

# BANNER OF PROGRESS.

VOL. II.

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NO. 34.

## LITERARY.

From the Chicago Liberal.

### HYMN.

We want no "fountain filled with blood,"  
"Drawn from Emanuel's veins";  
No such arrangement ever could  
Cleanse out our guilty stains.

We want no "lamb for sinners slain,"  
No "God for us to die";  
We cannot, by another's pain,  
E'er go to realms on high.

We want no "Christ nailed on the tree,"  
"Twould be a wicked sight;  
Just slain for unjust should not be;  
We know it is not right!

If sin could thus be washed away,  
And wickedness go free,  
Bad men would sin and wash each day,  
And good ones have to flee.

But nothing ever can atone,  
Or pardon for us win,  
If we do wrong, "tis we alone  
Must suffer for the sin.

Let truth and kindness be our plan,  
As human beings should;  
Trust not in dying God or man,  
Or in a fount of blood.

## COMMUNICATIONS.

### THE PHILOSOPHY OF MAGIC.

ASTROLOGY.—(CONTINUED.)

Astrological predictions are based on arbitrary rules, which claim science for their basis, and not upon clairvoyance, inspiration, or any other of the unreasoning, or intuitive-perceptive faculties of the mind. They are given on the same principle that eclipses, transits, and conjunctions are foretold. The invariable coincidence of the progress of the tides with that of the moon is a sufficient ground on which to predict with certainty the high-water and tides at any given time or place. So also in Meteorology; so far as observation has determined results coincidental with celestial phenomena, so far can predictions be made with certainty in regard to the future state of the weather. It is alleged by Astro-meteorologists, that the passing of the Sun, Moon, or planets over the cardinal points of the zodiac—Aries, Cancer, Libra, and Capricorn—causes atmospheric disturbances; and especially is it so with the equinoctial points Aries and Libra. Admiral Fitz Roy (*Weather Book*, pp. 212-13) says:

"When the Sun, material mover of our atmosphere, has recently crossed the line, when he has been near a solstice, or when his influence has been for a time in vertical action over any parallel of latitude, how marked, general, and notorious are the consequences!"

"Changes of monsoons, storms, heavy and perhaps continuing rains, everywhere, more or less, under corresponding conditions of physical geography) are recurring evidences of the very general accordance, similarity of action, and most extensive intercommunication always existing in our atmosphere.

"In such grand disturbances as these, the Lunarian should endeavor to trace the influence of the Moon, and the Astro-Meteorologist even those of planets—welcome, indeed, should each *proved* effect of either be—duly eliminated from masking effects of other causes, and described intelligibly."

As the Sun crosses the line twice a year, and the Moon twice a month, any person with an almanac in his possession can soon ascertain the reliability of the theory above stated. The Lunarian looks to the Moon in co-operation with the Sun as the sole cause of celestial atmospheric disturbances; whereas, the Astro-meteorologist, in his theory, includes the planets, and considers the Moon only as the great medium through which planetary influences are transmitted to this globe. Whether the rays of the Sun or Moon affect terrestrial things is easily tested by a very simple experiment. Take a needle, of a good thickness at the eye; make it float on the water in a cup, and allow it to arrange itself. It will soon become polarized, the point pointing to the north, and the head to the south; then submit it to the influence of refracted solar or lunar rays. Alfred J. Pearce gives the following as the result of experiments made in this way:

"1. The needle, with its point toward the north magnetic pole, almost immediately exhibited the effects of the lunar influence. At first, its point deflected from the magnetic pole to the true north pole of the earth. There the whole needle began to move laterally, but slowly, toward the blue rays of the spectrum; and after this, its point gradually turned toward the east. When it had placed itself at right angles to the true meridian of the earth, or was parallel to the earth's equator, it suddenly acquired a new and contrary impulse, and a comparatively rapid, darting motion, from east to west in the direction of its length; its head took the lead, but soon turned toward the north. This produced a new curvilinear movement of the whole needle, which at last brought its head round to the true north pole of the earth, where it remained stationary for a time, if the prism was held in the same position.

"2. When the prism was continuously held in the same position, the needle soon began to move laterally as before, and the head turned toward the east; but although it went through the same varied and peculiar orbital rotation, the motion was much slower than before; it was stationary for a moment when parallel to the earth's equator, which was not the case when its point was in that position, and the darting motion which followed was less rapid; but it seemed to undergo the same extent of bodily movement as to distance, before its poles regained their subsequent parallelism to

the poles of the earth. When, however, it arrived at that position, and its point was the north pole of the needle, there was no pause, as was the case when its head was so placed; for the needle began immediately to move bodily toward the blue rays of the spectrum.

"3. When, however, the prism was removed permanently, the needle soon arranged itself in the magnetic meridian, with that end pointing toward the north which was there when the prismatic influence ceased, but the change of the poles was permanent, as had been found to be the case when the needle was acted upon by the direct influence of the Sun; for its point gradually came round to the north, if its head had been left in that position when the prism was removed. Upon examining the Moon's refracted rays, by bringing the prism between her image and the eye, with nearly the same inclination as when it was thrown upon the needle, her clearly defined and brilliantly colored spectrum exhibits the blue rays nearest the horizon."—*The Weather Guide-Book*.

All the signs of the zodiac, as well as the cardinal signs, were supposed to have their respective influences. Modern astrologers, however, do not seem to place much importance upon them, as weather indicators. Then the planets had also their respective influences, which may be briefly stated thus: Saturn, cold and dry; Jupiter, hot and moist; Mars, hot and dry; Sun, hot and dry; Venus, moderately cold and moist; Mercury, cold and dry; and the Moon, cold and moist. In ancient Astrology, the Sun and Moon were included in the list of planets. Uranus, according to modern Astrologers, is moist and cold, and Neptune is conjectured to be dry and warm. According to the interblending of the rays of these planets, at the already mentioned angles, and the careful consideration of their natures, as well as the physical character of the country, meteorological predictions are made. J. W. MACKIE.

