

# BANNER OF PROGRESS.

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## LITERARY.

### THE ANGEL'S SONG.

We are nearer to you ever,  
Than your toiling spirits know;  
In your sunlit hours of gladness,  
In your waiting, in your woe,  
As the sunflower drinks the sunlight,  
As the violet drinks the dew,  
So your spirits drink forever  
Of the love we bring to you.

When you sink, with fainting spirits,  
Neath the burden of the day,  
When your eyes are almost blinded  
With the dust of life's highway,  
As at night, to drooping roses,  
Zephyrs stray from rippling rills,  
So to you on spirit-pinions  
Comes a breeze from heavenly hills.

When the mystic, purple gleaming,  
Creeping from the shadow wave,  
Lulls your hearts to happy dreaming,  
Wins your souls in bliss to love,  
Round you lingering, there we hover;  
Whisper holiest angel-lore;  
Still you hear the thrilling voices  
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 hear you drink pinions  
Far away from earthly storms.

—N. Y. Mercury.

## COMMUNICATIONS.

### THE PHILOSOPHY OF MAGIC.

ASTROLOGY.—(CONTINUED.)

Not only did the letters of ancient alphabets 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 nine 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, Cancer; 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 stepping-stone to knowledge; and rites and ceremonies were aids to faith. Genefunctions, 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, measures, proportions, and harmonies were invented. According to this measure of the body they framed and contrived their temples, palaces, houses, the altars, ships, engines, and every kind of artifice; and every part and member of their edifices and buildings, as columns, chapters, pillars, bases, buttresses, feet of pillars, and all of this kind."

Thus, by easy gradation, the student learned to apply the science of numbers to all things, from the most commonplace facts to the most sublime studies. As organic structure depended on its strict mathematical arrangement, so also did the

heavenly bodies in their revolutions and influences. The revolutions of the moon, with her quarterly changes, unavoidably suggested the square as being of great importance; and other measures of the circle were suggested as a larger comprehension 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 Zodiac; and from the Zodiac the twelve Tribes of Israel, and twelve Apostles of Jesus. Ten found favor among the Arabians as a sacred number, and by them the division of the Zodiac into decades was adopted; this division, however, had existed previously in the Egyptian system. The decade system divided each sign by the sacred or 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 coincidental movement of the tides with the changes of the Moon. It was also seen that herbs and other bodies were not all equally affected by the Sun or Moon, and other planets; and this suggested a classification of terrestrial things according to the sympathy they were supposed to have with the planetary influences respectively. The angles at which those influences, in their interblendings, were considered the most powerful, were the sextile, square, and trine, and also the conjunction and opposition. To each planet was attributed a peculiar influence, different from the others, which affected those in sympathy with that influence, and which was modified according to the angle of distance.

J. W. MACKIE.

## 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 Deity are.

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 whence it sprang?

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, action, and reaction of elements and forces adjusting internal needs to external conditions. Thus, the eye is undoubtedly but the window of the spirit, and its lenses have been produced by adjusting them so as to enable rays of light falling from external objects to make proper impressions on the spirit through the photographic powers of the optic nerve. But let the animal be kept from the light for a few generations, and the functions of the eye will cease; as witness the fish of the Mammoth Cave. So of combativeness, acquisitiveness, conjugal and parental love; it is plain that these can have no counterpart in Deity, when, being the whole, there is nothing to combat,

nothing to acquire, no opposite sexes or children to love.

Of the few facts that may be postulated of Deity is this: that, while man works according to the caprices of his will, mostly through his hands, upon that which is outside of himself, God works by permeating the entire mass, and acting upon the elementary particles, in accordance with orderly laws of effect from cause, many of which have been formulated mathematically by man. This scarcely needs illustration; the whole course of nature exhibits it. The growth of worlds, the growth of vegetable and animal life, are perpetual illustrations of this. John Stuart Mill, one of the ablest minds this century has produced, in his *System of Logic*, says he thinks that not one single authenticated phenomenon, within our solar system, has occurred, except as a link in the chain of causation. The Pilgrim Fathers held days of public fasting and prayer for rain during drought; but, should the churches do that now, they would be lampooned by the press, and ridiculed on the street. As Deity permeates and comprehends all matter, it is in Him we live, move, and have our being. A mere glance at geological science will show that the earth has grown, and was not created by any outside manipulation. I will bring one powerful and beautiful illustration of this, from the science of Astronomy, in the language of Professor Mitchell, a Christian gentleman, scholar, and, in the time of his country's need, a soldier. The illustration is Saturn's rings, which must have been formed by throwing off cosmic matter during the revolutions of that 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 knowledge."

