

## VOL. II.

# SAN FRANCISCO, SUNDAY, AUGUST 30, 1868.

# NO. 34.

## LITERARY.

#### From the Chicago Liberal. HYMN.

We want no "fountain filled with blood," Drawn from Emanuel's veins No such arrangement ever could Cleanse out our guilty stains.

We want no "lamb for sinners slain," No "God for us to die"; We cannot, by another's pain, E er go to realms on high.

We want no "Christ nailed on the tree," 'Twould be a wicked sight; Just slain for unjust should not be ; We know it is not right !

If sin could thus be washed away, And wickedness go free, Bad men would sin and wash each day, And good ones have to flee.

But nothing ever can atone, Or pardon for us win : If we do wrong, 'tis we alone Must suffer for the sin.

Let truth and kindness be our plan, As human beings should ; Trust not in dying God or man, Or in a fount of blood.

## COMMUNICATIONS.

THE PHILOSOPHY OF MAGIC. ASTROLOGY.-(CONTINUED.)

Astrological predictions are based on arbitrary rules. which claim science for their basis, and not

the poles of the earth. When, however, it arrived at that position, and its point was the north pole of the needle, there was no pause, as was the case when its head was so placed; for the needle began immediately to move bodily toward the blue rays of the spectrum.

"3. When, however, the prism was removed permanently, the needle soon arranged itself in the magnetic meridian, with that end pointing toward the north which was there when the prismatic influence ceased, but the change of the poles was permanent, as had been found to be the case when the needle was acted upon by the direct influence of the Sun; for its point gradually came round to the north, if its head had been left in that position when the prism was removed. Upon examining the Moon's refracted rays, by bringing the prism between her image and the eye, with nearly the same inclination as when it was thrown upon the needle, her clearly defined and brilliantly colored spectrum exhibits the blue rays nearest the horizon."—The Weather Guide-Book.

All the signs of the zodiac, as well as the cardi-The gentleman inquired of the artist his price for nal signs, were supposed to have their respective the three portraits; he replied that he demanded influences. Modern astrologers, however, do not of those who were able to pay five dollars a seem to place much importance upon them, as | portrait; but, as two of his were on one canvas, weather indicators. Then the planets had also he might have the three for ten dollars, but their respective influences, which may be briefly | desired him to leave them at his rooms for a few stated thus: Saturn, cold and dry; Jupiter, hot | days, that his visitors might see them. The and moist; Mars, hot and dry; Sun, hot and dry; gentleman frequently called, and as often dis-Venus, moderately cold and moist; Mercury, cold | covered some little defect in the likenesses. At and dry; and the Moon, cold and moist. In | last, on the day of the artist's departure from the ancient Astrology, the Sun and Moon were in- place, the gentleman said to him, "Won't you, cluded in the list of planets. Uranus, according | seeing I am a Spiritualist, let me have the three

to modern Astrologers, is moist and cold, and Nep- pictures for five dollars?" This man was wealthy, tune is conjectured to be dry and warm. Accord- and the artist, to my knowledge, was wanting in that "very many of our best and most intellectual

I knew one of this latter class in the Atlantic conviction, based upon close observation for ten States, who, having lost two beautiful children, years past, that our imperfectly developed media while mourning and disconsolate, visited an artist | are doing twice, thrice, yea, ten times as much tcfor painting spirit portraits, and desired pictures day, to spread abroad the Harmonial Philosophy, of his loved ones. The artist shortly after painted than are our so-called perfectly developed ones. one, which the gentleman and his family recog- Therefore, instead of throttling them, I shall assist nized as the daughter. The father expressed a them to open their mouths the wider, that each little regret that the hair, which appeared straight | may work in his or her own proper sphere unmoin the painting, was not in curls; for they some- lested. Perhaps, however, if I could view hutimes curled the child's hair. A few days after. manity from Brother Morgan's plane, I might ward, the artist produced another picture of the | think differently; but, good brother, we must all daughter, whose sweet, angelic face was surcreep before we can walk; so, when thy wings rounded with clustering curls, and, by her side, begin to unfold, and thou art about to soar to with one hand resting upon her shoulder, the realms of bliss, I pray thee stretch forth thy hand other raised above her head, holding a wreath of and lift those upon my plane a little higher, that beautiful flowers, was a son; and both were we may, if possible, get a glimpse of thy elevated beautiful and life-like. The parents were overposition, and thereby be inspired with new energy joyed at the prospect of possessing such a treasure. to persevere in our efforts.

### Yours, ever for truth and progress, J. P. FORD.

"Johnson" Answered.

EDITORS BANNER OF PROGRESS :- Noticing, in late issue of your paper, an article over the signature of "Johnson," permit me to answer a few of the questions therein contained. Friend "Johnson" is quite complimentary to the Harmonial Philosophy, when he declares it to be the greatest humbug of any age or nation; but I think he is much more truthful, when he asserts that it is a truth which no close observer can deny, citizens are being deluded by this hydra-headed monster." But so has it ever been; when any new theory or science has been given to humanity by superior intellects, those who believed themselves the chosen ones of God, and who relied upon the merits of Jesus of Nazareth for their passport into the kingdom of glory, have always cried "Humbug," "Delusion," "Devil," etc. On a close inspection of history, ancient and modern, we learn that the change from Mythology to Theology was not only called humbug and delusion, but sacrilegious also; and so strenuous were the adherents of old Mythology, that they put to death him who dared to assert a theory in advance of their old conservative ideas, even Jesus of Nazareth. So was it in the days of Galileo, Cagliostro, Harvey, and many others, noble martyrs to progressive intellectuality. And, during the early part of this century, when spirits, on the wings To the uninitiated, who, perhaps, never had a be considered that, in doing so, I am complying of love and mercy, bore to man the idea of a mechanical contrivance to separate the chaff from the heavier grain, the pious ones of earth looked on with holy horror, and cried "Sacrilege," de claring that God had given to man the winds of heaven to separate the chaff from the grain, and that he who dared to construct the useful fanningmill was inspired or led by the Devil. For his presumption in seeking to outdo the God of heaven and earth, by getting up a wind-blast, he was a fit subject to be burned at the stake. Today, he who dares to assert that the love, kindness, and affection of the departed mother for her daughter or erring son, compel her to return to earth, and, through the operation of natural laws, communicate to her offspring words of morality, virtue, and comfort, is harnessed into His Satanic Majesty's car, and should be either sent to the Insane Asylum, or, as a prominent church-member said to me, hung by the neck until dead, as a warning to all others not to engage in the service of so unprofitable a master. If God can, through "the spirits of just men made perfect," communicate with man, I am inclined to think that women and children are the chosen mediums through whom He speaks to us words of love, mercy, scale wisdom, and justice, quite as elevated in the of being as the animal that Balaam rode. But why does not God, "through the spirits of just men," reveal Himself to the priests, leaders, elders, and deacons of the Church? Because they have shut their eyes and closed their ears against the flood-gates of truth; and they are so impure, unrighteous, and hypocritical, that developed spirits cannot come within their magnetic influence. God has chosen the uneducated and unlettered of this earth "to confound the wise." As to the tipping of tables, and ringing of bells, it is said of Saul that God had refused to communicate further with him through the Urim and Thummim; and I can see no reason why the dining-table or dinner-bell should not be considered as exalted a medium as a pebble or a phial of olive oil. Therefore friend "Johnson," come and listen to the words of inspiration, as they fall from the lips of mediumistic women and children, who are nobly fulfilling their mission on earth by being used as God's chosen vessels.

