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LITERARY.

For the Banner of Progress.

BEAUTY OF SOUL.

Let others prize the crimson hue
That mantles on the youthful face,
Or seek the eye of heavenly blue,
And mien of pleasing, faultless grace:
That these are charms I freely own;
But still I ask a higher kind,
That lasts when other charms have flown—
That matchless one, the charm of MIND!

The chill of years will surely quench
The brightness of earth's loveliest eye;
Time's icy hand will surely blanch
The rosiest cheek's vermilion dye;
The form by age will lose its grace,
The voice its tender, sweet control;
But never, never can efface
The beauties of a noble soul.

And what is beauty but a flower,
That blooms but for a summer's day?
When on it falls the wintry shower,
Its charm of life will pass away.
The mind that seeks the rich perfume
That dreary winter cannot chill,
Like earthly flowers, may lose its bloom,
But heavenly fragrance lingers still.

The stars that gem the vault of heaven,
When day's last crimson hues decline,
As denser grows the dusk of even,
With brighter rays their beauties shine:
Thus in the night of coming years,
When youth's most joyous days are o'er,
More brilliant will the soul appear,
If clothed in wisdom, than before.

So, dear young friend, let virtue hold
A glorious charm for you and me,
And deck our souls with purest gold,
Whose charm shall last eternally:
For wealth and beauty are the snare
That calls us from true wisdom's road;
O, cultivate with anxious care
The thoughts that lead your soul to God!

P. W. S.

COMMUNICATIONS.

THE PHILOSOPHY OF MAGIC.

ASTROLOGY.—(CONTINUED.)

Till very recently, Astrology maintained an undisputed rule over the minds of all classes. William Lilly, the Astrologer, was cited before the Parliament of England, after the great fire of London in 1666, to explain, if he could, the origin of the fire. He had, twelve or fourteen years previously, published two hieroglyphs, which plainly predicted the "great plague" and the fire, and were remarkable enough to attract the attention of Parliament.

"Kings and other eminent persons resorted to Astrology down to a very late period. In the fifteenth century, Pope Calixtus III. anathematized a heretical comet, that had in some way aided and abetted the infidel Turk. In the sixteenth, Catherine de Medicis presented Henry IV to the famous Nostradamus. In the seventeenth, Charles I took counsel of Lilly, the Sidrophel of Butler. Dryden not only cast the nativities of his sons, but singularly enough lived, or ought to have lived, to see one of them positively verified."—*Westminster Review*.

Barton, author of "Anatomy of Melancholy," cast his own nativity, and predicted the exact time of his death—so exact, indeed, that the students jocularly said that he committed suicide to accommodate his prediction.

Genethliacal Astrology claims to reveal the future life of man by the configuration of the heavens at his birth. In this branch of astral philosophy, it is computed that each degree between a planet and the ascendant, meridian, the Sun or Moon, or their "aspects," is a year; for example, if, at the birth of a person, the Sun be twenty degrees from the trine of the meridian, it signifies that at the age of twenty, or twenty-one, he will be honored with great preferment and success. How a degree signifies a year is more than I have been able to discover. There is a show of reason in the hypothesis that transits over the angles of meridian and horizon in a horoscope should affect the native, but there is none for converting degrees into years, that I know of.

Horary Astrology, as an art of divination, must be ranked with other modes of divining, and does not, as does genethliacal Astrology, depend upon arbitrary rules. It is not scientific. The revelations given by Horary Astrology proceed more from mental sympathy than from positive prescience based on scientific principles. The preliminary rules by which the Astrologer should be guided prove this, as the following examples will show:

"Judge not light motions of the querent, for a question fit to be judged ought to be premeditated and seriously pondered by the querent; therefore, judge not, unless he be of a capacity to state the question."

"Figures of Horary Astrology prove true or false, according to the intent of the querent."

"Astrologers ought to be impartial men; for love or hatred causeth error in their judgment."

—*Coley's Astrology*.

This method of divination is based upon the hypothesis that there is an intimate sympathetic relationship between every individual and the stars; it is said that "no person moves a question—to an astrologer—with earnest desire of satisfaction, but the ascendant of the figure [the sign rising in the

east] will be either the same or of the same triplicity with the sign ascending at birth."

The question being proposed, the Astrologer draws a map of the heavens, divided into twelve equal parts, six being above the horizon and six beneath; these twelve divisions are called houses or mansions. To each is assigned its share of the cares of mankind respectively. The first, beginning at the east and thirty degrees below the horizon, is the ascendant, and refers to temperament and general character; the second, following the same course, to movable goods and money; the third, to messengers, short visits, and relatives; the fourth, *hades*, or the grave, also the father, lands, and mines; the fifth, social pleasures and children; the sixth, slaves and small cattle; the seventh, matrimony, law, and general business; the eighth, death and legacies; the ninth, religion, journeys and learning; the tenth—the meridian—honors and emoluments, and the mother; the eleventh, friends, hopes, and desires; the twelfth, large cattle, also the abode of evil spirits and everything malignant. The situation of the planets, in these "houses," with their signs and respective significations and aspects, furnish material for astrological speculation in fortune-telling. Besides planets, there are added to the celestial bodies the imaginary ones, the moon's ascending and descending node, and a still more imaginary creation—the "part of fortune." This is an astrological fiction, bearing, as regards distance and position, the same relation to the eastern horizon that the Moon does to the Sun. Divining from a pack of cards is just as reliable and much more simple, as is also any other process by which minds can be brought into direct sympathy with each other.

For the spiritual or religious signification of Astrology, the reader is referred to the articles on "Spiritualism," in Vol. I, of the BANNER OF PROGRESS.

J. W. MACKIE.

THE NATURAL EVIDENCE OF THE IMMORTALITY OF THE SOUL.

EDITOR BANNER OF PROGRESS:—I propose to give a brief article on the above subject—a subject which has puzzled the wisest heads, and may muddle *my* brain; but of that my readers must be judges. I am aware that the whole Christian Church deny such evidence, in their assent to the text, that "life and immortality is brought to light through the Gospel"; and that many philosophers agree with the Church in the denial. Concerning the truthfulness of the text quoted, it is sufficient exposure of its falsity, in the sense in which it is now-a-days taken, to point to the various passages of the Old Testament, where life beyond the precincts of the tomb is either expressly stated, or may be more than inferred; and to the belief, among all people, in the reality of such life; while any one, who will examine the evidences of the more ancient instances of spirit communication, will be convinced that all systems of religion, whether monotheistic or polytheistic in form, rest for their foundations upon the idea of life beyond the tomb, and of the visitations of the spirits of the departed. But I hold that the text intends to assert, only, that through the Gospel the evidence of the soul's existence beyond the tomb was more clearly demonstrated than it was in those religions wherein the great central idea had been obscured by the pomp of forms, and by grossness of the priestly hierarchy; just as the great idea and fact of spirit communion is covered by the grossness of the Church hierarchy of the present day—even of those who in their weekly service repeat, as a prime article of their creed, "I believe in the communion of the saints (spirits)."

By natural evidences, in this essay, I meant only those evidences which the unassisted human reason is able to establish as corollaries to certain undeniable facts as premises; excluding all that class which the churches have heretofore been accustomed to regard as miraculous, without designing, by such exclusion, to convey the inference that that class of evidence was preternatural, or that any such thing as a miracle, in the common acceptance of the word, ever did or ever could happen.

I make no account of the question of the origin of the soul; nor of the other question, of what that soul really is; but I simply assume as a basis, before any argument can be attempted, that man has a soul, or spirit, and that it is something. After this assumption, my first premise is, of that exalted condition which has occurred to many, namely, wherein the mind is conscious for itself of an existence independent of the body, and which is as well authenticated as any fact dependent on human testimony; and connected therewith is the hope of immortality. My second is the imperishability of thought. My third is founded on the indestructibility of matter. On these three premises I propose to argue the question.

Not to be tedious in multiplying instances under my first heading, I cite the case of Paul, who was "in the spirit, and whether in the body or out of the body he could not tell"; the well known case of William Tennant; and all those other instances where the mind was conscious of existence independent of the body, and which are as well attested as is the fact that there was recently a civil

war in the United States, and that the Government prevailed. If the objection be raised here, that, in the case of the late war, many are living who participated in it, and that we have official evidence that such war did exist, I answer, that the majority did not personally participate in the war; that the evidence rests on the testimony of a minority even of the people of the United States; and that an official document is but a human testimony of a historical fact, as is the case under question. To illustrate: Suppose that all the people of earth were dwellers of intertropical climates, where water was never seen except in its liquid state; and suppose that some bold voyagers should return from Arctic regions, and relate that, in those far-off countries, water was sometimes seen, of feathery lightness, and perfectly white; that it was sometimes solid, and capable of sustaining great weights; and that, in either case, it was perfectly dry: would not the story be received with a storm of incredulity, as was actually the case in one instance? How much greater would be the incredulity of such a people, provided they were unacquainted with the uses of steam, on being told that water in that state again became perfectly dry, and of all its power! Yet all these things would be facts, and would be, in the case supposed, dependent on, and substantiated by, human testimony. And they really are so dependent, so far as the mind takes cognizance of the evidence. That our own senses take cognizance of the facts, is only adding to the human testimony.

