

# BALLET OF PROGRESS

VOL. II.

SAN FRANCISCO, SUNDAY, JUNE 21, 1868.

NO. 24.

## 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—may be a smile—  
A tone of music—summer's breath, or spring—  
A flower—a leaf—the ocean—which may wound—  
Striking the electric chain across which we are bound."  
Childe Harold.

The power that dwelleth in sweet sounds to waken  
Vague yearnings, like the sailor's for the shore,  
And dim remembrance, whose hue seems taken  
From some bright former state, our own no more;  
Is not this all a mystery? Who shall say  
Whence are those thoughts, and whither leads their way?

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;  
A rippling wave—the dashing of an oar—  
A flower's scent floating past our parent-door;

A word—scarcely noted in its hour of perchance,  
A smile—a sunny or a mournful glance,  
Full of sweet meanings now from this world down;  
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, in visions, whose hues seem dreams,  
Familiar objects brightly to o'erspread;  
And waking buried love, or joy, or fear—  
These are night's mysteries—will they make them clear?

And the strange inborn sense of coming ill,  
That oftentimes oppresses to the haunted breast,  
In a low tone which naught can drown or still,  
"Midst fancies and imaginations,  
Whence doth that murmur waft, that shadow fall?  
Why shakes the spirit thus? 'Tis mystery all!

Darkly we move—we press upon the brink  
Of viewless worlds, and know it not;  
Yes! it may be that nearer we than think  
Are those whom death has parted from our lot!  
Fearfully, wondrously on us made—  
Let us walk humbly on, but undismayed!

Humbly—for knowledge strives in vain to feel  
Her way amidst the marvels of the mind;  
Yet undismayed—for do they not reveal  
The immortal with our dust entwined?  
So let us deem it 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 consensuous 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. This 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 "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 the initiated, for subjugating their reason, and rewarding their constancy, the temple, is about to be thrown open.

"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, enclained, 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 lighted up; and suddenly he perceived a change coming over the aspect of the place and its decorations; 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 menaced him, bodiless heads grinned at him, and mocked alike his fear and his courage.

"Phantoms bearing a perfect resemblance to men who had long lain in the grave, and who, while alive, had been the objects of his admiration or his attachment, fluttered about him,

and shrunk from embraces which they appeared 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 gold. 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 moved 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 places 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 inimitable 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 transported with admiration, he worshipped the glorious proofs of supernatural power, and bent in devout adoration before the certain presence of Divinity.

"However dazzling these pretended miracles were, they sunk to nothing compared with the knowledge which was preserved for the initiated. At 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 to him.

"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 abstinance from food, and lead the ignorant man with gratitude by purifying the impure beverage that excess of thirst might oblige him to accept. He was informed 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; to fulfill their most ardent desires in visions; and often, even without any intermediate means, to act on their senses and govern their will. Arbitrator of their disputes, he would have no necessity to interrogate witnesses or to weigh opinions; a simple order would 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 fruits, that he might poison the atmosphere and the exhalations, which would thus furnish him 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 bewilder the eyes of the incredulous; water should not extinguish it; it should burst forth awful as thunder against his victims, and, tearing open the bosom of the earth, compel it to ingest and devour them. The heavens even should be 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 lightning, while trembling men should believe him to be endowed with the power of hurling it at their heads. Such were the promised gifts of the deity who inspired; such the tools of conviction by which the initiated chained to the foot of the altar all men, whatever their rank might be, and whose destinies were constrained to believe, to adore, and to obey.

J. W. MACKIE.

"GOD REVEALED TO THE INTELLECT."  
NUMBER TWO.

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 still loftier order." To be able to solve a mathematical problem certainly requires a mind capable of understanding the relationship of numbers; nor do I know that anything but mind ever solved a mathematical problem. To be able to paint requires a mind capacitated to paint; and so on, through the catalogue of things requiring mental effort in their execution. So far we agree.

Proposition second: "All the motions of the material universe, in all their various variety and unity, are strictly mathematical." This proposition is evident to all who are acquainted with mathematical truths; it was therefore unnecessary to burden his pages with illustrations of the mathematical accuracy by which all things are governed, valuable though such illustrations may be to scientific acquisitions. It is idle to discourse on the operations of chance; no Atheistical philosopher that I know of has ever admitted the possibility of chance, where everything is governed by universal, invariable laws. Says

D'Holbach: "In a whirlwind of dust, raised by 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 balance-sheet, 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 unphilosophical.

After proving what is not denied, that there is no chance, and that everything moves with the strictest mathematical accuracy, Mr. Davis fancies that the Atheist is caught in a corner, from which there is no escape, and puts the following questions:

"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, verily'; ye believe in God, though ye misname Him. But if ye say 'No,' the veiled Sphinx repeats her riddle. How, then, can blind force produce heavenly harmony, and mid-night darkness gild all worlds with ineffable radiance? Whence come these iris-winged splendors, 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 reasons, 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 in any degree 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 improved by shifting it to a mathematical standpoint. Wherein lies the difference between the machinist and the mathematician? The mathematician may cease to be, as well as the machinist; and mathematics imply creation as much as mechanism. If the one designs, the other calculates. 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. ÆSOP, JR.

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 gloomy?

The bay was smooth, as usual; but as we neared the Golden Gate, the waves began to increase, and the boat, in consequence of its heavy load, rocked badly; or, at least, so it seemed to me, for I was sent in haste to my room long before we had passed.