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.

Least 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.

JOHN ALLYN.

## 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 spiritual origin.

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 boastfully 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 the movement, with the more emphasis, because it is a type of the *animus* and the bungling method of nearly every effort which has been attempted by the scientific to account for the phenomena, from that hour to this: the farce of the Boston *savans* included.

At this day, there is no one so ignorant but that he would be utterly ashamed to attempt to explain the phenomena by any such crude notions; nevertheless, such theories, and the theory of animal magnetism, that it was the will and intelligence of a single individual, or an emanation of the combined intelligence of the company present, had their day, and many other theories, more ridiculously absurd, have had their day also.

But now mark a prophecy from this source, in the very outset of the manifestations; to wit, that

the same thing would spread far and wide, and 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 millions, 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 existence 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 within less than one generation. It is but an earnest of what it will yet accomplish.

CHRONOS.

## Letter from New York.

NEW YORK, July 9th, 1868.

DEAR BANNER.—Since writing to you, I have visited that spot of New Jersey enterprise, Vineland. Here is civilization cropping out on a new basis—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 domicile. 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. Landess, 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 California.

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 fig-tree because it bore no fruit when it was not 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 without eating; do all you can, and keep, by your efforts, accommodations for years, for all that come; then close your doors from necessity, and the next who comes remembers not what you have done, but 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 mortal—because it is the gift of Nature.

## Our New Glass House.

Spiritualists have gained a justly earned reputation 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 poorly 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.

ÆSOP, JR.

## 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 midnight, on 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 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 globe, the 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 the former. This will deepen and prolong the obscuration of the central luminary.

In the third place, the eclipse follows the course of the moon from West to East over the earth's surface, but the latter, turning on her axis also from West to East, runs as it were after the darkness of the equator, plainly, this effect lasts, the moon, 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 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.

The eclipse ought to be richer in scientific observations than any celestial phenomenon ever witnessed by man, and the British and French astronomers, 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 sectarianisms were kept in the background, while mind-palms, fresh and nourishing, was presented to the audience with marked appreciation. 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 mankind. An "agitator" in this age is a man that is not satisfied with standstill Theology. The generality of the clergy decay 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 their 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 manifested, if possible, to get the leading position on public occasions, and took great delight in acting as master of ceremonies. His intelligence was not quite up with his ambition, and he made some 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.



## The Banner of Progress.

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## TO CORRESPONDENTS.

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

## FORMS AND CEREMONIES AGAIN.

SAN JOSE, August 2d, 1868.

EDITORS BANNER:—Your excellent paper, containing my criticism upon the ceremony of ordination, 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 I must correct your misapprehension as to my "sensitiveness" and "solicitude" about the "intentions 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 *togery*, I would hold my peace; but there is a great tendency, even among reformers who have emancipated themselves from the thralldom of the Church, to *hanker* after the "flesh-pots of Egypt." They feel weak in the knees, and grasp for the crutches which they have not abandoned sufficiently long to walk upright in the strength and dignity of their own manhood.

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 history of the Church, these ceremonies and ordinances were established, no doubt, as with the San Francisco Association, with the very best of intentions. Who can look back to the early observance of the Lord's Supper, and not be impressed 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 remembrance of me," their souls must have been filled with joy; because in that sacred circle he could meet and mingle with those companions of his joys and sorrows during his short earthly career. But how prostituted is that ordinance today! So with the ordination of candidates for the ministry: the Apostles were highly mediumistic; 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 or 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 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 candidate 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, you can enjoy all the privileges and emoluments 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, lemmed within its limits, the candidates reluctantly seek for light outside, through fear of excommunication and consequent disfranchisement from Church privileges.

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 progressive 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 solemnize marriage is a species of special legislation 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 first communication. As we said in that article,

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 halfbushel without his consent; neither shall we submit to have ours measured by him till we think his measure is correct.

