VOL. II.

SAN FRANCISCO, SUNDAY, MARCH 29, 1868.

NO. 12.

LITERARY.

For the Banner of Progress. APPLES:

BY GEO. G. W. MORGAN. [CONCLUDED.]

A New "Paradise Lost."

When next he came, as soon he did, his looks had altered His features had become so changed, they scarce seemed like his own:

Where joyous smiles before had been, deep furrows now appeared: His hair, disheveled and unkempt, looked shaggy like his

His steps were stealthy, and he seemed oppressed with fear Lest what he'd hidden in the ground he would not now find And every now and then he stopped, as though he were in

he'd reached, a nervous glance he But when the place

Around the spot, and shuddered when he thought of what He tore the turf and twigs, away to reach the longed-for

For which he'd risked his angel state to take rank with the brute. pressed, and bruised!

He could not help but mourn that he the Vine had so It seethed, and foamed, and shed around a suffocating fume. That but for his immortal part might then have sealed his

His first impulses were to fiv. and leave the loathsome abject lot-Although his haughty pride was such, his spirit could not

To supplicate the Heavenly throne with e'en a single And yet, in spite of the disgust and loathing that he felt,

He was attracted by the stench; he stooped, then down he knelt: Next put aside the foaming froth; then, like the bestial swine.

Bent low his head down to the ground, and drank huge draughts of wine. If great was his temptation with the Vine's fruit in the

It now became omnipotent in its fermented shape: Until the maddening fumes inhaled went coursing to his

He then arose, and staggered forth; next threw him on the He then contemned his angel state, and deemed himself

a God: And while his thoughts grew strangely wild, his limbs grew strangely weak,

His voice grew guttural and harsh, he scarce had power to "Come here!" he cried; "ye things of air, come, bow ye at

I am your master, and I'll make ye all my power own." A troop of fiends came bounding in, and with a devilish Declared they were rejoiced, indeed, his willing slaves

Let him command, they would obey; why should be care The earth would yield him tribute free, no matter what he

sought: And as for Heaven, why, let it go; like them he soon would scout it: He'd find, if he had all the world, he well could do with-

And threatened Heaven itself with storm, should there be Then, urged by all the fiendish arts, his treason bolder

Wine-valiant grown, he called again on angels to obey,

He seized a massive block of stone, which he at Heaven The demons laughed with hellish glee: "Ha, ha! he's now He's lost his right to Heaven, since he's warred against the

But, true to Nature's laws, the stone fell back to earth again,

And showed him that his puny might was impotent and And taught what many since have learned, what erst he did not know:

That stones, like evil thoughts, rebound, and fall on those who throw. He cursed and scoffed at Heaven's King, then, crablike, backward crept. Next drank another draught of wine, and then lay down

Eve weeping came! At her approach, the gloating demons And hid in terror from her sight. Then raised she Adam's And pillowed it upon her lap; next smoothed his unkempt hair, And bent low o'er him as he lay. Soon likewise gathered

A crowd of sympathizing friends, who urged her not to But leave him to his fate, and spoke of danger by delay.

But all their pregnant reasonings fell barren in her ears, She only answered their appeals by copious floods of tears.

Each one his own idea expressed, but most in this agreed: That banishment, at least, from Heaven, for such a heinous Was eminently fit to be enforced against him for a while;

While some declared annihilation, for a crime so vile, Was well deserved. Next one proposed a Court of Heavenly Should be convened around him then. Poor Eve sat bathed

in tears : Emotion choked all utterance; she could do naught but And sigh in mode that grieved all there; while in firm sleep

Still prostrate, senseless, Adam lay-of life scarce gave a Save what stentorien breathings gave; and once, in maud-

He cried: "Come here, ye lazy fiends! and—give—your— Lord-some-wine. Then formed they in grave conference: stern Justice at

Who from the diamond letters of the golden tablets read The laws, that for its government and guidance were ordained By the Supreme to rule the world, and all that it con-

tained They were declared inflexible: Effect would follow Cause, And none could 'scape their penalties who'd violate its

Though good and evil latent were in everything combined And matter ever would conform to the behests of mind, Who wished for others' joy would be themselves most apt to share it.

and those who craved for others' woe be those most apt to bear it: That there would spring the greatest joy to those who'd

rightly use it: Each thing created had abuse it: That sweets would soonest sours turn; whilst they'd have most to spare Who were unselfish, and who would with others freely

That mind was free to think and act, and knew enough to That seeds of evil could not help but yield a crop of woe; That fragrant flowers would be enjoyed by those who'd sow

deeds And those who found a crown of joy would be most sure wear it. Who would be freest in such case to shun it or to share it.

While Selfishness and Avarice might prove the deadliest

And would be apt, if unrestrained, to yield the greatest Yet even they, if kept in check, most often surely would Be found to be—instead of ill—productive of great good; That knowing this, that mind was free to seek for good

And everything created would obey the angel will, Who should complain of the results, whatever they

might be? All knew the roads to bliss or woe were open wide and That virtue was of little worth not proof against tempts And none who wished to find the road would fail to find

Who could gainsay that Adam had the penalty incurred,

Sweet Mercy plead with earnest zeal that time to him That by repentance and reform he might make peace with

Stern Order said: His treason had provoked a heavier And could alone be purified by passing through Earth'

That all who sympathized with him deserved an equal And should be doomed in punishment to share his fallen

The law was wise, supremely wise, the best that could b And would by its results so prove, if it were well obeyed. To this effect the most concurred; in fact, they all agreed The judgment Justice then pronounced, by which it was

His angel powers should be revoked, e'en Heaven debarred

And ere the conference dissolved, it called on Eve to say If she preferred to share his fate, or haste with then

And, as of yore, in Heaven dwell, and every blessing And called on her, by all her hopes of Heaven, to beware, And not by contumacity the wrath of Heaven provoke, For fear annihilation might attend the fearful stroke. Eve raised her tearful eyes, and said: "Do with me as you

cannot, will not leave him thus a prev to fiends of ill: Ere I would leave him in this state, I'd share with him his

Earth's tomb. When Adam from his stupor wakes to a returning sense, I'll strive with all my might and power to lead his footsteps

And take him into blessed paths, and life anew begin, Where he by penitence and prayer may triumph over Sin. recognize the just decree, that by his acts alone May he expect for his misdeeds to Heaven to atone. But where he is there I will be; no joy my heart car

If I be rapt in heavenly bliss and he is here in woe. Come weal, come woe, whate'er it be, with him I love I'l And though my fate be hard to bear, I am prepared to

That was her firm resolve, she said, and nothing could dis Then bade the heavenly host depart, and they, in grief

For unearned sorrow is a power so potent in its tone. That they obey its mild beliests who'd spurn those of The flood-gates of her deluged heart—now free and uncon

Burst every bond. O, how she wept! In floods her sad tears rolled. Who can recall her grief to mind, and yet restrain a tear? I can t, I know. A voice then cried—I deemed it Eve's—

"My dear, Why! what on earth's the matter? Why, George, what makes vou weep? You scarcely touched the apple, love, before you fel

I thought I'd not disturb you until I saw your tears."

It was my wife! I kissed her lips, and freed her of her I told her what I'd dreamed; when to an end I'd run it, She said, "I wish you'd write it out;" and so, of course, I ve

COMMUNICATIONS.

RATIONAL ASPECT OF SPIRITUALISM. ANCIENT AND MODERN.

NUMBER TWELVE.

It is quite evident that, in his Egyptian education, Moses was thoroughly acquainted with all then known of the art and practice of magic; he was unquestionably instructed in all that pertained to the twofold form of Egyptian theology—one for the mass of the people, the other and higher type for royalty and the aristocracy; but there is nothing said. at least, of his prophetic experience, up to the time named. From all that can be gathered relating to the judgment and ability of Moses, there remains but little doubt of his having possessed executive and judicial powers of no mean order; the history of his administration—of the trials and difficulties attendant on his experience with this numerous tribe of liberated slaves, all ignorant and brutalized as they were—gives evidence sufficient of his good managing qualities, if not of much matured knowledge and wisdom. Moses is not only celebrated as a grand and successful leader and general of the children of Israel, throughout the civilized world, but he is also canonized as a great lawgiver, and the only one the Hebrews ever had; and the best and most divine of his acts, in this direction, is found in the Ten Commandments, termed Decalogue, or "The Ten Discourses." But the division of the world; making a broad and palpable schism, which still exists. But, previous to stating where and how that schism was engendered among the believers in the only true God, the question as to the authority from whence emanates those Commandments is important. The theologian says that they were given to the Jews by God, through Moses: if this be so. then Moses was but an instrument in the hands of God, and, as such, not responsible for any discrepancies, and not to be characterized as a lawgiver, so far as the Commandments are concerned. But, on the other hand, if God-the only living and true God—is alone the author, how can we reconcile to our minds the fact that any mistake could possibly be made? To talk of a mistake made by the Almighty God, in anything, is the rankest heresy imaginable, to a sincere and devout Christian: but, notwithstanding that, a schism absolute in character continues to exist among the faithful worshipers of the same God that is said to have delivered the Ten Commandments on Mount Sinai. For the evidence of this, let the Bible testify in open court, and stand or fall by its own outspoken testimony before the assembled world. The chief difficulty has been found in the division of the Commandments, owing to a discrepancy in wording, in two separate texts of the Bible. According to the twentieth chapter of Exodus, the First Commandment is: "Thou shalt have no other gods before me," the Second forbids images of God; the Third forbids the taking of the name of God in vain; the Fourth commands the sanctification of the Sabbath day; the Fifth, to honor one's father and mother; the Sixth forbids murder; the Seventh, adultery; the Eighth, theft; the Ninth, bearing false witness; and the Tenth, concupiscence. This division is supported by the Origenian or Philonic, the common Jewish or Talmudic. and the two Masoretic; also by the Jewish testimony of Philo and Josephus, and the authority of Origen, Gregory Nazianzen, and Jerome. The second division has been adopted by the Helvetian and Anglican churches, by the Lutherans of the school of Bucer, and by the Socinians. The Talmudic division, which is also that of the modern Jews, being supported among other authorities by Maimonides' "Book of the Commandments," and Aben Ezra's "Commentary on the Pentateuch." The First Commandment, according to these writers, is: "I am the Lord thy God, who brought thee out of the land of Egypt, from the house of bond-

