miles of grace!

"The relief which these nine tons of tracts will afford is cheering to think of. How much good will be compassed by their impartial distribution! For instance: if a poor devil comes up who wants some bread and potatoes, that pretty tract which objects to living by eating and drinking, and so strongly urges the mortification of the flesh, might be given him! To another, who has no wood, and hasn't a cent to buy any with, that tract, 'Turn or Burn,' could be used with good effect! In fact, with such a generous lot of small theological literature to plied as they have never been supplied before. I might be heretical to intimate that old paper is bundle of theology, if sent to the paper-mill, might realize quite a handsome sum, so I will not sug-

"If Brother Moody is as smart as I think he is, he will send the whole blessed nine tons of doctrinal discussion, eloquent appeal, fervid warning, and lives of good little boys, over to the office of the organ, and make it the central point of distribution to he great public, for it is morally and philosophically impossible to feed the poor upon them. They are indigestible. There is no juice in them. Neither is there edible or bibative satisfaction in their consumption. They can't be drunken. They would not set well on the stomach of an ostrich!

E. V. WILSON AND THE THREE CLERGYMEN.-While Bro. E. V. Wilson was traveling on a Missis sippi River boat, he fell in company with three orthodox clergymen, who, learning that he was a him. After they had propounded several verba satisfaction of a large number of persons present, annum. Single copies 20 cents. Address Hall & and feeling worsted thereby, they retired to a stateroom, and after much deliberation, they agreed upon the following written question, and presented it to

"Suppose a man and woman, possessing 'a comtract, yet desiring paternity and maternity; if they seek it outside of the marriage contract, are they sinners before God and under the moral law?"

He immediately answered: "God was a male—had reached maturity—possessed a competency—desired paternity—knew of the incompatibilities existing under the marraige contract of the age, hence overshadowed the Virgin Mary, begat Jesus of Nazareth, his son, and the world pronounced it holy."

The above answer was given by Mr. Wilson without the least hesitation, and it was no doubt satisfactory to the enquiring clergymen; for how could it be otherwise, when sustained by the teachings of

Exit clergymen, and repeated cheers by the passengers for the medium.—Religio Philosophical Jour-

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BENJAMIN TODD, W. H. MANNING, EDITORS

TO CORRESPONDENTS.

All communications designed for publication in thi 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."

EVASIONS.

The Spiritualists of this State are very far be aind those of the Eastern States in many things and, especially, they are deficient in moral courage. To be sure, this is a quality which has been acquired after a long period even by our friends at the East; but many people on the Pacific coast do not yet possess it in sufficient force to enable them to venture an acknowledgment of their real sentiments regarding the tabooed and vilified religion of Spiritualism. The Spiritualists of the Atlantic States have long since relinquished all evasion, and come out in the full panoply of conscious religious freedom, styling themselves in whatever titles best express their sentiments. In the early days of persecution and obloquy, they felt compelled to adopt such evasive titles as "Friends of Progress," "Progressive Reformers," "Progressive Associations," and like designations, avoiding by all means the detested name of Spiritualists. Later, however, seeing that their organizations lacked the most important element of strength, fearless devotion to their convictions, they boldly assumed the most truthful and characteristic designation—the one originating in the very nature of their principles—"Spiritualists," and prepared to do battle under that name. Every society which had been previously organized under other names had had a weakly existence, and some of them had utterly ceased to have any sort of life. No sooner, however, did our friends begin to show their true colors, emblazoned with their proper designation, than prosperity dawned upon their organizations, and accessions were made to their ranks with a rapidity never before known. The same activity has prevailed among them to the present.

What has been experienced in this regard by a due conviction of the difficulty some of us have our brethren at the East has had its repetition experienced, in eradicating from our minds early here. Three Societies of Spiritualists successively impressions, planted by Sunday school and other | became defunct in San Francisco, while their members refused to be known by their proper title, but assumed the names of "Liberalists,' 'Friends of Progress," etc., and waited for popularity to overtake them before calling themselves Spiritualists." It was with a feeling of the inadequacy of such designations that the present San Francisco Association of Spiritualists" was in which we live, ever on the watch-tower, looking formed and incorporated. And now it is with a feeling of pride that we can point to its gradually increasing prosperity as an evidence of the truth of the opinion we have expressed of the unprofitableness of evasions.

In this connection, it is exactly in place to remark that our friends in Sacramento do not yet seem to realize the correct position to assume; they having compromised their dignity and independence, as we have done in the past, by taking to themselves the name of "The Progressive Association." If they are Spiritualists, why not say so at once, and end all evasion? They will be known as such by their declarations; then why not assume the name which best expresses the fact, and leave no room for cavil or denial? We hope they will reconsider this matter, and come out squarely for the truth, both in name and

INTERESTING DISCUSSION.—We hear there is: probability that the relative merits of the Bible Union's and King James' translations of the New Testament will be discussed here by the Reverends Buckbee and Driver. We heard a similar discussion last year by Messrs. Buckbee and Buel which created a great interest and drew crowds of the most intelligent people in San Francisco. We thought Mr. Buckbee got the better of the argument, but cannot promise him so much when in conflict with the stalwart and logical Webfoot.-American Unionist, Salem, Oregon.

