

BANNER OF PROGRESS.

VOL. II.

SAN FRANCISCO, SUNDAY, SEPTEMBER 20, 1868.

NO. 37.

LITERARY.

From the Religio-Philosophical Journal.

A SONG FOR RICHES.

BY T. H. HOWARD.

I have some silver which I wear,
Some gold I wear beneath;
The silver—that is in my hat,
The gold is in my teeth.
My favorite haunts are by green lanes,
Where brooks of silver play,
And dance above the golden grains
That on the bottom lay.

Now wealth is but a fancy,
And any who will try,
With just as much romance, he
May be as rich as I.

I have a house o'er acres spread,
All roofed with gold and blue;
The parlor emerald carpeted,
And lattices emerald too.
My days are golden from their break
Till the fairy nights unfold,
When the white moon doth my silver make,
And the yellow stars my gold.

And all this wondrous treasure
Is fairly mine indeed,
But I'll share it all with pleasure,
With any one in need.

New structures every day I build
Upon my broad, rich lands,
And have my wishes all fulfilled,
With no aid of human hands;
And round me little household flocks
Life's fancied cobwebs weave,
The babes have all bright golden locks,
And have all a silver leave.

If wealth, at best a trinket,
Shines best in eyes that shine,
Then they who feel or think it,
May share this wealth of mine.

Things from the world without I take
Forms, shadows, substance, hues—
Of what I like I silver make,
And gold of what I choose;
And since I found I vainly cope
With a world that's bought and sold,
I've kept my mind with silver trod,
And metaphorized with gold.

Now wealth is but a fancy,
And any who will try,
With just as much romance, he
May be as rich as I.

ALL-PERVADING GOD.

Eternal space is filled with God. There never was an hour
When every atom did not throbb with His life-giving power;
He did not need a voice to call a something out of naught;
Fruits of His life, the gleaming suns were one by one out-
wrought.

From every loaded orchard bough this truth is plain to see—
Its shining words of fruit attest the God—
—Myron Colney.

COMMUNICATIONS.

THE PHILOSOPHY OF MAGIC.

ASTROLOGY.—(CONCLUDED.)

To those who have not the articles on "Spiritualism," in Vol. I, of the BANNER OF PROGRESS, a brief recapitulation of the principles of Astral Spiritualism is necessary to an understanding of the application of Astrology to magical practices.

Beyond the four elementary, there were seven planetary spheres, in which the planets performed their revolutions; these spheres, like the first four, were the abodes of spirits—not only departed spirits, but also spirits not yet born. The spheres were not only the destined places of the human soul, but were also the nurseries of souls in their ante-natal state. Past immortality was as firmly believed in as future immortality. The spheres represented a series of growths through which the spirits passed, and each growth necessitated a new birth on this earth. If the life on earth merited an advance to a sphere higher than that from which the spirit came, it was duly accorded to it on its departure from earth; if no improvement had been made, a lower sphere, or a repetition of life in the one it had left, necessarily followed. This doctrine, of course, leads to that of the transmigration of souls, which will probably yet be adopted by Spiritualists as a necessary adjunct to that of "eternal progression." Eternal progression means eternal change—change from one condition of being to another; which is essentially another method of stating the Hindoo doctrine of transmigration.

In order to communicate with the spirits inhabiting the planets, it was necessary to know the governing planet of the party desirous of communion, and to ascertain whether a favorable aspect existed between him and the planet to which the spirit belonged.

The propitious hour having arrived, and the party having prepared themselves by proper abstinence from food, and previous abstemious habits, invocations, and religious reflections, an incense was prepared, to render the conditions possible, through which the spirit could communicate. The incense appropriated to the Lunar sphere, was, according to Agrippa, composed of the head of a dried frog, the eyes of a bull, the seed of white poppy, frankincense, and camphor, incorporated with menstruous blood, or the blood of a goose. The incense of the Mercurial sphere was mastic, frankincense, cloves, the herb cinquefoil, and the stone achates, incorporated with the brain of a fox or weasel, and the blood of a magpie. The sphere of Venus: musk, amber-gris, lignum-aloes, red roses, and red coral, incorporated with the brain of sparrows, and the blood of pigeons. The Solar sphere: saffron, amber-gris, musk, lignum-aloes, lignum-balsam, the fruit of the laurel, cloves, myrrh, and frankincense; all which was bruised, and mixed in such proportions as to produce a sweet odor, and incorporated with the brain of an

eagle, or the blood of a white cock. The Martial sphere: euphorbium, bdellium, gum ammoniac, the roots of both white and black hellebore, loadstone, and a little sulphur, incorporated with the brain of a hart, the blood of a man, and the blood of a black cat. The Jovial sphere: the seed of ash, lignum-aloes, storax, benzoin, the lapis lazuli, the tops of the feathers of a peacock, incorporated with the blood of a stork, or a swallow, or the brain of a hart. The Saturnine sphere: the seed of black poppy, of henbane, the root of mandrake, the loadstone, and myrrh, incorporated with the brain of a cat or the blood of a bat. There were many other incenses of more or less potency in magical rites, but these were mostly used.

To this species of Magic belongs the idea of guardian angels. Those spirits who, by worthy deeds, returned to the sphere they had left, were appointed as guardians over those who were sent on trial from that sphere. The affections naturally foster this idea, and the bereaved heart will spontaneously call upon the departed:

"O, mayst thou, if permitted, from above
The starry sphere,
Encompass me with ever during love,
As thou didst here!
Still be my guardian spirit, lest I be
Unworthy thee;
Still, as on earth, thy grace celestial give;
So guide my life as thou wouldst have me live."

The spirits of the planetary spheres were to a certain extent worshiped in ancient times, as were also the planets themselves as signifiers of the Intelligences worshiped. But especial worship was directed to the ruling powers of each planet, who were technically called Intelligences and Spirits. The names of these Intelligences and Spirits were derived from the sacred numbers of the planets, as follows: Agiel, the Intelligence, and Zazel, the Spirit, of Saturn; Jophiel, the Intelligence, and Hismael, the Spirit, of Jupiter; Raphael, the Intelligence, and Barzabel, the Spirit, of Mars; Nachiel, the Intelligence, and Sorath, the Spirit, of the Sun; Hagiel, the Intelligence, and Kedemel, the Spirit, of Venus; the Seraphim were the Intelligences of Venus; Tiriell, the Intelligence, and Taphthartharath, the Spirit, of Mercury; Schedbarschemoth, Scharlatan, the Spirit of the spirits of the Moon, and Malcha betharsim had beulah schelalm, the Intelligence of the intelligences of the Moon. These ruling powers had each certain seals or characters, written or engraved, which, it seems, they were under some special obligation to respect. Of course, these seals cannot be given here.

Whoever has read Taylor's "Digesies," and Volney's "Ruins," is aware that Biblical religion was derived from Astrology. To enter into the discussion of the subject would occupy too much space; of articles having been written more for the purpose of attracting attention to the subject, than elucidating it. Yet I must say that some of the writers, who have endeavored to prove the Astrological origin of the Jewish and Christian religions, overstrain themselves and prove too much. That the doctrines of the Old and New Testament were of astrological origin I believe; but I do not believe that the writers understood Astrology. They were plagiarists, who stole without understanding, and misapplied what were evidently astrological allegories, throughout their books. The "Hierophant," by G. C. Stewart, contains much information; but he does not deal honestly with the subject in many instances. He forces astrological significations where there are none, as in the case of spelling "Balaam" "Baalam," in order to make a point; and so in many other instances, too numerous to notice.

J. W. MACKIE.

THE NATURAL EVIDENCE OF THE IMMORTALITY OF THE SOUL.

[CONTINUED.]

To the second proposition, namely, the imperishability of thought, probably the mind will not be so ready to assent; nor am I certain that the reasoning founded on it will be as conclusive as that based on the first and last propositions. But I wish to say, that a hiatus here in no wise affects the logic of the other two premises, for each is separate and independent of the others.

It is true that, in order to perpetuate thought, we have invented the method of recording it in the form of writing on paper or parchment; but this is done more to preserve the exactitude of the form of expression, than to give the thought itself. For, while this is granted, we have the superior argument, that essentially the same thought is perpetually recurring. And this can only be accounted for on one of two hypotheses, namely, that the human mind creates *de novo*, or that thought is imperishable, and continues to recur as often as the conditions demanding it recur. But that the human mind does not create, at least in this sphere of existence, is the universally accepted proposition of every philosophic intelligence. Therefore the other must be accepted, namely, that thought is imperishable, and continues to recur, not indeed in its individual form, but in its genus and species; the same as the oak tree is perpetuated, not only in its genus as an oak tree, but in its species also, as the white oak and the red oak.

To illustrate how thought, not only in its genus, but in its species, recurs, I will introduce the

historical fact, that it had been a desideratum to invent a lathe which should turn irregular forms; and, accordingly, within the last half-century, such lathe was invented, and was long supposed to have been the first ever invented. But some inquisitive genius, being admitted to the museum of tools and machines left by Peter the Great, had his attention arrested by a machine of strange form lying among the rubbish; when, on closer examination, it proved to be essentially the same instrument, and for the same use, as that invented more than a century later, and on another continent. This is only one illustration among hundreds which might be given. Now, whence came the second instrument? what was the origin of it but a recurrence of the thought produced by the same wants which originated the first? And, if it was a recurrence of the thought, it shows that thought is perpetuated. Given the same conditions, and the same thought will recur. But if thought is perpetual, then mind is also perpetual, that is, immortal. For every accepted principle of philosophy bears witness that the producer is more durable than the thing produced.

But the question may be asked, What certainty is there that the mind of each inventor did not, each for himself, create, *de novo*, the instrument? Probably the question cannot be demonstrably answered in the negative, in the present state of science; but the answer given at the outset must be applied, namely, that all philosophers accept the idea that the human mind is incapable of the act of creation. For instance, man is endowed with five senses; he has use for them all, and they answer his purpose: now, let him try to create a sixth; let him simply try to imagine what it shall be, and imagination will utterly fail him. The conclusion is arrived at with almost inevitable certainty, that thought is perpetual, and, as a consequence, by the previous reasoning, that mind is immortal. The only avenue of escape that I can perceive, is, to suppose that, though mind may be immortal, yet it may not be the mind of man, but the great positive Mind of Deity, that causes the recurrence of thought. My answer to this objection is, that, by such supposition, we are leaving the known entirely behind us, and rushing headlong into the unknown. For we know absolutely nothing of any such mode of manifestation of Deity, nor have we any basis upon which to predicate such a supposition.

I have made frequent use of the word *mind* in this second argument, simply because it is more convenient. I do not mean to imply that mind and soul are the same; but if I were to define mind philosophically, I should call it a manifestation of the soul—somewhat as any of the senses are manifestations of the vitality of the body.

Before proceeding to my third proposition, I will indicate that I use the words *soul* and *spirit* as synonymous; and that I hold the soul or spirit to be something—a reality—and therefore material.