to have been generally known in the early centuries of the Christian era; and has, through the authority of Pseudo-Athanasius, also been adopted by the Greek churches, including the Russian, which has sanctioned it in its catechism. This phase of the Commandments rests on the fifth chapter of Deuteronomy, and differs from that contained in the twentieth of Exodus, inasmuch as the latter, in the 18th verse, reads: "Thou shalt not covet thy neighbor's house," being the first clause; while, in the former chapter, 21st verse, it reads: "Neither shalt thou desire thy neighbor's wife," as the first clause. The Greek and Russian churches divide the 21st verse of the fifth chapter of Deuteronomy, making thereby two Commandments, where but one is made from the text in Exodus. The Masoretic division, in both forms, (so called on account of its being based on the Hebrew text as revised according to the rule of the Masora,) unites the passage on the exclusive worship of God with the prohibition of images, to make the First Commandment, and restores the number ten, which is distinctly specified in the Scriptures, by dividing the last into two; the text of Exodus separating by a mark of division the prohibited coveting of a neighbor's house, as the Ninth Commandment, from the prohibited coveting of all other objects, as the Tenth; while the text of Deuteronomy separates and gives first the Commandment against coveting has been adopted by the Lutheran Church, and also by the Council of Trent; the other, or Masoretic form, is supported by the Septuagint, by St. Augustine, Bede, and Peter Lombard.

age," and the prohibition of the worship of other

gods and images the Second. This division is proved.

by a quotation from Julian in "Cyril of Jerusalem."

There are other texts touching this matter, showing still wider discrepancies, but, before reviewing

there may be no misunderstanding in the case, let us quote the text verbatim:

"It is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested and was refreshed. And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." (Exodus, xxi.

Here is direct evidence that the man Moses had little or nothing to do with the giving of the Decalogue; the general claim for him, that he was the lawgiver, here divides into a simple act of preparing the stone; and as twice forty days were consumed in the mountain, according to Exodus, (xxiv. 15 and xxxiv. 28,) his skill in the art of stone-cutting most certainly lacked the merit of expertness, besides giving opportunity to the sanctified priest, Aaron, to prove himself recreant to his brother Moses, in the setting up of other gods.

To Pauline.

Pauline, the meekly bright! though now no more Her clear eye flashed with youth's all tameless glee, Yet something holier than its day-spring wore There in soft rest lay beautiful to see; A charm with graver, tenderer, sweetness fraught—
The blending of deep love and matron thought."
—Mrs. Hemans.

When a woman comes forward in the true spirit of her awakened womanhood, with a vivid perception of what she-may be-of all that she ought to be—and conscious, too, of what she has been. and is—it fills us with hope and faith in regard to happiness of man even in "this vale of tears." By it we are assured that man has risen one step at least in moral, mental, and spiritual life. The mills of the gods grind slowly, but surely. Only a few short years ago, woman dared not thus harangue us; nor might men, unless licensed by the monarch or the priest. But, step by step, inch by inch, the defenders of religious, political, and social freedom have fought their way forward rivers of blood have flowed; honest hearts and aspiring spirits have been crushed in the battle for freedom; yet the triumphal car of progress has moved onward. The spirit of freedom protested against Monarchy in Europe; and America is the result. Next a cry went forth from the "despised and rejected of men"—"the stone which the builders disallowed"—Thomas Paine Man has no property in man!" and the shackles have fallen from the black man's hands. Obstruction after obstruction has been removed, and now comes woman's turn, after enduring ages of outrageous injustice. Freedom's defenders have, in the cause of woman, a principle which they must recognize to be consistent with their obligations. Every man who will be satisfied with nothing short of justice and freedom, and the enjoyment of all his rights, must say to woman:

"Henceforth thou hast a helper, me, that know The woman's cause is man's: they rise or sink Together, dwarfed or godlike, bond or free."

"Pauline" sneers at man as a redeemer; she has cause for the sneer, yet nevertheless from man must come her redemption. In this will be illustrated the principle of retributive justice: for as by man has woman fallen, so by man shall she rise again—rise again, to compel men in their turn to rise higher. In this lies the whole secret: man sees the necessity of giving woman freedom, that he may be free himself. I do not think natural philosophy sustains "Pauline" in stating that woman is man's equal as an executor; and if he has misdirected his executive power-his "brute force"—to enslave woman, the same power can be directed to give her freedom and protect her in the use of it. It is bad policy, calling men bad names; we may be brutes, still we are nearly related to woman; and the character of every man receives the tone his mother gives it.

It is not absolutely necessary that the redeemen be holier and purer than the redeemed. The soldier who fights for the redemption of his country, by the rough life he thereby leads, may lose social refinement and intellectual grace: while those who reap the benefits, and stay at home, may appear in a great blaze of glory in a Fourth of July oration. It is the lot of redeemers to 'grow up as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty, that we should desire him." The "low comedy." I fear, has partaken too much of the tragedy. Yet low comedians are not lacking; as witness George Francis Train—a traitor to his country, and a disturber and seditious fellow everywhere—burlesquing the holy cause of freedom, whether among women or men, at home or abroad.

It was too bad, "Pauline," that the God-makers were so ungallant as to make a male God, when they could have as easily made a female one. do not admire their taste; the Ephesians manifested more in shouting, "Great is Diana!" In truth, there is something supremely ridiculous in the idea of a trinity of three old bachelors placed at the head of universal affairs; one of them a another's wife. The division according to Exodus | Father by courtesy, another a father by intrigue with Mary, and the third the result of the illicit proceeding. And these three queer old bachelors are looked up to by all Christendom as patterns of virtue! Hallelujah!! High comedy, aint it?

"And more: woman must redeem herself from them, let us see a little farther into the matter of man." Ay, and man must redeem himself from

themselves from their degrading lusts and sensuous pleasures. Hand in hand must they rise, for they have no real antagonistic interests; maternal duties and paternal duties should mutually agree. "The sacred pale of maternity" is Nature's decree, that places woman under the protection of man; if he has been false to his trust, he has paid the penalty in his own degradation. This is the era of freedom, the era of man and woman mutually working for the freedom of

Self-reverent each and reverencing each. Distinct in individualities, But like each other even as those who love. Then comes the statelier Eden back to men; Then reign the world's great bridals; chaste and calm

To James Boyd.

"Atheism is Reason putting questions to Theology."
—G. J. Holyoake.

DEAR SIR:—I thank you cordially for the kind, candid, and independent notice you have given my article on Atheism; and I will endeavor to respond in the same spirit.

First, in regard to the Atheism of G. J. Holyoake, let me introduce his own statements, and then you can judge of his Theism or Atheism:

"It is quite true that we do not know that God does not exist: it is also true that no Theist knows that he does exist. If I say to a Theist, Have you any actual knowledge through the senses that God exists? the future. It renews our hopes in the ultimate he will probably tell me I am both ignorant and presumptuous. He will remind me that "no man hath seen God at any time." He will tell me that the existence of Deity is not a fact of the senses—that it is not a matter of knowledge, but a matter of revelation, or an argument from analogy—a logical inference—or an intuition, a feeling or a question of probability, when we reason inductively from causes to effects, or "a necessity of the intellect," when speculation tires on the wing and thought has exhausted its utmost force." (The Reasoner.)

> I might quote other passages, more or less emphatic, on the subject; but I think the above sufficient to indicate his opinion, at least of Theism. But it is of little consequence what his opinions were; the truth rests not on him.