Stalwart and logical, indeed! This Driver is the same man driven from the field last year by Mr. Todd, in a discussion upon the Bible and Spiritualism. The debate was to continue four evenings; and on the third, Driver left the hall in a choose from, the wants of the poor can now be sup- hurry, with his books under his arm, because the Moderators would not allow him to violate all worth about three cents per pound, and that this rules of debate, as well as of etiquette and politeness! The Moderators decided that Driver was the worst whipped man in a discussion that they had ever seen"! We can promise Mr. Buckbee an easy victory over the "stalwart and logical Webfoot."

"THE SPIRITUAL ROSTRUM: A Monthly Maga-

zine, devoted to the Harmonial Philosophy." We have received the first number of the above named publication, edited and published by Moses Hull and W. F. Jamieson, at Chicago, Ill. It is well printed, and contains a variety of interesting matter. The principle articles are: "Bible Discussion between Rev. George Clendenan and Spiritualist and medium, commenced catechising | Moses Hull"; "Antiquity of Spiritualism"; and questions which were readily answered, to the entire | the "Salutatory" of the editors. Terms, \$2 per

Jamieson, Drawer 5966, Chicago, Ill. We welcome our able co-worker in the field of theological emancipation, and hope to see it suspetency, and having reached maturity, knowing the tained by a large subscription. The article on the Antiquity of Spiritualism" is worthy of the careful study and appreciation of every thoughtful mind.

> Another Test Medium Arrived .- Mr. Chas. H. Foster arrived from New York on the last steamer, and has taken rooms at No. 421 Dupont street, where he invites and challenges all classes of skeptics to investigate Spiritualism through the phenomena occurring by his mediumship. Unequivocal tests of spirit presence and spirit power are given through him, which no sophistry can gainsay or render doubtful.

STATE ORGANIZATION.

The following is the report of the Committee on State Organization, who were instructed by the late Convention to prepare a plan for the same, side here to present a plan, guaranteeing to approve it when offered. The sub-committee thus the one lately held in this city, at such time as they may deem expedient.

Constitution of the California State Association of Spiritualists.

WE, Spiritualists of the State of California, here-TION OF SPIRITUALISTS.

ARTICLE I.

OBJECTS OF THE ASSOCIATION. SECTION 1. To obtain a unity of action throughout the State, and thus increase our strength to

carry forward the much needed reform in the religious status of the people. SEC. 2. To make known to the world our constant and abiding confidence in the Ethics, Philosophy, and Phenomena, as taught by us among

ARTICLE II.

MEMBERSHIP. Any individual may become a member of this the Secretary the sum of three dollars. No member shall exercise any function in the Association while he or she is a delinquent on the Secretary's

ARTICLE III. MEETINGS.

The Association shall meet annually on the second Wednesday in January, at such place as shall have been selected by it at the previous Convention, at which time the Officers shall be chosen. Fifty members shall constitute a quorum to transact business.

ARTICLE IV.

SECTION 1. The Officers of this Association shall consist of a President, three Vice-Presidents, Secretary, Corresponding Secretary, and Treasurer, who shall collectively constitute an Executive Committee, four of whom shall be necessary to a quorum to do business.

SEC. 2. It shall be the duty of the President to preside over the annual convocations of the Asso. ciation, when present; also, to place his signature to all orders drawn by the Secretary on the Treasurer for disbursement of the funds of the Associa-

SEC. 3. It shall be the duty of one of the Vice-Presidents to preside over the meetings of the Association, (taking priority by seniority,) in the absence of the President.

SEC. 4. It shall be the duty of the Secretary to keep a record of all the proceedings of the Association, and receive all money, and pay it over to the Treasurer taking his receipt therefor; also, to draw all orders on the Treasurer for the disbursement of funds, and see that they are countersigned by the President before they are presented for payment.

SEC. 5. It shall be the duty of the Corresponding Secretary to have charge of all the correspondence of the Association, and report the same at least once a month, to the Executive Committee, and also report the same at the annual meeting of the Association.

SEC. 6. It shall be the duty of the Treasurer to receive all funds from the Secretary, and give his receipt for the same, and pay it out on the order of the Secretary when countersigned by the Presi-

as they may deem necessary. SEC. 7. It shall be the duty of the Executive Committee, as soon as the sum of five hundred dollars shall have been paid into the Treasury, to procure the services of one or more public lectur- the act of expulsion we leave the reader to imagers, to travel throughout the State, paying him or ine. We wonder if those officers ever read in them such salary, beside traveling expenses, as

SEC. 8. It shall also be the duty of the Executive Committee to designate what places shall be visited by such traveling lecturers, the programme

they may deem proper.