The third proposition depends upon the philosophical axiom, of the indestructibility of matter. I waste no words to prove that, if the soul be *anything*, it is therefore *something*, and therefore material; but shall let the logical axiom speak for itself, and the absurdity of the counter-proposition be its own refutation; merely adding, that all thoughtful minds are forced to take that position, even those who are interested in upholding ancient Church dogmas.

CHRONOS.

[CONCLUDED NEXT WEEK.]

FORGIVENESS OF SIN.

Sin is the transgression of law; every transgression has its fruits, the fruits being the punishment for offenses committed. Fire will burn; if you do not credit the assertion, and wish to have it proved, thrust your hand into a flame. Experience is a hard teacher in this case, but a true and faithful one; now you know that fire will burn, because it has penetrated the flesh, and you feel the pains of—what? Transgression of law. Now you are repentant, and cry out in your anguish, and think if your hand could be made whole, the pain removed, you would never transgress again; but all your prayers and tears fail to restore your hand to the healthy condition it was in before coming in contact with the fire. You have transgressed a law, and pain and suffering is the legitimate result. There is no forgiveness for the transgression; you must suffer the full extent of the penalty incurred. If you could restore your hand by prayer and tears, the lesson would be of no use; it is the suffering which makes you wise for the future. Again: by intemperate acts, transgression of law, you bring disease upon the physical man, and transform the home of the soul or spirit into a pest-house. Think you the manifestations of the spirit can be perfect through such an organization thus perverted? No; if you want healthy, vigorous, Godlike manifestations, you must preserve a healthy body. This derangement of the system, the suffering that follows, the imperfect manifestations of the spirit, are all results of sin—transgression of law, and there is no shirking the responsibility. It belongs to you, as an individual, to see to it that you transgress not the law; you must learn that the wages of sin is death—death to the beauty and strength of the hand that is burned; death to the healthy, har-

monious condition of the body that is racked with disease. Now, as there are laws controlling man's physical nature, so there are laws controlling his mental and moral nature; but we might say, that they are so clearly allied that it is hard to distinguish one from the other; in fact, we believe, if man possessed a healthy, harmonious physical organization, the mental and moral nature would be healthy and harmonious, and the manifestations in accordance. To illustrate this idea, we will take, for instance, a man under the influence of intoxicating drinks; in this condition, he will commit deeds of darkness that, in his sober moments, will make him shudder with horror and disgust; but, in his moments of drunkenness, he cares not what he does. Why? Because the physical man is deranged; the fumes of the liquor paralyze the functions of the brain, and the moral man cannot make himself heard. But when he does gain control, he will lash you with the whip of remorse until you cry for mercy. Yet your prayers avail naught; you have transgressed a law of your being, and your soul sits in judgment, and from its decision there is no appeal. The sentence is final. Love might say, Let the culprit go free; but Justice says, My demands must be paid to the utmost farthing. There is no forgiveness of sin. If you transgress, you must pay the penalty. There is no power in the mighty universe of God that can remove the consequences of sin. The laws that govern you are immutable as God Himself. Here is the law; obey, and you are at peace; disobey, and you will find that the wages of sin is death, not life through forgiveness of sin committed.

Forgiveness of sin is a child of Theology. Based upon a false theory of human life, its aims, objects, and results—not recognized as possessing truthfulness or worth, but because it panders to the lusts of those who conceived and gave it birth—it teaches man that he can prostitute his better nature, and turn the habitation of the soul into a hell, fit place for the abode of devils. It gives license to debauchery and crime, and then packs the sins of the world upon the shoulders of one man. O, shame! shame! If you cannot rise by other means than that of packing your sins upon another, and he Godlike and pure, then in God's name stay where you are. I had rather be a dweller in the lowest depths of an orthodox hell, doomed to the hottest focus of its flames, with yelling devils and the damned for companions, than to occupy a seat at the right hand of God, and the whole angelic host as waiters, with the knowledge ever burning its way into my soul, that I had gained that position through no merits of my own, but through tears, groans, sighs, blood, and a life offered up as a sacrifice that I might occupy this exalted position. You may say that I am wild and fanatical. I say, No; that I am mild in my denunciations of a theory, that blasts all the finer sensibilities of the soul, as does the teaching of forgiveness of sin. When you teach men that they can live a life of sin up to the time that they are brought face to face with death, and then, by mumbling a few prayers, and believing that Christ died for them eighteen hundred years ago, can fit themselves for a seat at the right hand of God and the companionship of angels, you are giving them a license to sin; and you need not expect them to be better men, or to live more holy lives, while they can obtain license to dive deeper into the cesspool of vice, and gratify their lustful passions. How do you expect to reform mankind, when you are continually singing, Go on in your evil way, but come to Christ at the eleventh hour, and, though your sins be as scarlet, yet shall they be made as white as snow; he will forgive you, and make you an angel of light? Do you not see that you ignore all law, and set at defiance the manifest will of God, by teaching that man can escape the just punishment of transgression? You must know, or should know, in order to be teachers, that law and order are a part and parcel of the Divine nature; that God works by natural law; that you, and I, and all His creatures come within the boundaries of that law, are subject to the law, and that to disobey is to incur the penalty, which comes as the legitimate result of disobedience. Why not teach men that, if they infringe upon the law one hair's breadth, they will suffer the penalty attached to its infringement; that, if they would inherit a beautiful home in the temple of God beyond the veil, they must live beautiful lives, and depend not upon another for salvation, but upon their own merits? Teach them that to lie, cheat, steal, murder, or wrong their fellow-men in any way, is but heaping woe upon themselves; that, for every blow dealt a brother, they will receive one of double force; that the law is inexorable, and cannot be escaped; it is just, it is generous. When you teach them this, men will come out from the bonds of sin, and live pure and holy lives. A germ of goodness is within the bosom of every child of earth; it may be buried deep beneath the dross of vice, but the warm, vivifying rays of God's truth can penetrate this undeveloped condition, and whisper words of hope and cheer to the suffocated soul, imparting new life and vigor, warming it to action until it bursts the fetters that bind it, comes forth from its prison, and stands a noble, Godlike, enfranchised soul, in harmony with the laws of its

being, feeling itself free from the thrall of vice, beautiful in its purity, noble in its aspirations and inspirations, grand and mighty in its powers.
G. C. IRVIN.

Letter from New York.

NEW YORK CITY, August 16th, 1868.

EDITORS OF THE BANNER OF PROGRESS:—Days have glided into weeks, and weeks into months, since I bade adieu to kind friends, and turned my face eastward to the home of other years; and now behold me again going forth to complete the business part of my journey from the Pacific coast, to search out a liberal school, wherein to place my daughter—so liberal, that the young mind may not be trammelled by sectarian prejudice and bigotry, that cloud too many of the institutions of our land. With this object in view, I find myself a waif upon the great tide of humanity surging forward within this modern Babel, where I am compelled to tarry until old Sol shall announce from his eastern throne that another Christian Sabbath, with all its solemn mockeries and hollow prayers, is ended. Feeling the time hanging heavily upon my hands, with no familiar face to greet me, (for I am writing at my hotel,) I thought a few lines to thee, dear BANNER, would not be amiss. So, with a kind remembrance to your many readers, I pen these hasty lines.

"No place like home" is echoed by every wanderer from thy sunny shores, O California! while the days and weeks are counted by anxious, home-sick ones, until they find themselves again upon old Ocean's heaving bosom, with the prow of the good ship pointing toward the setting sun. Life amid the whirling, bustling scenes of the far west unfits one for sober, sedate New England, with her plodding, calculating ways; and I instinctively wonder if I ever belonged to these parts; my early life, from this standpoint, seems like a dream in the long ago, when "greenbacks" were not the only circulating medium. Still, New England is grand in her rugged beauty; her hills and vales are rich in historic lore; and not one of her children need blush that they have been cradled within her sheltering arms. For there they have learned the first principles of republican liberty. Well for them, and all succeeding generations, if they carry forward with wisdom the principles taught in her primitive schools, and, while tempering them with liberality required by intercourse with other lands and peoples, still adhere to the stern love of truth and integrity that characterized the early settlers of New England.

Politically, the cauldron is being stirred by demagogues, east, west, north, and south. The battle of Gog and Magog is being fought solely for party power, while a spectral figure is pointing to one that is to come after, the "latchet of whose shoes they are not worthy to unloose." It will be called the National Party, floating on the breeze a banner inscribed "Universal Suffrage" for every son and daughter of America. "Ye are weighed in the balance and found wanting" is written upon your walls, from Tammany Hall to Chicago. "Come ye out from among them," ye advocates of justice and equal rights! At this stage of the nation's history, the people are not satisfied with mere party cries, with no high principle to rally around; and the tocsin of a broader liberty is being sounded all over the land. Spiritualists and Progressionists! are ye satisfied with the platform of either party, inadequate as either are to meet the living issues that are confronting the highest minds of the nation, and compelling attention by the force of stern truth, which cannot be excoriated by craft or cunning? Be true to the God speaking within you, and allow no compromise with the elements of political degeneracy.

Commencing with New England, how easily the pen glides into another train, to keep pace with these stirring times! No apology, dear BANNER, for this digression toward themes political, while I tell you that I am adding my small influence to forward the education of Woman, in view of the "good time coming."

At the cheerful and hospitable home of that friend of suffering humanity, J. P. Bryant, I have been warmly entertained; and here I met the "Apostle of Spiritualism," A. J. Davis. He has the Lyceums all over the land in his keeping, and greets warmly all workers in the field of angel ministry. So, "be not weary in well doing," but let your light shine; for the liberal minds of California are in the vanguard of civilization, because they occupy vantage-ground, where the glowing fires of the Occident are vivifying and fertilizing the "desert places," that shall yet "bloom and blossom as the rose." All hail, then, dear home of my adoption! garden of the world! the wanderer's heart turns to thee, over the weary way; and, after a little while, thy golden shores shall greet my straining vision. Till then, adieu!

I come again for strength and power,
To aid me in this earnest hour;
To consecrate the heart anew
For the great work I see to do.

PAULINE.

If we search out our own faults and correct them effectively, we shall have sufficient to occupy our attention, without sitting in self-elected judgment upon the errors of those around us.

The Banner of Progress.

SUNDAY, SEPTEMBER 20, 1868.

OFFICE, 514 SACRAMENTO ST., UP STAIRS.

BENJAMIN TODD & CO.
PUBLISHERS AND PROPRIETORS.

BENJAMIN TODD, W. H. MANNING, EDITORS.

TO CORRESPONDENTS.

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

CONCERNING MATERIALISTIC SPIRITUALISTS.

Our recent article on the "Materialism of Spiritualists" has excited considerable remark among them, and caused the utterance of differing opinions by some of our friends on the subject. But we find that we are not without strong support in our views, and refer to the columns of the *Religio-Philosophical Journal* for proof of the fact. Dr. Samuel Underhill writes to that paper in defense of mediums and spirit circles, and confounds the pretentious logic of the editor of the *Spiritual Rostrum*, Moses Hull, in support of his assumption that the mental and physical powers of media are exhausted in the process of spirit control. The Doctor says on this point:

"The idea of exhaustion of the medium's religious organs is humbug. The spirits attending furnish the power expended through the subject. I have held circles with the same medium twice a day, and sometimes oftener, for months together, even years, and the medium's health kept good, and her mind brilliant. This is doubtless the experience of many others."