### TRUE AND FALSE MEDIUMSHIP.

Much has been said disparagingly of Spiritualism, because of the low and sinister purposes to which many individuals have seemingly prostituted their mediumship. One can scarcely pick up a spiritual paper that does not contain columns of advertisements of the various mediumistic gifts. Astrologers, fortune-tellers, healers, rapping, writing, test, clairvoyant, and a score of other phases of mediums, all appear, with glowing descriptions of their peculiar powers, seemingly anxious to entice the unwary and filch from them their dollars, like so many competing tradesmen. To the uninitiated, who, perhaps, never had a thought that anything could exist beyond the horizon of their own sensuous vision, or to the churchman, who pays from ten to one hundred dollars premium yearly for his future life policy, and rests in ease and security in regard to his spiritual condition, both here and hereafter, these things appear strange and out of place, and they pronounce the whole thing a humbug and a swindle.

There is another class of persons—honorable, upright, and conscientious, with large veneration. While in the Church, they meditated much upon the "mystery of holiness," and looked with wonder and extreme veneration upon everything pertaining to God and a future life; and, delighted in indubitable evidence of the existence and power to return of their loved ones, they have been forced to yield their Church dogmas and embrace the beautiful philosophy of Spiritualism. Still they retain much of their old veneration, and hold as sacred everything that relates to the future, or to what they believe to be supernatural; and it is extremely painful to them to see such traffic made with these beautiful mediumistic gifts.

There is still another class, who have heretofore lived in the cellar-kitchen of the orthodox Church, and fed upon the tit-bits they could beg from the cook, or the crumbs that fell from the table; being too stingy to pay for a good square meal. Thus they wander about, lean and gaunt, like Pharaoh's "lean kine," ready to devour everything presented before them, provided it costs nothing. Occasionally they will dole out a penny to the passing plate, to make themselves worthy of a seat at the communion-table. Only a superstitious fear of a future hell has kept them from downright starvation. But Spiritualism, with its inconceivable blows, has annihilated this great object of terror and torment, and they discover a cheaper way to get to heaven; and they embrace Spiritualism with all the zeal and fervor of new-made converts, and sing psalms of praise and joy to it, not altogether because its manifestations afford a selfish gratification, in giving proof that their loved ones live and can return again to them, but chiefly because it has destroyed the great monster, the fear of which alone has caused them occasionally to loosen their purse-strings. This class are always on hand at any free lecture or séance, and "dead-head it" where a fee is charged; always very kind and affable to mediums, (those not professionally such), and visit them often, especially on Sundays, always anxious for a "circle," and expecting the "spirits" to be especially interested in them; profuse with their counsel and advice to mediums to "freely give as they have freely received," but, if the medium demands a trifle in remuneration for almost their entire time spent with these bores, they suddenly become indignant, and pronounce them false, or as prostituting their gifts to mercenary purposes.

I knew one of this latter class in the Atlantic States, who, having lost two beautiful children, while mourning and disconsolate, visited an artist for painting spirit portraits, and desired pictures of his loved ones. The artist shortly after painted one, which the gentleman and his family recognized as the daughter. The father expressed a little regret that the hair, which appeared straight in the painting, was not in curls; for they sometimes curled the child's hair. A few days afterward, the artist produced another picture of the daughter, whose sweet, angelic face was surrounded with clustering curls, and, by her side, with one hand resting upon her shoulder, the other raised above her head, holding a wreath of beautiful flowers, was a son; and both were beautiful and life-like. The parents were overjoyed at the prospect of possessing such a treasure. The gentleman inquired of the artist his price for the three portraits; he replied that he demanded of those who were able to pay five dollars a portrait; but, as two of his were on one canvas, he might have the three for ten dollars, but desired him to leave them at his rooms for a few days, that his visitors might see them. The gentleman frequently called, and as often discovered some little defect in the likenesses. At last, on the day of the artist's departure from the place, the gentleman said to him, "Won't you, seeing I am a Spiritualist, let me have the three pictures for five dollars?" This man was wealthy, and the artist, to my knowledge, was wanting in sufficient clothing to keep him warm, and too poor to buy any. This is a specimen of a numerous class of Spiritualists, and the loudest in their denunciations against the mercenary motives of mediums.

There are other classes, which cannot here be enumerated. A. C. STOWE.

[CONCLUSION NEXT WEEK.]

### Mr. Morgan Further Reviewed.

SARATOGA, Aug. 23d, 1868.

EDITORS BANNER OF PROGRESS.—Believing that a candid investigation of the "Ordination" subject is productive of no harm, I take the liberty of noticing a few of the vagaries of Geo. G. W. Morgan, which appeared in the BANNER of August 10th, and which, to my mind at least, remain unanswered by Brother Stowe. And perhaps it may be considered that, in doing so, I am complying with the suggestion of "Æsop, Jr." in throwing stones at the "glass house" of the San Francisco Association; but I have no desire to fracture said structure; let it remain; and may the sun of reason and liberty continue to shine and grow warmer, until the San Francisco Association of Spiritualists shall seek to shade themselves by walling in their "glass house" with a wall that shall be impenetrable to all who are not as holy as they.

But I am digressing, and will return to Brother Morgan's article. He says a large majority coincide with the Trustees of the San Francisco Association of Spiritualists. I presume he means that a large majority coincide with those Trustees in introducing forms and ceremonies in connection with the teaching of the Harmonial Philosophy on this coast, although he does not say so. He evidently tries to evade the issue, by introducing a personal attack; but the form of ordination, the sacerdotal robes, the laying on of the holy Pontiff's hands, constitute the true issue, if any, and one in which that Association has not a sympathizer in the little town of Saratoga. And, so far as my knowledge extends, they have not a sympathizer outside the limits of San Francisco. I think I speak advisedly also with regard to the adherents of the Harmonial Philosophy in the counties of Plumas, Lassen, and the northern portion of Butte. However, let us hear from our collaborators in a good cause for ten years past, in those localities.

