

BANNER OF PROGRESS

VOL. II.

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NO. 1.

LITERARY.

For the Banner of Progress.

Longings.

O, come to me, ye spirits bright,
That move unseen around me here;
I long to feel that inner light
That animates your bosoms dear.

O, come to me at eventide,
When all is still, serene, and calm;
Your loving forms close at my side,
I'd never ask a sweeter balm.

Come, let me feel your angel fingers,
Twine lovingly my flowing hair;
And when the evening sunset lingers,
Com' cluster round my easy chair.

O, let me feel your balmy breath
Upon my sad and careworn cheek;
O, let me know there is no death:
We only touch the river's brink,
And from its golden sands we rise,
Pure and resplendent as the skies.

LESLIE H. S.

Satisfied.

BY PHOENIX CARY.

I said if I might go back again
To the very hour and place of my birth,
Might have my life whatever I chose,
And live it in any part of the earth.

Put perfect sunshine into my sky,
Banish the shadows of sorrow and doubt;
Have all my happiness multiplied,
And all my suffering stricken out;

If I could have known in the years now gone,
The best that a woman comes to know,
Could have had whatever will make her blest,
Or whatever she thinks will make her so;

Have gained the highest and purest bliss
That the bridal wreath and ring enclose;
And chosen the one out of all the world
That I might, or could, or would have chose;

And if this had been, and I stood to-night
By my children, living in their beds,
And could count in my prayers, for a rosary,
The shining row of their golden heads;

Could be brought for me at my bidding,—still
I would choose to have my past as it is,
And to let my future come as it will.

I would not make the path I have trod
More pleasant or even, more straight or wide,
Nor change my course the breadth of a hair,
This way or that, to either side.

My past is mine, and I take it all,
Its weakness,—its folly, if you please;
Nay, even my sins, if you come to that,
May have been my helps, not hindrances.

If I saved my body from the flames
Because that once I had burned my hand,
Or kept myself from a greater sin
By doing a less—you will understand—

It was better I suffered a little pain,
Better I sinned for a little time,
If the smearing warder not back from death,
And the sting of sin withheld from crime.

Who knows its strength, by trial, will know
What strength must be set against a sin;
And how temptation is overcome
He has learned who has felt its power within.

And who knows how a life at the last may show?
Why I look at the moon from where we stand!
Ope, open, heaven, your eyes, yet I think,
A luminous sphere, complete and grand.

So let my past stand just as it stands,
And let me now, as I may, grow old;
I am what I am, and my life for me
Is the best,—it had not been—I hold.

COMMUNICATIONS.

RATIONAL ASPECT OF SPIRITUALISM, ANCIENT AND MODERN.

NUMBER ONE.

Allusions and appeals to events of past ages are of importance only so far as they serve as beacons of light to a more accurate guidance among the icebergs and breakers, sand-bars and shoals of national or individual life. The globe we inhabit has its poles, around which concentrate the attractive or repulsive force attendant upon its rotation in space. The sun has its cycle or circle of twenty-eight years' duration, and comes back to repeat himself through the infinity of time. The moon, also, repeats her movements in cycles of nineteen years, and begins her life anew, throughout the changeless, and yet changing periods of eternity. So human life, or all life, possesses its revolutions in circles or cycles, repeating and renewing itself, silently, majestically, mysteriously. And as all the laws by which the universe is governed are uniform and harmonious in their operation, so all the revolutions and commotions, taking place in the affairs of the human family, revolve upon their axes, and have their cycles of fixed periods, ever returning to the starting-point for the commencement of another cycle, embracing a law of progress, by and through which each period gains something of improvement upon the last. Thus the world moves on and on, in beauty and harmony with its many phases and features, only equalled by the sublimity of its grand mechanism. Going back to a remote period of man's history, we find him in his mentality closely allied to the animal races below him; wholly incapable of forming any rational judgment of things around him, much less with ability to record the events and natural phenomena visible to his dull senses, which served but to perplex and frighten, instead of educating him. The skins of wild beasts covered his body, and their uncooked flesh appeased his hunger; while the springs and brooks afforded the means of quenching his thirst, and rocks and caves gave him a temporary shelter from the pitiless storm.

This covers the ante-historical, juvenile, or youthful period of the race in its onward progressive development, through numberless years of pupillage under the fierce elements to which it was exposed. How many chiliads of years elapsed from the birth of the human kind, through its infancy of semi-consciousness, up to juvenility or ante-manhood, we know not; nor probably shall we ever know the precise or even the approximate time that process occupied. Then followed, from the youthful to the approaching state of manhood, the ages of story-telling or tradition, continuing through numberless centuries, and even yet prevalent in some portions of the earth, where development has not reached the writing process. How long the traditional period lasted, even among the most favored and progressive people, is very uncertain; there being no authority of a reliable character in existence, touching this matter. The first intimation we have of a method of preserving records of events, is that of marking or cutting figures or characters upon stone, known as picture-writing or symbolizing. The origin of this process is so remote as to be wholly lost in obscurity, there being no means known at present, by which the age or century can be reached, where and when this art was first practiced. Nor have we any data of an unobjectionable nature, to tell us of the age when the system of committing thought and ideas to the bark of trees, or dried skins, and other kindred substances made to answer to our paper. The first Bible account of such process is that of King David; who, it is said, sent a letter to Joab, the commander of the forces, wherein Joab is instructed to place "Uriaah in the fore front of the hottest battle, that he may be smitten and die"; the man after God's own heart having become enamored of Uriaah's wife, Bathsheba. Admitting the Bible record of the first specimen of writing among the Jewish people to be authentic, there are good grounds for believing that the age of the world which first introduced the system of writing, as we comprehend it, ante-dates the Bible record many centuries. Communications and records, thus committed to perishable materials, were but a slight improvement upon the traditional or oral system. But, in a very remote age, altogether ante-historical, the method of preparing the skins of animals in a manner suitable to receive indelible impressions, called papyrus, documentary evidence could be, and doubtless was, preserved for many generations, perhaps centuries, in some of the ancient countries of the east. But this improved method of continuing knowledge was unavailable for any extended length of time, for the reason that the crude condition of language was such as to suffer constant and radical changes to take place, more frequent, no doubt, from the inroads made upon settlements by predatory bands of plunderers, and fierce encounters in war; for, if there is anything in the shape of reliable evidence of the condition of the people of antiquity, it is as to their constant fightings, tribe against tribe, and nation against nation. Hence all their structures were liable to destruction, and it was often the case, that the few records perished by fire or capture. Thus we are left in almost total ignorance of what transpired even among the foremost and first developed people of the earth, seeing that they enclosed themselves within specified limits, refusing to admit any other people within their territory, or to have communication with them from without their own borders. This may have served a good purpose in preventing those destructive incursions, and plundering expeditions, so common in the oriental world, and doubtless was the chief promoter of a much more advanced civilization, than existed many centuries afterward, elsewhere. J. D. FRINSON.