To return to the question under discussion: The fact of the mind being conscious of an existence independent of and separate from the body, is abundantly substantiated by human testimony, and is better established than any question ever was in a court of law; for, in law, only two or three witnesses are required to substantiate a fact, but in this case we have hosts. Then, if the mind is thus conscious, and if the evidence is sufficient, who is to say it is not so? or what human intelligence is there, superior to mind, to sit in judgment on it? The idea of superiority is therefore absurd, and the corollary is inevitable, that, if the mind can have a short existence independent of the body, so it may have a long, indefinite existence, with the same or greater independence, which is immortality. For the only idea we can have of immortality is, of existence indefinitely.

But one thing more is required in this connection, namely, to show that these witnesses are neither perjurers nor insane. That they are truthful, is evident from their want of motive to deceive, which is held to be the best evidence in law; so much so, that the testimony of the dying is held to be the best. That they are sane, is, if possible, more evident, from the fact that, tried by any rule whatever, (and there is a large class of such persons who continue to live for years after having had such consciousness,) they in no transaction give evidence of mental infirmity.

Connected with this, is the hope of immortality in every breast. It is not the shrinking from pain, nor the dread of death: those are entirely different feelings, and have nothing in common with this bright hope, by the poet called "undying." Whence came it? how was it implanted in the breast? what caused its universality? By a process of reasoning, we exclude every other source, except the very structure of the mind; for, though we are taught it, yet we can go back to its source, and see that it must at first have had its origin from the very structure of the mind itself. Besides, we often find it springing up in ourselves, *de novo*, independently of any teaching. If it arises from the structure of the mind, it must be taken as part of the mind—as one of its constituents; therefore, being part of the mind, it must be taken as evidence that the mind is immortal.

CHRONOS.

[TO BE CONTINUED.]

CHARACTER.

Character, pertaining to men and women, is "the assemblage of qualities which distinguish one person from another; particular constitution of the mind." Character, as distinguished from reputation, is *what we are*; reputation is *what others think we are*. A moral character, in this age of civilization, is a life according to the standard which society erects. What is that standard? If a man born with a favorable organism, and placed in pleasant and agreeable surroundings, guided and guarded by tender and anxious parents, moves along his smooth journey of life, if tempted with the allurements and enchantments by which so many others less favored have fallen, he has had cast in the very mould of his being the moral power to resist; in fact, that which has seemingly ruined many a noble and brilliant soul would be no temptation to him. Thus he passes through life unmoved by the storms, conflicts, and passions that disturb and wreck others. Such a man is pointed at as good, moral, and virtuous. Another individual, born with opposite characteristics, and placed in unfavorable surroundings, stumbles along the rough path of life, struggling with all his might to overcome the evils within and the temptations without, but as often fails. He is pointed at as a wicked wretch. If a man to all

outward seeming is good and virtuous, he is held to possess a moral character, no matter what his private life may be, he may in his domestic circle, as a father, be; a tyrant, and, as a husband, a brute.

Christianity places the standard of morality still lower in the scale; it holds that, however moral, virtuous, and good a person may be, it counts nothing toward salvation. Benevolence, love, and charity may cause the hands and heart to overflow with deeds that fill with joy and gladness the homes of the poor and afflicted, yet, without "religion," the first milestone toward the heaven of future joy and happiness cannot be counted. The confession of the man at a religious revival—who had lived virtuous and moral in the expectation that that would be sufficient to procure happiness for him both here and hereafter—that he had "tried virtue and morality long enough, and now he was going to try religion," aptly illustrates the Christian's idea of the value of those qualities.

This pernicious doctrine—that the noblest and purest qualities of the human soul, prompting deeds of charity and benevolence, is of no value in making up that peculiar religious character that insures salvation, but that religion is the only coin that will pass current on the highways to heaven—has the effect to cause many to dispense with morality altogether. And why not? if it is worth nothing of itself, why be incumbered with the useless luggage? They are consistent.

Many conditions which surround individuals, and in which they live by the force of the inexorable edicts of society—conditions which they never sought, and from which they try in vain to extricate themselves—bring to the surface many traits of character that shock society's nerves, and for which the individual is in no way responsible. It is the damnable doctrine of Free Agency that shifts the responsibility from society to the individual, from the *really* guilty to the innocent—from the cause to the effect.

Recently, in Philadelphia, a man, sitting in all the virtuous dignity of an august Judge, sentenced a young girl to be taken from the Court-room to the Jail, and hanged by the neck until she was dead. A cold-blooded murder perpetrated by Church and State, in which the officers were but the too willing tools—a murder, the recital of which causes the "blood to run chill," perpetrated that the *dignity* and *character* of the law might be sustained, and that the execution might be a terror to evildoers. It is true, the crime committed by the girl—infanticide—was a horrible one; but what must have been the terrible condition that forced a mother to murder her own offspring? Was it because of depravity, the love of crime? or was it to save herself and her child from the disgrace, and infamy worse than death, that society is sure to heap upon its victims? Who knows but that young girl, ignorant of the great world, in her unsophisticated innocence was seduced from her happy country home by some high dignitary of the Church or State, who was but too glad to get rid of her when she could no longer minister to his sensuality? It may be that she voluntarily left her home for that great polluted city, in search of employment, and, failing to find it, or forced into the unremunerative fate of the sewing-girl, with hunger and want staring her in the face, accepted the gold of the betrayer as the only alternative between starvation and life, miserable though it was. Or, (to exonerate society as much as possible,) she may have been a perverse and disobedient child, with an ardent, voluptuous temperament, and may have sought from choice those conditions which in the sequel proved so fatal. In either case, she is not alone in fault. When and where did Church or State ever teach personal purity, a chaste and temperate life, as a prerequisite to the production of pure and harmonious offspring? How many parents, *knowing* that passion indulgences and intemperate habits transmit the immoral taint to their children, ever deny themselves those indulgences? How many husbands forbear to impose maternal conditions upon their wives, whose very soul and body revolt at the thought of increasing an already numerous and diseased family? Who knows but that this was the case of that unfortunate girl's mother, who, rather than give birth to another being, sought to destroy the fetus, but, failing, entomped murder upon its very nature? There are only two alternatives for the wives of such exacting husbands—feticide or separation. The former is the more often resorted to, because it subjects the mother to the least exposure; but O, how terrible its consequences! Better by far to separate from the hated monster and flee for life.

Once knew a clergyman, in good standing in the church to which he belonged, the father of seven children, nearly of an equal age, and the husband of a physically frail, but spiritual woman—more spirit than mortal—who claimed that the law, both divine and human, entitled him, as husband and head of the family, to the person of his wife, and insisted that forcing her to yield to his demands was not a sufficient cause for separation. But she *did* leave him, and sought the sympathy and protection of another, without the consent of society. How the *respectable* Grundys were shocked! and society held up its hands in

holy horror, that "the wife of our good minister should leave her husband and run away with another man. Horrible! it is but another manifestation of the awful depravity of the human heart!" Depravity! it was but the first faint streak in the *dawning* of an age of virtue to that poor stricken soul. She had left the loathsome polluted embrace of a BRUTE, (I ask pardon of the brute creation,) for the kind and genial sympathy and love of a pure and noble man. Yet the clergyman could have received the endorsement of nearly the whole community, as a good and moral man; while the woman received the almost unanimous verdict of "wicked, fallen wretch."

We can only know of the character of individuals as they manifest it in our intercourse with them; and, if they have bad traits, the more reputable, wealthy, and distinguished they are, the more will they try to hide those traits, and the more willing is society to apologize for them; and, if need be, their positions will procure for them in all communities any amount of endorsement as to moral character. Until each individual considers himself or herself *in part* responsible for the wrong-doing of others, and applies the remedy of *self-reformation*, crime will "run riot," and character range low, however high and reputable we may seem to be.

A. C. STOWE.

COMPENSATION.

