VOL. II.

SAN FRANCISCO, SUNDAY, AUGUST 9, 1868.

NO. 31.

LITERARY.

THE ANGEL'S SONG.

- We are nearer to you ever, Than your toiling spirits know In your sunlit hours of gladness, In your wailing, in your woe. As the sunflower drinks the sunlight, As the violet drinks the dew, So your spirits drink forever
- When you sink, with fainting spirits, Neath the burden of the day, When your eyes are almost blinded As at night, to drooping roses, Zephyrs stray from rippling rills, So to you on spirit-pinions

Of the love we bring to you.

- mes a breeze from heavenly hills. When the mystic, purple gloaming, Creeping from the shadowy wave, Lulls your hearts to happy dreaming, Round you lingering, there we hover Whisper holiest angel-lore;
- Of the "loved and gone before." When across your life's horizon Sweep the sable wings of death, When through lips of ghastly pallor Faintly comes your dying breath, Then, at last, with clearest vision, You behold our radiant forms, And we bear you on our pinions Far away from earthly storms.

COMMUNICATIONS.

THE PHILOSOPHY OF MAGIC.

ASTROLOGY.—(CONTINUED.)

Not only did the letters of ancient alphabet

have a numeral and astrological significance, but also the names given to children at birth, to newly discovered countries, to new dynasties, and to cities and houses, at their foundation. Those educated in these mysteries could, by the name of an individual, describe his astrological character as revealed in his horoscope; also, by stating the time of birth, the skillful astrologer could give the names of those consulting him; and this gave him a wonderful power over those not acquainted with his secret. Examples of the manner of accomplishing this would be dry and tedious to the general reader. One, briefly stated, will suffice. Take the Roman alphabet, which was astrologically notated as follows: From A to I represented the units; from K to S, the tens; and T, U, X, Y, Z. with the auxiliaries J, V, W, and H, U, the hundreds. To discover the ruling planet of a querent, the numerical value of the letters of the given names of the party and parents was added, and the sum divided by nines till only a fraction of nine remained. If the remainder was one or four, the Sun was the ruling planet; if two or seven, the Moon; if three, Jupiter; if five, Mercury; if six, Venus; if eight, Saturn; if nine, Mars. To discover the Sign, they proceeded in like manner, and divided by twelve; if the remainder was one, the Sign was Leo; if two, Aquarius; three, Capricorn; four, Sagittarius; five, Cancer; six Taurus; seven, Aries; eight, Libra; nine, Scorpio; ten, Virgo; eleven, Pisces; and, if no remainder, Gemini. From this it will be easily seen how, in countries governed by astrological doctrines, the name of each individual was a secret index to his whole character. Thus, everything in the ancient astrological literature had a secret meaning; everything was forced into the service of mystic language which related in any manner to their system. Geometry and Trigonometry, with the figures used in illustrating their respective problems, were the next lesson preparatory to astrological studies, and, like arithmetic, were surrounded with mysticisms, to insure a slow acquirement of the sciences, and to thoroughly indoctrinate the student into the various phases of their faith, Faith in the Magian religion was the steppingstone to knowledge; and rites and ceremonies were aids to faith. Genuflections, crossings, and all gestures and positions enjoined, had a mathematical as well as a religious interpretation; and all constituted a medium of communication—a dumb alphabet—to those more advanced in the mysteries. This study also demanded a certain knowledge of the construction of the human body. Man was a microcosm-a compendium of terrestrial, celestial, and Deific principles, or, as Agrippa has it:

"Therefore man, by a more perfect composition and sweet harmony, and more sublime dignity, doth contain and maintain in himself all numbers. measures, weights, motions, elements, and all other things which are of his composition; and in him—being the supreme workmanship—all things obtain a certain high condition, beyond the ordinary consonancy which they have in other compounds. From hence all the ancients in time past did number by their fingers, and showed all numbers by them; and they seem to prove that from the very joints of man's body all numbers. vented. According to this measure of the body | spirit, and its lenses have been produced by houses, the altars, ships, engines, and every kind of artifice; and every part and member of their edifices and buildings, as columns, chapiters of ions on the spirit through the photographic theless, such theories, and the theory of animal

heavenly bodies in their revolutions and influences. nothing to acquire, no opposite sexes or children the same thing would spread far and wide, and The revolutions of the moon, with her quarterly to love. changes, unavoidably suggested the square as being of great importance; and other measures of the circle were suggested as a larger compre- caprices of his will, mostly through his hands, hension of mathematical principles was acquired. Among the Egyptians, twelve became a sacred number; and from them we have the duodecimal system. Hence we have twelve signs in the ly laws of effect from cause, many of which have Zodiac; and from the Zodiac the twelve Tribes of Israel, and twelve Apostles of Jesus. Ten found scarcely needs illustration; the whole course of favor among the Arabians as a sacred number, nature exhibits it. The growth of worlds, the and by them the division of the Zodiac into growth of vegetable and animal life, are perpetual decades was adopted; this division, however, had illustrations of this. John Stuart Mill. one of the existed previously in the Egyptian system. The ablest minds this century has produced, in his decade system divided each sign by the sacred or System of Logic, says he thinks that not one deific number, three.

That the heavenly bodies influenced terrestrial objects, was very apparent from the effects seen to proceed from the rays of the Sun, and the coin- days of public fasting and prayer for rain during cidental movement of the tides with the changes drought; but, should the churches do that now, of the Moon. It was also seen that herbs and other bodies were not all equally affected by the culed on the street. As Deity permeates and com-Sun or Moon, and other planets; and this suggested a classification of terrestrial things according to the sympathy they were supposed to have science will show that the earth has grown, and with the planetary influences respectively. The angles at which those influences, in their interblendings, were considered the most powerful, of this, from the science of Astronomy, in the were the sextile, square, and trine, and also the language of Professor Mitchell, a Christian gentleconjunction and opposition. To each planet was man, scholar, and, in the time of his country's attributed a peculiar influence, different from the need, a soldier. The illustration is Saturn's rings, others, which affected those in sympathy with which must have been formed by throwing off that influence, and which was modified according cosmical matter during the revolutions of that land. Here is civilization cropping out on a new to the angle of distance.

GOD. NUMBER FIVE

Although I have prided myself on the liberality of my views, and broadness of my charity toward heretics—having defined God, or Theos, as the All of being and existence-should Brother 'Æsop" persist in being an Atheist, I don't know but that I shall be as intolerant toward him as the orthodox and Brother Davis have been. Still as but the merest fragment of this All has come under the observation of the human faculties, and as that fragment is very imperfectly understood, even if we are bigoted, we can but allow our good brother the largest liberty in his opinions as to what the character, qualities, or attributes of

I stated in Number Four, as a mere thought, not as a stereotyped article of faith, that the universe might be permeated by impersonal Infinite Mind. I will state the reasons on which that thought is based, and leave it to the reader. There are some recognized truths which we get from a priori or deductive reasoning, and not from induction from a great number of observed facts. Thinkers generally receive the doctrine expressed in the formula ex nihilo nihil fit—out of nothing nothing is made; that in the universe of matter nothing is created, nothing is lost, but that there is no such thing as inertia; and that relative change among the elementary particles is perpetual. Now, if this principle applies to mind, it is evident that the source is superior to the fountain as developed in finite man. It may be said that the argument is incomplete and without force, because we do not know what mind is. True, we do not; and I reply, we are equally ignorant of the essentialities of matter; we know some of its qualities or phenomena, and nothing more. As the acorn can only develop the kind of oak that is germinal in the germ, so it is plain to the reasoning intellect that nothing can be developed that did not always exist in an inchoate or germinal condition in the universe. If this be true, the elements of the mind of Socrates, Kepler, Newton, or Napoleon, must have existed in the universe, or in Deity. But how did it exist? what was its form, its use, its power? Truly, we do not know. If we do not know the lesser mind of the individual man, how should we know the greater reservoir from

Although the great aggregate of Deific premises and principles is not only unknown to man, but wholly inscrutable to the human faculties, still some conclusions may be arrived at by a fair use of reason. It was stated in Number Four of this series, that there is no parallel between the mind of man and Deity, for they are so entirely different in their scope and powers. Man, as the superior animal to inhabit and improve the surface of this planet, is adapted to his condition, and has undoubtedly been developed by the constant play, method of nearly every effort which has been ataction, and reaction of elements and forces adjust- tempted by the scientific to account for the pheing internal needs to external conditions. Thus, the eye is undoubtedly but the window of the Boston savans included. ing from external objects to make proper impress | the phenomena by any such crude notions; neverpillars, bases, buttresses, feet of pillars, and all of powers of the optic nerve. But let the animal be magnetism, that it was the will and intelligence kept from the light for a few generations, and the of a single individual, or an emanation of the Thus, by easy gradation, the student learned to | functions of the eye will cease; as witness the fish | combined intelligence of the company present, apply the science of numbers to all things, from of the Mammoth Cave. So of combativeness, ac- had their day, and many other theories, more the most commonplace facts to the most sublime | quisitiveness, conjugal and parental love; it is plain | ridiculously absurd, have had their day also. studies. As organic structure depended on its that these can have no counterpart in Deity, when, But now mark a prophecy from this source, in strict mathematical arrangement, so also did the being the whole, there is nothing to combat, the very outset of the manifestations; to wit, that mortal-because it is the gift of Nature.