Onr Lecturers-Benjamin Todd.

Behold an Ishmaelite indeed, in whom there is no guile! Mr. Todd, unlike most of our Lecturers, claims for his lectures no special spiritual inspiration; and he manfully shoulders the entire responsibility of both the manner and matter of all he says. Firmly believing in Spiritualism, he does not disclaim the assistance of spirits, but maintains that "the spirit of the prophets should be subject to the prophets." He is iconoclastic to what he believes is error, without fear of, or favor from, those entertaining it. He, as a pioneer has entered fields of labor in California where no liberal or spiritual lecturers had preceded him; and is therefore entitled to the hearty moral and monetary support of all free-thinkers who sympathize in such movements. To Christianity his only terms are, "unconditional surrender"; he can make no concessions, no compromise with plenary inspiration, or the effete forms and ceremonies of a dying faith. He "sows that others may reap"; he is continually on the war-path, removing obstacles and preparing the way for oth-

ers to follow, who are not so able to encounter the hardships of a pioneer's life. He has lately secured a co-laborer, who will smooth his path and remove many of his angularities, and increase his means of usefulness.

An opportunity to hear and decide on the ability of Mrs. Todd, as a lecturer, would be agreeable to many, and to none more than to

upon clairvoyance, inspiration, or any other of the unreasoning, or intuitive-perceptive faculties of the mind. They are given on the same principle that eclipses, transits, and conjunctions are foretold. The invariable coincidence of the progress of the tides with that of the moon is a sufficient ground on which to predict with certainty the high-water and tides at any given time or place. So also in Meteorology; so far as observation has determined results coincidental with celestial phenomena, so far can predictions be made with certainty in regard to the future state of the weather. It is alleged by Astro-meteorologists, that the passing of the Sun, Moon, or planets over the cardinal points of the zodiac-Aries, Cancer, Libra, and Capricorn-causes atmospherical disturbances; and especially is it so with the equinoctial points Aries and Libra. Admiral Fitz Roy (Weather Book, pp. 212-13) says:

"When the Sun, material mover of our atmosphere, has recently crossed the line, when he has been near a solstice, or when his influence has been for a time in vertical action over any parallel of latitude, how marked, general, and notorious are the consequences!

"Changes of monsoons, storms, heavy and perhaps continuing rains, everywhere, more or less. under corresponding conditions of physical geography) are recurring evidences of the very general accordance, similarity of action, and most extensive intercommunication always existing in our atmosphere.

"In such grand disturbances as these, the Lunarist should endeavor to trace the influence of the Moon, and the Astro-Meteorologist even those of planets-welcome, indeed, should each proved effect of either be-duly eliminated from masking effects of other causations, and described intelligi-

As the Sun crosses the line twice a year, and the Moon twice a month, any person with an [almanac in his possession can soon ascertain the reliability of the theory above stated. The Lunarist looks to the Moon in co-operation with the Sun as the sole cause of celestial atmospheric disturbances; whereas, the Astro-meteorologist, in his theory, includes the planets, and considers the Moon only as the great medium through which planetary influences are transmitted to this globe. Whether the rays of the Sun or Moon affect terrestrial things is easily tested by a very simple experiment. Take a needle, of a good thickness at the eye; make it float on the water in a cup, and allow it to arrange itself. It will soon become polarized, the point pointing to the north, and the head to the south; then submit it to the influence of refracted solar or lunar rays. Alfred J. Pearce gives the following as the result of experiments made in this way :

"1. The needle, with its point toward the north magnetic pole, almost immediately exhibited the effects of the lunar influence. At first, its point deflected from the magnetic pole to the true north pole of the earth. There the whole needle began to move laterally, but slowly, toward the blue rays of the spectrum; and after this, its point gradually turned toward the east. When it had placed itself at right angles to the true meridian of the earth, or was parallel to the earth's equator. it suddenly acquired a new and contrary impulse, and a comparatively rapid, darting motion, from east to west in the direction of its length; its head took the lead, but soon turned toward the north. This produced a new curvilinear movement of the whole needle, which at last brought always on hand at any free lecture or séance, and gressive minds in many parts of our land. Think

ing to the interblending of the rays of these planets, at the already mentioned angles, and the careful consideration of their natures, as well as the physical character of the country, meteorological predictions are made. J. W. MACKIE.

TRUE AND FALSE MEDIUMSHIP.

Much has been said disparagingly of Spiritualism, because of the low and sinister purposes to which many individuals have seemingly prostituted their mediumship. One can scarcely pick up a spiritual paper that does not contain columns of advertisements of the various mediumistic gifts. Astrologers, fortune-tellers, healers, rapother phases of mediums, all appear, with glow. of noticing a few of the vagaries of Geo. G. W.

their dollars, like so many competing tradesmen. swindle.