Last Sunday morning, at the Spiritualists' hall, an influence controlled the speaker, Miss Fuller, purporting to be that of a once fallen, depraved, and, as the world has it, vicious girl of the *pave*, in the city of New York. I listened to the details of her terrible earth-condition, into which she was born, and which continued to aggregate miseries and untold sorrows, as her life on earth advanced, until she reached her twenty-eighth year, when her spirit was severed from her physical body, and she found herself an inhabitant of the spirit world. There she unfolded faculties that before were dormant and unknown even to herself; and she began to ascend, step by step, the golden staircase of eternal progress, until she was deemed fit to return, an evangel of truth, justice, and mercy to the dwellers upon earth. As I listened I reflected, What a glorious illustration of the law of "compensation," that holds all things in its large embrace! Here comes to us, from the thither side of the grave, a sister of humanity, who was regarded by the worldly-wise in God's ministrations of the affairs of men, as a totally shipwrecked, lost, and ruined one—a vessel of Divine wrath, gone down forever in darkness—an unclean and leprous thing of earth, whose breath, was foul contamination, disease, and death; and she teaches purity of life, enmity toward none, charity for all of God's children! The life she lived on earth was but a short segment in the vast circle of eternity. To finite comprehension, her life was a failure; but, thanks to God, who giveth us the victory through His truth, if it was a failure, it was not a *failure*. This great truth in the life of all immortal beings is quickly grasped in the land of souls; and O, how eagerly and fondly they hug it to their innermost being! how quickly they enter upon the great work, like our sister, of redeeming the past, to recover what is lost, so far as it can be done by diligent, faithful, and untiring work, in their own and others' behalf! What a grand thought it is to the sorrowing millions, who go forward to that higher condition of life from Christian lands alone, imbued with the fallacious, soul-cramping, and belittling teachings of our churches, when the great truth for the first time dawns upon their benighted minds, that probation is for eternity; that, absolutely, there are no saints, no sinners, no evil, no good; that each one on the vast plains of God's boundless domain is working out, not with fear and trembling, but with joy ineffable, his salvation; that each is receiving what he failed to obtain from his Heavenly Father while on earth; that the crooked ways are being made straight, the rough places smooth; that the law of compensation is in full operation, and by that law the abused, despised, and down-trodden son or daughter of earth receives at last the "wedding garment," and is invited to the house of many mansions!

As a "scheme of salvation," who would exchange this philosophy of the soul's return to earth, to do the work neglected while a dweller upon it, for all the blood of bulls and goats and paschal lambs, or for all the sacrificial rites and ceremonies? Take from us this heaven-given philosophy, and this earth would indeed be a "vale of tears." God would be a fiend of the monstrous kind which He has been represented by the Church. Who was to blame, that this poor soul, "conceived in sin and brought forth in iniquity," thrust out into the midst of squalid poverty and its attendant train, crime and debauchery, became, or rather *was*, what she was? Did she make her natal and ante-natal conditions? No; and yet, according to the theory of these sectarists—to whom, on pain of ostracism, every knee must bow and every tongue confess that they and they alone have the key to unlock the "sacred mysteries," that they alone are in the royal road to salvation—she must ride the fierce billows

of an endless hell, in a bottomless lake of sulphurous fire, sinking lower in degradation, sin, and misery, as the ages roll their solemn rounds. To compel an assent to, and belief in, these monstrousities, they only lack the power to revive the rack and thumb-screw, re-light the fires of martyrdom, "cry havoc, and let slip the dogs of (religious) war." Lacking this power, they content themselves, as best they may, with making ugly faces at us, and calling us by bad names. In the mean time, the mills of the gods continue to grind, slowly, it is true, but surely; and creeds, and impudent assumptions and dogmas, are being reduced to powder, and scattered before the wind of God's justice, love, and mercy. L. W. R.

"GOD."

A short notice of Bro. Allyn's essay on "God" has been requested of me. I had concluded to say no more on the subject in connection with the late controversy, and especially in regard to Bro. Allyn's articles. He has said very little that the most exacting Atheist would care to controvert. True, he presents a God for our acceptance—the universe; but "a rose by any other name would smell as sweet"; and for the same reason, the universe is not changed by receiving a deific alias. It seems that some minds are at a loss to know what to do with this etymological waltz; like an unclaimed find, it has been handed about, now as one idea, then as another; laid at the door of everything "in heaven above, on earth beneath, and in the waters under the earth"; with no abiding place or idea which it can exclusively claim as its own. Bro. Allyn thinks I ought to be satisfied with the "God" he has been at the pains to conjure up for me; but I "decline with thanks." I am satisfied to know the universe by the name commonly given to it; for the simplicity and beauty of language is marred by giving too many words to one idea; besides, "universe" and "God" are not interchangeable terms. Would there not be wisdom in applying ourselves to those things we can know and appropriate to our individual necessities, to the exclusion of the unknown, unknowable, and fanciful? And, seeing that we "cannot by searching find out God," would it not be well to drop the word altogether?

I will take this opportunity to notice Mr. Davis' rejoinder. It seems that Mr. Davis did not intend to "reveal God" to the intellect, but to expose the conceits of the intellect in such mad endeavors. In this he acted on the principle that a drunken man acts upon, who, to aid the cause of temperance, exposes himself as an example of the dreadful effects of drunkenness. He also says: "Davis is not responsible for the words used"; which is curious, seeing that the title-page of his book says, "By Andrew Jackson Davis." We are also given to understand that it was Davis who experienced deistic doubts—Davis who discovered God—Davis who hurried to Boston with the discovery, and Davis who "revealed God" to the intellect. Why, then, is Davis not responsible? "God" has been a powerful instrument in the hands of theologians to enslave the minds of humanity; by inspiring them with a devotion to something awful and unknown—and awful because unknown—the priests have possessed them with an idle terror, which has rendered them easy tools of a designing craft. Is Spiritualism to be burdened with such an incubus? ESSOR, JR.

INSPIRATION.

Many limit inspiration to the writers of the Bible. They appear to think it wrong to suggest that any other persons or authors may be inspired. But why should they not? The Bible, their authority, says, "men were moved by the Holy Ghost." Has the power of the "Holy Ghost" ceased? Did it die out with the disciples or immediate followers of Christ? This feeling that it is profane to ascribe inspiration to any other persons, except the authors of the Bible, is akin to the superstition that makes the Bible not only the leading guides of our lives, but the one source of all knowledge. Everything must give way to its revelations. Even when it is proved to be contrary to geological research and scientific truth, we must not dare to assert anything that seems to contradict its pages. As if the world had stood still eighteen hundred years, and we were now to be dependent on the learning of the old patriarchs and prophets, who lived while the world was yet in its infancy!

But to return to our subject. What is inspiration? It is the overshadowing of the mentality by higher powers—by the spirits who have passed from earth and its frailties, and who are redeemed from much that keeps us enthralled. They have left the clamorous body, and stand clear in the light of God's smile. They have cast off many old superstitions, and clearly see truths which are dim to our earthly vision. As they come to us on missions of love, they lead and guide us as their higher wisdom dictates. They inspire us not only to write and to speak words of truth that will benefit humanity, but they put it into our hearts to do many a kind deed, and speak many a loving word to the sorrowing ones of earth. We may not realize their presence or assistance, yet they come silently, and are repaid by the pleasure they feel in doing good. O, believe not that the power of inspiration ceased centuries ago, but look up and acknowledge that a higher power aids and guides you to-day! Open your hearts, receptive to all good influences, and you will find that you can attain to a growth, and to a spiritual perception, of which you never dreamed. So shall you be blest, and be enabled to benefit others in return. CORA.

THE Revolution says:

"As the ballot is the columbid of our political power, and every citizen who has it in his power is a full-armed monitor, we demand this sure protection for all, men and women, including, of course, the mothers, wives, and daughters of the brave men who fell in our last revolution. A place in all the profitable and honorable employments, a fair day's work, are better than charity; for virtue and dignity can only be maintained by self-dependence and self-support. 'Give a man a right over my subsistence,' says Alexander Hamilton, 'and he has a right over my whole moral being.'"

Benefits of the Eight-Hour Law.

WORKMEN AT THE BROOKLYN NAVY YARD.

It may be interesting, says the New York Sun, to know the practical effect of the Eight-Hour movement thus far at the yard, where it has been under operation a month. Those opposed to the measure argue that a change from ten hours' labor would only give working-men an additional two hours to spend in bar-rooms, to the detriment of themselves and families. The experience here shown by no means corroborates the supposition. A number of men in the different departments of the Navy Yard have been questioned, and the following are specimens of their statements: "I am a ship-joiner, have worked seven years at the yard. He lived in a confined tenement-house, a mile and a half from his work. Rose at half-past five, hurried on his clothes, did but little washing, breakfasted at a quarter to seven, and soon after, without reading a paper, started off and walked to the scene of his daily labor, reaching there at a quarter to seven. While waiting till seven for the gang to start, he sometimes bought a Sun, which he read for a quarter of an hour, adding a Williamsburg Times for evening perusal. Worked five hours in the noon, and labored five hours until six, and walked home. After washing his face and hands, he took supper at seven, and then went to bed. He had a small garden, and his family, he would not change his clothes, but read his two papers, talked a little, split a little wood, and went to bed at nine. Sometimes he strolled into a neighboring bar-room, and conversed with the men that to be the only place he could frequent in his working dress. Under the Eight-Hour Law, he has lately taken a cottage with a small garden, and has moved out of his tenement-house, and has a view of the city from his garden. He rises as before, at half-past five, takes more thorough wash, and breakfasts at half-past six, three-quarters of an hour before. Previous to breakfast, he works in his garden, or does any repairing in the house his wife requires, and which he does not do in the morning. Leaves home about seven, and reaches the yard, on foot, before eight. His work closing at five in the afternoon, he arrives at home before six, works in the garden or at repairs, washes, and takes supper at seven. Feels no fatigue; finishes his two papers, and adds a magazine and an agricultural journal to his reading. At times he dresses and makes a visit with his wife. Goes to bed between half-past nine and ten, oftener at the latter hour. He finds that he accomplishes as much work in eight hours as he formerly did in ten, inasmuch as he works more busily and with a greater will. He feels pleasantly toward the Government, and is disposed to give it the worth of its money. This he finds in the invariable sentiment among his companions. The steamer Wampagoag, now laid up in the yard, was lately hauled over under the Eight-Hour Law in precisely the same number of days, and with the same number of men, as the Madawaska under the Ten-Hour rule.