We have one or two questions for all of Bro. Stowe's way of thinking, which, perhaps, will settle the point he makes in this regard. How would he or they like to see a charlatan, professing mediumship—healing powers, clairvoyance, or any other gift—the "Wizard of the North," for instance, claiming fellowship and countenance from Spiritualists as such, and desiring to be considered as a believer and teacher of the philosophy of Spiritualism? Are there not cases precisely of this nature, which every Spiritualist can call to mind in a moment's reflection? Who has not heard of Grimes, and Fay, the self-constituted 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 by declaring who shall speak for them and by their authority? And there are others, like T. L. Harris and the two Eddys, brother and sister, who, after having appeared before the public as genuine mediums, which they undoubtedly are, come before the same public and recant all they have asserted in regard to spirit communion and mediumship, and denounce both as imposture. What motives, except the basest, can be assigned for such conduct? And shall we not protect ourselves against these things, by disavowing and disclaiming all association with the doings of such persons?

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 their own.

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 spirit manifestations, and to investigate the phenomena for themselves. In spite of the revival labors of Elders McGrath and Anderson, Spiritualism is constantly gaining in the mountains of that section, and mediums are being developed among 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 Southern 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 waking from his long nap, at finding us poor sinners in as good a heaven as he will ever enjoy. How very safe must the Elder feel, by the way, believing as he does in eternal hell for others. What assurance these dogmatists have, in claiming heaven exclusively for themselves, and damning all who 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 Missions. Those who have been freed from the chains of dogmatic theology can have no desire to place them upon the minds of the people of other 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 presence to His people, that the world may have this additional demonstration of the spirit of our religion.—*Occident*.

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 very dead.

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 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 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 can not write his own name in a plain, legible hand." And we now assert, without fear of successful contradiction (because we are prepared to prove it), that it is the first General Assembly ever convened in Arkansas in which there were not members who could not write their own names."

Bro. Todd is at present lecturing in Sonoma county.

## THE EARTH'S LOST HISTORY.

SIXTH ARTICLE.

We pass over much that the author of "Restoration 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 flood of the inner waters upon the external crust. Its interest to archaeologists would not be the same to the general reader, even were it not so large a degree of a speculative character. Suffice it to say that the author maintains, with Bishop Burnett 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 north to south—making the appearance of the chasms thus caused take the form of a cross; from which fact the author deduces much mythological meaning, and draws many conclusions in theology which have been referred to very different premises.

One of the most remarkable speculations of the author is that upon pre-Adamite man; or, as he designates the race whom he supposes to have inhabited the earth before the first deluge, "angel-men." His description of these beings is very curious, and is partly borrowed from mythology, partly from Jewish traditions and analogies. He maintains that the images of the cherubim and seraphim, that were placed over the mercy-seat in the Temple at Jerusalem, were precise copies of the bodies of the first antediluvian inhabitants of the earth, while the latter yet remained unbroken, and the waters were confined within its crust. He quotes from Ezekiel a description of the angel-men, 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 cherubim figures placed over the mercy-seat of the Jewish temple represented them; but no patterns of these have been preserved, as the Jews were forbidden to make likenesses of anything."

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 the right side thereof had the face of a man and of a lion—but it must not be concluded from this that they were, even in appearance, like the lion. 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 feet are "straight as the 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, thus shrouding the lamp, and looks as if it were dotted all over with eyes. But what is most singular, they are surrounded 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 stand upon their four sides, and they turn; '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 *Taurus*; that of the ox, to *Taurus*; and that of the eagle, which emblem was assumed by Dan in place of *Scorpio*, to the accursed sign represented sometimes by a *Basilisk*, and by a *Gorgon*. These four signs are in opposite parts of the heavens; and when astronomy was first cultivated in the East, the four *solstices* and the two *equinoxes* took place when the sun was in these signs."

Eben Ezra says distinctly, that the four emblems of Reuben, Judah, Ephraim, and Dan were the same with the four emblems of the zodiac. The names of these four leaders in the camp of the Hebrews answered to the above-mentioned signs of the zodiac. Philo Judeus, 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 *through the circumference of the whole heavens*?' 'Again; 'But of the flaming sword turning every way, it may be thus understood to signify the perpetual motion of the spheres, the cherubim, and of the whole heavens. But what if it be taken otherwise, so that the two cherubim signify both hemispheres? The cherubim was thus noticed by Clemens Alexandrinus, the most prudent of the Christian fathers: 'Moreover, there are those golden images; each of them has six wings, whether they typify the two hemispheres, or whether they have it, or, which is better, the two hemispheres. The name indeed of *cherubim* would express great knowledge; but both have twelve wings, and thus through the circle of the zodiac, and of self-carrying time, they typify the 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 that these are no other than the cherubim described by Ezekiel. The faces of the cherubim are evidently types of the four signs of the zodiac mentioned above. These are probably said to be around the throne of God, for to the sun and worlds of a thousand systems, from equinox to equinox, and from solstice to solstice, the Deity, whose domicile is the Universe, and whose throne is the Heavens, is always present."