Of the few facts that may be postulated of Deity is this: that, while man works according to the upon that which is outside of himself, God works by permeating the entire mass, and acting upon the elementary particles, in accordance with orderbeen formulated mathematically by man. This single authenticated phenomenon, within our solar system, has occurred, except as a link in the chain of causation. The Pilgrim Fathers held they would be lampooned by the press, and ridiprehends all matter, it is in Him we live, move, and have our being. A mere glance at geological was not created by any outside manipulation. I will bring one powerful and beautiful illustration planet while in an inchoate condition. He says:

"In one instance alone, we find the rings of matter have solidified in cooling, without breaking up or becoming globular bodies. This is found in the rings of Saturn, which present the very characteristics which would flow from their formation according to the development theory. They are flat and thin, and revolve on an axis nearly, if not exactly, coincident with that of their planet. Their stability is guaranteed by conditions of wonderful complexity and delicacy, and the adjustment of the rings to the planets (humanly speaking) would seem to be impossible after the formation of the planet; at least, it is beyond our power to conceive how this could be accomplished by any laws of which we have any

In this paper, I do not wish to be understood as meaning that there is in the operations of nature anything resembling the human mind. They are diverse. The human mind is a fragmental phenomenon of the universe; we must study each department of nature by itself, to learn what little may be acquired.

Lest it should be thought that these views of Deity are insufficient for the religious needs of man, I crave your indulgence for a closing article, when I will drop the subject, and leave your columns to subjects more directly calculated to improve the condition of mankind in his present abode on the surface of this planet.

SPIRITUALISM.

NUMBER ONE

EDITORS BANNER OF PROGRESS:-Permit me to occupy your space by a few short articles on the subject of Spiritualism.

The history of the spiritual movement is as follows: Originating eighteen or twenty years ago, near Rochester, N. Y., in obscure and inexplicable knockings, it was soon discovered that intelligence was connected therewith, which claimed for itself, (or it was claimed for it, no matter which) a spir-

Such a claim fixed the attention and roused the skepticism of many, and set men investigating to prove its source. Naturally, the first thought which occurred was, that it was a trick of legerdemain; and the first efforts were directed to detect the supposed cheat, all of which efforts, so directed, met with signal failure. It is true that the announcement was once boastingly made, that it was produced by some machinery of working the knee, or toe-joints; and the proof relied upon was, that, when the knees were held by said skeptics, the raps were not heard. But it never occurred to these wiseacres, that themselves violated the conditions which were necessary to enable the spirit to manifest; viz., by breaking the harmony; for it was, and still is, essential, that the circle should be en rapport, or in harmony, with the spirits.

I dwell on this first effort to balk and thwart

that the methods of communication would become more perfect; and mark its marvelous and notorious fulfillment.

Who would have thought, eighteen years ago, having read with curiosity of the Rochester knockings, and that a spiritual source was claimed for the phenomena, that in more perfected forms of mediumship, they would, in a score of years, have spread through this land, and to other lands and that its votaries would be numbered by mil lions, of the highest order of intelligence?

With a persuasive might, and a rapidity and power of conviction which was never before approached in the history of the human mind, it has convinced the skeptic of the reality of an ex istence hereafter, and shaken the time-honored and prescriptive dogmas of old Theology; and still its march is onward. It is not alone destructive; it is also constructive. It is destructive of error and superstition, however well guarded by Church or State. It is constructive of the grandest and most rational philosophy which has ever been enunciated to the human understanding. Such is a brief outline of its history and progress with in less than one generation. It is but an earnest of what it will yet accomplish.

Letter from New York.

NEW YORK, July 9th, 1868.

DEAR BANNER: - Since writing to you, I have visited that spot of New Jersey enterprise, Vinebasis—a step beyond—an experiment, so far as 'ten acres are enough," but in a far better place for those who have enough and ten acres, and require a change for health and happiness. Here the vital forces of the body are renewed, and the mind invigorated and refreshed; here enterprise and reform are blended, and Progress and liberal views hold place; where a country of 40,000 acres is laid out, with shade-trees along all its roads, and where are grass-plots and sidewalks for pedestrians and equestrians. The absence of fences is a marked feature of the place; and it seems quite like being among the evidences of civilization, when one can walk beside strawberry beds, and flower and vegetable gardens, all lying open on the great public streets and highways. This will change, perhaps, after the place is settled by those who feel they must have their own all to themselves, and be separated from those whom they may not consider so holy as themselves. Here, too, woman is taking her place; the Doctress gig goes by, and passes the door of her sister M. D., whilst she is engaged upon a new coat of paint to her domicil. The women here dress, in many instances, for comfort and free action of the body, and not for fashion; yet one would think a cultivation of taste should first claim their attention, to prevent bringing ridicule upon the reform they desire and which is really needed. People sometimes seem to get the idea, that they must enter into reform movements, and forget that it is necessary to move in them under the Divine law of harmony and use, and do not stop to study and understand that law.

The Sunday I was in Vineland, Mrs. Dr. Wildman filled the Unitarian desk, and with ability. The Friends of Progress here have a fine Lyceum, and a good organization; they have built a one story hall, and seem to be in earnest in the cause. Spiritualism is felt, and is making its impress on others settling here. C. B. Campbell, the President of the Vineland Society of Spiritualists, is a live man, and claims to be an infidel, but believes in Progression. They extend a cordial hand to strangers who come here, and ask their co-operation. The ambitious, selfish ones, who desire to control in their own way, have so far found their efforts fail. The founder of this community, Mr. Landes, has set a noble example, worthy of being followed by men in California owning immense landed estates. I met here Mr. George W. Pryor, Mr. and Mrs. Hall, George and Sarah Pearson, Mrs. Wildman, and many others formerly of Cali-

Vineland, but just emerging from the barren pines of New Jersey, is destined, with its ten thousand people, and increasing population, to be a bright star in the progressive world.

I have recently seen a published letter from one of our speakers, rather disposed to find fault with our old organization in San Francisco. I suppose this may be all right; we find a God cursing a the movement, with the more emphasis, because fig-tree because it bore no fruit when it was not it is a type of the animus and the bungling in its season, and ordering it cut down and destroyed. So, kick the dead ass, although it is said few horses long survive after learning to live withnomena, from that hour to this: the farce of the out eating; do all you can, and keep, by your efforts, accomodations for years, for all that come; then blames you for not doing more.

> My face is now being turned toward the Golden State; and as soon as my business can be arranged, I shall steer my course thitherward.

With best wishes, I remain. Yours sincerely, J. H. ATKINSON.

THE viper deserves no blame for its sting, although

Our New Glass House.

Spiritualists have gained a justly earned repu. tation for iconoclasm; for, not living in a glass house themselves, they have felt free to throw stones at the glass house of their neighbors; and a merciless pelting they have received. Now that we have a nice little glass house of our own. peltings are respectfully invited. Bro. Stowe has thrown the first stone, with all the merry vigor of a mischievous boy, who delights in demolishing badly protected windows. We are proud of our new house; we have been camping out so long, traveling through an enemy's country, subject to the attacks of all sorts of vermin and creeping things, such as "free-love," "infidelity," "lunacy," and other dangerous and annoying reptiles indigenous to the country we have had to pass through, we are going to live in-doors like other folks now, and fence ourselves in with a show of respectability. As yet, our new house is peorly furnished with ritual furniture, and orthodox ornaments; and we really can't afford to exchange fashionable visits by way of entertainment. We have yet one advantage: there is little in our house to lose, and the cheapness of the structure is such, that we can say, "Destroy this temple, and in three days we will raise a better." When Spiritualism lives in a palace, fares sumptuously, and is well furnished with all the luxuries of a pampered and despotic aristocracy, there will be reformers to speak out against Spiritual orthodoxy, as there are now against Christian orthodoxy. Our danger lies not in our dwelling, nor our ornaments and furniture; but in the conservatism of an in-door life, which never walks on foot beyond the narrow limits of its own inclosure. If we allow our household plenty of play-ground and working ground, we shall remain free and healthy.

A Great Eclipse.

The sun eclipse of August 18th, coming, will be, in many respects, the most remarkable ever recorded in any known annals of the human race. The same conjunction of circumstances has not occurred before, and cannot occur again in thousands of years. The sun will be nearly at its farthest distance from our planet, and consequently be greatly reduced in apparent size, and about midnight, between the 17th and 18th of August, the moon will be at its nearest, and, consequently, largest revelation. Now, the eclipse will take place at five minutes past six in the morning-New York time-and our satellite, in her broadest, will cover a greater proportion of the sun at its narrowest dimensions. But the grand point is, that in this instance the moon will stand so directly between us, that her central point, the earth's, and the sun's, will be exactly in a line with each other, and the shadow of the satellite must therefore cover the greatest possible space of our surface. An observer of the equator will of course be nearer to the conjoining heavenly bodies by more than 4,000 miles than one at either pole and proportionately nearer than others who look from less central points. This space, which makes no perceptible difference in looking at the sun, has a magnifying effect 400 times greater than that on the moon, because the latter is 400 times nearer to us than

In the third place, the eclipse follows the course of the moon from West to East over the earth's sur-At the equator, plainly, this effect lasts, the longest. At its highest place of culmination, the eclipse from first to last, will continue for the extraordinary period of 6 minutes and 50 seconds. It will begin at Perim at sunrise, reach India during the morning, Assam by noon, and passing over Borneo, Celebes, and the Molucca group of Islands, approach New Guinea toward evening.

