#### LITERARY.

#### BEYOND.

BY MRS. SARAH E. HENSHAW.

When my last stifled, fluttering sighs Have upward borne my latest prayer, And a cold form before you lies In place of all that once was there-

When the white linen back you lay, And gently gaze on what was dear, And softly tread, and, whispering, say Words which you think I almost hear-

Speak thus, O friends! with tender smile This is not she whom no v we mourn, This was her raiment for a while—
This, but the semblance she has borne

"Her mortal vestment lieth there-The outer dress her spirit wore; She has gone forth some other where,

"In other scenes she takes a part," In other fields she musing walks, And, bearing us upon her heart, With other friends she gently talks.

She sees that time is but a day-

"She tells of us; and how our love, Though deep, and true, and full of grace, Her thirst of soul could not remove, Nor sense of orphanage efface. "She knows that life will soon be o'er-

And smiles upon the other shore thile we on this in sadness pray "Backward she looks to earth and time, And with her new-found freedom thrills;

Forward she gazes, where sublime

Rejoicing thus she hastens on, Exulting thus she forth is led, While we, all sorrowful and lone, Watch the pale form and call her dead."

#### COMMUNICATIONS.

#### THE PHILOSOPHY OF MAGIC.

ASTROLOGY.—(CONTINUED.)

That the planets and other heavenly bodies have an influence on this earth, will find acceptance among thinkers more readily now than it would have done fifty years ago. The revelations of magnetism have prepared their minds for the candid examination of the real claims of Astrology to a place in science. Dr. Dick, while he most emphatically denounces Astrology, says of the Moon:

"By its nearness to the earth, and the consequent increase of its gravitating power, it produces currents in the atmosphere, which direct the | that comparatively infinitesimal portion of Deity | gated clusters rise, to the stupendous problem of | course of the winds, and purify the aerial fluid from noxious exhalations; it raises the water of the ocean, and produces the regular returns of ebb and flow, by which the liquid element is preserved from filth and putrefaction. It extends its sway even over our human frame, and our health | God, talking as flippantly of His plans, His desires, and disorders are sometimes partially dependent on its influence."—Celestial Scenery.

Of other heavenly bodies he says:

"But although I do not admit the conclusions and the cometary influence to which I have alluded, I am far from asserting that comets have no influence whatever over our globe or its surrounding atmosphere. The universe is one great whole, and all its parts, however remote, must be supposed to have a certain relation to one another, and they may produce an influence, however small and imperceptible, on each other at the greatest distance. The remotest star perceptible to the eye may produce a certain physical influ ence on our globe, though so small and insensible as to be beyond the limits of the nicest calculation; and therefore comets, which sometimes approach pretty near the earth, may produce a certain sensible effect upon our globe, particularly should a portion of their immense tails at any time sweep along the higher regions of our atmosphere. . . . . The sun not only diffuses light vision, but rays or emanations invisible to our sight proceed from his body, which promote evaporation, the growth of vegetables, and the various degrees of temperature which prevail throughout to produce certain chemical effects, to dissolve certain combinations of oxygen, and to give polarity to the magnetic needle; and many other effects, of which we are ignorant, may afterwards be found to proceed from those invisible irradia-The larger planets, Jupiter and Saturn, and those which are nearest to us, as Venus and Mars, may likewise produce certain effects on our globe, both in virtue of their attractive power and of the peculiar nature of the reflected rays they transmit to the regions they occupy."—Sidereal

And in a foot-note he names certain influences which are produced at the different phases of the moon, well known to American farmers. Another writer says:

"Every moving thing on earth, from the least unto the greatest, is accompanied in motion by all the heavenly spheres. The rolling planets influence each other on their path, and each is influenced by the changes on the surface. The starry systems, wheeling round their unknown center, move in harmony with each other, and bend each other's courses, and each is moved by the planets which accompany it in its mighty dance. Thus does this law of motion bind all natural bodies in one well balanced system, wherein not one particle can move, but all the uncounted series of worlds and suns must simultaneously move with it."-Geometry and Faith; a Fragmentary Supplement to the Ninth Bridgewater Treatise."

Alfred J. Pearce, in his Treatise on Astronomic Meteorology, gives the following extract:

"Every Astro-Meteorologist believes and knows, that when planets form certain angles with the Sun and our Earth, certain known influences appear to arise from the light reflected from each planet | tion table. They perfectly understand the characters into our atmosphere, which light acts chemically of entities as much more subtile than any gaseous, or electrically, according to its nature. For in- electrical, or magnetic substances known to man,

a modification of the former. It is also a well after traveling thousands of years, at length imattested fact that the component parts of our pinges on Lord Rosse's telescope. And yet, when atmosphere—when brought in contact in given proportions, and fired by the electric spark-produce perfect light; and also that oxygen, the red ray of solar light, and positive electricity, are identical; and that the blue ray of light, or nitrogen, is equivalent to negative electricity."

We are further told that "out of an equal quantity of light incident upon the two bodies, Jupiter reflects fourteen times more than the

If Reichenbach's theory of odic force be true and acceptable, it can be no strain upon credulity to believe that the heavenly bodies exert a controlling influence over terrestrial things.

It was early observed that, in the secret laboratory of Nature, certain angles had their corresponding virtues, and chemistry to day ratifies this doctrine. Through the magic influence of a knowledge of angles, magicians or philosophers have entered the penetralia of Nature, and stood face to face with her divinest secrets. Roger Bacon by it understood the principles of the telescope in 1250, and our firend Agrippa, seventy-six years before Galileo made use of it, describes it

"Now, he who knows the powers, relations, and properties to these figures and bodies, shall be able to work many wonderful things in natural and mathematical magic, especially in glasses. And I know how to make by them wonderful things, in opment and enjoyment. which any one might see whatsoever he pleased at a long distance.' J. W. MACKIE.

P. S.—If any one will send to the BANNER OF Progress office, No 36, Vol. XXXVI, of the Boston Investigator, or No. 16, Vol. I, of the Spiritual Republic, or No. 32, Vol. I, of the BANNER OF Progress, they will confer a favor on

NUMBER SIX.

# GOD.

We frankly acknowledge that we arrive at the conclusion, in the main, that the character, qualities, mode of being and action. of Deity, are not only unknown to man, but inscrutable to the hu- and intelligent than the children of earth; then. man faculties. We know only what observation, and patient research, has taught, by consulting the contemplation of isolated suns and congrewhich comes within the sweep of the most powerful telescope. This view is humiliating to that to the interpretation of apparent phantoms of large class who think to gain a little brief dignity with their fellows by speaking in the name of His purposes, as if they were His junior partners. But the rapidly progressing intelligence of the

masses will soon spoil the fun of this "cheeky,"

consequential class.

But while we confess ignorance, the way of investigation is opened on every hand to Jew, Christian, Pagan, Infidel, or even Atheist; and what each learns is immediately ours, for our God is all in all. If Andrew Jackson Davis can demonstrate that, in the seventh sphere, within the circle of the Milky Way, there is a Great Posi- subject have been hurried over, for lack of time tive Mind, with individual consciousness and will, and space, which should have been elaborated, I we have it as well, together with the thousands ask the reader's attention to the views of Sir of similar ones existing in various parts of space. Isaac Newton, one of the first scientists of earth, If it is a mere subjective imagining of his own mind, we want it not. If Moses had a God who burned in the bush at Midian, thundered on Sinai, and wrote with His finger the ten commandments over every region of the earth for the purpose of on tables of stone, as a part of the universe He is ours as well; but if that was a sham and a pre-

tense, we leave it to our Christian friends. As a further development of the idea of the inthe globe. These emanations are likewise found scrutable nature of Deity, I quote the following passage from an address on the Deity, delivered by the writer in Fraternity Hall, during the winter of 1866-7:

"But do you not think that Spiritualism and exalted spirits are able to teach us something of the character, qualities, and substance of the Divine essence and being? It is undoubtedly the function of unfolded spirits to assist struggling humanity in ascending to a plane of higher unfoldment; and thousands have left the quiet enjoyment of their inconceivably beautiful homes in the summer-land, where every social affection finds full scope for its uncloying exercise—they cheerfully forego the highest enjoyment known to intellectual beings, of exploring new fields of thought and knowledge—that they may concentrate their energies, and concert modes and means to help dark and struggling humanity through its transition to a higher unfoldment, more adequate knowledge, more common-sense methods. Some of these missionary spirits have been unfolding in spirit life many thousands of years; their capacities have become enlarged to a degree not readily conceived by us; they are thoroughly acquainted with animal organisms so minute that no microscope has yet presented them to man's examination: they are as familiar with the primitive formation of man away back in the geologic ages, far, far anterior to written history or oral tradition—with the natural and orderly methods by which the primordial molecules, more minute thousand times, were marshaled by virtue of all the characteristics of the individual are retheir inherent attractions to build, through countless generations, the wonderful organisms of the human body and the human spirit—with all this they are as familiar as the scholar is with the demise, inheres in his spirit existence. In other A B C or the mathematician with the multiplicastance, Mars reflects only the red ray of light. It as these are more refined than granite rock. They or forgiveness can never be either in this life or onger assume to act under the sanction of the not become convertible terms, that any class of

asked if they know the essence, the character, the qualities, the substance of Deity, they bow their know, we do not know; we have only arrived at the little knowledge we possess by the same slow, gradual, and laborious process of observing and reasoning on the facts of Nature's outward expression of the inward Deity, which is also opened to the skull-cased minds of earth's rudimental children.'