"Are They Not All Ministering Spirits."

Than Spiritualism, there are few subjects which obtain a wider and deeper interest among the thinking classes. Its popularity is ever on the increase. Greater boldness is manifested by its adherents, and more deference is shown them by its opponents. For a long time the subject was never introduced without a smile or apology; but times are changing, and Spiritualism is in danger of becoming respectable. And, really, what is there in Spiritualism to provoke the sneering smile, as if it were unworthy the notice of the sensible? Surely, the Christian cannot afford to pronounce it a lie or a delusion; either in regard to its alleged facts or philosophy; for the Spiritualist's first proposition is, that spirit, unalbeings exist, and manifest themselves. The Christian's God is a spirit, and His angels are "ministering spirits." The operations of Nature are said to be the manifestations of His presence as a spirit; they are His "spiritual manifestations." His angels, too, as ministering spirits, must produce manifestations, or their ministry is of no effect. Christians must, then, believe in spiritual manifestations—in Spiritualism.

Has the philosopher exhausted the fount of knowledge of organic existence so completely, that he can treat with contempt the idea of any intelligences existing beyond those he can perceive with his eyes? The true philosopher is modest, and is never presumptuous in his affirmations or denials. With infinity before him in his re-

searches, he learns "to labor and to wait" patiently for results and explanations.

The next proposition, on which the Spiritualist basis his argument, is, that the spiritual intelligences, who communicate or manifest themselves, are the spirits of departed human beings. What is there in this proposition, which merits the contemptuous sneer of the follower of Christ? In Genesis, we read of a spirit manifestation, in which the spirits are called men, whose bodily presence was so manifest that the men (?) of Sodom and Gomorrah desired to violate their persons! Daniel conversed with the man Gabriel, an "angel of the Lord." An interesting séance was held on the mount of transfiguration, in which the spirit of Moses and Elias communicated with Jesus, Peter, James and John. And John the Revelator held converse with a spirit, who had once been a prophet like himself. (Rev. xxii. 8, 9.) In Acts, xii., we have evidence that, whatever modern Christians may believe, the primitive Christians realized the manifestation of human spirits after leaving the body. After Peter had been delivered from prison by a wonderful manifestation of spirit power, those who were told by Miss Rhoda that Peter was outside would not believe, but said, "It is his angel." If they had not believed in human spirits manifesting themselves, such an explanation would never have occurred to their minds. But Christians of modern times believe in the immateriality of the spirit entity, whether in God, angel, or man; and, to be consistent, they deny all communication between material and immaterial things. With this definition of spirit existence, the Materialist can well afford to laugh at every idea of spirit manifestation—the idea of spirit existence itself. Than immaterialism, there never was a better definition of "nothing"; it is better than a "legless stocking without the foot." But the Spiritualist maintains spirit to be a material entity, capable of filling a place in the Materialist's universe. To be a Spiritualist, it is not necessary to cease being a Materialist. Spirit-matter, like all other matter, is governed by laws peculiar to itself; and its operation, as with all matter, is dependent upon conditions peculiar to its state of being.

[We dissent in toto from the conclusions arrived at in this paragraph. There are no premises that will sustain them for a moment. No man has yet conquered that stubborn problem of metaphysicians, which is, to determine whether spirit and matter are identical in constitution. The Pantheist, we know, would recognize all matter as God; the true Spiritualist, on the other hand, considers God as a spirit, the informing and energizing Soul of matter. The spirit of man, then, to the Spiritualist, is, like the Creator, the soul of his own organism, its informer and sustainer; for, without the will to appropriate to itself sustenance, the spirit could not maintain its position in the body. The natural laws which continue the union of soul and body are set in operation solely by the will of the soul itself. Let the will cease to act in providing nutriment for the body, and the latter soon becomes unfit for longer habitation by the soul, which quickly dissolves its connection with it. Life in the body may be prolonged to extreme age by will power, exercised in providing for natural wants, in precautions against disease and against so-called accidents, and in governing the appetites. These facts prove, to our mind, that spirit is not material, but superior to and independent of matter, which it controls and governs. It is not essential, however, to man's happiness, that the question should be immediately settled, whether spirit be material or immaterial. The more important inquiry is, Do spirits exist at all, after the dissolution of the body? or, in other words, "If a man die, shall he live again?" The settlement of this question is the mission of Spiritualism.—M.]

Still there is an excuse for the sober-minded man of the world, standing aloof from Spiritualism as it is most likely to be presented to him. Those wonderful manifestations of spirit presence and spirit identity, which are recorded so often in spiritual publications, are so rarely met with by the investigator, and, in their place, so much of the crude and ridiculous is witnessed, that there should be little wonder that practical men turn away from it in disgust. For instance; let a "circle" be formed, and what are we most likely to witness? Perhaps some one is "under influence," and a performance resembling the antics of a madman is the consequence; driveling nonsense, disgraceful even to an idiot, thus obtained is not more likely to be received as emanating from supermundane intelligences, than the abnormal actions of a drunken man. Sounds that pass from the lips while the brain is disordered, whether caused by intoxication, or magnetic disturbance, should not be palmed off as spiritual in their origin, or as examples of spirit power; such claims for erratic performance while "under influence" can only merit the deserved contempt of intelligent minds. It may be necessary, in order that the parties may be used by spirits as mediums, to pass through this ordeal for development. But, for the sake of decency, confine such performances to the strictest privacy. We do not exhibit the recital of a-b-ab, of an infant class, as a specimen of the beauties of the English