In regard to the benefit to be derived from circles, he is equally explicit:

"My brother, Dr. Abel Underhill, has recently married a medium, who has held seances daily for the last ten years, and her mental powers have been greatly unfolded during this period. She watched the war all through, and foretold its results. Her mind has been instructed in many departments of science and philosophy."

"The fools who wish to use circles for fun are soon found without mediums. In my travels, I found that nearly every village had had a manifestation; but, in all where no good use was made of the gift, it had left them. Neither rappings nor manifestations will remain in a place where no minds receive Spiritualism; I have found it so for hundreds of miles. It requires some honest minds in the circle, to attract spirits."

"Spirits have never lied to me. There is a class of clear minds, who always get true answers to all questions, put either for themselves or for others. I found it so in Dr. Ridd's wife's family at Rockford—the Dr., wife, son, and daughter. The question is seen in the mind, and the mind must be kept fixed on the question."

"It helps develop spirits, to return and labor here. I expect to return for years to get unfolded. I make no spiritual progress here, only as I help others; and when I get in the spirit world, they will need no help from me, and I must come back here to find employment."

"I guess, Moses, that we had better hold the circles."

"That spirits have set covetous men to wasting their funds as a foolish lesson of instruction, I do not doubt."

And he says further, in reference to Prof. Tooley's assertions about exhaustion of the faculties of media, that,

"In mediumship, the organs are supplied by spirit force, and are not exhausted."

The very words we used, to express the same idea! The Doctor's concluding remarks have so much personal piquancy, that we cannot avoid repeating them here:

"Now, what is the truth in regard to Brother Hull's essays? It must not be forgotten that he belongs to a sect that have been warring against mediums, dark circles, and mediumship. * * * Thank God for circles, for mediums! When you are next engaged winning chaff, blow out the Hulls with fire. The mind that would wrangle with the means which, it confesses, prove to the unbeliever future existence, must have lost its reckoning, and needs more ballast. When thou breakest Aaron's calf in pieces, let the intermedium calf share the same fate. Let us cherish good circles, expel from their giddy-headed Saxes, and fill their places with sincere inquirers, and the circle will be respectable."

THE SAN FRANCISCO ASSOCIATION will meet on Tuesday evening, October 13th, for the purpose of filling a vacancy in the Board of Trustees, occasioned by the resignation of Mr. J. W. Mackie. As there is much dissatisfaction with the management of the affairs of the Association by the majority of the present Board, we would suggest the propriety of a resignation of the remainder of that body, in order to give the members an opportunity to elect an entire new Board, composed of live men, who will appreciate the duties and responsibilities of their position. If the present method of conducting the business of the Association shall continue six months longer, the membership will not equal in numbers a corporal's guard. This is the feeling of many with whom we have conversed on the subject.

THE *Atlantic Monthly* has published a paper upon "Remarkable Physical Phenomena," reciting facts which were originally published in the *Banner of Light* a year ago. A year is not a long time, when we consider how many years it takes to make some people see the truth. We therefore congratulate the readers of the *Atlantic* that its publishers have accepted at least one series of facts in spirit manifestation—a year after their occurrence. There is hope for both literary and scientific people, when they begin to investigate. They are sure to continue till they reach the truth at last.

MISS ELIZA HOWE FULLER has been engaged to deliver lectures on three Sundays in Sacramento, but will lecture in other places in the interior, on week days, wherever invited. She will also lecture, if requested, in all the principal towns in the northern part of the State, as well as in Virginia city and other places in Nevada. Her address is either San Francisco or Sacramento, for the present.

MRS. JULIA A. FIELD, of Ocean Springs, Miss., is welcomed to our columns as a valued contributor, and her request shall be complied with. Her beautiful thoughts shall appear in our next issue.

ANOTHER MARRIAGE BY A WOMAN.—Married in Janesville, Wis., by Mrs. E. F. M. Brown of Chicago, Gen. J. M. Ruggles to Miss Elvira Wheeler. *Marysville Appeal* please copy.

WHAT THE DEVIL DID FOR MANKIND.

Solomon said, "How much better is it to get wisdom than gold!" and that we should receive "knowledge rather than choice gold"; also, that "a man of knowledge increaseth strength"; and still further, that "in much wisdom is much grief, and he that increaseth knowledge increaseth sorrow." From all which we gather, that sorrow and suffering are better for man than "choice gold," and that the getting of that which produces grief and pain is better than the getting of gold.

Now, the Devil has been long called the "father of lies." But it seems that he told the truth once, at least. He assured Mother Eve that she and her companion should "be as gods, knowing good and evil," provided they would eat of "the tree of knowledge of good and evil." And the Devil's prophecy has been and is fulfilled even unto this very day. Mankind do know good and evil in varying proportions, and in the acquisition of this knowledge they constantly approximate to a god-like condition, increasing in strength and power continually. Yet the words of Solomon also seem to correspond with the sentence of Adam and Eve for seeking knowledge. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." This last sorrow must have been mentioned last because it is the greatest that woman endures. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it (the fruit of the tree of knowledge) all the days of thy life."

Notwithstanding that these penalties have been endured for so many ages, it is better, according to Solomon's view of the original sin, to get and receive knowledge than choice gold. But the majority of mankind, if the ignorance of primeval Eden was sinless, must be considered as free from the penalties imposed upon those who seek knowledge. How, then, in reality, stands the case? Are the Feeble Islanders happier than civilized nations? Are the Hottentots? Then "ignorance is bliss," and "tis folly to be wise."

It is very certain, however, that the enlightened portion of mankind will not agree to this proposition. The disposition seems to be increasing among men of intelligence to "hearken unto the voice of their wives" more than ever, and brave whatever penalty may follow. *Vide* the "Woman's Rights" movement. Our sorrows may be increased thereby, but so will our strength, if we may believe Solomon; and, in the end, we shall come out "about even."

Considering that, on the whole, the grief that knowledge brings is best for us, and makes us strong, and that a long train of blessings has ever accompanied the primeval curse, ought not the Devil to be credited with superior wisdom and sagacity, seeing that he prophesied precisely what has occurred to our race, and took so important a part in bringing it about?

What puzzles us most during these rambling reflections, is the penalty pronounced against the Devil's instrument, the serpent. "Upon thy belly shalt thou go." What sort of locomotion did the serpent previously exercise? Did he go upon his head or tail? "And dirt shalt thou eat all the days of thy life." Serpents do not now eat dirt; though men have done so, very recently. So that there is a prophecy of the Creator which has failed, while the Devil's prediction has been fulfilled to the letter. There is "enmity" enough, it is true, between women and serpents; but the Devil's work prospers exceedingly, nevertheless, and we have the word of another prophet, that "knowledge shall increase," though many are obliged to "run to and fro" to get it.

THE RECENT TERRIFIC EARTHQUAKES in South America—by which whole cities, hundreds of miles apart, were laid in ruins—have given occasion for the usual scientific speculations as to their causes, and the usual barren conclusion of the savans, that they know nothing about them. Perhaps, when our wonderfully wise men shall have discovered the origin of earthquakes, they will have the temerity to propose a remedy for them! There seems to be nothing which the scientific do not claim to know all about, even the method by which spirit manifestations are produced. Let Prof. Tyndal now insist upon dictating the conditions that shall govern Mother Nature in the production of earthquakes, as he and Faraday did in regard to the conditions for spirit manifestation, and then the mystery of earthquakes may perhaps be scientifically solved. Great is Science, and greater still her votaries!

A BRUQUE.—California papers which advertise that Gen. Phil. Sheridan "fell dead," and that other distinguished persons also did so, because those who are hard of hearing don't use "Dr. Stillwell's Organic Nibulator," are hereby informed that the advertiser is still well, but that some of the publishers of said papers are sick of printing his advertisements for nothing. Country papers please copy.

THEOLOGICALS wants to know how day and night could have existed, as recorded in Genesis, before the sun and moon and stars were created. Moses says that the latter were not created until the fourth day. Theologians don't understand how there could have been daylight, moonlight, or starlight, during the first three days and nights, without either sun, moon, or stars. Will Moses please come back to earth and explain?

PROVIDENCE AND EARTHQUAKES.—A correspondent at Lima, Peru, says he escaped with his family from the destruction caused by the late earthquake, because a "merciful Providence was over them." What sort of Providence was it, then, that caused the destruction of thousands of other persons, just as good as this correspondent?

PIG-HEADED.—An exchange speaks of a child, born in Indiana, having the form of a pig from the waist up. Such an event is not uncommon. Pig-headed people are numerous.

THE APOCRYPHAL NEW TESTAMENT, for which there has been some inquiry, is for sale at this office, at one dollar a copy.

DRUGOPATHY.

The Annual Address before the Oregon and Washington Health Reform Association, by Dr. T. W. Davenport, at their annual meeting, at Salem, in the present year, contains some sharp strictures upon the system of drug medication, which he calls, distinctively, "Drugopathy." Even in these days, when so many are restored to health by the laying on of hands of healing mediums, having a special spiritual gift for that purpose, it is certainly as important to understand how disease may be prevented, as it is to know how to cure disease when contracted. No true reformer can afford to ignore any theory or system of practice, which promises to relieve mankind of the incubus of disease, by providing against the possibility of its occurrence. The Address before us is one of the most able of its kind that we have ever perused; and we feel that our duty would not be fully performed, did we not place before our readers a few of the excellent observations contained in it. We select a few of the most vigorous passages, relating to the effect of drugs upon the human system, in comparison with the results following the eating of good wholesome food:

"What is the effect, when a person in ordinary health and with a good appetite eats six ounces of wheat-meal bread? Why, none that you observe. All that enters the system, there is nothing unusual takes place. He lives on peacefully, and if he always eats proper kinds and proper quantities, other conditions being normal, the person may die of old age and never be conscious of the precise locality of his stomach."

"What is the effect of his degeneration one-half ounce of pulverized ipecac, and observe what takes place. Soon the individual shows signs of uneasiness; his eyes glare wildly; his hand goes instinctively to the region of the stomach, in which there is an acute pain; a paleness, first seen around the mouth, spreads up his nose, and the pallor of death, which is succeeded by a flushed countenance and throbbing temples—the two states alternating—and the person feels as though he could live but a short time in that condition. At length, varying from five to thirty minutes—the stomach, diaphragm, abdominal muscles, etc., all co-operating—the contents of the stomach are thrown forcibly through the mouth, whence they come. Good and bad, its valuable juices and the offending ipecac, all go together, and we must make haste behind them, after several paroxysms of this description, a lethargy seems to pervade the entire system. The muscles and other tissues are flaccid, the mind is passive, the pulse is weaker and sometimes irregular, the breath is less energetic, and the other functions of animal life seem to indicate a desire on the part of the organs to take rest. Gradually the organism returns to the normal standard, but certainly at a useless waste of vitality."