It may be said that these views are quite inadequate to the religious needs of humanity. I answer, it is the only view of Deity which, while it places no trammels, bounds, or hindarnces to free thought and investigation, at the same time affords ample scope to reverence to hope, to faith, to confidence, and even to love of to the child, whose opening mind is grasping fact after fact, and truth after truth, of the accuthe philosopher and scientist, whose minds dwell on the outer verge of modern intellectual achievement, adding occasionally to its accumulations. The fixed and immutable laws of nature, the exactness of the revolution of planets through many centuries, give ample ground for hope and confidence that each spirit will run its career of devel

Do you wish to cultivate the sentiment of sublime reverence for Deity? Contemplate the lofty mountain, the roaring cataract, the heaving ocean; contemplate the vast rings of Saturn, playing around a common center for ages without pivot, contact, or collision—a mechanical feat never approached by the skill of man. Then raise your mind to contemplate the glittering stars of space; try to conceive the magnitude of the nearest fixed star in the Centaur, from which a ray of light is three years in reaching our earth nine years from sixty-one in Cygni—twelve years from one in Lyra—and consider that probably each of these has a planetary system far superior to ours, inhabited by beings far more harmonious in the language of the learned Draper, "From the distribution of matter and force in space, and self-luminous vapor, circular and elliptical discs, spiral wreaths, rings and fans whose edges fade doubtfully away, twins and triplets of phosphorescent haze, connected together by threads of light, and grotesque forms of indescribable complexity. Perhaps in some of these gleaming apparitions we see the genesis—in some the melting away—of universes. Extravagant and unreasonable indeed must be the man who can contemplate these things, and then be dissatisfied with a God who comprehends the totality of being and existence.

Having now completed this imperfect manifest of Deific ideas, feeling that many parts of the casually met with since the above was written:

"The supreme God exists necessarily, and by the same necessity He exists always and everywhere. Whence, also, He is all similar; all eye, all ear, all brain, all arm, all power to perceive, to understand, and to act, but in a manner not at all human, not at all corporeal; in a manner utterly unknown to us; as a blind man has no idea of colors, so have we no idea of the manner by which the all-wise God perceives and understands all things. He is utterly void of all body and bodily figure, and can therefore neither be seen, nor heard, nor touched, nor ought to be worshiped under the representation of any corporal thing. We have ideas of His attributes, but what the real sub stance of anything is we know not."—Newton's "Principia," Book III. JOHN ALLYN.

### SPIRITUALISM.

NUMBER TWO.

A brief sketch of the history of Spiritualism having been given in a former paper, I propose to take up, secondly, its distinctive philosophy. The phenomenal part of Spiritualism, though it constitutes of itself a religious code, is in reality but a fragment of a greater thing, namely, of the Harmonial Philosophy. Another paper will be devoted to the exposition of that philosophy: meanwhile, we will, in this, attend to the question more immediately in hand.

the power and willingness of disembodied spirits to communicate. A natural corollary is, that the soul retains its distinctive individuality in the disembodiedstate; its powers may be enlarged, and its intained, and whatever of perfection or imperfection there was in his character, at the period of his words, he is the same person—no better, and no worse, for the death of the body.

an equivalent must be rendered for everything. This is the great and important law, as distincheads, and veil their faces, saying, We do not tive from the teachings of all other systems of philosophy. And herein it is perfectly consonant with reason.

Let me give a few illustrations. Suppose that succeed in cheating or wronging a man out of five dollars. Now, we do not suppose that gold or silver is a currency in the spirit land; but we do suppose that the debt and wrong will follow me, and be a part of me, i. e. of my character; and further, that there will be a system of equivalents in the summer land, and that I will be constrained to render an equivalent.

To further illustrate, by reference to the way in which business is done in this world: Suppose Deity. It is adapted to every grade of intellect; that I owe you five dollars, but that I cannot pay in coin, and offer you, as an equivalent, ten bushels of turnips: you don't want the turnips, mulations of the ages; to the savage, whose nar- they will be no equivalent; but if you do want row mind mixes up superstition with truth; to them, they will be to you an equivalent, and the debt will be paid.

> Again: Take, for example, a person whose soul s covered by an incrustation of selfishness; let such an one pass to the spirit world; do you think that he can be happy, like the man of generous impulses? Nay, verily; but his soul will be dwarfed and cramped as he himself made it; so that he is his own proper hell. Spiritualism, exactly coinciding with reason, teaches this; and it teaches, further, that no vicarious atonement can ameliorate his condition, and no pardon or vengeance from a higher source will alter his status; for, emphatically, each person makes his own

> Spiritualism teaches, thirdly, the doctrine of the progression of the soul toward perfection. Nor does it confine this progression to a part, while the other portion is to be cast into outer darkness, or pursued with vengeance; but it teaches that all, impartially, will progress. That one may advance faster than another is to be expected, and exactly accords with the highest reason. For, one who has greater natural gifts, and who has cultivated those gifts in consonance with the highest intellectual and moral law, might be expected to advance much more rapidly than the man of less natural capacity, who has always pursued a course whose tendency was to obliterate the intellectual and moral qualities of his nature. As for difference of natural capacity, Spiritualism recognizes, as a part of Science, that such difference does exist; but, harmoniously with reason, it teaches that, though the individual himself had no control to improve such natural gifts, yet that, generations will follow Nature's laws, advancement will be made in this respect; and it presents incentives for efforts to be made to attain such

> These, briefly stated, are a few of the more important teachings of the Spiritualism of the present day. In another paper, I will consider more particularly the Harmonial Philosophy.

### More About Forms and Ceremonies.

EDITORS BANNER: -Although extremely reluc tant to intrude myself before your readers, I deem it due to the friends of Spiritualism as one of the members of the Board of Trustees, to assign a reason for my belief in ordination. While I am like John Wesley in "knowing no reason why the best music," I am influenced by a higher motive than that of "dividing the spoils with the clergy."

In every community there is a large percentage of wild and visionary individuals, who are ever ready to vent their crudities on whomsoever will listen to them; and the wilder they are, the more they oppose all restraints, all order, all law, all organization. They "go in for a Free Church," they say; their idea of freedom, when properly defined, is a nonentity—it is a chaos—"confusion worse confounded." The few individuals of this class in our Society agree with Brother Stowe; the large majority concide with the Trustees of the San Francisco Association of Spiritualists, and heartily concur in their action in publicly certifying and testifying to the fact that the lecturer on whom they conferred the degree of ordination is the foundation of the spiritual temple now being one fitted to represent them, and "endowed by the angel world with power to teach religious and philosophical truths to the people." One of the greatest hindrances to the spread of Spiritualism The teachings of the Spiritual Philosophy are is the large number of imperfectly developed me--First, the reality of the existence hereafter, and diums, who are roaming about the country, ventile charges are so extravagant as to place their lating their vagaries to the amusement of scoffers and revilers of spiritual truth. Like "a little learning," an imperfectly developed medium is certainly a "dangerous thing"; and, like a badly conthan the finest known to chemistry, subdivided a tellectual vision (so to speak) be more perfect, yet structed weapon, may do more mischief to friends

> danger in having the candidates subscribe to | ble, in the present order of things, when "mine" articles of belief. Surely there can be no danger in having them subscribe to their belief in Spirit- the line between the worldly possessions of ualism—in the continuity of life—or in declaring It teaches, secondly, that such a thing as pardon | that, when they cease so to believe, they will no | such precious good care is taken that they shall

is a well attested fact, that light and heat both are well acquainted with vast constellations lying the one hereafter. No more can such a thing as authority conferred upon them; and that is really exist in the atmosphere, and that the latter is but outside of the farthest fixed star, whose light, punishment be inflicted; for the broad law is all that is expected of them, as may be seen by punishment be inflicted; for the broad law is, all that is expected of them, as may be seen by that everything must have its compensation—that referring to the "Form of Application," to which the parties seeking ordination must subscribe their own proper signatures, if they would have their claims receive any consideration.

> While the large body of reflective Spiritualists may have "emancipated themselves from the Church," they recognize that liberty and license, are not synonomous terms; and the more reflective the individual is, the less he or she admires the looseness of morals, the libertinism of the free and easy advocates of Freeloveism, who, it must be confessed, so foully contaminate the atmosphere of Spiritualism. As the immortal bard of Avon says: "Where is that thing so pure, into which foul things will not sometimes creep?" Is it any wonder that such foul things should creep into

Spiritualism? Brother Stowe—like numbers of others on his plane—desires to tamper with the marriage service, it seems, and make it little better than licensed license, instead of making the occasion the most impressive and important of the duties of life. America stands to-day a byeword of reproach among the nations of the earth, on account of the number of divorces that are constantly being granted to those whom, it is supposed, God hath joined together, and whom man is strictly forbidden to put asunder; and, instead of elevating the standard. Brother Stowe would disgrace it still more. Reflective minds, like Ruskin are for making marriage conditional upon success in life -as a reward for virtue, intelligence, and enterprise—as a realization of the most exalted anticipations; unreflective, animal men, on the contrary. are for making it as free as it is for their compeers in the brute creation, who are governed wholly by the law of affinity, attraction, passion, lust. It will be seen as a rule, Messrs. Editors, that the higher a man or woman's idea of the sanctity of the marriage relation is, the more moral, virtuous, and happy their married lives will prove; while those who have arrived at no higher plane of moral development than such as is satisfied with "affinity," (attraction, and, alas! repulsion,) are unfitted to be members not only of religious organizations, but of any other. As Hudibras quaintly says:

"No rogue ere felt the halter draw Yours for Virtue, Love, and Truth,

NAPA, August 5th, 1868.

EDITORS BANNER:—I, as a Spiritualist, entirely endorse the letter of A. C. Stowe, in your last issue, on "Forms and Ceremonies." It seems to me that Spiritualism should not be saddled with any such absurdities. Societies, of any kind, are, of course, entitled to do as they please in their own name, but not as pretending to represent an isno like Spiritualism. The latter has had enough to pack along, without this mummery. Pantheism, Infidelism, Freeloveism, Bryantism, Atheism, and now Ritualism. And look at the inconsistency of your consecration—ordaining a medium already ordained by the spirits! The best ordination would be a subscription to pay the medium's expenses. In the name of the Father of spirits, whose existence they have just denied through the columns of your paper,

ZANONI.

SARATOGA, August 10, 1868.

