

# BANNER OF PROGRESS.



VOL. II.

SAN FRANCISCO, SUNDAY, AUGUST 16, 1868.

NO. 32.

## LITERARY.

### BEYOND.

BY MRS. SARAH E. HENSHAW.

When my last stifled, fluttering sighs  
Have wafted from my breast, pray,  
And a cold form before you lies,  
In place of that which once was there—

When the white linen back you lay,  
And gently gaze on what was dear,  
And softly tread, and whispering say  
Words which you think I almost hear—

Speak thus, O friends! with tender smile:  
"This is not she whom no we mourn,  
This was her raiment for a while—  
This, but the semblance she has borne.

"Her mortal vestment lieth there—  
The outer dress her spirit wore;  
She has gone forth to some other where,  
And laid it off for evermore.

"In other scenes she takes a part,  
In other fields she musing walks,  
And, hearing us upon her heart,  
With other friends she gently talks.

"She tells of us; and how our love,  
Though deep, and true, and full of grace,  
Her thirst of soul could not remove,  
Nor cease of change effects.

"She knows that life will soon be o'er—  
She sees that time is but a day—  
And smiles upon the other shore  
While we on this in sadness pray.

"Backward she looks to earth and time,  
And with her now-found freedom thrills;  
Forward she gazes, where sublime  
Arise the everlasting hills.

"Rejoicing thus she hastens on,  
Exciting those who follow her,  
While we, all sorrowful and lone,  
Watch the pale form and call her dead."

## COMMUNICATIONS.

### THE PHILOSOPHY OF MAGIC.

ASTROLOGY.—(CONTINUED.)

That the planets and other heavenly bodies have an influence on this earth, will find acceptance among thinkers more readily now than it would have done fifty years ago. The revelations of magnetism have prepared their minds for the candid examination of the real claims of Astrology to a place in science. Dr. Dick, who has most emphatically denounced Astrology, says of the Moon:

"By its nearness to the earth, and the consequent increase of its gravitating power, it produces currents in the atmosphere, which direct the course of the winds, and purify the aerial fluid from noxious exhalations; it raises the water of the ocean, and produces the regular returns of ebb and flow, by which the liquid element is preserved from filth and putrefaction. It extends its sway even over our human frame, and our health and disorders are sometimes partially dependent on its influence."—*Celestial Scenery.*

Of other heavenly bodies he says:

"But although I do not admit the conclusions and the comparative influence to which I have alluded, I am far from asserting that comets have no influence whatever over our globe or its surrounding atmosphere. The universe is one great whole, and all its parts, however remote, must be supposed to have a certain relation to one another, and they may produce an influence, however small and imperceptible, on each other at the greatest distance. The remotest star perceptible to the eye may produce a certain physical influence on our globe, though so small and insensible as to be beyond the limits of the nicest calculation; and therefore comets, which sometimes approach pretty near the earth, may produce a certain sensible effect upon our globe, particularly should a portion of their immense tails at any time sweep along the higher regions of our atmosphere."—The sun not only diffuses light over every region of the earth for the purpose of vision, but rays or emanations invisible to our sight proceed from his body, which promote evaporation, the growth of vegetables, and the various degrees of temperature which prevail throughout the globe. These emanations are likewise found to produce certain chemical effects, to dissolve certain combinations of oxygen, and to give polarity to the magnetic needle; and many other effects, of which we are ignorant, may afterward be found to proceed from those invisible irradiations. The larger planets, Jupiter and Saturn, and those which are nearest to us, as Venus and Mars, may likewise produce certain effects on our globe, both in virtue of their attractive power and of the peculiar nature of the reflected rays they transmit to the regions they occupy."—*Sidereal Heavens.*

And in a foot-note he names certain influences which are produced at the different phases of the moon, well known to American farmers.

Another writer says:

"Every moving thing on earth, from the least unto the greatest, is accompanied in motion by all the heavenly spheres. The rolling planets influence each other on their path, and each is influenced by the changes on the surface. The starry systems, wheeling round their unknown center, move in harmony with each other, and bend each other's courses, and each is moved by the planets which accompany it in its mighty dance. Thus does this law of motion bind all natural bodies in one well balanced system, wherein not one particle can move, but all the uncounted series of worlds and suns must simultaneously move with it."—*Geometry and Faith; a Fragmentary Supplement to the Ninth Bridgewater Treatise.*

Alfred J. Pearce, in his Treatise on Astronomic Meteorology, gives the following extract:

"Every Astro-Meteorologist believes and knows, that when planets form certain angles with the Sun and our Earth, certain known influences appear to arise from the light reflected from each planet into our atmosphere, which light acts chemically or electrically, according to its nature. For instance, Mars reflects only the red ray of light. It

is a well attested fact, that light and heat both exist in the atmosphere, and that the latter is but a modification of the former. It is also a well attested fact that the component parts of our atmosphere—when brought in contact in given proportions, and fired by the electric spark—produce perfect light; and also that oxygen, the red ray of solar light, and positive electricity, are identical; and that the blue ray of light, or nitrogen, is equivalent to negative electricity."

We are further told that "out of an equal quantity of light incident upon the two bodies, Jupiter reflects fourteen times more than the Moon does."

If Reichenbach's theory of odic force be true and acceptable, it can be no strain upon credulity to believe that the heavenly bodies exert a controlling influence over terrestrial things.

It was early observed that, in the secret laboratory of Nature, certain angles had their corresponding virtues, and chemistry to day ratifies this doctrine. Through the magic influence of a knowledge of angles, magicians or philosophers have entered the penetralia of Nature, and stood face to face with her divinest secrets. Roger Bacon by it understood the principles of the telescope in 1250, and our friend Agrippa, seventy-six years before Galileo made use of it, describes it thus:

"Now, he who knows the powers, relations, and properties to these figures and bodies, shall be able to work many wonderful things in natural and mathematical magic, especially in glasses. And I know how to make by them wonderful things, in which any one might see whatsoever he pleased at a long distance." J. W. MACKIE.

P. S.—If any one will send to the BANNER OF Progress office, No 36, Vol. XXXVI, of the *Boston Investigator*, or No. 16, Vol. I, of the *Spiritual Republic*, or No. 32, Vol. I, of the BANNER OF Progress, they will confer a favor on

J. W. M.

## GOD.

NUMBER SIX.