Brother Morgan seems also to think that the greatest hindrance to the cause of Spiritualism is the large number of "imperfectly developed mediums, who go roaming about the country venting their vagaries," etc. Truly, Brother Morgan, in this, comes right to the point; let the holy Trustees of your Association say who shall and who shall not preach the gospel of truth and progress to the people of California; this is the essence of the above quotation. They, like the priests, bishops, and elders of orthodox, arrogate to themselves the high privilege of declaring who are the perfectly developed ones; and if they should succeed in closing the mouths of the imperfectly developed ones, and in exercising the exclusive right to retain in their employ the one perfect, and most worthy that high honor, said would be progressive minds in many parts of our land. Think of this, brother, and grant those beyond the pale of your meetings as much as your conscience will allow.

Again, Brother Morgan says, an imperfectly developed medium is certainly a dangerous thing. Suppose the assertion correct, (which I do not, by any means, believe), can we, I ask, have perfectly developed media without imperfectly developed ones? Can a medium be perfectly developed in the twinkling of an eye? It can no more than can the old orthodox change from a devil to a saint. And here let me add, that it is my firm

conviction, based upon close observation for ten years past, that our imperfectly developed media are doing twice, thrice, yes, ten times as much today, to spread abroad the Harmonial Philosophy, than are our so-called perfectly developed ones. Therefore, instead of throttling them, I shall assist them to open their mouths the wider, that each may work in his or her own proper sphere unobscured. Perhaps, however, if I could view humanity from Brother Morgan's plane, I might think differently; but, good brother, we must all creep before we can walk; so, when thy wings begin to unfold, and thou art about to soar to realms of bliss, I pray thee stretch forth thy hand, and lift those upon my plane a little higher, that we may, if possible, get a glimpse of thy elevated position, and thereby be inspired with new energy to persevere in our efforts.

Yours, ever for truth and progress,  
J. P. FORD.

### "Johnson" Answered.

EDITORS BANNER OF PROGRESS.—Noticing, in a late issue of your paper, an article over the signature of "Johnson," permit me to answer a few of the questions therein contained. Friend "Johnson" is quite complimentary to the Harmonial Philosophy, when he declares it to be the greatest humbug of any age or nation; but I think he is much more truthful, when he asserts that it is a truth which no close observer can deny, that "very many of our best and most intellectual citizens are being deluded by this hydra-headed monster." But so has it ever been; when any new theory or science has been given to humanity by superior intellects, those who believed themselves the chosen ones of God, and who relied upon the merits of Jesus of Nazareth for their passport into the kingdom of glory, have always cried "Humbug," "Delusion," "Devil," etc. On a close inspection of history, ancient and modern, we learn that the change from Mythology to Theology was not only called humbug and delusion, but sacrilegious also; and so strenuous were the adherents of old Mythology, that they put to death him who dared to assert a theory in advance of their old conservative ideas, even Jesus of Nazareth. So was it in the days of Galileo, Cagliostro, Harvey, and many others, noble martyrs to progressive intellectuality. And, during the early part of this century, when spirits, on the wings of love and mercy, bore to man the idea of a mechanical contrivance to separate the chaff from the heavier grain, the pious ones of earth looked on with holy horror, and cried "Sacrilege," declaring that God had given to man the winds of heaven to separate the chaff from the grain, and that he who dared to construct the useful fanning-mill was inspired or led by the Devil. For his presumption in seeking to outdo the God of heaven and earth, by getting up a wind-blast, he was a fit subject to be burned at the stake. Today, he who dares to assert that the love, kindness, and affection of the departed mother for her daughter or erring son, compel her to return to earth, and, through the operation of natural laws, communicate to her offspring words of morality, virtue, and comfort, is harassed into His Satanic Majesty's car, and should be either sent to the Insane Asylum, or, as a prominent church-member said to me, hung by the neck until dead, as a warning to all others not to engage in the service of so unprofitable a master. If God can, through "the spirits of just men made perfect," communicate with man, I am inclined to think that women and children are the chosen mediums through whom He speaks to us words of love, mercy, scale wisdom, and justice, quite as elevated in the of being as the animal that Balaam rode. But why does not God, "through the spirits of just men," reveal Himself to the priests, leaders, elders, and deacons of the Church? Because they have shut their eyes and closed their ears against the flood-gates of truth; and they are so impure, unrighteous, and hypocritical, that developed spirits cannot come within their magnetic influence. God has chosen the uneducated and unlettered of this earth "to confound the wise." As to the tipping of tables, and ringing of bells, it is said of Saul that God had refused to communicate further with him through the Urim and Thummim; and I can see no reason why the dining-table or dinner-bell should not be considered as exalted a medium as a pebbles or a phial of olive-oil. Therefore friend "Johnson," come and listen to the words of inspiration, as they fall from the lips of mediumistic women and children, who are nobly fulfilling their mission on earth by being used as God's chosen vessels. J. P. FORD.

AN IMPERFECT ANGEL.—One of the younger members of the French legation at Washington is noted for his gallant and exquisite compliments. A few evenings since at a "gorman" at Governor Morgan's, he was introduced to a witty New York lady, who had an ugly flat nose. The polite Frenchman discreetly complimented her on her dancing, to which she archly replied, "Ah! I have heard you are a darter, but you cannot find it in your heart to compliment me on my personal beauty, so you praise my dancing." "Madame, was the reply, with a Parisian bow, "you are an angel from heaven, but you fell on your nose."

