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LITERARY.

For the Banner of Progress.

ANGEL VISITORS.

When gentle zephyrs softly sigh amid the leafy bowers,
And insects' hum is heard upon the budding, blooming
flowers,
When twinkling stars come one by one to deck the brow of
Night,
Then angels from their home of love still wend their earth-
ward flight.

When silvery moonbeams dance and play upon the flowery
sea,
And span with bridge of sparkling gems the gently heaving
sands,
When by the silvery woodland pool is heard the night-bird's
song,
Then round about us, by our side, hover the angel throng.

When dews from off the brow of Night refresh the drooping
flower,
And fall like showers of sparkling gems upon each leafy
bower,
When fire-flies glance through myrtle boughs, and heard is
the beetle's hum,
Then from their bright celestial home the dear departed
come.

At midnight hour, when we repose upon the downy bed,
And the moon's sheen is on the floor and round about our
head,
Then angels, gliding gently in, about our bedside stand,
And all our dreams with pictures of the joyous summer
land.

G. C. IRVIN.

COMMUNICATIONS.

THE PHILOSOPHY OF MAGIC.

ASTROLOGY.—(CONTINUED.)

It is conceded by scientist that there is a reciprocal influence between the planets and our earth; that

"The planets of each system represent
kind neighbors; mutual amity prevails;
Sweet interchange of rays received, returned;
Enlightening and enlightened! At once,
Attracting and attracted! Patriot-like,
None sins against the welfare of the whole;
But their reciprocal, unselfish aid
Affords an emblem of millennial love!"

The difference between the astrological and astronomical theories, in regard to planetary influences, consists in the character ascribed to those influences. The astronomers confine these influences to aerial and aqueous tides, and the perturbations in the orbital revolutions of the planets; whereas, the astrologer extends the influence to the mineral, vegetable, and animal departments of Nature. And if we grant that an influence exists, I cannot see how we can determine the boundaries of that influence. Our mentality depends on physical conditions; we are kind or irritable, according to the state of our digestive organs, or the digestibility of our food; we are grave or gay, as the weather is clear or fogged; our very motives are governed by external circumstances, which, directly or indirectly, may depend upon the reflected rays of a distant planet. Fumes, scarcely detectable by any of the senses, cause irritation or pleasure; so also may the chemical combination of solar and planetary influences, almost insensibly, produce very potent effects.

In these days, when "sensitives" and "mediums" abound, who can detect the most subtle influence, describe its nature, and trace it to its source, the claims of Astrology should not be passed unnoticed. If from a lock of hair an influence proceeds, perceptible to the clairvoyant, the influence proceeding from the magnetic ray of a planet should be as easily perceived. In the *Banner of Light*, for August 17th, 1861, a medium gives the following communication:

"Astrology may be called the foundation of all sciences. Astrology may also be called the index of all things found upon the material plane. Astrology is a mystery, and the world knows but little as to what it is. The ancients conceived it to be the foundation of their religion—out of this science grew all the religions of the past. Mortals know but little as to how much they are controlled, bound, held each in their respective spheres, by the different planets which people the universe. When man shall more fully understand that science, or fully comprehend it, the race will seem, as it were, lost upon the sea of non-free agency. They will be led to cry out, 'What am I, since I am possessed—held in control by the worlds that swim in air?'"

"Each and every planet has its direct and positive influence upon each and every human form. The science of astrology has much to do with modern Spiritualism—or this new religion, if we may so term it—much to do with it, we say, because the peculiar position of the planets of the nineteenth century have given tone, as it were, to this new thought—this new flood of thought, overwhelming and oversweeping old religious creeds, and letting in new currents of thought, the effects of which shall never pass away."

"Astrology is, at best, an infant with the races of man. The mighty minds of the past thought they understood the science, but they found they had scarcely taken the first step, and gazed only upon a single manifestation. The mighty minds of the present think their intellect infolds much of it, but know very little. Though they may point out the position of the planets, and show their life of march, as connected with human birth, yet they see not the great chain and the many links that unite every soul in the universe to every other soul."

"You have what you call your four seasons. They come and go in perfect obedience to law, and ever observe a perfect obedience to the planets that march along the heavens, and they roll on in ever perfect obedience to the higher law. If this be so, we must suppose, yes, and come to a knowledge, also, that each and every form of change is brought about by the movements of the planets that surround your earth, and those changes and phases of the planets affect those who have passed beyond your mortal condition as well as those who dwell with you."

"Astrology! what a mighty subject!—so mighty that the few brief remarks we have given you are not to one ten-thousandth degree fitted to touch upon a single point of the subject."

But more should be expected from the spirits than a mere confirmation of the general principles of this ancient science. It is not unreasonable to look for a declaration of its central principles from them, or that they give their assistance in sifting the superstitious—or mere belief without rational support—from the scientific, and give clear and positive revelations of what has been lost to us, and of what was hitherto unknown. It is my purpose to give to the reader, as plainly and brief as possible, what is known and conjectured concerning Astrology.

The meteorological doctrines of Astrology claim our first attention, are the most readily put to the test by the novice in the occult philosophy of astral science, and will be given according to the most standard authorities.

J. W. MACKIE.

SPIRITUALISM—THE HARMONIAL PHILOSOPHY.

CONCLUSION.

It is not my intention, in this paper, to go into an abstruse philosophical disquisition, but simply to make a few remarks on the connection of Spiritualism as a religious idea with the science of the present day.

As before remarked, the phenomena of Spiritualism is but a fragment of a greater thing, namely, of the Harmonial Philosophy.

In contradiction to the ideas of the ancients, the belief has more and more obtained in modern days, that there is a oneness running through every part of the universe, connecting together all truths, however apparently remote they may be in their bearings, or however disconnected in appearance with the nature of the subjects. Or, to state the proposition more briefly, all Nature is Unity.

And it is further held, that the first and most apparent truths are the physical; that there is a perfect harmony between the truths of the physical, moral, and intellectual systems (I will say, using the latter word under protest); and that, where any truth may be demonstrated, no other truth will ever contravene it. This is held, not of men's opinions, which vary according to individual intelligence, and with the intelligence of the age, but of ultimate scientific truths.

Now, the believers in Spiritualism hold that it is an outgrowth of the Harmonial Philosophy. We hold that Spiritualism is but an outgrowth of the advancement of Science, or is a part of Science in its moral bearings. This is entirely opposite to the teachings of all religious systems heretofore extant; it has been a prime article of faith that Nature was opposed to Morals—so much so, that the very word used, upon which to base their system of logic, utterly ignored and denied Nature, thus: *Mata*, beyond, *physis*, nature; metaphysical, beyond the natural. They set out by utterly denying any connection of their systems with Nature, and, as might have been expected, every demonstrated truth of Nature was found to jar against and falsify their theories. There is no niche in the whole Temple of Science, into which their systems will fit. The utter want of relationship of the system of Theology with Nature is what has caused it to meet every newly developed fact of Science with the force of absolute denial, and with all manner of persecution and obloquy toward the expounders of such truths; to place a halter around Galileo's neck, a few centuries ago, and to indulge in the vituperation and scorn of later days.

On the other hand, Spiritualism, as a religious system, is based on Nature. It holds that there is no truth whatever, that is not a truth of Nature. In this simple statement, the absurdity of the other system is rendered glaringly ridiculous.

