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LITERARY.

For the Banner of Progress.

TO M.

BY BENJAMIN TODD.

The power of Love! who knows
How sweet it thrills,
How bright it glows,
And all the inner being fills!
A dear one on my bosom lies,
Looking her love,
With soft brown eyes,
Sent, like an angel, from above.
No passion fires are burning now
Within my heart,
Or on my brow,
That form of life so great a part.
No word with the lips is spoken,
To break the chain,
Which, if once broken,
Would wring our hearts with bitter pain.
But now, with language all its own,
Each feeling knows,
While waves of love around us roll.
Thus fondly bound in silken bands,
With silvery tie,
Hands clasped in hands,
We fear no wasting sorrow nigh.
No power now our hearts can sever,
(No longer twain),
Growing ever
Still stronger in affection's chain.

COMMUNICATIONS.

AN EXAMINATION OF THE WRITINGS OF THE ANCIENTS.

NUMBER SIXTEEN.

The great antiquity of the Egyptian monarchy is not to be regarded as anything extremely incredible, by any means. Long anterior to any of the hieroglyphical discoveries, there had been intimations of the natural adaptation to all the circumstances (when due allowance is made for pre-Mosaic chivalry of years for alluvial existence), the scientists or mathematicians had pointed to similar results.

On supposing the 11,340 years of Herodotus, taken for the Egyptian seasons of three months, we should have 2,794 solar years, according to Freret, and 2,835 years, according to Bailly. These finished at the reign of Sethos and with the war of Senacherib, in the year 710 B. C. Following this hypothesis, the commencement of Menes fell about the year 3504 B. C., according to Freret, and in 3545 B. C., according to Bailly.

Such examples as the above are set forth by our scientific authors for the purpose of indicating to learners and students the technical speciality of true science as connected with chronology; they now turn and reverse the process by presenting an exhibition from Menes downward, "the stratifications in which Time's hour-glass has marked, historically, the consecutive events witnessed, during above forty-three centuries, by the Egyptian type of mankind, down to the 4th century after the Christian era; assumed at 1855 years ago."

For this purpose these researchers have thought it a good plan to group several portions of Egypt's history in somewhat separate masses, similar to the arrangement of our geologists in regard to the crust of the earth, when they speak of the primary, secondary, and tertiary formations. In doing this there is the advantage of getting rid of the dubiousness of arithmetical chronology, for, says our author, "the veridical existence of Menes, as a historical entity, is no more dependent upon ciphers than Owen's *Dinornis giganteus* (in paleontology) hangs upon a B. C. 2320 of a knight's, or upon a B. C. 2343 of an archbishop's diluvian phantasms."

This brings us to the ante-monumental period, which, as has been stated in relation to the first, second, and third dynasties, is a perfect blank, so far as concerns records and chronology. It is not known to science where geology ends, nor yet where humanity begins; all that has been developed, therefore, is more or less of the artificial character, and much of it may be found to be of spurious derivation, to be set aside with the influx of more light on after research, with increased experience in making deeper and more complete investigations in the broad field of monumental history and the chronology of ancient humanity.

I. "At what era of the world's geological history the river Nile, the *Bahr-el-Abiad* in particular, first descended from palustrine localities in Central Africa, along the successive levels of Nubian plateaux, through its Egyptian channel to the Mediterranean, (beyond the indisputable fact that its descent took effect after the deposition of the so-termed diluvial drift upon the subjacent limestone) is a problem yet unsolved. . . . But were proper investigations, such as those commenced in 1799 by Girard, and cut short by European belligerent interference, entered upon in the valley of the Nile itself by competent geologists, the alluvial antiquity of the land of Khem could be approximately reached. The very rough estimates heretofore made by geologists yield a minimum of 7,000 years for the depositions of the present alluvium by the river Nile. The maximum remains utterly indefinite; but, nevertheless, we are enabled to draw, from the data already known, the following, among other deductions, of primary importance to Nilotic chronology:

"First—Previously to the advent of the sacred river, no deposition of alluvium having taken place upon the limestone, Egypt was uninhabitable by man.

"Second—Since the deposition of this alluvium,

there has been no deluge, in the literal Hebrew and Genesisal sense of the term, whether in Egypt or in Asiatic and African countries to the Nile adjacent.