Another ship-joiner stated that for years he had lived three miles from the yard, in a cottage with a garden. He rose regularly at five, breakfasted at half-past six, reached the yard on foot by seven. He read a paper in the morning. Leaving at six, he arrived at home very tired by seven. Washed and supped at half-past six, and after reading a while, went to bed at eight. Did little to his garden, and nothing to house repairs; paid for his being done. He now breakfasts at half-past six, and has a little more time for both remaining in his bed and working in his garden. Buys a paper in the neighborhood, and glances at it after breakfast. Leaves for the yard soon after seven, and reaches there before eight. Engages his moon hour with an evening paper, and reads his paper. Arrives at home at a quarter to six. Washes, works in the garden, aids his wife in different matters, or reads until a quarter to seven, when he sits down to supper. Having finished his food of reading, he adds to his stock of weeklies and subscribes to a circulating library. Formerly his father, when he was in the yard, used to take him and go out with his wife or grown daughter. Now he often does so, particularly with the latter, and takes her to lectures or places of amusement. He feels that he has taken the longer course in the yard, and hears the same remark from those around him.

Similar experiences were given by married men in the other departments of the yard. The men of the single men there were many of studious habits, who found the extra hour, in both morning and evening, a great aid to their mental culture. They had traveled considerable distance from their work, and, if disposed to attend lectures, meetings, or places of amusement in New York, had not time, after reaching home and taking supper, to dress and go to the proper hour. Now they can do so, and a number attend debating societies, where formerly they were content to lounge a little in the street, or to bed-time, or look in at a bar-room for an acquaintance or for conversation. Those single men who have hitherto been fond of bar-room lounging and taking drinks, still pursue that course in a measure; but even among this class it is observed that they often visit places of amusement, which is an intellectual step in advance. The testimony of every man addressed was, that there had been less drinking in his range of observation, under the Eight-Hour Law, than before, among the less educated laborers, good results were similarly shown. The last hour of their shoveling, under the Ten-Hour rule, was felt to be a waste of time. They were now un-fatigued, and have more time for a smoke, and for aiding their wives in household matters. They have somewhat increased their newspaper reading, though not largely, but their spirits are lighter, they give more time to talking at home and playing with their children. In this department, as in all the other, the excessive labor rendered them unable to work, and they would frequently lose a day or two in the week. At present it is rarely that a man does not work the entire six days.

In a short month a change for the better under the Eight-Hour rule, excellent effects may evidently be witnessed as years roll by.

Spirits—Ghosts—Planchette.

Goodness gracious, ladies! What have we all been about? Holmes says Planchette is run by spirits—and Holmes knows all about it. Christian mothers! as you value your sleep and that of your daughters, throw Planchette out of the window! Planchette is a ghost! Holmes says she is! And Holmes knows. Holmes is one of the oldest Spiritualists in the country. Holmes thinks Planchette is doing for Spiritualism what photography is doing for fine arts. Spiritualism is being popularized. Holmes sells Planchette at the moderate sum of one dollar and a half, and throws in a spirit with every sale. For another dollar and a half he furnishes a package of six spirits, securely packed and done up separately, so that the purchaser can use one at a time. One package ought to last a year—in a small family.

But is it safe, ladies—is it safe to have spirits lying around the house? We make no reference to their veracity. Is it wise to have anything to do with Holmes' Planchette, or with his spirits? Who knows whether a package of them might not go off, like a troupe of devils? Is it wise even to have Kirby's Planchette in the house? Kirby is ready to warrant his Planchette free from spirits. But who knows?—these spirits are sly fellows—perhaps Kirby is sly too. We can't see spirits, you know—and Kirby might do up one or two with every Planchette, and we would be none the wiser. It is for his interest, of course, to have the thing run and write; if the spirits are necessary to this end, would such a man as Kirby hesitate? There is one advantage in Kirby's Planchette over that of Holmes. You can buy a elegantly mounted cut-glass article, if you like, and so get in with a more aristocratic class of spirits! The reader has noticed that Kirby has applied for a patent. The commissioner at Washington has assured him that King Saul took out a patent on spirits long ago. He declines to release, unless Kirby can prove himself a needy descendant of the Jewish king. It is not true that either Kirby or Holmes belong to the Whisky ring, and the Internal Revenue Department has not threatened them with prosecution for evading the tax on spirits.—N. Y. Evening Mail.

AN EXTENSIVE ILLUSTRATION.—Our people have big ideas, and in expressing themselves they never use any little stunted similes. A day or two since a man said in our hearing—in speaking of the ignorance of a man of his acquaintance, with whom he was vexed—"Why, he couldn't read the name of 'God' if it were painted on the side of the Sierra Nevada Mountains in letters as big as Mount Davidson!"—Virginia Enterprise.

The Banner of Progress.

SUNDAY, SEPTEMBER 13, 1868.

OFFICE, 514 SACRAMENTO ST., up stairs.

BENJAMIN TODD & CO., PUBLISHERS AND PROPRIETORS.

BENJAMIN TODD, W. H. MANNING, EDITORS.

TO CORRESPONDENTS.

All communications for publication in this paper should be addressed "EDITORS OF THE BANNER OF PROGRESS." All letters in regard to the business of the paper should be addressed to "BENJAMIN TODD & Co."

MEMORY IN THE SPIRIT WORLD.

An inquiry was made of us a little while ago as to the remembrance of earthly events by departed spirits who have been long in the spirit world. Our own information proves, that, while many things non-essential to the happiness of our spirit friends in their new state are both easily and willingly forgotten, yet that they are able, for a long time after leaving earth, to recall the memory of even trivial occurrences in their earthly experience, and to identify themselves by proving their recollection of such occurrences. Sometimes, when memory fails in relation to a particular event, about which inquiries are made, they will even go to the localities designated, that their memory may be refreshed, and that they may be enabled to give the desired information. It certainly does not appear reasonable that the memory of earthly experience should continue to subsist indefinitely. The idea of infinite progression excludes even a supposition of that kind. Besides, when we consider how large a portion of our earth life is promotive of pain and sorrow, even the memory of which contributes to prolong our sufferings, it is easy to conclude that a time must certainly arrive in the future life, when it will be necessary to our happiness that the memory of such portion shall be entirely obliterated.

It ought not to excite surprise that forgetfulness should be an element of spirit existence, when we reflect that there is much in our present life that is trivial and unimportant, and would not add to our happiness if remembered. Indeed, how large a portion of our earthly experience would we be glad to bury in oblivion, if we could! There is reason to believe that retribution in the spirit world consists mainly in the memory of misdeeds, and bitter remorse for their performance. An increase of happiness to the "worldly minded," then, would be promoted by forgetting as much of the earth life as possible.

But we are not left to conjecture as to the state of the faculty of memory in the spirit world. Spirits themselves tell us that they have no wish to keep in memory that which does not contribute to their present happiness. Even if they did, the very constitution of the mind itself would prevent their doing so. In the earth life, the memory fails even in individuals who are not advanced in years, and many events, considered important when they occurred, fade from their remembrance. It is this fact that has induced mankind to invent aids to the memory in systems of mnemonics, and in written records and hieroglyphics. History has been written by the scholars of one age, that its deeds might be kept in remembrance by succeeding ones. Yet even this precaution has failed to preserve the largest portion of the history of the human race. Oblivion covers forever the acts, and the very existence, of whole nations of men on the earth. These facts prove that the present—the ever living now—is the only acceptable time; and that the past, as well as the future, is and should be, if we would be happy, like a sealed book.

WOODWARD'S GARDENS.—We acknowledge, with thanks, the receipt of a complimentary ticket to Woodward's Gardens. It is gratifying to notice the pleasant attention of Harry Andrews to those who patronize the Library; and the gentlemanly courtesy of Mr. Pearson, the superintendent, to the visitors. The votaries of pleasure, lovers or philosophers, will each find in the Gardens a retreat suited to their tastes.

DR. C. H. DEWOLF will succeed Miss Fuller as Lecturer at Mechanics' Institute Hall, and will give his first discourse on Sunday, Sept. 13th, morning and evening. The subject for the morning is, "A Scientific Analysis of the Story of Noah's Ark"; and, in the evening, "A History of Twenty-six Different Bibles"; there being that number extant among the nations of the earth.

"TEST MEDIUMS AND THEIR CHARGES," by G. G. W. M., cannot be published in this paper, for the reason that it contains several personal reflections and imputations upon the honor and truthfulness of our associate editor. That the communication may not entirely fail in its object, however, we have sent it by mail to Bro. Todd.