BANNER OF PROGRESS. report to the Secretary of the Association once a month, of the condition of Spiritualism in the sev- of every subject under the sun, and of every diseral places visited by him or them, of a character fit for publication; also, make a return of all money received and expended. It shall also be the duty of all lecturers employed by this Association to organize Societies, and Children's Progressive Lyceums, in places where it is convenient, and to use all due diligence in obtaining members and funds for the Association.

SEC. 10. The Executive Committee shall have power to fill all vacancies that may occur in the offices of the Association, except at the annual

ARTICLE V. RULES OF ORDER.

The Association, at each of its sessions, shall oned in the category. have the power to make all rules by which it shall be governed, either in business or debate: provided, that they shall always be parliament-

ARTICLE VI. AMENDMENTS.

of the Association; provided, one year's notice of the amendments desired have been filed with the BENJ. TODD,

J. D. PIERSON, GEO. G. W. MORGAN,

Committee.

Note.—It not being practicable for the Committee appointed at the State Convention to meet at an earlier day, and there not being time to obtain the signatures of the Committee, it has been deemed best to publish the above as it appears. The remainder of the Committee are invited to communicate their approval, with such suggestions as they may have to make, to the Chairman, at an early day.

Miss Fuller's Lectures.

The Lectures at Central Hall continue to interest full audiences, and Miss Fuller's style and manner improves upon further acquaintance. We hear and publish it in this paper within two months. objections made, however, to her invocations, as Those members of the Committee who reside in too much resembling the prayers of the orthodox other parts of the State empowered those who re- | Church; but we cannot fully subscribe to that opinion. Miss Fuller prays to the Great Spirit, and invokes the aid of human spirits in the angel appointed have therefore affixed the signatures of world, but does not confound Jesus of Nazareth the non-residents to this report. It will be sub- with the Father of Spirits, nor ascribe the name ject to the approval or rejection of the next State of God to three persons. She considers the Holy Convention, which is to be called by the officers of | Spirit as a holy frame of mind, induced by communion with holy spirits of just men and women. If she uses Bible phraseology to express many of her thoughts, it is because the language used is more in accordance with her previous education, not because of any particular reverence for that form of expression. With the orthodox docby agree to enter into an organization to be known | trine of the atonement, it is quite evident she has by the name of The California State Associa- no sympathy. She has a great respect for what a writer in The Radical calls "the essential Jesus"; that is, for the personal character and teachings of the Man of Nazareth. But she is as free from any superstitious worship of him or his doctrines as the most radical Spiritualist. What we most admire in Miss Fuller's lectures are her evident inspiration, her personal enthusiasm, and If we were to judge comparatively by what he her sincere desire to express the sentiments that come to her from the spirit world in a truthful and effective manner. She sinks all self in the passive receptivity with which she accepts the impressions of her spirit guides. In fact, her own personality is not obtrusively prominent at any time. She makes you forget the person, and only remember Association by avowing him or herself as a Spir | the discourse. This is a rare quality in mediums. itualist, and paying annually into the hands of and should be appreciated. Miss Fuller will lecture next Sunday morning and evening, at the same place.

LYCEUM No. 3.—Bro. Amos F. Blood, of Taylorville, Plumas county, has purchased in this city a complete outfit of paraphernalia for a Progressive Lyceum, and will organize the same immediately in his mountain home. This will be the third Progressive Lyceum organized in California, and the fourth one on the Pacific coast—the Portland Lyceum having been instituted last year. The Taylorville little folks, who will form this new Lyceum, will number over thirty to start with. What do you think of that, Spiritualists of San José? You have allowed the friends living away up in the Sierra Nevada to push ahead of you in | essayist whether he considered himself as merely this matter, while you have been coquetting with | an "improved monkey"; and Dr. J. Phelps arose a non-committal preacher, who has no sympathy | in great dudgeon, and demanded to know whether with your opinions, but is willing to take your | the teachers of the State there assembled were to money! It is high time a Society of Spiritualists | be considered as "a congregation of apes"! Mr. was incorporated in San José, with a Progressive | Stone retorted temperately and with dignity, that Lyceum attached. Shall it be done immediately? Or will the friends continue to be satisfied with their Amiable Unitarian preaching?

"God's Day" Again.—The California Christian Advocate laments that the Grand Army of the Republic did not choose a week-day in which to decorate the graves of the Union soldiers, and says "it is base indeed to rob God of His day" to perform such a duty. We suppose, now that God has been robbed of His day, that He will no longer have any day peculiarly His, and we shall hear no more about "God's day." Truly, the Pharisees are more jealous of His rights than God Himself, although Moses represented Him as "a jealous God." Perhaps God will allow the sun to shine on Sunday as usual, although the day is now no longer His, but has been taken possession of by the Grand Army of the Republic. We trust that this infringement upon "God's rights," about which the religious papers have a deal of senseless waddle, will not result in the breaking up of the