language; nor the performances on the pianoforte of a boarding-school miss, while acquiring a knowledge of the instrument, to exemplify the power of music. Let Spiritualists be more modest, and more cautious in their exhibition of the elementary exercises in spiritual development, and they will meet with less opposition from the thinking class. The Materialist cannot object very seriously to Spiritualism, if it can be demonstrated as a truth; and he is the last in the world who should meet it with a sneer. I do not see why he should object to a more ethereal existence or to a continuance in that condition. I think he would hardly pray for annihilation in its stead. He can have objection to it only from lack of evidence; or perhaps from a fear that it may be made the basis of another class of priests—toll-keepers on the way to heaven—collectors and monopolizers of all secular and spiritual knowledge. If Spiritualism were a doctrine of faith, not subject to scientific investigation, there might be fears on that head; but while it courts the inquiry of science, and defies theology or explains it away, we are safe, so far as its priesthood is concerned. The philosophy, with which the Spiritualism of the nineteenth century has been pleased to clothe itself, is catholic in its character, liberal to a fault, embracing the universe in its creed, and making mankind participants in the good things it has brought forth. Its God compels no worship; its Church enforces no faith; its requirements are only the spontaneous operations of the mind, in its growth from the lower to the higher—from earth-life to life in the spheres. ZSOP, JR.

More About a State Convention.

SAN JOSE, Dec. 29th, 1867.

EDITORS BANNER.—To say that I am surprised at your remarks in reply to your Napa correspondent, "T. E.," who makes inquiries relative to a State Convention, is but partially expressing my feelings. Had they emanated from the same pen of some paper in the interest of the dismal and authoritative theology, they would have been perfectly *apropos*. Shall we have no State Convention, because, forsooth, fanatics may seek to ventilate their crack-brained theories, and cause the outside world to laugh at and ridicule us? Courage, brother! Away with such timidity! Too much valuable time and effort is wasted, to make ourselves appear *respectable*. We cannot do it to the satisfaction of our opposers, unless we abandon our philosophy and embrace their dogmas; then, however ridiculous we might appear to ourselves, we should be thought respectable by the world. Let us so live and act that our own souls may approve; and however much the insane may misrepresent, and the world ridicule, the cause we have espoused, if it be truth, it will prosper and thrive.

I am in favor of a State Convention—a mass Convention; because there are so few societies, that a delegate Convention is impracticable at present. I have no objection to the object being specifically enunciated in the call, provided it is sufficiently broad to cover all the ground of needed investigation and discussion. Let the Convention, when assembled, make and enforce good rules, and there is nothing to fear from "fanatics," save a little annoyance; and that we must have, whether they attend Conventions or not. Our enemies will make us responsible for their vagaries, whether a Convention is called or not; for they are nothing loth in insisting that we father all the bad and ridiculous things that float upon the surface of society. And it is well that it is so; for, could we trim our arguments to the fastidious taste of the popular and fashionable Mrs. Grundies, there would be a sufficient number of that respectable family joining us to damn us. From such a calamity Heaven save us!

I hope the State Central Committee will call a Convention at an early day. I think it would result in much good. There is need that we become better acquainted with each other. We are altogether unsocial, and anything that will lift us out of our present *intolerable* unsocial condition will prove a blessing. There is much needed work to be done, and at present the friends are too much detached and isolated. Concerted action is necessary. Measures should be taken to carry the truths of our beautiful philosophy into every section of the country, establish Progressive Lyceums, and disseminate through the press the gospel of glad tidings throughout the land. There are questions of sufficient importance to command the attention of all reformers. Let us have a Convention to deliberate upon them.

Permit me to differ with you in regard to our first Convention. It brought us into *respectful* notoriety throughout this coast. The press noticed us, many favorably. Many published the really good resolutions adopted, criticized them, and thus agitated the subject. Many thoughts were suggested and plans enunciated, which, though not matured then, served as levers. The result is now being felt.

The BANNER OF PROGRESS, so ably conducted, had its conception in that Convention. I speak what I know. I know of not a few who date the beginning of their investigations of Spiritualism to that Convention—to the bold and able dis-

courses of your associate. On the whole, it was a grand success. Can you not "see it"? You are, as the BANNER testifies, somewhat of a critic; but let us have a Convention. What say you, committee-men?

Yours, for the fearless promulgation of the truth,
A. C. STOWE.

Taxation of Church Property.

EDITORS BANNER.—The following anecdote is at your service. The conversations actually occurred:

SCENE—Sitting-room of a hotel in a small country town.

Characters—A sharp-visaged, wiry, nervous personage, with white cravat, and antiquated stove-pipe hat, apparently an itinerant Methodist preacher. A young man with long hair, shockingly bad hat, and habiliments very dirty and tattered, a second glance at whose features discovered evidence of the possession of a full share of common sense.

The itinerant preacher had entered upon a conversation on the subject of taxation with the occupants of the room; and, in expressing himself upon the matter, wound up by saying that he thought it very wrong and unchristian to tax any part of church property. He paused at the end of the sentence, and the youth immediately took advantage of the opportunity to say, with a clearness and force of expression that attracted the attention of all present, "I divide public papers into three classes, viz. lawyers, doctors, and preachers. The latter are by far the most troublesome; being, as a class, very lecherous, and using a cloak of sanctimony, under which they perform many evil deeds. I think all church property ought to be taxed, without any exemption whatever; but all public school property should be exempt. Churches are generally supported by persons of large means; they are usually valuable property, and return a large revenue."

"Ah, young man! I fear your young days were passed without the influence of a religious education. What would become of us without churches, from which to preach the gospel to the people? Tax all church property! Why, sir! you must consider that the Church is established for the good and welfare of all the people, and are a benefit to tax-payers as well as others, leading them from the error of their ways, and saving them from eternal damnation. Surely, this is an over-generous requital for holding and possessing in a community the small mite they do."

"As to any particular benefit to the community at large," replied the young man, "I will simply give you an illustration. I live in the only county in the State that is not in debt. That county has several well organized schools. It has no churches. There never was a sermon preached in the county, and the only preacher who came there was hung for a capital offense. I consider these facts a most excellent criterion of both our moral and political rectitude."

The itinerant preacher looked into the face of the young man with an agonized gaze, drew his stove-pipe hat down over his ears, seized his cane, and left the room, with his coat-tails flying parallel with the ground, muttering, "Verily, the sons of men have been led astray!" W. A.