"A. P. B."—The lines sent to us last week are so faulty in rhythm that we are obliged to decline publishing them. Many spirits in the other world are not better poets than they were in this. We cannot receive all rhyme as poetry, if it does come from disembodied spirits.

KNAPP is now at San José. He gave up Napa as too wide-awake a place, after Bro. Todd's big meeting in the Court-House. We notice that he continues to give Stockton a wide berth, since the Devil got after him in that city, in the form of loins of beef and unnamable household utensils!

THE RELIGIO-PHILOSOPHICAL JOURNAL is about to be enlarged to contain eight pages, as it did when that stupendous failure, the Spiritual Republic, was founded, only to founder at last. The Journal was and is, and is to be, an excellent paper, and we wish it success.

KNAPP'S RAID UPON NAPA CITY.—A correspondent calls Knapp's revival at Napa a Calvary raid! If it was, his forces were routed, "horse, foot, and dragons," by Bro. Todd, in one charge, at the Napa Court House!

"CORA" will be welcome to our columns, in case she should desire it, provided she shall make herself personally known to us. Her first contribution is an evidence that she can and will write better and more copiously by-and-by.

THE "RESTORATION OF THE EARTH'S LOST HISTORY."

EDITORS OF THE BANNER OF PROGRESS.—GENTLEMEN: The "Remarks" on my letter to you of the 1st instant leave the reviewer of "The Restoration of the Earth's Lost History," I think, in rather a worse condition than they found him. With your indulgence, I shall briefly examine them *seriatim*.

The 1st Remark, judging from the words italicized, is a verbal quibble. If, "after a thorough perusal," the reviewer "knows nothing certain of the earth's restored History," whose fault is that—the author's? (1) To have accused the reviewer of prejudice on the ground he assumes, would indeed have been absurd; the words were perhaps, on any ground, inapplicable to him; but I shall now define his position. Suppose a dozen sane and veracious people (not Spiritualists) (2) were to tell me that they saw and spoke to one whom they knew well when alive, and give details precluding all "explanations" other than the fact itself, and that I chose to maintain a Pyrrhonic equilibrium, and say I could "form no judgment" about apparitions, but that, if they did exist, they might come and "pe tam"; however "happy" that "frame of mind" might be, few would call it an intellectual one, or expect any discoveries from so stolid a skepticism. Now, is the reviewer's case at all different? No proofs can be given by any one, in support of the doctrine of apparitions, more convincing or more varied than those that uphold the doctrine of a past and a future burning of this earth—a doctrine, like the former, coeval with the oldest records, wide-spread as the natural evidences upon which it rests; yet the reviewer takes the stand we see in Remark No. 9, saying that no judgment can be formed about "an event that has not yet taken place"—as if the dissolution to come of anything, whether animal or earth, were susceptible of a less degree of proof than its formation past (3).

Remark 2. Heaven only may tell what "must appear reasonable" to the "scientific"—anything, in my opinion, but the truth; but, as to the unscientific, let me, as an humble member of that class, tell the reviewer he "reckons without his host," and that not one in a thousand, after a "thorough perusal" of the History, can believe it possible for the sun and moon to fall upon Jupiter or Saturn. It may be very "scientific" to believe that the earth will one day be attracted to and fall toward the sun, but not very reasonable, since experience teaches that the lighter body always flies to the denser. And though I were to concede the untenable hypothesis that the sun is "the center of a revolving system," I cannot see anything unreasonable in the doctrine that he will some time fly to one of the denser bodies, unless the reviewer is prepared to show, against all appearances, that he is denser and heavier than any (4).

In what a philosophic fog the reviewer does move! What has the History virtually to do with the "Copernican System" or the "Newtonian theory of attraction"? The first the author seems needlessly to have kicked out of his road, though by implication it is overthrown beyond the pale of a mathematical recovery; and, as to the second, I do not remember that the author said anything about it; I am not learned enough to know if it clashes or not with anything in his book—he could best answer this and perhaps will.

Remark 3. From some typographical omission, I suppose, just the reverse of what I wrote as to "height," "length," etc., was printed. I said that these terms were used by the author only with reference to the relative dimensions of bodies existing in space, and not with reference to space itself, as misinterpreted by the reviewer.

Remarks 4, 5, 6, 7, are but confessions of ignorance that a perusal of the History should have removed, mixed, nevertheless, with phrases such as "the great ocean of electricity," "of electric space," "magnetic attraction," etc., more pretence than relevant. But, in truth, the reviewer adopts a method the very reverse of Bacon's—"ignota a notis deducere"—and, instead of framing his theories from the data of facts and illustrations so copiously supplied him by the History, he adopts the fancies of men, who had nothing certain to guide them, as the measure of truth and falsehood. Whatever does not square with their speculations he generally calls "absurd." I put it to your readers, Has he shown a single "absurdity" against the author? (5) I doubt much if he knows the limitations of this word, fond as he seems of it. Let him try his hand at an *improbability*, before essaying the heavier task. And, as a parting word, I challenge him to take up any conclusion in this book, and, by a fair analysis of the reasons given for it therein, to show *even its improbability*.

As the reviewer seems to intimate, in his last Remark, that he had to deal with the author, I subscribe, gentlemen, my name,

CHAS. L. ACKERMAN.

REMARKS ON THE ABOVE.

1. The author's book has made us less certain of events in the lost history of the earth than we were before; and this present uncertainty of course implies that his imaginary restoration of that history is, to our mind, of a very doubtful character. This result is neither the author's fault nor ours; it is, intellectually considered, a misfortune for both. That some theories in his work are extremely probable, we freely admit; such, for instance, as that in relation to the original form of the earth, and the position of the waters. But his speculations in regard to the first races, and his misplaced confidence in mythology as a key wherewith to unlock the mystery surrounding the subject, seem to us suitable points for criticism. For, it must be evident to every one that theories establish nothing with certainty. Facts alone can do this. The mistake of the author is in substituting his theories for facts.

2. We hope the writer does not intend any disrespect by his parenthesis. We take it for granted that Spiritualists are as sane and truthful as other people.

3. We know that the earth has had a formation, for we see it in its present form; but as to a future dissolution and re-formation, sudden or gradual, we can have no conclusions except from analogy. And our analogies may be so wide of the truth as

to preclude any theory of a total change of the earth's condition by the agency of either fire or water. Therefore we have a much less degree of proof of future dissolution than we have of past formation.

4. The writer does not tell us what is to become of Jupiter or Saturn, or other bodies receiving light from the sun, when that luminary shall, as he says, rush madly in chase after the earth. Neither does he inform us what data he has for determining whether the sun is less dense than the earth. And as to the doctrine that "the lighter must fly to the denser bodies," it lacks demonstration, as do all the writer's astronomical theories. No such event has ever been recorded in the history of astronomy; whenever it does take place, an opportunity will be afforded for observations tending to confirm the writer's assertion.

5. One unerring guide our astronomers have always had, which seems to be beyond the comprehension of the author of this book; and that is, mathematical calculation. There is no "speculation" in that. Figures will not lie, when fairly used. Mathematical demonstration is worth a thousand theories. While the duration of an eclipse can be calculated and predicted to a second of time, months before it occurs, this author offers not a single formula on which to base a calculation of the relative movements of the heavenly bodies, or of their relative positions. One of his "absurdities," which he asks our readers and ourselves to fasten upon him, is the assertion that those luminaries which give us the light of day and night, the sun and moon, "rest upon our atmosphere"! Then those bodies must be of a density less than that of the rarefied upper air, or other, which subsists in that locality! Such a proposition exhibits a confusion of ideas in regard to the subject on which he writes, which we should pity, if it did not excite our derision.

In conclusion, we remark, that instead of a perusal of this book, pretentiously called a "Restoration of History," removing ignorance in regard either to what is lost or what is yet to occur in the earth's history, the reading of it can only tend to aggravate the doubts already existing, and to throw a deeper veil of obscurity over the origin and destiny of the planet we inhabit.

Complimentary to Miss Fuller.

The following notice from the Board of Trustees of the San Francisco Association of Spiritualists, of the excellent woman who is the subject of it, will be endorsed by every one who has had the pleasure of an acquaintance with her:

SAN FRANCISCO, CAL., Sept. 11th, 1868. MISS FULLER.—As you are about to leave us for a new field of usefulness, we take great pleasure in testifying to the excellence of your deportment and the high order of intelligence manifested by you in your lectures to our Association, and confidently commend you to the sympathy and friendship of all friends of the cause of Spiritualism, wherever you may find yourself. Very sincerely, your friends, J. D. PIERSON, Pres't. GEORGE G. W. MORGAN, V. P. JOHN E. BANNER, Sec'y. J. WYLIE MACKIE, Sec'y. Members of the Board of Trustees of the S. F. Association of Spiritualists.

Miss Fuller, we understand, will lecture next at Sacramento, commencing Sept. 13th.

Woman's Rights.

The Texas Vindicator, published at Paris, Lamar county, Texas, of August 8th, contains the following advertisement:

"A FEMALE PARTNER WANTED. "WOMAN'S RIGHTS."