"Third—Humanity must have commenced in the valley of the Nile, under conditions such as exist at this day, after a sufficiency of alluvium had been deposited for the production of vegetable aliment, but at a time when the depth of this alluvium was at least twenty (fifty or more, for aught we know to the contrary) feet below the level of the highest portion of the Nile's bed at this hour; but how much soil had been previously deposited—that is, what its thickness was over the limestone when humanity first developed itself in Egypt—it is yet impossible to define.

"Fourth—Many centuries (in number utterly unknown) must be allowed for the multiplication of a human type in Egypt, from a handful of rovers to a mighty nation, and for the acquirement, by self-cultivation, of arts and sciences adequate to the conception and execution of a pyramid, thus yielding us a blank amount of chronological interval, bounded on the one hand by the unknown depth and surface of the Nilotic alluvial sufficient for the growth of human food at the time of man's introduction, and on the other (after this nomad had been transmuted by time and circumstance into a farmer, and then into a monument-building citizen) by the pyramids and tombs of the IVth Memphis dynasty, placed by Lepsius's discoveries in the thirty-fifth century B. C.

II. "The Pyramid Period, or Old Empire, occupying, according to late scientific views, about fifteen centuries; probably beginning with Manetho's first dynasty (King Ouenephis), and ending with the XIIIth or XIIIth, about twenty-two centuries prior to the Christian era. The XIIIth dynasty is marked architecturally by the employment of obelisks.

III. "The Period of the Hyksos, or Middle Empire. There being few monuments for this period extant, we are dependant, apart from Greek lists, upon the Turin Papyrus, and on the names chronicled long after on the Chamber of Karnak, etc. Here is the grand difficulty in Egyptian chronology, it having been hitherto impossible to determine its duration, which is now generally considered to be shorter than is estimated in Bunsen's *Ägyptische Skizze in der Weltgeschichte*, and perhaps to embrace all scriptural connections with Egypt from Abraham to the Exodus inclusive, on every one of which the hieroglyphics are utterly silent. It includes, however, the XIVth, XVth and XVIth dynasties.

IV. "The Positive Historical Period, or New Empire, commencing about 1600 to 1800 years B. C., with the Restoration (after the expulsion of the Hyksos tribes), under Aahmes, the founder of the XVIIIth dynasty. It may be called the Temple Period, because, although temples existed in the Old Empire, all the grand sanctuaries standing at present upon the alluvia belong to the XVIIIth dynasty downward. Dated hieroglyphical records descend to the third century after Christ, with the name of the Emperor Decius; but domestic papyri and mummies are extant as recent as the fourth century of the same era. Greek inscriptions at Philae corroborate Ptolemaeus, who relates how, about A. D. 451, a treaty between the Christian emperor of Constantinople and the heathen Blemmyes, stipulated that every year, according to ancient customs, the Ethiopians were to take the statue of Isis from Philae to Ethiopia, and a Grecian traveler bears witness, in an inscription, that he was once present at the temple when the goddess returned. In fact, history proves that Isis was yet worshiped at Philae, if not throughout Egypt, even in the year A. D. 486, and the Pagan emblem of eternal life, Ankh, continued still to be inscribed, in lieu of the Christian cross, over orthodox churches; as in the instance discovered by the accurate Sir Gardner Wilkinson, of making, out of some strange figures, "Catholic Church."

J. D. PIERSON.

"Xantippe" to "Æsop, Jr."

You need not thank me for my words, whether few or many, as plain truths are seldom met, by thanks or welcome from any one; and please don't say that anything I write is "pretty sentiment," even ironically; for I have long since passed the sentimental period of life. I agree with you that a "bachelor" is not only a "horrid epithet" and "contemptible thing," but that the whole class ought to be compelled to marry before they are thirty, or banished to some desolate island, or made to labor for the support of all the orphans and poor children in the community.

You say I "exaggerated"; that "if infinite love existed, it would leave no room for hatred or evil." I do not so understand it. Love, like a glassful of pure water, may be infused with salt or bitterness, without adding or diminishing the quantity of water. So evil seems to permeate the living springs of life; and thus it will ever be, until the married relation is founded upon Nature's immutable laws of physical and mental affinity. This A B C of life has yet to be learned before the full power of love is felt or applied in regenerating the world.