Christianity not the Religion of Jesus.

The rules of life as delivered in the Gospel were too simple and too difficult; too simple, because men could not thus readily shake off the dark associations that had grown around the Almighty; too difficult, because the perfect goodness thus assigned to him admitted no compromise, refused the ritualistic contrivances which had been the substitute for practical piety, and exacted imperatively the sacrifice which man ever finds most difficult—the sacrifice of himself. Thus, for the religion of Christ was exchanged the Christian religion. God gave the Gospel; the father of lies invented theology; and while the duty of obedience was still preached, and the goodness of the Father in heaven, that goodness was resolved into a mystery of which human intelligence was not allowed to apprehend the meaning. The highest obedience was conceived to lie in the profession of particular dogmas on inscrutable problems of metaphysics; the highest disobedience, in the refusal to admit propositions which neither those who drew them nor those to whom they were offered professed to be able to understand.—*Froude's History of England.*

The Church passes invariably through three phases in reference to every reform. 1st, The phase of ignorant indifference. 2d, The phase of indeliberate opposition. 3d, The phase of open conversion. The first phase is brought about by ignorance of the facts and merits of the case. The second is induced by unmanly and unrighteous fear of an agitation which may break up parishes and hinder denominational movements. The third comes in after the progress of public opinion, brought about by means wholly outside of the Church, has made it respectable and safe for the Church to participate in the reform.—*Rev. J. E. Bruce.*

CHARLES LELAND is the man who said that "a New Englander's idea of hell was a place where everybody had to mind his own business," which is as crisp as Macaulay's saying that "the Puritan hated bear-bating, not because it gave pain to the bear, but because it gave pleasure to the spectators."

The Supreme Court of New Jersey, recently, in a case for damages incurred by the loss of property at sea in a gale, defined "dangers of the seas" to be identical with "the act of God," and decided that carriers were therefore not responsible to shippers for losses thus incurred.

The Banner of Progress.

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TO CORRESPONDENTS.

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Mrs. Gordon's Second Lecture.

The lecture of this lady at Maguire's Opera House, on last Sunday evening, was attended by a larger audience than on the evening of her first discourse, and her elucidation of the philosophy of Spiritualism was as fully appreciated by those present as was her introductory lecture. Mrs. Gordon illustrated the scientific and phenomenal facts which are at the foundation of our philosophy in the clearest and most interesting manner, by comparisons with well known facts in every-day life, and by bringing to mind the operations of artists, chemists, and mechanics, bearing upon the subject. She fortified every position assumed by examples that could not be denied, and gave her hearers quotations from the Bible itself, proving that her assertions were not unsupported even by scriptural authority.

The lecturer presented many facts in regard to the dogmas of old theology which were evidently new to many of her hearers, and referred to the account of the creation, and to the temptation in Eden, given in Genesis, in a very instructive and amusing manner. She proved from the account itself that Eve had never heard the command to abstain from the forbidden fruit, and yet was held responsible for disobedience, equally with Adam. Also, that she was not driven forth from the garden, but that Adam was. In the first chapter of Genesis, God is represented as having created all the animals before creating man; but, in the second chapter, the "Lord God" is said to have created them after He had made man, and to have brought them to the latter to see what he would call them.

Mrs. Gordon next enlarged upon the passages in Genesis giving the language of the Creator as to His purpose in creating man, and as to the relations between him and the lower animals. She said that the command given to man to "be fruitful and multiply, and replenish the earth," was evidently given as a blessing, and was a command to labor for the production of the fruits of the earth. This blessing was pronounced before there had been any disobedience. Yet, in the second chapter, where the fruit of the tree of knowledge is forbidden, and where it is said that man disobeyed the injunction against partaking of this fruit, theologians find that labor was pronounced as a curse upon man for his disobedience. The lecturer remarked that the greatest curse among mankind consisted in estimating labor as a curse. So long as this was the case, the chief effort of all persons would be to get rid of labor; and the clergy have been notable examples in this respect in all ages. It is evident that a great discrepancy exists in all the above particulars between the first and second chapters of Genesis, which no logic can explain away.

After instituting many other inquiries into the inconsistencies of popular theology, the lecturer passed to a consideration of the beautiful philosophy of Spiritualism, and its entire harmony, not only with natural laws, but with all consistent Scripture history. She reviewed all the most important objections to the methods of manifestation, and illustrated the subject by references to familiar facts in science. The opposition to the acceptance of the evidence afforded in dark circles, she said, arose from ignorance of those very scientific facts. She asked why it was necessary for the photographic artist to go into a dark room to develop a picture of his subject, and answered the question herself by saying that strong light would destroy the chemical relations upon the sensitive plate which had enabled him to produce an image of the sitter. Precisely the same reason existed for producing many of the physical manifestations in the dark, viz., because light would prevent their production, owing to the operation of the laws of chemistry, which the spirit chemists understand much more perfectly than earthly chemists do. Spirit hands had been produced in a dark closet, and thrust forth into the light, which soon dissolved them away, because they were composed of chemical elements, the combination of which could only be maintained in the dark. The spirit chemist knows how to form bodies of every description from elements subsisting in the atmosphere; and it is no more wonderful that these can be made visible to us, as are spirit lights, spirit hands, spirit flowers, and even the whole human body, only in the absence of light, than that they are made visible at all. That they have been thus visible, is testified to by hundreds of witnesses, whose testimony would be taken in any court of justice in the land. The moving of articles of furniture would not be considered wonderful, when explained on scientific principles; and these, she said, governed all manifestations of spirit power. Some persons, to get rid of acknowledging that these manifestations are produced by departed spirits, fall back upon the facts of mesmerism, and ascribe to that, or to an undefined movement of electricity, all the physical manifestations that occur. They are not willing to take the declarations of the spirits as to their identity, but say to the spirit of John Smith or James Brown, "You are not Smith or Brown, but you are electricity, or you are mesmerism." Thus electricity and mesmerism, which are only simple principles, are invested with brains and intellect, and considered as possessing intelligence and volition. The lecturer made many beautiful comparisons in illustration of this tendency on the part of the ignorant, for which we have not space here.