There is another class of persons-honorable, upright, and conscientious, with large veneration. While in the Church, they meditated much upon the 'mystery of godliness," and looked with wonder

beautiful philosophy of Spiritualism. Still they | tries to evade the issue, by introducing a personretain much of their old veneration, and hold as ality; but the form of ordination, the sacerdotal sacred everything that relates to the future, or to | robes, the laying on of the holy Pontiff's hands, what they believe to be supernatural; and it is constitute the true issue, if any, and one in which extremely painful to them to see such traffic made that Association has not a sympathizer in the with these beautiful mediumistic gifts.

There is still another class, who have heretofore lived in the cellar-kitchen of the orthodox Church, and fed upon the tit-bits they could beg from the cook, or the crumbs that fell from the table; being too stingy to pay for a good square meal. Thus they wander about, lean and gaunt, like | ever, let us hear from our colaborers in a good Pharaoh's "lean kine," ready to devour everything | cause for ten years past, in those localities. presented before them, provided it costs nothing. Occasionally they will dole out a penny to the

sufficient clothing to keep him warm, and too poor to buy any. This is a specimen of a numerour class of Spiritualists, and the loudest in their denunciations against the mercenary motives of mediums.

There are other classes, which cannot here be enumerated. A. C. STOWE.

[CONCLUSION NEXT WEEK.]

# Mr. Morgan Further Reviewed.

SARATOGA, Aug. 23d, 1868. EDITORS BANNER OF PROGRESS :-- Believing that a candid investigation of the "Ordination" ping, writing, test, clairvoyant, and a score of subject is productive of no harm, I take the liberty ing descriptions of their peculiar powers, seemingly | Morgan, which appeared in the BANNER of August anxious to entice the unwary and filch from them | 16th, and which, to my mind at least, remain unanswered by Brother Stowe. And perhaps it may thought that anything could exist beyond the with the suggestion of "Æsop, Jr." in throwing horizon of their own sensuous vision, or to the stones at the "glass house" of the San Francisco churchman, who pays from ten to one hundred | Association; but I have no desire to fracture said dollars premium yearly for his future life policy, structure; let it remain; and may the sun of and rests in ease and security in regard to his reason and liberty continue to shine and grow spiritual condition, both here and hereafter, these warmer, until the San Francisco Association of things appear strange and out of place, and they | Spiritualists shall seek to shade themselves by pronounce the whole thing a humbug and a walling in their "glass house" with a wall that shall be impenetrable to all who are not as holy as they.

But I am digressing, and will return to Brother Morgan's article. He says a large majority coincide with the Trustees of the San Francisco Association and extreme veneration upon everything pertain- | of Spiritualists. I presume he means that a large ing to God and a future life; and, delighted in in- | majority coincide with those Trustees in introducdubitable evidence of the existence and power to | ing forms and ceremonies in connection with the | return of their loved ones, they have been forced | teaching of the Harmonial Philosophy on this to yield their Church dogmas and embrace the coast, although he does not say so. He evidently little town of Saratoga. And, so far as my knowledge extends, they have not a sympathizer outside the limits of San Francisco. I think I speak advisedly also with regard to the adherents of the Harmonial Philosophy in the counties of Plumas, Lassen, and the northern portion of Butte. How-

Brother Morgan seems also to think that the greatest hindrance to the cause of Spiritualism passing plate, to make themselves worthy of a seat | is the large number of "imperfectly developed at the communion-table. Only a superstitious | mediums, who go roaming about the country venfear of a future hell has kept them from down- tilating their vagaries," etc. Truiy, Brother right starvation. But Spiritualism, with its incon- Morgan, in this, comes right to the point; let the oclastic blows, has annihilated this great object holy Trustees of your Association say who shall and of terror and torment, and they discover a cheaper | who shall not preach the gospel of truth and proway to get to heaven; and they embrace Spirit- gress to the people of California; this is the essence ualism with all the zeal and fervor of new-made of the above quotation. They, like the priests, converts, and sing pæans of praise and joy to it, bishops, and elders of orthodoxy, arrogate to themnot altogether because its manifestations afford a selves the high privilege of declaring who are selfish gratification, in giving proof that their the perfectly developed ones; and if they should loved ones live and can return again to them, but | succeed in closing the mouths of the imperfectly chiefly because it has destroyed the great monster, developed ones, and in exercising the exclusive the fear of which alone has caused them occasion. | right to retain in their employ the one perfect, and ally to loosen their purse-strings. This class are | most worthy that high honor, sad would be pro-

AN IMPERFECT ANGEL .--- One of the younger members of the French legation at Washington is noted

## From the Nevada Gazette. A Night with the Spirits.-No. 2.

ED. GAZETTE.-I closed my first communication headed as above, by describing the light thrown on the easterly wall of the room in which the five were holding their investigations under difficulties, and in doing so said, "I can only describe it by com-paring it to the rays emitted from a magic lantern and thrown upon canvas." If you have ever wit-nessed the exhibition of Heaven or Hell, or scenes from Milton's Paradise Lost, as shown panoramicalv a few years ago in this country, you can form an idea of what I mean by describing the light I speak of. It was a soft and bright light, as though made by the rays of the sun, pouring through an open

door or window. At first the whole eastern wall was illuminated, but gradually the light decreased or diminished until it formed a circle about four feet in liameter, when it remained stationary. The balance of the room was in total darkness, nor could the face of either individual present be recognized by his neighbor, though the parties stood in such close proximity as to be almost touching each other. The light was undoubtedly supernatural. If not, it was one of the most wonderful optical illusions ever

itnessed by the eye of man. When the light first appeared upon the wall, each one of the five were awed into silence. The "wicked cuss," the "singster," gave an audible groan, and ielding his search for matches, went down into his oots, and wasn't heard from again for full half an hour.

The five were, as I said, awed into perfect silence, all gazing with wonder and astonishment at the spectral light upon the wall. After a death-like silence of several seconds-it appeared minutes-the medium said, "If there is a spirit present that desires to communicate with any individual present, the spirit will make it manifest by some token of its presence, either by knocks upon the wall, floor, table, or in some other manner." Three minutes more elapsed, and the question came from the medium, "Is there a spirit present?" Hardly was the question asked, before the letters "YES" appeared n large red letters within the magic circle. The ollowing conversation then occurred between the medium and the invisible power, if there was any.

"Will the spirit give its name?" The "Yes" instantly vanished, and the letters No" appeared instead. The "No" was in small, delicate letters, so small that they were hardly per-

"Why not?" asked the medium. No response, the word "No" being still visible. "Does the spirit desire to communicate with any particular individual present ?" asked the medium. As quick as lightning, the "No," vanished and Yes" appeared in its place.