We frankly acknowledge that we arrive at the conclusion, in the main, that the character, qualities, mode of being and action, of Deity, are not only unknown to man, but inscrutable to the human faculties. We know only what observation, and patient research, has taught, by consulting that comparatively infinitesimal portion of Deity which comes within the sweep of the most powerful telescope. This view is humiliating to that large class who think to gain a little brief dignity by their fellows by speaking in the name of God, talking as flippantly of His plans, His desires, His purposes, as if they were His junior partners. But the rapidly progressing intelligence of the masses will soon spoil the fun of this "cheeky," consequential class.

But while we confess ignorance, the way of investigation is opened on every hand to Jew, Christian, Pagan, Infidel, or even Atheist; and what each learns is immediately ours, for our God is all in all. If Andrew Jackson Davis can demonstrate that, in the seventh sphere, within the circle of the Milky Way, there is a Great Positive Mind, with individual consciousness and will, we have it as well, together with the thousands of similar ones existing in various parts of space. If it is a mere subjective imagining of his own mind, we want it not. If Moses had a God who burned in the bush at Midian, thundered on Sinai, and wrote with His finger the ten commandments on tables of stone, as a part of the universe He is ours as well; but if that was a sham and a pretense, we leave it to our Christian friends.

As a further development of the idea of the inscrutable nature of Deity, I quote the following passage from an address on the Deity, delivered by the writer in Fraternity Hall, during the winter of 1866-7:

"But do you not think that Spiritualism and exalted spirits are able to teach us something of the character, qualities, and substance of the Divine essence and being? It is undoubtedly the function of unfolded spirits to assist struggling humanity in ascending to a plane of higher unfoldment; and thousands have left the quiet enjoyment of their inconceivably beautiful homes in the summer-land, where every social affection finds full scope for its uncloying exercise—they cheerfully forego the highest enjoyment known to intellectual beings, of exploring new fields of thought and knowledge—that they may concentrate their energies, and exert modes and means to help dark and struggling humanity through its transition to a higher unfoldment, more adequate knowledge, more common-sense methods. Some of these missionary spirits have been unfolding in spirit life many thousands of years; their capacities have become enlarged to a degree not readily conceived by us; they are thoroughly acquainted with animal organisms so minute that no microscope has yet presented them to man's examination; they are as familiar with the primitive formation of man away back in the geologic ages, far, far anterior to written history or oral tradition—with the natural and orderly methods by which the primordial molecules, more minute than the finest known to chemistry, subdivided a thousand times, were marshaled by virtue of their inherent attractions to build, through countless generations, the wonderful organisms of the human body and the human spirit—with all this they are as familiar as the scholar is with the A B C or the mathematician with the multiplication table. They perfectly understand the characters of entities as much more subtle than any gaseous, electrical, or magnetic substances known to man, as these are more refined than granite rock. They

are well acquainted with vast constellations lying outside of the farthest fixed star, whose light, after traveling thousands of years, at length impinges on Lord Rosse's telescope. And yet, when asked if they know the essence, the character, the qualities, the substance of Deity, they bow their heads, and veil their faces, saying, 'We do not know, we do not know; we have only arrived at the little knowledge we possess by the same slow, gradual, and laborious process of observing and reasoning on the facts of Nature's outward expression of the inward Deity, which is also opened to the skull-cased minds of earth's rudimental children.'"

It may be said that these views are quite inadequate to the religious needs of humanity. I answer, it is the only view of Deity which, while it places no trammels, bounds, or hindrances to free thought and investigation, at the same time affords ample scope to reverence to hope, to faith, to confidence, and even to love of Deity. It is adapted to every grade of intellect; to the child, whose opening mind is grasping fact after fact, and truth after truth, of the accumulations of the ages; to the savage, whose narrow mind mixes up superstition with truth; to the philosopher and scientist, whose minds dwell on the outer verge of modern intellectual achievement, adding occasionally to its accumulations. The fixed and immutable laws of nature, the exactness of the revolution of planets through many centuries, give ample ground for hope and confidence that each spirit will run its career of development and enjoyment.

Do you wish to cultivate the sentiment of sublime reverence for Deity? Contemplate the lofty mountain, the roaring cataract, the heaving ocean; contemplate the vast rings of Saturn, playing around a common center for ages without pivot, contact, or collision—a mechanical force never approached by the skill of man. Then raise your mind to contemplate the glittering stars of space; try to conceive the magnitude of the nearest fixed star in the Centaur, from which a ray of light is three years in reaching our earth; nine years from sixty-one in Cygni—twelve years from one in Lyra—and consider that probably each of these has a planetary system far superior to ours, inhabited by beings far more harmonious and intelligent than the children of earth; then, in the language of the learned Draper, "From the contemplation of isolated suns and congregated clusters rise, to the stupendous problem of the distribution of matter and force in space, and to the interpretation of apparent phantoms of self-luminous vapor, circular and elliptical discs, spiral wreaths, rings and fans whose edges fade doubtfully away, twins and triplets of phosphorescent haze, connected together by threads of light, and grotesque forms of indescribable complexity. Perhaps in some of these gleaming apparitions we see the genesis—in some the melting away—of universes. Extravagant and unreasonable indeed must be the man who can contemplate these things, and then be dissatisfied with a God who comprehends the totality of being and existence.

Having now completed this imperfect manifest of Deific ideas, feeling that many parts of the subject have been hurried over, for lack of time and space, which should have been elaborated, I ask the reader's attention to the views of Sir Isaac Newton, one of the first scientists of earth, casually met with since the above was written:

"The supreme God exists necessarily, and by the same necessity He exists *always and everywhere*. Whence, also, He is all similar; all eye, all ear, all brain, all arm, all power to perceive, to understand, and to act, but in a manner not at all human, not at all corporeal; in a manner utterly unknown to us; as a blind man has no idea of colors, so have we no idea of the manner by which the all-wise God perceives and understands all things. He is utterly void of all body and bodily figure, and can therefore neither be seen, nor heard, nor touched, nor ought to be worshipped under the representation of any corporeal thing. We have ideas of His attributes, but what the real substance of anything is we know not."—*Newton's "Principia,"* Book III. JOHN ALLYN.