In further protest against the objections made to dark circles, Mrs. Gordon referred to the fact that all the most "wonderful works" recorded of Jesus and his disciples took place in the night. The walking of Jesus upon the water, his stilling of the tempest, the release of Paul and Silas from prison, the conversion of Paul, and many others, were instances of this kind.

The lecturer gave also an illustration from the operations of nature, to prove that the blacking of the hands and lips of mediums, after they were securely bound, by contact with musical instruments, also blacked, when placed in the dark cabinet with them, was strictly in accordance with a well known electrical law. When a man is struck by lightning, conducted to his person by a tree near which he is standing, the image of the tree is perfectly photographed upon his skin; and in the same way the blacking upon the instruments is impressed upon the lips and hands of mediums. This process is called, by scientists, the electrical transfer. As the electricity of the person of the medium is made use of to produce sounds and movements upon the instruments, it is altogether likely that, on its being returned to them after the manifestation is over, a portion of the superfluous substance placed upon the instruments is transferred electrically to that portion of their bodies from which the electricity was abstracted, and to which it returns.

The language of the lecturer made these points so clear to the comprehension of her hearers, that she was frequently interrupted with expressions of applause and satisfaction. Our report, being from memory, cannot of course do justice to the style of reasoning of the lecturer.

Mrs. Gordon's third lecture will be given at the same place on next Sunday evening.

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Mrs. Gordon's third lecture will be given at the same place on next Sunday evening.

"VINDEXT" AGAIN.—This unhappy denizen of Grass Valley is evidently afflicted with the *cacoethes scribendi*. He has written another long screed, still less amiable than the first, in a disguised hand, and of a tenor intended to mislead us into the belief that another person wrote it. But it won't do. We recognize the same bitterness and attempts at sarcasm which characterized the other anonymous communication. We not only despise the cowardly act of anonymous writing, but we have a supreme contempt for those who resort to it. And we have to say, once for all, to "Vindex" and all his tribe, that if we are annoyed again by any of their trash, we shall take measures to ferret out the names of the authors, and subject them to capital punishment in our largest type, that the world may more readily recognize its meanest characters—anonymous slanderers. We desire not their friendship, still less their patronage, and least of all their pretended friendly advice. We can live and prosper without either and all of these. Their censure is of no consequence to us. In more emphatic language, we say to those anonymous scribblers, "Mind your own business."

"Almighty God, who hast in all ages revealed Thy power." Now, the Reverend Bishop professes to believe in the Bible, and hence that this world was created just six thousand years ago; will he be kind enough to inform us how he knows that God revealed His power before the world was made, in what manner He revealed it, and to whom He revealed it before any being was created? We do not incline to take things on trust, simply because a Bishop of the Episcopal Church may tell us such things. In fact, we have little reverence for what a Bishop of the English Episcopal Church, or of the Methodist Episcopal Church, may tell us; they are both only illegitimate spawn of Popery, or of the Catholic Church, the prostituted "mother of harlots." Hence, we want the "why and wherefore."

Again: "Revealed Thy power and mercy in the preservation of those who put their trust in Thee." There seems to be a wide difference in opinion between Bishop Kip and the Psalmist in this matter; and as David was called "a man after God's own heart," and we have never had any special revelation that Bishop Kip ever was or ever will be held in any such estimation by the Almighty, we must naturally conclude that David is the best authority. David tells us that the "wicked" (that is, those who do not put their trust in God) "flourish like the green bay tree, and the willow by the water's side"; while he who puts his trust in God is hunted down by his enemies, visited with disappointment, discouragements, and dire diseases. Where is the mercy? Will Bishop Kip explain? Again: "In Thy holy temple." Has not God declared in the Bible that He did not wish His people to worship Him in temples made with hands? Will Bishop Kip please explain how it is that God's people build "holy temples," and give them to their God, and after a while, when they get aristocratic, and want a better house, take them away from God, and prostitute them to the vilest purposes? We know of one meeting-house, which had been God's house (so the sectarians said) for nearly a hundred years; it was moved away, and became a distillery. We know of another church which was "built for God," and they allowed Him to live in it several years; then they sold it, and it was turned into a house of prostitution. Where were then the holiness of those temples? And where did God stay while they were taking down the old temples and building the new? Does He lie "out of doors" over night? Will Bishop Kip tell us about these things? The course pursued by these religionists with their temples, reminds us of a certain mother, who used to give her child a penny to go to bed and not cry, and, after the child was sound asleep, stole it away, to use again in the same way the next night.

"LETTERS FROM HELL."—A book with this title, by M. Rowel, has been published by Bentley, of London. It seems to be intended to give a fearful and frightful idea of the condition of some souls in the future world, and is altogether a work not calculated to add to human happiness. Hell upon earth is frightful enough; we do not believe there is any other that is more so. It is too late in the ages to revive the old expedient of communications with hell, in order to frighten men into an acceptance of theological dogmas. If there are any persons who must have a hell, they can make one for themselves at short notice, while still inhabiting earth.

"THE COUNCIL OF NICE."—The convolve of three hundred and eighteen Bishops who compiled our New Testament in the fourth century, from a mass of ancient manuscripts, rejected the books of the Apocryphal New Testament. One Sabinus, a plain-spoken Bishop of Heraclea, explains the matter in this wise: he says that conclave of compilers was composed of "a set of illiterate, simple creatures, that understood nothing!" We agree with Sabinus, and add more, to the effect that many of the apocryphal books were better entitled to a place in the collection than others which were admitted by the Council.

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MR. CRITIC, we acknowledge the cereal. We are prejudiced against the little sheet referred to. Some people led so last year, that we lost all confidence in them, and our faith in them was not renewed with the new year, when we saw them continuing the same practice. We love truth and fairness, but don't like their opposites; therefore please excuse our prejudice against the *Dramatic Chronicle*.

Bishop Kip's Thanksgiving Prayer.