Medium --- "With Mr. P----?" Answer-" No. Medium-" With Mr. W-?" Ans.-" No.' Medium-" With Mr. H---?"

Ans.-" No.' Medium-" With Mr. B-?"

Ans.-" Yes."

All these answers were given by the letters "No" and "Yes" appearing within the illuminated circle, in large fiery-red letters. Having received an answer that it was with Mr. B—— the spirit desired to com-municate, the medium said, "B——, speak, and ask municate, the meanum same, any question you desire."  $B \xrightarrow{} said$ , "Will the spirit tell its name?" Ans.—" No," in large red letters. "Well." said  $B \xrightarrow{} "$  if the spirit won't give

ts name, perhaps it will show its face to us; if it ll, appear.'

Immediately the letters "No" vanished, and Yes" appeared, only remaining long enough for each of the five to discern their portent, when they n turn vanished, and in their stead there came a shadow, dim in its outlines at first, but gradually inreasing in size until the well known features of an intimate friend of B----- who had died some years since, were plainly visible. The countenance, or face, was sad, and white as marble, and the clothing of the grave, which here and there drooped from the shoulders, appeared much soiled.

As soon as the countenance was recognized by B., he exclaimed—"Great God, it is the face of my old friend ----!"

As quick as thought the death-pale face disappeared, and "Yes" appeared in the spot it occupied but a moment before. The following colloquy then occured between B---- and the mysterious writer



twelve or thirteen years ago, we made our first circle; then appeared the figures 1, 2, 3, 4, 5, 6, 7, each figure following the other in quick succession, tour in the State of Wisconsin, of three months. and each vanishing as the other appeared, until the figure 7 stood plainly within the circle. B.—"Then there are seven spheres?" Ans.-"Yes." The letters appearing as before. B.—" What sphere do you occupy ? Ans.—"5. B.--" How long have you been in that sphere ?" Ans. with figures-"12. B.--" Do you mean 12 months?" Ans.-"No. B.—"Do you mean 12 moons?" Ans.-" Yes.  $B_{-}$  What sphere did you occupy when you first went to the spirit land.' Ans .-- " 1 Ans.-"Yes." B.—" What do the spirits do in the spirit land ?" Ans.-" Sing praises to God. These words were written, as it were, in capital letters, with a bold hand; in large, red, flery letters; each word appearing separately, within the magic circle, and each vanishing as the next following ap-peared, until the word "God " only was left. B—" Is there a heaven, such as the gospels teach ?" Ans.-" Yes." B.--" Is there a hell such as Christians preach?" B.—"Are there places where good people are rewarded, and bad people punished ?" Ans.-"Yes." I will close here, as I fear I am trespassing on vour columns. The Banner of Progress. SUNDAY, AUGUST 30, 1868. OFFICE, 514 SACRAMENTO ST., up stairs. BENJAMIN TODD & CO., PUBLISHERS AND PROPRIETORS. BENJAMIN TODD, W. H. MANNING, EDITORS. TO CORRESPONDENTS. All communications designed for publication in this paper should be addressed "EDITORS OF THE BANNER OF PRO-GRESS." All letters in regard to the business of the paper should be addressed to "BENJAMIN TODD & Co." TEST MEDIUMS AND THEIR CHARGES. Our correspondent "L. W. R.," in a recent article in this paper, took occasion to allude to one which appeared in a late number of the Banner of | That Committee have fulfilled the duty assigned Light, wherein a resident of Grass Valley gives them, and made the condition of membership our test mediums a "rebuke in a quiet way, that | the paying of three dollars annually into the will meet with a hearty response from all persons | treasury of the organization. In anticipation of who are hungering and thirsting for the bread the adoption of this plan, and in order to enable

During the first six weeks, we lectured eight and nine times a week, to large audiences, from two to two and a half hours. In the remainder of the time, we lectured, on an average, seven times a week, and trusted to "humanity" to reward us and, at the end of three months, on our return to Illinois, we had just forty-five dollars in our pocket above our traveling expenses. Some of the tight kind of people thought that we were making too much money even at that. Our correspondent, "L. W. R.," in his article, cut a tight-fitting garment for one medium, as we udged ; but, in last week's issue, he denies having reference to C. H. Foster. If the measure had been taken with a tailor's tape, counted up to an inch, it could not have fitted closer. For mediums of that class we have no sympathy. We want speakers very much on this coast; the supply is by no means commensurate with the demand. We are also glad to welcome test mediums to our State; but we want those who will conduct themselves with something like gentlemanly propriety, and have some respect for morality; and C. H. Foster has and does neither. As to his mediumship, there are none who can deny it. He is truly a remarkable medium, as every one can testify who has visited him; but his conduct here has been a disgrace to himself. While we speak strongly in behalf of those who are good and true, and who labor earnestly to build up Spiritualism by precept and example, no power shall ever muzzle our pen so as to hinder us from denouncing the immorality or licentiousness which brings dis-

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grace upon the cause we have 'espoused. Spirit ualism is our religion, and is as dear to us as our life ; and we shall not fail to defend it, whether it be attacked by enemies or disgraced by those who profess to be its friends.

### To the Spiritualists of the State of California.

At the Convention held in this city in May last Committee was appointed to draw a plan for a State organization, to be published in the BANNER OF PROGRESS, and be presented to the next State Convention for its consideration and adoption, with such amendments as may be deemed proper. and water of life; namely, that when they (the the Convention to work more understandingly test mediums) are with us, their charges are so when it shall come together, they have concluded extravagant as to place their services beyond the to send out circulars to all Spiritualists in the reach of all except the rich." We will venture to State. These circulars contain the plan of organcould sustain lecturers without aid from the State Association, and others which could contribute to We have test mediums on this coast, who have its funds. If we have not speakers enough on coming from all parts of the State, "Come and lighted, and whose hearts have been made happy, by the teachings and influences of the angel world, turn a deaf ear to their cry? Let us take hold, then, and work with the angels for the redemption of mankind from the this State of California, that is so beautiful in her scenery, so productive in her fruits, so lovely in her blooming flowers, shall likewise in spiritual general domestic understanding; everything swallowed up the Egyptians' serpent, when they seems to be harmonious."