EDITORS BANNER:—Does God's work need rounding off, smoothing and finishing up by man? devil should be allowed to hold a monopoly of the If so, we hope the San Francisco Association of Spiritualists will continue to ordain all lecturers and expounders of liberal and progressive ideas, who may seek a sojourn with them. If not, I trust they will hereafter seek advancement, and not make a retrograde movement. Let us lift humanity out of and above long established creeds

### Exorbitant Charges of Test Mediums. "And the poor have the gospel preached unto them."

Eds. Banner:—A correspondent of the Banner of Light at Grass Valley, in this State, in giving expression to a sense of want that is felt there, in common with the people of all other places, for test mediums—those necessary workers in laying erected-states a fact, and administers a rebuke in a quiet way, that will meet with a hearty response from all persons who are hungering and thirsting for the bread and water of life; namely, that when they (test mediums) are with us, their services beyond the reach of all except the rich This is a grave complaint; and its gravity is enchanced by the truth it contains. No one can feel, in view of this fact, that the promise given to the poor, of a free gospel, is likely to be realized in this present dispensation of the Spirit, so Brother Stowe seems to think that there is far as test mediums are concerned. It is not possiand "thine" are terms that so broadly mark "number one," and of "number two," and when

When a class of mediums shall come, (and such will come ere long,) with whom a love of humanity, a desire to serve, succor, and upbuild it, While the person searching for the matches was shall dominate the love of pelf and the glittering toggery that perishes in the use, then, and not till then, will Spiritualism "run and be glorified"; then, and not till then, will the god of the mammon of unrightiousnes, worshiped in ness. I can only describe it by comparing it to the man-made temples, be overthrown; and then will be erected houses dedicated to the ever true and living God, the indwelling principle in every human soul, of love and charity for everything, and everybody. For this "good time coming" let us all watch, wait, and work.

scribe their own sphere of usefulness.

#### Our Lecturers-Miss Eliza Howe Fuller.

This lady possesses a fine, commanding appearance on the platform, and gains the good-will of her audience at first sight. Her unostentatious demeanor, however, is what pleases most. No one can doubt her devotion to the cause she advocates, or her earnestness in presenting the doctrine she promulgates. Her soul is full and overflowing, and she gives with no sparing hand the good things she has treasured up in her very heart. Her words flow with ease, slightly marred with what appears to be a constitutional defect. Her style is more of the pulpit than the platform; more of the sermon than the lecture; and there is a diffusivenness in her discourse which detracts from their excellence, and renders it more difficult to remember what has been said. Nevertheless, OFFICE. 514 SACRAMENTO ST., up stairs she is appreciated, and is doing a good work.

#### From the Nevada Gazette. A Night with the Spirits.

ED. GAZETTE.—Are you a believer in the doctrines of the Spiritualists? Do you believe that the "spirits of just men made perfect," after being separated from the body, can return from the spirit land, and hold converse with persons wearing a mortal form? If you do, I do not; or rather did not, until I was compelled by ocular demonstration to believe, or else lie under the imputation of those who, having eves, see not, having ears, hear not, and having proofs as strong as holy writ, believe not.

I know but little about Spiritualism as taught by its votaries, and if the demonstrations I witnessed a few evenings since are to be repeated. I never again desire to be present at another séance of the kind. I have had quite enough in that line to satisfy my curiosity for all time to come, and hereafter, I rather guess I'll leave the spirits alone, and give Spiritual ists and spiritual mediums as wide a berth as possible. The tale I am going to tell is a truthful one. and the scenes described were witnessed by myself and four other full grown men, all of whom can testify to the facts related herein.

A few evenings ago, a party of five men, myself among the number, were sitting at a certain place its advocates as insane fools and madmen. The fifth man, however, was rather disposed to believe that there was something in it, and said he had attended several spiritual gatherings, and had witnessed many wonderful things that he could not account for on philosophical principles. He said he was not a Spiritualist, though he was told by a medium that he would make an excellent medium were he to apply himself to the business. Eventually it was proposed that the five should enter the house close the doors, and hold, if possible, a converse with spirits. This was agreed to, and it is for the purpose of giving you and your readers a full, truthful statement of the occurrences of that night, in the presence of the five, that I now write.

The room in which the scance was held is a large one, containing a couple of common tables, a book case full of books, which stands on one of the tables, a few chairs, and some pictures in frames hanging against the walls. The tables are of ordinary pine board, stained and varnished, and the floor was without carpeting. I am particular in my description of the room and furniture, because much of the phenomena witnessed has reference to these

After entering the room, a lamp was lit and placed on the table that held the book-case. The lamp is a common glass one, with a patent sun-burner attached, and had been trimmed and filled with kerosene early that evening. The table used by the five was placed in the center of the room, at least six feet distant from the one on which the lamp was placed. After everything was in proper condition, the five took their seats around the table, and under the direction of the man, whom I shall call the "medlum," all hands were placed upon the table, and perfect silence for the space of five minutes ensued each one watching anxiously for a spirit to enter either by door or window; but no spirit came, though frequent inquiries were made, whether a spirit was present. The medium suggested that the spirits were fond of music, and that at all the séances held, where he was present, some one or more sung a song, whether for the purpose of enticing the spir its to come, or for some other purpose, he did not know. "O, ho!" said a wicked non-believer present, "the spirits are musical cusses, are they? well if that's the case, they shall have all they want. And suiting the action to the words, he struck up

"John Brown's body lies mouldering in the grave,

After singing one stanza, the medium suggested that the spirits were grave people, and desired grave music, whereupon the wicked cuss aforesaid struck

### 'Old Grimes is dead, that good old soul,

and, before the first stanza was completed, as if to give a lie to the words of the song, a blow was given immediately on the top of the table by an unseen hand, which split it in two. The sound was as though it were made with an iron bar, struck by an athletic man. It came so unexpectedly that every man of the five jumped from his seat, frightened nearly to death, each wondering where the blow

disposed to retire, saying they had had enough. The that was to follow. Finally order was restored, and

toward the lamp, which at the moment emitted a ghostly, I may say ghastly hue, and then went out.

here "to play fantastic tricks before high heaven." Books that had been quietly resting on the shelves in the book-case were thrown with great force at and against the little coterie, who were still sitting quietly at the table, wondering, What does all this mean? and many a blow from a book was received that would supply, generously, all their real needs. by the four non-believers, while the medium escaped scot-free. The wicked cuss aforesaid, who had sung John Brown and Old Grimes, was severely punished for his temerity, if the frequent expostulations he uttered were any evidence of the number of blows he received. While this book-throwing operation was going on, the most terrible groans and sounds imaginable were to be heard in all parts of the room. The table at which the fixe sat commenced dancing and rising toward the ceiling, and then descending again, as though lifted by human hands; sometimes would descend to the floor with a crash so loud as o shake the whole house. In less than five minutes from the time the lamp went out and left the five in total darkness, every book, over forty in number, had been taken from the shelves of the book-case and hurled at the heads or bodies of the four skeptical persons who were present. After receiving a terrible pummeling, the "singster" swore that he believed all the devils that inhabited the regions of the damned were present, and he called loudly for a light. A search was then made in the dark for a box of matches, which the proprietor of the house said ought to be found on the table containing the lamp. groping about in the dark, feeling all over the table. and occasionally uttering an oath because he could not find them, the whole easterly side of the room was lit up as brightly as it could have been had the sun been shining through an open door or window whilst the remainder of the room was in total dark rays emitted from a magic lantern and thrown upon canvas. This of course attracted all eyes, and the curiosity of the five was excited to the highest pitch to ascertain what was next!

What followed I will detail in another communi cation, as this is getting entirely too long for your The sitting was prolonged till the hour of mid-

night, during which time the most astounding

phenomena were produced, ever witnessed by

numan eyes. Before separating, the five entered into a solemn compact with each other not to divulge the place of meeting or the names of the parties present, and not to speak of the events to each other in the presence of outside parties. This compact was sealed with a solemn oath. Permission was given to me to write a history of the affair for some newspaper, and hence

write to vou. Persons of inquiring minds will undoubtedly seek to ascertain all about this séance, but I tell them it will be labor spent in vain. They can only obtain intelligence concerning it of the spirits, and to them refer all inquirers after truth. A VICTIM. North San Juan, July 29, 1868

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#### TO CORRESPONDENTS.

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

#### SCIENTISTS CHALLENGED.

A great deal of remark has been made in the English press, echoed by a portion of the American, upon the refusal of D. D. Home to submit to the conditions dictated by Professor Faraday, and, after him, by Prof. Tyndall, for the purpose of in-Home's presence. The reply of Home to the Daughter. terms proposed by Tyndall and Faraday effectually disposed of the objections of those scientists, in this town, conversing on various topics, when ally disposed of the objections of those scientists, the subject of Spiritualism was broached. During and of their assumption that it is the especial the conversation, four of the five declared them-selves non-believers in the doctrine, and hooted at right of scientific men to dictate the method by in rebellion, and are not in favor of war at this which the phenomena shall be examined. Spiritualists say, with Home, "Here are the facts and conditions, as we have found them; what will you do with them? Or, you may eliminate the same facts from similar conditions, whenever you will use the methods that we have used; what will you do about it?" But the scientists decline to accept the conditions, or to pursue the methods adopted by mediums in the investigation, and set up an arbitrary rule of their own, by they wish to govern the mediums, in investigating spiritual phenomena.

Faraday and Tyndall, Agassiz and Hare, adopted such methods as they chose, when investigating the phenomena by themselves; and, if all of these had been as conscientious as Professor Hare, the result of their experiments would have been the same. But when the scientific begin their investigations with the aid of spirit mediums, they must conform to the conditions which they find controlling those mediums, and by which the phenomena are produced.

tists is, that spirit manifestations are material or mechanical effects, entirely within the province of the science of Mechanics to detect and discover, propose and impose impossible conditions for the government of séances with mediums, and to make absurd experiments to test the honesty of the latter. Faraday instituted a series of experiments with an apparatus to register involuntary movements of the muscles, in order to prove that tables were moved unconsciously by the mediums themselves; whereas, it is notorious that the movements of tables and other ponderable articles frequently take place without any contact of the medium. Yet, even now, a writer in a Scottish to assert that the little registering machine of lish. Faraday banished table-moving, as a spirit manifestation, forever. There is as much table-moving now as there ever was, and without physical contact of the mediums, too.

But that which challenges the mental strength of the entire scientific world is not alone the me chanical effects produced through mediums, or Great confusion followed, and two of the five felt the contradiction of all the principles of gravitawicked cuss, however, prevailed on them to stay, saying that this was only the beginning of the fun evidence of the presence of intelligent MIND inevidence of the presence of intelligent MIND, inmarking, "That was either John Brown's spirit, or else Old Grimes's. They don't like my songs, I guess; or, if they do, they have a striking way of showing it."