"Now, the doctors say the ipecac acted on the stomach; but this is a gratuitous assumption on their part. Their vitality did not act, and the ipecac was a dead, inert powder, perfectly incapable of such actions as we have recorded. It is just as reasonable to say that the wheat meal bread acted upon the digestive organs as to affirm that ipecac acted on the stomach. The ipecac, undoubtedly, the bread was wholesome, and the other an offensive presence; but why or wherefore, nobody knows. We do know, however, that the stomach received the one and rejected the other. If it acted, how did it act? Not chemically, for we cannot make haste behind them mechanically; for saw-dust or slippery-elm bark would not have been so treated. Not in any other way; for all the actions you observed, or could observe, were performed by organs possessing life. The stomach is not a mere receptacle for food, but a stomach to act. Yes, to expel the substance from the system, because it was not adapted to the purposes of living tissue. The stomach commenced work upon the medicine as soon as it was received, soon ascertained that a mistake had been made by that doctor, or that doctor was present, sent a telegraphic dispatch to the brain, obtained an order with reinforcements, and whirled the invader away with a whoop. This is the true *modus operandi* of simple emetics, changed to a general secretion, and it is the *modus* of all the articles of the *materia medica*. Certain articles, termed medicines, when introduced into the system, are not used to form tissues or for any other purpose, but are indignantly expelled, while the vital powers become exhausted and the struggle, when death ensues and the poison remains. Some kinds are thrown off mainly by one organ, some by another, while others seem to receive the hearty protest of all that are capable of defense. Tartar-emetic is expelled by the stomach upwards, while arsenic, opium or opium salts is hastened downwards and copiously washed away by the intestines. The liver and glandular system have the job of taking out all calomel that has passed into the circulation; the kidneys are especially adapted to the work of excreting mineral salts; and the skin and lungs have to do with the excretion of poisons. Why, then, that some are expelled in one way and some in another, we know not. We know the fact, and rationally presume that the reason why they are expelled is because of their unfitness; but in what the essence of that unfitness consists, one man is as wise as another."

"This diversity in the methods and points of expulsion, misconstrued by the doctors into the peculiar acts of their medicines, is the basis of their therapeutical classification. Thus, they have their emetics, cathartics, diuretics, diaphoretics, hydragogues, cholagogues, emenagogues, tonics, soporifics, sudorifics, antispasmodics; and if man were large enough to hold twice as many organs as he now has, and they should all protest against poisons, why, the ics, rics, tics, and gogues would be added to the number, and the obvious doctors would be more learned. They say, *medicines act*, we say, *they are acted upon*. They get the cart before the horse, in their theory—a very serious mistake; but in their practice, based on that theory, the proper relation between the animal and the vegetable is restored with alarming frequency, as the mortality lists most abundantly prove."

The Doctor, in a few concise propositions, exhibits to the reader his own and Nature's method of cure, which has received the name of the "Hygienic System." He says:

"The hygienic physicians understand puking and purging to be very effective means of removing impurities and poisonous matters from the body, and they also have faith that Nature knows when to resort to such means of purification. Hence our efforts are directed, not to stopping depuration, but promoting and assisting it in all normal ways, and by the most favorable circumstances. We do not propose to continue puking and purging, but, by supplying favorable conditions and removing impurities, to render such action unnecessary."

"The doctors of the poison schools give laudanum, paregoric, camphor, calomel, nut-galls, and oak-bark ooze, to suppress these depurative efforts. We wash, cleanse, and assist the system, we use the fluid that God made, and the only one He ever used for that purpose. We prescribe copious water drinkings and injections, to dilute the acrid matters of the liver, stomach, and intestines, and to increase the volume in the blood, thus making puking and purging easy, and promoting increased depuration from the skin, kidneys, and lungs, to assist Nature's remedial efforts and get rid of abnormal conditions. This is the difference between the 'poison-opathes' and the true 'healing art.'"

SPIRITUAL MARRIAGE.—The lovers of the sensational were entertained by a marriage which took place on the stage of Maguire's Opera House, on Sunday night, Mrs. Laura Cuppy performing the ceremony. Of course such marriages have no validity in the law, and either party can dissolve the relations existing between them whenever it seems fit. *Marysville Appeal*.

We should be glad if the *Appeal* would inform us of what grounds it has for the statement in the last part of the above paragraph. Every party wishing to be married is obliged to obtain a license from the municipal or town authorities; and we presume that that was the case in this instance. Commenting on the above remarks of the *Appeal*, the *Dramatic Review* says, very sensibly:

"In such cases, all marriages solemnized by the clergymen of different denominations are loosely tied knots. Mrs. Cuppy received a certificate from a certain organized body, empowering her to perform this ceremony with such as should wish to be joined by a priestess of their peculiar faith. Where do clergymen get their authority from, thus to officiate?"

Their authority is derived from the same source as that from which Mrs. Cuppy receives hers, namely, from the people, whose representatives have made the law under which they act. Marriage being a civil contract, the civil power has exclusive control over it, to regulate it by law; and this has been done by the Legislature of this State.

Whoever, directly or indirectly, aids in building up the institutions of Romanism in this country, working for the subversion of civil and religious freedom.—*Christian Advocate*.

We cannot perceive that Infidels and Spiritualists are treated with less disrespect by Protestants than by Catholics. The amount of contumely heaped upon free-thinkers is, so far as we can judge, greater from so-called Evangelical denominations than from Romanists. Intolerance and bigotry are as life among one set of religionists as in another. If civil and religious freedom is ever subverted in the United States, the orthodox Christians of the Protestant churches will have a hand in the subversion equally with the Catholics. People who have come out from either the Catholic or the Protestant Church, and claimed the right to think for themselves, are objects of aversion and persecution from both. The contest for freedom of opinion in all matters of conscience is not yet finished. When it shall again be active, we shall see who are the real friends of "civil and religious freedom."

THE "REVOLUTION," the distinctive advocate of Woman's Rights, published in New York by Miss Susan B. Anthony, is the most radical reform paper in the country. It is the best edited, best printed, and, on the whole, the most readable political sheet now published. It shows up both the political parties in their short-comings, and enforces radicalism upon the professing radical party, with a vim and pertinacity which only wronged woman could ever exercise. The inconsistency of the advocates of universal suffrage, in excluding woman from the exercise of the franchise, receives no quarter from *The Revolution*. Go on, sisters! we are with you, heart and soul!

DR. C. H. DEWOLF lectured at Mechanics' Institute Hall on Sunday last, morning and evening. His lecture upon "Twenty-six Bibles" was very interesting and instructive. Next Sunday evening, he will give "An Analysis of the Miracles of the New Testament." From a Spiritualistic point of view, this subject can be elucidated with great profit; and we doubt not that the Doctor will be able to interest his audience to a degree which would not be possible to a Doctor of Divinity, who should handle the subject in the old orthodox style.

A FIT SUBJECT for the Society for the Prevention of Cruelty to Animals is Fitz Smythe, of the *Alta California* newspaper, who once backed a poor horse, foot-sore and starving, into a cactus bush, in the wilds of Arizona, filling his hide with barbed points, and drenching it with blood. The same individual has had more innocent human beings fined, imprisoned, hung, garroted, shot, stabbed, poisoned, cut to pieces, drawn, and quartered, in his paper, than any cruel ogre that ever lived. Take him up, gentlemen.

THE Boston Traveller says, "Rev. Mr. Taylor, of New York, who is writing a 'History of the Devil,' has been invited to New Bedford to obtain material for the completion of his work."

Do they know any more about the Devil in New Bedford than they do in New York? We should suppose that the Rev. gentleman could find his "material" nearer home.

AND STILL THEY COME.—Another Spiritualist publication has come to us in exchange—*The Ohio Spiritualist*—from Cleveland, Ohio. It is published by H. O. Hammond, and is full of good, readable matter. The rapidity with which books, periodicals, and papers, in advocacy of Spiritualism, are multiplying, astonishes the theological fossils of old orthodoxy.

CAPITAL PUNISHMENT is virtually abolished in Belgium; the Minister of Justice having decided that no execution could take place without an order signed by the king. The latter will not sign such orders, and the cabinet have consequently been obliged to commute the sentences of criminals to imprisonment for life.

A BRANCH of the American Bible Union has been organized in this city. This Society is engaged in revising and retranslating the Bible. King James' version is not strong enough in the matter of immersion, as baptism, to suit the majority of the sectaries who compose the Society.

THE Old School and New School Presbyterians are still discussing the question of union of the two schools, with as much sectarian prejudice as ever. Each still presents its peculiar tenets for the acceptance of the other, with all the offensive pertinacity of bigots of the old Puritan days.

LONGFELLOW's popularity in England is unbounded. There is a copy of his poems in nearly every English home.

TO CAPT. ROBERT WEST, of Napa, we are again under obligations for his interest in obtaining subscriptions for our paper.

THE POSITIVE AND NEGATIVE POWERS may be obtained of Herman Snow, 410 Kearny street, and of E. B. Hendee, 14 Geary street, basement.

NATURAL ACTING.—The New York Tribune has this criticism upon acting:

"One hears a great deal of vague talk about being 'natural' on the stage. The truth is, that to behave upon the stage exactly as in the drawing-room is to be tame and inadequate. The artist's success is won by seeming to be natural while being artistic. Delicate exaggeration is the first necessity of acting."

The latter remark may be true in regard to burlesque, but we can conceive of nothing more unartistic than exaggeration in tragedy, or in melo-dramatic performances. These must be true to nature, to reach the heart and produce the effect therein which all examples should produce. The very reason why behavior in the drawing-room is so often exaggerated on the stage, is, that it is so unnatural and strained as to produce an irresistible desire on the part of actors to burlesque it in their performances. The "tameness and inadequacy" of such acting are due to the hollowiness and hypocrisy of social life, nowhere so evident as in the fashionable drawing-room.

VALUABLE INVENTION.—Mr. A. C. Stowe, of this city, a skillful workman in wood or iron, has invented a simple contrivance for equalizing the strain upon carriage springs from any sudden jolt, or from any excessive weight, or from any unevenness of the road. The weight of such springs to bend or break from the causes mentioned. In driving rapidly over a cobbled or uneven pavement, our dusty roads are full of such—the whole weight of the load is suddenly thrown upon the forward springs, bringing them sharply together; or if a heavy person attempts to get in or out of a carriage, his whole weight bearing upon one corner of the vehicle, he is liable to wrench the spring. By Mr. Stowe's arrangement this is all obviated. The pressure is equally made to bear equally upon all of the springs alike. With it there is less liability to upset the carriage from driving over sliding places, and less pressure upon the springs, and the position the carriage may be placed, must invariably be uniform. The simplicity of the arrangement, together with its real practical utility, cannot fail to bring it into general use. Mr. Stowe has made application for a patent upon his invention.—*San Jose Mercury*.