## SPIRITUALISM.

NUMBER TWO.

A brief sketch of the history of Spiritualism having been given in a former paper, I propose to take up, secondly, its distinctive philosophy. The phenomenal part of Spiritualism, though it constitutes itself a religious code, is in reality but a fragment of a greater thing, namely, of the Harmonical Philosophy. Another paper will be devoted to the exposition of that philosophy; meanwhile, we will, in this, attend to the question more immediately in hand.

The teachings of the Spiritual Philosophy are—First, the reality of the existence hereafter, and the power and willingness of disembodied spirits to communicate. A natural corollary is, that the soul retains its distinctive individuality in the disembodied state; its powers may be enlarged, and its intellectual vision (so to speak) be more perfect, yet all the characteristics of the individual are retained, and whatever of perfection or imperfection there was in his character, at the period of his demise, inheres in his spirit existence. In other words, he is the same person—no better, and no worse, for the death of the body.

It teaches, secondly, that such a thing as pardon or forgiveness can never be either in this life or

the one hereafter. No more can such a thing as punishment be inflicted; for the broad law is, that everything must have its compensation—that an equivalent must be rendered for everything. This is the great and important law, as distinctive from the teachings of all other systems of philosophy. And herein it is perfectly consonant with reason.

Let me give a few illustrations. Suppose that I succeed in cheating or wronging a man out of five dollars. Now, we do not suppose that gold or silver is a currency in the spirit land; but we do suppose that the debt and wrong will follow me, and be a part of me, *i. e.* of my character; and further, that there will be a system of equivalents in the summer land, and that I will be constrained to render an equivalent.

To further illustrate, by reference to the way in which business is done in this world: Suppose that I owe you five dollars, but that I cannot pay in coin, and offer you, as an equivalent, ten bushels of turnips; you don't want the turnips, they will be no equivalent; but if you do want them, they will be to you an equivalent, and the debt will be paid.

Again: Take, for example, a person whose soul is covered by an incrustation of selfishness; let such an one pass to the spirit world; do you think that he can be happy, like the man of generous impulses? Nay, verily; but his soul will be dwarfed and cramped as he himself made it; so that he is his own proper hell. Spiritualism, exactly coinciding with reason, teaches this; and it teaches, further, that no vicarious atonement can ameliorate his condition, and no pardon or vengeance from a higher source will alter his status; for, emphatically, each person makes his own status.

Spiritualism teaches, thirdly, the doctrine of the progression of the soul toward perfection. Nor does it confine this progression to a part, while the other portion is to be cast into outer darkness, or pursued with vengeance; but it teaches that all, impartially, will progress. That one may advance faster than another is to be expected, and exactly accords with the highest reason. For, one who has greater natural gifts, and who has cultivated those gifts in consonance with the highest intellectual and moral law, might be expected to advance much more rapidly than the man of less natural capacity, who has always pursued a course whose tendency was to obliterate the intellectual and moral qualities of his nature. As for difference of natural capacity, Spiritualism recognizes, as a part of Science, that such difference does exist; but, harmoniously with reason, it teaches that, though the individual himself had no control to improve such natural gifts, yet that, if generations will follow Nature's laws, advancement will be made in this respect; and it presents incentives for efforts to be made to attain such advancement.

These, briefly stated, are a few of the more important teachings of the Spiritualism of the present day. In another paper, I will consider more particularly the Harmonical Philosophy.

CHRONOS.

### More About Forms and Ceremonies.

EDITORS BANNER:—Although extremely reluctant to intrude myself before your readers, I deem it due to the friends of Spiritualism as one of the members of the Board of Trustees, to assign a reason for my belief in ordination. While I am like John Wesley in "knowing no reason why the devil should be allowed to hold a monopoly of the best music," I am influenced by a higher motive than that of "dividing the spoils with the clergy."

In every community there is a large percentage of wild and visionary individuals, who are ever ready to vent their crudities on whomsoever will listen to them; and the wilder they are, the more they oppose all restraints, all order, all law, all organization. They "go in for a Free Church," they say; their idea of freedom, when properly defined, is a nonentity—it is a chaos—"confusion worse confounded." The few individuals of this class in our Society agree with Brother Stowe; the large majority coincide with the Trustees of the San Francisco Association of Spiritualists, and heartily concur in their action in publicly certifying and testifying to the fact that the lecturer on whom they conferred the degree of ordination is one fitted to represent them, and "endowed by the angel world with power to teach religious and philosophical truths to the people." One of the greatest hindrances to the spread of Spiritualism is the large number of imperfectly developed mediums, who are roaming about the country, venting their vagaries to the amusement of scoffers and revilers of spiritual truth. Like "a little learning," an imperfectly developed medium is certainly a "dangerous thing"; and, like a badly constructed weapon, may do more mischief to friends than foes.

Brother Stowe seems to think that there is danger in having the candidates subscribe to articles of belief. Surely there can be no danger in having them subscribe to their belief in *Spiritualism—in the continuity of life—or in declaring that, when they cease to believe, they will no longer assume to act under the sanction of the*

authority conferred upon them; and that is really all that is expected of them, as may be seen by referring to the "Form of Application," to which the parties seeking ordination must subscribe their own proper signatures, if they would have their claims receive any consideration.

While the large body of reflective Spiritualists may have "emancipated themselves from the Church," they recognize that *liberty and license*, are not synonymous terms; and the more reflective individual is, the less he or she admires the looseness of morals, the libertinism of the free and easy advocates of Free-loveism, who, it must be confessed, so foully contaminate the atmosphere of Spiritualism. As the immortal bard of Avon says: "Where is that thing so pure, into which foul things will not sometimes creep?" Is it any wonder that such foul things should creep into Spiritualism?