As I staggered along, I noticed groups here and there, scattered all over the deck, chatting and laughing, and thought it something miraculous that they, too, were not seeking their apartments also; and can testify that they would have sought them, could they have shared in my feelings.

The signal for lunch, and, a few hours after, for dinner, was heard; but it troubled me but little, for I was too comfortably stowed away in my berth. I was deaf to all such sounds. The penalty was too great to allow of the indulgence.

After the first day and night had worn away, and the most beautiful morning came forth that I ever witnessed, I arose and arrayed myself for the deck. Who could afford to be sick at such a time as this? I wondered. In fact, there was no earthly excuse, for scarcely a movement of the boat was discernible; so, with a feeling of some

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 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, 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 developed. Some could boast of a pretty face and nothing more, neither intellectual nor particularly animal; while others, with a full development of the animal only, made me shudder, and, at the same time, pity them.

I returned on deck after dinner, feeling somewhat refreshed.

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 in the evening.

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 guitar.

I awoke next morning just in time to dress for breakfast. I found the boat moving, and every indication of a fine sea 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 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 lovelier spot.

LEOLINE.

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 noted writer, as 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 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 man must have been injured, so that much care is needed 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 nowadays. 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 gotted worshippers. "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 worshippers 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. In fact, they are one and the same. The devil is God in disguise, then and always wise and good, though men perceive it not. The early Hebrew monotheists had clearer vision than their successors. More modern writers would have made it the work of the devil to harden Pharaoh's heart. The near-sighted writer of the Chronicles sees only Satan instigating David to number his subjects. The earlier and deeper writers of the Bible see the work of 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 hunted 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-troups, and are now in full blast as negro minstrel houses.

## 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 prominence in the welfare of the progressive harmonious philosophy, 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 to which we rarely meet; that, however humiliating this idea may be to self-love and pride of consciousness, it is yet necessary in laying the foundation upon which to rear a superstructure or temple, fit 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 affairs of adult life.

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, to the sweetest mass of bitterness, bigotry, and intolerance, hideous to look upon, and painful to mingle with in the social circle.

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 immature, and illuminating our souls with the light of grander conceptions of the value and destiny of humanity.

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 main-spring 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 constitutes purity of heart and life.

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 falls in his progressive labors to reach the attainment of his heart's desire.

We perceive in the amazing achievements of modern Spiritualism a sure prophecy of the glorious coming of the true and pure Gospel of peace 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 of all things, whether of

The Banner of Progress.

SUNDAY, JUNE 21, 1868.

OFFICE, 514 SACRAMENTO ST., 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 PROGRESS." 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 behind 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.

What has been experienced in this regard by our brethren at the East has had its repetition here. Three Societies of Spiritualists successively 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."

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?

INTERESTING DISCUSSION.—We hear there is a probability that the relative merits of the Bible Union's and King James' translations of the New Testament will be discussed here by the Reverend 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.

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 hurry, with his books under his arm, because the Moderators would not allow him to violate all rules of debate, as well as of etiquette and politeness!

"THE SPIRITUAL ROSTRUM: A Monthly Magazine, devoted to the Harmonical 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 Moses Hull"; "Antiquity of Spiritualism"; and the "Salutatory" of the editors. Terms, \$3 per annum. Single copies 20 cents. Address Hull & Jamieson, Drawer 5966, Chicago, Ill.

We welcome our able co-worker in the field of theological emancipation, and hope to see it sustained 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, and publish it in this paper within two months. Those members of the Committee who reside in other parts of the State empowered those who reside here to present a plan, guaranteeing to approve it when offered. The sub-committee thus appointed have therefore affixed the signatures of the non-residents to this report. It will be subject to the approval or rejection of the next State Convention, which is to be called by the officers of 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, hereby agree to enter into an organization to be known by the name of THE CALIFORNIA STATE ASSOCIATION 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 mankind.

ARTICLE II.

MEMBERSHIP.

Any individual may become a member of this Association by avowing him or herself as a Spiritualist, and paying annually into the hands of 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 books.

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.

OFFICERS.

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 Association, when present; also, to place his signature to all orders drawn by the Secretary on the Treasurer for disbursement of the funds of the Association.

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 President. He shall also give bonds to the Executive Committee when required so to do, in such amount 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 lecturers, to travel throughout the State, paying him or them such salary, beside traveling expenses, as they may deem proper.

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 to be published one month in advance in the BANNER OF PROGRESS.

SEC. 9. Said lecturer or lecturers shall make a report to the Secretary of the Association once a month, of the condition of Spiritualism in the several 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 session.

ARTICLE V.

RULES OF ORDER.

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

ARTICLE VI.

AMENDMENTS.

This Constitution may be amended by a two-thirds vote on the last day of any annual session of the Association; provided, one year's notice of the amendments desired have been filed with the Secretary.

BENJ. TODD,

J. D. PIERSON,

GEO. G. V. 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 objections made, however, to her invocations, as too much resembling the prayers of the orthodox 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 world, but does not confound Jesus of Nazareth with the Father of Spirits, nor ascribe the name of God to three persons. She considers the Holy 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 doctrine of the atonement, it is quite evident she has 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 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 the discourse. This is a rare quality in mediums, 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 this matter, while you have been coquetting with a non-committal preacher, who has no sympathy with your opinions, but is willing to take your money! It is high time a Society of Spiritualists was incorporated in San José, with a Progressive 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 twaddle, will not result in the breaking up of the universe.