> Whether an all-pervading Spirit be the most enlightened idea of God, I cannot say. The expression is very indefinite. When it is said. God is a Spirit," does it signify that He is a person, or a principle? You quote, and probably endorse the idea, that "God is not a person, but a principle—the all-animating principle of all things." A principle is either in itself an essence, or an attribute of an essence; if God is a principle, it must simply find a place among all other primary elements, no more sacred in its character than the atoms of iron or oxygen. I do not see that the Theist gains anything over the Atheist, by deifying certain attributes of matter. A principle cannot be independent of matter; it is simply the characteristics—the inherent laws—of matter, by which it regulates itself. Thus, no Atheist denies the "Principle which rules all things"; if he did so, he would deny the fundamental principles of Chemistry; yet Chemistry is

> I have, to the best of my ability, admired Nature, both in terrestrial and celestial scenery: am somewhat acquainted with astronomical and geological book-lore; and, in the midst of it all, have doubted the existence of a "First Great Cause." I have questioned myself, "Whence came I? whence intelligence?" etc.; and have turned from such reflections, confirmed in my To make the argument more plain: Let us

> suppose the existence of God. He must be controlled by the attributes of His own being. Whatever His character, He did not create it: whatever His essence, it is something over which He can have no control. He did not make Himself. Suppose a highly cultivated intellectual man—not Paley's savage—should discover God, and find in Him a power perfectly adapted to all His wants, sufficient to do all He desired: would he not be struck with amazement at the wonderful intelligence which could create such a Being? I admit all that can be said of the wonders of Nature: but the mysticisms connected therewith are not removed by shifting the inexplicable problem from the real to the ideal, from fact to fancy.

If the universe be only the result of Deific

mental action, what confidence can we have in anything, seeing that everything depends on the caprice of One Mind? But when we understand, with Hudson Tuttle, that "matter is eternal," that its existence depends on fixed and determinate attributes," we have full faith in natural operations. If, with Mr. Tuttle, we believe that "if chaotic matter is left free to obey these inherent principles, it will evolve the order of creation we behold around us; so long as matter has its present attributes, it will act as it has done, and produce the effects we now see it produce," we leave little use for God, as He is generally understood. But even Hudson Tuttle must have a God; and, to this end, he deifies Atheism. First, he gives matter the power to act by its own innate principles; that it must inevitably act and do just as it is doing; and all this independently of God. Then he calls this action God, and says:

"These properties of matter act in determinate channels. If they are the will of God, He is bound and circumscribed by them, and cannot will otherthe giving of the Commandments. In order that woman; or, rather, conjointly they must redeem wise than as they dictate. He can will what He

leases; but He must will in accordance with these principles, because these principles are perfect. If He could be supposed to will a world to be oblong or square, gravity, one of His own principles, would pay no heed to it, but would round it, just as it would a dew-drop.

If God is no more than a principle personified His existence is as mythical as that of Cupid, or any other personified principle. Further, what is meant by Supreme Power? Is it gravity, or the centrifugal and centripetal forces? If matter is eternal-eternal not only in its essence but also in its attributes—I cannot conceive how any power can be superior to it. Supremacy cannot exist among co equals. And, as matter, God, and every supposable existence, are alike eternal in their essence and attributes, I cannot perceive in any of them a Supreme Power. Whether I may see differently as I progress spiritually, I do not know; I can only use the intellect I now possess.

I hope to hear from you again. "The agitation of thought is the beginning of wisdom." I am glad the BANNER has opened its columns for the free discussion of a subject which, I believe, only two other periodicals in the United States would have permitted a hearing. Yours for truth in its purity,

Æsop Reviewed.

correspondent, "Æsop, Jr.," takes issue with Bro. Todd, on the question, as I understand him, "Is tive, and quote Frances Wright, "a free, noble woman, who says, 'Imagine a Deity under any teachings. fashion of existence: how are our dreams concernit indeed they may for evil, but how for good? was at his post on deck.

hand, the Deist perceives a lack of intellect in the | "twenty pieces" more than Jesus was sold for. on the mummeries of the Roman Catholic Church: the Unitarian on the arithmetical contradictions of the Trinitarian; the Materialist, who dissects the human frame, laughs at the whole of them. But the mathematician regards the Atheist much in the same light that an old salt regards a boastsailor knows that the other knows nothing, and | thank God; for its foundations are deep and broad, "the fool hath said in his heart, There is no and built upon the rock of truth. We feel that God."

Now, without going into the religious or moral from Bro. Todd's abler pen.

The Atheist, as I understand him, agrees that their own development; that is, that the primaries we know of, and those we have yet to agreed that these proportions should constitute | Spiritualists. air. And so on and so on. And it was arranged of their periods should be as the cubes of their | are desirous of finding the truth. distances from the central mass; and that gravitation should hold them ever thus.

The perception of mathematical truths evinces mind of a lofty order. But here-wonder of wonders!—we have the elements working mathematically, and consequently evincing understanding no distant day. I hope we shall be able to offer of a loftier order still. The ground we tread inducements that will bring good lecturers into upon knows more than ourselves; the metal has more intellect than the maker of the complicated machinery; the brass in the watch knows more than the artisan who fashions it. Whatever made the eye, cannot see; whatever made the ear, can-

Revivalism in Honey Lake Valley.

Susanville, Feb. 22d, 1868.

EDS. BANNER: -Knowing that you have heard of such a place as Honey Lake Valley, and thinking that perhaps a word from this far-off and snow-bound country might be acceptable, I take the liberty of sending a few items.

For some time past, we have been quietly pursuing our usual avocations, each one in his peculiar way, yet none interfering with his neighbor, and all apparently in harmony; the only preacher having left the place some time since. But this is a world of change, and it seems that our quietude and harmony were not to be excepted from the general rule; for, about two weeks since, there appeared in our midst, suddenly, and without premonition, two Doctors of Divinity of the M. E. Church, who declared their intention to preach the gospel among us. This announcement was hailed with pleasure by nearly all of our quiet citizens, glad, in their isolated condition, to receive any one who came, in a Christian spirit, to interest and enlighten them. Finding that the Reverend gentlemen had both been travelers in whoever in agony has rent the vail between the search of light and knowledge, they received a cordial welcome from the hands of those whose bonds are brotherly love and charity; and had the event showed that the passions had been circumscribed and kept within due bounds, in the pulpit as well as in other places, their teachings might have been elevating to us all. Their first few discourses were of this nature; but, like those of great generals, these movements were but to deceive the enemy, and what followed showed that, like most of the orthodox teachers of the present day, they were laboring more to swell their numbers than for the good of our souls. They were not satisfied with holding forth the the discipline has been hard." beauties of Christianity as taught by the meek and lwly Nazarene, but must try and create a sensation, by hurling their missiles of wrath at those who differed from them in religious mat-

ters, and more especially those progressively inclined, of whom there is a goodly number in this community; in fact, nearly all who are given to reading and reasoning for themselves. And here let me say, that not one of those has been in the slightest manner affected by this revival. Yet their labors have not been entirely fruitless as to numbers. The seed they have sown has taken root in the hearts, or heads, or gizzards of some thirty or forty poor souls; but I fear much of it will be like that in the parable of the sower, 'whose seed fell by the wayside and on stony ground," and, ere the genial sun of spring has carried away the snow from our hills, their faith, for the want of deep root, will be withered and gone; while, thanks to a mighty and overwhelming intelligence, truth will stand the test, for those who are guided by it are not the dupes of blind leaders, nor the ignorant proselytes of

The diffusion of any belief, however universal, s no proof of its truth: for, viewed in that light, any system of religion that has blessed or cursed the earth could be said to be true. Truth enters the world, and is often sneered at by the so-called savans of the age; is ridiculed, scoffed at, and spit upon by the self-elected teachers; yet it goes steadily on, moving to its grand results without EDITORS BANNER:—In a late number, your any apparent effort. It makes its appearance in all our intelligent centers, among scientific and learned men, who perhaps have devoted a lifetime there a real Atheist?" Æsop takes the affirmal to the detection of fraud; yet it has stood all of their tests, and made them converts to its benign

To the free and candid thinker, religion, as ing Him in an imaginary heaven to affect our hap- | taught by the progressive philosophy, is the only piness or our conduct on a tangible earth? Affect religion that can give any proof of itself; and when that proof comes, (as come it will, if the in-The idea of an unseen Being, ever at work around | vestigation is properly conducted,) like honest and about us, may afflict the human intellect with | men, they admit its truth. Yet there are some idle terrors, but can never guide the human things that appear deceptive; perhaps by our not practice to what is rational and consistent with our | being able to view them in the proper light. For nature." Which is the same as saying that the instance, the Editor of the Sage Brush, a little landsman, in the middle of the Atlantic, might be | sheet printed in our midst, who has given a glow-"afflicted with idle terrors;" rather than derive ing account of the success of Bros. Anderson and confidence from the knowledge that the captain | McGrath. reminds me of a certain gentleman that, the Book says, took Jesus up into a high mountain, "Æsop" seems to think it a kind of bravery to and showed him all the kingdoms of the world, be an Atheist, and an evidence of weakness to praying for a good result in his behalf; and, if not conceive of the existence of a God; but that is successful, he would be like Judas of old, and mere matter of opinion, because, on the other would sell his best friend for the small sum of

Atheist; the Presbyterian looks with contempt! There is one point that we will admit, namely that Elder McGrath has the power of presenting his ideas in a pleasant manner, which is easily understood by those who are able to look for a moment behind the vail, and view the plan of working this revival-machine; and this is one of the reasons why Spiritualism does not "gnash its ing landsman about to make his first trip: the | teeth," or tremble. No, there is no fear of that, our faith is abiding; for, at times, as we have sat and listened to the Reverend gentlemen, asking aspect of the subject, I could write, if there were | their God to bring His curse upon and "remove space, a long sermon, with the saying of Plato the damnable heresy, the damnable beliefs and isms, for my text: "God geometrizes." And I would as taught by their (our) damnable philosophyvery much like to see an article on this subject | that those that sustained that belief were the descendants of apes, baboons, orang-outangs, etc.," we felt, instead of anger, a feeling of sorrow for the inherent qualities of matter are sufficient for the man, for his ignorance of the truth taught in our beautiful philosophy.