Like all other men, you sympathize with Mr. Socrates; and if women would only screen one another as men do, they might throw some of the responsibility of their own downfall and immorality on men's shoulders, where it belongs, since it is only by their agency and conspiracy that it can be brought about and effected.

Mr. Socrates is forever citing me to what he calls exemplary wives; such as those who never have a thought or wish contrary to their husband's, and who obey his every whim as if it were Divine law. He says Mrs. C. will get up nights and prepare supper for her husband and his slightly "elevated" friends, and not speak a cross word; and

that, when he put one of them in her clean bed with his boots on, she was about to remonstrate a little, when he replied that his friend was a great lawyer, and had just plead a case that had won him such honors that a bed of roses was hardly good enough for him to lie on; and, as she ventured to hint that he was "tight," he pooh-pooled and said that great geniuses were always addicted to stimulants, and were more or less dissipated and eccentric, and such things were hardly to be called faults in great men.

This is the way men uphold one another, and make all the laws so that they shall not interfere with what they term harmless offenses in themselves, but which are crimes if committed by women; and they watch with jealous eye the influence of women whose minds have outgrown the tyranny of subjection to laws and commands not founded in wisdom or justice.

I do not think jealousy arises only from selfishness and lust, but from a sense of wrong done, rights invaded, and pledges broken.

Where there is true love and mutual confidence between husband and wife, there will be harmony in all the marital relations, and the laws of reproduction be obeyed in wisdom by both.

As you object to being called "a bachelor," I will call you Mr. Æsop; but I don't see why married men, as well as married women, should not have an additional letter to the "Mr." that would inform us who are married men and who are single, although the honest register might be inconvenient at times; but I think I can soon tell to which side of the matrimonial line you belong, and whether you speak from experience or conjecture.

P. S.—One more word for Mrs. Job. If she believed that the Lord so afflicted her husband for Satan's pleasure, I say she gave him good advice, and he might have better cursed such injustice than "his day."

A SERMON.

TO BE DELIVERED

AT THE HETEROPOLITAN THEATER,
On the Evening of the 1st April, 1868.

BY ÆSOP, JR.

Since Atheism, Pantheism, and every other species of infidelity, including Spiritualism, has been making such giant strides o'er the land, spreading havoc and destruction on every side, destroying souls and the interests of our most holy religion, it behooves those, who contend for "the faith once delivered to the Saints," to buckle on their armor and combat our common enemy. For this purpose I am here tonight. You will find the text in Psalm xiv. 1: "The fool hath said in his heart, There is no God." It will also be found in Psalm liii. 1. The Divine Author well knew the importance of this text, hence its repetition.

It naturally divides itself into three heads:

First—The fool; Secondly—That he said in his heart; Thirdly—What he said in his heart.

First—The fool. The fool and his folly occupy no mean position in the list of Scripture subjects. He has at all times the protecting care of Providence, and our blessed Savior declares: "Whosoever shall say, Thou fool, shall be in danger of hell-fire." And God in His infinite wisdom "hath chosen the foolish things of this world to confound the wise." An old adage says, "It takes a wise man to be a fool"; and for this purpose God bestows wisdom upon Solomon, so that he became the wisest man and the greatest fool the world ever saw. Says this wise man: "Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit." These directions prove his wonderful wisdom, which passed all understanding! "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise," says St. Paul; for "the wisdom of this world is foolishness unto God," hence "tis folly to be wise."

Secondly—The fool said something in his heart. Solomon says, "He that trusteth in his heart is a fool." The fool of our text trusted in his heart, and, being a fool, became wise; as the beloved St. John says, "For if our hearts condemn us, God is greater than our hearts, and knoweth all things. Beloved, if our hearts condemn us not, then have we confidence toward God." St. John trusted in his heart, and became a fool, like St. Paul, who was a fool for the sake of Christ, desired the reception of a fool, and spake as one. "A fool is known by the multitude of his words," said the "wisest man." The Psalmist says, "Commune with your own heart on bed, and be still. Selah!" And again, "Be still, and know that I am God." Silence is the best friend of our religion; when the words of the heart have been expressed by the mouth, infidelity with all its direful evils has followed. "Be still, and know that I am God." Commune with your heart; for, as the prophet Jeremiah declares between his sobs, "The heart is deceitful above all things, and desperately wicked," and is therefore well qualified to be communed with, because "evil communications corrupt good manners," and lead us to a knowledge of God; as St. Paul again says, "When they knew God, they

glorified him not as God, neither were thankful! but became vain in their imaginations, and their foolish heart was darkened. Professing themselves wise, they became fools," that they might become wise according to the Gospel! Then let us learn, brethren, to be wise by becoming fools, and trust in our heart, which is deceitful above all things, and desperately wicked, and thereby have confidence toward God!