Of all the consummate foolishness connected with popular theology, there is none so supremely ridiculous as the self-contradictory, senseless jargon offered to God in the form of prayer. Nor are there any practices so heavily freighted with injury to mankind, for the simple reason that there is so much solemnity connected with the idea. Especially are the influences of this practice pernicious, as they affect the minds of children; calculated to make them superstitious, and to fill them with a certain kind of awe or dread of they know not what, and thus to rob them of the power of thinking for themselves. As an example, read the following prayer, prepared by Bishop Kip, and sent to all the churches in his diocese, and by his special command read in addition to the service set forth in the prayer-book:

"ALMIGHTY GOD, who hast in all ages revealed Thy power and mercy in the preservation of those who put their trust in Thee, we yield Thee our unfeigned thanks for all the mercies Thou hast granted us, and more especially for the manifestations of Thy Providence, for which we have gathered to praise Thee this day in Thy holy temple. We offer our Thanksgiving for the blessings with which the past year has been crowned, that we have been preserved from the evils of war, that peace and prosperity have been within our borders, the labor of industry promoted, and we have been free from the desolations of flood, pestilence, and famine. Bless those in authority over us. Give them wisdom from on high, and so rule their hearts and strengthen their hands, that all things may be conducted in accordance with Thy will, and peace and happiness, religion and piety be established among us for all generations. Continue, we pray Thee, Thy goodness to us, that we may be saved by Thy mighty power, evermore live in Thy faith and fear, and to Thy glory, through Jesus Christ our Lord and Savior. Amen."

As the benefits of this and all other prayers will be more clearly perceived when well digested, we propose to scan this one, and see what great good it contains. We hope that Bishop Kip will pardon us if we bring more out of it than he would suppose possible, and instead of censuring us, will attribute what we may say to our thorough appreciation of his prayerful efforts.

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all patriots, no matter what are their political convictions.

One point more in the Bishop's prayer, and we have done with it; and that is wherein he asks us to live in the fear of God. We do not wonder that the Reverend Bishop is afraid of his God, since he is obliged to talk to Him all the time, say pretty things to Him, pat Him on the back, and tell Him what a good fellow He is, in order to keep Him in good-humor. We should be afraid of such a God as that. O Bishop! be persuaded to dash to the ground that little Sunday idol of yours. Go, find a God that amounts to something, and one that you need not be afraid of when you go to bed o' nights; an every-day God, a respectable Being; one that don't take delight in burning up whole cities with fire and brimstone, or in killing little children with she-bears, while they are at play. Exchange that capricious Being of yours for an immutable one; your angry God for one of love; and then you will have nothing to fear. Your big book says, "Perfect love casteth out all fear."

SONS AND DAUGHTERS OF TEMPERANCE.—At the quarterly meeting of Excelsior Division, No. 6, S. & D. of T., held on Monday evening last, the installation of newly elected officers took place. We were agreeably surprised and pleased to observe that our able contributor, Mr. J. W. Mackie, had been chosen to the position of Worthy Patriarch of the Division. The ceremonies were interesting, and there was a goodly company present to witness them. Only one thing occurred to mar the enjoyment of the evening, so far as we were concerned. This was the pretentious piety of one Robert Barry, who said that, if the religious dogmas of the Church, and the strict observance of Sunday, were taken away from the cause of Temperance, he would not give the snap of his finger for the cause. Now, it is well known that it was this very forcing of religion upon the people in Temperance meetings that ruined the Washingtonian cause in former days. The Sons and Daughters of Temperance must feel highly flattered by the opinion of Bro. Barry, that their Temperance principles can only be conserved by an acceptance of dogmatic creeds and formulas of the Church. His plea for the pockets of the clergy was also in exceedingly bad taste, when he intimated that the young ladies present would some day be the cause of placing a ten-dollar gold piece each in the hands of some clergyman for marrying them. At the close of his remarks, he received a merited rebuke for the tenor of his language, in an organization which professes to know neither sect nor creed, from the newly installed Worthy Patriarch.

Mrs. Foye's PUBLIC SEANCE, on Tuesday evening last, was largely attended by an intensely interested audience, which remained in the hall until the close. Her introductory lecture was listened to with great attention, and the statements therein made were a very proper prelude to the manifestations which followed. Not a mistake was made by the invisible intelligences communicating, nor was there the slightest hesitation in the replies to questions asked by persons in the audience. It was one of the most satisfactory investigations afforded to the people of San Francisco through the mediumship of Mrs. Foye. The next public seance of this lady will be held at Dashaway Hall on Tuesday evening, Jan. 14th. This hall is well suited to these public seances, being comfortably seated, well lighted, and constructed in such a manner, acoustically considered, as that every word may be heard from the platform in every part of the house.

PROTRACTED MEETINGS.—As soon as the holidays are over, it is the intention of the Methodists of Taylorville to hold protracted meetings.—*Quincy Union*. We have a distinct impression that the Methodists of that locality tried to get up a revival while our associate was lecturing in their vicinity, about fourteen months ago. Seven persons attended their protracted meeting at that time. But, as the holidays are now over, and it was the intention of the Methodists to get up a revival, we suppose they are in the full heat of psychological excitement. The more protracted they make it, however, the more baleful will be its effects.

WHY DON'T THEY?—If evil spirits (undeveloped minds) can communicate with us, it is so much the more probable that the good can do so, with greater facility and frequency.—*Banner of Progress*. Well, then, why don't the good communicate with us with facility and frequency? why don't they tell us something that we don't know, and that is worth knowing?—*Dramatic Chronicle*. Because they see that you think you "know it all," and persons who think thus are not teachable. Besides, as "like attracts like," the good are not attracted to you, and cannot reach you; for your almighty self-sufficiency operates as a barrier to the approach of anything really better than yourselves. Put that in your *Chronicle*.

A CHANCE FOR THE BENEVOLENT.—At the southeast corner of Taylor and Union streets, is a poor family, the head of which lies prostrate upon the bed of sickness; and the sole support of three small children, cost of medical attendance upon the sick man, house-rent, and her own wants, come from the fingers of his industrious wife. It will be readily seen that this means of support cannot furnish even the necessities of life. Any assistance rendered this deserving family will be gratefully received, and contributions for that purpose may also be left at this office.

HOUSEKEEPER.—A very deserving lady, about thirty-five years of age who has two children to support by her labor alone, would like a situation in the above or any other honorable employment, at reasonable compensation. Her address may be obtained on application at this office.

TO OUR AGENTS.—We shall send you shortly a list of subscribers in your locality whose terms of subscription have expired, and we request you to induce them to renew their subscription for the ensuing year as early as possible.

"OLYMPIA TRANSCRIPT" is the name of the new and bright-looking sheet recently started at Olympia, Washington Territory, by Gunn & Gale. It is well printed, and its contents are readable and free from party or religious vulgarity.