A Young Sinner.—Not long since, the officers of a Sunday school, belonging to one of the religious societies in San Bernardino, went through the solemn farce of expelling a wee specimen of dent. He shall also give bonds to the Executive | humanity from their company for his ungodly Committee when required so to do, in such amount | conduct. And what, suppose you, was the great crime? Simply this: when being taught to repeat the Lord's Prayer, he persisted in saying, "Give us this day our daily bread" "AND MEAT." How much Christianity there was connected with that book, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

"FIGARO," a new theatrical advertising sheet, to be published one month in advance in the made its appearance in this city on Tuesday last. It is racy, spicy, and juicy, metaphorically speak-SEC. 9. Said lecturer or lecturers shall make a ing. We hope it will not fall into the error of some of its competitors, of affecting a knowledge tinguished writer that has ever walked the earth. If it does, it will frequently be "hoisted." One "thoroughly educated" theatrical, poetical, political, social, and literary critic is enough to serve as a bore for one generation.

> THE editor of the Santa Cruz Times, speaking of one of Mrs. Cuppy's discourses, says: "We felt she could almost persuade us to become a devil." We have no doubt the editor is a devil already, and needs no persuasion to become such. As the Devil is said to be "the father of lies," it is reasonable to conclude that liars are his children also. In such case, many secular editors may be reck.

THE "evangelical" organs at the East are galloping off at a brisk pace upon their new hobby, God and the Son of God in the Constitution." We are of the opinion that God and all His sons can afford to dispense with being acknowledged This Constitution may be amended by a two- in the Constitution of the United States. At all thirds vote on the last day of any annual session events, until God definitely and unequivocally demands such recognition, we shall continue to think He is and can be just as happy without it.

> A NEW "Topsy Turvy."—The San José Mercury has a gossiping correspondent in San Francisco, on whom the mantle of the late "Topsy Turvy" seems to have fallen. "Fanny Lightwood" may be a man, for aught we know; but her wit in the Mercury reads very much like 'woman's wit," nevertheless.

article under this head is deferred till next week. mission free.

Twaddle of the "Thoroughly Educated."

Since the Oakland News took into its service the Bohemian who also "writes for" a theatrical puffing sheet in this city, its columns have teemed with that sort of "educated" twaddle in which these egotistic Bohemians delight. In one of its leading articles, it undertakes to pass judgment on the capacity of women for a collegiate education, and, with ineffable self-complacency, decides that "no public Seminary, no matter how excellent, can graduate women of such high and varied culture as" a few women of exceptional education, which, it says, "is the result of special studies, dictated by a genuine love of study, and a disinterested thirst for knowledge." After instancing a few cases of "real genius" and hinting at scores of others, "whom it would be easy to enumerate," it comes to the conclusion above stated, that no "Female College" could furnish forth an education for women equal to that attained to by a few without such aid.

Now, without taking into consideration the impertinence and impropriety exhibited in passing judgment upon the capacities of the other sex, this self-constituted critic shows his immense selfconceit in undertaking the task of deciding what is a thorough education for women. considers such for himself, it would need only a very ordinary Seminary indeed in which to complete an education. For it must be evident to all who are so unfortunate as to be obliged to read his newspaper dissertations, that the present literary editor of the News may be tersely characterized by quoting the Latin proverb, "Merus scholasticus est merus asinus," (a mere scholar is a mere ass.) It is indeed, "easy to enumerate" the names of great men and women, without having the ability to comprehend them or their works. This is a trick that Bohemian penny-aliners know well how to practice. It is an old trick of the Bohemian who "writes for" the

STATE TEACHER'S INSTITUTE.—This body has been in session in this city during the past week. At the meeting on Thursday forenoon last, a Mr. Stone read an essay in support of the progressive system of Darwin; after which a scene of excitement ensued among the clerical and orthodox members of the Institute, which beggars description. Professor Carlton wished to know from the he was not dismayed by such questions, although he did not expect to be called upon to answer them; but he would say that "he had no doubt that Professor Carlton and himself would have to be included in the line of progression from the lower animals." Great efforts were made on the part of the temporary chairman, Rev. Mr. Gillespie, of Napa, to stave off discussion on the subject, and to have the essay unnoticed; but the orthodox members were too full of wrath to admit of this, and the heated remarks continued during the half-hour allotted to the discussion of each essay. Mr. Stone maintained his position with calmness, firm as a rock, and showed in every possible way that he was master of the situation, as well as of the sub-

SHORT SERMON.—Every man needs taking down a peg or two occasionally. We are apt to contract exaggerated ideas of our own self-importance. After all, none of us count more than one. That may be a tolerably big one, but there are others as large as ourselves. A great man dies. We ask who shall fill his place. A few months, and his place is filled. It is hard, ay, impossible, to keep open a vacuum in society—as hard as it is to make a hole in water. This we are apt to forget. Hence the pegging operation is quite necessary to show us our true standing. Amen.

The above is a "good preach." We did not think our "taking down a peg or two occasionally" of the "thoroughly educated" would produce so good an effect in so short a time. Now that the Bohemian realizes his "true standing," we hope there will be no more ballooning on his part.