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 humanity from their company for his ungodly 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 the act of expulsion we leave the reader to imagine. We wonder if those officers ever read in 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, made its appearance in this city on Tuesday last. It is racy, spicy, and juicy, metaphorically speaking. We hope it will not fall into the error of some of its competitors, of affecting a knowledge of every subject under the sun, and of every distinguished 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 reckoned in the category.

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 in the Constitution of the United States. At all 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 "TOSPY 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.

"THE EARTH'S LOST HISTORY."—Our third article under this head is deferred till next week.

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 self-conceit in undertaking the task of deciding what is a thorough education for women. If we were to judge comparatively by what he 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 News.

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 essayist whether he considered himself as merely an "improved monkey"; and Dr. J. Phelps arose in great dudgeon, and demanded to know whether the teachers of the State there assembled were 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 subject.

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.—Exchange.

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(hem)man.

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 stops, called Tea and Coffee, or not, calls on you to pay for them, just the same.

BOUND VOLUME OF "THE RADICAL."—Herbert 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 House every Sunday evening at 8 o'clock. Admission free.

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 mightiest 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 multi-form life, where every page is filled with testimonials of wisdom and immutability, not written with the pen of man, but 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 and reasonable action.

When we gaze upon 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 make glad the hearts of an indolent 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 conferences, thereby drawing in the indifferent, the impenitent, 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 Lyceum should be established wherever an opening gives promise of the slightest success. We would press this feature with more earnestness, from a due conviction of the difficulty some of us have experienced, in eradicating from our minds early impressions, planted by Sunday school and other 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 in which we live, erect on the watch-tower, looking for the coming light of a broader and higher development of long-suffering humanity.

We recognize, in the character of true Spiritualists, 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.

J. D. PIERSON, BENJ. TODD, LAURA CUPPY, MRS. E. F. THORNDIKE, THOS. LYON, MRS. C. M. STOVES, 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 incident.

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

"The tract 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 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 work, 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 choose from, the wants of the poor can now be supplied as they have never been supplied before. It might be heretical to intimate that old paper is worth about ten cents per pound, and that the bundle of theology, if sent to the paper-mill, might realize quite a handsome sum, so I will not suggest it."

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 the 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 bibulative satisfaction in their consumption. They can't be drunk. 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 Mississippi River boat, he fell in company with three orthodox clergymen, who, learning that he was a Spiritualist and medium, commenced catechizing him. After they had propounded several verbal questions which were readily answered, to the entire satisfaction of a large number of persons present, and feeling worried thereby, they retired to a stateroom, and after much deliberation, they agreed upon the following written question, and presented it to him for answer:

"Suppose a man and woman, possessing a competency, and having reached maturity, knowing the incompatibilities existing under the marriage contract, yet desiring paternity and maternity; if they seek it outside of the marriage contract, are their sinners before God any less under the law? Wilson without hesitation answered: "God was a male—had reached maturity—possessed a competency—desired paternity—knew of the incompatibilities existing under the marriage contract of the angels, hence over-shadowed 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 the Bible? Exit clergymen, and repeated cheers by the passengers for the medium.—Religio Philosophical Journal.

"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...

Strove efforts are being made in Boston to establish churches for Spiritualists. A number of the Episcopal churches have voted to throw open their doors to all those who will come in.

Spiritualism has compelled all this, and more. We have reliable information that no less than six church 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 Girls.

The following truthful account of Sister Amy Post, who knows whereof she speaks, will be, without doubt, interesting to our readers; and should be read and pondered by those who are generally known to know the trials and sacrifices of the first mediums for the introduction of modern Spiritualism.

"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 for her noble and generous spirit in our city, soon after this great wonder became known, had one of the other of her medium sisters with her constantly; and without any compensation whatever peculiarly 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.

"In process of time, having laid all her means of support upon this unpopular altar, and being actually reduced to poverty and want, she was remanded proposed to her to take a fee; that it was not actually to starve herself, in her effort to feed the hungry souls of others. But she invariably replied that 'We cannot now come to this, as we do not do this of ourselves, and if we ask compensation they surely will not believe.'

"Thus they struggled on, until the Rochester knocking gained her a name and a habitation. It was here that it was reduced to the situation of letters, and here where it was first taken before a public audience in Rochester, and where she was first taken before a public audience in Rochester, and where she was first taken before a public audience in Rochester.

"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 world.'

"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 monotonous, 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 audience, and indignantly rebuked some 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 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 with them, saying that the assailants should only reach us over their dead bodies.

"Few, I think, can realize the trepidation and nervous excitement in the 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: 'Any, if you will go I will go with you, if I go to the altar, I will not change her mind until about time to go, when she said: 'I cannot leave you go without me. I must go, though I expect to occupy the hall with you. 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 popular 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, shrieking, and all kinds of hideous noises, together with explosions of torpedoes in every part of the 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 seining."

MORE CLERICAL RELIGIOUS FUN.—The clerical editors of the Methodist Christian Advocate get off the following at the expense of their Baptist brethren in Oakland: "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 baptistry. Strange that no allusion is made to this. Wonder if the ordinance of baptism is to be administered to the people who worship in that church with the aid of machinery; or if the plunging is to be done in God's broad and beautiful 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 would 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 communicants, and be particular to have it sufficiently narrow to furnish mere accommodation for the immersed elect."