I say that Spiritualism professes to be founded on natural laws, and to accept all the truths of Science. And if one truth of Science contradicts any dogma of Spiritualism, then we hold that the dogma is of necessity an error.

To sum the whole matter up, the Harmonial Philosophy is simply the recognition of one vein of truth running through everything—the physical, the moral, and the intellectual; and that all truths are a part of any true religious system.

It is not claimed that the Harmonial Philosophy has developed any new planetary law; but it is claimed that it has developed the law of spiritual intercourse, and demonstrated the fact, and, further, the unity of Nature; and that every truth cognizable by the human mind is but one stone in a temple, whose stupendous whole is Nature.

That there are facts unrecognized is to be expected; for where is the human mind so vast that it has grasped every fact? But this no more falsifies the philosophy than has the recent discovery of planets falsified Newton's law. As the recent discovery of planets has the more served to fix and render certain the truth of Newton's law, so does every newly developed truth fix and render certain this great law of the unity of Nature—of everything cognizable by the human intellect.

CHRONOS.

Forms and Ceremonies Once More.

SAN JOSE, Aug. 9th, 1868.

EDITORS BANNER:—I must claim indulgence once more; for your arguments, in your reply to my last, seem so fallacious, that I cannot resist the temptation to "pitch into" them; but I promise that this shall be my last on this subject.

Just as I expected, it has come out at last! The world must know that we will not associate with nor fellowship charlatans, humbugs, hypocrites, and free-lovers any longer. "Our Association" has drawn the line of distinction between the "true and the false" so fine, that hereafter we shall hear the gospel of the New Dispensation preached from immaculate lips in all its purity! No more can it be said that Spiritualistic Lecturers are an immoral, licentious, marriage-repudiating, divorce-seeking, free-love set; for they have passed the ordeal of examination, and have been properly ordained and diplomaed!

"We must draw the line somewhere between the true and the false." Who must draw the line? Who are competent to draw it for anybody except for themselves? Whose "half-bushel" is so perfect that lecturers must be measured in it for others to listen to? Please don't measure my lecturers in your Association's half-bushel "without my consent."

I am reminded of the parable of the wheat and the tares: "Let them grow together till the end of the world," and let each individual sift and prove for him or herself. I am reminded of another parable, that we have heard a certain political party quote quite often of late years: "If you give the nigger political rights, he will marry our daughters."

Have not the people good sense and discrimination enough to detect for themselves the erroneous and the bad? must an Association decide this for them? Who does not know that ecclesiastical bodies, more strict and rigid than the San Francisco Association can be, have from time immemorial ordained and sent into the world "charlatans," humbugs, hypocrites, and scape-graces? and the world has had to exercise its own judgment in regard to associating with and fellowshiping them, just the same as though they had never received a diploma, only it looks upon them with a little more suspicion.

Of course "we must draw the line somewhere between the true and the false"; but let each individual do it for himself. An Association, in attempting to decide the matter for others, will as signally fail to satisfy as the "measuring of your wheat in my half-bushel" would fail to satisfy you.

I know you will claim that your Association decides only for itself, and that it has a right to do so. Let us see. A person presents himself for ordination, and you find him (according to your standard) wanting in the essentials of faith and character. Of course you "repudiate" him. For whom do you repudiate him? For your Association alone? It would be well if it were so—if it extended no further; but, like the little bit of scandal, once let loose, nearly everybody suspects him and repudiates him too. Yet he may be, measured by a more perfect standard, all right as regards both faith and character. So also with those whom you have ordained as good and true. The world, accepting your judgment, believes them to be good and true also; when, in reality, they may be the veriest charlatans and hypocrites. So, the best way is to let each one judge for himself, and each alone be responsible for their own acts only, and throw to the dogs all the mummery of creeds, forms, and articles of faith.

These charlatans and humbugs, of which you speak, have their mission to perform, and Spiritualism stands higher to-day for the part they have played in it. Who has not, because of the deceptions practiced by them, been more cautious and critical in his investigations? H. Melville Fay, scamp and humbug though he is, has greatly advanced phenomenal Spiritualism by his charlatanism before the New York circle, composed of such men as Dr. Spence, Dr. Gray, Dr. Hallock, Charles Partridge, and others, in causing them to penetrate still deeper into its hidden mysteries, and bring them to light.

So with free-love and all the other odious things that Spiritualism has had heaped upon it: it is all the better and purer for them to-day. They have kept Spiritualists from growing proud, arrogant, and aristocratic; but, above all, these scarecrows have kept away all but the true and the brave.

What are you, who propose to draw the line of distinction between the true and the false, going to do with the false? They all belong to the great brotherhood of man. Do you propose to turn them out of this brotherhood, refuse them fellowship and association, and let them roam through this world and the spheres like wandering Jews, with nowhere to lay their heads? Our orthodox friends are more generous and charitable; they have prepared a place for them. It is in a rather warm climate, to be sure; but it is somewhere.

Good and bad are comparative terms; and while many would fall below the San Francisco Association's standard, measured by another they would be found all right.

I think the members of the San Francisco Association

all very good people; but not one of them could gain admittance to Dr. Stone's Society; for, measured by the standard of that church, they would be found deplorably wanting in both faith and character.

Now I have come to the conclusion that this whole matter of drawing lines of distinction is a little tainted with self-righteousness. "Woe unto you, Scribes and Pharisees!" The best way I know of (and I offer it as a recipe) to get rid of the annoyance and association of the bad, and secure the companionship of the good, is to be sure you are in the society of the good when you are alone.

Thanking you, Messrs. Editors, for the privilege you have given me to "throw stones" at your "new glass house," I will subside, and promise that, when I again wield the sling, I will throw stones at some other Goliath.

Yours, for the good, the bad, and the indifferent,
A. C. STOWE.

Mr. Stowe's Reply to Mr. Morgan.

SAN JOSE, Aug. 16th, 1868.

DEAR BANNER:—In my last article on the subject of "Forms and Ceremonies," I stated that that article should be my last on the subject; and I do not intend to enter upon it again, at present at least, although I think it is by no means exhausted. But I desire to say a few words to your readers, and to Geo. G. W. Morgan in particular, in regard to his gross misrepresentation of my views upon the marriage question. I will not do his intellect the injustice to say that he has failed to comprehend the true import of the language I used in that relation, but rather attribute it to the weakness of the cause he is trying to bolster up, that he tries to make me appear odious in the estimation of your readers, and thus gains by a shrewd maneuver what he fails to accomplish by argument.

I desire to say in the outset, as I have said before, "I am in earnest"; and whatever I say I mean; and all I shall say upon all subjects shall be clothed in no vague or ambiguous language, but in plain English, that cannot be misunderstood. I have opinions upon marriage, divorce, and the whole range of the social questions, including the monster bugbear to many Spiritualists, "Free Love," which belong to the next "impending crisis," and which, when the conflict opens, I, I hope, find me, with all true and brave Spiritualists, in the right place, with the harness on. But at present I do not wish to enter upon those subjects, and shall not, unless forced to do so.