THOMAS CORWIN ON NOAH'S FAMILY.—Hon. Mr. Corwin used to tell the following story:

"Jeff Davis has the bearing and address of a Southern gentleman, but has not the mental grasp of a statesman. He is shallow, and never originated any great measure. I remember the first speech he made in Congress. It was on the slavery question. He dwelt at length on the account of Ham, Hagar, and Jemima, and to his own satisfaction, he proved that American slavery had Divine sanction. Well, like myself, he liked a glass of wine, and he drank a few minutes after the debate, and said, 'Said I, Davis, do you believe Ham was a nigger?' 'Yes,' was the reply. 'And Shem one of those red fellows, with long black hair and high cheek-bones, like the one of the red fellows who were in the prairie?' 'Yes, I do.' 'And Japheth had regular features and a fair complexion, like members of Congress, by instance, who are perfect in every respect (pointing to myself)?' 'The reply being in the affirmative, I remarked, 'You have a very poor opinion of Mrs. Noah. Such a lady would soon lose caste on Turtle-Creek.'"

WOMAN'S TRUE MISSION.—Surely, woman never fulfills her true sphere, if not when, as wife and mother, by her wise provision and management, brings happiness to her husband and household, and shapes the character of her children to the highest ends of life. But woman, mingling in the angry strife of politics, and dragging her skirts in the polluting mire, is not consistent with such a conception as this.—*N. Y. Judiciary Committee*.

Considering that Mrs. Dives Grundy, who is clad in purple and fine linen, (not to mention silk, satin, and hundred ornaments and draperies which people "didn't know down in Judea,") fares sumptuously every day, and cries out loudest against women who leave their sphere, "drag their skirts in the polluting mire of Broadway, while the advocates of Woman's Rights adopt the clean, economical, short walking skirts, it is not easy to see the wisdom of the suggestion that they should make their skirts more in politics than in puddle.—*Revolution*.

OLD TIMES.—A German paper contains the following:

"The first Swedish theatrical performance—a representation of the life of Jesus—took place during the reign of John II. The man who played the part of the soldier, who was to apparently pierce the side of the one who hung upon the cross, came so absorbed in his part that he actually thrust his lance through the heart of his victim, who instantly fell from the cross and dragged a corpse at his feet, who was representing the Virgin Mary. King John, enraged at the horrible deed, leaped upon the stage, and with his sword cleft the head of the soldier, and the excited spectators, who were at the severity of the king, slew him on the spot, and offered up his head as a holocaust to the manes of the murdered soldier."

TAKES IT EASY.—We learn that the lustful parson, confined in the block-house, has acted very quiet and easy lately, and enjoys himself a good deal in reading that good book whose author he would have practiced more as well as preached.—*Olympia Transcript*.

Rev. Eli W. Foster, the parson referred to, is charged with following the examples he found recorded in the "good book" referred to; and who does not know that "example is better than precept"? Abraham took his own sister to wife, and Foster is said to have done only a little worse, by taking his own daughter.

ELDER KNAPP AND HIS PERSONAL DEVIL.—Elder Knapp is holding a series of evening meetings at the Baptist Church, in this city. We learn that the attendance is quite slim. The Elder's old-fashioned notions concerning the existence of a personal devil, and a literal lake of burning brimstone for the unrepentant, are fast losing their power to awe men and women into the practice of good-better habits, but another name for godliness. In this enlightened age, men can be led upward to a truer life by gentle appeals to their better natures more easily than they can be driven by any exhortations to their fears.—*San Jose Mercury*.

EARTHQUAKE SIGN.—The Japanese have discovered that, a few seconds previous to an earthquake, the magnet temporarily loses its power. They have ingeniously constructed a light frame, supporting a horse-shoe magnet, beneath which is a cup of bell metal; to the armature is attached a weight, so that upon the magnet becoming paralyzed, the weight drops, and striking the cup, gives the alarm. Every one in the house then seeks the open air for safety.

LECTURE.—Benj. Todd, Lecturer on Spiritualism, closed a series of six lectures in this place on Monday evening last. Mrs. Todd lectured on Tuesday and Wednesday evenings. There appeared to be various opinions as to the merits and demerits of their discourses expressed by their hearers. We have no objection to others thinking as they please on the subject, and shall exercise the same privilege for ourselves.—*Pumas National, Quincy*.

DEATH FROM AN OVERDOSE OF BLUE MASS PILLS.—On Saturday last, Mrs. Catherine McNichols died from the effects of an overdose of blue mass pills. It appears that she took no less than seventeen of the pills, taking no purgative afterwards for three days. The pills produced no effect on the bowels, the stomach, and caused her death about noon last Sunday.—*Virginia Enterprise*.

ELDER KNAPP.—Elder Knapp's preaching at Santa Clara fails to take vital effect. The people crowd the circus, but not the Elder. Times are changing, and with the times religious ideas and prejudices. The Elder is preaching out of his element.—*Morning Call*.

BISHOP JAMES affirms that the Methodists of the United States paid last year \$2,000,000 tax on the tobacco used by them, while their missionary treasury is \$70,000 in debt. The Richmond *Herald* queries as to the account in these matters would stand with Baptists.

PHENOMENAL FACTS.

Obsession—(Continued.)

BY J. M. PEEBLES.

ANCIENT HISTORIC REFERENCES.

In the writings of the early Church Fathers, Ignatius, Clement, Origen, Basil, Gregory of Nyssa, Chrysostom, Ambrose, Augustine, etc., are frequent references to ecstasies, visions, spiritual gifts, and demoniacal possessions.

Judge Edmonds, in his "Spiritualism as Demonstrated from Ancient and Modern History," says: "Jesus of Nazareth, the founder of the Christian religion, found this belief in devils (*dæmons*) fast rooted in the Jewish faith at his advent to earth. It had not its origin with him. He found it there, and recognized it as a truth."

Neo-Platonism was founded by Ammonius Saccas. The Neo-Platonist authors, Plotinus, Porphyry, Iamblichus, Proclus, and others, as well as the Pythagoric writers, abound in occasional accounts of *theurgy*, celestial magic, spiritual agencies, and wicked demoniac influences. Plotinus speaks of "dæmons, mostly invisible, ruling the air." Porphyry, dwelling largely upon the power of invoking the gods in making bargains, marriages, and such like trifles," strenuously condemned the lower phases of soothsaying and magic, tending to obsession. Iamblichus, the Oeso-Syrian, who passed to spirit-life in the reign of Constantine the Great, wrote largely of the Indian and Egyptian mysteries, enchantments, and their power to influence and obsess mortals.

In brief, the archives of the ages, the history of all nations, are fruitful of the most striking and convincing evidence of the existence of the occult powers; and the psychologic facts of the present century corroborate the general facts of the past upon this subject. As sea-waves go and come, so do the occult tendencies, even, move in cycles.

"The new is old, the old is new. The new is old, the old is new. Still sweeping through."

Who is not acquainted with the writings of the great German poet and author, Justus Kerner, the celebrated Zaubersprüche? Kerner, in his "Zaubersprüche," in one of his friendly papers, when making the *amende honorable* to Kerner for his severe criticism upon the "Seersess of Prevorst," gives the following glowing description of life beneath Kerner's roof:

"A more beautiful or refined hospital it would be difficult to encounter in any dwelling. Amongst the numerous strangers who each year visit Kerner's home, there is not one whose peculiarities are not recognized, and to whom special attention is not paid. * * * No wonder is it that here persons tormented by evil spirits seek for aid and healing! The good spirit must infallibly drive away the evil *dæmons*. An Angel of Peace appears to brood over this household. A sense of order, of quiet gaiety, benevolence, is there to benefit all ailments, and, in fact, in all that is beheld and heard."

William Howitt, the eminent English author, of whom a recent American tourist in Europe writes, "Though he has passed the threescore and ten years usually allotted to man, remains vigorous, hale, and healthy as a lad of twenty." He has written a paper while since for the *London Spiritual Magazine* relating to "John Darrel, the Exorcist," spiritual influences, demoniacal possession, and the commencement of his carefully prepared article, he says:

"The complacency with which men of science, of philosophy, of literature, regard themselves and their illuminations, is a thing to be pitied. It is an amusing spectacle to all; and there are now very large numbers, who are become aware, by the outcroppings on the edge of their knowledge, of the significant facts, that, so far from having outlived and dispersed the Dark Ages, as it regards everything relating to the grand science of psychology, and the true light of the spiritual side of the world, and the whole body and compass of the next, the so-called Dark Ages were in reality the Light Ages of Spiritual Knowledge. Take, for instance, such a book as Dr. Cudworth's 'Intellectual System of the Universe.'"

In this paper, Dr. Harnest assures us that "Miss Margaret's demon was a demon in military as Master John's in divinity." To which Mr. Howitt adds of her and others:

"The fact of the dexterity and ability of persons during these trances, so superior to anything they were capable of in their ordinary state, seems to have made as little impression on the sceptics of that age as of this. One would think that so curious and constantly recurring a phenomenon would immediately have attracted the attention of the curious, and inquiry of every man of sense, not to say of science; but the superstition of skepticism, the pride of knowledge, is the cause of all our superstitions. Four of the *dæmons* who possessed these children, were told, were admirable dancers, one whistled melodiously, and two, who possessed the youngest girl, talked. Let us again ask, how comes it that men, who thought themselves capable of observation, did not wonder how young girls could talk Latin? Mr. Starke, however, determined to try what power there was in exorcism. He was sent for, and, assisted by two other ministers, More and Dickson, after several hours of prayer, the fits of the children began to subside. The demon of them crying, 'I must go! I cannot stay! The place is too hot to hold me!' and the expulsion was effected. It is stated that for several weeks there were zealous efforts on the part of the parents to get back again; and that they succeeded for a time with one of them, but finally the cure in all was completed."

"It is hard," says Dr. Cooke Taylor, "to discover where enthusiasm ends and imposture begins—or, rather, both are so closely intertwined in most great fanatics, that he who would separate them, runs the risk of being wholly an unbeliever in his own exploits." Certainly, very hard indeed, and after what we have seen ourselves, would be very stupid. It is still harder to discover where enthusiasm ends and imposture begins in general, that they can no longer tell the difference between what is possible and impossible to human beings in the natural condition. When people can sing, preach, talk languages that they never learned, and perform actions that are actually impossible to them in their ordinary state, the most incredible of all things is, that men of education, and especially scientific men, do not at once see that there is something in these cases which, in the interest of science and of truth generally, deserves to be looked into with the most intense curiosity. It is not, as we have seen, the wonderings at them, but believing them, and then relapsing into the usual inability of talking of imposture, fanaticism, hysteresis, superstition, and the like, is a condition of mind so disgraceful, that we know of nothing more pitiable. Splendid as are the modern trances of science, they never can reach their full glory till they look themselves on to that infinite and immortal world, where they shall develop themselves forever and forever, furnishing to the noblest and mightiest faculties of the human soul the food and action of an eternal felicity."

The above naturally suggests the propriety of relating some of the circumstances attending a case of obsession that recently came under our own eye. William White, Rev. J. Barrett, E. G. Carpenter, A. E. Carpenter, and others, were witnesses of the same.