This eclipse ought to be richer in scientific observations than any celistial phenomenon ever witmers, aided by their Governments, are taking measures and fixing posts of observation from the Red Sea to Australia. The Austrian Government will have an astronomical corps at Aden, and the Pope will send a similar expedition to India. Shall our keen men of science be left out from the general effort to make a proper record of this great scientific event?

—N. Y. Mercantile Journal.

RELIGIOUS AGITATION.—On last Sabbath, we listened to the Rev. H. B. Warren of this city. He spoke with earnestness and originality. The subject was admirably chosen and thoroughly ventilated. Dried-up dogmas and fading sectarianism were kept in the background, while mind-pabulnm, with marked approbation. The Doctor is independent in his religious views, and shares the confidence and the feelings of all progressive minds in this country and Europe. He corresponds to the class that was commonly derided as "agitators" in the last century-that fearful word to old women and imbecile manhood. An "agitator" in this age is a man that is not satisfied with standstill Theology. The generality of the clergy decry agitation as dangerous. The mass of preachers have been, since Adam was a boy, a dead weight upon the car of Progress. They go in for chickens and greenbacks, and are nervously opposed to abandoning a "bread and butter dead thing" for present unpopular Reform, and vital Theology. They bide there time! When the popular current gets set, they shout the Te Deum of the new Gospel with the lungs of a Stentor. Money makes the mare go; it also makes IDEAS advance.—Texas Vindicator.

Officiousness.—A very good, a very officious and ostentatious man, a Deacon and a Bible class leader, in a town not far from Boston, always manmeasures, proportions, and narmonies were invented. According to this measure of the body spirit, and its lenses have been produced by they framed and contrived their temples, palaces, houses the altars ships engines and every kind. quite up with his ambition, and he made some queer mistakes. At an anniversary meeting, a distinguished clergyman was present, before whom the Brother wished to appear to the best advantage, and he felt that he was equal to the emergency. The time came when the Reverend gentleman was to be requested to make a prayer, when up stepped Brother Blank, and with a face of the most angelic suavity said:
"Brother Thompson, will you mount the Throne of Grace?" He was perfectly satisfied that he had made a hit, and he had.—Investigator.

Tobacco.

Few persons are aware of the deep-rooted and wide-spread evil effects of this poisoning weed upon society, and especially upon children. Many of the prevalent diseases, of which so many chil dren die, would not lodge in the system at all, were it not fitted in its earliest existence, and before birth, by the virus of this poison-herb in the system of one or both the parents.

If mothers knew how many children are made cross by tobacco, how many made nervous, feeble, pale, sickly, or permanently and fatally diseased, they would be much more particular in bringing into outer life these sickly germs of immortal growth. Men should be required to abstain from the use of tobacco as a preparatory condition for marriage, or at least for paternity. Females, we are glad to say, in the most enlightened part of our country, seldom use it, and need no advice except to bring their influence to bear to reform the

In the great cities the evil is far more extensive and injurious than in rural districts. Boys from eight to twenty years congregate to teach and encourage each other, and urge on this and other destructive vices, until the health of thousands is actually destroyed, and the moral health of a still larger number so permanately impaired that no church can save them, even by their system of regeneration, which is not unfrequently carried on with the same poisoning influences of tobacco. which they are not required to abandon in the exchange of heart and baptism which fits them for the kingdom of heaven on earth. But we do not believe any tobacco-chewer will get into the real heaven if no drunkard does, and we shall be greatly disappointed if they are allowed to stand | on the platform and smoke, or enter the mansion

with a pipe or cigar in use. But many of our good friends, whom we esteem expect to be freed from the habit and desire by death; but we can assure these friends that death will not separate the desires for the good and pure, and preserve them, and destroy all others, but will either leave us with or without them both. If it kills the love of tobacco which my friend has have cultivated, as the sweeping frost destroys the tobacco plant and tomato and melon at the same time. We must go over as we have made ourselves, or, losing our passions, lose in forgetfulness | hood. our past life.

We do not believe they raise tobacco in the Summer-Land; and if it was not raised in ours, it would leave us with one the less giant evils to contend with, and the eaters and smokers of the history of the Church, these ceremonies and ordiabated nuisance would soon be cured, and they, with thousands of suffering but innocent children, would thereby be greatly blessed. Let us join hand with every effort to remove the evil, but never forsake a mistaken or suffering brother that | servance of the Lord's Supper, and not be impres uses it, for he is the one that needs our help as the sick do a physician.—Banner of Light.

'Prepare to Meet Thy God."

As we stepped from our dwelling to the street, we were met by a lad with a handful of notices headed as above; which gave us the information that the Rev. Mr. Moody would preach at some designated place. The heading naturally caused us to reflect upon the fact that some religionists, and Mr. Moody among others perhaps, are unphilosophic enough to believe God to be in one place more than another. And yet there is no more prominent earth, and in hell. And yet, in the face of all this, it consecrated and dedicated to the Most High. "The groves were the first temples," soliloquized temples of the ever living God as are the costly edifices that rear their steeples toward the day-god

in this and other cities.

But to be prepared to meet our God, even according to Orthodoxy, we should deal justly, love mercy minister unto the wants of the poor, sick, and needy. But the heart sickens when the individual beholds the wealth which is lavished upon the houses of God," and looks at the thousands and nillions of almost houseless beings that shiver for want of proper food, clothing, and shelter, almost beneath the shadows of these sanctuaries. silent, yet mighty mockery upon the sacred name of religion, we have often thought, as we have hurriedly passed these somber walls and empty halls, on a bitter cold night, to reflect how many a poor creature could be made warm and comfortable if premitted to recline their weary limbs and shivering bodies upon the soft cushioned seat of one of those houses where we are invited to "prepare to meet our God." O, shame upon a nation or community, that will profess true religion, and build such costly, roomy edifices only to mock the sufferings of God's shivering poor! And how easy to avert all this useless outlay and all the sufferings we have spoken of, when the light of heaven is permitted to enter the mind and heart of those who are now too bigoted and superstitious to admit even a single ray! But thanks be to our angel hosts, both on earth and in heaven, the azure tints of a glorious morning are already tinging the eastern horizon.—Religio-Philosphical Journal.

"OUR DUMB ANIMALS."-This is the name of a new paper just commenced in this city, and its object is to prevent cruelty to animals. A good obneeded in this matter, as every observer can bear witness. Yet we notice that the philanthropic editor says he wants the "aid and prayers of all who believe in God." But why limit the reform to this class of persons alone, as though Infidels and Athe ists would not like to assist in the good work One of the most humane men we ever knew was the late Benjamin Offen, an Atheistic lecturer in New York. So kiud and compassionate was he to dumb animals, he used to feed and take care (at his own expense) of poor omnibus horses after they had been driven by Christians to death, as it were, and turned out to die. We don't see that even a believer in God could do more or better than this. We wish our Christian brethren, when encourag ing good reforms, would not use quite so much cant. The other day the Rev. Mr. Trask sent us an you can enjoy all the privileges and emoluments "anti-tobacco tract," entitled, "He dropped his vested in our authority but if you should procigar and found Christ"! implying, it would seem, a moral obliquity in the man who smokes. Now this is not so. We would not recommend the habit of smoking, and Mr. Trask is doing very well in his efforts to counteract it; but to say that a smoker must necessarily be a bad man, is no more correct in point of fact than it is to say that a praying man must necessarily be a paragon of virtue.—Investiga

NATURE will be reported. All things are engaged in writing their own history. The plant and the pebble go attended by their own shadows. The rock leaves its scratches on the mountain side, the river its bed in the soil; the animal leaves its bones in the stratum, the fern and the leaf their modest epitaph in the coal. The falling drop makes its sepulcher in the sand or snow: not a footstep in the snow, or along the ground, but prints, in characters more or less lasting, a map of its own march; every act of man inscribes itself on the memories of his fellows and his own face. The air is full of sound, the sky of tokens; the ground is all memoranda, signatures, and every object is covered over with hints which speak to the intelligent.

THE Jewish Church is everywhere noted for kindness to its own people. It is against Jewish principle to allow any of their poor to come upon the public. All the sick in poverty are cared for, and provision is made for widows and orphans. Efficient societies, liberally provided with funds supply the poor with food, help the old people as they need, and bury the dead. Some of the free hosp:tals in London have Jewish wards, but all the expenof Jewish organizations. If any able-bodied persons are out of employment, and need help, they receive no gratuity, but are accommodated with a temporary loan, and the cases are said to be rare in which these debts are not fully paid.

THE French Legislature has passed the bill guaranteeing protection to inventions shown at French exhibitions before being patented. This is quite important to American inventors, as they will be ena-bled by its means to test the value of their discoveries, and even to dispose of them before being com-

The Banner of Progress.

SUNDAY, AUGUST 9, 1868.

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BENJAMIN TODD & CO.. PUBLISHERS AND PROPRIETORS.

TO CORRESPONDENTS.

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FORMS AND CEREMONIES AGAIN.