ANOTHER LADY-PREACHER.—Miss Josephine Lapham, of Woodstock, Ohio, has been licensed to preach by the Winchester Association of that State. She is a graduate of Antioch College, and a classmate of the Rev. Olympia Brown.—Ex-

As the number of "lady-preachers" in the Church increases, we suppose, the toadying newspapers will cease calling our lady-lecturers "she-Spiritualists." It is just as easy to cry out "she-Methodist preacher!" or "she-Universalist!" as anything else. We are not disposed, however, to imitate the ungallant conduct of our opponents in this particular. Our "Woman's Rights" principles forbid.

WE perceive, by the tenor of many ill-humored paragraphs in a theatrical sheet of this city, that we continue to be a "thorn in the side" of all pretentious and egotistical Bohemians, who boast of their "thorough education." We always had an irresistible proclivity in our boyhood, to prick soap-bubbles and "bust up" bags of wind. And the fact accounts for our present disposition to relieve the extraordinary flatulence of our theatrical Bow(he)m(i)an.

Persons who would like a good dinner, cooked in family style, should go to Loucks & Bailey's establishment, No. 25 Third street. The food is excellent, the tables always clean, and the waiters attentive. The customer is there not required to pay for more than he gets. A restaurant on Montgomery street, not a thousand miles from the Lick House, whether you wish to drink its slops, called Tea and Coffee, or not, calls on you to pay

BOUND VOLUME OF "THE RADICAL."—Herman Snow, 410 Kearny street, has The Radical for the second year of its publication, neatly bound and lettered, which he is enabled to sell for three dollars a copy. He has also complete sets of unbound numbers for the past year, making the third volume, which he will furnish at the subscription price.

LAURA CUPPY will lecture at Maguire's Opera "THE EARTH'S LOST HISTORY."-Our third | House every Sunday evening at 8 o'clock. Ad-

"A New Kind."

The New York correspondent of the Morning Call, "Satanella," whose feminine pseudonym is only a cover for a very masculine style of writing, and of lying also, says that a baptism lately took place in the frigid waters of the Hudson river, and that the converts comprised "a new kind of Spiritualists." We should say the same, most emphatically. Indeed, his description of the tenets of Spiritualists must of necessity be held by a very new kind, since those which are common to all Spiritualists that we are acquainted with differ very materially from the sentiments of his kind. Water baptism, as a religious ceremonial, is not much respected among Spiritualists; but cleanliness is considered not only as "next to Godliness," but as a part of it, by the majority. The sentiments and acts which "Satanella" attributes to his new kind of Spiritualists may be applicable to them, for aught we know to the contrary; but, editors of the Methodist Christian Advocate get as applied to Spiritualists of our school, they are unmitigated libels. He concludes that Spiritual- | brethren in Oakland: ism is "the last device of Satan for overthrowing the kingdom of Christ," and "to tempt virtuous women to become harlots," and insinuates much more to the same purport. "Satanella" being, as the name implies, a "daughter of Satan," all the designs of that mythical personage ought to be is to be administered to the people who worship in well known to the Call's correspondent; but, as Satan himself is "the father of lies," his daughter may well be suspected of a propensity for fibbing, even when making known the father's purposes.

STRONG efforts are being made in Boston to establish free churches, or those partially free. A number of the Episcopal churches have voted to throw open their doors to all those who will come in.—Ex-

Spiritualism has compelled all this, and more. We have reliable information that no less than six church | for the immersed elect." buildings are being demolished in Boston, and that one congregation in that city are even discussing the expediency of selling their steepled church and removing to a public hall.

PHENOMENAL FACTS.

Early Experiences and Sacrifices of the Fox

The following truthful account of Sister Amy Post, who knows whereof she speaks, will be, without doubt, interesting to our readers; and should be handed down to posterity, that future generations may know the trials and sacrifices of the first mediums for the introduction of modern Spiritualism, "the genius of the 19th century." The account given below is extracted from Sister Post's remarks at the late Anniversary Celebration in Rochester. who says that she states only what "her eyes saw

"The sacrifices which they made to this cause can never be told. The oldest daughter, now Mrs. Underhill, of New York city, I deem worthy of our special gratitude. She, being a housekeeper here in our city, soon after this great wonder became known, had one or the other of her medium sisters with her constantly; and without any compensation whatever pecuniarily, she generously opened her doors, and she and her sisters devoted nearly all their time to investigators, and her home was thronged from early morn till late at night. Notwithstanding all this kindness, she was often, to my certain knowledge, treated by both men and women with the most cruel and insulting accusations of fraud and deception.
"In process of time, having laid all her means of

support upon this unpopular altar, and being actually reduced to penury and want, some of her friends proposed to her to take a fee; that it was not selfjustice to starve herself, in her effort to feed the hungry souls of others. But she invariably replied that 'We cannot now convince the people that we do not do this of ourselves, and if we ask compensation they surely will not believe.' "Thus they struggled on, until the Rochester

knockings gained her a name and a habitation. It was here that it was reduced to the science of letters, and here where it was first taken before a public audience for investigation, and where mob violence sought to put it down and drive the mediums