A few weeks since, there came to Boston a sad yet fine appearing lady, a medium, a graduate from a medical institution, having in charge her obsessed sister. Invited, urged, we visited them at the boarding-house. They were our sympathies enlisted. It was a clear case of disorderly mediumship, or low controlling powers, in connection with debilitated health and a mental unbalance of the nervous system. The aural or electric emanations surrounding her seemed, to the clairvoyant eye, dull, hazy and heavy as fog. The psychologizing influences evinced a determination to back up in telling. At times they would give fine tests, then dance, fight, swear, sing, preach, laugh, cause confusion, and then cause test communications to be written out, and clothing to be burned.

Though sad and wicked, it afforded us a valuable lesson in the line of psychologic investigation. Speculative theories concerning such phenomena are of little more value than senseless echoes from hollow caverns.

It ought to be stated here that the mother of these women has been clairvoyantly gifted for some thirty years, and that this obsessed daughter has recently, through calm, elevating influences, and wise magnetic treatment, been completely relieved.

Under date of June 13th she wrote us:

"I am advised by Dr. B. — to remain where

I am at present, rather than return home, lest mental trouble, in connection with old associations, cause a return of the obsession. This obsession, I am told, is not a new one, but has been with me since I was a child. I am, I am told, a medium, and I am, I am told, a clairvoyant. I am, I am told, a spiritualist. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a hero. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am told, a clairvoyant. I am, I am told, a medium. I am, I am told, a psychic. I am, I am told, a seer. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a saint. I am, I am told, a martyr. I am, I am told, a saint. I am, I am told, a prophet. I am, I am told, a sage. I am, I am told, a seer. I am, I am told, a psychic. I am, I am told, a spiritualist. I am, I am

The Banner of Progress.

SUNDAY, SEPTEMBER 20, 1868.

LYCEUM DEPARTMENT.

"Angels wherever we go attend
Our steps, whatever betide,
With watchful care their charge defend,
And evil turn aside."
—CHARLES WESLEY.

NOTICE.

THE SAN FRANCISCO CHILDREN'S PROGRESSIVE LYCEUM
will assemble on Sunday afternoon, at 2 o'clock, at the
Mechanics' Institute Hall, Post street, near Kearny.

THE BEAUTIFUL HAND.

BY J. A. FIELD.

"Look, brother, my noble, my princely Legend,
By far is not mine the most beautiful hand?
And the fair lady Blanche, with languishing smile,
Held up the gemmed member in triumph the while;
Then, placing it gently within his broad palm,
With lofty demeanor and countenance calm,
Awaited for what the judge should decide,
For the first in position, in beauty, in pride.

"'Tis a delicate, pure, and a lady-like hand,
As white as the petals in their noonday band;
These tapering fingers, tipped with a rose-hue,
I've seen turning over the pages of Sue;
I have watched them move among the harp's golden
strings,
And by their keys like a fairy with wings,
But the truth must be told, 'tis a sister's command,
I have many times seen a more beautiful hand."

"Ah, 'tis mine! 'tis mine!" said the gay laughing Rose,
As she sprang to his side with a bound like a doe;
And he peeped in his face, as she knelt at his feet,
Her merry eyes seeking his grave ones to meet;
Her two dimpled cheeks, in a beauty and rest,
Lay cradled in his, like a bird in its nest,
While he gazed with a look like some far-sighted seer,
That would, but yet dared not, speak words full of cheer.

"'Tis fair and 'tis soft as the snow-flakes that fall;
Its touch, by its magic, some heart may enthrall;
'Tis lovely, but dimmed by the work it embraces,
Thee, knowing of ribbons, the quilling of laces,
Arranging rare jewels and costly brocades,
And light, waving plumes amongst ringlets and braids,
O, look, little sister, while man, in his pride,
Let the hand that's divine show the beautiful way."

Then he turned to sweet May, who, forgotten, alone,
Stood tucked apart in a world of her own;
Raised slowly her hand, like a treasure so rare,
Though its whiteness and softness no longer were there,
'Tis a hand that unclosed to grant Poverty's prayer,
When food had been craved from her own humble share;
It had clad the poor beggar in new garments and warm,
And opened the cold-door to shield from the storm.

It has smoothed the rough pillow of Penury's child,
That fanned on her couch in delirious dream;
The brow, fevered, it had gently soothed,
Till Health o'er the sick one her fresh presence waved;
It had drawn the lone orphan to weep on his breast,
And in her sympathy, comfort, and rest,
I see round her, sisters, a bright angel band,
And they whisper that 'tis the beautiful hand."

A Queer Fish.

"While living at Durham," says Dr. Warwick,
"I took a walk one evening in Lord Stamford's
park. On reaching a pond in which fish were
kept ready for use, I observed a fine pike of some
pounds weight. At my approach he darted
away like an arrow. In his hurry he knocked his
head against an iron hook fixed in a post in the
water, fracturing his skull and injuring the optic
nerve on one side of his head. He appeared to
suffer terrible pain; he plunged into the mud,
floundered hither and thither, and at last, leaping
out of the water, fell on the bank. On examination,
a portion of the brain was seen protruding
through the fractured skull."

"This I carefully restored to its place, making
use of a small silver toothpick to raise the splinters
of broken bone. The fish remained quiet during
the operation; when it was over, he plunged into
the pond, and after his head appeared to be re-
lieved, but in a few moments he began rushing
right and left, until he again leaped out of the
water."

"I called the keeper, and with his assistance
applied a bandage to the fracture. That done, we
restored him to the pond and left him to his fate.
Next morning, as soon as I reached the water's
edge, the pike swam to meet me quite close to the
bank, and laid his head upon my feet. I thought
this an extraordinary proceeding. Without fur-
ther delay I examined the wound, and found it heal-
ing nicely. I then strolled for some time by the
side of the pond. The fish swam after me, follow-
ing my steps, and turning as I turned."

"The following day, I brought my two young
friends with me to see the fish. He swam toward
me as before. Little by little he became so tame
as to come to my whistle and eat out of my hand.
With other persons, on the contrary, he continued
as shy and as wild as ever."

"This anecdote is averred to have been read, in
1850, before the Liverpool Literary and Philoso-
phical Society."

SINGLE DEFECT.—A very worthy lady of Bos-
ton, with an extremely sensitive temper, who had
occasion recently to call for her daughter at the
private school which she attends. The lady
Principal met the mother cordially, and after some
commonplace remarks, the latter inquired after the
educational welfare of her daughter.

"Your daughter, Madam, is progressing very
well indeed—I may say admirably; but I am sorry
to say she has a very vulgar habit."

"My heavens!" exclaimed the dotting parent,
turning pale, "my daughter! what do you mean?"

"She drops her Gs in a terrible manner!" re-
plied the teacher, collectedly.

"MAMMA, if I am good, I shall go to heaven,
shan't I?" "Yes, love." "And who will be
there besides?" "All the angels—dear, beautiful, good
angels." "Ah," hesitated the boy, "all angels—
all good, beautiful boys?" Mamma, dear, do you
think if I'm very good they will let me have just
one little devil to play with?" This is the last
version of an old story.

The wise teacher takes the most pains with
backward pupils, and is most bountiful where Na-
ture seems most niggard in her gifts. Whereas,
the unwise teacher not only refuses to help those
who are slow to learn, but frequently applies the
rod; as if the flower could be developed and
adorned by marring the vase.

A THREE-YEAR-OLD BOY of a Pittsfield clergy-
man, watching his mother making biscuit one
Sunday for tea, asked her if it was not wicked to
work on Sunday? Of course she said it was; and
the logical little chap continued, "O'ull catch it
when 'ou get to heaven."

"WHAT is true charity?" the Conductor of the
Beloit Lyceum asked a sweet-voiced child. "I do
not just know," the child replied, "but think it is
charity to write good deeds on our souls and love
everybody."

An exchange says: "A girl in Topsham, Me.,
died from her blood turning to sugar. Our devil
says that must be a mistake; for he knows a girl
who, if sweetness is fatal to humanity, couldn't
live a minute."

At a Sunday school, a bright little fellow was
asked, "What is conscience?" "An inward moni-
tor," was the reply. "And what is a monitor?"
"One of the iron-clads."

It is not until the flower has fallen off that the
fruit begins to ripen. So, in life, it is when the
romance is past, that the practical usefulness be-
gins.

Progressive Lyceum Register.

Boston, Mass.—Sunday at 10 a. m., at 644 Washington street.
C. H. RICE, Conductor.
Brooklyn, N. Y.—At 3 p. m., in the Cumberland street.
Lyceum, between Lafayette and DeKalb avenues.
John A. Bartlett, Conductor; Mrs. Fannie Cobill, Guardian.
Buffalo, N. Y.—In Music Hall Sunday afternoon. Mrs. S.
H. H. H. Conductor; Miss Sarah Brooks, Guardian.
Charlotte, Mass.—At City Hall, at 10 1/2 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.
Chicago, Ill.—Sunday, at Crosby's Music Hall, at 10 1/2 p. m.
S. C. Conductor; Mrs. C. A. Dye, Guardian; J. R.
Sleeper, President Literary Circle.
Cincinnati—Greenwood Hall, corner of Sixth and Vine sts.
P. A. W. Pugh, Conductor; Mrs. Lydia Beck, Guardian.
Cleveland, Ohio.—At Temperance Hall, 184 Superior street.
J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.
Detroit, Mich.—Conductor, M. J. Matthews; Guardian, Mrs.
Rachel Doty.
Dover and Exeter, Me.—Sunday afternoon, in the Univer-
salist church.
Hartford, Conn.—In the Town Hall every Sunday at 11 a. m.
Hampden, Conn.—John Sterling, Conductor; Mrs. S. B. An-
derson, Guardian.
Hannover, N. Y.—Sunday at 1 p. m. J. O. Ransom, Con-
ductor; 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
H. H. Conductor; Mrs. F. A. H. Conductor; Mrs. F. A. H.
Jefferson City, Mo.—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 11 a. m. every Sunday. Miss Emma
Jesse, Conductor; Mrs. H. O. Loper, Guardian.
Lafayette, Ind.—F. A. Coleman, Conductor; Eliza M. Eddle-
ston, Guardian.
Leicester, Mass.—Sunday in the forenoon, in the Lee street
Church.
Leicester, Mass.—Meets in Bowman Hall, every Sunday at 2 p.
m. G. A. Libbey, Conductor; Mrs. Mary Wood, Guardian.
Lewiston, N. Y.—Sunday at 1 o'clock, in the village school-
house. W. H. Conductor; Mrs. James Ducker, Guardian.
Newark, N. J.—Music Hall, 20 Bank street, Sunday after-
noon at 2 o'clock. Mr. G. T. Leach, Conductor; Mrs.
Harriet Persons, Guardian.
New York, N. Y.—At 2 1/2 p. m., at Ebbitt Hall, No. 55
West 23d street, near Broadway. D. B. Marks, Conduc-
tor; Mrs. H. W. Farnsworth, Guardian; E. O. Townsend,
Master of Drama.
Osburn's Prairie, Ind.—Sunday morning at Progressive
Rock House, Rev. Simon Brown, Conductor; S. A. Crane, Guardian.
Oswego, N. Y.—In Lyceum Hall, Sunday at 12 1/2 p. m. J.
I. Post, Conductor; Mrs. G. Plank, Guardian.
Philadelphia, Pa.—Sunday morning at 10 o'clock, at
Thompson Street Church, below Front street. Isaac Rehn,
Conductor; Mrs. C. H. Conductor; Mrs. C. H. Conductor.
Philadelphia, Pa.—Sunday, at Washington Hall, south-
west corner of Eighth and Spring Garden streets, at 10 a. m.,
except July and August, in which the summer recess occurs.
M. B. Dyott, Conductor; Arabella Ballenger, Guardian.
Rock Island, Ill.—At 10 o'clock, in the North Hall, Illinois
street. T. R. Riggs, Conductor; Mrs. W. T. Riggs, Guardian.
Putnam, Conn.—Sunday at 10 1/2 a. m., in Central Hall.
Quincy, Mass.—Sunday at 1 1/2 p. m., in Mr. H. A. East-
man's Hall. Conductor, Mrs. F. A. H. Conductor; Mrs. F. A. H.
Richmond, Ind.—In Henry Hall, at 2 p. m. E. B. Brown, Con-
ductor; Mrs. Emily Adelman, Guardian.
Rochester, N. Y.—In the Black's Musical Institute, (Palmer's
Hall) Sunday afternoon at 2 1/2 p. m. Mrs. Jonathan Wat-
son, Conductor; Mrs. Amy Post, Guardian.
Rockford, Ill.—Sunday, at 10 1/2 a. m., in Woolf's Hall. E.
C. Dunn, Conductor; Mrs. Rockwood, Guardian.
Rock Island, Ill.—At 10 o'clock, in the North Hall, Illinois
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 the Mechanics' Institute, Post street,
Sunday at 2 o'clock p. m. Conductor, W. H. Manning;
Guardian of Groups, Mrs. Reese.
Springfield, Ill.—Sunday forenoon at 10 o'clock. Wm. H.
Plyce, Conductor; Mrs. E. Plank, Guardian.
St. Louis, Mo.—Clinton Hall, every Sunday at 11 a. m. E.
K. Bailey, Conductor; Mrs. E. N. Rich, Guardian.
St. Paul, Minn.—Sunday, at 10 o'clock, at Mercantile Hall.
Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.
At Fort Snelling, Minn., corner of Seventh and Chestnut
streets, at 3 p. m. Myron Colony, Conductor; Henry Stags,
Cor. Sec.
Sturges, Mich.—Sunday at 12 1/2 p. m., in the Free Church.
John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian.
Troy, N. Y.—In Harmony Hall every Sunday at 2 1/2 p. m.
Dwight, N. Y.—Conductor, Mrs. Louise Keith, Guardian.
Vermont, N. J.—Sunday at 1 o'clock p. m. Hosea Allen,
Conductor; Mrs. Deborah Butler, Guardian.
Wilmington, Conn.—Ramus Robinson, Conductor; Mrs. S.
M. Partridge, Guardian.
Worcester, Mass.—In Horticultural Hall, Sunday, at 11 1/2 a.
m. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian.