### EDITORIAL NOTES.

BANNER OF PROGRESS.

For three weeks past, we have been visiting the towns in Sonoma and Napa counties. Saturday, Aug. 1st, we and our better half took passage on the Steamer Petaluma, commanded by Captain Warner, who is a perfect gentleman; and whotreated in a courteous manner. We take occasion here to render to him our thanks for the many marked kindnesses we have received at his hands. At five o'clock of the same day, after a dusty

ride of twenty-six miles, we arrived at Windsor, where we found our good friend, Jordan Cox, waiting our arrival; he extended to us a cordial greeting. Here they have a free church, quite commodious in size, though not yet finished inside. It belongs to no sect in particular, but is used by all in turn. We spoke to the people that evening. The turn-out was not large, for two reasons: first, the friends, many of them, live some distance in the country, and were busy in their harvesting; secondly, there was a great scare concerning every stranger who came into the community, lest he might have brought along the small-pox with him. On Sunday, we spoke twice, to better congregations. On Monday evening, we gave our last lecture, and wended our way to Healdsburg, leaving our better half to talk to the Windsorites on Tuesday evening. Our success in Healdsburg was poor. We found one man-who, by the way, was not a Spiritualist—that was liberal enough to invite us to his home, and kindly care for our physical wants. He also procured a hall, and used his best endeavors to get the people out; but it was useless. Ignorance and superstition abound in Healdsburg. The very atmosphere you breathe seems impregnated with it. Whether Gabriel, with his famous trumpet, if he should blow it, could wake them, is more than we should dare to prophecy.

On Saturday, we took the stage for Petaluma, and thence to Woodland. This is a small town, fifteen miles northwest from Petaluma, situated in a small valley, the chief productions of which appear to be wheat and potatoes, and largely the latter. The village is quiet, and somewhat antiquated in its appearance. Nevertheless, there are some as true, noble, and generous souls as you would find, if you were to travel the world around. So far as spiritual lectures were concerned, it was virgin soil; but in a good condition to receive the seed. Three individuals we shall not soon forget, on account of their kindness to us; namely, George Melmer, C. Stewart, and Mr. Glover. We promised to make them another visit this fall. On Monday, we returned to this city, and found a letter inviting us to Napa City, to reply to and expose the fallacies of that old fossil, Elder Knapp. than a week; and, the day before we arrived, they girls under twelve years of age. We arrived in dinner, when we received a note from a friend. stating that Elder Knapp would preach on Spiritchurch, and found a large booth, built of rough commodating nearly a thousand people. This small; and they expected that Elder Knapp's popularity would draw largely. But the people the church, though small in its dimensions, would except that of the night when he lectured on and the woman, between thy seed and her seed. world." We thought that we would like to ask

He had been running his old revival mill more washed out in the creek and cleaned up, and the result was, one young lady of sixteen and six little town about seven P. M., and had just taken our ualism that evening. We repaired to the Baptist lumber, alongside of the church, capable of acwas done on account of their church being rather of Napa City, like all the rest of the world, are not as big fools as they used to be. A person who had attended all of his meetings informed us, that have accommodated any other congregations Spiritualism. The Elder took for his text on that occasion: "And I will put enmity between thee And he shall bruise thy head, and thou shalt bruise his heel." He went on to show that there was once a terrible warfare in heaven between God and the Devil, and that God had cast him out. "But," said the Elder, "God did not propose to fight the Devil any longer, as it would be lowering His dignity. But the whole matter had been turned over to His Son; and the Devil, for the last six thousand years, had been carrying on a constant warfore with the Son of God for the

#### **PROCEEDINGS OF THE PROGRESSIVE** FRIENDS.

The Yearly Meeting of the Progressive Friends, for the present year, was held at Longwood, Chester county, Pa., on the 4th of June, and continued for three days. Several distinguished persons atever takes passage with him, at any time, will be tended the meeting, among whom were William Lloyd Garrison, James Freeman Clarke, and Anna E. Dickinson; and letters and addresses were read from Lucy Stone, Frances D. Gage, Jacob L. Brotherton, and others. Addresses were offered and adopted in the usual form of Testimonies in favor of-1. The Freedmen; 2. Colored Suffrage at the North; 3. Temperance; 4. The Rights of Woman; 5. Treatment of Criminals; 6. The Indians; 7. Peace; 8. In Memory of Departed Friends. We copy, as especially worthy, portions of the 2d, 4th, and 5th of the series :

#### "II.-COLORED SUFFRAGE AT THE NORTH.

"The continued proscription of the colored citizens of Pennsylvania and other Northern States, with regard to the right of suffrage, while the most ignorant and degraded of our foreign population are clothed with that right, is an act of extreme injustice, based upon a vulgar and cruel prejudice, and is therefore utterly indefensible, whether on the score of principle or policy. Hence, it ought not to be tolerated any longer, on any pretext, or to subserve any party ends whatsoever, but demands of every man claiming the ballot for himself, and having i in his possession, the strongest condemnation, and a resolute purpose to leave nothing undone to procure its removal. Its inexcusableness becomes al the more glaring in view of the fact that the freedmen of the South, through the reconstruction acts of Congress, are in possession of the elective franchise, and in its exercise are evincing a discretion and intelligence which extort expressions of surprise and commendation even from those who have hitherto been their enemies—actively participating in the formation of the various State Governments at the South and in the election of Senators and Representatives to the Congress of the United States. This proscription is an insult to human nature itself, grievous in its effects upon the condition of its victims, in violation of the letter and spirit of the Golden Rule, and in direct conflict with the fundamental principles and doctrines set forth in the Declaration of Independence. It dishonors the State which affixes it, and weakens the foundations of government. All attempts to justify or excuse its infliction serve only to demonstrate that it s born of aristocratic pride of caste and unchristian natred of race.'

#### "IV.-THE RIGHTS OF WOMAN.

"We hail with great satisfaction the rapid growth of public sentiment, on the question of the civil and political equality of Woman. During the late campaign in Kansas, the fact that clergymen of all deominations, Old and New School Presbyterians, Congregationalists, Methodists, Baptists, etc., gave active and earnest support to the cause of woman' suffrage; the fact that, in several Conferences of Methodist and Congregational churches, it has been urged that the right to vote on all questions that concerned these bodics should be based on membership and not on sex; the fact that the Chief-Justice

of the United States puts on record his opinion, that there is no end to the good that will come by

The Address upon "The Indians" includes a Circular Letter to the Indians," and a "Memorial to Congress " on the subject of protection of the Indians against wanton aggressions on the part of the whites.