"Taking this phenomenon before the public was instigated and managed entirely by the direction of spirits, made known through the use of the alphabet. When the names of the seven whom they had chosen to be actors in this scene were announced, two of whom were to have the management, and five to sit upon the platform with the mediums, I wish my hearers could have seen the consternation and embarrassment that was depicted upon every countenance. To be asked to go into Corinthian Hall, before a public audience of people who almost universally looked upon this whole thing as a hum bug, fraud, and vile deception, with that timid young girl, Margaretta Fox, (now Mrs. Kane,) was felt by all to be a great thing; but we knew there was a truth, which we wished all to have investigated. "Our noble friend here, Rev. Mr. Jervis, who felt,

perhaps, that he had a larger crown to lay upon this altar than any of us, was the first to step forward and say, 'I am not afraid to face a frowning

'This settled the question with all the others. In this transaction we followed the direction of spirit friends, in every minutia, through the three days' and evenings' examinations. On the fourth evening the audience, regardless of all remonstrances. took the whole management in their own hands. They appointed Josiah Bissel, Esq., Chairman, who, of course, conducted the meeting in a way to suit the excited and indignant people. I could name doctors and gentlemen of wealth and standing in Rochester who joined in raising a mob, from whose violence it became necessary to call upon a posse of city officers to rescue this innocent, timid girl, in her early teens, and her elder sister, (who had not as yet been developed as a medium, but always accompanied her,) to a house of safety, for they did not dare go to their home.

"All this, notwithstanding the audience had been privileged to appoint a committee of five each evening, to investigate privately with the girls through the day, in any way and at any place they chose. "The people, expecting those committees to expose the great imposture, became greatly excited at their utter failure to do so, and upon the like report of the second committee, one individual arose in the audience, and said that he would give a hundred dollars if he could have a day to investigate and could not find out what it was. Another said, if he could not discover the deception he would throw himself over the Genessee Falls, and others made similar remarks. Consequently the audience constituted the third committee of these persons. This committee was privileged with the same latitude for investigation as the previous committees, and called in a sub-committee of women to assist and ascertain whether they had any mechanical apparatus about their persons with which they could make the

"When it was rumored that this committee had been no more successful than the others, the excitement became intense.

"The committee having become satisfied of the integrity of the girls, and their sympathy being excited by the threatening indications, earnestly desired to be permitted to occupy the platform with us, saying that the assailants should only reach us over their dead bodies.

"Few, I think, can realize the trepidation and nervous excitement induced by these conditions. On reaching home, Margaretta had decided not to go to the hall that evening. I said: "We will go by ourselves, and sit down quietly

and see how we feel about it.' "Her sister Leah soon said: "'Amy, if you will go I will go with you, if I go

to the stake! Margaretta did not change her mind until about time to go, when she said: "'I cannot have you go without me. I must go, though I expect to be killed.' "With this fearful prospect before us, we went. When we arrived at the hall, we found the faithful

seven all there, four men and three women, in their allotted places. But, as I said before, the populace took control of the meeting, and when the report of the committee indicated adversely to their anticipations and hopes, as each member of the other committees had done, they interrupted the proceedings, and continued to do so, although one of them said he should stand there until the next morning if he was not permitted to make his report. But stamping, shricking, and all kinds of hideous noises, to ether with explosions of torpedoes in every part of ne audience, obliged him to desist.

"About this time the audience came in a tumultuous rush toward and upon the platform; a grand melee ensued, and amid the confusion we left, escorted, as before stated, by the police justice and others to a place of safety. Subsequently the meeting passed a resolution, admonishing the medium and her sister to leave the city in twenty-four hours, to which, of course, they paid no heed, except that they did not deem it safe to go to their own home for several days. Soon after this public investigation, the elder sister, Leah, became a superior medium for rapping, speaking, writing, and seeing."—Religio-Philosophical Journal.

More Clerical Religious Fun.—The clerical off the following at the expense of their Baptist

"DEFECTIVE. - A new Baptist church is now being built at Oakland. Some one has furnished the Transcript with the details of the proposed plan. Every part of the coming church is minutely described. except the most important in a church of that denomination—the baptistery. Strange that no allusion is made to this. Wonder if the ordinance of baptism that church without the aid of machinery; or if the plunging is to be done in God's broad, beautifu. bay. If not, the plans should detail the position, style, and size of the font, the number and size of the aqueducts, the dimensions of the heater, the size, finish, and style of the wardrobe that shall be used as a depository for water-proofs. All these should most certainly appear on the plan, as they will most assuredly be needed when the church is completed. And until they are marked out and specified, that plan will be defective. It might be well enough for the architect to look a little after the communion-table, and be particular to have it sufficiently narrow to furnish mere accommodation

Mrs. Laura DeForce Gordon has been recently lecturing at Gold Hill, Nevada.