But enough of this revival. It may do some learn of, said to one another in the beginning, good in this way: it may, as a friend of mine told "Let us unite and form worlds!" The oxygen one of the preachers the other day, set men and and hydrogen agreed to combine and form water. | women to thinking on religious matters, and the Twenty parts of oxygen and eighty of nitrogen | intelligent portion may in time become good

The true element is firmly established here, and that, as soon as practicable, all the planetary | by a little effort on the part of its votaries, we can masses should move in harmony; that the squares | place a light that will guide the feet of many who

The time has arrived when it seems necessary that we should have some kind of organization, whereby we may harmonize, and may all aid in bringing our doctrines in their true light before the world. I think it will be done here, and at our midst. Could the same exertions be made by some of our leading lecturers, that have been made here for the past two weeks, I feel safe in saying, one-half of our population would become believers in our beautiful philosophy. We have several Spiritualists here, who would make good correspondents for the BANNER; and I hope my first feeble effort may stimulate some of them to occasionally let you hear from us.

Yours, PROGRESS.

The New Secret Order of Spiritualists.

A writer in the Religio-Philosophical Journal questions the utility of the organization of a secret society of Spiritualists in the following forcible

"DEAR BROTHER JONES: In the first number !

received of your paper, I learned that our good

brother, H. T. Child, of Philadelphia, had presented you with the constitution of a secret Order of Eternal Progress, the first organized called the Supreme Sanctuary, with power to charter others of the same order when applied to, for a fee of \$20; officers' regalia, \$155; members,' \$2 to \$4; the work on the order hall, etc., all private and expensive. Query: Are there no poor starving outcasts, crushed by the positive power of man, in Philadelphia? He that hath ears to hear, let him hear! This may be right, but to me it is not in harmony with our beautiful philosophy, nor with the name it bears, but more with Christianity and the world as it is, with its secret orders of questionable moral tendencies. 'The true and living sanctuary is within, deep down in the secret chambers of ahe soul, the living reality for which all other sanctuaries (outward inner and outer temple, and entered into that inner sanctuary, the holy of holies, and there listened to small voice of the Divinity enthroned with in, will find but poor food in such outward types,

and smothering our pure spiritual growth and moral power, chaining us back to the morbid world or the will not judge, for I know of nothing why it should be a secret order. I seek not to know. Well do I know that all my good brothers and sisters that have come under the purifying influence of the angel world, when they shall enter the true Spiritual Canaan, will look back to their wanderings in the wilderness of their own grosser natures (so necessary to their spiritual unfoldment), and will feel that

with the form and ceremonies feeding our vanity

THE Bishop of Cape Town writes to announce that a second and competing Bishop has been selected to contest with Dr. Colenso the charge of the "Church of Natal."

The Banner of Progress.

SUNDAY, MARCH 29, 1868.

OFFICE, 522 CLAY STREET, UP STAIRS BENJAMIN TODD & CO.,

PUBLISHERS AND PROPRIETORS.

TO CORRESPONDENTS.

All communications designed for publication in this paper should be addressed "Editors of the Banner of Pro-GRESS." All letters in regard to the business of the paper should be addressed to "Benjamin Todd & Co."

HORACE GREELEY ON SPIRITUALISM

The philosopher of the New York Tribune has at last declared himself on the subject of the modern spirit manifestations and their consequences. While he does not attempt either to deny or ignore the phenomena or their origin, he does not seem willing to admit either the philosophy or the benefits flowing from it. He says, among other things, that he "never could feel that the lost relative or friend who professed to be addressing him was actually present." Also, that, "as a general rule, the so-called spiritual communications are vague, unreal, shadowy, trivial; they are not what we should expect our departed friends to say to us." And his opinion is that the productions of spirit poets, artists, and authors are inferior to their works while in the body. He thinks many of the manifestations are the result of jugglery and deception on the part of the so-called mediums. But he comes to the conclusion, after all he had witnessed, and notwithstanding the imputed jugglery, that the words of Shakspeare's Prince of Denmark forcibly set forth his own opinion better than he could do

"There are more things in heaven and earth, Horatio, Than are dreamt of in your philosophy."

Now, we have no quarrel with Horace Greeley or anybody else, who forms an opinion deliberately, after a careful personal examination of all the facts, upon the philosophy of Spiritualism, unfapersons do realize the presence of theirs—it being proved to them by hundreds of indubitable tests? which would satisfy one man, will not satisfy another; and it appears that Horace Greelev has not yet received sufficient evidence to convince him. The candid admission, however, which he is compelled by the facts to make, in the words of Hameyes and ears to all further proof that may be offered. His observations have not tended to make him impenetrable to whatever additional light may be shed upon him. In this sign there is hope. We feel pretty safe in saying that such a man as Horace Greeley will never "give it up so." He will continue his investigations—in private, it may be—until he has mastered the great problem to his own satisfactoin; when he will be equally as free to confess his convictions as now. We ies must eventuate as did the investigations of Knapp and McGrath. Professor Hare. To sum up his long recital and its corollaries, we can perceive that his conclusions are not conclusive, and his decision upon the merits of Spiritualism as a philosophy is neither decided nor decisive.

THE "Free Religious movement in Boston," has resolved itself into a "Free Religious Club," which meets monthly at the private residence of one of its members. At one of these meetings, in November last, all degrees of liberal religious opinion were represented by the persons in attendance. John Weiss, of Watertown, read an essay in opposition to the popular doctrine of providential intervention by miracles in past times, limited to those times. Remarks upon the subject-matter of the essay were made by Miss Lizzie doten, Robert Dall Owen, the poet Longfellow, A. Bronson Alcott, Mrs. Julia Ward Howe, Lord Amberley, Mrs. Che ney, Rev. David A. Wasson, and Mrs. Lucretia Mott. The discussion elicited a very full presentation of Spiritualistic views, and a thorough criticism of the same on the part of dissenters. A lively discussion upon the distinction of terms, or nomenclature of religious ideas and parties sprang, during which Miss Doten and Robert Dale Owen pretty thoroughly disposed of the terms Spiritisi and Spiritism, as applied to our friends by the Rev. Mr. Wasson and others.

"THE RADICAL," for December, has been placed on our table by Herman Snow, of 410 Kearny street, who will hereafter have this liberal periodical for sale at his bookstore. Among the interest ing articles in the present number are: "Egyptian Scoria." a review of Baron Bunsen's work, 'Egypt's Place in Universal History." "The Iwo Religions," by O. B. Frothingham; meaning the religion of the disciples of Christ and the Christian Church, and the religion of the Man of Nazareth. "Progress," an article upon free association for practical purposes, translated from the French work of Ed. About, Chapter VI.

MRS. FOYE'S SEANCE, on next Tuesday evening, being in connection with the general commemoration of the anniversary of the "Rochester Knockings," so called, will undoubtedly attract a large number to Dashaway Hall on that occasion. Her meeting on Tuesday evening last was as successful as ever in confounding and convincing the skeptical.

A LECTURE will be given in Zion Methodist Episcopal Church, Stockton street, on Tuesday evening next, by Professor Gilliard, for the benefit of the organ of the colored people of this State, the Elevator. The object is a worthy one, as the paper is a very efficient worker for the elevation of its people, and should be sustained.

MOUNTAINS.

The California Christian Advocate contains a ong and boastful account of the revival doings of one Elder T. H. McGrath, and Rev. Colin Anderson, in Honey Lake Valley, written by McGrath himself, in which those self-appointed censors of other people's morals and religious opinions go a long way out of their legitimate path, in order to abuse and vilify Spiritualists. The lies put in circulation by McGrath, through the columns of the Advocate of this city, will return at a future day to plague their inventor.

But the result of all the tremendous efforts o the Reverend gentlemen (?) in the entire valley of Honey Lake, during two weeks, according to their own account, is summed up in the addition of twenty foolish women of both sexes to the numbers of the Church. Among these, not one Spiritualist can be counted, although it is said that one of our subscribers has been received on probation. We have many subscribers who are not Spiritualists; and it may be barely possible that revivalism has affected the one referred to; but we doubt it, as much as we doubt all the state. ments of McGrath. Indeed, after seeing with what facility he can invent lies to suit his purpose, we question very much whether any conversions whatever have been made by him in the region he has visited.