SAN JOSE, August 2d, 1868. EDITORS BANNER: -Your excellent paper, containing my criticism upon the ceremony of ordi nation, and your reply, is before me; and I have to thank you for the straight-forward answer to my query as to the object of that ordination; but must correct your misapprehension as to my 'sensitiveness" and "solicitude" about the "in tentions of the San Francisco Association." That Association concerns me only as it is a part of the great body of Spiritualists; and was it the only Association that had sought to shackle itself with the old Church toggery, I would hold my peace; but there is a great tendency, even among re formers who have emancipated themselves from the thralldom of the Church, to hanker after the flesh-pots of Egypt." They feel weak in the cultivated, it will kill the love of flowers which we | knees, and grasp for the crutches which they have not abandoned sufficiently long to walk upright in the strength and dignity of their own man-

Who does not know that the heavy burdens and taxations imposed upon its members have grown out of the ritual of the Church. In the nances were established, no doubt, as with the San Francisco Association, with the very best of intentions. Who can look back to the early obsed with the beauty and sublimity of the occasion? Jesus, whom they loved, and with whom they had suffered and borne the contemptuous sneers and jeers and persecutions of the established Church, had been cruelly murdered; and, as they formed the circle around the board, and thought of him around whom so many sacred memories clustered, and who said, "As oft as ye do this, do it in re-Spirit of power, ruling alike in the heavens, on his joys and sorrows during his short earthly is surprising that D. Ds. will continue to insult an | career. But how prostituted is that ordinance toministry: the Apostles were highly mediumistic: thepoet. And the groves to-day are just as much the | and, as they laid their hands upon the head of the candidate, and said, "Receive ye the Holy Ghost," and charged them with their high and holy mission, they received a positive good—a baptism of spiritual magnetism from the spirit world, and positive magnetic strength from the Apostles. But O, how prostituted is this ordinance also! The form is kept up, but the spirit has fled. The Church, however, have been so educated, that they sincerely believe that in the observance of this ordinance they are obeying the commands of God. But what will the world think of the motive that actuates the San Francisco Association, viz., a compliance with the law, so as to divide the spoils with the clergy?

You tell us that "neither the Constitution nor the Form of Ordination of that body (the San Francisco Association) contain the slightest allusion to any particular articles of belief." Well, perhaps they do not; but there are implied articles of belief, which they must endorse ere they can receive the rite of this ordinance. To illustrate Suppose a stranger should present himself to the Association for ordination; would he not be questioned in regard to his belief? And suppose his religious sentiments did not accord with that of the ject, and we wish it success; for a reform is much | Spiritualists generally; would the Association grant him holy orders? I think not.

> According to this view, not only must the candidate subscribe (impliedly, if not in writing) to articles of belief that accord with those of the Spiritualists in general, but the faith of the Spiritualists in general must be established as a standard by which to measure that of the candi date who accords with it.

Now, there is no use in trying to disguise the fact. It amounts to this-nothing more and nothing less: "As long as you believe as we do vested in our authority; but if you should progress beyond us, or we beyond you, so that our religious sentiments shall materially differ, then our connection must cease." This is the rock upon which the Church has split; and, hemmed within its limits, the candidates reluctantly seek for light outside, through fear of excommunication and consequent disfranchisement from Church privi-

I hope the reader will pardon me, if I appear sensitive or solicitous. I am in earnest. I cannot sit idly by, and see chains forged to fetter the pro gressive spirit of men and women; but shall lift up my warning voice whenever I can find a medium through which to do it.

Would it not be better for reformers to put forth efforts to correct the errors in society and in the laws, rather than to seek to perpetuate them? The marriage law should be so modified, that the parties desiring to enter the marriage relation could go before some officer of the law and declare their intention to live as husband and wife, and pay a fee or recording the same. This should constitute a sufficient public recognition. The granting to the clergy a special privilege to solses of those wards are defrayed from the treasuries | emnize marriage is a species of special legislation | Reconstruction Act: inimical to the spirit of our free government, and should be protested against by all reformers.

> Yours, for truth and practical work, A. C. STOWE.

REMARKS.

We have but little to add in reply to the above, beyond what we said in answer to Bro. Stowe's pelled to incur the expenses of taking out a patent. | first communication. As we said in that article, | county.

we think each Society and each individual must do in the premises whatever seems best to each. We do not claim the right to measure Bro. Stowe's wheat in our half-bushel without his consent; by him till we think his measure is correct.

We have one or two questions for all of Bro. settle the point he makes in this regard. How or any other gift-the "Wizard of the North," from Spiritualists as such, and desiring to be considered as a believer and teacher of the philosophy detectives of false mediumship—themselves the embodiment of falsehood? Must Spiritualists always bear the blame of such impostures, without having the privilege of protecting themselves author is that upon pre-Adamite man; or, as he by declaring who shall speak for them and by designates the race whom he supposes to have intheir authority? And there are others, like T. L. habited the earth before the first deluge, "angel-Harris and the two Eddys, brother and sister, men." His description of these beings is very who, after having appeared before the public as curious, and is partly borrowed from mythology, genuine mediums, which they undoubtedly are, partly from Jewish traditions and analogies. He have asserted in regard to spirit communion and seraphim, that were placed over the mercy-seat in mediumship, and denounce both as imposture. the Temple at Jerusalem, were precise copies of What motives, except the basest, can be assigned | the bodies of the first antediluvian inhabitants of for such conduct? And shall we not protect ourselves against these things, by disavowing and

The truth is, Bro. Stowe, we must draw the line somewhere between the true and the false, both in regard to principles and persons; and in no way can this be done so well as by acknowledging those who are true, as long as they continue so, and repudiating them and their work when they cease to represent the truth, as we understand it. No sane man will permit an agent to act for him, who persistently misrepresents his wishes and opinions, and constantly thwarts his designs; and no Association will long submit to be lectured by, or employ to lecture others, one whose expressed sentiments are fundamentally at variance with

SPIRITUALISM IN PLUMAS.—D. W. Hambly, our esteemed correspondent in Plumas county, writes that they have an Association of Spiritualists at Spanish Ranch, and that their meetings are very fully attended by the people of the country round about. Between seventy and eighty persons gathered at one of the recent circles, to witness membrance of me," their souls must have been spirit manifestations, and to investigate the phefilled with joy; because in that sacred circle he nomena for themselves. In spite of the revival could meet and mingle with those companions of labors of Elders McGrath and Anderson, Spiritualism is constantly gaining in the mountains of that section, and mediums are being developed among intelligent public by asking them to go to a house | day! So with the ordination of candidates for the | the people with astonishing rapidity. They have a trance medium partially developed, who gives brief discourses under the control of a former Methodist preacher of Pennsylvania. There is a good field in that region for a lecturer, and one is desired by the people of Plumas very much. We should be glad to hear frequently from Bro. Hambly as to the progress of the cause in his neighborhood.

> ELDER KNAPP AT LOS ANGELES.—A friend writes that the pernicious old nuisance, Jacob Knapp, is getting up his "prayer-meetings in hell" in the beautiful vine-clad country of South ern California, and counting up the years of eternity that the damned will suffer in hell-fire. If the Elder should take a Rip Van Winkle sleep from now until the end of his eternity—considering such an absurdity possible as the end of endless duration—he would be not a little astonished, on | times by a Basilisk, and sometimes by a scorpion. waking from his long nap, at finding us poor sinners in as good a heaven as he will ever enjoy. How | the East, the two solstices and the two equinoxes took very safe must the Elder feel, by the way, believing place when the sun was in these signs.
>
> "Eben Ezra says distinctly, that the four emblems as he does in eternal hell for others. What assurance these dogmatists have, in claiming heaven do not agree with them to hell!

THE Occident says: "The friends of missions will be made sad by the statement put forth by the American Board, of its financial prospects. The amount received into its Treasury during the three months ending September 1st, was less by \$22,000 than during the corresponding months of last year, and the Prudential Committee call earnestly on the Church for relief from the calamity of a heavier debt than has ever burdened the Board.

There can be but little doubt that the rapid spread of Spiritualism has produced this change in the financial prospects of the Board of Foreign | two bears, as some will have it, or, which is better, Missions. Those who have been freed from the chains of dogmatic theology can have no desire to | twelve wings, and thus through the circle of the place them upon the minds of the people of other | zodiac, and of self-carrying time, they typify the nations, and will not contribute means to that end.

WE notice the account of the last Communion in the Plymouth church, as having been one of peculiar interest, and the purpose expressed to continue the services so long as the Lord shall give token of His pre-sence with His people, that the world may have this by Ezekiel.... The faces of the cherubim are eviadditional demonstration of the spirit of our reli-

If God be always and everywhere present, as He must be if He is infinite, what token can Plymouth church, or any other, expect to receive, that He is present with its people any more than with others? It is about time that the spirit of such a religion were demonstrated, for the form has long been

THE Presbyterian organs in New York and elsewhere are making a terrific noise in their columns, because the German and Irish Catholics choose to have religious processions on Sunday. The Occident, of this city, echoes the cry of the New York Observer against this "desecration" of the day. The latter paper asks, "Do the Catholics water), we would in all likelihood find them, own the streets of New York and Brooklyn?" We might with equal propriety ask, Do the Protestants own them exclusively?

THE editor of the Batesville (Ark.) Republican says of the Legislature of that State, elected under the prove it), that it is the first General Assembly ever members who could not write their own names."

THE EARTH'S LOST HISTORY.

SIXTH ARTICLE.