After sitting for the mind of the medium or of any one else visible to the natural eye, at all séances where test communications are received, whether by table-moving repairs After sitting for about five minutes in utter silence or impression. The most delicate machinery that —though the time actually appeared to be a half hour—the medium remarked, "What is the matter with the lamp?" All eyes were turned immediately that invisible essence, which, it is claimed, produced all the mechanical movements constituting Now commenced the fun, if such things as occurred the first modern spirit manifestations. And where may be called by such a name. It appeared that Pandemonium was let loose, and that every devil is the successor of Hare or Faraday who shall at music for Spiritualistic gatherings will be ready

for examination the subtile immortal spirit, and make it the slave of our behests, to reveal to us the mysteries of its own and our existence, and to clear up the cloudy mental atmosphere of this exceedingly scientific world? Alas! there are none equal to the task. And now Faraday himand writes by his hand to say how deeply he reciently thankful. And if the memory of uncharitableness, and persecution, and general unfair treatment of Spiritualism by scientific minds, conhis error by a candid confession of the same

through a medium. their minds of egotistic prejudice, and be willing to learn through any and all means the secrets of exhibited by the most eminent among them. Meantime, the constantly recurring evidences of continued spirit existence and spirit communion will more than ever challenge them to the investigaphenomena, even as the question, "If a man die, shall he live again?" has continued to challenge the faith and reason of theologians for ages past.

#### New Book of Poems.

THREE VOICES. By Warren Summer Barlow. Boston Wm. White & Co. New York: Banner of Light Branch Office, 1868."

This is a book of poems, of 184 pages, entitled "The Voice of Superstition," "The Voice of Nature," and "The Voice of a Pebble." The first "presents the conflict that many suppose exists between their Maker and an imaginary evil being." The second "is founded on the idea of

One God, with one revokeless plan, Embracing every world and man; That man should learn to comprehend That all to good results doth tend."

The third Voice "aims to teach the Individual ity of Matter and Mind, Fraternal Charity and Love." The positions of the argument throughout are fortified by references to passages of the Old and New Testaments, in the form of foot-notes. the truth of various things which the voices have bound, and is a credit to the publishers.

Universal Peace Society.—We have received from Alfred H. Love, President of the Society, whose head-quarters are in the City of Brotherly Love, or Philadelphia, the Declaration of Principles and Constitution, together with the Proceedings at its First Anniversary celebration, at New York, in 1867. Also, from the same source, The vestigating the spiritual phenomena occurring in Philadelphia, at 75 cents per year, by E. James & upon modern Astronomy. But we will here give a and comprises over \$10,000 worth of premiums, in

> We would respectfully suggest that these publications have been misdirected. We are peaceable people here in California; have never engaged time. Why, then, should the Universal Peace which I shall now but briefly sketch, leaving the Society send these documents to us? We are at peace with all the world, and "the rest of mankind." But we are prepared for a war of defense, which might be forced upon us at any moment, preparation for defense is the surest guaranty that to the Third Napoleon or Pius the Ninth, to Bismarck or the Czar, or to the fire-eaters of the South, Pacific coast.

RITUALISM.—Dr. Washburn, of Calvary Church, New York, in a sermon to his congregation, defined ritualism, as now practiced in some of the churches, as "the buffoonery of religion." His text was, "God is a spirit, and they that worship Him must worship Him in spirit and in truth."—N. Y. Observer.

The same remarks of Dr. Washburn may be made in reference to revivalism. If God is a spirit, and we are His children, we must be spirits too, and can do no otherwise than worship Him in spirit, if we worship at all. Therefore, all revival | and from the appearances of the volcanoes around excitements, which appeal to the senses rather Another mistake made by the technical scien- than to the spirit, are worse than useless. Reason, which is the spirit's high prerogative, rebels against all the "buffoonery" of ritualism and revivalism. There is as much buffoonery in the and even to repeat. This mistake leads them to Protestant Church as in the Catholic. The difference is in kind, not in degree or quantity.

POLITICIANS AT WORK .-- By reference to our column of "Phenomenal Facts" this week, it will be seen that the old politicians of this State, now in the spirit world, have not entirely given up their former occupation, but are still figuring up results of future elections, and prophecying success to their own and defeat to the opposite party. Now, if some Democrat will solicit a communication from a spirit friend of his party, we shall newspaper, the Glasgow Herald, has the temerity | have an estimate of an opposite character to pub-

> ELDER KNAPP has begun a revival at Napa, and Brother Todd has "gone after" him. Brother Todd will wake up the people of the place, so that their Knapp will be short. If the Elder succeeds in making many converts under the circumstances, we shall hereafter spell the name of that beautiful village Knappa.

THE LECTURES AT MECHANICS' INSTITUTE first. Her style, subject-matter, and personality improve constantly in the estimation of all.

A STRONG EFFORT is now being made to obtain permanent Leaders for several of the Groups in the Lyceum. Who will volunteer for the service?

THE "SPIRITUAL HARP."-This new book of that inhabited the infernal regions had been sent up | tempt, by mechanical means, to arrest and detain | for publication about the first of September.

### THE EARTH'S LOST HISTORY.

CONCLUSION.

The author's devotion to, and respect for, the Hebrew writings, has led him to seek, in the developments of nature, as well as in mythological self comes in spirit to a little boy in Grass Valley, traditions and superstitions, for confirmation of the prophecies contained in the former, as he has grets the manner of his opposition to Spiritualism, also sought to confirm the historical statements. and his own want of candor and fairness in the Theologians will find abundant reason to thank investigation. If the "angel of Death" did no him for his efforts to prove a universal deluge, (or other beneficent thing for the souls of men, the | deluges-for he asserts that there have been two,) total banishment of prejudice and bigotry would | and still more for his confidently maintaining that be a blessing for which we could never be suffi- the earth is yet to be subject to entire renovation by fire. In whatever particulars his researches and speculations seem to confirm the prophecies of the Old and New Testaments, the believers in stitutes a hell for such men as Faraday, there need | the infallibity of those books will accept his statebe not much wonder that he should seek to repair | ments without hesitation. It will be noticed, however, that he does not, in any part of his work, admit or acknowledge the New Testament history Whenever scientific men shall be able to divest of Jesus and the apostles, in the Christian interpretation of that book. In short, the author of the "Restoration of the Earth's Lost History" is a numan existence, not even rejecting the most | Hebrew in thought and feeling, if not in nativity, humble and trivial experiences, they will be ready | and relies upon Moses and the prophets, with such to investigate and to decide upon the phenomena aid as he can get from Egyptian and Grecian of Spiritualism in a frame of mind not hitherto | mythology, and from heraldry, to bear him out in his speculations. It must be confessed, however, that some of these are mere vagaries, and of a most unphilosophical kind. For instance, his remark that the lights of our solar system "rest tion, and to a decision upon the origin of these upon our atmosphere," and will "fall from heaven." as prophecied in the Apocalypse, when that atmosphere is destroyed by fire, is so contradictory of all the received and well attested facts of Astronomy, that it will be considered by the scientific reader as simply an absurdity. And again, the description given below, of the earth on fire, "running like a comet," and "rising to a great hight," "till it reaches the lunar circle," is of the same character. No matter what the visionary prophets may have uttered of this kind, the idea of hight, or length, or breadth, in the infinity of space, is unphilosophical and absurd. The earth's "rising" he attributes to its "increased lightness"; as if the specific gravity of the earth could determine its place in space in the same manner as that of substances on its surface determines theirs, namely, by the pressure of the atmosphere, which, he has just before said, is to be destroyed by fire! But, if the generally accepted rule is correct, that the tendency of bodies toward a common center is in proportion to their density, and the earth is to become lighter by the vaporiza-In many places, in the midst of these voices, there | tion of its substance by fire, then the lightened | are parenthetical interludes, in which the author | globe should recede to a point in space farther questions the reader and the world in regard to | from the sun than that it now occupies; instead of which, our author gathers from mythology, heruttered. The book is beautifully printed and aldry, and the Hebrew writings, that the sun itself will leave the center of our system, followed by the moon, and chase after our earth! It need hardly be said that these notions revive the old ideas of the Hebrews, that the earth is the center of the universe, and that the sun and all planetary bodies revolve around it. The system of Copernicus is boldly attacked, and severely ridiculed, in many places in the author's book, and in others is wholly ignored. The very bones of Galileo must Bond of Peace, a monthly periodical, published in | shake in their sarcophagus, at this insolent onset few extracts from the chapter in the book itself, so that the reader may judge for himself: "Having now brought this history down to our

day, let us ask with Mr. Emerson, 'Where do we find ourselves?' 'In a series' truly, 'the extremes' of which we know full well, and the last term of details to Greek and Hebrew writings and to My

"As the antediluvian earth was from its constitution 'obnoxious to a deluge of water,' so is the present one from its constitution obnoxious to a deluge of fire; and the agent that brought about the if we were not prepared; and we hold that this first great revolution, now works with energy to accomplished the second, even though it involve his own destruction. The remnant of the earth's body we shall not be molested, Send your peace tracts | makes unceasing progress in disease; becoming each day more petrified and dry-every measurement giving a shorter diameter than did the preceding one-its atmosphere sharper, drier, and, like the which alone they will be governed, and by which but not into the peaceable family of States of the sea, greatly increased in volume; farther and farther removed from the constitution it had in a by-gone age; its caverns within stored with explosives, its elevations without charged with combustibles, and in fact every region from the sun to central Tartarus preparing for a general conflagration. And so much have all things, and especially the Earth's crust, advanced in this disposition, that some physicist said, 'It is a miracle that twenty-four hours can pass without the Earth's being all aflame.'