But to Bro. Morgan's article. He says: "Bro. Stowe, like others on his plane, desires to tamper with the marriage service, and make it little better than *licensed license*." Bro. Morgan, I desire no such thing; and no language I have used can by any possible construction, except *misconstruction*, be tortured to make me say so. What I did say was, that "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 for recording the same. This should constitute a sufficient public recognition." Would such a modification make the relation "little better than *licensed license*." If so, then a large class of our people—the Quakers, and many of the "reflective" Spiritualists—practice this "*licensed license*." It would simply be repealing that species of special legislation that grants special privileges to a particular class, and thus throws a valuable fee into their pockets, which constitutes a motive for them to consummate matrimonial alliances between parties so absolutely incompetent that divorce is inevitable. According to the laws of this country, marriage is a civil contract, and the two seeking that relation are alone competent to consummate it; but the law and custom have granted clergymen the privilege to step in and intervene with their religious forms and ceremonies. This feature, and this alone, did I desire, as expressed in that article, to see modified. I would not make the matter compulsory. Let the parties seek clergymen if they choose, but do not compel them to do so. I do not desire to lessen the impressiveness of any occasion that others desire to make impressive; neither do I think that "*liberty and license*" are synonymous terms. I believe in liberty, in its true and broadest sense; and in license never, if incompatible with the true and highest interest of humanity. I believe in law and order; but I believe that *due* law and order which conflicts with Nature's methods is simply an assumption, and cannot be obeyed without positive injury to the human soul. Men and women stand higher than all human institutions and systems; and everything that stands in the way of the true development of the human soul must fall, however sacred and holy it may be esteemed; but let the overthrow be done peacefully if possible, and with the ballot to all classes of citizens who desire it.

It is a libel upon my views, often expressed, upon the subject, to say that I would "disgrace the standard of marriage in America instead of elevating it." I would certainly do all in my power to elevate it. How I would elevate it, will

be a subject of some future article; but I fail to see that a continuance of "impressive services" and sanctimonious flummery is likely to make "America" any the less "a by-word and reproach." Perhaps, Bro. Morgan, when I get upon your plane, I shall be able to see it.

I feel somewhat complimented in being classed with the minority of the San Francisco Association; in fact, I rather like it. I don't know who they are, neither do I care; but minorities are sometimes as near right as majorities, and a good deal more likely to "be right than to be President." Thanking you, Bro. Morgan, for the compliment, and the readers of the BANNER for their patience, I remain

Yours, truly, for the truth and practical work,
A. C. STOWE.

Mr. Foster Defended When Not Attacked.

EDITORS BANNER:—Mrs. Laura Cuppy, in her last Sunday evening meeting at Maguire's Opera House, "improved the occasion" to defend Mr. C. H. Foster, test medium of this city, against some strictures of mine contained in an article published in your last issue, under the caption of "Exorbitant Charges of Test Mediums." The advocate suffered her zeal to take the lead of her discretion, and was therefore betrayed into several errors; the smallest of which was, seizing hold of a coat not made for her protégé especially, and forcing it upon his shoulders. This modern Don Quixote in crinoline insisted that it *did* fit her friend to a "t," and accordingly determines that he shall wear it, *volens volens*.

Another error was in striving, with an earnestness worthy of a better cause, to place me in a false position as to what I did say of Mr. Foster, admitting, for the purposes of the moment, (which I do not otherwise,) that he was aimed at. The entire scope and drift of her remarks were, to charge me with having aspersed the character of Mr. Foster individually; charging him with being "a glutton and a winebibber, a friend of publicans and sinners"; calling in question the genuineness of his mediumship, and all that; when she knew full well that no such inferences could be fairly drawn from my language by the most skillful in wresting words from their legitimate use, and applying them to a purpose foreign to their plain intent and bearing.

My article, to which Mrs. Cuppy takes exceptions, was couched in respectful language; was aimed at no person in particular; had nothing to do with persons, not even the person whose championship she has undertaken, probably voluntarily. If the lady's friend presented a vulnerable spot—was badly hit by a shot fired at random, and brought down—why, so much the worse for her friend and his advocate.

I simply adverted, in the communication, to one of the most grievous hindrances to the spread of the glorious truths of Spiritualism, namely, the extravagant charges of a certain class of mediums; deplored a course of living pursued by some of them, rendering necessary exorbitant fees to sustain them in such a worse than useless mode of life, and closing up all avenues of approach to any except the rich; and expressed a hope for the advent, in the not remote future, of a class of mediums less selfish, less given to gewaws, gold, and glitter.

While Mrs. Cuppy's hand is in, in the championship line, I would respectfully ask her to take within the charmed circle of her care and protection a class of mediums quite as useful in their field of work, that of healing physical complaints, casting out (devils), "ministering to minds diseased," etc., etc.; who are as circumspect in their daily walk and conversation as is her badly defended friend, but do not "live at first-class hotels, drink the best wines, smoke choice cigars, drive fast horses," or slow ones either, for that matter; and who may not be as able in self-defense as Mr. Foster. At any rate, let us hope that, if Mrs. Cuppy cannot throw around these lowly mediums theegis of her protection, she will not asperse them as being "low and vulgar, unlearned and unlettered," and so depreciates them as workers in the vineyard of the Master.

L. W. R.

"Ritualism."

"Behold, what a great matter a little fire kindleth!"

EDS. BANNER:—As one of the Board of Trustees of the San Francisco Association of Spiritualists, I consider it due to myself to say a word or two on the "ritualism" of our Association, concerning which so much has already been said. I am the more disposed to speak, seeing that some of our most earnest liberal minds—whose ideas find expression in Spiritualism—are up in arms, like vigilant soldiers, ever ready to oppose the approach of everything which may threaten the safety of freedom in the manly exercise of reason. In ordaining a Lecturer to represent us, we do no more than secular Societies do every day. School teachers, doctors, mechanics, etc., receive diplomas and certificates from those authorized to give them. We claim neither to "round off, smooth, and finish" God's work, nor to introduce an ordination in opposition to that of the "spirits." We intend, so far as our means will allow, to pay our Lecturers, and make sure that the "laborer is worth

thy of his hire"; for the "spirits" have "ordained" many "mediums" and Lecturers, who could never receive ordination from the San Francisco Association. We do not arrogate to ourselves a superiority over the inhabitants of the spirit world, in determining who should represent Spiritualism; but we do claim to have a judgment of our own, and we mean to exercise it, as we shall have to render an account to those who have intrusted us with the power to discriminate.

As to the marriage ceremony, it is of little consequence who joins the hands, if the hearts are already united, and the requirements of law be fulfilled. But there are some who prefer more publicity than is afforded by the performance of the ceremony by a Justice of the Peace, and at the same time object to being "tied" by a religious service they do not believe in. In order to meet the desire of such, we have qualified Miss Fuller to act according to the requirements of law, without prescribing any form or ceremonies, only such as her good sense may dictate.

I have no faith in public prayers, and think they are contrary to good sense; I get along very well without even exercising private prayers; but "let every one be fully persuaded in his own mind." If any desire to communicate with the unknown and incomprehensible, I have no objection, if they can do so; nor do I object to the polytheistic notion of praying to and invoking spirits to bless us. The Association leaves such matters to the conscience and judgment of the Lecturer.

J. W. MACKIE.

A Few Questions.