Thirdly—"The fool hath said in his heart, There is no God." Had he so expressed it by his mouth, he would not have been a fool, according to the world; "for," says St. Paul, "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation," which Moses confirms. "But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." But our fool kept the sentiments of his heart unto himself, and was wise. Only fools express the honest sentiments of their hearts, especially such sentiments as declare there is no God. Who but a fool would lose the good opinion of the world, have his oath questioned, and be deprived of the open esteem into the fraternities of Masons, Odd Fellows, and many other kindred societies? Therefore, in order to be wise, become a fool and keep your own counsel. O, what a dreadful thing it is to say, There is no God! To dispute the existence of Him whom no man hath seen nor can see; who was seen by the seventy of the elders of Israel, and the nobles of the children of Israel; who showed his hinder parts unto Moses! Him, whom no man can see and live! Unto such I say, "Seek ye the Lord while He is to be found." "Canst thou by searching find out God?" "Touching the Almighty, we cannot find him out," for He dwelleth "in light which no man can approach unto"; yet "those who seek Him early shall find Him!"

We daily see the proofs of the existence of God in the dreadful end of the perjured, who say, "So help me God, as I give true evidence." With a full knowledge of the inevitable consequences of false swearing—the withering curse of God from that moment to all eternity—men do not lightly take an oath. Witness how many are stricken dead in the act, and take warning, ye Atheists! Purge the Atheist from the land; countenance him not in places of trust; make his name a curse and a byword; and if we be successful in passing stringent Sunday laws, we may yet have the pleasure of burning him, as God has so ordained his fate shall be in hell.

A collection will now be taken up. The congregation will sing the doxology, as follows:

"I was an infant when my mother went To see an Atheist burned. She took me there: The dark-robed priests were met around the pile; The multitude was gazing silently; And as the culprit passed with diabolical mien, Tempered disdain in his unaltering eye, Mixed with a quiet smile, shone calmly forth; The thrifty fire crept round his manly limbs; His resolute eyes were scorched to blindness soon; His death-pang rent my heart! the insensate mob Uttered a cry of triumph, and I wept. Deep not my child, ere my mother, for that man Has said, There is no God." —Shelley.

Benediction.

Help for Women.

A project is on foot in San Francisco to organize a joint stock company of women for the purpose of establishing a co-operative store for the sale and manufacture of such articles as a woman may or can make, whereby a large class of respectable women, who are dependent upon their own exertions for a livelihood, may obtain an honorable support. "Topsy Turvey," writing to the *Bulletin* in favor of the enterprise, speaks thus pointedly and truthfully:

"Think of it, gentlemen; you are good, upright citizens, and you heartily deplore the tone of morality which at present exists among the poorer classes of women. Did it never occur to you that hunger and cold would be somewhat trying even to your loved ones, who, sheltered by your care, are types of what women should be, in your eyes. You are aware of, and truly sorry for the number of hasty, unhappy marriages and the corresponding number of scandalous divorces for which this community is remarkable. Did you ever think that there might be some reason for this apart from the innate wickedness of women? Let me tell you something. There are hundreds of women in this city, refined, intelligent ladies, who work for \$5, \$6, \$8 and \$10 a week—the latter sum is considered quite royal—and many of them have families to be supported on that. When a woman is starved into sin, I wonder who has to answer for it? It is almost impossible for a single woman to find a home in San Francisco. If she have claims upon some family which will give her a shelter, it is well for her. If she has not, she must look for a room, of course. Nine times out of ten she will be told—'We have rooms for gentlemen.' In some cases I have known a desirable lease would be annulled if any unmarried woman was allowed to live in the same house. So that the only place where a single woman can find a home is in a house where the proprietors are not particular who they take. And such a home! Meager, cold, and desolate. Do you see now how it is they begin to forget the lesson learned at their mother's knee? Do you understand the powerful aid—which half of which cannot be told—that women have to help them to destruction?"