Brother Stowe—like numbers of others on his plane—desires to tamper with the marriage service, it seems, and make it little better than *licensed license*, instead of making the occasion the most impressive and important of the duties of life. America stands to-day a byword of reproach among the nations of the earth, on account of the number of divorces that are constantly being granted to those whom, it is supposed, God hath joined together, and whom man is strictly forbidden to put asunder; and instead of elevating the standard, Brother Stowe would disgrace it still more. Reflective minds, like Ruskin are for making marriage conditional upon success in life—as a reward for virtue, intelligence, and enterprise—as a realization of the most exalted anticipations; unreflective, animal men, on the contrary, are for making it as free as it is for their compeers in the brute creation, who are governed wholly by the law of affinity, attraction, passion, lust. It will be seen as a rule, Messrs. Editors, that the higher a man or woman's idea of the sanctity of the marriage relation is, the more moral, virtuous, and happy their married lives will prove; while those who have arrived at no higher plane of moral development than such as is satisfied with "affinity," (attraction, and, alas! repulsion,) are unfitted to be members not only of religious organizations, but of any other. As Hudibras quaintly says:

"No rogues ere felt the halter draw  
With good opinion of the law."

Yours for Virtue, Love, and Truth,  
GEORGE G. W. MORGAN.

NAPA, August 5th, 1868.

EDITORS BANNER:—I, as a Spiritualist, entirely endorse the letter of A. C. Stowe, in your last issue, on "Forms and Ceremonies." It seems to me that Spiritualism should not be saddled with any such absurdities. Societies, of any kind, are, of course, entitled to do as they please in their own name, but not as pretending to represent an ismo like Spiritualism. The latter has had enough to pack along, without this *nummery*. Pantheism, Infidelism, Free-loveism, Bryantism, Atheism, and now Ritualism. And look at the inconsistency of your consecration—ordaining a medium already ordained by the spirits! The best ordination would be a subscription to pay the medium's expenses. In the name of the Father of spirits, whose existence they have just denied through the columns of your paper,

ZANONI.

SARATOGA, August 10, 1868.

EDITORS BANNER:—Does God's work need rounding off, smoothing and finishing up by man? If so, we hope the San Francisco Association of Spiritualists will continue to ordain all lecturers and expounders of liberal and progressive ideas, who may seek a sojourn with them. If not, I trust they will hereafter seek advancement, and not make a retrograde movement. Let us lift humanity out of and above long established creeds and Ritualism. J. P. FORD.

Exorbitant Charges of Test Mediums.

"And the poor have the gospel preached unto them."  
—*Scripture.*

EDS. BANNER:—A correspondent of the *Banner of Light* at Grass Valley, in this State, in giving expression to a sense of want that is felt there, in common with the people of all other places, for test mediums—those necessary workers in laying the foundation of the spiritual temple now being erected—states a fact, and administers a rebuke in a quiet way, that will meet with a hearty response from all persons who are hungering and thirsting for the bread and water of life; namely, that when they (test mediums) are with us, their charges are so extravagant as to place their services beyond the reach of all except the rich. This is a grave complaint; and its gravity is enhanced by the truth it contains. No one can feel, in view of this fact, that the promise given to the poor, of a free gospel, is likely to be realized in this present dispensation of the Spirit, so far as test mediums are concerned. It is not possible, in the present order of things, when "mine" and "thine" are terms that so broadly mark the line between the worldly possessions of "number one," and of "number two," and when such precious good care is taken that they shall not become convertible terms, that any class of

mediums, or of anybody who renders a service to another, should not be justly and fairly compensated; nor should or would any reasonable person object to such compensation—a compensation that would supply, generously, all their real needs. But when they demand such remuneration as will enable them to gratify all their extravagant desires, indulge themselves in costly luxuries, sport their valuable diamonds and rich brocade cloths and silks, live at first-class hotels, smoke the best tobacco and drink the most costly wines, drive fast horses and keep assistants to do for them what they can and should do for themselves—thereby effectually barring their door against the poor, who would cheerfully pay a fee that would supply all their needs—they do violence to all sense of justice and propriety, outrage the finest most sacred sentiments of human nature, and circumscribe their own sphere of usefulness.

When a class of mediums shall come, (and such will come ere long,) with whom a love of humanity, a desire to serve, succor, and uphold it, shall dominate the love of self and the glittering tinsel that perishes in the use, then, and not till then, will Spiritualism "run and be glorified"; then, and not till then, will the god of the mammon of unrighteousness, worshipped in man-made temples, be overthrown; and then will be erected houses dedicated to the ever true and living God, the indwelling principle in every human soul, of love and charity for everything, and everybody. For this "good time coming" let us all watch, wait, and work. L. W. R.

Our Lecturers—Miss Eliza Howe Fuller.

This lady possesses a fine, commanding appearance on the platform, and gains the good-will of her audience at first sight. Her unostentatious demeanor, however, is what pleases most. No one can doubt her devotion to the cause she advocates, or her earnestness in presenting the doctrine she promulgates. Her soul is full and overflowing, and she gives with no sparing hand the good things she has treasured up in her very heart. Her words flow with ease, slightly marred with what appears to be a constitutional defect. Her style is more of the pulpit than the platform; and there is a diffusiveness in her discourse which detracts from their excellence, and renders it more difficult to remember what has been said. Nevertheless, she is appreciated, and is doing a good work.

ESOP, JR.

A Night with the Spirits.

ED. GAZETTE.—Are you a believer in the doctrines of the Spiritualists? Do you believe that the "spirits of just men made perfect" after being separated from the body, can return from the spirit land, and hold converse with persons wearing a mortal form? If you do, I do not; or rather did not, until I was compelled by peculiar demonstrations to believe, or else lie under the imputation of those who, having eyes, see not, having ears, hear not, and having proofs as strong as holy writ, believe not. I know but little about Spiritualism as taught by its votaries, and if the demonstrations I witnessed a few evenings since are to be repeated, I never again desire to be present at another séance of the kind. I have had quite enough in that line to satisfy my curiosity for all time to come, and hereafter, I rather guess I'll believe alone, and give Spiritualism, as well as spiritual mediums as a wide berth as possible. The tale I am going to tell is a truthful one, and the scenes described were witnessed by myself and four others, and grow out of all of whom can testify to the facts related herein.