EDITORS BANNER OF PROGRESS:—Having learned that the columns of your paper were open for the discussion of religious subjects, permit me to ask a few questions concerning that "hydra-headed monster," Spiritualism, which stalks abroad through our land, drawing within its vortex the best, most moral and virtuous of our citizens of both sexes; and those too, who exhibit superior intellectual qualifications. It is a truth which no close observer can deny, that very many of our best citizens are being "deluded" by this "greatest humbug of any age or nation." And, in view of these facts, I wish to ask those citizens a few questions, which may possibly induce them to behold the absurdity and folly of their Spiritualistic views.

First, if God, through the spirits of just men made perfect, can, in accordance with His own special laws, communicate to mortals in the flesh His will concerning His creatures, why does He select such low, degraded channels through which to communicate. For it is a fact that no one can deny, that, with a few noble exceptions, those styled mediums are of the uneducated or illiterate class, and, in a large majority of cases, are women and children; they are not members of any of the different Christian churches; and they make no pretensions to having washed their robes and made them white in the blood of the Lamb.

Secondly, is it not absurd, foolish, and ridiculous, to believe that God would even allow the spirits of the just to communicate to earth's children through such channels in any manner, much less, as is represented, by the rapping upon, and tipping of, old and greasy pine tables, the ringing of bells, the moving of furniture and other ponderable substances, etc.?

Thirdly, why does not God seek the fathers, the elders, the deacons and leaders of His churches, as the channels through which to communicate His will to man, if He considers the Bible insufficient for man's guidance in this advanced age of progress?

Fourthly, if, as is claimed by Spiritualists, God permits the spirits of the just to communicate through such media now, why has He not always permitted them to do so? Are not God's laws immutable?

Yours, in candor,

JOHNSON.

Our Lecturers—Mrs. Laura Cuppy.

This lecturer is of a nervous temperament, and feels keenly the influence of her audience, from whom she seems to draw much of her inspiration. To the physiognomist, her countenance manifests signs of many mental trials undergone in the past, which has sharpened her wits and made her suspicious of even her friends. Her lectures are marked by pointed witticisms, and sarcastic humor. She carries with her a whip of small cords, with which she scourges the intruders into what she considers the temple of Truth. Were she more independent of her audience, financially and spiritually, she would be capable of delivering truths of a higher character; but her very dependence is what compels her to lecture; for she lectures not from choice, not because she has a "mission," but from necessity. Her own choice would be the domestic circle, and the development of her affectional nature. She has all a woman's weakness, in a display of feminine vanity, much to the chagrin of ultra utilitarians. She has lectured for the past two years with much acceptance in San Francisco and Sacramento, and still continues to draw large audiences.

ASOR, JR.

Spiritual Gifts and Spiritual Mediums.

Paul mentions nine of these gifts, of which he deems that his brethren should not be ignorant. The "Penetrator" speaks of some twenty-four or five. It is not my good fortune to possess any of these gifts; therefore all thoughts come to me by hard, dry thinking, having none of that easy, graceful flow, peculiar to inspirational persons. Through the pens or the lips of these highly favored ones of the Father, I have gathered about all the mental store I have that seems worth possessing; therefore, however humble the windows may appear that let in the light, still I regard them with grateful and serious interest. Many of them may possess failings common to human nature. The mediumistic David had some shortcomings and oversteppings, not all told in his ungrateful lies to his friend and benefactor, King Achish. The "exalted" Isaiah, allowing him credit for his own account of his visit to the prophetic mountain, may have been a man who sometimes yielded to the captivating impulses of nature, with less reluctance than virtue is supposed to demand. Saul was not very graceful in the giving out of some spirit manifestations, especially in his nudity. According to the record, "While the spirit of God was upon him, he stripped off his clothes also, and prophesied all that day and all that night." This would seem to exceed almost anything complained of in the later-day manifestations. The zealous Peter was cowardly in the presence of personal danger, and a little profane withal.

Now if our respected brethren of the churches can be so charitable as to overlook errors and decidedly unique peculiarities of character incident to the

instrumentalities through which streamed their ancient spiritual sunshine, then we or to-day can well afford to step lightly and deal tenderly, touching the faults of those who now bring us inspirations, both ready and profound. It is certainly well calculated to produce a smile when any one of the normal exponents of our faith finds it necessary to step backward, with averted face, from the presence of a "shut-eyed medium." Some of these gentlemen I esteem highly; but can they afford to look scornfully upon the rounds of the ladder upon which they step in reaching public consideration, or despite the intellectual gardens from which they have culled their richest thoughts? The man or woman who too lightly esteems these gifts, which in their "differences of administration are of the same Lord," might perhaps, with lantern in hand, find some weeds growing in a garden not far from home. The normal collar of spiritual facts has a wide and useful field before him, and I would not speak disparagingly of his duties. Still I am inclined to think conviction comes to the skeptic mainly through inspirational phenomena and teachers.—W. C. W., in *Banner of Light*.

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TO CORRESPONDENTS.

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"THE SPIRIT DISEMBODIED."

The *Occident*, of this city, notices a work with the above title, published in Edinburgh, the author of which work is Herbert Broughton. The following is a portion of the remarks of *The Occident* upon the subject of this book:

"The universal desire to know something that may be relied upon respecting the soul and its future condition, and employments and home, welcomes any attempt to satisfy us on these points, and inclines many to accept even wild and unproved theories and declarations, as well as sober arguments and scriptural proofs. Swedenborg, Chalmers, Dick, Davis, and the whole list of others, who have ventured upon either suggestive queries, or positive revelations, as unlike in their spirit and purpose as these, are all read or heard with the deepest interest. Each new book, on any theme bearing upon the other world, is eagerly sought. Every professor of 'medium' of communication, between those in the body and the disembodied, has anxious patrons. Everywhere, announcing itself as the latest and best, a circle into which spirits come for conference with men, is attended by wondering scores of those who hope to learn something of what is 'within the veil.' Yet it is manifest that the extent of knowledge which is so generally desired would be of little real value to us, or God would have given it in His Word, and the surmises and pretended revelations which have no warrant from Scripture are readily proved to be of no practical worth."

The last sentences above quoted are "of no practical worth," because the fact cannot be disproved that the books of the Old and New Testament, superstitiously called "God's Word," are full of revelations from the spirit world, asserted to be such by their own terms; and these revelations are strongly relied upon by Spiritualists as confirmatory proofs of the truth of modern spirit manifestations. We could ask no better testimony, in a written form, from the hands of ancient writers, than the Bible contains, to the facts of spirit existence and spirit communion.

But *The Occident* further says:

"The book is one of the multitude lately issued, in response to the demand for a more satisfactory system, rather than stimulate and strengthen faith. There is, however, much more that is excellent in aim and expression than may be found in most books treating of like subjects. The author fully believes in a spiritual form, as well as existence, in the literal construction of those passages in the Bible which represent heaven and angels and the souls of men, by such language as is adapted to material things, and bodily life, and all the possibilities, as well as realities, that attend such a view of the other world. His language, as he says, is not adapted to this earthly existence without a material body, so is that spirit not adapted to heaven, considered as a substantial place and locality, without a spiritual form; and that which constitutes the disembodied spirit a more glorious creature, is not only the removal of that which is mortal and perishable, but an accession of a higher form of being." His ideas respecting the happy state of the living in the mansion, is based on his theory concerning the spiritual form, both of the residents and their home. As is true in all such speculations, there is an indefiniteness in his statements, and a lack of precision in his use of terms, which leaves us in doubt as to his meaning oftentimes; still, any one would be stimulated, and many would be benefited, by reading his work. If, the same time, the Bible be studied with care, and the sometimes enthusiastic expressions of the author are not permitted to bear beyond what has been given by authority of God.