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, 1888, at 10 o'clock in the morning, and to continue in session until Friday, the 28th inst.

- WARREN CHASE, New York; A. B. JESSE, Pennsylvania; THOMAS GARRETT, Delaware; JACOB HEATON, Maryland; J. JACKSON DAVIS, New Jersey; HORATIO ALDEN, Maine; FRANK CHASE, New Hampshire; D. P. WILDER, Vermont; WILLIAM WHITE, Massachusetts; IMMANUEL, Rhode Island; HUDSON TUTTLE, Ohio; W. T. NORRIS, Illinois; MARY SEVERANCE, Wisconsin; JOHN C. DEXTER, Michigan; CHARLES A. FENN, Missouri; MOSES HULL, Indiana; District of Columbia; Kentucky; Tennessee; Kansas; HENRY J. BRADSTREET, Iowa; L. K. JOSLIN, Rhode Island; HENRY T. CHILD, M. D., 634 Race Street, Philadelphia, Secretary.

C. H. FOSTER, TEST MEDIUM, (From New York), SEANCES AT 421 DUPONT STREET, OFFICE HOURS FROM 10 A. M. TO 5 P. M.

A. A. McLEAN, BOOK, CARD, AND JOB PRINTER, No. 528 Clay Street, (Opposite Leidesdorff), San Francisco.

WOMEN'S CO-OPERATIVE UNION STORE, No. 39 Second St., opposite Jessie. Ladies', Gents' and Children's Furnishing Goods. SHIRTS MADE TO ORDER. CHILDREN'S SUITS, INFANTS' WARDROBES, FANCY ARTICLES. MENDING DONE. Orders from Steamboats, Hotels, and the Country, respectfully solicited.

RED LAND WINES, MADE IN THE FOOT-HILLS OF CALIFORNIA. Warranted Pure Juice of the Grapes. FREE FROM ALL ADULTERATION, AND ARE, BE THE BEST WINES ON THIS COAST.

WINE VINEGAR AND FRESH MOUNTAIN HONEY. WHOLESALE AND RETAIL, At 625 Market Street, Opposite the foot of Montgomery. E. B. HENDEE.

MISS JANESON, INDEPENDENT CLAIRVOYANT, AND HEALING MEDIUM, No. 17 Third Street, near Market, (UP STAIRS.) Hours, from 9 A. M. to 4 P. M.

REMARKABLE CURES BY THE GREAT SPIRITUAL REMEDY; MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

DR. SPENCE—Dear Sir: I have a case in which one of my Positive Powders cured a young man who had been afflicted with a severe case of NEURALGIA. He had consulted eight different physicians, five of whom had pronounced him to be in an advanced stage of INFLAMMATION. He had been in bed 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. Yours for truth, G. W. HALL, Dorset, Vt., August 27th, 1887.

DR. SPENCE—Dear Sir: I have had a case in which one of my Positive Powders cured a young man who had been afflicted with a severe case of NEURALGIA. He had consulted eight different physicians, five of whom had pronounced him to be in an advanced stage of INFLAMMATION. He had been in bed 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. Yours for truth, G. W. HALL, Dorset, Vt., August 27th, 1887.

DR. SPENCE—Dear Sir: I have had a case in which one of my Positive Powders cured a young man who had been afflicted with a severe case of NEURALGIA. He had consulted eight different physicians, five of whom had pronounced him to be in an advanced stage of INFLAMMATION. He had been in bed 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. Yours for truth, G. W. HALL, Dorset, Vt., August 27th, 1887.

DR. SPENCE—Dear Sir: I have had a case in which one of my Positive Powders cured a young man who had been afflicted with a severe case of NEURALGIA. He had consulted eight different physicians, five of whom had pronounced him to be in an advanced stage of INFLAMMATION. He had been in bed 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. Yours for truth, G. W. HALL, Dorset, Vt., August 27th, 1887.

DR. SPENCE—Dear Sir: I have had a case in which one of my Positive Powders cured a young man who had been afflicted with a severe case of NEURALGIA. He had consulted eight different physicians, five of whom had pronounced him to be in an advanced stage of INFLAMMATION. He had been in bed 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. Yours for truth, G. W. HALL, Dorset, Vt., August 27th, 1887.

DR. SPENCE—Dear Sir: I have had a case in which one of my Positive Powders cured a young man who had been afflicted with a severe case of NEURALGIA. He had consulted eight different physicians, five of whom had pronounced him to be in an advanced stage of INFLAMMATION. He had been in bed 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. Yours for truth, G. W. HALL, Dorset, Vt., August 27th, 1887.

DR. SPENCE—Dear Sir: I have had a case in which one of my Positive Powders cured a young man who had been afflicted with a severe case of NEURALGIA. He had consulted eight different physicians, five of whom had pronounced him to be in an advanced stage of INFLAMMATION. He had been in bed 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. Yours for truth, G. W. HALL, Dorset, Vt., August 27th, 1887.

DR. SPENCE—Dear Sir: I have had a case in which one of my Positive Powders cured a young man who had been afflicted with a severe case of NEURALGIA. He had consulted eight different physicians, five of whom had pronounced him to be in an advanced stage of INFLAMMATION. He had been in bed 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. Yours for truth, G. W. HALL, Dorset, Vt., August 27th, 1887.