A few evenings ago, a party of five men, myself among the number, were sitting in a room, in this town, conversing on various topics, when the subject of Spiritualism was broached. During the conversation, four of the five declared themselves non-believers in the doctrine, and invited their advocates as insane fools and madmen. The fifth man, however, was rather disposed to believe that there was something in it, and said he had attended several spiritual gatherings, and had witnessed many wonderful things that he could not account for on philosophical principles. He said he was not a Spiritualist, though he was told by a medium that he would make an excellent medium were he to apply himself to the business. Eventually it was proposed that the five should enter the house, close the doors, and hold, if possible, a converse with spirits. This was agreed to, and it is for the purpose of giving you and your readers a full, truthful account of the proceedings of that night, in the presence of the five, that I now write.

The room in which the séance was held is a large one, containing a couple of common tables, a book-case full of books, which stands on one of the tables, a few chairs, and some pictures in frames hanging against the walls. The tables are of ordinary pine board, stained and varnished, and the floor was without carpeting. All around the room, a description of the room and furniture, because much of the phenomena witnessed has reference to these matters.

After entering the room, a lamp was lit and placed on the table that held the book-case. The lamp is a common glass one, with a patent sun-burner attached, and had been lit with kerosene very early that evening. The table used by the five was placed in the center of the room, at least six feet distant from the book-case. The five men were placed around the table, and the five took their seats around the table, and under the direction of the man, whom I shall call the "medium," all hands were placed upon the table, and perfect silence for the space of five minutes ensued, each one watching anxiously for a spirit to enter either by door or window; but no spirit came, though frequent inquiries were made, whether a spirit was present. The medium suggested that the spirits were fond of music, and that at all the séances held, where he was present, some one or more sang a song, whether for the purpose of enticing the spirits to come, or for some other purpose, he did not know. "O, ho!" said a wicked non-believer present, "the spirits are musical cusses, are they? well, if that's the case, they shall have all they want." And suiting the action to the words, he struck up "John Brown's body lies moldering in the grave, and his soul goes marching on."

After singing one stanza, the medium suggested that the spirits were *graze* people, and desired *graze* music, whereupon the wicked cuss afore said struck up "Old Grimes is dead, that good old soul, We ne'er shall see him more," and, before the first stanza was completed, as if to give a lie to the words of the song, a blow was given immediately on the top of the table by an unseen hand, which split it in two. The sound was as though it were made with an iron mallet, struck by an athletic man. It came so unexpectedly that every man of the five jumped from his seat, frightened nearly to death, each wondering where the blow came from.

to "to play fantastic tricks before high heaven." Books that had been quietly resting on the shelves in the book-case were thrown with great force at and against the little coterie, who were still sitting quietly at the table, wondering, "What does all this mean? and many a blow from a book was received by the four non-believers, while the medium escaped scot-free. The wicked cuss afore said, who had sung John Brown and Old Grimes, was severely punished for his temerity, if the frequent expostulations he uttered were any evidence of the number of blows he received. While this book-throwing operation was going on, the most terrible groans and sounds imaginable were to be heard in all parts of the room. The table at which the five sat commenced dancing and rising toward the ceiling, and then descending again, as though lifted by human hands; sometimes it would descend to the floor with a crash so loud as to shake the whole house. In less than five minutes from the time the lamp went out and left the five in total darkness, every book, over forty in number, had been taken from the shelves of the book-case and hurled at the heads or bodies of the four skeptical persons who were present. After receiving a terrible pummeling, the "singsater" swore that he believed all the devils that inhabited the regions of the damned were present, and he called loudly for a light. A search was then made in the dark for a box of matches, which the proprietor of the house said could be found on the table containing the lamp. While the person searching for the matches was groping about in the dark, feeling all over the table, and occasionally uttering an oath because he could not find them, the whole easterly side of the room was lit up as brightly as it could have been had the sun been shining through an open door or window, whilst the remainder of the room was in total darkness. I can only describe it by comparing it to the rays emitted from a magic lantern and thrown upon canvas. This of course attracted all eyes, and the curiosity of the five was excited to the highest pitch to ascertain what was next.

What followed I will detail in another communication, as this is getting entirely too long for your columns. The sitting was prolonged till the hour of midnight, during which time the most astounding phenomena were produced, ever witnessed by human eyes. Before separating, the five entered into a solemn compact with each other not to divulge the place of meeting, or the names of the persons present, and not to speak of the events to each other in the presence of outside parties. This compact was sealed with a solemn oath. Permission was given to me to write a history of the affair for some newspaper, and hence I write to you.

Persons of inquiring minds will undoubtedly seek to ascertain all about this séance, but I tell them it will be labor spent in vain. They can only obtain intelligence concerning it of the spirits, and to them I refer all inquirers after truth. A VICTIM.

North Sacramento, July 23, 1868.

The Banner of Progress.

SUNDAY, AUGUST 16, 1868.

OFFICE, 514 SACRAMENTO ST., up stairs.

BENJAMIN TODD & CO., PUBLISHERS AND PROPRIETORS.

BENJAMIN TODD, W. H. MANNING, EDITORS.

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."

SCIENTISTS CHALLENGED.

A great deal of remark has been made in the English press, echoed by a portion of the American, upon the refusal of D. D. Home to submit to the conditions dictated by Professor Faraday, and, after him, by Prof. Tyndall, for the purpose of investigating the spiritual phenomena occurring in Home's presence. The reply of Home to the terms proposed by Tyndall and Faraday effectually disposed of the objections of those scientists, and of their assumption that it is the especial right of scientific men to dictate the method by which the phenomena shall be examined. Spiritualists say, with Home, "Here are the facts and conditions, as we have found them; what will you do with them? Or, you may eliminate the same facts under similar conditions, whenever you will use the methods that we have used; what will you do about it?" But the scientists decline to accept the conditions, or to pursue the methods adopted by mediums in the investigation, and set up an arbitrary rule of their own, by which alone they will be governed, and by which they wish to govern the mediums, in investigating spiritual phenomena.

Faraday and Tyndall, Agassiz and Hare, adopted such methods as they chose, when investigating the phenomena by themselves; and, if all of these had been as conscientious as Professor Hare, the result of their experiments would have been the same. But when the scientific begin their investigations with the aid of spirit mediums, they must conform to the conditions which they find controlling those mediums, and by which the phenomena are produced.