If the editors of *The Occident* will inform us of anything that is not given, or does not exist, "by the authority of God," we shall have another question to ask, namely, By what authority do those things exist? Is there a power or authority beside or beyond that of the Infinite and Almighty, which can give us, or cause to exist for us, anything of which we have knowledge? Is not every act of man, be he Christian or Infidel, performed just as much by authority of God as any recorded of men in the Bible? Let "the Bible be studied with care," say we also; and if God be considered as its author, let us also consider whether the authority of "the God of the Infinite Universe" could be limited to the writing or dictation of a book—whether His will for all time and eternity is really and wholly expressed in the often obscure and incomprehensible, as well as contradictory and absurd, books of the Old and New Testaments. It seems to us that the believers in the "plenary inspiration and infallibility of the Bible" run their doctrine into the extreme of absurdity, when we reflect upon the infinitude of all things; and that what would "bear us beyond what has been given by authority of God" would also bear us outside of the infinite universe! We shudder to think of the possibilities of our condition in such an event! *The Occident* has given us a club with which to beat out the brains of its logic in the article we have quoted from its columns.

THE FOURTH MONTHLY SOCIAL of the San Francisco Association will take place at Mechanics' Institute Hall on Tuesday evening, September 8th.

Mrs. A. J. BUTLER, clairvoyant and test medium, has removed to No. 410 Kearny street, up stairs, room 14.

OBSESSION MISTAKEN FOR INSANITY.

There can be but little doubt that many cases of supposed insanity are exhibitions of obsession by evil-disposed spirits. One of this kind occurred last week, in which a man named Morris exhibited a strength requiring that of four others to overcome it. After being rendered harmless by being placed in a strait-jacket, the subject became calm and rational as any one, and knew nothing of what he had said and done while in the paroxysm. As soon, however, as he was liberated again, he rushed out of the open door of his cell in the "calaboose," past the officer, and struck right and left with an iron bar of which he had obtained possession, until again secured by the superior strength of numbers. A few weeks ago, a precisely similar case occurred with a man named Settle, whom Dr. J. M. Grant subdued into a rational state by magnetic passes. This latter instance resulted in a complete exorcism of the obsessing spirit and a restoration of the individual to the rightful possession of his own faculties.

How many of the poor pitiful objects of the cruel care of the State, who are incarcerated in the Stockton Asylum, may be the subjects of obsession, we shall probably never know, for the reason that Christian bigotry and superstition bars the way to all enlightened investigation into their real condition, in addition to the impediments offered by Doctors of Medicine and Doctors of Law. When Mrs. Farnham, while matron of that institution, proposed to examine the patients by the light which Spiritualism affords, and to endeavor to discover whether a better psychological theory of insanity could not be predicated upon such an examination, she was met by the intemperate opposition of the Resident Physician—in temperate in the most literal sense; and she was finally compelled, for the sake of her own self-respect, to resign her position. At least two Matrons of the Asylum have been Spiritualists; and the testimony of each is corroborative of the fact, that many of the patients exhibit all the characteristics of obsession which were shown by those we read of in the New Testament. (Mark ix. 17-27; Luke viii. 27-36; xi. 14.)

A case of this kind has just occurred at Oakland, where a young man, who had been for some time accustomed to the control of spirits of various degrees of development, suddenly became obsessed by a spirit of ferocious and violent disposition, threatening destruction to persons and property, and even injury to the medium himself. The authorities wished to commit him to the Asylum, but his friends objected, and proceeded to restrain him by their own method of treatment. The services of Dr. Grant were again called into requisition, and with good effect. No doubt the obsession will cease ere long under this treatment, and the patient will be spared a life-long and hopeless imprisonment within the walls of the madhouse.

The causes of obsession are but little understood at present; but we are convinced that the philosophy of Spiritualism offers the only reasonable solution of the problem. It seems to us that the spirits of those who left this earth while in a very inferior condition of spiritual development, with many crimes upon their hands—some in the depths of despair, some full of revenge, and others by committing suicide—must needs remain near the earth for a long time, from inability to disengage themselves from their surroundings while in the form; and these naturally seek some methods and mediums of manifesting their continued presence among us. It may be possible, also, that it is a decided benefit and relief to the spirits of such a character, to communicate through mediums to those still in the earthly form, and thereby rid themselves of the evil influences and dispositions incident to their own earth life. Certain it is, that many spirits have declared this to be their object in manifesting themselves, and we have no means of proving the contrary. If this view of the causes of obsession be correct, it follows that, in a kind and philosophical treatment of the patient, we are benefiting both the spirit obsessing and the subject at the same time. We nowhere read that Jesus proposed a strait-jacket, or any other forcible means of dispossessing spirits; but that he counseled the calm and moderate state of mind in the operator which was thought to result from prayer and fasting. Be that as it may, we know for a certainty, that, in all the reports of the managers of insane asylums in the Eastern States, kind treatment, and the absence of combativeness in those who have the care of the insane, have been the most successful in dispelling the malady, whether caused by obsession or physical debility. The fearful increase in the number of inmates of the Stockton Asylum, to upwards of six hundred in sixteen years, would seem to indicate that the Doctors of the three principal professions have not yet mastered the problem of the proper treatment of insanity. We feel satisfied, however, that not many years will elapse before a better system than the present will obtain, and many a maniac will be liberated from his chains and his malady at the same time.

FATHER HECKER PERSECUTED BY HIS OWN CHURCH.—It will be remembered by our readers that the Roman Catholic Father Hecker, of the Order of Paulists, in New York city, a short time ago, accused Protestants with belying their own faith by denying and ignoring Spiritualism, and claimed that the communion of saints or spirits of the departed was a cardinal point in the creed of the Catholic Church. We now read in the papers of that city, that the Rev. Father is the subject of persecution and severe animadversion from the dignitaries and oracles of his own church, on account of his liberality of opinion, and his charity toward people of all denominations. We should not be surprised to hear of his deposition at any time.

CIRCUS AT PETALUMA.—The revivalists have erected a big tent at Petaluma, wherein a couple of Second Adventists discourse every evening upon the fulfillment of prophecy and the end of the world, and endeavor to get up a religious revival by their harangues. Admission gratis.

THE LECTURES at Mechanics' Institute Hall and Maguire's Opera House, each Sunday evening, continue to attract a larger attendance than any church service in the city; and it always will be so, and even "more so."

THE DISCUSSION UPON ORDINATION.

We are not sorry that the action of the San Francisco Association excites so much comment among Spiritualists, for we believe that "the agitation of thought is the beginning of wisdom"; and the more this matter is discussed, the more will the wisdom of the Association—in choosing a course for itself which it conceives to be, on the whole, best for the cause—be made manifest. Bro. Stowe and others are evidently "more scared than hurt." It is the word "ordination" that frightens them, rather than the simple ceremony performed in publicly certifying to the fitness of Miss Eliza Howe Fuller for a public Lecturer upon Spiritualism. Words may be things; but in this instance, at least, a word is a harmless thing. Any other word might be used, which would convey the idea of commissioning an agent to act for the Association, and would be just as effective.