It is claimed by a writer in the *Full Mail Gazette* that Shakespeare was the discoverer of the law of gravity, or at least that he was aware of it. Two passages in "Troilus and Cressida" are quoted in support of this view:

"But the strong base and building of my love Is as the very center of the earth, Drawing all things to it;" and "True as the earth to its center."

What Men Sacrifice for the Sake of Riches.

Everything is marked at a settled price. Our time, our labor, our ingenuity is so much ready money, which we are to lay out to the best advantage. Examine, compare, choose, reject; but stand to your own judgment, and do not, like children, when you have purchased one thing, repine that you do not possess another, which you would not purchase. Would you be rich? Do you think that the single point worth sacrificing everything else to? You may, then, be rich. Thousands have become so from the lowest beginnings by toil and diligence, and attention to the minutest articles of expense and profit. But you must give up the pleasures of leisure, of an unembarrassed mind, and of a free, unsuspicious temper. You must learn to do hard, if not unjust things; and as for the embarrassment of a delicate and ingenious spirit, it is necessary for you to get rid of it as fast as possible. You must not stop to enlarge your mind, polish your taste, or refine your sentiments, but must keep on in one beaten track without turning aside from the right hand or the left. But, you say, "I cannot submit to drudgery like this; I feel a spirit above to buy this well; be above it, then: only do not repine because you are not rich. Is knowledge the pearl of price in your estimate? That, too, may be purchased by close application, and long solitary hours of study and reflection." But, says the man of letters, "what a hardship is it that many an illiterate fellow, who cannot construe the motto on his coach, shall raise a fortune, and make a figure, while I possess merely the common conveniences of life!" Was it for fortune, then, that you grew great over the midnight lamp, and gave the sprightly years of youth to study and reflection? You then have mistaken your path, and ill employed your industry. "What reward have I, then, for all my labor?" What reward? A large, comprehensive soul, purged from vulgar fears and prejudices, able to interpret the works of man and God. A perpetual spring of fresh ideas, and the conscious dignity of superior intelligence. Good Heaven! What other reward can you? "But is it not a reproach on the economy of Providence that such an one, who is a mean, dirty fellow, should have amassed wealth enough to buy this nation?" Not in the least. He made himself a mean dirty fellow, for that very end. He has paid his health, his conscience, and his liberty for it. Do you envy him his bargain? Will you hang your head in his presence, because the outfit in his equipage and show is so much above yours? Lift up your brow with a noble confidence, and say to yourself, "I have not these things, it is true; but it is because I possess something better. I am content and satisfied." The most characteristic mark of a great mind is to choose some one object, which is important, and to devote that object through life. If we expect to purchase, we must pay the price.

There is a pretty passage in one of Lucian's dialogues, where Jupiter complains to Cupid, that, though he has had so many intrigues, he has never sincerely loved. "In order to be loved," says Cupid, you must lay aside your agis and your thunderbolts; you must curl and perfume your hair, and place a garland on your head, and walk with a cry of a soft step, and assume an obsequious deportment." "But," replied Jupiter, "I am not willing to resign so much of my dignity." "Then," returned Cupid, "leave off desiring to be loved." —Mrs. Barbauld.

Todd's Lectures.

Benjamin Todd, one of the ablest exponents of the Spiritual Philosophy, and author of many works on Spiritualism, has just closed a series of seven lectures in this place, and, unpopular as the subject of Spiritualism was supposed to be, they have been attended by the largest audiences which have ever been drawn together to listen to the discussion of any subject.

In these lectures Mr. Todd has shown himself well versed in the rise, progress, phenomena, and philosophy of Spiritualism, and, like a thorough workman, cleared the ground as he goes along—clearing out tradition on every point. He makes no loose assertions or empty declarations, then shrinking from a defense of them, as is so frequently the case with a large class of the would-be teachers of the present day; but, like a man who knows himself right, has the courage to tell the world what he thinks.

His lecture on the natural evidences of immortality, drawn from man himself, showed a master mind, and thoughts not common with men generally. Such discourses as these carry more conviction to the mind of the learned skeptic than a thousand sermons on a personal devil, a natural hell, total depravity, and kindred dogmas. We have neither time nor ability, nor do we attempt to give anything like a worthy notice of these discourses; but we do think that his last lecture on Bible Spiritualism was presented in such a manner as to establish the fact that Spiritualism is of no modern discovery, but older than the Bible itself.