Another mistake made by the technical scientists, is that spirit manifestations are material or mechanical effects, entirely within the province of the science of Mechanics to detect and discover, and even to repeat. This mistake leads them to propose and impose impossible conditions for the government of séances with mediums, and to make absurd experiments to test the honesty of the latter. Faraday instituted a series of experiments with an apparatus to register involuntary movements of the muscles, in order to prove that tables were moved unconsciously by the mediums themselves; whereas, it is notorious that the movements of tables and other ponderable articles frequently take place without any contact of the medium. Yet, even now, a writer in a Scottish newspaper, the *Glasgow Herald*, has the temerity to assert that the little registering machine of Faraday banished table-moving, as a spirit manifestation, forever. There is as much table-moving now as there ever was, and without physical contact of the mediums, too.

But that which challenges the mental strength of the entire scientific world is not alone the mechanical effects produced through mediums, or the contradiction of all the principles of gravitation they involve, but it is the incontrovertible evidence of the presence of intelligent MIND, independent of the mind of the medium or of any one else visible to the natural eye, at all séances where test communications are received, whether by table-moving, rapping, writing, clairvoyance, or impression. The most delicate machinery that Faraday or Hare could invent failed to lay hold of that invisible essence, which, it is claimed, produced all the mechanical movements constituting the first modern spirit manifestations. And where is the successor of Hare or Faraday who shall attempt, by mechanical means, to arrest and detain

for examination the subtle immortal spirit, and make it the slave of our behests, to reveal to us the mysteries of its own and our existence, and to clear up the cloudy mental atmosphere of this exceedingly scientific world? Alas! there are none equal to the task. And now Faraday himself comes in spirit to a little boy in Grass Valley, and writes by his hand to say how deeply he regrets the manner of his opposition to Spiritualism, and his own want of candor and fairness in the investigation. If the "angel of Death" did no other beneficent thing for the souls of men, the total banishment of prejudice and bigotry would be a blessing for which we could never be sufficiently thankful. And if the memory of uncharitableness, and persecution, and general unfair treatment of Spiritualism by scientific minds, constitutes a hell for such men as Faraday, there need be not much wonder that he should seek to repair his error by a candid confession of the same through a medium.

Whenever scientific men shall be able to divest their minds of egotistic prejudice, and be willing to learn through any and all means the secrets of human existence, not even rejecting the most humble and trivial experiences, they will be ready to investigate and to decide upon the phenomena of Spiritualism in a frame of mind not hitherto exhibited by the most eminent among them. Meantime, the constantly recurring evidences of continued spirit existence and spirit communion will more than ever challenge them to the investigation, and to a decision upon the origin of these phenomena, even as the question, "If a man die, shall he live again?" has continued to challenge the faith and reason of theologians for ages past.

New Book of Poems.

"THREE VOICES." By Warren Sumner Barlow. Boston: Wm. White & Co. New York: Banner of Light Branch Office, 1868.

This is a book of poems, of 184 pages, entitled "The Voice of Superstition," "The Voice of Nature," and "The Voice of a Pebble." The first "presents the conflict that many suppose exists between their Maker and an imaginary evil being." The second "is founded on the idea of One God, with one revocable plan, Embracing every world and man; That man should learn to comprehend That all to good results doth tend."

The third Voice "aims to teach the Individuality of Matter and Mind, Fraternal Charity and Love." The positions of the argument throughout are fortified by references to passages of the Old and New Testaments, in the form of foot-notes. In many places, in the midst of these voices, there are parenthetical interludes, in which the author questions the reader and the world in regard to the truth of various things which the voices have uttered. The book is beautifully printed and bound, and is a credit to the publishers.

UNIVERSAL PEACE SOCIETY.—We have received from Alfred H. Love, President of the Society, whose headquarters are in the City of Brotherly Love, or Philadelphia, the Declaration of Principles and Constitution, together with the Proceedings at its First Anniversary celebration, at New York, in 1867. Also, from the same source, *The Bond of Peace*, a monthly periodical, published in Philadelphia, at 75 cents per year, by E. James & Daughter.

We would respectfully suggest that these publications have been misdirected. We are peaceable people here in California; have never engaged in rebellion, and are not in favor of war at this time. Why, then, should the Universal Peace Society send these documents to us? We are at peace with all the world, and "the rest of mankind." But we are prepared for a war of defense, which might be forced upon us at any moment, if we were not prepared; and we hold that this preparation for defense is the surest guaranty that we shall not be molested. Send your peace tracts to the Third Napoleon or Pius the Ninth, to Bismarck or the Czar, or to the fire-eaters of the South, but not into the peaceable family of States of the Pacific coast.

RITUALISM.—Dr. Washburn, of Calvary Church, New York, in a sermon to his congregation, defined ritualism, as now practiced in some of the churches, as "the buffoonery of religion." His text was, "God is a spirit, and they that worship Him must worship Him in spirit and in truth."—*N. Y. Observer*.

The same remarks of Dr. Washburn may be made in reference to revivalism. If God is a spirit, and we are His children, we must be spirits too, and can do no otherwise than worship Him in spirit, if we worship at all. Therefore, all revival excitements, which appeal to the senses rather than to the spirit, are worse than useless. Reason, which is the spirit's high prerogative, rebels against all the "buffoonery" of ritualism and revivalism. There is as much buffoonery in the Protestant Church as in the Catholic. The difference is in kind, not in degree or quantity.

POLITICIANS AT WORK.—By reference to our column of "Phenomenal Facts" this week, it will be seen that the old politicians of this State, now in the spirit world, have not entirely given up their former occupation, but are still figuring up results of future elections, and prophesying success to their own and defeat to the opposite party. Now, if some Democrat will solicit a communication from a spirit friend of his party, we shall have an estimate of an opposite character to publish.

ELDER KNAPP has begun a revival at Napa, and Brother Todd has "gone after" him. Brother Todd will wake up the people of the place, so that their Knapp will be short. If the Elder succeeds in making many converts under the circumstances, we shall hereafter spell the name of that beautiful village Knappa.

THE LECTURES AT MECHANICS' INSTITUTE HALL continue to be fully attended, and the lecturer, Miss E. H. Fuller, is more popular than at first. Her style, subject-matter, and personality improve constantly in the estimation of all.