Terrible to relate, as McGrath represents, our mediums have even gone "so far as to officiate at the burial of the dead, and pronounce the resurrection of the body a cheat." We are not aware that the laws of the State prohibit all except preachers from "officiating" at the burial of their own friends, or that there is anything peculiarly wicked in the act, when performed by others than ordained priests. As to the resurrection of the body, in the sense understood by modern Christians, it can never be realized, because contrary to natural law. Those who teach it are therefore guilty of a cheat and imposition upon the credulity and ignorance of their followers.

Throughout the whole of McGrath's vainglo rious epistle, the most absurd statements abound. He represents the inhabitants of Susanville and Taylorsville to have been morally in a low state, until he and his associate were "stirred up" by vorable to some of its claims. We simply say, in God "with a holy zeal equal to the emergency." such a case, that the opinion of one man of intelli- Then, he says, there was "a glorious revival of gence and candor is as good as that of another of religion." He also says that "man's extremity is the same capacity. In this view, of what import- God's opportunity." Man had better go to exance is it, to the general result, if Mr. Greeley is tremes, then, more frequently, in order to afford unable to realize the presence of his departed | God more frequent opportunities. If God has no friends, while thousands of equally intelligent other opportunities of bestowing blessings upon man than man himself voluntarily affords Him, our race had better be left to take care of itself. We know very well, that the amount of proof, It would fare about as well in the long run. At all events, we should not be so much afflicted with these accursed hypocrites, who pretend to speak for Him and by His authority. If it were not for the popular idea of God entertained among the ignorant, the occupation of these vampires would let, shows conclusively that his skepticism is not be gone, and our ears would no longer be assailed of that bigoted kind which leads men to shut their by their loud-mouthed harangues, which disgust thoughtful and earnest minds.

We have no apprehension, however, that the Knapp school of revivalists, to which this McGrath belongs, will do much to retard the progress of Spiritualism in any quarter of the State. When the intelligent portion of the people abrogate their reason, and, becoming imbecile slaves to superstition, return to conditions that formerly subsisted in the middle ages, we may expect such a retrograde movement to produce a result favorahave no fear for the result in his case. His inquir- ble to the efforts of such religionists as Elders

> CONJECTURAL ASTRONOMY IN ANOTHER AB SURDITY.—A speculative astronomer once suggested that the star Alcyone might be the central sun, around which the entire universe of suns and planets revolved. Since he uttered this suggestion all the big and little astronomers of the daily secular and weekly religious press have reiterated it so often, that many simple people have come to believe it as a fact. A single proposition, plainly stated, will show how absurd such an opinion really is. The mere intimation of a center of the universe, anywhere, instantly implies a circumference somewhere; a circumference, of course, implies a boundary line. What! a boundary to that which is infinite? Yes, this is the next absurdity which the first necessarily breeds. It is impossible to imagine a central point of anything without presupposing an external circumference line equidistant from it in all directions. In supposing this of the universe, what is there

ELDER McGrath boasts of having made a convert, among others, of ex-Governor Roop, in Tayorsville, Plumas county. The ex-Governor is now on probation. While he is trying to prove himself a better man than he has hitherto been, in order to satisfy his new associates in the Church of the genuineness of his conversion, perhaps he had better remit us the amount of his subscription to this paper for the past three months, that we may not suffer pecuniarily on his account. We believe that honesty is "the best policy," even among church members; although, if they can escape being honest, and escape the law at the risy of the rankest kind, and we are astonished at same time, most of them will inevitably be dis honest. The ex-Governor has hitherto borne an excellent reputation for all the virtues; and we are sorry to learn that he prefers now to be numbered among the hypocrites.

MRS. GORDON'S LECTURE, on Sunday evening last, was a noble defense of the action of woman in entering whatever sphere of employment she found herself competent to fill. It should have been heard by a much larger number than were in attendance.

BOUND VOLUME OF THE BANNER.—We have a few copies left of the first volume, substantially bound, which we can afford to dispose of at five dollars each. Those who wish to preserve the paper in this form should order them immedi-

STATE CENTRAL COMMITTEE.—A number o members of the Committee have not yet sent in their names, to be appended to the Call for the State Convention in May. Will they do so with-

METHODISM RAMPANT IN THE SNOWY The Resurrection of the Body Still Maintained.

In The Occident we find an article upon the Buddhist worship, the symbols used in which the writer pretends to explain, but does not succeed in doing so satisfactorily. He concludes in these

"How different from all this is that Gospel in which we believe, with its grand doctrines of another life for the body and for the soul!"

All the proceedings of Christians toward Spiritualists, give the lie to the professions of the former. of a belief in the "grand doctrine of another life for the soul." But we should like very much to know what basis there may be for a belief in the 'doctrine of another life for the body." Natural law points to its inevitable dissolution and dispersion as an evidence of the impossibility of its resurrection. Physiology teaches that our bodies are not even the same in their constituent elements at different periods of our life upon the earth: how. then, can we expect the diseased and dilapidated framework, which we commit to the earth at death, and which is every way inferior to the body we possess in our youth and strength, to rise again at a distant future time, in full vigor, and inhabited once more by our individual soul? Where can the soul be in the intervening time, and what is it doing? We are putting these questions, not to Spiritualists, but to the bodyresurrectionists of the Christian denominations. It seems to us that the smallest degree of reflection upon these points ought to satisfy the mind of the absurdity of the doctrine of a bodily resurrection, in the sense intended by its advocates. That the body does rise, in a certain other sense. we can readily perceive; for it is constantly dispersed in minute particles in all directions, to unite with and form parts of growing vegetation, and of the atmosphere we breathe. In fact, it becomes diffused to so great an extent as to render the idea of a reunion of its particles in the last degree absurd. We lose our patience in refuting such a doctrine, when we reflect upon the persistence with which it is still advanced by those who really know better, but wish to mislead those who do not. We banish the subject for the present.

The Anniversary.

The advent of modern spirit manifestations will be commemorated throughout the land with appropriate exercises and rejoicing; and we hope the occasion will be improved, by the friends in this city and vicinity, to exhibit their appreciation of the inestimable blessing of a re-establishment of communion with the departed. What better way could be devised, than be a general reunion of Spiritualists, and by affording aid and encouragement to the efforts of those who are endeavoring to establish permanently an institution for a religious education of children that shall be free from superstition and error? A few have devoted themselves to this work hitherto, without other encouragement than their own approval; but they rely upon Spiritualists generally to furnish the means to make their efforts successful. For this purpose, a series of Socials have been inaugurated, one of which constitutes a part of the programme for next Tuesday evening. In addition, the occasion will be made still more interesting by an exhibition of the identical character of the first manifestations of spirit power at Rochester in 1848. Mrs. Foye's mediumship is a great improvement upon that exhibited by the Fox girls in the early days. Her tests by writing, in an extraordinary manner, from the bottom of the sheet of paper, and from right to left, instead of in the usual way, are peculiar to her own mediumship. The "ballot test," accompanying the raps, as a means of identification of the spirit communicating, was unknown in the early manifestations. The recurrence of these exhibitions, from week to week, during the past winter, has been a constant rebuke to the flippant denunciations of our opponents, as well as a challenge which they have not dared to accept. Let us show our own appreciation of her services in the cause of truth, by gathering at Dashaway Hall on Tuesday evening next, when we may expect a more than usually interesting season of refreshment from the spirit world.

CONCERNING A SUNDAY PAPER.—Some people have an idea that the publication of a newspaper on Sunday is a work of impiety and Sabbath-breaking. That is a mistake, however. They should know that the editorial and printers' work on a daily paper is all performed on the day and night preceding the publication. For example, if we issue the Unionist on Sunday morning, all the work, except the carrier's, will have been done before Saturday's midnight; but if we issue on Monday, all hands will have to be employed on Sunday afternoon and evening. We propose to issue the Daily Unionist on Sunday

morning, and to adapt it in character with that holy day; and we venture to say that, after a while, its subscribers will look for the paper with more interest on Sunday morning than any other day of the week.—American Unionist, Salem, Oregon.

Poor MacDonald! who would have supposed that the "triple Thunderer" of the American Flag would ever lick spittle for the bigoted Sabbatarians of Oregon in this way? The man has about as much real veneration for Sunday, distinctively from any other day, as we have. Yet he will compromise his manhood and sink his independence for the sake of a little paltry temporary success as a political journalist. It is hypocsuch an exhibition in a man of MacDonald's intellectual attainments. The "dirty pool of politics" debases all who venture therein.

EVENHANDED JUSTICE.—The sin of Eve is avenged on her daughters on the very ground where she committed her crime. A missionary writes from Harpoot, Asia, the site of the garden of Eden of Scripture, that the men there knit and bake, while the women do the drudgery, prepare the fuel, and

Wonderfully acute missionary! We suspect he has not yet become aware of the fact, which may be gathered from a perusal of the first and second chapters of Genesis, that Eve did not sin at all. for the reason that she had never been forbidden the fruit-eating, which, Milton says, "brought all our woe." The command was given to Adam only, who did disobey. So, what shall be said of 'even-handed justice," in her case? Neither the fable, nor the conclusions to which it leads its foolish proselytes, are worthy the serious thoughts of sensible minds.