"The precursors of the next revolution now imthese that are to open the way for the other actors, more formidable still, destined to play in the last

scenes of the great drama. Volcanic fire will first burst out upon the earth. the Pacific, it will commence, I suspect, among these. Gathering strength as it spreads, and as its several foci unite, it will tear the Earth asunder, blowing it up from a great depth, and open, finally a communication with the sea; the fire will then rage with increased vehemence, fed by the fiery gases into which the water is decomposed: the sea within the rage of the volcanoes, to a limited extent, will be eaten up, and a considerable quantity dashed upon the ignited earth by submarine upheavals similar to, but far greater than, those already mentioned in connection with earthquakes;—for within those large sections of crust beneath the sea, a diseased inflammatory condition is also widely established, and there will be a direct or sympathetic response from these to the paroxysms of those above water. Large tracts of land will be hurled by eruptions into the sea, throwing this to such a high that were we to witness it, we might think the Earth was about to suffer a second time by water, did not the roaring of the volcanoes undeceive us. The minor mountains will be cleft and thrown down, and they who are to see thus far this elemental war shall be left in no doubt as to its character and result. The elements below must rage for some years upon the old dying Earth, new effects being from time to time brought about, as the facilities for complete combustion become multiplied; finely symbolized in the Apocalypse by the pouring out of the

"But what effect can any number of volcanoes, though they should calcine whole continents, have upon the vast mass of waters lying so far beyond them? in a far worse condition than before must lie the charred Earth, if help be not sent her from above. The continued action of the heat will remove, to a great extent, the atmosphere, upon which | who, besides being a very fluent class leader, was a the heavenly bodies belonging to our Earth rest, and a line of attraction between the earthly and the heavenly fires, similar in kind, will be formed, to which, as the chief causes, must be ascribed the fall wept, but we never read that Jesus laughed." "No," HALL continue to be fully attended, and the lecturer, Miss E. H. Fuller, is more popular than at first. Her style, subject-matter, and personality laid down by modern Astronomy of the celestial fires from our Farth greatly evergered the fall went as first as the chief causes, must be ascribed the fall went we never read that Jesus said Mr. Rozzell, "and we never r fires from our Earth greatly exaggerated, this statement would be absurd.) Aside from the teachings of that stern law by which every evil thing is made to assist in the work of its own removal, and aside from the most emphatic and frequent declarations of the sacred writings, all ancient representations, whether by word or picture, are more in accord as to this than any other truth I might name. Heraldic pictures leave no doubt in the minds of the most skeptical, bearing out as they do the glowing descriptions of the Hebrew Psalmist. One device shows the Earth all on fire, the flames issuing in a chusetts, July 22d, 1868.

different vials!

tourbillon of smoke and darkness from beneath, sharp jagged rocks making their issue to the surface. the mountain peaks (half melted beneath him) the Sun is shown hovering, or in the act of descending; and other pictures exhibit him as fallen into the sea, which is colored as a fiery red fluid. Hence the Indian Mythology gives this body the tail of a fish, for the sun must cut through and under the

"Upon the descent of the Sun and Moon, the Earth starts out of its place to run as a comet through the sky. The antipodes of the regions upon which the heavenly fires settle, remain cool and unexpanded, and are therefore driven forward like the small end of a cone or rocket, by the great impulse communicated on the ignited side.

"Mark the words of Isaiah (xiii. 14): 'I will shake the heavens, and the Earth shall start quaking out of her place; and it shall be (like its frenzied people, the mirror of its state) 'as the chased roe, and as a sheep that no man taketh up. The commencement of the chapter is similar to that of the 2d of Joel, and treats of the same event, the doom of Babylon (a personification of our earth): 'The Lord of hosts mustereth a host of battle. They come from a far country, from the end of the heavens; the Lord with the weapons of his indignation to destory all the land (verse 10.) For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not give her light,' etc., referring to the descent of the heavenly

"As once by water, so now deluged by fire, all the Earth's material is dissolved and vaporized, and it begins, as Amos (viii. 8) says, 'to rise up wholly as a flood,' ascending higher and higher, till, according to Plato, it reaches the lunar circle, that is, comes within the moon's atmosphere—a great distance indeed from the place now occupied by the Earth. Homer says that it attains a hight so great, that an anvil let fall from the new surface would whirl for ten days ere it reached the old. This elevation is the result of its great lightness and immense bulk; the latter, when the new Earth has been fully formed, shall exceed the bulk of the material used in its construction by a thousand fold. Then indeed we shall wake, 'to find' as Richter says, 'that all has passed away, nothing remaining save our dreams'; and then shall be gratified the desire of Hafiz, 'Let us be crowned with roses; let us break up the tiresome old roof of heaven into new

It would be a work of supererogation to point out the absurdities in the above, some of which are evidently constructed by a strained interpretation of the poetry of Homer and of the Greek mythology. One of these, however, we will notice. If the entire earth is to be volatilized, what substance will be left to form a surface upon which an anvil could be dropped? There are many other curious things in the work we have been reviewing, some of which are much more plausible and reasonable than the above; but we have not space to give them further notice, and must refer the reader to the book itself for the satisfaction of his curiosity, as well as for information.

"CALIFORNIA MEDICAL GAZETTE."—A. Roman & Co. have issued the second number of this publication, which is filled with articles from the pens of able advocates of the allopathic system of treatment for disease. It is beautifully printed. The subscription price is five dollars per year. We cannot recommend the old system of allopathy to the sick, since the method of healing by laying on of hands has been so successfully revived; but one may learn from this magazine how much the human race can bear and have borne in the shape of poisoning with drugs, without being annibilated from the face of the earth.

THE FIFTEENTH ANNUAL FAIR of the California State Agricultural Society will commence at Sacramento on the 15th of September, and end on the 25th. The Premium List is already issued. seven different departments-Live Stock, Machinery and Implements, Textile Fabrics, Mechanical Products, Agricultural Products, Horticultural Products, Fine Arts, etc. All the transportation companies have agreed to transport articles for the State Fair free of charge.

"OVERLAND MONTHLY."-Our new California literary magazine appears for the second month, with a full complement of interesting contributions, among which are deserving of more than mere mention the article on the "Chinese in California—Their Sign-Board Literature," "A Californian Abroad": "A Day with the Cow Column"; "Meteorology from Tamalpais"; "Scalping as a Fine Art"; and No. 2 of "Art Beginnings on the Pacific."

NEWSBOYS' DINNER ON THE FOURTH OF JULY. -The Newsboys of Philadelphia were given a dinner in the press-room of the Public Ledger, on the 4th of July, by George W. Childs. The description of the entertainment and the enjoyment pending, are all within and upon the earth, and it is of the little fellows, some of whom were only eight years old, is enough to gladden the heart of every lover of children.

"THE PRESENT AGE" is a new and handsome weekly just started at Lyons, Michigan, by Fred. L. Willis, Lyman B. Brown, and Dorus M. Fox, to advocate the philosophy of Spiritualism and reforms in general. We have taken the liberty of scissorizing an excellent article from its editorial columns for republication, on the Spiritualism of the Indian race.

THE MECHANICS' INSTITUTE FAIR opened in Union square, on Saturday, August 8th, according to announcement. As soon as we receive a polite invitation from the Managers to attend the exhibition during the season, we shall avail ourselves of the opportunity to visit the Fair in person, and make notes of its condition and appearance.

QUEER NAME FOR A LOCOMOTIVE.-They have a locomotive on the Central Pacific Railroad in the desert of Nevada, called the "Dutch Flat Swindle"—a compliment, we presume, to the wiseacres of the San Francisco Daily Alta, who used to predict that the road would never be built beyond Dutch Flat.

A PASTOR of one of the Methodist churches in Baltimore was much annoyed by a wealthy member,

A METHODIST brother recently had occasion to preach a discourse against the doctrine of immersion, but couldn't find the text until, with great shrewdness and good sense, he hit upon this: "Beware of divers-and strange doctrines.'

TEN PROGRESSIVE LYCEUMS AT A PICNIC.— This occurred at Stanley's Grove, Beverly, Massa-

#### PHENOMENAL FACTS.

The New Work of Soul-Saving Still Continues-Ipsy-doodle Ferguson Identifies Himself.

EDITORS BANNER:-The work of soul-saving in the Heaven-appointed way, outside of God's houses of worship, and not only independently of, but in spite of, those who minister in holy (?) things within them, goes bravely on. We are continuing our meetings once or twice a week, and we never fail to receive some positive testimony of continued life from those who dwell in the "Summer Land," beyond the "swel ling Jordan." One night last week, soon after taking our seats at the table, the medium was controlled, and wrote the name of W. I. Ferguson, who was unknown to all present except myself. It being the first time the spirit had controlled the medium, he flourished and bungled some, but afterwards succeeded in writing the following:

"I am happy to be with you, friends, at your circle. I have been here before, but could not control your medium. I just want to say to you now, that we are holding a convention to devise ways and means to carry this State for the General of the age—Grant. It is going to be a close shave, but I think we will come out all right in the fight, and whip the ipsy-doodle party on the fourth of November. You must not be too sure of carrying this State, for the steamers are coming out loaded with Southern Democrats. We are trying to throw the elective vote into the Legislatures of the Southern States, so as to give those States to Grant, otherwise they will be thrown out in the count, or cast for the enemy; for the people cannot have a fair show with the Ku-Klux-Klans of Dixie.

W. I. FERGUSON."

For persons who measure the value of everything by the use to which it can be put, in adding to their store of worldly goods, fame, and renown, the foregoing communication will possess little value, however well its genuineness as originating on the thither side of Jordan, as it purports to have done, may be demonstrated. To such I desire not to cast this pearl of great price. There are persons scattered up and down the earth, it may be "one man picked out of ten thousand," who find their treasures in more enduring things than such as perish in the using, and would of matter or the crash of worlds," than to be assured of the price of "putty," of stocks, or to know who is to succeed at the next elections, even if such knowledge brought them untold wealth of such knowledge brought them untold wealth of other day, which her husband didn't know how to purse. To this class of persons I wish to address operate, and cut four acres of grass. Let her vote. myself; for, to such, evidence of a continuity of life beyond the pall and shroud is so precious, that nothing beside is fit to be named in comparison. It will be impossible for me to make what is knowledge to me, knowledge to others. I cannot transfer to another the full measure of conviction. I feel that the communication is indeed and | To the Spiritualists and Progressive Reformers of the World: in truth from him whose name is subscribed: thus establishing the fact beyond controversy, that W. I. Ferguson "still lives," though "dead," and forcing the logical conclusion, full of cheer and glorious consolation, that we will live; that all tinue in session until Friday, the 28th inst. survive the dissolution of the grave. To all present, this communication, brief as it is, perfectly demonstrated the identity of the spirit controlling, because we all knew that the medium knew nothing of Ferguson; that the latter originated, and was in the habit of using, the slang phrase—ipsy. doodle-written in this communication.