WHEN we record our angry feelings let it be on the snow, that the first beam of sunshine may obliterate them forever.

Our Lecturers—Benjamin Todd.

Behold an Ishmaelite indeed, in whom there is no guile! Mr. Todd, unlike most of our Lecturers, claims for his lectures no special spiritual inspiration; and he manfully shoulders the entire responsibility of both the manner and matter of all he says. Firmly believing in Spiritualism, he does not disclaim the assistance of spirits, but maintains that "the spirit of the prophets should be subject to the prophets." He is iconoclastic to what he believes is error, without fear, or favor from, those entertaining it. He, as a pioneer has entered fields of labor in California where no liberal or spiritual lecturers had preceded him; and is therefore entitled to the hearty moral and monetary support of all free-thinkers who sympathize in such movements. To Christianity his only terms are, "unconditional surrender"; he can make no concessions, no compromise with plenary inspiration, or the effete forms and ceremonies of a dying faith. He "sows that others may reap"; he is continually on the war-path, removing obstacles and preparing the way for others to follow, who are not so able to encounter the hardships of a pioneer's life. He has lately secured a co-laborer, who will smooth his path and remove many of his angularities, and increase his means of usefulness.

An opportunity to hear and decide on the ability of Mrs. Todd, as a lecturer, would be agreeable to many, and to none more than to

ÆSOP, JR.

From the Nevada Gazette.

### A Night with the Spirits.—No. 2.

ED. GAZETTE.—I closed my first communication headed as above, by describing the light thrown on the eastern wall of the room in which the five were holding their investigations under difficulties, and in doing so said, "I can only describe it by comparing it to the rays emitted from a magic lantern and thrown upon canvas." If you have ever witnessed the exhibition of Heaven or Hell, or scenes from Milton's Paradise Lost, as shown panoramically in large rooms in this country, you can form an idea of what I mean by describing the light I speak of. It was a soft and bright light, as though made by the rays of the sun, pouring through an open door or window. At first the whole eastern wall was illuminated, but gradually the light decreased or diminished until it formed a circle about four feet in diameter, when it remained stationary. The balance of the room was in total darkness, nor could the face of either individual present be recognized by his neighbor, though the parties stood in such close proximity as to be almost touching each other. The light was undoubtedly supernatural. If not, it was one of the most wonderful optical illusions ever witnessed by the eye of man.

When the light first appeared upon the wall, each one of the five were awed into silence. The "wicked cuss," the "singster," gave an audible groan, and in search for matches, went down into his boots, and wasn't heard from again for full half an hour.

The five were, as I said, awed into perfect silence, all these answers were given by the letters "No" and "Yes" appearing within the illuminated circle, in large fiery-red letters. Having received an answer that it was with Mr. B—the spirit desired to communicate, the medium said, "B—, speak, and ask any question you desire."

B— said, "Will the spirit tell its name?"  
Ans.—"No," in large red letters.  
"Well," said B—, "if the spirit won't give its name, perhaps it will show its face to us; if it will, appear."  
Immediately the letters "No" vanished, and "Yes" appeared, only remaining long enough for each of the five to discern their portent, when they in turn vanished, and in their stead there came a shadow, dim in its outlines at first, but gradually increasing in size until the well known features of an intimate friend of B—, who had died some years since, were plainly visible. The countenance, or face, was sad, and white as marble, and the clothing of the grave, which here and there drooped from the shoulders, appeared much soiled.

As soon as the countenance was recognized by B., he exclaimed—"Great God, it is the face of my old friend!"

As quick as thought the death-pale face disappeared, and "Yes" appeared in the spot it occupied but a moment before. The following colloquy then occurred between B— and the mysterious writer on the wall.

B— "Are you happy?"  
Ans.—"Yes."  
B— "Spiritualists say that the spirits of the departed can return to earth and hold conversation with persons wearing mortal form. Is this so?"  
Ans.—"Yes."  
B— "Spiritualists say that the spirits of the departed inhabit different spheres. Is this so?"  
Ans.—"Yes."  
B— "How many spheres are there?"  
No response.  
B— "Are there ten?"  
No response.  
B— "Are there six?"  
At this question the letters "Yes" disappeared, and for a minute nothing was visible; but the magic

circle; then appeared the figures 1, 2, 3, 4, 5, 6, 7, each figure following the other in quick succession, and each vanishing as the other appeared, until the figure 7 stood plainly within the circle.

The Banner of Progress.

SUNDAY, AUGUST 30, 1868. OFFICE, 514 SACRAMENTO ST., up stairs. BENJAMIN TODD & CO. PUBLISHERS AND PROPRIETORS.

TO CORRESPONDENTS. All communications designed for publication in this paper should be addressed "EDITORS OF THE BANNER OF PROGRESS."

TEST MEDIUMS AND THEIR CHARGES.

Our correspondent "L. W. R.," in a recent article in this paper, took occasion to allude to one which appeared in a late number of the Banner of Light, wherein a resident of Grass Valley gives our test mediums a "rebuke in a quiet way, that will meet with a hearty response from all persons who are hungry and thirsting for the bread and water of life; namely, that when they (the test mediums) are with us, their charges are so extravagant as to place their services beyond the reach of all except the rich."

We have test mediums on this coast, who have toiled incessantly, endured privations, and made sacrifices for the cause of Spiritualism; and we protest now, and ever will, so long as they continue to do as they have done, against the wholesale and acrimonious charges about them, that they are mercenary in their natures and exorbitant in their charges.

Our own experience in years past, in several different manifestations, are too vivid in our mind to allow us to think mediumship anything but a thankless task at best. All this talk about laboring for the good of humanity is very fine for those who have means enough to place themselves above want; but it won't buy meat and potatoes for the mediums who are poor.