We pass over much that the author of "Resneither shall we submit to have ours measured | toration of the Earth's Lost History" has written relative to the causes which produced the first rupture of the earth's surface, and the consequent Stowe's way of thinking, which, perhaps, will | flood of the inner waters upon the external crust. Its interest to archæologists would not be the same would he or they like to see a charlatan, profess- to the general reader, even were it not in so large ing mediumship—healing powers, clairvoyance, a degree of a speculative character. Suffice it to say that the author maintains, with Bishop Burfor instance, claiming fellowship and countenance | nett and others, that the earth has been twice deluged by water: once by being ruptured on a line from east to west, and again by a division from of Spiritualism? Are there not cases precisely of north to south-making the appearance of the this nature, which every Spiritualist can call to chasms thus caused take the form of a cross; from mind in a moment's reflection? Who has not which fact the author deduces much mythological heard of Grimes, and Fay, the self-constituted meaning, and draws many conclusions in theology which have been referred to very different prem-

One of the most remarkable speculations of the come before the same public and recant all they | maintains that the images of the cherubim and the earth, while the latter yet remained unbrokenmen, introducing the subject in this manner:

> "Perhaps the reader may like to know what kind of creatures were those angel-men the former earth produced. As they present themselves to my mind. there is nothing on this earth to which I can liken them. The cherubic figures placed over the mercyseat of the Jewish Temple represented them; but no patterns of these have been preserved, as the Jews were forbidden to make likenesses of any-

Ezekiel gives, in the 1st and 10th chapter of his book, a rather minute description of these beings; and we have references made to them by other writers and in Persian pictures. The general form is that of a human being, and the head is, like the earth, of an oval shape; it has four faces, all different, but resembling in innocence and mildness that of a child (which the word cherub signifies.) There is no quality more repugnant to the Divine than ferocity. One of those faces might indeed resemble a lion's, as a reflection of the male principle—for Ezekiel says that on the right side they had the face of a man and of a lion—but it must not be concluded from this that they were, even in appearance, fierce. The full, round, chubby face might well resemble a lion's-extremes touch, sometimes. The trunk tapers, without dividing into legs, to a round extremity—one like 'the sole of a calf's foot' hence the prophet says the foot is 'straight,' or a prolongation of the trunk. They are furnished each with two pairs of wings, one of which laps over and covers the body to its extremity. This shines like surpass the girl in a few years more? Is it a law a lamp, and looks as if it were dotted all over with of nature? We totally deny it. The customs of rounded with luminous rings or wheels, that move everywhere with them, since, as Ezekiel says, 'the life of the living creatures is in the wheels.' They are thus the pattern of the Earth (or Father, as the Egyptians called it), 'the brightness of His glory and the express image of His person.' Their movement is altogether by wings, circular, like the Earth's, and when they choose it, rapid as lightning. They went upon their four sides, and they turned not when they went.' (Ezek. chap. i. ver. 17.) 'Turned not,' i. e., the circular movement was always in the same direction. They enjoyed a life of inconceivable pleasure."

We may remark, in this connection, that many Jewish and modern writers differ most essentially with our author upon the meaning of the cherubim and seraphim described by Ezekiel. A writer in the Boston Investigator quotes some of these authorities, and we copy those quotations here:

"These singular images have been fully described by Ezekiel. I have observed elsewhere that the four faces answered to four signs of the zodiac that of the man, to Aquarius; that of the lion, to Leo; that of the ox, to Taurus; and that of the eagle, which emblem was assumed by Dan in place of Scorpius, to the accursed sign represented some-These four sigus are in opposite parts of the heavens; and when astronomy was first cultivated in

of Reuben, Judah, Ephraim, and Dan were the same with the four faces of the cherubim. The emblems of these four leaders in the camp of the Hebrews exclusively for themselves, and damning all who answered to the above-mentioned signs of the zodiac. "Philo Judæus, in speaking of these images, seems to consider them as astronomical symbols. 'Now let us consider,' says that learned Jew, 'what may be sub-indicated by the cherubim and flaming sword turning every way. What if this ought to be thought the circumlocution of the whole heavens? "Again; 'But of the flaming sword turning every

way, it may be thus understood to signify the perpetual motion of these, (the cherubims,) and of the whole heavens. But what if it be taken otherwise. so that the two cherubims signify both hemispheres? 'The cherubim was thus noticed by Clemens Alexandrinus, the most erudite of the Christian fathers: 'Moreover, there are those golden images; each of them has six wings, whether they typify the the two hemispheres. The name, indeed, of cherubim would express great knowledge; but both have world perceived by the senses. "We are told by St. John that round about the

throne of God there were four beasts, full of eyes before and behind; that these beasts were like a lion, a man, a calf, and an eagle; and that these four beasts had each six wings. Now it is plain enough dently types of the four signs of the zodiac mentioned above. These are probably said to be around the throne of God; for to the suns and worlds of a thousand systems, from equinox to equinox, and from solstice to solstice, the Deity, whose domicil is the Universe, and whose throne is the Heavens, is

Our author then goes on to state that the race of angel-men became extinct soon after the first deluge, and that a new race took its place, described by Plato and Homer as the "tumblers"—a double-faced people, having two bodies united in one. The following are his compilations upon this

"As it is thousands of years since they were upon the present sections, we could hardly expect to find here any vestiges of these races; but could we examine the strata of the South Pole earth (now under especially as these sections have been free from the wastes and disturbances of the Northern Hemisphere.

"These first fruit-eating beings are alluded to by Homer and Hesiod, and by Plato, in 'The Banquet, a discourse on love; wherein we read of the manwoman, or androgenous race. Like some existing Reconstruction Act: "There is one remarkable feature pertaining to the present General Assembly which is worthy of particular note, viz: There is not a member in either Senate or House of Representatives who cannot write his own name in a plain, legible hand! And we now assert, without fear of successful contradiction (heavise we are prepared to prising distinct males and females with fattened cessful contradiction (because we are prepared to prising distinct males and females, with flattened bodies and angular sides, to whose origin Plato reconvened in Arkansas in which there were not fers when he says that Jupiter bisected for their misbehavior the two-faced bisexual creatures, arose

Bro. Todd is at present lecturing in Sonoma taking of a "side" from Adam. The common translation of "rib" is absurd. The word "tzelah"

occurs in many places, but in none can it bear such a meaning. (See 2 Sam. zvi. 13; Ex. xxvi. 25.) 'Side" is its primary, and (when applied to a human being) "wife" its implied and secondary signification. Mr. Leeser, in his late version of Scripture, translates it "wife" in Job xviii. 12; though in Genesis he allows the common version to lead him astray. In accordance with the duplex character of Adam (the scriptural type of the second race) Talmudical writes say that he was created with two faces. The taking of the woman from his "side" corresponds to the allegory of Plato. The masculine is always used with reference to Adam, since this gender is, in Hebrew, preferred to the feminine. "This time," says Adam, "it is bone of my bone and flesh of my flesh"—meaning that this second separation of the male from the female principle, unlike the first, was total—so much of his body ac-

tually taken away from him. "If the reader should suppose that this account of the origin of our race from the double-faced creatures clashes with the law, 'Like begets like,' et him bear in mind that this is a process of deterioration, where the parents had a different origin from that of their progeny; these only half resemble the former, but produce creatures altogether similar to themselves; either because this process then attained its limit, or because our progenitors (the children of the double-faced race) sprung, as well as we, from seminal products; the chief difference being that they were earth-born, springing from the warm, red earth, while we are nourished to life in the womb of the female; the earth, in the progress of evil, growing too hard and cold to perform any longer her maternal office.

Job alludes to these two races of a fallen world when he says: 'The stars are not pure in his sight; how much less man that is a worm, and the son of man that is a worm.' Both are subject to the same laws under which all worms—i. e., earth-nurtured and sex-generated animals-exist."

The author's abundant quotations from mythological writings, as well as from the Talmud and Hebrew Scriptures, seem to confirm the truth of many of his speculations concerning the former and the waters were confined within its crust, state of the earth and its inhabitants; but to transdisclaiming all association with the doings of such | He quotes from Ezekiel a description of the angel- | fer them to our columns would occupy too much of our space. We would recommend to our readers to possess a copy of the work itself, and thus become acquainted with all the positions assumed, and of the facts on which they are based. We shall finish our review of the work by giving the conclusions which he arrives at, in regard to the future fate of our globe.

> LYCEUM TEACHING.—One of the most marked features to be observed in the Lyceum is the superior perception displayed by the girls over that of the boys in mental development, and in intelectual exercises.

> What does it mean? We are claiming to be philosophers. Let us stop a moment and reason on this fact. There has never been so good an opportunity as is afforded by the Lyceum to test this matter. The unrestrained liberty granted to the roung of both sexes to do their best, the expectation that each will receive the reward of merit due to individual exertion, without regard to the restraining influence of sex, has here full pexression. Now let us see the result. With few excentions, the answer of a girl and boy of the same age will discover the keener sagacity and higher intuition of the girl. Now why should the boy society close every avenue to the continued untold ment of the powers of the woman. We claim that the system of Lyceum teaching will give its pupils such light, such a start in the world, that they will never submit to be bound by laws which will crush one sex to the earth.—Convention Day

FASHIONABLE BOOTS.—A WORD TO GIRLS.— Girls, don't wear them. They retard the circulation, and induce cold feet, consumption, and death. They deform the feet. By throwing all the weight apon the toes, corns and large joints are produced that can never be cured. They give an unnatural support to the ankle, thereby giving one an awkward appearance in walking. They are dangerous, too, as any misstep may cause a fall and

It is well that most ridiculous fashions are shortlived, for if the present style of boots continues long, all our girls will be on crutches. When you buy a pair of boots, ask the shoe-dealer to take off one half the heel. It will take him just three minutes, and it may save a pair of handsome feet. Lyceum Banner.