I remarked to Ferguson, that he and Broderick did not agree in their estimated majority for the Union ticket in this State, nor in their opinion of the wisdom of the Southern Legislatures in casting the vote for President and Vice-President in the Electoral College. Ferguson answered, "I know he (Broderick) thinks we shall carry the city and State by a large majority. I differ with him." Here the control changed, and it was written:

"We differ in our opinions, as you do. I still think we shall carry the State by from 15,000 to 17,000 majority, and the city of San Francisco by about 6,000. I may be wrong. It is only my opinion; and you must take it for what it is worth. As to the other point of difference, I question if it will be best to take the choice of Presidential Electors from the people. We might receive a momentary gain, but would lose in the end, as it would make a bad precedent for us. I am opposed to the measure from principle, Ferguson favors it from policy.

D. C. BRODERICK." Thus we are taught, in addition to the great fact of immortality, by these returns from over the river, that that life is simply a continuation of this. They pick up the thread at the very place

where it was broken, and follow it right along, working out their destiny, began here. The politician, the statesman, the scientist, the philosopher, the mechanic, the artist, follow out their life as best they may, with such instrumentalities as are within their reach, until their earth work is all finished; the lessons in this primary class are all conned, and they are then prepared and permitted to take steps in advance of this earth

An eminent journalist of New York has offered a reward of \$1,000 for a tale that will make his hair stand on end. Before ambitious authors enter the field of competition, it may be well for them to understand that the generous journalist is perfectly

A NOVEL engine, driven by electricity, is on exhibition in New York. It is termed the "electromagnetic" engine, and if it can be brought to do all that its inventor claims that it can, the days of steam as a motive power are numbered.

AVARICE in old age, says Cicero, is foolish; for what can be more absurd than to increase our prosions for the road, the nearer we approach journey's end?

EMILY CHESTER spoke the truth when she told Dr. Hastings that it were not so hard to live or die for one's friends, but one had little conception of the vast amount of love it requires to live with them.

ONE of our exchanges praises an egg which, it says, "was laid on our table by the Rev. Mr. Smith." Mr. Smith seems to be a layman as well as a minister.

MEAN PEOPLE.—The man who kicks people when they are down, and the subscriber who refuses to pay for his paper.

If a "pin a day is a groat a year," as the proverb has it, what will ten pins every day bring a man

#### The Indian.

Prominent throughout the entire history of modern Spiritualism are the interesting and utile manifestations of Indian spirits. Many mediums owe their health, and even life, and some their fortunes, to the ever faithful, true, and reliable attendance, direction, and control of these children of nature. Some may affect to despise and labor to reject their influence, denouncing them as low and undeveloped; but as aids and guides to human weal in scores and scores of instances, they have been invaluable not only in individual cases, but have become public benefactors. As healers, they possess in spirit, as they did and do in the form, intuitive knowledge of chemical medicinal properties of the kingdom of nature, far surpassing the knowledge of the most learned schools in the world. Neither is their skill and acuteness exceeded by any artizans ever known in earth life.

Indian spirits seem to live more upon the borders of the two worlds than any other; in fact, sometimes they hardly seem to realize the distinctions between life in the form and life in spirit. This, in our judgment, may be accounted for in the fact that the intelligent Indian is always a Spiritualist. Nay, Spiritualism is the universal idea of the Indian race. His is a natural religion. He recognizes his transit across the shadowy valley as but a sleeping and a waking; a waking into life in fairer hunting grounds to launch his canoe upon more crystal lakes and streams, where fish are more abundant and furs are softer on the backs of seal, and otter more easily

captured. Legends of fact, not poetic fancy alone, are abundant, unfolding in the Indian mind the oneness of the life on earth and the life beyond. His natural mediumistic condition enables him not only to communicate with his fathers at the shrine of their dust. but to derive from their more vast experiences the occult knowledge that constitutes him at once a miraculous healer, a director and a prophet. He ever drinks inspiring draughts from Nature's inspiring fountains; her fragrant fields, her forest shades, and towering mountains; and basks in hallowed ecstacies at the threshold of that elysium which his uncultured imagination conceives, and is his highest conception of supernal bliss.—The Present Age.

HUMAN NATURE.—At Santa Fé was an aged shepherd, Candelaria, who, in the palmy days of mining, stumbled upon a lump of gold worth \$750. "Straightway," he told me, recounting his luck, "straight-way all the men bowed to me, the women courtesied, the comerciantes took off their hats when they met me. My name grew like a goard. From Candelaria it became Don Juan, Don Juan Candelaria, Caballero! This lasted three weeks. My gold lasted twenty days. On the twenty-second day my name was flattened out to Old Candelaria, and now I herd sheep. Adios, compadre.

An exchange defines an editor as "an individual who reads newspapors, writes articles on any subject, sets type, reads proof, works press, folds and mails papers, prints jobs, runs errands, saws wood, works in the garden, talks to all who call, receives blame for a hundred different things which are no one's business but his own, works from 6 A. M. to 10 P. M., and frequently gets cheated out of half his

When will journalists cease the use of the nonsensical word "lengthy"? It is no more correct rather know that they are to survive the "wreck | than widthy or breadthy would be, and is, besides, utterly useless when we have the true word—longwhich expresses, fully and briefly, the whole idea.

> A LADY in one of the wealt hiest families in Somerset, Massachusetts, mounted a mowing machine the

THOSE who want to see Tennyson's last are referred to his shoemaker.

# FIFTH NATIONAL CONVENTION OF SPIRITUALISTS.

The undersigned, members of the Executive Committee of the National Convention, have decided to call the Fifth National Convention to meet in Corinthian Hall, in the city of Rochester, State of New York, on Tuesday, the 25th day of August, 1868, at 10 o'clock in the morning, and to con-

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

ISAAC REHN,
President.

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

JOHN C. DEXTER, Michigan, CHARLES A. FENN, Missouri, MOSES HULL, Indiana, ----, California, ----, District of Columbia, ----, Kentucky, —— , Tennessee, HENRY. J. OSBORNE, Georgia,

S. Y. BRADSTREET, Iowa, Vice Presidents. L. K. JOSLIN, Rhode Island, T. easurer. HENRY T. CHILD, M. D., 634 Race Street, Philadelphia, Secretary.

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Professional Testimony

termittent Fever, and as effectual a Preservative as Vaccination in Small Pox.—Dr. Churchill. It is unequaled in Nervous Debility, and I believe it is the ONLY MEDICINE that will cure a pure case of it. - Dr. E. V. Stryker, Turin, N. Y.

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

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PRINCE'S SOVEREIGN CURE FOR SCROFULA.

OF EVERY PHASE, Catarrh, and Bronchitis,

Guaranteed by Nature's Potent Remedials from Plants. Al Snuffs and Inhalations have proven deceptive. Chronic Liver Diseases, Diabetes, Dyspepsia, Constipation, Heartburn, Piles, Rheumatism, (three kinds,) Dropsy, Spermatorrhæa, Strumous Ophthalmia, Skin and Mercurial and other external and internal Eruptive Maladies, are permanently eradicated. Medical Circulars, 25 cents. Medicines WM. R. PRINCE, Linnæan Nurseries, Flushing, New York.

CATARRH AND BRONCHITIS. NEVER CURED. REASON WH

These fatal diseases, the parents of Consumption, are are always combined with Scrofula! Deafuess, Ophthalmia, and Loss of Voice are also caused by this union of Catarrh and Scrofula. This combination explains why the false pretenders, with their delusive Inhalations, Troches, and Snuffs, have never cured one case, as they have no remedy which can reach Catarrh and Scrofulous complications, and they impart only transient relief. Where do we see even one patient cured by others? None such exist. The only positive cure is Nature's Sovereign Remedials from Plants, which I have discovered after sixty years' study, and which eradicate these fatal diseases, and all phases of Scrofula, Liver Complaints, Dyspepsia, Skin and other Eruptive Affections, forever. Two medical Circulars, 25 cents. Medicines sent by express

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

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REMARKABLE CURES

THE GREAT SPIRITUAL REMEDY: MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

James V. Mansfield's Experience with the

POSITIVE AND NEGATIVE POWDERS.

We can say nothing to add to the weight of the following unsolicited and unexpected letter from JAMES V. MANSFIELD, the distinguished test medium, whose personal communications and answers to sealed letters have given him so great a celebrity throughout all parts of the United States. As one of the pioneer mediums to California years ago, his name and reputation are as familiar to the Spiritualists of San Francisco and the Pacific Coast as they are to the Spiritualists of New York city and the Atlantic States.

PROF. PAYTON SPENCE: -For more than two years I have not only noticed your Positive and Negative Powders advertised, but have frequently been asked, by my numerous correspondents, what I know of their efficacy.

In most instances I have replied, that I knew nothing of them beyond that which was told me by those who had made use of the same. As for myself, I had for years adopted the Homœopathic

mode of doctoring, and found it usually sufficient for my-But for the last year, my son has been much afflicted with what is commonly called Chronic Catarrh, and the Homeo-pathic remedies which had hitherto relieved him had ceased to do him any good. He became nervous and despondent, and general debility was apparent. About this time one of your agents chanced to visit at my house, and seeing the condition of the young man, advised or recommended your Powders. A box was procured, and, before he had taken twenty Powders, he assured us he was better; and by the time he had taken the contents of one box, he said: "Father, I feel that I am nearly well." His appetite returned, he slept soundly, and is now about his daily avoca-

tions, as well, if not better, than he ever was.