"The publisher of this journal desires to get a lady partner in the business—one that is in favor of the great, cardinal Reform of the day, and can write well and talk well in public, on this subject. To such a person, we will offer such a liberal remuneration as shall be satisfactory. We wish, also, to be able to present weekly to our lady readers the utterances of one of their own sex upon the vital theme of woman's enfranchisement and redemption. Applicants will confer a favor by giving references, and addressing us at their earliest convenience."

ELDER KNAPP is holding services at Napa in a large tabernacle. The congregations are said to be very large and the interest encouraging.—Christian Advocate.

Those by whom the congregations of Knapp at Napa are "said" to be "very large" are guilty of a very large untruth. Any church in the place would have held all who came to his "large tabernacle." So says an eye-witness.

WOMEN IN PRINTING OFFICES.—Open, then, the counting room of Spiritualism, and instead of harshly excluding her. Give her work; she can do it better than half the clumsy boys and men who are now engaged in the business. Open the door of the editorial sanctum and accept the grace of her wit, the loveliness of her satire, and her keen intuition of right. Throw down the bars of old prejudice, and admit her into all places by giving her property and womanly modesty fill, and a great step will be taken in the advancement of the world.—San Bernardino Guardian.

SHARP ON THE BIBLE.—A day or two since, in conversation among some men who were talking about their prospects and so forth, one of them, in speaking of the length of time he had been fruitlessly striving to make a fortune at mining, said: "I have stuck to quartz about twice as long as Job served for Rachel." "Ha, ha!" cried one of the party, "Job for Rachel!" "Ha, ha!" cried another, "as long as Boaz served for Ruth." "O, yes; so it was Ruth," said the other; and all hands accepted the amendment.—Virginia Enterprise.

AN AEROLITE, seven feet in thickness, and ten feet in circumference, fell in Cheatman county, Tennessee, August 14th. When searched for and found, it was smoking hot; it had buried itself several feet deep in a solid ledge of limestone. The Smithsonian Institution will be after this atmospheric wonder, no doubt.

YOSEMITE DESCRIBED BY A LADY.—In the San José Mercury is being published a well-written account of the great natural wonder of California, by a talented lady who has lately returned from a tour among the Big Trees and to the Yosemite Falls.

"THE KINGDOM OF HEAVEN IS WITHIN YOU."—In order to be able to overcome evil with good, "as Spiritualists and Christians profess to believe we should, we must possess "the kingdom of heaven within," which alone reconciles the soul to God and all that He is doing.

GOD'S KINGDOM comes to the soul when there is a perfect willingness that His will be done—when there is a cheerful willingness to accept all that comes, with a feeling that all is for the best; that He is in fact doing all things well.

L. JUDD PARDEE, a distinguished medium and lecturer, has passed to the higher life.

PHENOMENAL FACTS.

Obsession—(Continued.)

BY J. M. PEBBLES.

ANCIENT HISTORIC REFERENCES.

The roots, the first principles of religion, such as an intuition of God; a sense of human dependence; confidence in a Divine government; distinction between human actions, good and evil; belief in immortality; the gradual care and diversified influences of spiritual beings, are among the radical elements of all religions. All enlightened nations have transferred to and preserved some or all of these dogmas in their religions. Others have retained them; through tradition. In those marvelous books, the Vedas, we get near to that distant source of religious thought and culture which has fed the different national streams of Egypt, Syria, Persia, Greece, and Rome; besides making such an impress upon the minds of the old Christian fathers as to induce St. Augustine to startle even his admirers by saying:

"What is now called the Christian religion has existed among the ancients, and was not absent from the beginning of the human race until Christ came in the flesh, from which time the true religion, which existed already, began to be called Christian."

The Vedas, Puranas, and Spanishs abound in references to the *Dewatas* and *Spooks*—good angels and subordinate celestial beings, and to the *Dews*, *Asors*, and *Demonas*—evil spirits, and the method of destroying their influences. Upham says this "demoniacal" demon, in full force to-day in the island of Ceylon, is older than Buddhism. Gotama found it when he there made his appearance, 540 B. C. (Ant. Res. viii. 531.)

J. C. Gangooly, a young Brahminical priest, visiting this country a few years since to study the sciences, said in a public lecture, in New York, a friend of ours, that the spiritual phenomena was nothing new to him; adding, that among the Hindus it was as common as the air. He further assured Mr. Baldwin of the existence of a class of seers in his country, who lived by the profession of clairvoyance, and that those who were gifted with the spirit power not only healed the sick, much after the manner of Jesus Christ, but cast out demons. He then described their psychologic method of casting out demons, declaring he had often been an eye-witness thereof.

The Chaldean philosophy, with whom at Babylon the Jews had no more to do, was a highly constructed system, relative to the obsessional powers of demons. Speaking of the devices they employ to carry out their arts and selfish schemes, Psalms, quoting from Isaiah, of Mesopotamia, says: "They affect these things, not as having dominion over us, and carrying us as their slaves whither they please, but by suggestion; for, applying themselves to the senses, they whisper to themselves being spirits also, they instill discourses of affections and pleasures, not by voice vibrating the air, but by whisper insinuating their discourses."

"If the insinuating demon be one of the subterranean kind, he disturbs the possessed person, and speaks to him in a low voice, or in a whisper, to convey his ideas. * * * Others stop the voice, and make the possessed in all respects like one that is dead."

No one can fail to see the resemblance between these paragraphs and the language of the New Testament. Take an instance from the Gospels:

"And one of the multitude said: 'Master, I have brought unto thee my son, who is seized with an evil spirit, and whosoever he taketh him he teareth him, and he foameth and gnasheth with his teeth, and pineth away.' * * * And the spirit cried and rent him sore, and came out of him, and he was as one dead; inasmuch that many said, He is dead."

The learned Marcus, writing of another kind of demon—undeveloped spirit—says:

"And because it is irrational, void of all intellectual contemplation, and is guided by irrational instinct, it stands not in awe of menaces, and for that reason most persons apply call it *dumb and deaf*, nor can they who are afflicted by it, be cured by any means be freed from it, but by the Divine favor obtained by fasting and prayer."

See a similar account in the ninth chapter of Mark, where a Jew brought his son to Jesus, possessed with a dumb spirit.

"And Jesus asked his father, How long is it since this came unto him? And he said, Of a child. * * * And Jesus said unto him, If thou canst believe; all things are possible to him that believeth."

And straightly the father of the child cried out and said with tears, Lord, I believe; help thou mine unbelief."

When Jesus saw the people come running together, he rebuked the foul spirit, saying unto him, *Thou deaf and dumb spirit, I charge thee come out of him and enter no more into him. And the spirit cried and rent him sore, and came out of him, and he was as one dead.*

But Jesus took him by the hand and lifted him up, and he arose."

Then Jesus said to the disciples, This kind can come forth by nothing but by prayer and fasting."

Aware that these demoniacal possessions of the New Testament have been the subject of much discussion by the long and the short of the century, and more, we comment upon the matter in no dogmatic manner. The ancient fathers, however, several Neo-Platonic writers of eminence, and the most distinguished of our modern divines, who have written agree that these obsessions literally occurred. The position of carping Rationalists, that these demons were nothing more than the phantasies and sundry diseases, must seem to every sound thinker exceedingly weak and illogical; and for the following reasons:

I. These demoniacs of the gospel records and contemporary literature are represented as differing widely from mere insane and epileptic individuals. In Matt. iv. 24, it is said that Jesus went about in a marked manner. See also Luke iv. 35-36. And verse 41, as compared with the 40th, presents the contrast still more direct. Dr. Clarke, commenting upon the 24th verse of the 4th of Matt. says: "Possessed with devils—*demoniacs*. Persons possessed by evil spirits. This is certainly the plain, obvious meaning of *demoniac* in the Gospels." (Com., Vol. V, p. 62.)

If, if demons were simply natural, physical diseases, was it not a matter of the highest importance that Jesus should have understood and understood the Jews and Greeks, upon this vital point, thus correcting the erroneous and pernicious philosophy of the age? But he did not do so. He was a witness to the truth, and accommodated himself to the prevailing notions of the times, is simply to say, in the language of another, "He who came to bear witness to the truth, accommodated himself to the times. Suppose we were to substitute diseases for demons in the scriptural accounts. Take, as an illustration, Mark xvi. 9, reading, 'Now when Jesus was risen, * * * he appeared first to Mary Magdalene, out of whom he had cast seven devils'—*demoniacs*, demons. Who, with any scholarly reputation at stake, would assume the responsibility of giving us such rendering and exegesis as the following: 'Out of whom he had cast seven devils'—that is, seven diseases, namely, lumbago, dyspepsia, rheumatism, colic, pneumonia, and the measles?'

II. These obsessional demoniacs could not have been diseases and lunaticisms, because they conversed intelligently with Jesus, uttering propositions undeniably correct, and such as were adapted to the occasion. On the other hand, Jesus addressed these *demoniacs*—spirits as thinking, conscious individuals, and commanded them, as beings distinct from the obsessed or psychologized parties, to leave. Thus Rev. Dr. Wolff, who has long been a student in New York, in his "Life and Travels," that obsession is common to this day in the East. He relates several cases that came under his own observation.