PRAYERS FOR PLEASANT WEATHER.—Archbishop Spalding, of Baltimore, has just issued a circular to the clergy of his Church, directing that the prayers for pleasant weather ordered by the Catholic Church be added to the mass during the entire month of June. The faithful are also invited to recite the Litany of the Saints once, in their respective families, for the same object.—Herald.

The Protestants have tried their hand at the above performance for some time, but "no results" have followed, and now the Catholics are taking their turn, as if they thought that when folly is trumps," they must "follow suit." Queer ideas are put into people's heads by superstition.—In.

PRECEPT AND PRACTICE.—The Virginia Traspass tells a story of one Jim McLain, who lives somewhere in Ohio, an infidel, and pointed out to the children as a dreadful creature. "Times," it remarks, "were tight in Bucyrus, last winter, when the weather was cold, and no work to be got. by. very poor people—not even for 'store pay.' The old infidel had a grist-mill. He put an advertisement in the paper, with large type, calling upon whosoever was a-hungered, or whosoever had other use for all his money, to come to the milland give orders for cartage of flour-flour and cartage ree—to their homes.

A Toast.—In celebrating Franklin's birthday at Buffalo, the printers had "a good time," and among others the following toast was drank: Printers' Wives-may they always have a elenty of SMALL CAPS for the heads of their little riginal articles."

THE Oregon Unionist accounts for a slim attenlance at a circus in Salem recently, by stating that railroad meeting was held in that place on the same evening. Finding that there was no one present at the railroad meeting, it says that was in consequence of the circus being in town.

TIMOTHIE TRIMM, editor of the Paris Petit Journal, has made \$100,000 by writing editorials. Happy Trimm! Other editors would like to know exactly how much work will produce such a trimm-endous

MATRIMONIAL ADVERTISEMENTS now read: No cards, no cake, no wine." The next thing will be "No wedding."

A young lady gives her excuse for using a parasol these words: "I raise my parasol to parry Sol's

An exchange records the marriage of John M. trange to Miss Elizabeth Strange, as a strange event.

We presume the next event will be a little Stranger. THE young lady who was suffering from the earache was completely cured by a young man whisper

ing a lew words into it. An early spring—jumping out of bed at five o'clack in the morning.

Why are jokes like nuts? Because, the drier they are, the better they crack.

THE more a woman's waist is shaped like an hourglass, the quicker will the sands of life run out.

What is higher and handsomer when the head is off? A pillow.

PHENOMENAL FACTS.

The New Work of Soul-Saving Still Continues. EDITORS BANNER :--All thanks to the expansive spirit of the age; the grave will no longer consent to hold its canonized tenants. These "dead ones," laid away by the consecrated hands of our Church friends, in houses made to last till doomsday, come forth more alive than those who placed them therein. They come to tell us of a world of "sober realities," not of unsubstantial shadows; of a country of healthful and pleasant activities, not of monotonous psalm-singing at the right hand of a tyrannous, capricious, and vengeful God, or of howling and gnashing of teeth at His left hand; a country upon whose face its sun never sets, that exhales no poisonous gases, and is swept by no chilling winds of slander, detraction, and envy. They come to in-

form us that they have found no country from

whose bourne travelers cannot return; that they

have found no theological heaven or hell, no

personal God, no Devil. Last week, I gave your readers some tests of spirit identification through a partially developed medium. Since then, others have been given through the same person, two of which I will describe in a few words. Immediately after we had seated ourselves, an influence came upon a lady of the party, inflicting very great pain in the back of the neck, at the base of the brain, and down the spinal column, and producing an unpleasant nausea at the stomach, so that she was compelled to retire for a few minutes. The influence was then transferred to the medium, causing the same pain, in the same part of the body as in that of the lady, with the addition of a sensation of suffocation. After several attempts, the intelligence succeeded in raising the pencil, and wrote the name of John Brewster, who was sent into spirit life by the falling of a building on Summer street, in this city, about two years ago. The lady, before referred to, was the only one present who knew Brewster in his lifetime, and the medium had never heard of the catastrophe. As we subsequently learned (what none of us knew at the time) that the injury which caused the death of the body of the communicating spirit was received on the same part of the body where these mediums suffered pain, it must be regarded as a perfect test of the identity of the spirit claiming to be present.

After the above recited occurrence, the influence changed, and the name of Major P. B. Reading was written. No one present except myself knew the Major in his lifetime, and my personal acquaintance was very slight. Mr. Reading resided somewhere near Shasta, and died a few months since. The name is spelled correctly, and different from the ordinary way, which adds to the value of the manifestation, proving the identity of the spirit communicating. He made the statement, that if we should be satisfied on inquiry of its correctness, he will still further prove his identity; and that he had had some acquaintance with Spiritualism.

The medium for these manifestations is a carpenter; and, while plying his trade, the other day, with a companion, heard very loud rapsloud enough to attract the notice of his friend, a non-believer-on the plank which they were sawing at the time. They ceased their work and questioned the intelligence by calling the letters of the alphabet; and the name of the mother of his partner was spelled out, who subsequently, then and there, controlled the medium to write: telling his partner that his brother was very sick at Petaluma, and that he should go to him. He obeyed the command, went to the place, and found his brother sick with the small-pox, although, when last heard from, through ordinary channels, he was quite well.

Such are some of the evidences upon which Spiritualists build their faith in immortality, and which are carrying forward the heaven-descended knowledge with a power and celerity unparalleled in the history of religion. No wonder the heathen of churchanity rage, and the wicked of the scientific world imagine a vain thing. Before the light that is now shining into the dark places of earth, all that has previously dawned upon our world is as a rush-light compared with the merid-

Tests by Planchette.

Two friends of ours sat down to the planchette a few days since, when the spirit of a young man with whom they were acquainted, and who passed away by drowning from the wreck of the Brother Jonathan, wrote his name very distinctly upon the paper. Seeing this, we inquired if the spirit could bring a young woman, who was also drowned on the same steamer, and whose name the spirit could then read in our mind. In a few moments, the name of this young woman was written by the instrument upon the paper beneath -"Snow." As this might be simply mind-reading on the part of the spirit first communicating, we asked if Miss Snow would write either the initials or full name of her sister, who had recently gone East. Instead, however, of complying GARDEN OF HUMANITY. literally with this request, which would have given the name or initials of Mrs. E. P. Thorndike, the sister wrote a phtase or by-word which has been in frequent use by a few friends of Mrs. Thorndike for some time past, and of which none of the parties present except ourself had any knowledge. The words written were-"Come, Thorndy—usually." The phrase was not in our mind at the time, and the occasion for its use had ceased when Mrs. T. had left these shores. It must be admitted that such a test as this fully establishes the claim for the little instrument called Planchette, as a reliable means of communion with our spirit friends, when good mediums are ON AND AFTER MONDAY, MAY 4TH, present. In the case above mentioned, we carefully avoided giving any clue to the persons present, by which their minds could have an influence in determining the character of the answers.

THERE is talk of having monograms worked on the lapels of men's coats. What will we not have after a while?

Two ladies, twin-sisters, both married and living apart, recently died on the same day in France, at the age of 100 years.

CAN a man keep his feet dry when he has a creak n his boots?

A RESIDENT of Maine has invented and applied for a patent for a contrivance which promises to do away with the common buttonhole in the collars, cuffs, and all articles of outside wear, where the buttonhole is used. It consists of a small and durable eye upon the stud or sleeve-button, and is secured by a movable swivel, which can be fastened or unlone instantly.

A FRIEND writes from Hong Kong, China, that apples from the United States, brought by steamer, and packed in ice, sell there at the rate of two dollars a dozen in gold! The flavor of home fruit is so delicious to the wanderers in the far-away land, that even this price does not prevent their being readily

AT a late examination of fifty-seven divinity students in England, one of the questions was as to the meaning of the word "hypothesis." One of the candidates said it meant a "" machine for raising water"; another candidate said that it meant "something that happened to a man after his death."

Some folks are prodigiously penitent over other people's sins, and seem to think they have a special call to confess them before the whole world. They will gouge their brother's eyes out rather than leave a single mote in them.

MARRIED. "O married love !-each heart shall own,

When two congenial souls unite. Thy lamp with heaven's own splendor bright."

In this city, Aug. 2, by Rev. J. B. Thomas, HARRY AN-DREWS to Miss AUGUSTA E. BAILEY. [We suppose our friend Harry and his bride are now as happy as merry Andrews. But why, being a Spiritualist, did he permit an unbelieving Thomas to pronounce them

"man and wife"? Their cup of happiness would be much

Fuller, had they employed some one of our persuasion.]

FIFTH NATIONAL CONVENTION OF SPIRITUALISTS.