A STRONG EFFORT is now being made to obtain permanent Leaders for several of the Groups in the Lyceum. Who will volunteer for the service?

THE "SPIRITUAL HARP."—This new book of music for Spiritualistic gatherings will be ready for publication about the first of September.

THE EARTH'S LOST HISTORY.

CONCLUSION.

The author's devotion to, and respect for, the Hebrew writings, has led him to seek, in the developments of nature, as well as in mythological traditions and superstitions, for confirmation of the prophecies contained in the former, as he has also sought to confirm the historical statements. Theologians will find abundant reason to thank him for his efforts to prove a universal deluge, (or deluges—for he asserts that there have been two,) and still more for his confidently maintaining that the earth is yet to be subject to entire renovation by fire. In whatever particulars his researches and speculations seem to confirm the prophecies of the Old and New Testaments, the believers in the infallibility of those books will accept his statements without hesitation. It will be noticed, however, that he does not, in any part of his work, admit or acknowledge the New Testament history of Jesus and the apostles, in the Christian interpretation of that book. In short, the author of the "Restoration of the Earth's Lost History" is a Hebrew in thought and feeling, if not in nativity, and relies upon Moses and the prophets, with such aid as he can get from Egyptian and Grecian mythology, and from heraldry, to bear him out in his speculations. It must be confessed, however, that some of these are mere vagaries, and of a most unphilosophical kind. For instance, he remarks that the lights of our solar system "rest upon our atmosphere," and will "fall from heaven," as prophesied in the Apocalypse, when that atmosphere is destroyed by fire, is so contradictory of Astronomy, that it will be considered by the scientific reader as simply an absurdity. And again, the description given below, of the earth on fire— "running like a comet," and "rising to a great height," "till it reaches the lunar circle," is of the same character. No matter what the visionary prophets may have uttered of this kind, the idea of light, or length, or breadth, in the infinity of space, is unphilosophical and absurd. The earth's "rising" he attributes to its "increased lightness"; as if the specific gravity of the earth could determine its place in space in the same manner as that of substances on its surface determines theirs, namely, by the pressure of the atmosphere, which, he has just before said, is to be destroyed by fire! But, if the generally accepted rule is correct, that the tendency of bodies toward a common center is in proportion to their density, and the earth is to become lighter by the vaporization of its substance by fire, then the lightened globe should recede to a point in space farther from the sun than that it now occupies; instead of which, our author gathers from mythology, heraldry, and the Hebrew writings, that the sun itself will leave the center of our system, followed by the moon, and chase after our earth. It need hardly be said that these notions revive the old ideas of the Hebrews, that the earth is the center of the universe, and that the sun and all planetary bodies revolve around it. The system of Copernicus is boldly attacked, and severely ridiculed, in many places in the author's book, and in others is wholly ignored. The very bones of Galileo must shake in their sarcophagus, at this insolent onset upon modern Astronomy. But we will here give a few extracts from the chapter in the book itself, so that the reader may judge for himself:

"Having now brought this history down to our day, let us ask with Mr. Emerson, 'Where do we see ourselves?' In a series truly sublime, and of which we know full well, and the last term of which I shall now but briefly sketch, leaving the details to Greek and Hebrew writings and to Mythology.

"As the antediluvian earth was from its constitution 'obnoxious to a deluge of water,' so is the present one from its constitution 'obnoxious to a deluge of fire,' and the agent that brought about the first great revolution, now works with energy to accomplish the second, even though it involve his destruction. The remnant of the earth's body makes unceasing progress in disease; becoming each day more petrified and dry—every measurement giving a shorter diameter than did the preceding one—its atmosphere sharper, to a limited extent, greatly increased in volume; farther and farther removed from the constitution it had in a by-gone age; its caverns within stored with explosives, its elevations without charged with combustibles, and in fact every region from the sun to distant Tartarus preparing for a general conflagration. And so much have all things, and especially the Earth's crust, advanced in this disposition, that some physicist said, 'It is a miracle that twenty-four hours can pass without the Earth's being all aflame.'"

"The precursors of the next revolution now impending, are all within and upon the earth, and it is these that are to open the way for the other actors, more formidable still, destined to play in the last scenes of the great drama.

"Volcanic fire will first burst out upon the earth, and from the appearances of the volcanoes around the Pacific, it will commence, I suspect, among these. Gathering strength as it spreads, and as its several foci unite, it will tear the Earth asunder, blowing it up from a great depth, and open, finally, a communication with the sea; the fire will then rage with increased vehemence, fed by the fiery gases into which the water is decomposed; the sea will rise to the range of the volcanoes, to a height which will be eaten up, and a considerable quantity dashed upon the ignited earth by submarine upheavals, similar to but far greater than those which are mentioned in connection with earthquakes;—for within those large sections of crust beneath the sea, a diseased inflammatory condition is also widely established, and there will be a direct or sympathetic response from these to the paroxysms of those above water. Large tracts of land will be hurled by eruptions into the sea, throwing this to such a height, that the waves of the sea will be formed to such a height that they will be able to reach the top of the Earth was about to suffer a second time by water, did not the roaring of the volcanoes undecieve us. The minor mountains will be cleft and thrown down, and they who are to see thus far this elemental war shall be left in no doubt as to its character and result. The elements below must rage for some years upon the old dying Earth, new effects being from time to time brought about, as the facilities for complete combustion become multiplied; finely symbolized in the Apocalypse by the pouring out of the different vials!

"But what effect can any number of volcanoes, though they should calcine whole continents, have upon the vast mass of waters lying so near beyond them? In a far worse condition than before must lie the charred Earth, if help be not sent her from above. The continued action of the then water, move, to a great extent, the atmosphere, upon which the heavenly bodies belonging to our Earth rest, and a line of attraction between the earthy and the heavenly fires, similar in kind, will be formed, to which, as the chief causes, must be ascribed the fall of the sun, moon, and stars; though the Earth's state at this crisis may bring other occult laws into play to effect this result. Were not the distance laid down by modern Astronomy of the celestial fires from our Earth greatly exaggerated, this statement would be absurdly true. From the teachings of that stern law by which every thing is made to assist in the work of its own removal, and aside from the most emphatic and frequent declarations of the sacred writings, all ancient representations, whether by word or picture, are more in accord as to this than any other truth I might name. Heraldic pictures leave no doubt in the minds of the most skeptical, bearing out as they do the glowing descriptions of the Hebrew Psalmist. One device shows the Earth all on fire, the flames issuing in a

tourbillon of smoke and darkness from beneath, sharp jagged rocks making their issue to the surface. Over the mountain peaks (but not beneath him) the Sun is shown hovering, or in the act of descending; and other pictures exhibit him as fallen into the sea, which is colored as a fiery red fluid. Hence the Indian Mythology gives this body the tail of a fish, for the sun must cut through and under the sea.