In regard to the necessity of certifying at all to the character and fitness of a Lecturer, by an incorporated Society, we have but one answer to make to the objections of Bro. Stowe, and we will put it into the form of a question. An incorporated Society stands in precisely the same relation to individuals as individuals occupy toward each other. Now, when an individual wishes to employ an agent for a certain purpose, and desires to have that agent accredited by the public, or by the party to whom he is sent, what does that individual do? Why, he gives his agent a letter of credit, to be sure, in the nature of a certificate of character; and precisely in proportion to the character and standing of the principal will be the reception of, and credit given to, the agent.

Exactly in this relative position are the San Francisco Association and Miss Eliza Howe Fuller. There was as little ceremony in the conferring of the certificate upon her as was consistent with dignity; and surely, if simplicity adds dignity to any public occasion, no one who witnessed the ceremony which is such a bugbear to Brother Stowe could complain of either *nummery* or buffoonery. The officers of the Association asked, as they had a right to ask, if any member had objections to the granting of the certificate to the candidate then before them. No objections were offered. And then the candidate stood up, in the dignity of true womanhood, and read a pledge to be faithful to the trust confided to her, and promising to bring no discredit upon the Association from which she was about to receive her commission. One of the officers then read to her a charge, which was not in the nature of instructions or articles of faith, but simply consisting of words of encouragement and blessing upon her future efforts as a Lecturer, concluding with commending her to the assistance and care of the more spirit world. Nothing could be invested with simple dignity and unassuming plainness than such a ceremony. It would not have offended even a Quaker. None but constitutional fault-finders were dissatisfied with it. And, as Brother Stowe exhibits some of the peculiarities of that sort of people, we do not expect that he will very soon become satisfied with the "ordination" of our Lecturer. He ought not to complain, however, if some of the pebbles, which he has been throwing at our "glass house," are thrown back with some vehemence, as they have been by Brother Morgan in last week's BANNER. Our fortifications are still good, and able to bear a long siege. How is it with the attacking party?

THE PEOPLE OF NAPA WAKED UP FROM THEIR KNAPP.—As we predicted, Bro. Todd roused up the denizens of Napa last week, and fairly took the town, which was fast being lulled into a dangerous mental sleep by the psychological powers of Elder Knapp. The Elder lectured on Spiritualism on the evening of Bro. Todd's arrival, and the latter attended the lecture. The next day he advertised that he would reply to Knapp in the evening at the Court House. That building was crowded to its utmost capacity to hear Bro. Todd, and Knapp's congregation was diminished in the same proportion. As might have been expected, the Knapp was taken off close to the skin of the old revivalist, and he was left shivering in the wind—the wind of doctrine. The process was undoubtedly a warm one, but it has left the Elder out in the cold, without a covering to hide the deformity of his teachings.

A COUPLE OF GEMS FROM THE RELIGIO-PHILOSOPHICAL JOURNAL.—Brother Ben. Todd takes his better half with him in his lecturing tours on the Pacific coast, where he is actively engaged. This is sensible and comforting, without a doubt. For what is life, unless we have some one in whom we can confide our most secret thoughts and feelings? A truly spiritual soul must have companionship.

The friend who wrote us in regard to the sickness in her family, and inability to pay for the *Journal*, may rest assured that we will continue to send it free. We have many such on our list. We only regret that so many who are able, still neglect to pay us that which is justly our due. We will not knowingly discontinue sending our beloved *Journal* to a single appreciative soul who is too poor from sickness or other causes, to pay the subscription price.

"HANDWRITING OF GOD."—A flaming advertisement of a book with the above title appears in the *Christian Advocate* of this city, wherein the most "liberal offers" are made to agents to sell the work, which, it is said, "sells at sight." A copy is offered gratis to any one who will order ten copies. We will do a great deal better than that. We will guaranty a thousand dollars, and as much more as can be raised for the purpose, to any individual who succeeds in proving that God wrote, with His own hand, a single line of any book ever written—the Old and New Testaments included.

DON'T BE TOO PERSONAL.—Our correspondents are hereby fairly warned that we must not be understood as endorsing any personal remarks which they may introduce into their discussions. We can only be answerable for what we ourselves utter in writing. We also claim the right of tempering their personalities, and restricting them within reasonable bounds. No one who understands the duties of an editor can object to this.

CENTRAL ASSOCIATION OF SPIRITUALISTS OF LOUISIANA.—From *Le Salut*, of New Orleans, we learn that the above named Association have rented a hall at No. 104 Canal street, in that city, where they meet every Sunday, at 10 o'clock A. M., to hold conference meetings, and every Wednesday and Friday, at quarter to 8 o'clock P. M., to hold circles.

Sense and Nonsense.

NONSENSE.—The BANNER OF PROGRESS publishes a spirit communication from W. J. Ferguson, from which it appears that he and Broderick are engaged in a dispute as to the result of the political campaign. "In what a ridiculous light does such a statement place the immortal soul, and what a burlesque on the joys of the heavenly state!"—*Santa Clara Union*.

What seems "nonsense" to the bear-eyed in this world of fogs and chilling damps, to the clear-sighted in a higher and better life may be very good sense. To fossilized bigots—to believe in a personal God dressed in broadcloth, and sitting on a high white throne, in some far-off place called heaven, where the elect are employed eternally in singing psalms, (songs not permitted,) and bespattering their God forever and ever with soft soldier, with no variation from this dead level of monotonous nonsense—the common sense idea of heaven entertained by Spiritualists does seem rather odd, no doubt. But will the editor of the *Union*, "or any other man," pretend that he knows what "the joys of the heavenly state" really are? Can he produce testimony on the point more reliable than that offered by Spiritualists? We have a long string of tests, obtained during a period of over thirteen years, proving that our deceased friends are still near us, and that their heaven is being realized as one of great happiness, though not of the orthodox kind. Against the positive testimony of our tests, of what avail are the sneers of the ignorant skeptics, including the editor of the *Santa Clara Union*?

Is it not a reasonable view of the case under consideration, that those whose principal pleasure in this life consisted in political scheming, should, for a time at least continue to find their chief delight in figuring up political results, and dabbling in the political excitements of those still in the form? It seems to us that no greater torture could be conceived of, for any soul, than to be deprived of his or her chief sources of happiness by the separation from the body. The orthodox hell would be as nothing in comparison with such a state. No alternative is offered by the orthodox theology, but to sit and sing psalms forever to a Being whom "no man can see, and live." Such an occupation would rival in intensity of suffering that of the man who, for a wager, sat and watched the oscillations of a pendulum, saying, "Here she goes and there she goes," in the same proportion that eternity exceeds in duration an hour of time. But the subject is of infinite interest, and therefore inexhaustible. We cannot continue our remarks upon it to infinity, and therefore will stop for the present.

Organization.

BY HENRY T. CHILD, M. D.

The fear of many Spiritualists, that there is danger in organization, arises mainly from the fact that in the old church organizations there have been so many chains and fetters placed upon the members that, like the enfranchised slave, when any proposition is made to return him to chattelhood, they rise, and protest against it; their whole nature rebels against it. But if, in the abuses of organization, chains and fetters have been placed upon the minds of mankind, on the other hand nothing has ever been accomplished without organization in the mind in the mineral kingdom there is order and organization; particle arranges itself side by side with particle in accordance with law.