CLAPP'S FEVER AND AGUE PILLS, advertised in another column, are highly recommended by those who have used them.

PHENOMENAL FACTS.

Further Manifestations in Plumas County.

SPANISH RANCH, February 18th, 1867. EDITORS BANNER OF PROGRESS:-I wrote you a letter about our progress in the spiritual doctrine in Plumas county. We have kept steadily at it, and we are now getting communications from the spirit land through an entranced medium; and I thought I would give you a sample of them, as they purport to come from persons in spirit life. The circle was held on Sunday evening, Jan. 12th, 1868. The first spirit spoke as follows:

well employed. [What is your name?] I went by whom she had been recommended, Dr. Wm. L. the name of Edmund Bryant, when in earth life; I'm generally called now Brother. I was from Mercer county, Kentucky. [What was your profession in earth life?] Well, I was a Shaker; it is no disgrace, I suppose. [O, no; not at all. I suppose you were honest in your worship and belief?] Certainly; but the world is getting revolutionized so fast in her religious views, that I feel timid in making the confession that I was a Shaker. The good cause that you are enlisted in is making quite a stir amongst the thinking portion of the people. A great many will put on a thinking cap. It is quite exhausting to make my instrument talk, but he will make a good medium; we shall work on him diligently, to make him answer our purpose. I must leave, but will be around again occasionally. Good

The second visitor said:

"Good evening. How do you do? [We are well; how do you do? I'm well, considering that I was called a rowdy before I died. My name was called Sarah Ann Williams, who is married to a man called Peter Williams; and they keep a little store in Lowell. I would like for them to know that Tom thought it was very nice, but didn't do anything to her." know much about it; but if I had learnt it, it would be better for me now. But now I have got to learn everything. [How long have you been in spirit | land? About three years. Will you write my sister a letter? [I may, in some shape.] Thank you. the other of these propositions: Good night."

with very nearly all of you. My name is Johnny | that "if the soul had a beginning, it must have an Bowles, of Quincy. [Well, Johnny, can we help you | end," etc. Allow me to ask the teachers of pre-exany?] O, no; not much. Tell the people of Quincy that Johnny isn't dead, but is around there very often. I know what they have done and said about itself,) and is only where we now find it in power, him. I'm very sorry they didn't do right by his | wisdom, and goodness, of how much value will our property. I made quite an effort to let them know I was there one morning, and they were pretty well | Do not ignore the question. scared, you know. I was in the kitchen. I feel weak yet, from my sickness; so I'm going to leave, but will call around again. Good night."

I keep a book, in which I enter all the communications we get. We have a good many. I have a little boy, ten years old, who is a trance-speaker. My wife is getting so that, in her trance condition, the spirits speak to her. I'm unfortunate; the spirits can't do anything by me as yet, worthy of notice. My second son, a lad about eighteen, is becoming developed very well; and my spirit friends have said that he will yet make a good medium. He has retarded himself by his being too anxious, although he has been entranced several times lately, and talked to us in the circle. The young man who has been used by the spirits to give us the messages that I have sent you is called John W. Moke—a Kentuckian by birth, aged about twenty-seven: he is a young man of good character, of the lymphatic order, but very sensitive. If you think of inserting these communications in your little disinserting these communications in your little dissecting organ, I will hold myself responsible for the clause,' and thus kill the bill, was made and carried, truth of them, as given by spirit influence, to the extent of our knowledge of the same. I cannot doubt, as the medium is not conscious of what occurs while in the trance state. I believe his arm or leg could be severed from his body, and he would not be conscious of it while in that state. For the present, I shall remain, a searcher after truth,

D. W. HAMBLY. Physical Manifestations.

The editor of the Times, printed at Delphi, Ind. gives the following account of the physical manifestations witnessed at a séance held by Dr. Slade. a renowned physical medium:

"Spiritualism.—For years we have heard of Spiritualists, and of the wonders performed by them, through what are termed 'mediums'persons supposed to be possessed largely of electricity—but up to last Sunday we have never seen actual demonstrations or manifestations. Having coast; and we can only wish that the future of the a pretty well developed bump of curiosity, and learning that a celebrated medium, Dr. Slade, was in town, we determined to see something of what we had heard so much, and accordingly went to see what could be done in the way of communicating with the ethereal denizens of the other world. Seated around an ordinary breakfast-table, in company with three or four others, equally as ignorant | prayed three long years earnestly for God to free and skeptical as ourself, the hands of each resting upon those of the other, thus forming a circle, we waited with bated breath and palpitating heart | Philosophical Journal, Chicago. for the spirits to begin their work. We were not allowed to wait long, when the 'raps,' apparently as though given by human hands, commenced. Taking an ordinary school-slate, with a fragment of a pencil about the size of a grain of wheat upon it, the medium placed the slate underneath and immediately against the leaf of the table, he holding one end of the slate and the person sitting | that I am, too." next to him holding the other, thus preventing the possibility of a human hand touching the pencil. In this condition the slate was written upon, the sound of the pencil being as clear and distinct as though in the hands of any one present. Names of persons known only to those in the room were I hate slugs." written, messages purporting to come from the other world were received in writing-one of which was directed to the writer of this, and in a hand that was at once recognized as unmistakably

the 'medium' said, wrenched the slate from the person holding it, and with considerable force cast it to the middle of the room. The slate being picked up and handed to the 'medium,' the pencil was, by some mysterious power, conveyed, in clerk, and is willing to take one in any locality on the sight of all present, from the floor to the slate. A small bell placed under the table was lifted over the shou'der of one of the 'circle,' and thrown with some violence upon the table, and the table itself lifted directly off the floor eight or ten inches. These things were all done in broad daylight, without the aid of any visible human momentary relief, leaving the diseases untouched. They agency. The whole thing may be a humbug; but have no remedy for Catarrh and Scrofula combined, and have never effected one cure. The only positive Remedies we must admit that we are not prepared to pronounce it such, until we have evidence against it as strong as we have for it. If it is a humbug, or | which I have discovered after 60 years' study, and which a deception, it is an exceedingly clever one. Ministers pronounce it the work of the devil. Having

Werk grave doubts as to the devil. Having very grave doubts as to the existence of such an

individual, we are not prepared to accept their Catalogue of Liberal and Spiritual Books theory of Spiritualism with any more eagerness than we are the theory of the Spiritualists themselves. Look at the matter from any standpoint you will, and it is enveloped in a veil of mystery.

Of what Practical Good is Spiritualism?

The Banner of Light answers the above question with the following facts:

"A highly respectable lady of South Boston, Miss E. G. Severance, gifted with rare clairvoyant powers, and very favorably known as a trance medium, having suffered years of anguish from decayed teeth, finally resolved to have the remaining ones removed, and artificial ones substituted. "How do you do? I'm glad to see you all so With this end in view she visited a dentist, to Johnson, of Winter street, Boston, and made the necessary arrangements.

"At the time appointed, in company with a friend or two, she duly presented herself to the man of forceps, and took her seat in the operating chair, all the while fearfully dreading the result. It had been previously stipulated that ether was to be administered, if deemed necessary. While the doctor was making his preliminary examination, he observed that the lady was in a very unusual and pecaliar state—was, in fact, unconscious, or nearly so. Asking if she was ready to have him proceed, she negatively shook her head. In a few minutes she spoke, in a voice entirely different from her own, but which her friends present knew to be that of a little Indian spirit-girl—'Sunlight'
—who is daily accustomed to control her. After receiving satisfactory replies to several questions, she said all was ready. But it appears that 'Sunlight' didn't have pluck enough to stand the pain incident to extracting teeth, and left; when another spirit, known to the friends of the medium as 'Harry Smith,' took control. The doctor, an accomplished professor of his art, then began, and Tom Williams, of Lowell, Mass. I have a sister did not cease until obliged to for lack of physical strength, affirming afterwards that they were the most difficult teeth to extract he ever met with.

"Resting a while, he began again, and succeeded in removing the balance, thirteen in all, without is living and doing very well. I didn't find that hell one particle of pain to the lady, who, during the they said I should because I didn't go to church. I entire operation, was totally oblivious to what Branches of Palm. Mrs. J. S. Adams. Gitt..... 2 60 got tight sometimes, and they accused me of taking was done, being thoroughly under spirit control. what was not mine; but that was false. [Did you | Coming to herself, she could scarcely realize the hear of Spiritualism before you died?] O, yes; I | wonderful fact, even with all the evidence before

Progression and Pre-Existence.

A correspondent of the Boston Investigator writes as follows, denying the one and affirming

Another:

"Good evening, friends. I'm on hand, and am glad to see you all again. [Were you ever here before?] Not to communicate; but I'm acquainted with your poorly a second is now fast becoming the "Pre-existence of the Soul." We are now told that we shall all some time come to the remembrance of our former life. istence, if the soul has been in progression, has eternity of future progression be to us? I do not desire such an immortality. Brethren, I am serious.