EGOTISM is a mere burning of personal incense, in which the egotist is at once altar, priest, censor, and divinity. Vide the *Dramatic Chronicle*, and the *Californian*, any day in the week, and any week in the year.

Geology and Theology.

The *Bibliotheca Sacra*, in a late issue, had an article, by Mr. Charles H. Hitchcock, upon *The Relations of Geology to Theology*, wherein science and theology are violently twisted and turned to form the strands of one rope. While the liberal Christians are admitting the traditional character of the early portions of the Scriptures, and thus strengthening their case by dropping a fruitful bone of contention every now and then somebody springs up with such a contortion of Scripture on the one hand and of science on the other, that the honest though inquiring believer is tempted to doubt everything and become a confirmed skeptic. It is a matter of some import that theologians make no better work as reconciling Geology with Genesis, now that science has established the validity of its discoveries, than they did at combating these same discoveries when first announced. Very weak were those who protested against the idea that the wondrous growth of this world could have taken a longer time than six natural days, though why they should have abandoned six natural days for six unnatural ones we could never conceive, since they retain belief in statements pertaining to the account equally void of proof. The consistency made by theologians in these attempted reconciliations are extraordinary as evincing their conviction of the worth of science; yet one is hardly prepared to read in the *Bibliotheca Sacra* the following cock's statement that "these principles, though recently established, have modified the common interpretation of several passages, and thus rendered them still further in the future." And, again, in speaking of the antiquity of man: "It would not seem strange, however, if in the future we should find demands upon them, to revise our chronology." We wonder where these concessions are to end, and to pray that, since cold exact science has wrung such statements from orthodox brains, that warm, living charity may wring concessions of another import from orthodox hearts. Scientific men are proverbially reticent in expressing opinions regarding the progress of science with the letter of Holy Scripture. Those who are professors of religion rarely, if ever, refer to it. It is only those who rest more on the letter than on the spirit of the law that enter the arena for discussion, and even then the ideas advanced are oftentimes so monstrous that others of their own church call them to account, as did Prof. D. Dana, in his criticisms on a portion of Rev. Dr. Bushnell's *Nature and the Supernatural*, where Dr. Bushnell insisted that nature showed evidences of Adam's curse millions of ages before the fall, and that the curse of Mr. Hitchcock, in the face of his belief in Genesis, where the works of God are pronounced "good," "very good," says that man's sin was fore-ordained the earth modeled according to the plan of Mr. Hitchcock's article is altogether too long for us to discuss, except in columns which now have other demands upon them, so we only point out a few of many inconsistencies indicative of narrow-mindedness as well as carelessness in the writer. Speaking of man's first appearance, we find the following sentence: "He appeared as a being, not a thing, to animals as follows: 'None of the previous races had possessed moral statures, or mental, except in a limited degree.' Before he gets through the page he says, 'The differences between the human and the most perfect ape, the gorilla, are those of degree'; and finally, on page 477, we find him saying that the physical acts of man are the same as those of those of animals." Under *natural evils*, page 379, most of the thoughts are remarkably coincident with an article published in the *May number of the Banner of Progress*, entitled *Antiquities of Man in Nature*, by Prof. J. D. Dana, to whom not one word of credit is given. While expressing the thoughts that he admitted, he admits the spirit in which they were written, as follows: "Death was an incidental result of a series of events that were highly beneficial to the earth," and again, "Countless are the number of evil spirits, but they are needed for the vegetable kingdom." (page 380.) He soon repeats this generous spirit, for on page 480 he says: "God knew that man would sin, and that he would be in harmony with man's state. It was full of natural evils," etc. On page 435 we have some interesting remarks regarding man's sustenance in Eden, and man's natural and proper food in Paradise was the "fruits, grain, and vegetables," and not till after the flood, when sin had grown so mighty as to demand the sacrifice of animals, and fitted to allow that persistent badge of human crania as evidence of a particularly carnivorous appetite, he proclaims that the human denizens of the earth were monkeys as nearer Paradise than the Esquimaux. After combating the views of Darwin with the arguments of others, he says: "But granting the truth of Darwin's doctrine, or any judicious modification of principles, the foundation of the argument is rather strengthened than destroyed. He rightly admits that the views do not conflict with the existence of a God, though he unfortunately forgets that if these views are admitted, some other mode must be cited for the creation of Adam and Eve. We stop here, for a review of the remaining portions of this article would lead to an unprofitable discussion of a sort of theological question on which we have no present purpose to enter. We may add, however, that the writer exhibits singular ignorance of zoology in his defence of the Noachian deluge; and in spite of numerous admissions that would have contented him in the days of Cotton Mather, he is more than Edwards, and sentenced him to be burned alive a century earlier, his general conclusions are worthy of that age and spirit.—*Round Table*."

LECTURE BY THE HON. ALEXANDER CAMPBELL.—A lecture by this gentleman is advertised to take place at Platt's Hall on Tuesday evening next, under the auspices of a political organization, called "Freedom's Defenders." The objects of the Society, as set forth in their Constitution, are as follows: "To sustain the American Union; to protect the liberties of the people; to extend the rights of citizenship to all men; to exalt loyalty and patriotism; to promote an honorable standard of political action; and to maintain and combat all corrupt systems of government." The principles and measures of the national party of freedom and progress."

AN INDIAN PROMISE.—It deserves to be recalled as an expressive fact, and one on which the *Omaha Daily Herald* of Nov. 23d dwells with deserved emphasis, that, since our Commissioners have been sent to the Indians, their messages of peace into the ears of the red men, not a white person has been killed, not a horse, an ox, nor property of any kind has been stolen by the Indians over the whole extent of the lines of travel on the plains. This is a statement that needs no interpretation. If we are careful to keep our own pledges, we shall always be more likely to find that others keep theirs; and this is just as true of red men as of white men. We desire to call the attention of Congress and the whole country to this significant fact, and to ask them to build on it a different theory and system of practice from that with which we are so unfortunately familiar. Let us do right by the red men, and see if he persists in refusing to be our equal in the performance of his obligations.—*Banner of Light*.