DR. SPENCE—Dear Sir: I have had a case in which one of my Positive Powders cured a young man who had been afflicted with a severe case of NEURALGIA. He had consulted eight different physicians, five of whom had pronounced him to be in an advanced stage of INFLAMMATION. He had been in bed 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. Yours for truth, G. W. HALL, Dorset, Vt., August 27th, 1887.

DR. SPENCE—Dear Sir: I have had a case in which one of my Positive Powders cured a young man who had been afflicted with a severe case of NEURALGIA. He had consulted eight different physicians, five of whom had pronounced him to be in an advanced stage of INFLAMMATION. He had been in bed 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. Yours for truth, G. W. HALL, Dorset, Vt., August 27th, 1887.

DR. SPENCE—Dear Sir: I have had a case in which one of my Positive Powders cured a young man who had been afflicted with a severe case of NEURALGIA. He had consulted eight different physicians, five of whom had pronounced him to be in an advanced stage of INFLAMMATION. He had been in bed 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. Yours for truth, G. W. HALL, Dorset, Vt., August 27th, 1887.

DR. SPENCE—Dear Sir: I have had a case in which one of my Positive Powders cured a young man who had been afflicted with a severe case of NEURALGIA. He had consulted eight different physicians, five of whom had pronounced him to be in an advanced stage of INFLAMMATION. He had been in bed 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. Yours for truth, G. W. HALL, Dorset, Vt., August 27th, 1887.

DR. SPENCE—Dear Sir: I have had a case in which one of my Positive Powders cured a young man who had been afflicted with a severe case of NEURALGIA. He had consulted eight different physicians, five of whom had pronounced him to be in an advanced stage of INFLAMMATION. He had been in bed 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. Yours for truth, G. W. HALL, Dorset, Vt., August 27th, 1887.

DR. SPENCE—Dear Sir: I have had a case in which one of my Positive Powders cured a young man who had been afflicted with a severe case of NEURALGIA. He had consulted eight different physicians, five of whom had pronounced him to be in an advanced stage of INFLAMMATION. He had been in bed 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. Yours for truth, G. W. HALL, Dorset, Vt., August 27th, 1887.

DR. SPENCE—Dear Sir: I have had a case in which one of my Positive Powders cured a young man who had been afflicted with a severe case of NEURALGIA. He had consulted eight different physicians, five of whom had pronounced him to be in an advanced stage of INFLAMMATION. He had been in bed 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. Yours for truth, G. W. HALL, Dorset, Vt., August 27th, 1887.

DR. SPENCE—Dear Sir: I have had a case in which one of my Positive Powders cured a young man who had been afflicted with a severe case of NEURALGIA. He had consulted eight different physicians, five of whom had pronounced him to be in an advanced stage of INFLAMMATION. He had been in bed 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. Yours for truth, G. W. HALL, Dorset, Vt., August 27th, 1887.

DR. SPENCE—Dear Sir: I have had a case in which one of my Positive Powders cured a young man who had been afflicted with a severe case of NEURALGIA. He had consulted eight different physicians, five of whom had pronounced him to be in an advanced stage of INFLAMMATION. He had been in bed 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. Yours for truth, G. W. HALL, Dorset, Vt., August 27th, 1887.

DR. SPENCE—Dear Sir: I have had a case in which one of my Positive Powders cured a young man who had been afflicted with a severe case of NEURALGIA. He had consulted eight different physicians, five of whom had pronounced him to be in an advanced stage of INFLAMMATION. He had been in bed 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. Yours for truth, G. W. HALL, Dorset, Vt., August 27th, 1887.

Special Notices. DR. J. M. GRANT HEALS THE SICK Laying on of Hands, At No. 410 KEARNY STREET, Between California and Pine streets, SAN FRANCISCO.

DR. GRANT has, for the greatest part of the last two years, been practicing in Sacramento City with eminent success. Some of the most stubborn cases have been ENTIRELY CURED by his wonderful Healing Powders, 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.

DR. J. P. BRYANT, THE HEALER, Will Heal the Sick at his Residence, 308 West 34th St., near 8th Avenue, NEW YORK, BY THE "LAYING ON OF HANDS."

DR. JAMES EDWARDS CAN BE CONSULTED AT HIS ROOMS, 209 KEARNY STREET, WEST SIDE, Between Bush and Sutter, FROM 9 A. M. TO 4 P. M. VITAL MAGNETISM, Applied with the hands, gives immediate relief, in all cases treated by Dr. Edwards.

MRS. MARY E. BEMAN, Clairvoyant Physician, HEALING AND TEST MEDIUM. No visible Medicine given. The Deaf hear, the Blind see, and the Fatted walk.

MRS. H. A. DUNHAM, CLAIRVOYANT TEST MEDIUM, HAS REMOVED TO FILBERT STREET, A FEW DOORS above Powell, opposite Washington Square, convenient to both lines of North Beach cars, where she will be happy to see her friends.

CLAIRVOYANT. Mrs. LENA CLARKE SEES, DESCRIBES, AND GIVES NAMES of S and communications from departed friends; also, living friends, with names, character, locations, etc. etc.; diagnoses diseases, and gives information on business matters, at 802 Jackson street, near Stockton.

CLAPP'S UNRIVALLED LIVER PILLS. If these don't save you, then nothing will. The most perfect LIVER REGULATOR in the world, particularly adapted to a California climate, and alike suited to male and female.

BUY, IF YOU WOULD CURE YOUR COUGH OR COLD, A Bottle or Box of GARLAND'S COUGH DROPS! Warranted to Cure or No Pay.