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 point:

"As it is thousands of years since they were upon the present scene, 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 water), we would in all likelihood find them, especially as these strata 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' discourse on love; wherein we read of the man-woman, or androgenous race. Like some existing plants, these beings were bisexual, each having double parts on a single trunk, two faces on one head, four hands, etc. 'They generated,' Plato says, 'with the earth, not with each other'; that is, the composite substance was emitted from the earth, and there nurtured, as in a womb. Our race, comprising distinct males and females, with flattened bodies and angular sides, to whose origin Plato refers when he says that Jupiter blest for their misbehavior the two-faced bisexual creatures, arose from this seed."

In Genesis, the formation of woman is by the taking of a "rib" from Adam. The common translation of "rib" is absurd. The word "*tselah*"

occurs in many places, but in none can it bear such a meaning. (See 3 Sam. i. 13; Ex. xxvi. 25.) "Side" is its primary, and (when applied to a human being) its implied and secondary significance. Mr. Lester, in his late version of Scripture, translates it "wife." In Job xiii. 12; though in Genesis he allows the common version to lead astray. In accordance with the duplex character of Adam (the scriptural type of this second race) Talmudical writers say that he was created with two faces. The taking of the woman from his "side" side being that in 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 actually 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," let 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 process of deterioration, growing too cold 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; let 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 process of deterioration, growing too cold and cold to perform any longer her maternal office.'"

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 state of the earth and its inhabitants; but to transfer 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 intellectual exercises.

What does it mean? We are claiming to be philosophers. Let us stop a moment and reason upon the fact. There has never been a good opportunity as is afforded by the Lyceum to test this matter. The unrestrained liberty granted to the young 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 inferior perception displayed by the girls over that of the boys in mental development, and in intellectual exercises. Now let us see the result. With few exceptions, 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 answer the question in a few years more than the girl? We totally deny it. The customs of society close every avenue to the continued unfoldment 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 bowed by laws which will crush one sex to the earth.—*Conventions Day Journal*.

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 upon the toes, corners and large joints are produced that can never be cured. They give an unnatural support to the ankle, thereby glancing one awkward appearance in walking. They are dangerous, too, as any misstep may cause a fall and sprain.

It is well that most ridiculous fashions are short-lived, for if the present style of boots continued 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 a more 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.—*Herold*.

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 "trumped," they must "follow suit." Queer ideas are put into people's heads by superstition.—*Investigator*.

PRECEPT AND PRACTICE.—The Virginia *Tri-Weekly* tells a story of one Jim McLain, who lives near an infidel, and who has a large family. He has 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.—*Herold*.

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 plenty of small caps for the heads of their little originals articles."

The Oregon *Unionist* accounts for a slim attendance at a circus in Salem recently, by stating that a 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 in consequence of the circus being in town.

TIMOTHY 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 sum.

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 in these words: "I raise my parasol to parry Sol's rays."

An exchange records the marriage of John M. Strange 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 ear-ache was completely cured by a young man whispering a few words into it.

An early spring—jumping out of bed at five o'clock in the morning.

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

The more a woman's waist is shaped like an hour-glass, the quicker will the hands of life run out.

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







## The Banner of Progress.

SUNDAY, AUGUST 9, 1868.

## LYCEUM DEPARTMENT.

"Angels where'er we go attend  
Our steps, what'er we do,  
With watchful care their charge defend,  
And evil turn aside."  
—CHARLES WINSLEY.

## 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—  
This 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 clay;  
No wooden men set in rows,  
Or marbled off in play;  
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 grumpy fingers to be washed,  
No stories to be told,  
No tender kisses to be given,  
No nickname, "Clove" and "Mouse";  
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 untidy. 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, 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 defence. Children's lies are in multitudes of instances mere attempts to hide themselves from sharp censure or sharper whipping.