At 10 o'clock, in the North Hall, Illinois
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 the Mechanics' Institute, Post street,
Sunday at 2 o'clock p. m. Conductor, W. H. Manning;
Guardian of Groups, Mrs. Reese.
Springfield, Ill.—Sunday forenoon at 10 o'clock. Wm. H.
Plyce, Conductor; Mrs. E. Plank, Guardian.
St. Louis, Mo.—Clinton Hall, every Sunday at 11 a. m. E.
K. Bailey, Conductor; Mrs. E. N. Rich, Guardian.
St. Paul, Minn.—Sunday, at 10 o'clock, at Mercantile Hall.
Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.
At Fort Snelling, Minn., corner of Seventh and Chestnut
streets, at 3 p. m. Myron Colony, Conductor; Henry Stags,
Cor. Sec.
Sturges, Mich.—Sunday at 12 1/2 p. m., in the Free Church.
John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian.
Troy, N. Y.—In Harmony Hall every Sunday at 2 1/2 p. m.
Dwight, N. Y.—Conductor, Mrs. Louise Keith, Guardian.
Vermont, N. J.—Sunday at 1 o'clock p. m. Hosea Allen,
Conductor; Mrs. Deborah Butler, Guardian.
Wilmington, Conn.—Ramus Robinson, Conductor; Mrs. S.
M. Partridge, Guardian.
Worcester, Mass.—In Horticultural Hall, Sunday, at 11 1/2 a.
m. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian.

At 10 o'clock, in the North Hall, Illinois
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 the Mechanics' Institute, Post street,
Sunday at 2 o'clock p. m. Conductor, W. H. Manning;
Guardian of Groups, Mrs. Reese.
Springfield, Ill.—Sunday forenoon at 10 o'clock. Wm. H.
Plyce, Conductor; Mrs. E. Plank, Guardian.
St. Louis, Mo.—Clinton Hall, every Sunday at 11 a. m. E.
K. Bailey, Conductor; Mrs. E. N. Rich, Guardian.
St. Paul, Minn.—Sunday, at 10 o'clock, at Mercantile Hall.
Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.
At Fort Snelling, Minn., corner of Seventh and Chestnut
streets, at 3 p. m. Myron Colony, Conductor; Henry Stags,
Cor. Sec.
Sturges, Mich.—Sunday at 12 1/2 p. m., in the Free Church.
John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian.
Troy, N. Y.—In Harmony Hall every Sunday at 2 1/2 p. m.
Dwight, N. Y.—Conductor, Mrs. Louise Keith, Guardian.
Vermont, N. J.—Sunday at 1 o'clock p. m. Hosea Allen,
Conductor; Mrs. Deborah Butler, Guardian.
Wilmington, Conn.—Ramus Robinson, Conductor; Mrs. S.
M. Partridge, Guardian.
Worcester, Mass.—In Horticultural Hall, Sunday, at 11 1/2 a.
m. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian.

At 10 o'clock, in the North Hall, Illinois
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 the Mechanics' Institute, Post street,
Sunday at 2 o'clock p. m. Conductor, W. H. Manning;
Guardian of Groups, Mrs. Reese.
Springfield, Ill.—Sunday forenoon at 10 o'clock. Wm. H.
Plyce, Conductor; Mrs. E. Plank, Guardian.
St. Louis, Mo.—Clinton Hall, every Sunday at 11 a. m. E.
K. Bailey, Conductor; Mrs. E. N. Rich, Guardian.
St. Paul, Minn.—Sunday, at 10 o'clock, at Mercantile Hall.
Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.
At Fort Snelling, Minn., corner of Seventh and Chestnut
streets, at 3 p. m. Myron Colony, Conductor; Henry Stags,
Cor. Sec.
Sturges, Mich.—Sunday at 12 1/2 p. m., in the Free Church.
John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian.
Troy, N. Y.—In Harmony Hall every Sunday at 2 1/2 p. m.
Dwight, N. Y.—Conductor, Mrs. Louise Keith, Guardian.
Vermont, N. J.—Sunday at 1 o'clock p. m. Hosea Allen,
Conductor; Mrs. Deborah Butler, Guardian.
Wilmington, Conn.—Ramus Robinson, Conductor; Mrs. S.
M. Partridge, Guardian.
Worcester, Mass.—In Horticultural Hall, Sunday, at 11 1/2 a.
m. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian.

At 10 o'clock, in the North Hall, Illinois
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 the Mechanics' Institute, Post street,
Sunday at 2 o'clock p. m. Conductor, W. H. Manning;
Guardian of Groups, Mrs. Reese.
Springfield, Ill.—Sunday forenoon at 10 o'clock. Wm. H.
Plyce, Conductor; Mrs. E. Plank, Guardian.
St. Louis, Mo.—Clinton Hall, every Sunday at 11 a. m. E.
K. Bailey, Conductor; Mrs. E. N. Rich, Guardian.
St. Paul, Minn.—Sunday, at 10 o'clock, at Mercantile Hall.
Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.
At Fort Snelling, Minn., corner of Seventh and Chestnut
streets, at 3 p. m. Myron Colony, Conductor; Henry Stags,
Cor. Sec.
Sturges, Mich.—Sunday at 12 1/2 p. m., in the Free Church.
John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian.
Troy, N. Y.—In Harmony Hall every Sunday at 2 1/2 p. m.
Dwight, N. Y.—Conductor, Mrs. Louise Keith, Guardian.
Vermont, N. J.—Sunday at 1 o'clock p. m. Hosea Allen,
Conductor; Mrs. Deborah Butler, Guardian.
Wilmington, Conn.—Ramus Robinson, Conductor; Mrs. S.
M. Partridge, Guardian.
Worcester, Mass.—In Horticultural Hall, Sunday, at 11 1/2 a.
m. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian.

At 10 o'clock, in the North Hall, Illinois
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 the Mechanics' Institute, Post street,
Sunday at 2 o'clock p. m. Conductor, W. H. Manning;
Guardian of Groups, Mrs. Reese.
Springfield, Ill.—Sunday forenoon at 10 o'clock. Wm. H.
Plyce, Conductor; Mrs. E. Plank, Guardian.
St. Louis, Mo.—Clinton Hall, every Sunday at 11 a. m. E.
K. Bailey, Conductor; Mrs. E. N. Rich, Guardian.
St. Paul, Minn.—Sunday, at 10 o'clock, at Mercantile Hall.
Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.
At Fort Snelling, Minn., corner of Seventh and Chestnut
streets, at 3 p. m. Myron Colony, Conductor; Henry Stags,
Cor. Sec.
Sturges, Mich.—Sunday at 12 1/2 p. m., in the Free Church.
John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian.
Troy, N. Y.—In Harmony Hall every Sunday at 2 1/2 p. m.
Dwight, N. Y.—Conductor, Mrs. Louise Keith, Guardian.
Vermont, N. J.—Sunday at 1 o'clock p. m. Hosea Allen,
Conductor; Mrs. Deborah Butler, Guardian.
Wilmington, Conn.—Ramus Robinson, Conductor; Mrs. S.
M. Partridge, Guardian.
Worcester, Mass.—In Horticultural Hall, Sunday, at 11 1/2 a.
m. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian.

At 10 o'clock, in the North Hall, Illinois
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 the Mechanics' Institute, Post street,
Sunday at 2 o'clock p. m. Conductor, W. H. Manning;
Guardian of Groups, Mrs. Reese.
Springfield, Ill.—Sunday forenoon at 10 o'clock. Wm. H.
Plyce, Conductor; Mrs. E. Plank, Guardian.
St. Louis, Mo.—Clinton Hall, every Sunday at 11 a. m. E.
K. Bailey, Conductor; Mrs. E. N. Rich, Guardian.
St. Paul, Minn.—Sunday, at 10 o'clock, at Mercantile Hall.
Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.
At Fort Snelling, Minn., corner of Seventh and Chestnut
streets, at 3 p. m. Myron Colony, Conductor; Henry Stags,
Cor. Sec.
Sturges, Mich.—Sunday at 12 1/2 p. m., in the Free Church.
John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian.
Troy, N. Y.—In Harmony Hall every Sunday at 2 1/2 p. m.
Dwight, N. Y.—Conductor, Mrs. Louise Keith, Guardian.
Vermont, N. J.—Sunday at 1 o'clock p. m. Hosea Allen,
Conductor; Mrs. Deborah Butler, Guardian.
Wilmington, Conn.—Ramus Robinson, Conductor; Mrs. S.
M. Partridge, Guardian.
Worcester, Mass.—In Horticultural Hall, Sunday, at 11 1/2 a.
m. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian.