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

PROFESSIONAL TESTIMONY. As sure a remedy in Consumption as Quinine in Intermittent Fever, and as effective a Preservative as Vaccination in Small Pox.—Dr. Churchill.

FOR PETALUMA AND SONOMA, 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.

SOLICITOR PATENTS. Advice and Opinion Given without Charge. By this means, Inventors can ascertain the value of their inventions, and the mode of applying for and obtaining Patents. CALL AT 615 Sacramento St.

BANNER OF PROGRESS IS DESIGNED TO BE A LIBERAL PAPER, DEVOTED TO THE

Investigation and Discussion of all Subjects, Philosophical, Scientific, Literary, Social, Political, and Religious, And to advocate the Principles of Universal Liberty. PUBLISHED EVERY SUNDAY, AT 514 SACRAMENTO STREET, (Up stairs,) San Francisco. BY BENJAMIN TODD & CO.

TERMS. One Year \$3 00 Six Months 2 00 Single Copies 2 cents. No subscription received unaccompanied with the amount required by the above terms.

Terms of Advertising. For One Insertion, per Square, \$ 5 00 For One Month, do, 2 00 For Three Months, do, 8 00 For One Column, 3 Months, 50 00 For Half a Column, do, 30 00 For One Quarter do, do, 20 00

AGENTS FOR THE BANNER OF PROGRESS. The following persons are authorized to act as Agents for the BANNER OF PROGRESS, to receive subscriptions and money for the same, and forward them to this office.

JOB PRINTING. NEATLY EXECUTED AT THE OFFICE OF THE BANNER OF PROGRESS. CARDS, CIRCULARS, BILLHEADS, PAMPHLETS, and every description of Plain and Ornamental Printing, executed neatly and expeditiously, at the lowest market rates.

THE ELOQUENCE OF GEN. PHIL. SHERIDAN FELL DEAD. On the ears of the Deaf who did not use DR. STILWELL'S PATENT ORGANIC VIBRATOR.

PACIFIC CLAIRVOYANT MEDICAL INSTITUTE, 320 Jessie Street, above Fourth, SAN FRANCISCO. MR. & MRS. W. A. HUTCHINSON TREAT ALL DISEASES WITH UNPARALLELED SUCCESS.

REMOVAL. JACOB SHEW'S PIONEER PHOTOGRAPH GALLERY, Late 315 Montgomery Street, IS REMOVED TO No. 612 CLAY ST. North side, four doors above Montgomery, SAN FRANCISCO.

Having superior accommodations, and every facility for all branches of the Art, at greatly reduced rate, I am enabled to produce the very best quality of work, of all kinds, at prices about Twenty-five per cent. below the Montgomery Street Galleries, and equally as low as the most inferior galleries in other parts of the city, at the same time taking the greatest pains to give entire satisfaction.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS FOR SALE AT NORCROSS & CO'S, No. 5, Montgomery Street, (MASONIC TEMPLE) WHOLESALE AND RETAIL.

Advertisement for Dr. Stilwell's Patent Organic Vibrator, describing its benefits for deafness and other ailments.

Advertisement for Jacob Shew's Pioneer Photograph Gallery, announcing its relocation to 612 Clay Street.

Advertisement for Mrs. Spence's Positive and Negative Powders, available at Norcross & Co's.

Advertisement for a Solicitor of Patents, offering advice and opinion for a fee.

The Banner of Progress.

SUNDAY, JUNE 21, 1868.

LYCEUM DEPARTMENT.

"Angels where'er we go attend, Our steps, where'er we tread, With watchful care their charge defend, And evil spirits chase away." - CHARLES WESTLEY.

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 bright before I Her two little horns Are so new and so cunning, I hope she'll not grow any more.

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 us. SEA GROUP. To have charity one to another. LAKE GROUP. To do as we wish to be done by.

Price 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.

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 come!"

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 load of stones. The horse stopped to rest, when the man began to beat him. This 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 words.

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 to 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 they 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: "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!" "Frank," said John, "love is better than hate—isn't it?"

"O, yes, a thousand times better!" cried Frank. As chance would have it, they that day read in school a fable, two thousand years old, which I will now tell you: The North Wind and the Sun had a dispute as 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 trial. Love has more strength than hate.—Nursery.

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 say.

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 hazy world, and smells of paragonic 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 scabble at the corner of my blanket and chew it up; and then I'll holler. Whatever happens, I'll holler; and the more paragonic 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 I 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, "I wish I 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. He looked at me, and said, "I was a fanny little foal, 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 "gamma." Emmeline told me, and she took me up and held me against her soft cheek and said, "It was gamma'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.

Religio-Philosophical Journal.

DEVOTED TO THE ARTS AND SCIENCES, AND TO THE SPIRITUAL PHILOSOPHY. Published every Saturday, by the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS. At 84, 86, and 88 Dearborn St., Chicago, Ill. TERMS OF SUBSCRIPTION—IN ADVANCE. One Year...\$2.00 (Six Months)...\$1.00 Single Copies, 5 Cents each.

NEW PAPER! THE LYCEUM BANNER. PUBLISHED TWICE A MONTH. BY MRS. L. H. KIMBALL. EDITED BY MRS. H. F. M. BROWN.

It is an octavo, printed on good paper, and embellished with fine electrotype illustrations. Some of our best writers are engaged as regular contributors. We teach no human creed; Nature is our law giver—to deal justly and to love mercy.