Take a case from life. Master Harry is sent to mow one day in winter, but with strict injunctions not to stop and skate. But the pond was so inviting, the boys were so merry, they so persuasively coaxed him, that it was not in his social little heart to refuse. Of course he skated longer than he intended, and, of course, he was late. Here was the question: "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 usual 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 cross-questioning, a secondary lie, explanatory and defensive 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 to have done.

But, now, there are no lessons 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 than 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 instruments. 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 rather than to be beaten. 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—N. Y. Ledger.

ABOUT HORSES.—From a "Composition on Horses," in the Rochester Union, we take the following:  
"Horses, as a general thing, get too much licking and too little feed. If a man loses his hat while driving a horse, he is likely to get it 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 the same. A great many horses know a 'darned sight' more than their drivers, and, if they could change places with their associates 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 mallets.

"Probably the best friend to the horse in America is Mr. Bergh. 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 best words,  
Were I in the noble Stanley's place  
When Marston urged him to the chase,  
Then you a word might truly say  
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 text is at begin everybody's eye as it is in yours, I think there would be no difficulty in putting it on four times."

A CHILD of Lowen Pierce, of Jamaica, Vermont, only four months old, has been for some weeks able to talk its contentment and philosophical 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.

## Progressive Lyceum Register.

Boston, Mass.—Sunday at 10 a. m., at 544 Washington street. C. H. Rines, Conductor.  
Brooklyn, N. Y.—At 3 p. m., in the Cumberland Street Lecture Room, between Lafayette and DeKalb avenues. John A. Bartlett, Conductor; Mrs. Fannie C. Hill, Guardian.  
Buffalo, N. Y.—In Music Hall Sunday afternoon, Mrs. S. H. Wirtman, Conductor; Miss Sarah Brooks, Guardian.  
Charlotte, Mass.—At City Hall, at 10½ a. m. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian.  
At Washington Hall, Sunday forenoon, A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.  
Chicago, Ill.—Sunday, at Crosby's Music Hall, at 12½ p. m. Dr. S. C. Avery, Conductor; Mrs. C. A. Dye, Guardian; J. H. Sleeper, President Literary Circle.  
Cincinnati—Greenwood Hall, corner of Sixth and Vine sts. Sunday, at 8 a. m. A. W. Pugh, Conductor; Mrs. Lydia Beck, Guardian.  
Cleveland, Ohio.—At Temperance Hall, 184 Superior street. J. A. Jewett, Conductor; Mrs. E. A. Bady, Guardian.  
Detroit, Mich.—Conductor, M. J. Matthews; Guardian, Mrs. Rachel Doy.  
Dover and Freetown, Me.—Sunday afternoon, in the Universalist church.  
Freetown, Mass.—In the Town Hall every Sunday at 11 a. m. Hamburg, Conn.—John Sterling, Conductor; Mrs. S. B. Anderson, Guardian.  
Hammon, N. Y.—Sunday at 1 p. m. J. O. Ransom, Conductor; Mrs. Julia E. Holt, Guardian.  
Hartford, Conn.—Sunday, at 10 a. m. in Andrus' Hall. J. F. Coppel, Conductor; Mrs. E. Shaw, Guardian.  
Haverhill, Mass.—Sunday at 10 a. m., in Music Hall. John Reiter, Conductor; Mrs. L. C. Reiter, Guardian.  
Jefferson City, Mo.—Sunday afternoon in the Church of the Holy Spirit, 244 York street. Joseph Dixon, Conductor; Mrs. J. A. Dixon, Guardian.  