FIFTH NATIONAL CONVENTION OF SPIRITUALISTS.

To the Spiritualists and Progressive Reformers of the World: The undersigned, members of the Executive Committee of the National Convention, have decided to call the Fifth National Convention to meet in Corinthian Hall, in the city of Rochester, State of New York, on Tuesday, the 25th day of August, 1868, at 10 o'clock in the morning, and to continue in session until Friday, the 28th inst.

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

WARREN CHASE, New York, A. B. JUSTICE, Pennsylvania, THOMAS GARRETT, Delaware, JACOB WEAVER, Maryland, A. JACKSON DAVIS, New Jersey, HORATIO ALDEN, Maine, FRANK CHASE, New Hampshire, D. P. WILDER, Vermont, WILLIAM WHITE, Massachusetts, IMMANUEL SEARLE, Rhode Island, -, Alabama, ———, Texas, HUDSON TUTTLE, Ohio,

W. T. NORRIS, Illinois, MARY SEVERANCE. Wisconsin. JOHN C. DEXTER, Michigan, CHARLES A. FENN, Missouri MOSES HULL, Indiana, -— —, California, —— , District of Columbia,

----, Kentucky, Kansas. HENRY. J. OSBORNE, Georgia, –, Minnesota. S. Y. BRADSTREET, Iowa,

L. K. JOSLIN, Rhode Island,
T. easurer. HENRY T. CHILD, M. D., 634 Race Street, Philadelphia,

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New Haver, Ind, Sept 1st, 1867.

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 can be sent to be set to b 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 Doctors gave him up, and said he must die. But I sent for two 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. G. W. HALL. 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 Lungs to be in an advanced stage of INFLAMMA PION, 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., Oh.o., Sept. 14th.

DR. SPENCE—Dear Sir: I took a box of your Positive Powders for the NEURALGIA, and it has worked such a perfect charm for that and OTHER THINGS which had been troubled with for 20 years, that I now send for a Box of Negatives for Deafness. 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 ny wife—curing in a few days a PAINFUL KIDNEY DIS ASE and SPINAL DIFFICULTY of long standing, besides driving away all NERVOUSNESS. o 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 KHEUMATISM and HEAR" 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 theumatism is gone and the Heart Disease much relieved. so that I can use the pick and the shovel in prospecting for ninerals. 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 YEAKSON 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,
HORACE HURD.

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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

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SUNDAY, JUNE 21, 1868.

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, June the 21st, at 2 o'clock, P. M., at Central Hall, Market street, corner of Second. Friends of the Lyceum are cordially invited to be present.

THE NEW MOON.

A SONG FOR THE LITTLE FOLKS.

BY MRS. FOLLEN.

Dear mother, how pretty The moon looks to-night; She was never so cunning before! Are so sharp and so bright, I hope she'll not grow any more.

If I were up there With you and my friends. I'd rock in it nicely, you see; I'd sit in the middle And hold by both ends-O what a bright cradle 'twould be !

I would call to the stars To keep out of my way, Lest we should rock over their toes; And there I would rock Till the dawn of the day,

And see where the pretty moon goes.

And there we would stay In the beautiful skies, And through the bright clouds we would roam; We would see the sun set And see the sun rise, And on the next rainbow come home.

Questions and Answers in the San Francisco Lyceum.

Question.-What is the highest duty of man to man?

LIBERTY GROUP. Obedience to the laws of Nature.

BANNER GROUP.

Education. BEACON GROUP.

To be true to himself.

SHORE GROUP. To love his neighbor as himself.

OCEAN GROUP. To do unto others as we would wish them to do

To have charity one to another. LAKE GROUP.

To do as we wish to be done by. Prize Question, (Object Lesson.)—Why is one

cherry red, and another black? LIBERTY GROUP. By Frank Lemon.—Because, by exposure to the

sun in ripening, a greater amount of coloring matter is deposited in the skin of the black. STAR GROUP.

By Edith Lemon.—Because more pigmentary matter is deposited in one than in the other.

The above answers took the prize, being the best that were given. Perhaps some of our young readers can furnish better ones.

LOVE IS THE BEST FORCE.

Once two little boys were on their way to school. They were brothers, and their names were John and Frank. John was the older of the two, and he liked to rule Frank by sharp words; but Frank did not like to be ruled in that way.
"Come on—quicker, quicker! What a slow

coach you are!" said John. "It is not late, and the day is hot," said Frank. "I tell you I want to get to school in time to clean out my desk," said John. "Come, you shall

And then John tried to pull Frank along by main force; but, the more John pulled, the more

Frank made up his mind not to yield. While the dispute went on, they came to a place in the road where a man was trying to make a

horse pull a great load of stones. The horse stopped to rest, when the man began to beat him. This the horse did not like, for he had tried to do his best; so he stood stock still. In vain did the man lay on the lash: the horse would not start. In vain did the man swear at him: the

horse did not mind his oaths. Just then a young man came up, and said to the man with the load of stones, "Why do you treat a good, brave horse in that way? He would pull for you till he died, if you would only treat him kindly. Stand aside, and let me show you how to

treat a good horse." So the man stood aside; and the young man went up, and put his arm round the neck of the horse, and patted him on the back, and said "Poor old fellow! It was to bad too lash you so, when you were doing your best, and just stopped a moment to take breath."