TERMS OF SUBSCRIPTION. One Copy, one year, in advance...\$1.00 Ten Copies to one address...\$9.00 Twenty-five Copies, do...\$22.50 One Hundred Copies, do...\$90.00

BOUQUET NO. 1. A CHOICE COLLECTION OF FLOWERS, GARDEN OF HUMANITY. A COMPILATION OF ORIGINAL AND SELECTED POEMS. BY BENJAMIN TODD.

SPRITUALISM DEFENDED AGAINST THE CHARGE OF IMMORALITY. A PAMPHLET. BY BENJAMIN TODD.

THE PHILOSOPHY OF RELIGIOUS REVIVALS. BY BENJAMIN TODD.

Catalogue of Liberal and Spiritual Books FOR SALE AT THE OFFICE of the Banner of Progress.

Table listing various books for sale, including 'The Bible', 'The Koran', 'The Life of the Lord Jesus Christ', 'The Works of the Spirit of the Church', 'The Bible of the Spirit of the Church', 'The Bible of the Spirit of the Church', 'The Bible of the Spirit of the Church', etc.

Present Age and Inner Life.

Table listing various books and their prices, including 'The Bible', 'The Koran', 'The Life of the Lord Jesus Christ', 'The Works of the Spirit of the Church', 'The Bible of the Spirit of the Church', etc.

Progressive Lyceum Register.

Table listing various lyceum meetings and speakers, including 'Boston, Mass.—Sunday at 10 a. m., at 644 Washington street', 'Chicago, Ill.—Sunday at 10 a. m., at 12 1/2 p. m.', etc.

South Danvers, Ill.—In the Town Hall, Sunday at 2 and 7 p. m.

Springfield, Ill.—Every Sunday in the hall, Springfield, Mass.—The Fraternal Society of Spiritualists every Sunday at Fallon's Hall. Brockton, Mass.—At four o'clock in the evening, corner of Seventh and Chestnut streets, at 10 1/2 a. m. and 7 1/2 p. m.

Lecturers' Appointments and Addresses.

PACIFIC STATES AND TERRITORIES. John Allyn, Oakland, California. Mrs. A. H. Hovey, San Francisco, Cal. Mrs. Laura Cuyler, Sacramento. Mrs. Laura Justice, Toronto, 131 Montgomery street, San Francisco.

ATLANTIC STATES.