Years ago, when we were a good test medium, we have often sat, hour after hour, every day in the week, free of charge, for the good of humanity (of course) for those who "were hungering and thirsting for the bread and water of life."

twelve or thirteen years ago, we made our first tour in the State of Wisconsin, of three months. During the first six weeks, we lectured eight and nine times a week, to large audiences, from two to two and a half hours. In the remainder of the time, we lectured, on an average, seven times a week, and trusted to "humanity" to reward us; and, at the end of three months, on our return to Illinois, we had just forty-five dollars in our pocket above our traveling expenses.

Our correspondent, "L. W. R.," in his article, cut a tight-fitting garment for one medium, as we judged; but, in last week's issue, he denies having reference to C. H. Foster. If the measure had been taken with a tailor's tape, counted up to an inch, it could not have fitted closer. For mediums of that class we have no sympathy. We want speakers very much on this coast; the supply is by no means commensurate with the demand.

To the Spiritualists of the State of California.

At the Convention held in this city in May last, a Committee was appointed to draw a plan for a State organization, to be published in the BANNER OF PROGRESS, and presented to the next State Convention for its consideration and adoption, with such amendments as may be deemed proper.

Let us take hold, then, and work with the angels for the redemption of mankind from the thralldom of superstition, bigotry, and error; and this State of California, that is so beautiful in her scenery, so productive in her fruits, so lovely in her blooming flowers, shall likewise in spiritual things bear fruit a hundred fold.

SPIRITUALISM IN OREGON AND WASHINGTON TERRITORY.

A correspondent at Portland, having lately paid a visit to Olympia and ports on the Sound, writes that the people of that region are fast becoming Spiritualists; and that the effect of the teachings of our philosophy is visible in their daily life. He gives an instance of this in the conduct of a well-to-do family who have become poor, and have also been afflicted with sickness.

We trust our friends in those parts will write occasionally, and keep us posted as to the progress of Spiritualism, the development of mediums, the condition of their Societies, etc.

EDITORIAL NOTES.

For three weeks past, we have been visiting the towns in Sonoma and Napa counties. Saturday, Aug. 1st, we and our better half took passage on the Steamer Petaluma, commanded by Captain Warner, who is a perfect gentleman; and who ever takes passage with him, at any time, will be treated in a courteous manner.

At five o'clock of the same day, after a dusty ride of twenty-six miles, we arrived at Windsor, where we found our good friend, Jordan Cox, waiting our arrival; he extended to us a cordial greeting. Here they have a free church, quite commodious in size, though not yet finished inside. It belongs to no sect in particular, but is used by all in turn. We spoke to the people that evening. The turn-out was not large, for two reasons: first, the friends, many of them, live some distance in the country, and were busy in their harvesting; secondly, there was a great scare concerning every stranger who came into the community, lest he might have brought along the small-pox with him.

On Saturday, we took the stage for Petaluma, and thence to Woodland. This is a small town, fifteen miles northwest from Petaluma, situated in a small valley, the chief productions of which appear to be wheat and potatoes, and largely the latter. The village is quiet, and somewhat antiquated in its appearance. Nevertheless, there are some as true, noble, and generous souls as you would find, if you were to travel the world around.

On Monday, we returned to this city, and found a letter inviting us to Napa City, to reply to and expose the fallacies of that old fossil, Elder Knapp. He had been running his old revival mill more than a week; and, the day before we arrived, they washed out in the creek and cleaned up, and the result was, one young lady of sixteen and six little girls under twelve years of age. We arrived in town about seven P. M., and had just taken our dinner, when we received a note from a friend, stating that Elder Knapp would preach on Spiritualism that evening.

As soon as a criminal is in the hands of the State, and is put in prison, he ceases to be dangerous to the community; but, unless he is reformed before he goes out, he will then become dangerous again. Therefore the interest of the community requires that all possible efforts should be made to reform him, so as to send him out a useful member of society. It is a greater advantage to society that crime should be prevented by the reform of the criminal, than that it should be punished when committed.

TREATMENT OF CRIMINALS.

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PROCEEDINGS OF THE PROGRESSIVE FRIENDS.

The Yearly Meeting of the Progressive Friends, for the present year, was held at Longwood, Chester county, Pa., on the 4th of June, and continued for three days. Several distinguished persons attended the meeting, among whom were William Lloyd Garrison, James Freeman Clarke, and Anna E. Dickinson; and letters and addresses were read from Lucy Stone, Frances D. Gage, Jacob L. Brotherton, and others.

II.—COLORED SUFFRAGE AT THE NORTH.

The continued proscription of the colored citizens of Pennsylvania and other Northern States, with regard to the right of suffrage, while the most liberal and degraded of our foreign governments are clothed with that right, is an act of extreme injustice, based upon a vulgar and cruel prejudice, and is therefore utterly indefensible, whether on the ground of principle or policy. Hence, it ought not to be tolerated any longer, on any pretext, or to subservient any party ends whatsoever, but demands of every patriotic citizen the most energetic and vigorous action in his possession, the strongest condemnation, and a resolute purpose to leave nothing undone to procure its removal.

IV.—THE RIGHTS OF WOMAN.

We hail with great satisfaction the rapid growth of public sentiment on the question of the civil and political equality of Woman. During the late campaign in Kansas for the election of all denominations, Old and New School Presbyterians, Congregationalists, Methodists, Baptists, etc., gave active and earnest support to the cause of woman's suffrage; the fact that, in several Conferences of Methodist and Congregational churches, it has been urged that the right to vote on all questions that concerned these bodies should be given to woman; and the fact that the members of Congress and other gentlemen of eminence issued an appeal to the voters of the United States for woman's suffrage; the fact that the press of this country, and of Europe is freely discussing the subject, all show that the centers of influence are taking the right side.