The following Resolution was unanimously adopted :

"Resolved, That we claim not as a prerogative, nor inculcate as a duty, the teaching of any creed, or opinion in relation to what may be our condition in a life to come; nor do we dogmatically leclare the terms which shall be the most fitting preparation for that state; nor would we discourage the widest range of thought and the freest expression of opinion on any subject deemed either sacred or profane, on which opinions can be supposed in the remotest degree to affect our welfare n this life or a life to come.

ILLINOIS STATE SPIRITUAL ASSOCIATION.-This body assembled at Chicago June 26th. The report of the proceedings is published in the Spiritual Rostrum; and, as usual, the peculiar characteristics af some of the Illinois Spiritualists were exhibited at this Convention, in introducing fire-brands of dissension and scenting out impositions among mediums. The adage, "It's a dirty bird that fouls its own nest," was never more applicable than it is to those who are constantly seeking to disgrace their own friends in the eyes of the world, by endeavoring to prove them guilty of imposition and fraud. Our opponents will certainly find all the flaws, both in our doctrines and in our lives; and this fact makes it unnecessary that we should be always confessing our faults before we are charged with them.

There can be no greater evidence of deceit in ourselves than constant suspicion of it in others. The officious explorers after fraud in mediumship are on an equality with those who contemn physical manifestations, and other evidences of continued spirit existence, as of no importance to them. Having ascended to the hights from whence the Promised Land is discernible, they kick down the scaling ladder by the aid of which they reached their elevation. And those people of acute scent, who are continually sniffing humbug in the evening breeze, as it passes over the "dark circles," and through the "cabinets" of mediums, stir up strife in our Conventions, and bring more odium upon the cause than hosts of enemies could throw at us in a century. The Fays, Grimeses, Jamiesons, Potters, and Wadsworths must find their level ere long, if we would be free from im-

putations of charlatanry.

TURK AND CHRISTIAN.—The Sultan of Turkey recently made an address to his Court, in which was the following sentiment :

"As to religious beliefs, let each man follow his own conviction—there must be no question on that point.'

assert that the individual in Grass Valley, with | ization, and blanks for names of subscribers to the ten thousand others just like him, make more same, with the understanding that the subscripand longer demands upon mediums for their ser- | tion-money is not to be paid until after the assemvices, than any other persons who have ever in- bling of the Convention and the adoption of the vestigated the subject. The constant cry to me- | plan. We hope that the Spiritualists of the State diums is, "As ye have freely received, so freely will take the matter in hand in good earnest, give." Now, we grant that this sentiment would | circulate these subscription-papers, obtain as many be apropos, if it were consistently applied. Who names as possible, and, as soon as the list has are those who have freely received, if not those been completed, send it to the BANNER OF PROwho have obtained, through the assistance of GRESS for publication. When the Convention mediums, numerous communications from their shall have assembled, we hope, delegates will give, loved ones on the other side of Death? These | either in person or by letter, a statistical account ever greedy souls seem to think that they are of the numerical strength of Spiritualists in their conferring a great favor on mediums, by going to several localities, the probable amount of money them whenever they please, and consuming three | they can raise, and how long they wish to employ or four hours of precious time, which many of the the agent or agents of the State organization mediums need for toil, in order to obtain daily during the year. We hope that funds enough sustenance for themselves and those dependent | will be raised in this manner to put at least three upon them. Who, then, should "freely give," if agents in the field. There are many places which not those who consume the time of mediums for their own exclusive benefit?

toiled inncessantly, endured privations, and made | this coast, of the right kind, they can be obtained sacrifices for the cause of Spiritualism; and we from the Eastern States. Let each and every protest now, and ever will, so long as they con- Spiritualist feel that he or she has a duty to pertinue to do as they have done, against the whole- form in this matter. If they have indeed been sale and acrimonious charges about them, that made partakers of the "angel calling," they canthey are mercenary in their natures and exorbi- not consistently remain idle. The cry is even now tant in their charges. Who grudges the paltry sum of four bits to go into one of Mrs. Foye's help us." Shall we, whose souls have been séances, or who is too poor to pay the small pittance? One who would grudge so small a sum for an hour's conversation with the spirit world does not "hunger" or "thirst" a great deal. And who that is able to pay would acknowledge himself so contemptibly mean as to grudge the thralldom of superstition, bigotry, and error; and three dollars charged by Mrs. Foye, Madame Antonia, and other test mediums, for an hour of their time?

But it may be replied, that the poor have not things bear fruit a hundred fold. the three dollars to pay. We will vouch for the two mediums whom we have named, that the really poor are never turned away from their door empty. That sometimes persons, abundantly able to pay, have sought, by fraud and misrepresentation, to obtain sittings free, and have been refused, we will not deny; and we justify the mediums in such refusal.

Our own experience in years past, in several different manifestations, are too vivid in our mind to allow us to think mediumship anything but a thankless task at best. All this talk about laboring for the good of humanity is very fine for those who have means enough to place themselves above dium is an indulgence in luxuries, and would have the meat excluded. Well, there are some people in this world, who think themselves the only righteous, and that all the rest of mankind are sinners of the deepest dye.