In the domain of life, everywhere, it is organization alone that gives expression and permanency to life itself. Spiritualism has been a disintegrating power. It has pulverized many of the old forms, which had become dead and were only clogs upon the human soul; but now the time has come when its work of destruction should be mingled with that of other and more pleasant work of building up. We need organization among the free and progressive minds of our age, which shall bring no chains or fetters, but which shall preserve all that is good and useful, and give us much more power in all directions.

Spiritualists in many parts of our country are very much in the condition of poor men's cows, that are turned out upon the road to find such pasture as they can, and generally find very common "pasture." While proper organization would be like fences, which will protect not only our pastures, but our grain fields, and enable us successfully to produce and preserve all that is needed for our well-being, and progress. There are difficulties in many places in putting up these fences; for there are many who declare that it will be better to leave the country open and free, so that no one may be restricted, and man may go where he will, and that organizations will be a great evil by restricting the freedom of mankind. These fences which our ancestors placed around their land, restrict our freedom; we cannot drive through the fields; but who is there that thinks it would be better for humanity to have this privilege of going anywhere and finding nothing but "common" pasture, than to be restricted to the highways, and thereby afford the means of producing that which is essential to the welfare of humanity?—*The Present Age*.

A SPIRITUAL WEDDING.—On Saturday last, Dr. A. J. Underhill, of Miss Eliza A. Sanford appeared before His Honor, the Mayor, and married themselves, with a little help from His Honor. Being strong in the faith of the Spiritual Philosophy, they would have no form or ceremony in which the word "death" occurred. They therefore discarded the ordinary form, "until separated by death," but the Doctor, making the ceremony, said: "In the presence of our spirit and earth friends, I take Eliza A. Sanford, whom I hold by the right hand, to be my lawful wife, hoping by kindness and affection to be to her a faithful and loving husband while in the earth form."

The lady then repeated: "In the presence of our spirit and earth friends, I take A. J. Underhill, whom I hold by the right hand, to be my lawful husband, hoping by kindness and affection to be to him a loving and faithful wife while in the earth form." His Honor then said: "Having pledged your mutual vows in presence of these witnesses and of the world, I now, in the name and by the authority of the State of Ohio, pronounce you husband and wife."—*Akron Beacon*.

INTERESTED AND IGNORANT men have created a system of terror; the former to live on the labor of others, and the latter from an idea that the human race cannot be virtuous without being educated in fear. Hence the dogma of future punishment, and hence the zeal and anxiety of Christians to enforce this erroneous belief, which has been injurious to the best interests of society; which has caused millions to be the dupes of impostors, who have been, and are, considered as a sort of "turnpike gate to Heaven"; for, to be on good terms with their priestly silly men think a fair way for their souls to be saved.

DISGUSTING CONDUCT.—The Reverend Eli W. Foster was brought to town a few days ago and confined in the county jail, to await his trial before the District Court, charged with the basest of crimes in the calendar—the debauchment of his own daughter. Words cannot express condemnation against such a disgusting act. It speaks well for the law-abiding disposition of our citizens, that summary punishment has not been inflicted.—*Olympia Standard*.

FASTIDIOUS.—Preacher Foster, who is in jail awaiting his trial at the next term of the District Court, indignantly rejected a breakfast of beefsteak, fresh rolls, etc., the other day, and demanded of his jailor ham and eggs. The parson is rather fastidious.—*Same paper*.

OUR Agent at Portland, Oregon, will please accept our thanks for his efficient labors in our behalf. The remittances are all received. Brother Fox is a good worker.

MEMORY'S ANGEL.

Sometimes when we have loved and lost,
And drained the springs of sorrow dry,
The shadow of the soul is crossed
By some weird spell of fancy or sky—
Some sad, peculiar tone that wails
In the wild threnody of winds—
Some sunset cloud, that sinks and falls,
The broken chain of memory binds.

To the sweet story of the dead,
The falling of a withered leaf
Brings back the vanished face long fled,
And wakes the sleeping storm of grief;
The murmur of the summer waves
That break in music on the shore,
Recalls the dim-remembered grave,
Where we may kneel and weep no more.

The violet drowned in silver rain,
The wild-bird swinging on the spray,
May wake and stir love's passionate pain,
When love hath burned itself away;
The perfume of an unseen flower,
When joy hath spelled her with her wiles,
May pierce the heart with subtle power,
And dim the summer's sunniest smiles.

And oft amid the festal throng,
Where mirth and pleasure reign,
Some old-time, impassioned song
Shall stir the soul with sudden pain;
For ah, strange things may happen,
Here was the wild-bird's woodland grace—
She who hath spelled her with her wiles,
The wild-rose in her blushing face;

And dim the sunset's saddened gold
Wreathed a poor nimbus round her brow;
In many a glittering coil unrolled
About her neck the golden glow;
Soft as the beam of some blue tide,
That breaks in music on the foam,
I hear her phantom footsteps glide
Round the dismantled hearth of home.

These are things angels, Memory,
That to the heart come dumb and dumb,
Breathe Nature's solemn prophecy
Of our far life that is to come.
Linked by the eternal chain of thought,
The unremembered dreams of yore,
Through God's unmeasured mysteries wrought,
Put on the soul forevermore!

PHENOMENAL FACTS.

From the Nevada Gazette.

Struck it Rich.

ED. GAZETTE.—In looking at the above heading you will naturally wonder, "Struck what rich?" I will relieve your surprise in a moment. Some time ago a married woman of this place, the wife of Mr. Shultz, a tailor, dreamed for three successive nights that she saw her husband engaged in digging an incline tunnel near the south-east corner of the graveyard, and between the grave-yard and the reservoir of the ditch company. She dreamed that her husband excavated a tunnel in a certain direction until he struck water, that he then changed the direction, and after some days he struck a quartz ledge, which gradually widened as he went down until it was eight inches where he first struck it to six feet in width; that at the depth of thirty feet from the surface the rock was immensely rich, and that her husband was realizing great wealth from his operations. Mr. Shultz having great confidence in the dream of his wife, he believed that she possessed a power of divination not common to people generally, determined to spend a few hundred dollars in testing the accuracy of his wife's dream. Consequently, some time ago he commenced an incline on the identical spot pointed out by his wife, and after some days' excavating struck water. After vainly attempting for some days to overcome the impediment, he started his incline in another direction, and yesterday had the satisfaction of striking a quartz ledge, which, according to accounts, is of immense richness, and promises to equal in extent any quartz ledge in the country. The vein where he first struck it ran from eight to ten inches in width, and is now (20 feet) below the surface, about four feet wide. Of course Shultz is elated with his prospects of growing suddenly rich, and would not now exchange places with W. B.

A great many people have from time to time, since Shultz commenced his operations in search of a quartz vein, visited the scene of his labors and endeavored to discourage him by remarks of the following kind: "You must be crazy to think of finding a quartz vein here." "Nobody but a half-demented man would spend his money in such a foolish enterprise." "You may sink a shaft till you get into China, and then you won't find any gold or quartz on the way." "Better go back to your shop, board, and grose, and leave quartz-hunting to others." To all these remarks the little tailor had but one reply, which was: "The money I spend is my own. If I am engaged in a foolish enterprise, I will let it out by and by. If I am successful, it will benefit you and the people of San Juan generally, as well as me. I believe there is a rich quartz ledge here, and that I will strike it, this time, with cords of gold, and therefore, think me foolish. You pursue your belief, and I will mine."