V.—TREATMENT OF CRIMINALS.

As soon as a criminal is in the hands of the State, and is put in prison, he ceases to be dangerous to the community; but, unless he is reformed before he goes out, he will then become dangerous again. Therefore the interest of the community requires that all possible efforts should be made to reform him, so as to send him out a useful member of society. It is a greater advantage to society that crime should be prevented by the reform of the criminal, than that it should be punished when committed.

But the only effectual and perfect system of prison discipline depends on a reform in the legislation. Criminals should be sentenced, not for a definite period, but until they are fit to come out. As Judges are often appointed to office during good behavior, so prisoners should be sentenced during bad behavior. This requires a series of graded prisons in every State, arranged on a scale of greater and less privation and privilege.

But the only effectual and perfect system of prison discipline depends on a reform in the legislation. Criminals should be sentenced, not for a definite period, but until they are fit to come out. As Judges are often appointed to office during good behavior, so prisoners should be sentenced during bad behavior.

According to this system, no one would leave the prison except by graduating from the highest grade of prison, which would be hardly any prison at all, but one where there was a minimum of restraint, and a maximum of privilege. In this grade of prison, the occupant would be allowed to go out on errands, allowed to visit their friends, paid for their work, trusted with money to make purchases for the prison, and so be enabled to build up a character to take out with them when leaving such a place as this, they would find no difficulty in getting occupation. They would have a certificate that they could be trusted, and any one would be glad to employ them.

But, till this change is effected, there ought to be, in every State, a Society for aiding discharged convicts. The first few days after a convict leaves prison is the most critical and dangerous period for him. Tide him over that—find for him a temporary home, work, sympathy and good advice, and you save a man who otherwise might probably be led away into new crime.

The Address upon "The Indians" includes a "Circular Letter to the Indians," and a "Memorial to Congress" on the subject of protection of the Indians against wanton aggressions on the part of the whites.

The following Resolution was unanimously adopted: "Resolved, That we claim not as a prerogative, nor inculcate as a duty, the teaching of any creed, or opinion in relation to what may be our condition in a life to come; nor do we dogmatically declare the terms which shall be the most fitting preparation for that state; nor would we discourage the widest range of thought and the freest expression of opinion on any subject deemed either sacred or profane, on which opinions can be supported in the remotest degree to affect our welfare in this life or a life to come."

ILLINOIS STATE SPIRITUALIST ASSOCIATION.—This body assembled at Chicago June 26th. The report of the proceedings is published in the Spiritualist Rostrum; and, as usual, the peculiar characteristics of some of the Illinois Spiritualists were exhibited at this Convention, in introducing fire-brands of dissension and sowing out impositions among mediums. The adage, "It's a dirty bird that fouls its own nest," was never more applicable than it is to those who are constantly seeking to disgrace their own friends in the eyes of the world, by endeavoring to prove them guilty of imposition and fraud.

There can be no greater evidence of deceit in ourselves than constant suspicion of it in others. The officious explorers after fraud in mediumship are on an equality with those who condemn physical manifestations, and other evidences of continued spirit existence, as of no importance to them. Having ascended to the heights from whence the Promised Land is discernible, they kick down the scaling ladder by the aid of which they reached their elevation. And those people of acute scent, who are continually sniffing humbug in the evening breeze, as it passes over the "dark circles," and through the "cabinets" of mediums, stir up strife in our Conventions, and bring more odium upon the cause than hosts of enemies could throw at us in a century.

TURK AND CHRISTIAN.—The Sultan of Turkey recently made an address to his Court, in which was the following sentiment: "As to religious beliefs, let each man follow his own conviction—there must be no question on that point." Per contra, a man was imprisoned about three years ago in Dublin, Ireland, by a military officer in the service of the Viceroy, and placed on bread and water diet, for declaring himself an unbeliever in any religion; and he was ordered by said officer to select a religion from three which the latter named, in which he could believe. On his refusal to do so, he was remanded to bread and water until such time as he would select his religion; and he then, under such duress, selected the Roman Catholic. Who would not rather be a Turk, and live in Turkey, than be a "free-born Englishman," and live in Ireland?

ALAS, POOR GHOST!—Our spiritual contemporary, the BANNER OF PROGRESS, takes us to task for calling the discussion said to be going on between Ferguson and Broderick, concerning the pending election, nonsense. In a style which fully confirms all we have ever heard concerning Bro. Todd's dirt-throwing abilities, the BANNER expends half a column of sepulchral thunder on a six-line item which we had forgotten, and, but for Bro. Todd, should never have thought of again. Keep still, will you? People will think we are acquainted with you.—Santa Clara Union.

The above item is the best evidence in the world that you are not acquainted with us, or with the subject upon which you so flippantly express an opinion. Sensible people will not accuse you of an acquaintance with either. Ignorance will be their sole excuse for you.

NAPA.—A discussion on Spiritualism, between Elders Knapp and Todd, has afforded much amusement to the citizens during the past week. Neither instruction nor benefit is to be expected from such discussions.—The Occident.

There was no "discussion between Knapp and Todd," but each lectured on Spiritualism, on different evenings and in different places. As to the benefit or instruction derived, we are willing to leave the results to time; we will not anticipate the judgment of the hearers. Knapp's lecture was as beneficial to the spread of truth as was Bro. Todd's; for Knapp furnished the facts, and Todd amplified upon them in such a way as to convince the most skeptical of the truth of the evidences afforded by manifestations of spirit power.

"ORDINATION" IN ILLINOIS.—The Illinois State Spiritualist Association laid upon the table the following resolution:

"Resolved, That it is inconsistent with our views as social reformers to license Spiritual Lecturers to solemnize marriage according to law, or for such Lecturers to perform the marriage ceremony."