At 10 o'clock, in the North Hall, Illinois
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 the Mechanics' Institute, Post street,
Sunday at 2 o'clock p. m. Conductor, W. H. Manning;
Guardian of Groups, Mrs. Reese.
Springfield, Ill.—Sunday forenoon at 10 o'clock. Wm. H.
Plyce, Conductor; Mrs. E. Plank, Guardian.
St. Louis, Mo.—Clinton Hall, every Sunday at 11 a. m. E.
K. Bailey, Conductor; Mrs. E. N. Rich, Guardian.
St. Paul, Minn.—Sunday, at 10 o'clock, at Mercantile Hall.
Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.
At Fort Snelling, Minn., corner of Seventh and Chestnut
streets, at 3 p. m. Myron Colony, Conductor; Henry Stags,
Cor. Sec.
Sturges, Mich.—Sunday at 12 1/2 p. m., in the Free Church.
John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian.
Troy, N. Y.—In Harmony Hall every Sunday at 2 1/2 p. m.
Dwight, N. Y.—Conductor, Mrs. Louise Keith, Guardian.
Vermont, N. J.—Sunday at 1 o'clock p. m. Hosea Allen,
Conductor; Mrs. Deborah Butler, Guardian.
Wilmington, Conn.—Ramus Robinson, Conductor; Mrs. S.
M. Partridge, Guardian.
Worcester, Mass.—In Horticultural Hall, Sunday, at 11 1/2 a.
m. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian.

At 10 o'clock, in the North Hall, Illinois
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 the Mechanics' Institute, Post street,
Sunday at 2 o'clock p. m. Conductor, W. H. Manning;
Guardian of Groups, Mrs. Reese.
Springfield, Ill.—Sunday forenoon at 10 o'clock. Wm. H.
Plyce, Conductor; Mrs. E. Plank, Guardian.
St. Louis, Mo.—Clinton Hall, every Sunday at 11 a. m. E.
K. Bailey, Conductor; Mrs. E. N. Rich, Guardian.
St. Paul, Minn.—Sunday, at 10 o'clock, at Mercantile Hall.
Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.
At Fort Snelling, Minn., corner of Seventh and Chestnut
streets, at 3 p. m. Myron Colony, Conductor; Henry Stags,
Cor. Sec.
Sturges, Mich.—Sunday at 12 1/2 p. m., in the Free Church.
John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian.
Troy, N. Y.—In Harmony Hall every Sunday at 2 1/2 p. m.
Dwight, N. Y.—Conductor, Mrs. Louise Keith, Guardian.
Vermont, N. J.—Sunday at 1 o'clock p. m. Hosea Allen,
Conductor; Mrs. Deborah Butler, Guardian.
Wilmington, Conn.—Ramus Robinson, Conductor; Mrs. S.
M. Partridge, Guardian.
Worcester, Mass.—In Horticultural Hall, Sunday, at 11 1/2 a.
m. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian.

At 10 o'clock, in the North Hall, Illinois
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 the Mechanics' Institute, Post street,
Sunday at 2 o'clock p. m. Conductor, W. H. Manning;
Guardian of Groups, Mrs. Reese.
Springfield, Ill.—Sunday forenoon at 10 o'clock. Wm. H.
Plyce, Conductor; Mrs. E. Plank, Guardian.
St. Louis, Mo.—Clinton Hall, every Sunday at 11 a. m. E.
K. Bailey, Conductor; Mrs. E. N. Rich, Guardian.
St. Paul, Minn.—Sunday, at 10 o'clock, at Mercantile Hall.
Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.
At Fort Snelling, Minn., corner of Seventh and Chestnut
streets, at 3 p. m. Myron Colony, Conductor; Henry Stags,
Cor. Sec.
Sturges, Mich.—Sunday at 12 1/2 p. m., in the Free Church.
John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian.
Troy, N. Y.—In Harmony Hall every Sunday at 2 1/2 p. m.
Dwight, N. Y.—Conductor, Mrs. Louise Keith, Guardian.
Vermont, N. J.—Sunday at 1 o'clock p. m. Hosea Allen,
Conductor; Mrs. Deborah Butler, Guardian.
Wilmington, Conn.—Ramus Robinson, Conductor; Mrs. S.
M. Partridge, Guardian.
Worcester, Mass.—In Horticultural Hall, Sunday, at 11 1/2 a.
m. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian.

At 10 o'clock, in the North Hall, Illinois
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 the Mechanics' Institute, Post street,
Sunday at 2 o'clock p. m. Conductor, W. H. Manning;
Guardian of Groups, Mrs. Reese.
Springfield, Ill.—Sunday forenoon at 10 o'clock. Wm. H.
Plyce, Conductor; Mrs. E. Plank, Guardian.
St. Louis, Mo.—Clinton Hall, every Sunday at 11 a. m. E.
K. Bailey, Conductor; Mrs. E. N. Rich, Guardian.
St. Paul, Minn.—Sunday, at 10 o'clock, at Mercantile Hall.
Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.
At Fort Snelling, Minn., corner of Seventh and Chestnut
streets, at 3 p. m. Myron Colony, Conductor; Henry Stags,
Cor. Sec.
Sturges, Mich.—Sunday at 12 1/2 p. m., in the Free Church.
John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian.
Troy, N. Y.—In Harmony Hall every Sunday at 2 1/2 p. m.
Dwight, N. Y.—Conductor, Mrs. Louise Keith, Guardian.
Vermont, N. J.—Sunday at 1 o'clock p. m. Hosea Allen,
Conductor; Mrs. Deborah Butler, Guardian.
Wilmington, Conn.—Ramus Robinson, Conductor; Mrs. S.
M. Partridge, Guardian.
Worcester, Mass.—In Horticultural Hall, Sunday, at 11 1/2 a.
m. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian.

At 10 o'clock, in the North Hall, Illinois
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 the Mechanics' Institute, Post street,
Sunday at 2 o'clock p. m. Conductor, W. H. Manning;
Guardian of Groups, Mrs. Reese.
Springfield, Ill.—Sunday forenoon at 10 o'clock. Wm. H.
Plyce, Conductor; Mrs. E. Plank, Guardian.
St. Louis, Mo.—Clinton Hall, every Sunday at 11 a. m. E.
K. Bailey, Conductor; Mrs. E. N. Rich, Guardian.
St. Paul, Minn.—Sunday, at 10 o'clock, at Mercantile Hall.
Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.
At Fort Snelling, Minn., corner of Seventh and Chestnut
streets, at 3 p. m. Myron Colony, Conductor; Henry Stags,
Cor. Sec.
Sturges, Mich.—Sunday at 12 1/2 p. m., in the Free Church.
John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian.
Troy, N. Y.—In Harmony Hall every Sunday at 2 1/2 p. m.
Dwight, N. Y.—Conductor, Mrs. Louise Keith, Guardian.
Vermont, N. J.—Sunday at 1 o'clock p. m. Hosea Allen,
Conductor; Mrs. Deborah Butler, Guardian.
Wilmington, Conn.—Ramus Robinson, Conductor; Mrs. S.
M. Partridge, Guardian.
Worcester, Mass.—In Horticultural Hall, Sunday, at 11 1/2 a.
m. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian.

At 10 o'clock, in the North Hall, Illinois
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 the Mechanics' Institute, Post street,
Sunday at 2 o'clock p. m. Conductor, W. H. Manning;
Guardian of Groups, Mrs. Reese.
Springfield, Ill.—Sunday forenoon at 10 o'clock. Wm. H.
Plyce, Conductor; Mrs. E. Plank, Guardian.
St. Louis, Mo.—Clinton Hall, every Sunday at 11 a. m. E.
K. Bailey, Conductor; Mrs. E. N. Rich, Guardian.
St. Paul, Minn.—Sunday, at 10 o'clock, at Mercantile Hall.
Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.
At Fort Snelling, Minn., corner of Seventh and Chestnut
streets, at 3 p. m. Myron Colony, Conductor; Henry Stags,
Cor. Sec.
Sturges, Mich.—Sunday at 12 1/2 p. m., in the Free Church.
John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian.
Troy, N. Y.—In Harmony Hall every Sunday at 2 1/2 p. m.
Dwight, N. Y.—Conductor, Mrs. Louise Keith, Guardian.
Vermont, N. J.—Sunday at 1 o'clock p. m. Hosea Allen,
Conductor; Mrs. Deborah Butler, Guardian.
Wilmington, Conn.—Ramus Robinson, Conductor; Mrs. S.
M. Partridge, Guardian.
Worcester, Mass.—In Horticultural Hall, Sunday, at 11 1/2 a.
m. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian.

At 10 o'clock, in the North Hall, Illinois
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 the Mechanics' Institute, Post street,
Sunday at 2 o'clock p. m. Conductor, W. H. Manning;
Guardian of Groups, Mrs. Reese.
Springfield, Ill.—Sunday forenoon at 10 o'clock. Wm. H.
Plyce, Conductor; Mrs. E. Plank, Guardian.
St. Louis, Mo.—Clinton Hall, every Sunday at 11 a. m. E.
K. Bailey, Conductor; Mrs. E. N. Rich, Guardian.
St. Paul, Minn.—Sunday, at 10 o'clock, at Mercantile Hall.
Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.
At Fort Snelling, Minn., corner of Seventh and Chestnut
streets, at 3 p. m. Myron Colony, Conductor; Henry Stags,
Cor. Sec.
Sturges, Mich.—Sunday at 12 1/2 p. m., in the Free Church.
John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian.
Troy, N. Y.—In Harmony Hall every Sunday at 2 1/2 p. m.
Dwight, N. Y.—Conductor, Mrs. Louise Keith, Guardian.
Vermont, N. J.—Sunday at 1 o'clock p. m. Hosea Allen,
Conductor; Mrs. Deborah Butler, Guardian.
Wilmington, Conn.—Ramus Robinson, Conductor; Mrs. S.
M. Partridge, Guardian.
Worcester, Mass.—In Horticultural Hall, Sunday, at 11 1/2 a.
m. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian.

At 10 o'clock, in the North Hall, Illinois
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 the Mechanics' Institute, Post street,
Sunday at 2 o'clock p. m. Conductor, W. H. Manning;
Guardian of Groups, Mrs. Reese.
Springfield, Ill.—Sunday forenoon at 10 o'clock. Wm. H.
Plyce, Conductor; Mrs. E. Plank, Guardian.
St. Louis, Mo.—Clinton Hall, every Sunday at 11 a. m. E.
K. Bailey, Conductor; Mrs. E. N. Rich, Guardian.
St. Paul, Minn.—Sunday, at