God whipping the Devil, since he had been fighting him for six thousand years; for, according to the Elder's idea, the Devil still held possession of ninety-nine hundredths of the territory. He said, SPIRITUALISM IN OREGON AND WASHINGTON also, that the Devil had always been anxious to do TERRITORY.—A correspondent at Portland, having | just such things as God did. For instance, if God lately paid a visit to Olympia and ports on the worked miracles, the Devil would try to work Sound, writes that the people of that region are | miracles too. But there was no reality in them; fast becoming Spiritualists; and that the effect of they were only miracles in appearance; but they the teachings of our philosophy is visible in their were well calculated to deceive. "For instance," daily life. He gives an instance of this in the said the Elder, "when Moses was sent to bring conduct of a well-to-do family who have become the Israelites out of Egypt, he wanted God to give poor, and have also been afflicted with sickness. | the Egyptians some sign of his commission. And This family were formerly of the straitest ortho- God told him to throw down his rod, and it dox sect, and believed that every human being | turned into a serpent; and the Egyptian astrolowas by nature wicked, and certain of eternal gers threw down their rod for the Devil, and it misery unless saved from it by the grace of God. | turned into \_ serpent. But it wasn't real; it was want; but it won't buy meat and potatoes for the The influence of Spiritualism upon their minds only in appearance," said the Elder; and in the mediums who are poor. Perhaps some may think has been such, that, as our correspondent says, next breath he said that Moses' serpent swallowed that meat and potatoes in the bill of fare of a me- there are heard among them "no murmurs," but- up the serpent of the Egyptians. We would like "a cordial welcome, a smiling countenance, a to ask the Elder how Moses' serpent could have

hadn't any to swallow! Perhaps he would sav At Olympia, especially, our friend says, a that it was "only in appearance." Then Moses stranger no longer feels in a strange land, if he and his God were practicing deception upon the Years ago, when we were a good test medium, be acquainted with Spiritualists. And he thinks people, and pretending to do something when it we have often sat, hour after hour, every day in this result was brought about by the labors of our was not done. The Elder went on to say that God the week, free of charge, ("for the good of hu- lecturers. That this is so, he believes, is evidenced | turned all the water into blood, and the Devil manity" of course,) for those who "were hunger- by the fact that the people of the Territory, as made it appear that he turned water into blood ing and thirsting for the bread and water of life." well as of Oregon, are surprised that no public also; and again, that God covered the land of

woman's suffrage: the fact that members of Congress and other gentlemen of eminence issued an appeal to the voters of the United States for woman's suffrage; the fact that the press of this country and of Europe is freely discussing the subject, all show that the centers of influence are taking the right

"While we reverently thank God for these indications of favor to this cause, we must still admonish safety or peace so long as the great principle of 'the consent of the goverend ' is not applied to Woman. "We charge every man, by his own self-respect. and by the love he bears his mother, to see to it that the women of this country shall not be compelled to take a political rank below the most ignorant and degraded man, and on a level with the unpardoned rebels, who are deprived of their votes as a punishment for the crime of treason.

"Lastly, we charge Woman herself to shake off the incubus imposed by the constant teaching that she has 'no business to meddle with politics." Let her remember that everything which concerns the well-being of the human family concerns her; that the laws which are to be the blessing or the bane of herself and her children should be her care.

#### "V.-TREATMENT OF CRIMINALS.

"As soon as a criminal is in the hands of the State, and is put in prison, he ceases to be dangerous to the community; but, unless he is reformed before he goes out, he will then become dangerous again. Therefore the interest of the community requires that all possible efforts should be made to eform him, so as to send him out of prison a useful member of society. It is a greater advantage to society that crime should be prevented by the reform of the criminal, than that it should be punished when committed. In order to reform prisoners, all bad influences should be shut out of prison, and all good ones let in. Shut out from the prisoner bad society by separate cells for sleep; shut out strong drink, tobacco, bad books, etc., and let in good influence in the form of friendly visitors, kind advisers, good books, moral instructions, worship, innocent recreation, interesting work. You do not cure the criminal by making him unhappy do not cure the criminal by making him anappy in prison, but by making him happy. The first course makes him sour, vindictive, angry, full of hate; the other gives him hope, sympathy with good men, interest in good things. There is no danger of making the prison too attractive by this course, as unpractical people sometimes think. the Elder what the prospect was of the Son of prison can never be made an object of desire, do what you will

"Especially, to reform a criminal, you must make use of the great motive, Hope. Hitherto, the prisons have been governed, mainly, by fear. But fear can only keep a man from growing worse; it can never make him better. In the Irish prisons, and that on Norfolk Island, where good behavior is rewarded by new privileges, greater liberty, more leisure for reading, etc., the effect on the prisoners has been marvelous. It may be laid down as an axiom in prison discipline that, by a system of rewards for good conduct, almost all criminals may be greatly, if not wholly, reformed.

But the only effectual and perfect system of prison discipline depends on a reform in penal legisation. Criminals should be sentenced, not for a definite period, but until they are fit to come out. As Judges are often appointed to office during good behavior, so prisoners should be sentenced during bad behavior. This requires a series of graded pris-ons in every State, arranged on a scale of greater and less privation and privilege. Every criminal should be sent first to the lowest grade of prison, where he has the maximum of restraint, and the minimum of privilege. As soon as it appears, by certain fixed principles of examination, that he has secured a precise rank, or reached a certain point of good behavior, he is transferred to the second grade of prison, where he has less restraint and more privilege. If it is explained to him that he will receive good marks for industry, neatness, and civility, attention to his work, etc., and that a certain number of good marks will insure his being transferred to a higher grade of prison, he has a motive for labor. Prison government is no longer one of will, but of law. He does not depend on the caprice of his jailor, or the accident of a good or bad officer; he has his condition in his own hands.

"According to this system, no one would leave at all, but one where there was a minimum of re-And what was the result? While the tests were lecturer has visited them this summer. They ex- Egypt all over with frogs, and the Devil appeared straint, and a maximum of privilege. In this

Per contra, a man was imprisoned about three years ago in Dublin, Ireland, by a military officer in the service of the Viceroy, and placed on bread and water diet, for declaring himself an unbeliever in any religion; and he was ordered by said the people that there can be no hope of national officer to select a religion from three which the latter named, in which he could believe. On his refusal to do so, he was remanded to bread and water until such time as he would select his religion; and he then, under such duress, selected the Roman Catholic. Who would not rather be a Turk, and live in Turkey, than be a "free-born Englishman," and live in Ireland?

> ALAS, POOR GHOST !--- Our spiritual contemporary, the BANNER OF PROGRESS, takes us to task for calling the discussion said to be going on between Ferguson and Broderick, concerning the pending election, nonsense. In a style which fully confirms all we have ever heard concerning Bro. Todd's dirt-throwing abilities, the BANNER expends half a column of sepulchral thunder on a six-line item which we had forgotten, and, but for Bro. Todd, should never have thought of again. Keep still, will you? People will think we are acquainted with you.-Santa Clara Union.