So we take it for granted that the Convention agreed in sentiment with the Trustees of the San Francisco Association.

SHORT AND INTERESTING.—The Occident, in remarking upon the dedication of a church in Hayes Valley, and upon the sermon of Dr. Scudder on the occasion, says that such exercises "can be interesting and short." The Italics are its own. We should say, the shorter they are, the more interesting.

HEALTH REFORM.—We have received from Dr. T. W. Davenport, of Silverton, Oregon, the Constitution of the Oregon and Washington Health Reform Association, with the Annual Address for 1868. We shall make liberal extracts from its pages.

THE Fourth Monthly Social of the San Francisco Association will take place at Mechanics' Institute Hall, on Tuesday evening, the 8th of September.

A THOROUGH business man is one that knows enough about stealing to prevent anybody from stealing from him, and enough about law to enable him to steal from others legally.—Josh Billings.

The vices of the poor sometimes astonish us here, but when the secrets of all hearts shall be revealed, their virtues will astonish us still more.



The Banner of Progress.

SUNDAY, AUGUST 30, 1868.

LYCEUM DEPARTMENT.

"Angels where'er we go attend Our steps, while'er we tread, With watchful care their charge defend, And evil turn aside." - CHARLES WESLEY.

NOTICE.

THE CHILDREN'S PROGRESSIVE LYCEUM OF SAN FRANCISCO will assemble to-day, August 30th, at 2 o'clock, p. m., at Mechanics' Institute Hall, Post street, near Kearny. Friends of the Lyceum are cordially invited to be present.

TO A DEPARTED LITTLE FRIEND.

Called to heaven, Portland, Aug. 13th, 1868, Marcus has, aged 10 months. Our dear little Marcus has gone to rest. With other little friends, among the blest; His spirit soared upward to the "Better Land," And joined our God and His angel band. But ten months was his sojourn here, Yet in that time he had grown dear, But stricken by disease on darkness days, By the angel death he was called away. But, dear parents and sisters, here's comfort for you; And if you'll give heed, you will find it true; That to return the power is given To all our loved ones now in heaven. Then weep not, dear friends, weep not for him; That he is taken from sorrow and sin; But open your hearts to receive the light, That will ever brighten the darkest night. "Thus always near us, though unseen, The immortal spirits tread: For all the boundless universe Is life--there are no dead."

The San Francisco Lyceum.

MESSRS. EDITORS:—I was somewhat surprised to see in the BANNER, last week, a communication from the Board of Trustees to the Conductor of the Lyceum, requesting certain explanations. Not having been present at the meeting of the Board when the communication was prepared, I do not know, of course, the motives which prompted it. As I have, till lately, been connected with the Lyceum from its inception, under the Conductorship of both Mr. Manning and Mr. Mitchell, I am somewhat acquainted with the present difficulties. As a Conductor, Mr. Manning's whole heart and soul have been devoted to what he considered the interests of the Lyceum; he is passionately fond of the children, even to over-indulgence, and passes by, as unworthy of notice, what, with people not so fully developed in philoprogenitiveness, are considered grave offenses. The cause of our troubles is, and ever has been, lack of sufficient interest on the part of some of the Leaders, manifested in non-punctuality in their attendance and in the disorderly manner of conducting their Groups. One other cause is, the officers not fully understanding their duties as Leaders, and what results the Progressive Lyceum was intended to produce. The meetings of the Leaders, too, have not been used sufficiently as a means of ascertaining the real interests of the Lyceum. These various causes, with the disposition of some to cultivate a silly, vain-glorious ambition, or to make the Lyceum the medium through which private pique might be satisfied, are the only reasons I know of, which prevent the Lyceum from being a success.

Yours, for liberality and charity, J. W. MACKIE.

WHAT A LITTLE GIRL THOUGHT OF THE CHRISTIAN SABBATH.—There was a little girl not long ago, whose religious training had been peculiarly constrained and somber. The Sabbaths of her life were distinguished by the total abstraction of every amusement and occupation which brightened the week-days, and the substitution of nothing suited to her childish apprehension and taste. The grown-folks' church service, the grown-folks' intelligible books, the awful hush of the grown-folks' meditations—these were the only associations which the Lord's Day had gathered to itself during her little life. One Sunday afternoon, when the sacred time had seemed peculiarly oppressive and interminable, the little soul suddenly burst out with the startling inquiry: "Mother, do there be any Sundays up in heaven?" The shocked mother replied severely, "Any Sundays? Why, heaven is one everlasting Sunday." Who can tell what a glow of joy, what a sense of God was painted by that single stroke before the child's vision? After pondering it some time in the light of memory, in ominous silence, she at last sobbed out: "O mother! I do--don't you think that if I was just as good as I could be at the week, and that you, and others, that maybe He'd let me go down to hell, and play a little while Saturday afternoon?"—The Advance.

"I CANNOT."—No answer was a boy when directed by a rich merchant to write what was not true to a customer. "Why not?" asked the merchant, angrily. "Because it would not be true, sir," was the firm but respectful answer.

"I hope you will always be as particular," replied the merchant, turning upon his heel and going away. "What do you suppose happened to the boy? Lost his place? No. The merchant was too slow to turn away one who would not write a lying letter, but who valued the value of such a youth, and instead of sending him away, made him his confidential clerk.

A VERY GOOD LITTLE BOY.—Little Walter Draper is a very good little boy, according to all the rules laid down for good little boys. Last Sunday he asked permission of his mother to go down to the Gould & Currier's book store, and his mother refused, on the ground of its being the Sabbath. Good little boys sometimes cry a little, and Walter began blubbering. "Walter," cried his mother, "I am astonished! The idea of your wishing to go down to the reservoir on the Lord's holy Sabbath to go swimming with a lot of bad little boys!" "Good little boys," blubbers Walter, "I didn't want to go down 'sec the bad little boys got drowned for swimmin' a Sunday--'saw 'em do'!"—Vindicator Enterprise.