AUSTIN KENT. Respectfully yours,

A MONASTERY, said to be the largest one belong-ing to its order (Cistercian) in the world, is to be erected in the town of Milleray, in Dubuque county, Iowa. Its supposed cost will be between \$300,000 and \$400,000.—Exchange

As monkery and superstition die out in Italy, it seems likely to take a new lease of life in free America. Well, we can stand it, if the monks can! Many a poor hod-carrier and bricklayer will make wages carrying and laying up the bricks of their costly edifice; and so even the building of a cloister may be a benefit to some people.

THE Topeka Leader tells this of the Lieutenant

Governor of Kansas: "The President of the Senate, Governor Green, as is well known, is a preacher of the Methodist perand the somewhat excited Governor thus announced the result: 'Ten gentlemen having voted in the

A FRENCH SAVANT has recently been studying the motions and effects of the meteors which visit our atmosphere. As one result of his observations, he gives it as his opinion that the meteors give out annually a peculiar dust of oxidized meteoric matter equal to two cubic yards per acre of the earth's surface. This dust is composed of phosphorus in a decomposed form, with other elements essential to the growth of plants. If his calculations are reliable, it will be seen that the earth will never become barren while meteors continue to rain down their fertilizing dust from heaven.

THE "BANNER OF PROGRESS."—On the 4th of January last, this worthy Pacific contemporary completed its first volume. We can scarcely express in words the satisfaction it affords us to be able to chronicle the fact that the experiment of publishing a paper, wholly devoted to the Philosophy of Spiritualism, has proved a signal success upon the Pacific Banner may be equally successful and prosperous. -Religio-Philosophical Journal.

PRAYING FOR KNOWLEDGE.—Frederick Douglass, speaking of "self-made men," in his recent lecture in this city, truly said: "His colored brethren who prayed for knowledge did not get much, and they who prayed the loudest got the least. He had him from slavery, but did not get his prayers answered until he began to pray with legs."—Religio-

AFTER Frederick Douglass' lecture at Ann Arbor, Michigan, a short time ago, the son of a United States Senator, attending college there, stepping upon the platform, advanced to Mr. Douglass, extended his hand, and remarked, "My name is—. I am the son of a United States Senator." "Are you?" said Mr. Douglass; "I have reason to believe that I am too."

GARIBALDI says, in a letter addressed to a friend in France, "Priestcraft and Bonapartism, which openly now a days take hands to keep each other up, give me out as the enemy of France. That is as much as saying I am an enemy to fruit because

A "FUEL COOPERATIVE UNION" has been formed inthis city, whose office is at Stratman's At one time, the spirit, becoming displeased, at wholesale prices, for any quantity, will be re-

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DELEGATE STATE CONVENTION OF SPIRITUALISTS.

THE SECOND ANNUAL STATE CONVENTION OF SPIRITnalists of the State of California will convene at ------ Hall, in the City of San Francisco, at 11 o'clock, A. M., on FRIDAY, THE FIRST DAY OF MAY, 1868, and continue in session three days, or more, at the discretion of the Convention.

Spiritualists residing in the various parts of the State shall be entitled to representation in the Convention in the proportion of two Delegates for each Senator and Member of Assembly the County or District may be entitled to in the State Legislature, such Delegates to be chosen in the manner deemed most advisable by the organized Societies and individual friends of Spiritualism, in the Counties or Districts to be represented.

The specific objects of said Convention shall be: First-A better acquaintance with each other, and a friendly and social interchange of thought and opinions.

Second-To exhibit our principles, and our numerical strength and ability to maintain them, in a manner to commend recognition and respect Third-To secure concert of action among all Spiritualists and friends of progress on this coast.

Fourth-To consider the best means of providing the rising generation with a healthy and natural education, and of supplying the demands of inquirers after truth with the purest truest, and best of all that can be obtained by means of Spiritual literature, lectures, and other modes of imparting a knowledge of our sublime faith.

Fifth-To consider, and, if thought best, to adopt, some plan of organization, by means of which we may be enabled more effectually to carry out the objects here set forth.

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ences can be given.

The Banner of Progress.

SUNDAY, MARCH 29, 1868.

LYCEUM DEPARTMENT.

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

-CHARLES WESLEY.

NOTICE.

THE CHILDREN'S PROGRESSIVE LYCEUM of San Francisco will assemble to-day, March 29th, at 2 o'clock, P. M., at Dashaway Hall, Post street, above Kearny. Friends of the Lyceum are cordially invited to be present.

On the Anniversary, Tuesday evening, March 31st, the Lyceum will assemble at 5 o'clock, P. M., and the exercises will commence precisely at 6. A punctual attendance of every member is requested.

Deal Gently with a Little Child.

[A child, when asked why a certain tree grew crooked, re-"Somebody trod upon it, I suppose, when it was

He who checks a child with terror, Stops its play and stills its song, Not alone commits an error,

But a grievous moral wrong. Give it play and never fear it,

Active life is no defect; Never, never break its spirit; Curb it only to direct.

Would you stop the flowing river, Thinking it would cease to flow? Onward must it flow forever-Better teach it where to go.

THE BLACK TULIP.

A FAIRY STORY. [CONCLUDED.]

When she awoke it was early morning, and she was lying under a rose tree, and over her a nightingale was singing a sweet plaintive song, and far away in the crimson east floated the cloud.

Then Kaisa kissed her hand to it, and turned to the north, to try and find the North Wind. And she walked and walked till she came to a great sea. The waves were curling their white heads brightly in the sunshine, but there was no boat to take her across them, and so she sat down on the shore, wondering what she could do. And she thought of her father in the dark, gloomy mines, a captive for a hundred years; and stretching out her arms to the sea, she cried bitterly, "Sea, sea! how shall I cross you? Take me on your waves, and carry me to the North Wind!"

Then the sea murmured, "Wait a little, Kaisa with the star." So she sat down again, and waited patiently, and took out her bread, and ate a little—only a very little—for she had but a small piece, and the South Wind lived a long way off.

And when she had waited a little while, she saw something swimming in the sea; and, as it came nearer, she saw that it was a mermaid, with a sweet, beautiful face, and long hair, floating over her shoulders, far out on the waves. And the mermaid held out her white hands toward the little girl, and said, in a voice that sounded like a murmur of the sea-

"Over the curling waves I'll bear thee along; We'll listen, together, to the sea's song: Come to me bravely, little girl with the star, And to the strong North Wind I ll bear thee afar."

Then Kaisa walked bravely into the sea, and the mermaid caught her in her white arms, and swam away. Far, far away over the waves through the deep, blue sea, the mermaid bore little Kaisa; and as she went along she whispered to her the strange secrets of the deep, wide ocean. She told her of the beautiful shells that lay below them—of the many-colored sea weeds—of the thousands of fish-of the pearls and coral-and of the sea-king's palace, where the mermaids dwell and Kaisa almost wished she and her father could go and live down in the sea among so many beautiful things. But, when she said so to the mermaid, she shook her head sadly, and sighed, and told her, "Not so, for the mermaids and mermen had no souls, and could never go to the bright land beyond the stars."

Then Kaisa kissed the mermaid, and felt so sorry for her that she sighed too, and promised to ask the good angels to let her come to the bright land, also.

All day they swam toward the North Wind, and when evening came, they saw icebergs floating round them; and it was so cold that the mermaid folded her hair about little Kaisa to keep her warm; and then they came to a field of ice, and there the North Wind dwelt. So the mermaid kissed little Kaisa, and bade her farewell. And Kaisa stood all alone on the ice, and it was quite dark, except for the star's light that came from her forehead.

As she stood shivering, she heard a rushing sound behind her, and a great deep voice called out, "Who's that standing there on the ice?"
And Kaisa said, "It's Karl's little daughter,

Then the deep voice said, "Ha! ha!" quite jovially, and made a great noise, that Kaisa supposed was a laugh; and looking round, she saw a tall figure standing near her. His hair and beard were covered with icicles, and from his mouth came the cold North Wind. His clothes were covered with ice and snow, and as he moved the snow fell off in large showers.

No wonder poor little Kaisa shivered; but the North Wind looked kindly down on her, as he said, "Do you want to find the Black Tulip, which grows where the South Wind dwells among the falling stars?"

And Kaisa said, "Yes." Then the North Wind said, "Well, I am going that way to-morrow, and I'll take you with me, but to-night you must come home with me." So he took the star-child by the hand and led her to

his house, which was upon the iceberg. "I am a very cold fellow, I know," said the huge North Wind; "but if you sit by the fire, I'll keep on the other side, and perhaps you'll get

And little Kaisa thanked him with a grateful look from her blue eyes. Then they had supper, but it was all frozen, so that Kaisa was obliged to thaw the bread by the fire before she could eat it. But the North Wind ate it up in a twinkling, and his hands were so cold that everything he touched

was frozen; and when he gave Kaisa some water, she found it had turned to ice through his touch. But the North Wind was very kind to her, and told her long, funny stories about his travels; and when he laughed Kaisa was frightened, for he blew such a wind that she could scarcly stand,

and the noise was like a clap of thunder. When bed time came, he laid a bear-skin by the fire, and told Kaisa to lie down, and he went out for a walk on the ice.