In a late English paper's selections from a periodical printed in India, we find the following: "The Carnatic (India) Telegraph says: 'Casting out devils in India is extensively practiced by the natives, and it is not difficult to get at the truth. We were present a few weeks ago at an exercise of exorcism. The possessed was a girl of about sixteen, hale and hearty in appearance, and with a very good looking; as is the expression applied to native women. She was much excited as she accompanied, or rather preceded, the exorcist, and broke out into singing and dancing with an energy and manner which showed that she had no self-control. The party that went with her stopped at the house when the exorcist, who had been hired her to bait. His command instantly brought her prostrate before him, and she rolled on the

ground in violent contortions. He then said to the obsessed *demon*, 'DEPART!'

"The girl seemed now weak and exhausted, and could hardly walk forward with a steady pace. She was held by one of the male assistants of the priest, and conducted to a tank, where she was bathed, somewhat like our Baptist sisters, in her clothes, and came out of her own accord, hardly yet in her right mind. Her exorcist demanded of her to tell her demoniacal name. She sharply turned upon him, and with a scream uttered her name. He then inquired how many devils had possessed her, to which she replied, 'Five.'"

[TO BE CONTINUED.]

Test Mediumship.

GRASS VALLEY, Sept. 3d, 1868.

EDITORS BANNER OF PROGRESS:—It is rare to find a rational being so engrossed in the pursuits of life—money-making or pleasure-seeking—as to treat with indifference well authenticated facts in spirit communion. There is no one but has had some dear friend hid away from mortal sight, within the dismal precincts of that narrow house that sooner or later awaits us all; no one but at some time has put to himself the solemn question, "Is there aught that survives the tomb—ought that can elude the cold embrace of death?" If there is a sight on earth that causes the heart of a man to sink within him, that chills the very fount of life, that calls Ambition from his airy flight, that forces upon our reflection the stern and awful truth, it is the silent form laid in that profound slumber, that dreamless sleep, which nothing can disturb. It is then that the real, the inherent beauty of the philosophy of Spiritualism appears. At such a time, a single true, undisputed test, that our friends still live, is of more substantial weight, gives more consolation, better ground of hope for, and belief in, a future life, than all the conversions, all the preaching, from the crucifixion to the present time. It is to give some doubting, desponding inquirer one or two of these tests that I again address you. Since my last communication of July 23d, the medium (a boy between eleven and twelve years of age) has been steadily developing in holding intercourse with disembodied spirits. This is no guess-work; no conclusion can ever be more satisfactorily arrived at. Science cannot more clearly demonstrate a fact. Listen, skeptics—honest doubters—and say how you will dispose of this:

On Sunday night, July 19th ult., the medium, in the presence of several persons, said, "A spirit is present who says his name is William Holiday, and wishes to communicate." I replied, "William, are you my old friend, whom I knew many years ago in Adams county, Miss.?" Answer—"The same." Said I, "Your sister and brother, who communicate here, have told us that you were alive and well." "They were right," said the spirit; "for it was only to-day that I was thrown from my horse near Hernando, De Soto Co., Miss., and instantly killed. Write to the Post-master at that place for proof." Well, I did on the next day write as directed, and here is the answer now before me, which any one can see.

"Mr. William Holiday was thrown from his horse, and I believe, instantly killed. He was found dead in the road, about five miles from this place, and his horse about a mile off."

Again: The spirit of James M. Walthall, late of San Joaquin county, in this State, came and stated that he fell from a windmill frame which he was repairing, and broke his neck; with other particulars, all of which were in due time found published in the Sacramento Union.

Again: The spirit of a little boy, who gave his name as George Mattice, came, and said he was drowned in Boardman's reservoir at Volcano, Amador county, in this State. This also, was afterwards found published in the Weekly Union, (of August 5th, I think,) in nearly the same language as a spirit friend of the little boy wrote out, as the child said he could not write.

The spirit of an old friend, a tried friend of mine, thirty-six years ago, the Rev. Dr. George Junkin, head and front of the old orthodox Presbyterianism—he, I believe, who preferred charges against Albert Barnes, of the New School, but whom I had not seen for many years—came and truthfully rehearsed the outlines of his history since we had parted, more than thirty years ago; among other things, that his daughter married Stonewall Jackson; that he, the Doctor, had been at one time President of the College at Lexington, Va.—the same College now presided over by Robert E. Lee. All this, with much more; that he was driven from his position for loyalty, etc. In the New York Tribune of May 27th, you will see this confirmed.

There was no possible way in which the medium could have been apprised of any of these things, except by and through the means afforded by our deceased spirit friends. The tests are constantly varying in character and interest. Living two and a half miles from the Post-office, we are always told when there is anything in our box. Our spirit friends are never absent from us, and always seem to be seeking out ways and opportunities of instructing and assisting us. Recently, when lost in an almost impenetrable forest at night, these kind friends and guides not only led him to the right road, but actually furnished a light to travel by. Will any one desirous of arriving at the truth of this—the most momentous, the most vital question that ever agitated mankind—ignore these things, every one of which is susceptible of being verified as truth or refuted as fiction? Is there a question in any department of a man's life of equal importance? Is not this paramount to all and everything else? What will not a man give in exchange for his soul, or, rather, to know that he has a soul?

It may be of interest to some, to mention other phases of his mediumship; such as writing with both hands at the same time, and on different subjects. On two occasions, the spirits showed him where money lay in the road. He reads sealed letters, writes rapidly from right to left and upside down, etc.

Respectfully yours, J. A. TYLER.

TWO CLERGYMEN'S WIVES, represented to be very gentle, amiable women, having been detected recently, it is said, in stooping at Stewart's in New York. They had been indulging in petty thefts for several years, but, when accused of pilfering, denied the accusation with indignation, and were overwhelmed with mortification when it was proved upon them.—Exchange.

Special Notices.

DR. J. M. GRANT HEALS THE SICK

Laying on of Hands, At No. 410 KEARNY STREET, Between California and Pine streets, SAN FRANCISCO.

DR. GRANT has, for the greatest part of the last two years, been practicing in this city with most eminent success. Some of the most stubborn cases have been ENTIRELY CURED by his wonderful Healing Powers, which can be substantiated by referring to the well known names which appear on his Circulars, and to many others whose names can and will be given, if required.

NO MEDICINES GIVEN. No Surgical Operations performed.

OFFICE HOURS—From 9 A. M. to 4 P. M.

DR. JAMES EDWARDS CAN BE CONSULTED AT HIS ROOMS 209 KEARNY STREET, WEST SIDE, Between Bush and Sutter, FROM 9 A. M. TO 4 P. M.

VITAL MAGNETISM. Applied with the hands, gives immediate relief, in all cases treated by Dr. Edwards.

MEDICAL CLAIRVOYANCE Used in detecting the cause and nature of disease, and the proper treatment it requires.

Electricity and medicines given only when the case needs them. Contagious or cutaneous diseases not attended to. Charges moderate, and according to the ability of persons to pay.

MRS. MARY E. BEMAN, Clairvoyant Physician, HEALING AND TEST MEDIUM.

No visible Medicine given. The Dear hear, the Blind see, and the Paired walk. OFFICE AND RESIDENCE, corner of FREMONT and MADISON STREETS.

Brooklyn, Alameda County. Patients accommodated with Rooms and Board. N. B.—Visitors must leave the cars at the Clinton Depot.

MRS. H. A. DUNHAM, CLAIRVOYANT TEST MEDIUM, HAS REMOVED TO 638 FILBERT STREET, above Powell, opposite Washington Square, convenient to both lines of North Beach cars, where she will be happy to see her friends.

Sciences from 10 A. M. to 4 P. M. TERMS, For Ladies, \$1; for Gentlemen, 3—not exceeding an hour. Evenings by special engagement.

MISS JANESON, INDEPENDENT CLAIRVOYANT, HEALING MEDIUM, NO. 315 JONES STREET. Hours, from 9 A. M. to 4 P. M.

PACIFIC CLAIRVOYANT MEDICAL INSTITUTE, 320 Jessie Street, above Fourth, SAN FRANCISCO.

MR. & MRS. W. A. HUTCHINSON TREAT ALL DISEASES WITH UNPARALLELED SUCCESS. We invite all in want of medical services to call upon us. Office hours from 10 to 12 A. M., and 2 to 5 P. M.

FOR SALE AT THE INSTITUTE, Hutchinson's Chemical Combination of Vegetable Oils, for strengthening and restoring the hair; Liver and Anti-Dyspepsia Pills, Blood Syrup, etc. etc. These articles are purely vegetable, and, for the purposes for which they are compounded, unsurpassed.

Orders and Communications sent to our address through Wells, Fargo & Co.'s Express, will be attended to.

MRS. A. J. BUTLER, CLAIRVOYANT AND TEST MEDIUM, NO. 410 KEARNY STREET, (Room 134).

DR. E. HUTCHINSON WILL HEAL THE SICK BY LAYING ON OF HANDS, At No. 66 Everett Street, (Between Third and Fourth Streets.)