And so the young man soothed the poor beast by kind words and soft pats with his hand; and then said to him,

"Now, good old horse, see what you can do! Come, sir, we have only a few steps more to the top of the hill. Get up now. Show that you will do for love what you would not do for hate." The horse seemed to know what was said to him,

for he started off at a strong, brisk pace, and was soon at the top of the hill. "There, my good friend," said the young man to the driver, "I hope you see now that love is the best force; that even beasts will do for you,

when you are kind, what they will not do when you are harsh.' John heard all these words, and they set him to thinking. At last he said to Frank: "It is a hot day, Frank; and it is not late. Let

us walk through the lane to school.' "No, John," said Frank, "I will take the short cut, and will walk just as fast as you want me to; so, come on!"

--isn't it?"

to who could show the more strength. They agreed that the one who could first strip a man of his cloak should be the victor. First the North Wind tried his strength; he blew, and blew, with all his might! but blow as hard as he could, he could not do much. The man drew his cloak around him more and more tight; he would not let it be torn from him. So at last the North Wind gave up the tug, and called on the Sun to see what he could do. The Sun shone out with all its warmth. The man could not bear the heat; he soon grew so warm that he had to take off his cloak; and so the Sun became the winner in the

Love has more strength than hate.—Nurscry. After reading such stories as the above, children

should never for a moment believe that there is a God who torments people forever, and never forgives nor loves them after they leave this world. "Love has more strength than hate"—yes, and a wise God would know it as well as we do. And we think He does, in spite of what the preachers

A Baby's Soliloquy.

I am here. And if this is what they call the world, I don't think much of it. It is a very flannelly world, and smells of paregoric awfully. It's a dreadful light world, too, and makes me blink, I can tell you. And I don't know what to do with my hands; I think I'll dig my fists in my eyes. No, I won't. I'll scrabble at the corner of my blanket and chew it up; and then I'll holler. Whatever happens, I'll holler; and the more paregoric they give me, the louder I'll yell. That old nurse puts the spoon in the corner of my mouth in a very uneasy way, and keeps tasting my milk herself all the while. She spilled snuff in it last night, and when I hollered she trotted me. That comes of being a two days' old baby. Never mind, when I'm a man I'll pay her back good. There's a pin sticking in me now, and if say a word about it I'll be trotted or fed, and I would rather have catnip tea. I'll tell you who I am. I found out to-day. I heard folks say, "Hush! don't wake up Emmeline's baby!" and I suppose that pretty, white-faced lady over on the

pillow is Emmeline. No, I was mistaken, for a chap was in here just now and wanted to see Bob's baby, and looked at me, and said I was "a funny little toad, and looked just like Bob." He smelt of cigars, and I'm not used to them. I wonder who else I belong to. Yes, there's another one-that's "ganma. Emmeline told me, and she took me up and held me against her soft cheek and said, "It was ganma's baby, so it was." I declare I do not know who I belong to; but I'll holler, and maybe I'll find out.

There comes Snuffy with catnip tea. The idea of giving babies catnip tea when they are crying for information! I'm going to sleep. I wonder if I don't look pretty red in the face. I wonder why my hands won't go where I want them to.-Springfield Republican.

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Boston, Mass.—Miss Lizzie Doten will lecture each Sunday afternoon in Mercantile Hall, 16 Summer street, commencing afternoon in Mercantile Hall, 16 Summer street, commencing at 2½ o'clock. Admittance 15 cents.

The Progressive Bible Society, every Sunday, in No. 3 Tremont Row. Hall 58. Free discussion on the Christian Atonement at 10½ a.m. Lecture followed by conference at 3 and 7 p.m. Miss Phelps, regular lecturer.

Spiritual meetings every Sunday at 544 Washington street. Conference at 2½ p.m. Circle at 7½ p.m.

Brooklyn N. Y.—In the Cumberland street Lecture Room, Sunday at 3 and 7½ p. m.

Charlestown Mass.—First Spiritual Society, at Washington

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The Independent Society of Spiritualists, Charlestown, every Sunday afternoon and evening, at Mechanics' Hall, corner of Chelsea street and City square. Seats free.

City Hall, meetings every Sunday afternoon and evening.

Chelsea.—The Associated Spiritualists of Chelsea, at Libra. ry Hall every Sunday afternoon and evening, 3 and 7½ p. m.
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St. Louis.—At Polytechnic Institute, corner of Seventh and Chestnut streets, at 10½ a m and 7½ p. m.

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