Early next morning, before it was light, the North Wind woke Kaisa, and told her he was going to begin his journey. As Kaisa was a little child, and he was an immense giant, he put her in the breast-pocket of his coat to keep her warm, and then he mounted his chariot, and went tearing along toward the South.

It was terrible to see what a hurricane he made; the sea rose mountains high as he passed, and the poor ships danced like nutshells on the waters; the trees were torn up by the roots, and the strong

forests shook to and fro like reeds. But when they came near the middle of the earth, he became calmer and tired; and the ice and snow on his hair and clothes began to melt; and so Kaisa came out of his pocket and sat on his knee, to admire the beautiful lands they were passing. It grew hotter and hotter, till the North Wind could scarcely move, he was so faint. And the sky was wondrously blue and beautiful.

and the bowers gorgeously bright, and the birds shone like gold and silver in the sunshine. Then the North Wind set Kaisa on the ground, and told her the South Wind would soon come and take her to his home amid the falling stars, but that he must go back again; so he kissed

little Kaisa kindly, and went away. Presently she heard a gentle sighing near, and she saw a bright figure come floating toward her. And the South Wind said not a word, but he bowed to the star on her forehead, and, smiling sweetly, he folded his arms round the tiny form of Kaisa, and flew away with her to his home amid the falling stars.

And that home was a beautiful place. All around, the stars kept shooting like sparks of fire, and as they fell, they sang sweet songs of the glorious, bright land they had just left. And there was no sound but of spirit voices, and the splash of the fountains among the flowers. And the South Wind flew about his house, and showed her all its wondrous beauties: and she whispered, "But where is the Black Tulip?" Then he pointed out to her a little path

The little path wound about for a long way, but at length it ended in a little mossy mound. Slowly Kaisa toiled up the little hill, and there, on the top, grew the wondrous flower, with its jetty

in a wood, but he looked very sad, and she went

black leaves and golden petals. Kaisa held her breath with admiration; she did not wonder the Elfin King loved it more than gold, it was such a rare, such a stately flower. No mortal eyes had ever looked before on it,

and it grew pure as the stars of heaven. Kaisa bent over it, and thought sorrowfully of having to take it from its beautiful home to the and fifteen cents per line for each subsequent insertion. gloomy mines; but then her father must be released, so she put out her hand tremblingly to pluck it, when she heard a little shrill voice, and the little man with the red cap sprung out of the cup of the flower, on to the grass beside her. 'Not so fast!" he exclaimed; "that tulip's

mine. What will you give me for it?"

"Yours!" said Kaisa. "Alas! what shall I do?"

—I have traveled so far for it—what shall I do?" "What will you give for it?" repeated the elf, getting into the tulip again.

"I have nothing to give you," she murmured, sorrowfully, "except the shell which the mermaid gave me." "Tut, tut!" said the elf; "what do I want with

shells? No, no! I tell you what: if you'll come and live with me in the mine, and be my little wife, I'll give it to you," Then Kaisa threw herself on the ground, and burst into tears.

Live in the mines forever, away from the But her father would be free; and so, with her white face whiter than ever, she told the elf she would. Then the star on her forehead shone brighter than ever, and the elf plucked the Black Tulip, and gave it to her.

After that, he clapped his hands, and a carriage drawn by swans appeared, and Kaisa got in beside the elf, and they flew along back to the Hartz Mountains. Poor Kaisa felt very sad-she looked sorrowfully on the bright earth; but then she thought

of her father, and she dried her tears. It was night when they reached the Hartz Mountains, and the moon was shining brightly, so the elf told her to sit down on the crags and he would fetch the Elfin King. A little time passed, and then a tiny being,

dressed entirely in gold, attended by a number of elves, came down the mountain. "So you have got a Black Tulip," said the King

"Yes; and I will give it to you, if you will

release my father," she said. Then the King looked with longing eyes on the beautiful flower, as it lay on the child's knee, and he told his attendants to fetch the captive. O, how Kaisa's heart beat when he saw Karl standing in the moonlight, so pale and worn in chains, that she scarcely knew him! She would have thrown herself in his arms; but whenever

she attempted to come near, the elves threw themselves between. "Will you give me the Black Tulip," said the King, "if I give you back your father?" And Kaisa cried eagerly, "Yes, yes!"

Then the Elfin King ordered the elves to free Karl; and as the last chain was unfastened, she put the flower in the Spirit King's hand. Then she would have rushed to her father; but

the little elf called to his brothers, and they all surrounded her, so that Karl could not come near. But as the mountains opened to receive the elves and their captive, little Kaisa, she uttered a terrible cry that rang through the air like the cry of a tortured soul; and for a moment the very elves themselves stood still with terror, and then they fell on their faces, covering their eyes with tiny

A bright light came dazzlingly through the air, and soft music played, and beautiful winged beings floated down and surrounded the poor weary form of little Kaisa, while the elves fled

helter-skelter everywhere. Then Karl looked again, and there, by his side, stood his darling Kaisa, looking as rosy and beautiful as though she had only risen from a refreshing sleep; and instead of showing any weariness after her long and adventurous journey, she clapped her pretty little hands together, exclaiming, "Father, don't you know what to-day

The old man shook his head mournfully. He had lost all recollection of time since he had been confined in the mines. Then little Kaisa added, gleefully, "'Tis Christ-

mas Day, father, and my birthday; haven't you a greeting for me?" Karl took his devoted little daughter in his arms, and kissed her fondly. Then they returned home rejoicing; and as they that day sat beside the bright wood fire, little Kaisa told her father all about the wonders she had seen while seeking

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BY BENJAMIN TODD & CO.

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One Year\$3 0
Six Months 2 0
Single Copies10 cent
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Portland, Oregon.—First Society of Progressive Spiritualists, every Sunday.

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Bangor, Me.—In Pioneer Chapel, every Sunday.
Boston, Mass.—Miss Lizzie Doten will lecture each Sunday
afternoon in Mercantile Hall, 16 Summer street, commencing at 21/2 o'clock. Admittance 15 cents. The Progressive Bible Society, every Sunday, in No. 3 Tremont Row, Hall 58. Free discussion on the Christian Atone ment at 10 1/2 a. m. Lecture followed by conference at 3 and p. m. Miss Phelps, regular lecturer Spiritual meetings every Sunday at 544 Washington street. Conference at 2½ p. m. Circle at 7½ p. m.

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

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

The Independent Society of Spiritualists, Charlestown, every Sunday afternoon and evening, at Mechanics' Hall, corner of Chelsea street and City square. Seats free.

City Hall, meetings every Sunday afternoon and evening. Chelsea.—The Associated Spiritualists of Chelsea, at Library Hall every Sunday afternoon and evening, 3 and 7½ p.m.

The Bible Christian Spiritualists, every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 p.m. Mrs. M.A.

Ricker, regular speaker. D. J. Ricker, Superintendent. Chicago, III.—First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, State street. Hours of meeting 10½ a. m. and 7½ p. m.
Spiritual meetings, for intellectual, scientific and spiritual

improvement, every Sunday at 10½ a. m., and Tuesday at 7½ p. m., at the hall of the Mechanics' Institute, 155 South Clark street, room 9, third floor, till further notice. Seats Cincinnati, Ohio.—Religious society of Progressive Spiritualists, Greenwood Hall, corner of Sixth and Vine streets, on Sunday mornings and evenings, at 10½ and 7½ o'clock.

Cleveland, O .- Sunday at 101/2 a. m. and 71/2 p. m., in Tem Dover and Fexcroft. Me. - Sunday forenoon and evening, in the Universalist church.

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

Foxboro', Mass.—In the Town Hall.

Lowell—Lee street Church, afternoon and evening.

Lynn, Mass.—Sunday, afternoon and evening, at Fssex Hall.

Hammonton. N. J.—Sunday at 10½ a. m. and 7 p. m., at Ellis Hall, Belleview Avenue. Haverhill, Mass.—Spiritualists hold meetings at Music Hall every Sunday, at 2½ and 7 p. m.

Jersey City, N. J.—Sunday at 10½ a. m. and 7½ p. m., at the Church of the Holy Spirit, 244 York street.

Louisville, Ky.—Sundays, at 11 a. m. and 7½ p. m , in Temperance Hall, Market street, between 4th and 5th.

Morrisania, N. Y — First Society of Progressive Spiritual sts, in the Assembly Rooms, corner of Washington avenue

and Fifth street, Sunday at 3½ p. m.

Newton Corner, Mass — Spiritualists and Friends of Progress,
in Middlesex Hall, Sundays, at 2½ and 7 p. m.

New York City.—The First Society of Spiritualists every
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Richmond, Ind.—The Friends of Progress, every Sunday morning, in Henry Hall, at 10½ a. m.

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South Danvers, Mass.-In the Town Hall, Sunday at 2 and 7 Springfield, Ill.—Every Sunday in the hall.
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Taunton, Mass.—Sunday, in Concert Hall.

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mony Hall, corner of Third and River streets. Vineland, N. J.—Friends of Progress, Sunday at 10½ a. m. Washington, D. C.—In Union League Hall, every Sunday, at 11 a. m. and 7½ p. m.

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