"Upon the descent of the Sun and Moon, the Earth starts out of its place to run as a comet through the sky. The antipodes of the regions upon which the heavenly fires settle, remain cool and unexpanded, and are therefore driven forward like the small end of a cone or rocket, by the great impulse communicated on the ignited side.

"Mark the words of Isaiah (xlii. 14): 'I will shake the heavens, and the Earth shall start quaking out of her place'; and it shall be (like its frenzied people, the mirror of its state) 'as the chased roe, and as a sheep that no man taketh up.' The commencement of the chapter is similar to that of the 2d of Joel, and treats of the same event, the doom of Babylon (a personification of our earth): 'The Lord of hosts mustereth a host of battle. They come from a far country, from the end of the heavens; and the Lord with the weapons of his indignation, destroyeth all the idols (verse 10). For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in light, and the moon shall not give her light,' etc., referring to the descent of the heavenly bodies.

"As once by water, so now deluged by fire, all the Earth's material dissolved and vaporized, and it begins, as Amos (viii. 8) says, 'to rise up wholly as a flood,' ascending higher and higher, till, according to Plato, it reaches the lunar circle, that is, comes within the moon's atmosphere. The distance indeed from the place now occupied by the Earth, Homer says that it attains a height so great, that an anvil of iron from the new sun would not fall for 720 days ere it reached the old. This elevation is the result of its great lightness and immense bulk; when the new Earth has been fully formed, shall exceed the bulk of the material used in its construction by a thousand fold. Then indeed we shall wake, 'to find' as Richter says, 'that all his going away, nothing remaining save our dreams'; and then shall be gratified the desire of Hafiz, 'let us be crowned with roses; let us break forth, 'tis some old roof of heaven into new forms.'"

It would be a work of supererogation to point out the absurdities in the above, some of which are evidently constructed by a strained interpretation of the poetry of Homer and of the Greek mythology. One of these, however, we will notice. If the entire earth is to be volatilized, what substance will be left to form a surface upon which an anvil could be dropped? There are many other curious things in the work we have been reviewing, some of which are much more plausible and reasonable than the above; but we have not space to give them further notice, and must refer the reader to the book itself for the satisfaction of his curiosity, as well as for information.

"CALIFORNIA MEDICAL GAZETTE."—A. Roman & Co. have issued the second number of this publication, which is filled with articles from the pens of able advocates of the allopathic system of treatment for disease. It is beautifully printed. The subscription price is five dollars per year. We cannot recommend the old system of allopathy to the sick, since the method of healing by laying on of hands has been so successfully revived; but one may learn from this magazine how much the human race can bear and have borne in the shape of poisoning with drugs, without being annihilated from the face of the earth.

THE FIFTEENTH ANNUAL FAIR of the California State Agricultural Society will commence at Sacramento on the 15th of September, and end on the 25th. The Premium List is already issued, and comprises over \$10,000 worth of premiums, in seven different departments—Live Stock, Machinery and Implements, Textile fabrics, Mechanical Products, Agricultural Products, Horticultural Products, Fine Arts, etc. All the transportation companies have agreed to transport articles for the State Fair free of charge.

"OVERLAND MONTHLY."—Our new California literary magazine appears for the second month, with a full complement of interesting contributions, among which are deserving of more than mere mention the article on the "Chinese in California—Their Sign-Board Literature," "A Californian Abroad," "A Day with the Cow Column," "Meteorology from Tamalpais"; "Scalping as a Fine Art"; and No. 2 of "Art Beginnings on the Pacific."

NEWSBOYS' DINNER OF THE FOURTH OF JULY.—The Newsboys of Philadelphia were given a dinner in the press-room of the *Public Ledger*, on the 4th of July, by George W. Childs. The description of the entertainment and the enjoyment of the little fellows, some of whom were only eight years old, is enough to gladden the heart of every lover of children.

"THE PRESENT AGE" is a new and handsome weekly just started at Lyons, Michigan, by Fred. L. Willis, Lyman B. Brown, and Dorus M. Fox, to advocate the philosophy of Spiritualism and reforms in general. We have taken the liberty of scissoring an excellent article from its editorial columns for republication, on the Spiritualism of the Indian race.

THE MECHANICS' INSTITUTE FAIR opened in Union square, on Saturday, August 2d, according to announcement. As soon as we receive a polite invitation from the Managers to attend the exhibition during the season, we shall avail ourselves of the opportunity to visit the Fair in person, and make notes of its condition and appearance.

QUEER NAME FOR A LOCOMOTIVE.—They have a locomotive on the Central Pacific Railroad in the desert of Nevada, called the "Dutch Flat Swindle"—a compliment, we presume, to the wisesacs of the San Francisco *Daily Alta*, who used to predict that the road would never be built beyond Dutch Flat.

A PASTOR of one of the Methodist churches in Baltimore was much annoyed by a wealthy member, who besides being a very devout class leader, was a ranting hypocrite. One day this class leader shut up his eyes and began to snuffle in this wise: "It leaves me to lament, it is the doctrine of Jesus wept, but we never read that Jesus laughed." "No," said Mr. Rozzell, "and we never read that Jesus sold wood at four dollars a cord to poor struggling Methodist sectarians, while he sold it at three dollars a cord to rich folks."

A METHODIST brother recently had occasion to preach a discourse against the doctrine of immortality, but couldn't find the text until, with great shrewdness and good sense, he hit upon this: "Beware of divers—and strange doctrines."

TEN PROGRESSIVE LYCEUMS AT A PICNIC.—This occurred at Stanley's Grove, Beverly, Massachusetts, July 23d, 1868.