To the Spiritualists and Progressive Reformers of the World: The undersigned, members of the Executive Committee of the National Convention, have decided to call the Fifth National Convention to meet in Corinthian Hall, in the city of Rochester, State of New York, on Tuesday, the 25th day of August, 1868, at 10 o'clock in the morning, and to con-

tinue in session until Friday, the 28th inst. And we invite "each local organization of Spiritualists or Progressive Reformers to send two delegates, and an additional one for each fractional fifty members, and each State Organization to send as many delegates as the State is entitled to representatives in the Congress of the United States," to attend and participate in the business which may come before said Convention

> President. WARREN CHASE, New York, A. B. JUSTICE, Pennsylvania, THOMAS GARRETT, Delaware, A. JACKSON DAVIS, New Jersey, HORATIO ALDEN, Maine, FRANK CHASE, New Hampshire, D. P. WILDER, Vermont, WILLIAM WHITE, Massachusetts, ----, Alabama, —, Texas, HUDSON TUTTLE. Ohio W. T. NORRIS, Illinois, MARY SEVERANCE, Wisconsin, JOHN C. DEXTER, Michigan, CHARLES A. FENN, Missouri, MOSES HULL, Indiana, ----, California,
> ----, District of Columbia, ---, Kentucky,

— —, Tennessee,
— —, Kansas,
HENRY. J. OSBORNE, Georgia,
— —, Minnesota.
S. Y. BRADSTREET, Iowa,
Vice Presidents. ———, Tennessee L. K. JOSLIN, Rhode Island, Treasurer. HENRY T. CHILD, M. D., 634 Race Street, Philadelphia, Secretary.

Planchettes for \$1.50! Also, those of a superior quality for \$3,00 and \$4,00. For

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compounded, unsurpassed.
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Wells, Fargo & Co.'s Express, will be attended to.

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PRINCE'S

SOVEREIGN CURE FOR SCROFULA, OF EVERY PHASE, Catarrh, and Bronchitis,

Guaranteed by Nature's Potent Remedials from Plants. All Snuffs and Inhalations have proven deceptive. Chronic Liver Diseases, Diabetes, Dyspepsia, Constipation, Heartburn, Piles, Rheumatism, (three kinds,) Dropsy, Spermatorrhea, Strumous Ophthalmia, Skin and Mercurial and other external and internal Eruptive Maladies, are permanently eradicated. Medical Circulars, 25 cents. Medicines

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CLAPP'S UNRIVALED LIVER PILLS. If these don't save you, then nothing will. The most perfect LIVER REGULATOR in the world, particularly adapted to a California climate, and alike suited to male and female. As a beautifier of the complexion, they stand pre-eminent, acting both as a Purifier and Renovating Tonic all of which can be testified to by thousands. For

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IMPORTANT TO INVALIDS

Consumption and Nervous Debility Are promptly Cured by the use of Winchester's Hypophosphites

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every Stage, has been used by thousands of Physicians, and tens of thousands of sufferers, in the last ten years, with results unparallezed in the annals of medicine, and such as no other treatment has ever equalled.

Professional Testimony

As sure a remedy in Consumption as Quinine in Intermittent Fever, and as effectual a Preservative as Vaccination in Small Pox.—Dr. Churchill. It is unequaled in Nervous Debility, and I believe it is the ONLY MEDICINE that will cure a pure case of it.—Dr. E. V. I would say to all who have any tendency to Consumption, take this remedy, and the sooner the better.—W. W. Townsend, M. D., Unionville, Pa.

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Circular Free. Do not fail to write for one. REMOVAL.

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POSITIVE AND NEGATIVE POWDERS.

JAMES V. MANSFIELD'S

Experience with the POSITIVE AND NEGATIVE POWDERS.

We can say nothing to add to the weight of the following unsolicited and unexpected letter from James V. Mansfield, the distinguished test medium, whose personal communications and answers to sealed letters have given him so great a celebrity throughout all parts of the United States. As one of the pioneer mediums to California years ago, his name and reputation are as familiar to the Spiritualists of San Francisco and the Pacific Coast as they are to the Spiritualists of New York city and the Atlantic States.

Prof. Payton Spence:—For more than two years I have not only noticed your Positive and Negative Powders advertised, but have frequently been asked, by my numerous correspondents, what I know of their efficacy. In most instances I have replied, that I knew nothing of them beyond that which was told me by those who had

made use of the same.

As for myself, I had for years adopted the Homœopathic mode of doctoring, and found it usually sufficient for my-But for the last year, my son has been much afflicted with vhat is commonly called Chronic Catarrh, and the Homeopathic remedies which had hitherto relieved him had ceased to do him any good. He became nervous and despondent, and general debility was apparent. About this time one of

your agents chanced to visit at my house, and seeing the condition of the young man, advised or recommended your Powders. A box was procured, and, before he had taken twenty Powders, he assured us he was better; and by the time he had taken the contents of one box, he said: Father, I feel that I am nearly well." His appetite returned, he slept soundly, and is now about his daily avocations, as well, if not better, than he ever was. Mrs. Mansfield was at the same time suffering from pain caused by falling, which had troubled her right side and back. At times was the pains so severe that she would be obliged to lie in bed for several days at a time. We applied

all the remedies used by Homeopathists, besides rubbing the affected parts with liniments, but all to no purpose. Mrs. Mansfield then resorted to your Powders, and, within the space of three days, she was free from pain, and is now s well as she ever was. At the same time, we had in our family a young gentleman from Boston, who had been for years afflicted with a Bronchial difficulty. So inflamed was his throat at times, that it was difficult for him to articulate. Day by day I watched his decline in health; and one day I thought I would speak to him about it. I did so. His reply was: "Mansfield, I think the game of life is about played with me." He was making preparations to go home, and, as we thought, (and no doubt as he thought too,) never to return again, when Mrs. Mansfield thought it best to recommend your Powders. Mrs. Mansfield thought it best to recommend your Powders to him. Feeling confident that she had received benefit from them, she thought there was a bare possibility that our young friend might also receive some benefit therefrom. So we talked with the young man, and he consented to try them, although he laughed at the idea in his condition of health. He took a Positive Powder on going to bed, and coughed less than usual through the night. The next day he took them as directed, and a perceptible change was evident

for the better. This was about four weeks ago. To-day he is apparently well, and about his business, although he con-

tinues still to take a Powder now and then. I consider the young man out of all danger, and as likely to live twenty years longer as any one I know of. There are several others I could speak of, whose cases have come under my observation within the last two months, but I will close by calling your attention to only one of my acquaintance, who had for several years been troubled with a rush of blood to the head. At times it was so severe that it came near terminating in Paralysis. Not long ago he had one of these attacks, and I was called in to see him. I found him writhing on the bed, at times apparently unconscious. I was alarmed, and, at first, knew not what to do. But Mrs. Mansfield advised your Powders, and they being at hand, we gave them. Now, singular as it may appear, this man was sleeping quietly in less than fifteen minutes. We continued to give the Powders at intervals during the night, and the next morning the gentleman dressed himself, and went down town to his business. He said he felt symptoms of the old attack for several days, but as he continued to take the Powders from time to time, he tells us he is freer from those bad feelings than at any time during the last

As before said, I have other cases to relate to you; and when I have a leisure evening I will call at your office and relate them. Until then, I remain yours, very sincerely,

JAMES V. MANSFIELD,

No. 102 West 15th Street, New York.

The magic control of the Positive and Negtive Powders over diseases of all kinds, is wonderful beyond all precedent..
THE POSITIVE POWDERS CURE Neuralgia. Headache, Earache, Toothache, Rheumatism, Gout, Colic, Pains of all kinds; Cholera, Diarrhea, Bowel Complaint, Dysentery, Nausea and Vomiting, Dyspepsia. Indigestion, Flatulence, Worms; suppressed Menstruation, Painful Menstruation, Failing of the Womb, all Female Weaknesses and Derangements; Cramps, Fits, Hydrophobia, Lockjaw, St. Vitus' Dance; Intermittent Fever, Bilious Fever, Yellow Fever, the Fever of Small Pox. Measles, Scarletina, Erysipelas, Pneumonia, Pleurisy; all Inflam-

mations, acute or chronic, such as Inflammation of the Lungs, Kidneys, Womb, Bladder. Stomach, Prostate Gland; Catarrh. Consumption, Bronchitis, Coughs, Colds; Scrofula, Nervousness, Sleeplessness, etc.

THE NEGATIVE POWDERS CURE Paralysis or Palsy; Amaurosis and Deafness from Paraly-ysis of the nerves of the eye and of the ear, or of their ervous centers; Double Vision, Catalepsy; all Low Fevers, such as the Typhoid and the Typhus; extreme Nervous or Muscular Prostration or Relaxation. For the cure of Chills and Fevev, and for the preven-tion and cure of Cholera, both the Positive and Negative

Powders are needed.

The Positive and Negative Powders do no violence to the system; they cause no purging. no nausea, no vomiting, no narcotizing; yet, in the language of S. W. Richmond, of Chenoa, Ill., "They are a most wonderful medicine, so silent and yet so efficacious." As a Family Medicine, there is not now, and never has been, anything equal to Mrs Spence's Positive and Negative Powders. They are adapted to all ages and both sexes and to every variety of sickness likely to occur in a family of adults and children. In most cases, the Powders, if given in time, will cure all ordinary attacks of disease before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Powders are

THE GREATEST FAMILY MEDICINE

OF THE AGE! To AGENTS, male and female, we give the Sole Agency of entire townships and counties.