Mr. Todd has fully established his reputation as a champion of Spiritualism, capable of coping with this profane subject in its peculiar phases. On this subject the greatest minds of the age are at work, and the tiny raps have startled the theological world, and shook their mighty pyramid of superstition and ignorance. The full attendance of the citizens of Grass Valley at these different lectures shows conclusively one thing, viz.: that we are not afraid of a subject because of its unpopularity; nor so priest-ridden as to treat with disrespect the expounders of a theory, which the clergy are as yet unable to confound.—*Fair Play*, in the *Grass Valley National*, Nov. 21st.

The Chinese often endure much suffering for their religion's sake. Besides long and fatiguing pilgrimages, they voluntarily suffer many physical tortures; one of these is the burning off of a finger on the altar of Ningpo. A string is tied tightly around the second knuckle; the hand is then surrounded by a ball of clay, and the fist doubled up, leaving one finger sticking out. Round the finger is tied sandal-wood, which is lighted, and boiling resin and oil poured upon it. The person operated upon sits in a chair, untied, with the burning hand on the altar. Nothing prevents him moving his hand at any moment. The torture is discontinued the moment he desires it. Can the Christians show as much living faith and zeal as that?

Mr. GOODNESS'S Sake says the people who prosper must go to church all day Sundays. We have plenty of his advice without any charge. Mr. Goodness's Sake is a broker, and made \$2,000 one day on an exceedingly irregular operation. That was Saturday. He went to church all day Sunday, and in the evening also.—*R. L. Argus*.

PHENOMENAL FACTS.

Spirit Painting.

H. P. Cramer writes as follows from Sacramento, December 11th, concerning an oil painting, by an artist in New York State, of a spirit, which has been recognized by a lady of Sacramento as a correct representation of her departed mother:

"Parties here sent to Mr. Fayette, Oswego, N. Y., a letter, with the following request: 'Please paint the person who wrote the accompanying letter; she died about 30 years ago.' That was all; and, lo and behold, a couple of weeks ago there arrived an oil painting, representing a lady of about middle age, showing a striking resemblance to her daughter, living in Grass Valley. (I ought to state, that this daughter was not aware of a letter with such a request having been sent.) Post-haste, a photograph of the painting was procured and sent to the daughter, with the question whether she recognized the individual. The return mail brought the assuring news in the following words: 'If it is any one that I know, it must be my mother; and particularly do I recognize the dress (a Scotch plaid pattern) as having been amongst the wardrobe left by her.' Now, Sir, any one coming up this way, and desirous of inspecting this wonderful production of art, can have an opportunity for a few weeks longer, at Mr. Medbury's, who will be pleased to show it to any one."

THE STOCKTON MANIFESTATIONS.—According to the Stockton Gazette, the recent manifestations in that city consisted in the throwing of water by invisible hands. The children of the family are said to have occupied an inner room, which was only accessible by passing through the apartments of their parents. And yet night after night they were drenched with buckets of water poured upon them by unseen hands. The parents and their neighbors watched night after night in the children's room, and notwithstanding their presence, the water-throwing was repeated. No clue has yet been obtained, we believe, to the origin of these performances.

PHYSICAL MANIFESTATIONS IN HAVERHILL, MASS.—A correspondent of the Banner of Light writes in regard to the manifestations given through the mediumship of Miss Currier, as follows: "Whatever playing is done upon the piano while Miss Currier is entranced, is done perfectly independent of her in any manner. This she has demonstrated by the controlling influence of clapping the hands of the medium while the piano was being manipulated, and playing a four part tune; and also upon the authority of the influence, who says that the medium's hands do not touch the keys. The authority, to me, is good, for I have never yet caught in an untrue statement. But a more conclusive evidence of occult power is given the skeptic in the Harmonicon playing, this being done while the medium is in a perfectly normal condition. For instance, she takes her seat at the piano and commences playing the air, or melody with the right hand and the accompaniment with the left, the Harmonicon lying on the piano. The medium will not usually play more than two or three measures before the Harmonicon is taken up by the influence calling herself Mayflower, and commences playing the air with the piano in perfect time and tune, and will finish playing the remainder of the tune; then they play the tune over as many times as they please. Then the medium will commence playing some other piece, and the Harmonicon will always follow, and vice versa—sometimes the Harmonicon will finish the piece, and then the other. This manifestation, to an honest skeptic, who will lay aside prejudice and preconceived opinions, and will exercise a reasonable amount of common sense, has never failed to call forth the thought that causes a skeptic to ask the question, 'What is it?'"