A POLITICIAN WHO PRACTICES WHAT HE PREACHES.—Hon. B. Gratz Brown, who, while in the U. S. Senate, attracted considerable notice by the ultraism of his views on topics cognate to the American of African descent, is putting his theories on this subject into practice, as we notice that he has, in his capacity as President of the Citizens Street Railway of St. Louis, ordered his conductors to invite all colored passengers to ride inside the cars. A decided sensation, this, for St. Louis.

THEY DIDN'T SEE IT.—The editor of the *Pacific Gospel Herald* (Campbell) has been visiting Solano county. He says his brethren there are so ignorant, that nearly five hundred dollars, and that which they have is properly the Lord's money. The brethren, however, (he says,) take a different view of the matter.

REV. DR. E. W. WEBB, of the Shawmut Congregational Society, in this city, (Boston,) has gone to Europe, having been granted a year's absence on the tinance of his salary; and supply of his pulpit while he is gone, with a purse of \$5000 to pay his traveling expenses. The modern disciples of the new and lowly Nazarene don't travel much as their illustrious Master used to.—*Banner of Light*.

CHARLES ISLAND is the man who said that "a New Englander's idea of hell was a place where everybody had to mind his own business"; which is as crisp as Macaulay's saying, that the Puritan had been beating, not because it gave pain to the bear, but because it gave pleasure to the spectators."

PHENOMENAL FACTS.

Physical Manifestations.

The Banner of Light furnishes, in its correspondence, several tests of spirit power and presence, which are worthy of republication in our columns.

"Before he went to the spirit-world, while he was yet able to walk out in the grove near by, his sister asked him to give her some test before he left the form, by which she might know that it was him, if he had the power to return."

"She then asked him if he would then tell her where the birch was. He replied that he would tell her that in the same way if she would sit at home. She returned home and commenced sitting at the table with her mother. Repeating this a few times, the table tipped, and by the alphabet she was told where the birch was."

Here follow the facts furnished by Professor Gunning:

"Mr. Simmons, a member of the United States Senate from Rhode Island, a grave and careful man, published to the world, over his own name, a statement like this: 'He was in the presence of a woman who was called a medium. On the table before him lay a pencil and a sheet of paper. The pencil moved—no visible hand touching it—and wrote 'J. D. Simmons.' After writing the name, it moved back and dotted the 'i.' The handwriting, the Senator says, was that of his son, living then in California."

"The same facts given above were furnished in a letter to Horace Greeley, in 1852, by Mrs. Helen Whitman, of Providence, R. I., and were published by him in the New York Tribune. They were again reprinted, with extended comments, in the Round Table of October, 1867, as an answer to certain speculations of Mrs. Davis (authoress of 'Margaret Howth') regarding Spiritualism and spirit manifestations in Cincinnati, Ohio."

Professor Gunning continues:

"Very wonderful things, I was told, were done in the presence of a lady, who lives in Charlestown, Mass. Mrs. Washburn (of which you have made mention) is not before the public as a medium, but she gives sittings occasionally to those who wish to investigate. I visited her house in company with a Boston clergyman. A guitar was laid on my knees hereafter a few minutes were held in the air, and played upon by unseen hands. This was in full daylight. The concert lasted an hour. It was utterly impossible for the lady to touch the strings. No mortal, under the circumstances, could have made the music that this we were both struck. We did not decide hastily, but only after the fullest investigation. Now, the agent that played the guitar, whatever it was, acted wonderfully like a human being. We requested a particular tune—it was played; then another—that was also played; and so on for an hour. How could we resist the conviction that here, unseen by us, was a spiritual being, a man or woman, knowing the music that we knew, hearing our words or reading our thoughts, and able, under conditions we may not understand, to move material things? We are compassed about with a cloud of witnesses. We need to return to the early faith, the faith of the founders of Christianity, the faith of all great poets of all ages. This age is steeped in materialism. But reaction has begun, and is crying out for the knowledge of Eternal Life. With the eloquent Bishop of Rhode Island, I hail this influx from the spirit-world as a gift of the Father, sent in His own good time to His children to wear them from doubt, to confirm them in the faith, to take away the sting of death, and to give them the knowledge that immortality means no gauzy abstraction, but real human life."

SEVERE ON BROTHER MOODY.—The Cincinnati Methodist Conference was started, one day last week, by a joke from the chair. The Rev. Mr. Dustin rose to speak, and the President recognized him as Brother "Moody." "My name is Dustin," said the reverend on the floor. "I beg your pardon," said the President, "as an acknowledgment of the fact that Brother Moody, that I spoke without thought," said the President, "I am not whether Mr. Moody joined in the loud laughter which followed."

Mrs. Emma Hardinge has engaged to deliver a series of Sunday evening discourses at the Polygraphic Hall, near Charing Cross, London. She is considered the most able and original of the most remarkable orators in England.

Catalogue of Liberal and Spiritual Books

FOR SALE AT THE Office of the Banner of Progress.

Table listing various books for sale, including 'Confucius and the Chinese Classics', 'The Banner of Light', 'The Science and Practice of Medicine', and 'The Greatest Family Medicine of the Age'.

Table listing 'PAPER COVERS' for various books, including 'Spiritualism', 'Wages', 'Ministry of Angels', and 'Theology of Population'.

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The following persons are authorized to act as Agents for the BANNER OF PROGRESS, to receive subscriptions and money for the same, and forward them to this office.

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1. Origin and Character of the Orthodox Deity. 2. Position of the Law in Opposition to Divine Providence. 3. Man's Own Responsibility in Opposition to Vicarious Atonement.

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BY BENJAMIN TODD. Price 25 cents. For sale at this office. A liberal discount to book agents. It is a pamphlet of 24 pages, 12mo. There are two inspirational poems by Lizzie Dixon, which are worth more than the price asked.

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THE SCIENCE AND PRACTICE OF MEDICINE REVOLUTIONIZED.

Magnetism is the Key to Medicine. Polarity is power. The Positive and Negative forces lock and unlock everything in nature. Spence's Positive and Negative Powders, being magnetically polarized, act as VEHICLES OR CARRIERS of the magnetic forces through the blood to all parts of the system—the Brain, the Heart, the Lungs, the Stomach, the Intestines, the Liver, the Kidneys, the Womb, the Generative and Reproductive Organs, the Muscles, the Nerves, the Bones, the Glands, and every tissue and fibre of the body.

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