Mrs. Mansfield was at the same time suffering from pain caused by falling, which had troubled her right side and back. At times was the pains so severe that she would be obliged to lie in bed for several days at a time. We applied all the remedies used by Hommopathists, besides rubbing the affected parts with liniments, but all to no purpose. Mrs. Mansfield then resorted to your Powders, and, within the space of three days, she was free from pain, and is now

as well as she ever was. At the same time, we had in our family a young gentleman from Boston, who had been for years afflicted with a Bronchial difficulty. So inflamed was his throat at times, that it was difficult for him to articulate. Day by day I watched his decline in health; and one day I thought I would speak to him closure it. to him about it. I did so. His reply was: "Mansfield, I think the game of life is about played with me." He was making preparations to go home, and, as we thought, (and no doubt as he thought too,) never to return again, when Mrs. Mansfield thought it best to recommend your Powders to him. Feeling confident that she had received benefit from them, she thought there was a bare possibility that our young friend might also receive some benefit therefrom. So we talked with the young man, and he consented to try them, although he laughed at the idea in his condition of health. He took a Positive Powder on going to bed, and coughed less than usual through the night. The next day he took them as directed, and a perceptible change was evident for the better. This was about four weeks ago. To-day he is apparently well, and about his business, although he continues still to take a Powder now and then. I consider the young man out of all danger, and as likely to live twenty

There are several others I could speak of, whose cases have come under my observation within the last two months, but I will close by calling your attention to only one of them. The case I now mention is that of a gentleman of my acquaintance, who had for several years been troubled with a rush of blood to the head. At times it was so severe that it can be a several years. that it came near terminating in Paralysis. Not long ago he had one of these attacks, and I was called in to see him. I found him writhing on the bed, at times apparently unconscious. I was alarmed, and, at first, knew not what to do. But Mrs. Mansfield advised your Powders, and they being at hand, we gave them. Now, singular as it may appear, this man was sleeping quietly in less than fifteen minutes. We continued to give the Powders at intervals during the night, and the next morning the gentleman dressed himself, and went down town to big hydroges. He said he felt symptoms went down town to his business. He said he felt symptoms of the old attack for several days, but as he continued to take the Powders from time to time, he tells us he is freer from those bad feelings than at any time during the last

As before said, I have other cases to relate to you; and when I have a leisure evening I will call at your office and relate them. Until then, I remain yours, very sincerely,

JAMES V. MANSFIELD,

No. 102 West 15th Street, New York.

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

THE NEGATIVE POWDERS CURE Paralysis or Palsy; Amaurosis and Deafness from Paraly-ysis of the nerves of the eye and of the ear, or of their nervous centers; Double Vision, Catalepsy; all Low Fevers, such as the Typhoid and the Typhus; extreme Nervous or Muscular Prostration or Relaxation. For the cure of Chills and Fever, and for the prevention and cure of Cholera, both the Positive and Negative Powders are needed.

The Positive and Negative Powders do no

violence to the system; they cause no purging, no nausea, no vomiting, no narcotizing; yet, in the language of S. W. Richmond, of Chenoa, Ill., "Trey are a most wonderful medicine, so silent and yet so efficacious."

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

THE GREATEST FAMILY MEDICINE

and Negative Powders are

n these respects, as well as in all others, the Positive

OF THE AGE! To AGENTS, male and female, we give the Sole Agency of entire townships and counties. PHYSICIANS of all schools of medicine are now using the Positive and Negative Powders extensively in their practice, and with the most gratifying Circulars with fuller lists of diseases, and complete explanations and directions, accompany each box, and will also be sent free, postpaid. Those who prefer special written directions as to which kind of the Powders to use, and how to use them, will please send us a brief description of their disease when they send for the Powders.

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l Box, 44 Pos. Powders,..... 1.00 1,00 14 Neg..... 1,00 1 " 22 Pos. and 22 Neg ...... 1.00 The Positive and Negative Powders will be forwarded, at our choice, either by mail or by express, (we paying the expressage or postage in full) to AGENTS, DRUGGISTS, and PHYSICIANS in any of the Pacific States and Territories, and in any of the States and Territories west of Kansas, at the following prices, in Currency. If Gold or its equivalent is forwarded, the premium on it, when it reaches New York,

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

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Money mailed to us is at our risk.. OFFICE, 371/2 St. MARK'S PLACE. NEW YORK Address,

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

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

## The Banner of Progress.

SUNDAY, AUGUST 16, 1868.

#### LYCEUM DEPARTMENT.

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

#### NOTICE.

THE CHILDREN'S PROGRESSIVE LYCEUM of San Francisco will assemble to-day, August 16th, at 2 o'clock, P. M., at Mechanics' Institute Hall, Post street, near Kearny. Friends of the Lyceum are cordially invited to be present.

#### THE ANGELS' GREETING.

Air-OLD CABIN HOME.

We have come from our home, from our happy spirit land, 'Mid the scenes of the bright summer land: Bringing flowers fresh and fair, breathing fragrance on the

O, we come, a happy spirit band! CHORUS—Here in the bright summer land, Sweetly wild birds now are singing;

While flowers fresh and fair scent the summer air, Notes of joy are gladly ringing. Our home is not removed far from loved ones in the form, But we're ever watching by your side,

Whispering words to cheer you faltering by the way,

Chorus—Here in the bright summer land, etc.

Battling with the billows of life's tide.

May our presence fill your souls with founts of heavenly

That shall sparkle from your eyes in golden rays— Fill your forms with waves of light, and hearts with music

And ripple from your lips in songs of praise. CHORUS—Here in the bright summer land, etc.

When ready for the change that shall free your spirits pure, We will meet and welcome you from earth To our happy home above, just by the summer sea, In the land of the bright spirits' birth.

CHORUS—Here in the bright snmmer land, etc.

[Respectfully dedicated to the Children's Progressive Ly-G. C. IRVIN.]

#### Lyceum Conference at Chicago.

We learn from the Lyceum Banner, that the June 26th. The report of the proceedings is highly interesting. It seems that the members of the street. W. T. Riggs, Conductor; Mrs. Rockwood, Guardian.

Rock Island, Ill.—At 10 o'clock, in Norris Hall, Illinois street. W. T. Riggs, Conductor; Mrs. W. T. Riggs, Guar-Conference realized the same difficulties in the way of the succes of our Lyceums that have been experienced here; namely, apathy on the part of adults, scarcity of persons willing to act as Leaders, want of pecuniary means, etc. A few remarks

Sacramento, Cal.—At Turn-verein Hall, Sunday at 2 p. m.

J. H. Lewis, Conductor; Miss G. A. Brewster, Guardian.

San Francisco, Cal.—At Dashaway Hall, Post street, on Sunday at 2 o'clock p. m. Conductor, W. H. Manning; Guardian of Groups, Mrs. Reese.

Springfield, Mass.—Sunday at 10½ a. m., at Fallon's Hall.

B. S. Williams, Conductor; Mrs. M. A. Wyman, Guardian. offered by Brother E. C. Dunn, formerly Conductor of a Lyceum at Rockford, Illinois, are so apropos to certain circumstances in the case of our own Lyceum, that we cannot refrain foom copying them here. Bro. Dunn said:

"The Rockford Lyceum, once so prosperous, through the apathy of its friends, and the opposition of its enemies, has failed. For four years I was Conductor of that Lyceum, and felt that it was my duty to resign. I was obliged to leave on a trip to the East. Where now is the Lyceum? Dead! dead ! DEAD!

"Never adjourn your Lyceum on account of hot weather or cold weather. Never adjourn even for a single Sunday, under any circumstances what-

"One drawback to the Lyceum is the lack of means; another is the want of Leaders. Some of the young ladies say it is altogether too insignificant to carry a flag. Ask them why, and they answer, 'O, there is too much show about it.' It has been proposed to leave off the paraphernalia of the Lyceum. You may just as well turn your Lyceum out of doors. There is too great an effort to please the older folks. Bend all your efforts to please the children, and you will do well. As Brother Jamieson and Jones say, 'we must labor to get the adults interested.""

Dr. Avery said:

"I have felt the deepest interest in the relation of the histories of the different Lyceums. Brother Jones' account of the Sycamore Lyceum reminded me of the first days of our Lyceum. You must not think we have always had easy times in our Chicago Lyceum. We have good, substantial, true men and women, who are working for the Lyceum.

"A word about Leaders. Two years ago it was just as hard work for us to get Leaders as any of you have ever experienced. Adults did not, at first, see that the children who went through the gymnastic exercises at the same moment, were made more harmonious in mind as well as body. Maintain your Leaders' Meetigns. Just as sure as you give them up you Reports were made from several of the Lyceums

in the Northwest: and it was resolved to hold annual Conferences hereafter, an Executive Board being appointed for the purpose of calling the same, and making arrangements therefor.

PRIZES FOR DECLAMATION AND SINGING IN THE SAN FRANCISCO LYCEUM:

1. Mary E. Senatz—Dickens' Child Pictures.

2. Daisy Edwards—Humorous Poems, by O. W.

3. Lillie Post, for Singing—Books of Tales, by 4. Edith Lemon—Same.

5. Anna Cornor—Same. 6. Eva Post—Same.

7. Anna Kaufmann-Mother Pitcher's Stories 8. Rosa Adelhold—Howitt's Pictorial.

ICELAND MICE CARRYING FOOD. — There are some mice living in Iceland, that are obliged, like the harvest mouse, to store up food for the winter time, and the food which they colto get enough, they have to swim across these money. rivers, and take very long journeys. It is easy enough for them to swim across these rivers when they have nothing to carry; but when they are they have nothing to carry; but when they are J. R. BUCKBEE, Quincy. going to return home and have all their berries A. F. BLOOD, Taylorville. E. D. BOWMAN, Suganville. vith them, what are they to do then? I am sure, need to ask any one; they soon make up their J. H. HICKOX, Downieville. Nev minds what to do. A number of them, perhaps reight or ten choose a flat piece of dry earth on GEO. P. FISKF, Woodland, Yolo Co. eight or ten, choose a flat piece of dry earth, on which they pile all their berries, making a high heap of them. Then they bring their dish down JOB PRINTING to the river, pushing it with all their might right into the water, and when it is affoat they all go on, sitting in a circle round the heap of berries, with their tails hanging into the water, and these they move so as to guide their funny boat across BANNER OF PROGRESS.

"PA," said a little friend of ours, "what's the make hogs of themselves.'

#### Progressive Lyceum Register.

Boston, Mass.—Sunday at 10 a.m., at 544 Washington street. C. H. Rines, Conductor.

Brooklyn, N. Y.—At 3 p. m., in the Cumberland Street
Lecture Room, between Lafayette and DeKalb avenues.
John A. Bartlett, Conductor; Mrs. Fannie Cohill, Guardian.
Buffalo, N. Y.—In Music Hall Sunday afternoon. Mrs. S.
H. Wertman, Conductor; Miss Sarah Brooks, Guardian.
Charlestown, Mass.—At City Hall, at 10½ a. m. Dr. C. C'
York, Conductor; Mrs. L. A. York, Guardian.
At Washington Hall, Sunday forenoon. A. H. Richardson,
Conductor; Mrs. M. J. Mayo, Guardian.