CABINET MANIFESTATIONS IN BROAD DAYLIGHT.—At the close of the proceedings of the late New York State Convention of Spiritualists, held at Rochester, the Eddy Mediums, under the direction of Ira Davenport, were brought in and gave a free exhibition of the physical manifestations to the whole audience, by daylight, and it was the most complete refutation of the falsehoods and slanders about them and the physical manifestations that could be made. Not a skeptic could be found in the large hall, which was well filled, and the committee selected were most emphatic in their decision. We never witnessed a more complete triumph of the phenomena and our spirit-friends in daylight, but will not here enumerate the facts and phenomena, except to say hundreds of eyes saw, plainly as they saw, human hands and arms thrust out of the cabinet, when they all knew there was no living, physical body in it, as both mediums were in full view outside the box, and held by the committee before the audience, while the spirits made the exhibition. Rochester and the surrounding country has never had so forcible a push in the right direction as this whole movement has given it, and it will long be remembered and its influence felt favorably to our cause.—Banner of Light.

FEMALE SUFFRAGE.—The Female Suffrage partisans have opened a vigorous campaign in Illinois. In an address just issued and signed by a number of both sexes, they say: "Unchallenged, slavery has occupied the land in the name of liberty. The declaration that 'all men are created equal' has been shamed, and in legislation for woman, studiously ignored."

A CHURCH round about here "once upon a time," had some curiously shaped ventilators on the ridgepole. Pointing to them one day, a member of the parish said to the rector: "Those things look more like demijohns than anything else. What is their use there?" "Well, I suppose," replied the D. D., "they are intended for the outpourings of the Spirit!"

DURING the session of the Unitarian Convention recently held at Chicago, Rev. R. L. Colyer, of the Church of the Messiah, said that Dr. Curtis, of Davenport, Iowa, was building a splendid opera-house there, which he intended to have dedicated with a liberal sermon.

NEW PREACHER AT PORTLAND, OREGON.—The Rev. P. J. Elliot is on his way from New York to take charge of the First Unitarian Church at Portland. He comes from St. Louis, in response to a call from that congregation.

THE editor of the Pacific Christian Advocate believes there is no personal devil. One who has edited a newspaper any length of time can have no doubt of the fact.—American Unionist, Salem, Oregon.

THE fashion now is at church weddings to stretch a broad white ribbon across the aisle up which the bride party pass, above which none but invited guests are allowed to sit.

GRACE CHURCH, of New York, has offered the Rev. Dr. Beckwith, of New Orleans, \$15,000 a year and the free rent of the parsonage, to teach the people to follow in the footsteps of the meek and lowly Nazarene.

CURE FOR CANCER.—Mr. Thomas Anderton gives the following recipe for cancer, which he says has been of great service in several dangerous cases:

"Boil fine Turkey figs in new milk, which they will thicken; when they are tender, split and apply them as warm as they can be borne to the part affected, whether broken or not; the part must be washed every time the poultice is changed with some of the milk; use a fresh poultice night and morning, and at least once during the day, and drink a quart of a pint of the milk the figs are boiled in, twice in the twenty-four hours. If the stomach will bear it, this must be persevered in for three or four months, at least. A man aged one hundred and five was cured, about six years before his death, with only six pounds of figs. The cancer, which began at one corner of his mouth, had eaten through his jaw, cheek, and half way down his throat; yet he was so perfectly cured as never to show any tendency to return. Should it ever do so, the figs should again be applied. The first application gives a great deal of pain, but afterward each dressing gives relief. A woman cured by this remedy had been afflicted ten years; her breast bled excessively; ten pounds cured."

UNIVERSAL SUFFRAGE ENDORSED BY OUR NATIONAL CONVENTION.—The following Resolution was adopted by the late Convention at Cleveland:

Resolved, That, in the opinion of this Convention, it is the duty of the people of the United States to amend the Constitution of the United States so as to secure to every intelligent, sane adult, regardless of sex, color, or nationality, the power to exercise the elective franchise.

It is stated that there are now fifteen Widows Clubs in the region in France. In fact, quite a clique of them.

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