Nothing could dissuade him from his operations. Even threats of prosecution for undermining the grave-yard did not deter him, or cause him to cease his operations. The result has been as I have stated a well-defined quartz ledge, which promises to yield as richly of its golden treasure as the celebrated Allison Ranch mine.

Who will say, now, that there is nothing in dreams, or that "truth is not stranger than fiction?"

Rope-Tying.

Great excitement has prevailed in the town of Hardwick, Vt., for some time past, through the spirit manifestations of the Paine children—two young men and a young woman—who perform wonderful feats in untiring ropes, beating drums, ringing bells, and the like, in a darkened room, occupied only by one of the above named trio, so carefully tied. The people took sides, and the discussion ran high. This war of words culminated by a wager of \$500 being laid by a sailor that he could so securely tie this trio with cords of iron, that they could not become released without visible aid. The time was fixed for this great feat, and the manner of securing them was by placing them in a box, or what is termed a cabinet, of heavy iron. The sailor prepared himself with a quantity of hemp rope and iron staples, and proceeded to fasten them in an artistic manner known only to sailors. Four staples were driven into the floor of the cabinet, and one of the mediums placed in an iron chair, his limbs tied to the arms and legs of the chair, and a rope passed through the staples several times and securely tied. The others were fastened in a similar manner, with the exception of the staple arrangement. The time occupied in securing them by the experienced sailor was fifty-six minutes, and they were tied in a manner that would apparently defy the power of angels or devils. The parties were released by some invisible power and walked forth free and unshackled, in the presence of a large and excited audience, in eleven minutes. The discomfited sailor, with much chagrin, acknowledged the success of the spiritual champions.—Exchange.

LOVE OF CHILDREN A SIGN OF GOOD.—A man may have many vices upon him, and have walked long in a bad course; yet, if he has a love of children, and can take pleasure in their talk and play, there is something still left in him to act upon—something which can be made simplicity and truth. I have seen one, in whom some low vice had become a habit, make himself the plaything of a set of riotous children with as much delight in his countenance as if nothing but goodness had ever been expressed in it; and I have felt as much sympathy and kindness toward him as I have toward a child. I have seen one, who has gone through life with all due propriety, but with that cold and supercilious bearing towards children which makes them shrinking still. I have known one like the latter attempt, with unbecoming condescension, to court an open-hearted child, who would draw back with an instinctive aversion; and I felt as if there were a curse upon him.—H. H. Davis.

"PAPA," said Mr. Brown's youngest son, the other day, "can I go to the circus?"
"No, my boy," affectionately replied Mr. Brown;
"if you are a good boy I will take you out to see your grandmother's grave this evening."

From the N. Y. Evening Post.

PIUS IX.

FROM THE PENS OF VICTOR HUGO.

Divinely elected one, by God anointed,
And whom the lowly Christ himself appointed
To speak to all his loving words of grace!
Thou white-robed brother of the human race,
Priest of the Lamb and guardian of the Dove,
Whose heart should be all gentleness and love,
Half in thy holy seat, half in the tomb,
Soon to be summoned to thy final doom,
Snow-browed successor of the Mild and Meek,
Vicar of Him who "turned the other cheek!"
O thou, of pardons the most liberal sower!
What most delights thy bosom at this hour,
In that dark land where Truth would preach her tenet,
Is, lo! a gun that kills twelve men per minute!

FEMALE COMPOSITORS.—A company of female compositors, under the patronage of Mrs. Agnes Peterson, are about to establish a Women's Co-operative Printing Office, at No. 517 Clay street, in this city. They came here recently from New York, with the idea of seeking employment in some of the many printing offices of San Francisco, but were unable to obtain situations, the Typographical Union refusing to permit proprietors to employ female help. In spite of these obstacles, Mrs. Peterson has obtained the necessary capital to start a job printing office, and the plant has already been purchased.—S. F. Times.

Good for Mrs. Peterson! We hope that she may be able to establish a first-class printing office, and teach those antediluvian greenyouths of the Typographical Union a few wholesome lessons in the principles of "live and let live." The publishers of San Francisco are completely at the mercy of a society whose members presume to dictate to others what they shall and shall not employ, how many apprentices they shall have, what wages they shall pay, and do not bow their necks to the dicta of a "Union" that is, in the slang phrase of the craft, "ratted"—that is, brought under the ban of the Society, disgraced, as far as it is possible for the craft to disgrace them. The meanest and most contemptible rule of this Society is that which prohibits publishers from employing female compositors. The greedy fellows who insist on it for themselves are unwilling to share the loaf with a starving sister. But, it may be asked, why do publishers submit to such dictation? The question is easier asked than answered. The "Unions" exist in all of the large cities of the United States. A "rat" office is known to the craft everywhere, and its proprietors are considered by them as something hardly more reputable than common chicken thieves. But few publishers care to place themselves in an attitude of disfavor among those whose services they constantly require. The employment of a female compositor in any of the leading printing offices of San Francisco would be followed by a "strike" of all hands. They would lay down their composing sticks and stalk out of the office with an air of outraged innocence that not all of the elixirs of Siquara could modify. It is about time that a check was put upon the intolerance of these Typographical Unions. If their members persist in this ungallant proscription of women compositors, who hope and are encouraged by the given to the formation of co-operative offices by the latter class as will enable them to obtain that share of the printing business to which they are justly entitled.—San Jose Mercury.

A RICHMOND paper speaks of a girl thirteen years old, who committed to memory 1,500 consecutive verses of the New Testament in one week, recited out several teachers in reciting her lesson, and had brain fever the next day. The Hartford Times says that a girl of sixteen died in that city from the effects of disease caused by over-study at school. And the Boston Traveller notices the case of a young lady who recently died in a similar manner, whose physician says her death was undoubtedly caused by hard study.

FIFTH ANNUAL CONVENTION OF SPIRITUALISTS.

To the Spiritualists and Progressive Reformers of the World: The undersigned, members of the Executive Committee of the National Convention, have decided to call the Fifth National Convention to meet in Corinthian Hall, in the city of Rochester, State of New York, on Tuesday, the 25th day of August, 1888, at 10 o'clock in the morning, and to continue in session until Friday, the 28th inst.

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

ISAAC REHN,

President.

WARREN CHASE, New York.

AB. JUSTICE, Pennsylvania.

THOMAS GARNER, Delaware.

JACOB WEAVER, Maryland.

JACOB WEAVER, New Jersey.

HORATIO ALDEN, Maine.

FRANK CHASE, New Hampshire.

D. P. WILDER, Vermont.

WILLIAM WHITE, Massachusetts.

IMMANUEL SEARLE, Rhode Island.

HUDSON TUTTLE, Ohio.

W. T. MORRIS, Illinois.

MARY SEVERANCE, Wisconsin.

JOHN C. BAKER, Michigan.

CHARLES L. FENN, Missouri.

MOSES HULL, Indiana.

District of Columbia.

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