Chelsea, Mass.—At Library Hall every Sunday at 10 a. m.
James S. Dodge. Conductor: Mrs. E. S. Dodge. Guardian. C. H. Rines, Conductor.

James S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian.

Chicago, Il.—Sunday, at Crosby's Music Hall, at 12½ p. m.

Dr. S. J Avery, Conductor; Mrs. C. A. Dye, Guardian; J. R.

Sleeper, President Literary Circle. Cincinnati —Greenwood Hall, corner of Sixth and Vine sts, at 9 a. m. A. W. Pugh, Conductor; Mrs. Lydia Beck, Guardian Cleveland, Ohio.—At Temperance Hall, 184 Superior street.
A. Jewett. Conductor; Mrs. D. A. Eddy, Guardian.
Detroit, Mich.—Conductor, M. J. Matthews; Guardian, Mrs.

Dover and Foxcroft, Me. - Sunday afternoon, in the Univer-Foxboro', Mass. - In the Town Hall every Sunday at 11 a. m. Hamburg, Conn.-John Sterling, Conductor; Mrs. S. B. An-

derson, Guardian.

Hammonton, N.J.—Sunday at 1 p. m. J. O. Ransom, Conductor; Mrs. Julia E. Holt, Guardian.

Havana, Ill.—Sunday at 3 p. m., in Andrus' Hall. J. F. Coppel, Conductor; Mrs. E. Shaw, Guardian.

Haverhill, Mass.—Sunday at 10 a. m., in Music Hall. John Reiter, Conductor; Mrs. E. L. Currier, Guardian.

Jefferson City, N. J.—Sunday afternoon in the Church of the Holy Spirit, 244 York street Joseph Dixon, Conductor.

Jersey City, N. J.—At the Church of the Holy Spirit, 244 York street, Sunday afternoon.

Johnson's Creek, N. Y.—At 12 m. every Sunday. Miss Emma Joyce, Conductor; Mrs. H. O. Loper, Guardian.

Lotus, Ind.—F. A. Coleman, Conductor; Eliza M. Huddle ston, Guardian.

Lowell, Mass.—Sunday in the forenoon, in the Lee street Milwaukee -- Meets in Bowman Hall, every Sunday at 2 p. m. G. A. Libbey, Conductor; Mrs. Mary Wood, Guardian.

Mokena, Ill.—Sunday at 1 o'clock, in the village schoolhouse. W. Ducker, Conductor; Mrs. James Ducker, Guar-Newark, N. J.—Music Hall, No. 4 Bank street, Sunday afternoon at 2 o'clock. Mr. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian.

New York City.—Sunday at 2½ p. m., at Ebbitt Hall, No. 55 West 23d street, near Broadway. D. B. Marks, Conductor; Mrs. H. W. Farnsworth, Guardian; E. O. Townsend, Manager of Dramatic Wing.

Osborn's Prairie, Ind.—Sunday morning at Progressive Friends' meeting-house. Rev. Simon Brown, Conductor; S.

A. Crane, Guardian.

Oswego, N. F.—In Lyceum Hall, Sunday at 12½ p. m. J.

L. Pool, Conductor; Mrs. Doolittle, Guardian

Philadelphia, Penn.—Sunday morning at 10 o'clock, at

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Northwestern Lyceum Conference was held in Crosby's Music Hall, Chicago, on Friday morning, Conductor; Mrs. Amy Post, Guardian.

Rockford, Ill.—Sunday, at 10½ a. m., in Wood's Hall. E.

Sacramento, Cal.-At Turn-Verein Hall, Sunday at 2 p. m. Springfield, Ill.—Sunday forenoon at 10 o'clock. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Guardian. St. Johns, Mich.—Clinton Hall, every Sunday at 11 a. m. E. K. Bailey, Conductor; Mrs. A. E. N. Rich, Guardian.

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Sacramento, Cal — Children's Progressive Lyceum, every Sunday afternoon, at Turn Verein Hall, K street. Conductor, I. H. Lewis; Guardian, M'ss Brewster.

Portland, Oregon —First Society of Progressive Spiritualists, every Sunday.

Salem, Oregon.—Friends of Progress.

ATLANTIC STATES. Ba'timore, Md.-The First Spiritualist Congregation of Bal imore on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours. Mrs. F. O.

Hyzer will speak till further notice.

Banger, Me.—In Pioneer Chapel, every Sunday. Banger, Me.—In Ploneer Chapel, every Sunday,
Boston, Mass.—Miss Lizzie Doten will lecture each Sunday
afternoon in Mercantile Hall, 16 Summer street, commencing
at 2½ o'clock. Admittance 15 cents.
The Progressive Bible Society, every Sunday, in No. 3 Tremont Row. Hall 58. Free discussion on the Christian Atonement at 10 1/2 a. m. Lecture followed by conference at 3 and 7 p. m. Miss Phelps, regular lecturer.
Spiritual meetings every Sunday at 544 Washington street. Spiritual meetings every suitary at 344 washington street. Conference at 2½ p. m. Circle at 7½ p. m.

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

Charlestown Mass.—First Spiritual Society, at Washington Hall, every Sunday.

The Independent Society of Spiritualists, Charlestown,

every Sun lay afternoon and evening, at Mechanics' Hall, corner of Chelsea street and City square. Seats free. Corner of Chelsea street and City square. Seats free.
City Hall, meetings every Sunday afternoon and evening.
Chelsea.—The Associated Spiritualists of Chelsea, at Library Hall every Sunday afternoon and evening, 3 and 7½ p. m.
The Bible Christian Spiritualists, every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 p. m. Mrs. M. A.
Ricker. regular speaker. D. J. Ricker, Superintendent.
Chicago, Ill.—First Society of Spiritualists in Chicago, every
Sunday. at Crosby's Opera House Hall, State street. Hours
of meeting 1042 a. m. and 7½ p. m. Sunday, at Crossy's Opera House Hall, State street. Hours of meeting 10½ a m. and 7½ p. m.

Spiritual meetings, for intellectual scientific and spiritual improvement, every Sunday at 10½ s. m., and Tuesday at 7½ p. m., at the hall of the Mechanics' Institute, 155 South Clark street, room 9, third floor, till further notice. Seats free.

Cincinnati, Ohio.—Religious society of Progressive Spiritualists, Greenwood Hall, corner of Sixth and Vine streets, on Sunday mornings and evenings at 10½ and 7½ o'clock.

Cleveland, O .- Sunday at 10 1/2 a. m. and 7 1/2 p. m., in Tem perance Hail.

Dower and Flucroft, Me.—Sunday forenoon and evening, in the Universalist church.

East Boston, Mass.—In Temperance Hall, 18 Maverick street.

Foxboro', Mass.—In the Town Hall. Lowell -Lee street Church, afternoon and evening. Lynn, Mass.—Sunday, afternoon and evening, at Essex Hall. Hammonton. N. J.—Sunday at 10½ a. m. and 7 p. m., at

Ellis Hall, Belleview Avenue. Haverhill, Mass.—Spiritualists hold meetings at Music Hall every Sunday, at 2½ and 7 p. m.

Jersey City, N. J.—Sunday at 10½ a. m. and 7½ p. m., at the Church of the Holy Spirit, 244 York street. Louisville, Ky.—Sundays, at 11 a. m. and 7½ p. m, in Temperance Hall, Market street, between 4th and 5th. Morrisania, N. Y — First Society of Progressive Spiritualists in the Assembly Rooms, corner of Washington avenue and Fifth street. Sunday at 3 ½ p.m. Newton Corner, Mass — Spiritualists and Friends of Progress, in Middlesex Hall, Sundays, at 2½ and 7 p. m.

New York City.—The First Society of Spiritualists every Sunday, in Dodworth's Hall, 806 Broadway. Seats free.
At Ebbitt Hall, 23d street near Broadway, on Sundays, at

10 1/2 a. m and 7 1/2 p. m. H. B. Storer, Secretary.

Oswego, N. F.—Sunday at 2½ and 7½ p. m., in Lyceum Hall. West Second, near Bridge street.

Philadelphia, Pa.—In the new hall in Phænix street, every Sunday afternoon, at 3 o'clock.

Plymouth, Mass.—The Plymouth Spiritualists' Fraternity, in Leyden Hall, three fourths the time. Portland, Oregon.—First Spiritual Society meet at Oro Fino Hall every Sunday, morning and evening.

At Washington Hall, corner of 8th and Spring Garden sts., every Sunday.

Spiritualists in the southern part of Philadelphia, at No. 337 South Second street, at 10 ½ a.m. and 7½ p. m., and on Wednesday evening at 8 o'clock.

Providence, R. I.—In Pratt's Hall, Weybosset street, Sun-

day afternoons, at 3, and evenings, at 71/2 o'clock. Putnam, Conn.—At Central Hall, Sunday at 1½ p. m.
Quincy, Mass.—Sunday at 2¾ and 7 p. m.
Richmond, Ind.—The Friends of Progress, every Sunday morning, in Henry Hall, at 10½ a. m.
Roches'er, N. Y.—Society of Progressive Spiritualists, at Black's Musical Institute (Palmer's Hall), Main street, Sunday evening.
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Salem, Mass.—Sunday, afternoon and evening, in Lyceum Hall.

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Springfield, Mass.—The Fraternal Society of Spiritualists every Sunday at Fallon's Hall.

every Sunday at Fallon's Hall.

St. Louis.—At Polytechnic Institute, corner of Seventh and Chestnut streets, at 10½ a m and 7½ p. m.

Taunton, Mass.—Sunday, in Concert Hall.

Toledo, O.—Sunday at 10½ a. m. and 7½ p. m.

Troy, N. Y.—Sunday at 10½ a. m. and 7½ p. m., in Harmony Hall, corner of Third and River streets.

Vineland, N. J.—Friends of Progress, Sunday at 10½ a. m.

Washington, D. C.—In Union League Hall, every Sunday, at 11 a. m. and 7½ p. m. at 11 a. m. and 7½ p. m.

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