PHYSICIANS of all schools of medicine are now using the Positive and Negative Powders extensively in their practice, and with the most gratifying Circulars with fuller lists of diseases, and complete explanations and directions, accompany each box, and will also be sent free, postpaid. Those who prefer special written directims as to which kind of the Powders to use, and how to use them, will please send us a brief description of their disease when they send for the Powders.

Mailed, postpaid, on receipt of price. PRICE IN CURRENCY. 1 Box, 44 Pos. Powders,..... 1.00 1 '' 44 Neg..... 1,00 1 " 22 Pos. and 22 Neg 1.00 The Positive and Negative Powders will be forwarded, at The Positive and Negative Powders will be forwarded, at our choice, either by mail or by express, (we paying the expressage or postage in full) to AGENTS, DRUGGISTS, and PHYSICIANS in any of the Pacific States and Territories, and in any of the States and Territories west of Kansas, at the following prices, in Currency. If Gold or its equivalent is forwarded, the premium on it, when it reaches New York, will be allowed.

Circulars to AGENTS, DRUGGISTS, and PHY-SICIANS sent free, postpaid.
Sums of \$5, or over, sent by mail, should be either in the form of Post Office Money Orders, or Drafts on New York, or else the letters should be registered.

Money mailed to us is at our risk. OFFICE, 37 1/2 St. MARK'S PLACE, NEW YORK

PROF. PAYTON SPENCE, M. D.,

Box 5817, New York City. For sale also by Agents and by Druggists generally. If, however, the Powders cannot be obtained in your vicinity, send your money at once to Prof. Spence as above directed, and the Powders will be forwarded to you by return mail.

The Banner of Progress.

SUNDAY, AUGUST 9, 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, August 9th, at 2 o'clock, P. M., at Mechanics' Institute Hall, Post street, near Kearny. Friends of the Lyceum are cordially invited to be present.

NO BABY IN THE HOUSE.

No baby in the house, I know-'Tis far too nice and clean: No toys by careless fingers strewn Upon the floor are seen.

No finger marks upon the panes, No scratches on the chairs,

No wooden men set in rows, Or marshaled off in pairs; No little stockings to be darned,

All ragged at the toes,
No pile of mending to be done,
Made up of baby clothes; No little troubles to be soothed.

No little hands to fold, No grimy fingers to be washed, No stories to be told; No tender kisses to be given,
No nickname, "Clove" and "Mouse";
No merry frolics after tea—
No baby in the house.

HELPING CHILDREN TO LIE.

BY HENRY WARD BEECHER.

That lying is bound up in the hearts of children it would not become me to deny. But certainly it is often untied. Indeed, of children there are few who will not tell lies—the testimony of their parents to the contrary notwithstanding. But, of two facts I am reasonably sure. First, that children's falsehoods are often as much the parents' fault as their own; secondly, that children do not lie as much as grown-up people do, and seem to do so only from want of skill and

long practice. Lies are instruments of attack or of defence, and so may be classed as offensive or defensive. Children's lies are almost always defensive, and for the most part are employed in defending themselves against parents, nurses, elder brothers and sisters, and schoolmasters. Being weak and helpless, concealment is in their case, as in the animal kingdom, almost the only means of defense. Children's lies are in multitudes of instances mere attempts to hide themselves from sharp cen-

sure or sharper whipping.

Take a case from life. Master Harry is sent to mill one day in winter, but with strict injunctions not to stop and skate. But the pond was so invit-dian. ing, the boys were so merry, they so persuasively Sacramento, Cal.—At Turn-Verein Hall, Sunday at 2 p. m. coaxed him, that it was not in his social little J. H. Lewis, Conductor; Miss G. A. Brewster, Guardian. ing, the boys were so merry, they so persuasively heart to refuse. Of course he skated longer than he intended. On reaching home he was questioned: "Why have you been so long, Harry?"

"O, the grist was not ground and I had to wait." "Did you go on to the pond?"

"No, sir, I didn't." Here is a pretty tangle of lies! The old gentleman runs his hand into the bag and finds the meal stone-cold. He rides over to the mill to inquire about the matter, and finds that the grist had been ground the day before; he rides home and calls up the urchin, who knew that a grist now was to be ground that would be hot enough! Here was disobedience first; then a lie; and next, upon crossquestioning, a secondary lie, explanatory and defensory of the first. Of course punishment was earned and deserved. But the boy did not lie because he liked to, or because he was indifferent to the truth. He was suborned by fear. He shrank from punishment, and tried to hide behind a lie. The refuge proved treacherous, as it ought

But, now, is there no lesson to parents in this thing? Shall they hastily place their children between such unequal motives as Conscience and Fear? The lower instincts, in children, are relatively far stronger that moral sentiment. Conscience is weak and unpracticed, while Fear is powerful, and, at times, literally irresistible.

The fear of pain, the fear of shame, the fear of ridicule, drive children into falsehood. Those who govern them might, at least, remember how it was in their own cases, and so manage as to help Conscience against Fear rather than by threats and

sternness make the temptation irresistible. Children are very delicate instuments. Their minds are undeveloped, ungoverned, and acutely sensitive. Men play upon them as if they were tough as drums, and, like drums, made for beating. They are to be helped more than blamed. One in sympathy with their little souls will lead them along safely amid temptations to falsehood, where a rude and impetuous nature will plunge them headlong into wrong.

The one element of real manhood, above all others, is Truth. A child should not be left to learn how to be true, how to resist temptations, how to give judgment in favor of right and virtue. Here is the very place where help is needed—patience, sympathy, counsel, encouragement. Instead of these, the one motive, too often, is the Whip!—

ABOUT HORSES.—From a "Composition on Horses," in the Rochester Union, we take the fol-

"Horses, as a general thing, get too much licking and too little feed. If a man loses his hat while driving his horse, he lick his horse to pay for it. If he runs into another wagon through his own carelessness, he licks his horse to make it all right. If his horse slips or stumbles, he gets licked for it; if he does anything he gets licked, and if he doesn't do anything he gets the same. A great many horses know "a darned sight" more than their drivers, and, if they could change places with them, society at large would be the gainers, and so would the horses in some respects. "Auctioneers are sometimes cruel to horses, and knock them down in public streets with their mal-

"Probably the best friend to the horse in America is Mr. Bergh, of New York. He is no ice-bergh, but a warm-hearted man, who has entitled himself to the lasting gratitude of the entire animal kingdom; and there isn't a sensible horse in the country who would not share his blanket and his last meal with Mr. Bergh."

POETIC PUZZLE.—

"Charge, Chester, charge! on Stanley, on! Were the last words of Marmion." Were I in the noble Stanley's place When Marmion urged him to the chase, Then you a word might truly spy To draw the tear from every eye.

"My son, would you suppose the Lord's Prayer could be engraved in a space smaller than the area of a nickel cent?" "Well, yes, father; if a cent is as big in everybody's eye as it is in yours, I think there would be no difficulty in putting it on four

A CHILD of Lowen Pierce, of Jamaica, Vermont, only four months old, has been for some weeks able to talk its countenance and phreological developments indicating three times that age.

How HE FELT.—A man tumbled into a vat of newly made whisky the other day. When asked how he felt while in the bath, he replied that he didn't feel in very good spirits.

Boston, Mass.—Sunday at 10 a. m., at 544 Washington street. Brooklyn, N. Y .- At 3 p. m., in the Cumberland Street Lecture Room, between Lafayette and DeKalb avenues.

John A. Bartlett, Conductor; Mrs. Fannie Cohill, Guardian.

Buffalo, N. Y.—In Music Hall Sunday afternoon. Mrs. S.

H. Wertman, Conductor; Miss Sarah Brooks, Guardian. Charlestown, Mass.—At City Hall, at 101/4 a. m. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian.

At Washington Hall, Sunday forencon. A. H. Richardson,
Conductor; Mrs. M. J. Mayo, Guardian. Chelsea, Mass.—At Library Hall every Sunday at 10 a. m. James S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian. Chicago, Ill.—Sunday, at Crosby's Music Hall, at 12½ p. m. Dr. S. J. Avery, Conductor; Mrs. C. A. Dye, Guardian; J. R. Sleeper, President Literary Circle. Cincinnati -Greenwood Hall, corner of Sixth and Vine sts,

at 9 a. m. A. W. Pugh, Conductor; Mrs. Lydia Beck, Guar-Cleveland, Ohio.—At Temperance Hall, 184 Superior street . A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

Detroit, Mich.—Conductor, M. J. Matthews; Guardian, Mrs. Detroit, Mich.—Conductor, M. S. Matthews; Guardian, Mrs.
Rachel Doty.

Dover and Foxcroft, Me.—Sunday afternoon, in the Universalist church.

Foxboro', Mass.—In the Town Hall every Sunday at 11 a. m.

Progressive Lyceum Register.

Hamburg, Conn.-John Sterling, Conductor; Mrs. S. B. Anderson, Guardian.

Hammonton, N.J.—Sunday at 1 p. m. J. O. Ransom, Conductor; Mrs. Julia E. Holt, Guardian.

Havana, Ill.—Sunday at 3 p. m., in Andrus' Hall. J. F. Coppel, Conductor; Mrs. E. Shaw, Guardian.

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