The above item is the best evidence in the world that you are not acquainted with us, or with the subject upon which you so flippantly express an opinion. Sensible people will not accuse you of an acquaintance with either. Ignorance will be their sole excuse for you.

NAPA.—A discussion on Spiritualism, between Elders Knapp and Todd, has afforded much amusement to the citizens during the past week. Neither instruction nor benefit is to be expected from such discussions.—The Occident.

There was no "discussion between Knapp and Todd," but each lectured on Spiritualism, on different evenings and in different places. As to the benefit or instruction derived, we are willing to leave the results to time; we will not antici pate the judgment of the hearers. Knapp's lecture was as beneficial to the spread of truth as was Bro. Todd's; for Knapp furnished the facts, and Todd amplified upon them in such a way as to convince the most skeptical of the truth of the evidences afforded by manifestations of spirit power.

"ORDINATION" IN ILLINOIS.—The Illinois State Spiritualist Association laid upon the table the following resolution :

"Resolved. That it is inconsistent with our views is social reformers to license Spiritual Lecturers to solemnize marriage according to law,' or for such Lecturers to perform the marriage ceremony.'

So we take it for granted that the Convention agreed in sentiment with the Trustees of the San Francisco Association.

SHORT AND INTERESTING.—The Occident, in remarking upon the dedication of a church in Hayes Valley, and upon the sermon of Dr. Scudder on the occasion, says that such exercises "can be interesting and short." The Italics are its own. We should say, the shorter they are, the more interesting.

HEALTH REFORM.—We have received from Dr. T. W. Davenport, of Silverton, Oregon, the Conthe prison except by graduating from the highest stitution of the Oregon and Washington Health grade of prison, which would be hardly any prison Reform Association, with the Annual Address for 1868. We shall make liberal extracts from its





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of both Mr. Manning and Mr. Mitchell, I am somewhat acquainted with the present difficulties. As a Conductor, Mr. Manning's whole heart and soul have been devoted to what he considered the interests of the Lyceum; he is passionately fond of the children, even to over-indulgence, and pas-ses by, as unworthy of notice, what, with people not so fully developed in philoprogenitiveness, are considered grave offenses. The cause of our troubles is, and ever has been, lack of sufficient soul have been devoted to what he considered the interest on the part of some of the Leaders, manifested' in non-punctuality in their attendance and in the disorderly manner of conducting their Groups. One other cause is, the officers not fully understanding their duties as Leaders, and what results the *Progressive* Lyceum was intended to produce. The meetings of the Leaders, too, have not been used sufficiently as a means of ascertaining the real interests of the Lyceum. These various causes, with the disposition of some to cultivate a silly, vain-glorious ambition, or to make the Lyceum the medium through which private pique might be satisfied, are the only reasons I know of, which prevent the Lyceum from being a success.

Yours, for liberality and charity, J. W. MACKIE.

WHAT A LITTLE GIRL THOUGHT OF THE CHRIS-TIAN SABBATH.—There was a little girl not long ago, whose religious training had been peculiarly constrained and somber. The Sabbaths of her life were distinguished by the total abstraction of every amusement and occupation which brightened the week-days, and the substitution of nothing suited to her childish apprehension and taste. The grown-folks' church service, the grown folks' unintelligible books, the awful hush of the grownfolks' meditations-these were the only associa-during her little life. One Sunday afternoon, when the sacred time had seemed peculiarly oppressive and interminable, the little soul suddenly burst out with the startling inquiry: "Mother, do there be any Sundays up in heaven?" The shocked mother replied severely, "Any Sundays? Why, heaven is one everlasting Sunday." Who can tell what an impious caricature of the city of God was painted by that single stroke before the child's vision? After pondering it some time in the light of memory, in ominous silence, she at last sobbed out : "O mother ! do-don't

"I CANNOT."-So answered a boy when directed by a rich merchant to write what was not true to a customer.

"Why not ?" asked the merchant, angrily. "Because it would not be true, sir," was the firm but respectful answer.

"I hope you will always be as particular," replied the merchant, turning upon his heel and going away.

What do you suppose happened to the boy? Lost his place? No. The merchant was too shrewd to turn away one who would not write a lying letter. He knew the value of such a youth, and, instead of sending him away, made him his confidential clerk.

A VERY GOOD LITTLE BOY.-Little Walter Draper is a very good little boy, according to all the rules laid down for good little boys. Last Sunday he asked permission of his mother to go down to the Gould & Curry reservoir, which his mother refused, on the ground of its being the Sabbath. Good little E. D. BOWMAN, Susanville. money.

street. W. T. Riggs, Conductor; Mrs. W. T. Riggs, Guardian. 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; streets, at 3 p m. Myron Coloney, Conductor ; Henry Stagg, Cor. Sec. Sturgis, Mich.—Sunday at 12½ p. m., in the Free Church.
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Conductor; Mrs. Deborah Butler, Guardian. Willimantic, Conn.—Remus Robinson, Conductor; Mrs. S. M. Purinton, Guardian. Worcester, Mass.—In Horticultural Hall, Sunday, at 11½ a. m.Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian. THE BANNER OF PROGRESS IS DESIGNED TO BE Shufeldt .... A LIBERAL PAPER, DEVOTED TO THE Investigation and Discussion of all Subjects, Philosophical, Scientific, Literary, Social, Political, and Religious, And to advocate the Principles of Universal Liberty. PUBLISHED EVERY SUNDAY, AT 514 SACRAMENTO STREET, (Up stairs,).....San Francisco BY BENJAMIN TODD & CO. TERMS One Year .....\$3 00 Single Copies ......10 cents No subscription received unaccompanied with the amount required by the above terms. Subscribers in San Francisco who choose to pay monthly to the Carriers, will be charged forty cents per month. News Dealers throughout the Pacific States and Territories supplied at a liberal discount from the above rates. Terms of Advertising. For One Insertion, per Square......\$ 1 50 time in the light of memory, in ominous silence, she at last sobbed out: "O mother! do-don't you think that if I was just as good as I could be all the week, after I got up THERE, that maybe He'd let me go down to hell, and play a little while Suturday afternoon?"—The Advance. For One Month, do. Err Che Column, 3 Menths, For One Quarter do. do. For One Month, do. For One Month, do. Suturday afternoon?"—The Advance. For One Quarter do. do. For One Quarter do. do. For One Quarter do. do.

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