A YOUTH, on his first visit to Portland, saw the land beyond the harbor, and cried out to his father, "O father! ain't that Cuba over there, where all the molasses and oranges come from?" The noble sire turned upon his worthy offspring, and with a dignified and scornful expression answered, "No, you fool; Cuba is more'n forty miles from here!"

Progressive Lyceum Register.

Table listing members of the Progressive Lyceum, including names, addresses, and dates of joining.

Catalogue of Liberal and Spiritual Books

Table listing various books for sale, including titles, authors, and prices.

umes, with Postrats... The Sabbath... Thirty-two... Twelve Messages... Theodore Parker's entire Works... The Word of the Spirit to the Church... The Life of Thomas Paine... The History of the Christian Church... The History of the Christian Church... The History of the Christian Church...

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Lecturers' Appointments and Addresses

PACIFIC STATES AND TERRITORIES. John Allyn, Oakland, California. Mrs. Ada Hoyt, rapping and writing test medium, 42 Geary street, San Francisco, Cal. Mrs. Laura Cuddy, San Francisco. Miss Eliza How Fuller, San Francisco, Cal. Mrs. C. M. Stowe, lecturer and clairvoyant physician, San Jose, Cal. Benjamin Todd, San Francisco, Cal. Mrs. L. Hutchison will receive calls to lecture and teach the Harmonical Philosophy, illustrated by charts and diagrams which greatly assist in comprehending the structure of the universe and the spiritual spheres, also the physical Atom, mental development of matter and mind. Address, Owensville, Mo., Cal. Mr. & Mrs. Wm. J. Young, Boise City, Idaho Territory. Mrs. Lucy B. Hule, Oakland, Alameda County.

Spiritualist Societies and Meetings.

PACIFIC STATES. San Francisco, Cal.—San Francisco Association of Spiritualists. President, J. D. Pickett; Secretary, J. W. Mackie. Sacramento, Cal.—Children's Progressive Lyceum, every Sunday afternoon, at Turner Verett Hall, 8th street. Conductor, J. H. Lewis; Organist, Miss Brewster. Portland, Oregon.—First Society of Progressive Spiritualists, every Sunday. Salem, Oregon.—Friends of Progress.

ATLANTIC STATES.

Baltimore, Md.—The First Spiritualist Congregation of Baltimore on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours. Mrs. F. O. Hyzer will speak till further notice. Boston, Mass.—Miss Lizzie Doten will lecture each Sunday afternoon in Mercantile Hall, 16 Summer street, commencing at 2 1/2 o'clock. Admittance free. The Progressive Bible Society, every Sunday in No. 3 Tremont Row, Hall 5. Free discussion on the physical Atom, commencing at 10 1/2 a. m. Lecture followed by conference at 3 and 7 p. m. Miss Phelps, regular lecturer. Spiritual meetings every Sunday at 544 Washington street. Conference at 2 1/2 p. m. in the Cumberland street Lecture Room, every Sunday. Charleston, S. C.—First Spiritualist Society, at Washington Hall, every Sunday. The Independent Society of Spiritualists, Charleston, every Sunday afternoon and evening, at Mechanics' Hall, corner of Chalmers street and City square. Seats free. City Hall meetings every Sunday afternoon and evening. Chelsea, Mass.—The Associated Spiritualists of Chelsea, at Library Hall every Sunday afternoon and evening, 3 and 7 1/2 p. m. The Bible Christian Spiritualists, every Sunday in Winnicomet division Hall, Chelsea, at 3 and 7 p. m. Mrs. M. A. Ricker, regular speaker. D. J. Ricker, Superintendent. Chicago, Ill.—First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, State street. Hours of meeting 10 1/2 a. m. and 7 1/2 p. m. Spiritual meetings, for intellectual, scientific and spiritual improvement, every Sunday at 10 1/2 a. m. and Tuesday at 7 1/2 p. m., at the hall of the Mechanics' Institute, 155 South Clark street, room 9, third floor, till further notice. Seats free. Cincinnati, Ohio.—Religious society of Progressive Spiritualists, Greenwood Hall, corner of Sixth and Vine streets, on Sunday mornings and evenings, at 10 1/2 and 7 1/2 o'clock. Cleveland, O.—Sunday at 10 1/2 a. m. and 7 1/2 p. m., in Temperance Hall. Dover and Rochester, Me.—Sunday forenoon and evening, in the Universalist church. East Boston, Mass.—In Temperance Hall, 15 Maverick street. Fobzoro, Mass.—In the Town Hall. Lowell, Mass.—Lectures on Tuesday afternoon and evening, at Essex Hall. Hammon, N. Y.—Sunday at 10 1/2 a. m. and 7 p. m., at Elm Hall, Bellevue Avenue. Haverhill, Mass.—Spiritualists hold meetings at Music Hall, every Sunday. Jersey City, N. J.—Sunday at 10 1/2 a. m. and 7 1/2 p. m., at the Church of the Holy Spirit, 244 York street. Knoxville, Tenn.—Sunday at 10 1/2 a. m. and 7 1/2 p. m., in Temperance Hall, Market street, between 4th and 5th. Morristown, N. Y.—First Society of Progressive Spiritualists, in the Assembly Room, corner of Washington avenue and Fifth street, Sunday at 3 1/2 p. m. Newton Center, Mass.—Spiritualists and Friends of Progress, in Middlesex Hall, Sundays, at 2 1/2 and 7 p. m. New York City.—The First Society of Spiritualists every Sunday, in Dodworth's Hall, 505 Broadway. At 10 1/2 a. m. and 7 1/2 p. m. H. B. Storer, Secretary.

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