J. Madison Allen, trance and inspirational speaker, Boston. C. Fannie Allen, Lowell, Vt., during July. Mrs. Sarah A. Byrnes, Londonderry, during June. Address, 87 Spruce street, West Cambridge, Mass. Mrs. A. P. Brown, St. Johnsbury Centre, Vt. Mrs. E. M. Brown, P. O. Drawer 6226, Chicago, Ill. Mrs. Emma F. Jay Bullen, 151 West 124th st., New York. Mrs. Abby N. Burnham, inspirational speaker, Aburndale, Warren, Mass. 644 Broadway, New York. Dean Clark, inspirational speaker, Brandon, Vt. Dr. L. C. Conroy, Greenfield, Mass. Mrs. Marietta F. Cross, trance speaker. Address, Hampstead, N. H. Estelle Clark, trance speaker, East Harwich, Mass. Mrs. Sophia L. Chappell, 11 South st., Boston. Mrs. J. J. Clark, trance speaker, Fair Haven, Conn. Mrs. Albert E. Carpenter, Putnam, Conn. Mrs. Jennet J. Clark, trance speaker, Fair Haven, Conn. Miss Lizzie Eaton, Pavilion, 57 Tremont street, Boston. George Lutton, M. D., Room 25, Postoffice building, New-Boston, Mass. Andrew Jackson Davis, Orange, N. J. Dr. E. Foss, Manchester, N. H. Mrs. Mary L. French, inspirational and trance medium, Bitters street, Washington Village, South Boston. Dr. H. P. Fairfield, Greenfield, Mass. S. J. Finney, Ann Arbor, Mich. C. G. Fish, Red Bank, Monmouth Co., N. J. Mrs. F. R. French, East Westmoreland, Mass. C. Augusta Fitch, trance speaker, Box 1835, Chicago, Ill. Mrs. F. G. Greenleaf, Kendall, Mass. Mrs. Laura De Force Gordon, Denver City, Col. Ter. Mrs. C. L. Gade (formerly Mrs. Morris), trance speaker, 77 Central st., Room 8, New York. N. S. Greenleaf, Lowell, Mass. Dr. I. P. Griggs, Evansville, Wis. Mrs. F. M. Griggs, Evansville, Wis. Mrs. Henry Houghton, West Paris, Me., until further notice. W. D. Howe, Lowell, Mass. Lyman C. Howe, inspirational speaker, New Albion, New York. Susie A. Hutchinson, Somers, Conn., during August; Cleveland, Ohio, during September, October, and November. S. C. Hayford, Coopersville, New York. Mrs. F. M. Hays, Greenfield, Mass. Miss Nellie Hayden, No. 20 Wilcox street, Worcester, Mass. Mrs. A. F. Horton, Brandon, Vt. Mrs. Julia A. Hubbard, box 2, Greenwood, Mass. Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md. Dr. B. H. Johnson, Greenfield, Mass. Moses Hill, Milwaukee, Wis. Miss Susie M. Johnson, Milford, Mass. Dr. E. H. Johnson, lecturer, Ypsilanti, Mich. W. F. Jamieson, inspirational speaker, Postoffice drawer 6825, Chicago, Ill. S. E. Jones, lecturer, Esq., 12 Methodist Church Block, South Clark street, Chicago, Ill. Wm. H. Johnston, Corry, Pa. O. F. Kollig, lecturer, East Trumbull, Ashabula Co., O. Dr. F. K. Kridger, Buffalo, New York. Cephas B. Lynn, inspirational and semi-conscious trance speaker, 567 Main street, Charlestown, Mass. J. S. Loveland, New York. Mrs. E. K. Ladd, trance lecturer, 479 Court street, Boston. Mrs. N. E. Logan, Stationer's Block, New York. B. M. Lawrence, M. D., 64 Hudson street, Boston, Mass. Mary E. Longdon, inspirational speaker, 60 Montgomery street, New York City. Mr. T. Leonard, trance speaker, New Ipswich, N. H. Miss Mary M. Lyons, inspirational speaker, 98 East Jefferson street, New York. John A. Lowe, Box 17, Sutton, Mass. Dr. W. M. Morrill, Jr., trance and inspirational speaker, Boston, Mass. Loring Moody, Malden, Mass. Mrs. M. Munn, Slocum, New York. Dr. Leo Miller, Postoffice box 2326, Chicago, Ill. Mrs. Anna M. Middlebrook, Box 178, Bridgeport, Conn. Mrs. Sarah Hovey, Greenfield, Mass. East Westmoreland, N. H. Dr. John Mayhew, 65 Montgomery street, Jersey City, New Jersey. Dr. James Morrison, lecturer, McHenry, Ill. Mr. & Mrs. H. M. Miller, Elmira, care W. B. Hatch, N. Y. Prof. N. M. Moore, lecturer, New York. Emma M. Martin, inspirational speaker, Birmingham, Mich. Charles S. Marshall, semi-trance speaker, Wrentham, Juneau County, Wis. Mrs. Mary A. Mitchell, inspirational speaker, care of box 223, New York. Miss Sarah A. Nutt, Lawrence, Kansas. C. Norwood, Ottawa, Ill., impersonal and inspirational speaker. A. L. E. Nash, lecturer, Rochester, N. Y. J. Wm. Van Name, Monroe, Mich. Dr. A. F. Nash, inspirational speaker, North West, Ohio. J. L. Potter, trance speaker, Cedar Falls, Iowa, box 170. Dr. A. A. Ponce, Jr., Detroit, Mich. Mrs. Anna M. Potts, M. D., lecturer, Adrian, Mich. George A. Pierce, Auburn, Me. Mrs. J. P. Puffer, trance speaker, South Hanover, Mass. L. Judd Parson, Philadelphia, Pa. Lydia Ann Pearson, inspirational speaker, Disco, Mich. Mrs. E. M. Pense, trance speaker, New York. Dr. Wm. H. Ripley, Box 95, Foxboro', Mass. Dr. J. P. Randolph, lecturer, care box 8352, Boston, Mass. Mrs. F. P. Randall, trance speaking medium, Brookland, N. H. Dr. H. Randall, inspirational speaker, Upper Lisie, New York. Frank Reid, inspirational speaker, Kalamazoo, Mich. Mrs. E. S. Richmond, inspirational speaker, Byron, N. Y. Miss Lottie Small, trance speaker, Mechanic Falls, Me. Mrs. M. E. Sawyer, Baldwinville, Mass. Miss Martha S. Sturtevant, trance speaker, Boston, Mass. Mrs. Mary Louise Smith, trance speaker, Toledo, Ohio. Mrs. E. M. Slocum, inspirational lecturer, 18 Fulton street, New York. 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 294. J. H. W. Tenney, 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, Owego, N. Y., during June; during July, Seymour, Conn. Mrs. M. Macomber Wood, 11 Dewey street, Worcester, Mass. F. L. H. Willis, M. D., Postoffice box 29, Station D, New York. A. B. Whiting, Albion, Mich. Mrs. S. E. Warner, Box 14, Berlin, Wis. E. V. Wilson, Rock Island during June; Galeburg during July; during August, Babcock's Grove, Du Page Co., Ill. Mrs. M. F. W. Wilson, inspirational speaker, care of H. N. F. Lewis, Detroit, Mich. Mrs. J. Whipple, lecturer upon Geology and the Spiritual Philosophy, Sturgis, Mich. Elijah Woodworth, inspirational speaker, Leslie, Mich. Dr. F. M. Wolcott, Danby, Vt. S. H. Wortman, Buffalo, N. Y., Box 1454. E. S. Wheeler, inspirational speaker, 5 Columbia street, Boston, Mass. Mrs. S. A. Willis, Lawrence, Mass., Postoffice box 473. Dr. Wm. Woodworth, Postoffice drawer 6225, Chicago, Ill. A. A. Wheelock, trance and inspirational speaker, St. Johns, Mich. Wheelock, normal speaker, Janesville, Wis. Warren Woodson, trance speaker, Hastings, N. Y. Henry C. Wright, care of Bala Marsh, Boston. Francis G. Young, M. D., care of Dr. Larkin, 245 Fulton street, Brooklyn, N. Y. A. C. Woodruff, Buffalo, N. Y. Mrs. H. M. Worthen, trance speaker, Oswego, Ill. Jonathan Whipple, Jr., inspirational and trance speaker, Mystic, Conn. Mrs. Juliette Yeaw, Northboro, Mass.