New York City, N. Y.—Sunday, at 10 a. m. every Sunday. Miss Emma Joyce, Conductor; Mrs. H. O. Loper, Guardian.  
Totus, Ind.—F. A. Coleman, Conductor; Eliza M. Humble, Guardian.  
Lowell, Mass.—Sunday in the forenoon, in the Lee street Church.  
Milwaukee—Meets in Bowman Hall, every Sunday at 2 p. m. G. A. Libbey, Conductor; Mrs. Mary Wood, Guardian.  
Moline, Ill.—Sunday, at 10 a. m. in the village school-house. W. Ducker, Conductor; Mrs. James Ducker, Guardian.  
Newark, N. J.—Music Hall, 4 Bank street, Sunday afternoon at 2 o'clock. Mr. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian.  
New York City, N. Y.—Sunday at 2½ p. m., at Ebbitt Hall, No. 55 West 23d street, near Broadway. D. B. Marks, Conductor; Mrs. H. W. Farnsworth, Guardian; E. O. Townsend, Manager Dramatic Notes.  
Osburn's Prairie, Ind.—Sunday morning at Progressive Friends' meeting-house. Rev. E. O. Townsend, Conductor; S. A. Crane, Guardian.  
Oswego, N. Y.—In Lyceum Hall, Sunday at 12½ p. m. J. L. Col, Conductor; Mrs. J. A. Col, Guardian.  
Philadelphia, Pa.—Sunday morning at 10 o'clock, at Thompson Street Church, below Front street. Isaac Rehn, Conductor; Mrs. S. C. Rehn, Guardian.  
Philadelphia, Pa.—Sunday, at Washington Hall, south-west corner of Eighth and Spring Garden streets, at 10 a. m., except July and August, in which the summer recess occurs. M. B. Dyott, Conductor; Arabella Ballenger, Guardian.  
Pittsburgh, Pa.—Sunday, at 10 o'clock, at 10 o'clock. Prof. I. Rehn, Conductor.  
Plymouth, Mass.—Sunday forenoon at 11 o'clock. I. Carver, Conductor; Mrs. E. W. Bartlett, Guardian.  
Portland, Oregon.—Meets at Oro Fino Hall every Sunday. Conductor, Mrs. E. J. Sunday, at 10½ a. m., in Pratt's Hall, Weymouth street. Conductor, L. K. Joslin; Guardian, Mrs. Abbie H. Potter.  
Pulaski, Conn.—Sunday at 10½ a. m., in Central Hall. Quincy, Mass.—Sunday at 1½ p. m., in Mr. H. A. Eastland, Conductor; Mrs. F. D. Eastland, Guardian.  
Richmond, Ind.—In Henry Hall, at 2 p. m. E. H. Brown, Conductor; Mrs. E. H. Brown, Guardian.  
Rochester, N. Y.—In Black's Musical Institute, (Palmer's Hall), Sunday afternoon at 2½ p. m. Mrs. Jonathan Watson, Conductor; Mrs. A. Watson, Guardian.  
Rockford, Ill.—Sunday, at 10½ a. m., in Wood's Hall, at 10½ a. m. Conductor, Mrs. Rockwood, Guardian.  
San Francisco, Cal.—Sunday, at 10 o'clock, at 10 o'clock. W. T. Riggs, Conductor; Mrs. W. T. Riggs, Guardian.  
Sacramento, Cal.—At Turner-Verein Hall, Sunday at 2 p. m. J. H. Lewis, Conductor; Miss G. A. Brewster, Guardian.  
San Francisco, Cal.—Sunday, at 10 o'clock, at 10 o'clock. Sunday at 2 o'clock p. m. Conductor, W. H. Manning; Guardian of Groups, Mrs. Reese. 10½ a. m., at Fallon's Hall. B. S. Williams, Conductor; Mrs. M. A. Wyman, Guardian.  
Springfield, Ill.—Sunday forenoon at 10 o'clock. Wm. H. Platts, Conductor; Mrs. F. Platts, Guardian.  
St. Johns, Mich.—Clinton Hall, every Sunday at 11 a. m. E. K. Bailey, Conductor; Mrs. E. K. Bailey, Guardian.  
St. Louis, Mo.—Sunday, at 2½ p. m., at Mercantile Hall. Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.  
St. Paul, Minn.—Sunday, at 10 o'clock, at 10 o'clock. Conductor, at 3 p. m. Myron Coloney, Conductor; Henry Stage, Guardian.  
Sturgis, Mich.—Sunday at 12½ p. m., in the Free Church, John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian.  
Troy, N. Y.—Sunday, at 10 o'clock, at 10 o'clock. Wm. H. Platts, Conductor; Mrs. F. Platts, Guardian.  
Vermont, N. Y.—Sunday at 10 o'clock p. m. Moses Allen, Conductor; Mrs. Deborah Butler, Guardian.  
Wilmington, Mass.—Reuben Robinson, Conductor; Mrs. S. M. Robinson, Guardian.  
Worcester, Mass.—In Horticultural Hall, Sunday, at 11½ a. m. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian.

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