He has had twenty years' experience in curing Diseases. His charges are moderate.

Mrs. M. J. UPHAM, MAGNETIC AND ELECTROPATHIC PHYSICIAN, Has taken Rooms at 629 Market Street, (south side), SAN FRANCISCO.

Mrs. Upham examines patients clairvoyantly; cures by Laying on of Hands, or by Electricity. Also, administers medicine when clairvoyantly directed.

Office hours, from 9 A. M. to 5 P. M. CIRCLES at her rooms Thursday evenings. Also, sittings for TESTS by appointment.

Mrs. Upham has operated as a Healing and Clairvoyant Medium for the past ten years. Can refer to numerous cures in various parts of the State.

IMPORTANT TO INVALIDS!

Consumption and Nervous Debility Are promptly Cured by the use of Winchester's Hypophosphites OF LIME AND SODA.

THIS SPECIFIC REMEDY FOR CONSUMPTION, IN every Stage, has been used by thousands of Physicians, and tens of thousands of sufferers, in the last ten years, with results unparalleled in the annals of medicine, and such as no other treatment has ever equalled.

As sure a remedy in Consumption as Quinine in Intermittent Fever, and as effectual a Preservative as Vaccination in Small-Pox.—Dr. Churchill.

It is unequalled in Nervous Debility, and I believe it is the ONLY MEDICINE that will cure a pure case of it.—Dr. E. F. Spiller, N. Y.

I would say to all who have any tendency to Consumption, let this remedy, and the sooner the better.—W. W. Townsend, M. D., Unionville, Va.

PRICES: In 7 and 16-ounce Bottles, \$1 and \$2 each. Three large, or six small Bottles, for \$5, by Express. Concentrated Solutions, \$2.—Dr. Churchill.

Sold by all respectable Druggists, and by NORROSS & CO., 5 Montgomery Street, (Masonic Temple,) San Francisco, Agents for the Pacific States, to whom all orders should be addressed.

Circular Free. Do not fail to write for one.

H. SNOW'S LIBERAL AND REFORM BOOKSTORE,

AND PACIFIC AGENCY FOR ADAMS & CO.'S GOLDEN PENS, 410 Kearny Street, (Up Stairs) Between California and Pine.

ALL KINDS OF SPIRITUALIST AND REFORM BOOKS For Sale at Eastern Prices. Also, SPENCE'S POSITIVE & NEGATIVE POWDERS. Circulars and Catalogues sent free.

Address HERMAN SNOW, San Francisco, Cal.

PRINCE'S SOVEREIGN CURE FOR SCROFULA,

OF EVERY PHASE, Catarrh, and Bronchitis, Guaranteed by Nature's Potent Remedials from Plants. All Scrofulous and Catarrhal affections have provided, and cured, Liver Diseases, Diabetes, Dyspepsia, Constipation, Heartburn, Piles, Rheumatism, (three kinds,) Dropsy, Sperratorrhoea, Strumous Ophthalmia, and Mercurial and other external and internal Eruptive Maladies, are permanently eradicated. Medical Circulars, 25 cents. Medicines sent by express.

W. M. R. PRINCE, Linnæan Nurseries, Flushing, New York.

CATARRH AND BRONCHITIS. NEVER CURED. SIN WA

These fatal diseases, the parents of Consumption, are always combined with Scrofula! Deafness, Ophthalmia, and Loss of Voice are also caused by this union of Catarrh and Scrofula. This combination explains why the false pretenders, with their delusive Inhalations, Troches, and Snuffs, have never cured one case, as they have no remedy which can reach Catarrh and Scrofulous complications, and they impart only transient relief. Where do we see even one patient cured by others? None such exist. The only positive cure is Nature's Sovereign Remedials from Plants, which I have discovered after sixty years' study, and which eradicate these fatal diseases, and all phases of Scrofula, Liver Complaints, Dyspepsia, Skin and other Eruptive Affections, forever. Medical Circulars, 25 cents. Medicines sent by express.

W. M. R. PRINCE, Linnæan Nurseries, Flushing, New York.

A. A. McLEAN, BOOK, CARD, AND JOB PRINTER,

No. 528 Clay Street, (Opposite Leidesdorff), San Francisco.

SIERRA NEVADA Furniture and Bedding Warehouse,

Extending from B to C Street, Entrance Nos. 12, 14, & 16, North B Street, A few Doors north of International Hotel, VIRGINIA CITY.

JOHN L. MOORE, Proprietor.

THE ELOQUENCE OF GEN. PHIL. SHERIDAN FELL DEAD Upon the ears of the Deaf who did not use DR. STILWELL'S PATENT ORGANIC VIBRATOR, which fits into the ear, is not perceptible, and removes ringing noises in the head, enabling the deaf person to hear distinctly at church and public assemblies. Treatment of Deafness, Catarrh, Consumption, Cancer, and Scrofula in all its forms, their causes, and means of speedier cure and ultimate cure, by a pupil of the Academy of Medicine, Paris, sent free to any address. CURES GUARANTEED on the plan — NO CURE NO PAY — NO MERCURY used. DR. STILWELL, Consultation Rooms, 108 Decker Street, New York.

REMOVAL. JACOB SHEW'S PIONEER PHOTOGRAPH GALLERY,

Late 315 Montgomery Street, IS REMOVED TO NO. 612 CLAY ST. North side, four doors above Montgomery, SAN FRANCISCO.

Having superior accommodations, and every facility for all branches of the Art, at greatly reduced rates, I am enabled to produce the very best quality of work, of all kinds, at prices about

Twenty-five per cent. below the Montgomery Street Galleries, and equally as low as the most inferior galleries in other parts of the city, at the same time taking the greatest pains to give entire satisfaction.

JACOB SHEW, Pioneer Photographer, 612 Clay street, above Montgomery.

FOR PETALUMA AND SONOMA, SUMMER ARRANGEMENT.

Leaving Vallejo St. Wharf Daily, (Sundays excepted,) at 2 P. M., for Petaluma.

ON AND AFTER MONDAY, MAY 4TH, the favorable steamer, CLINTON, C. M. BAXTER, Captain, will leave Vallejo street wharf as above until further notice.

Returning—Leave Petaluma at 8 A. M. Also, Steamer PETALUMA will leave Vallejo street wharf at 9 A. M. Returning, leave Petaluma at 3 P. M.

Connecting with Stages for Bloomfield, Bodoga, Duncan's Mills, Tomales, Santa Rosa, Windsor, Healdsburg, Geyserville, Stags Springs, Geysers Springs, Anderson Valley, Novato, Albion and Big Rivers, Noyo and Fort Bragg, Ukiah, Long Valley, Clear Lake, and Lakeport. CHARLES MINTURN.

SPIRITUALISM DEFENDED AGAINST THE CHARGE OF IMMORALITY.

A PAMPHLET BY BENJAMIN TODD. 16mo pp 64. Price twenty-five cents. For sale at this office. A liberal discount to book agents.

BOUQUET NO. 1. A CHOICE COLLECTION OF FLOWERS,

CULLED FROM THE GARDEN OF HUMANITY. A COMPILATION OF ORIGINAL AND SELECTED POEMS. BY BENJAMIN TODD. PRICE 25 CENTS.

We will send the above, postage free, on receipt of the price in currency or postage stamps, or copies may be had on personal application at this office.

REMARKABLE CURES BY THE GREAT SPIRITUAL REMEDY;

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

JAMES V. MANSFIELD'S POSITIVE AND NEGATIVE POWDERS.

Experience with the POSITIVE AND NEGATIVE POWDERS.

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

May 18th, 1868. PROF. PAYTON SPENCE:—For more than two years I have not only noticed your Positive and Negative Powders advertised, but have frequently been asked by my numerous correspondents, what I know of their efficacy.

In most instances I have replied, that I knew nothing of them beyond that which was told me by those who had made use of the same.

As for myself, I had for years adopted the Homoeopathic mode of doctoring, and found it usually sufficient for myself and family.

But for the last year, my son has been much afflicted with what is commonly called Chronic Catarrh, and the Homoeopathic remedies which had hitherto relieved him had ceased to do him any good. He became nervous and despondent, and general debility was apparent. About this time one of your Positive Powders was sent me, and I was induced to try it. A box was procured, and before he had taken twenty Powders, he assured me, as usual, better, and by the time he had taken the contents of one box, he said: "Father, I feel that I have regained that I knew nothing of them beyond that which was told me by those who had made use of the same."

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The Banner of Progress.

SUNDAY, SEPTEMBER 13, 1868.

LYCEUM DEPARTMENT.

"Angels where we go attend Our steps, whatever be, With watchful care, and charge defend, And evil turn to good."

NOTICE.

THE SAN FRANCISCO CHILDREN'S PROGRESSIVE LYCEUM will assemble on Sunday afternoon, at 2 o'clock, at the Mechanics' Institute Hall, Post street, near Kearny.

From the Lyceum Banner.

MY DARLING.

BY MALCOLM DUNCAN.

O blossoms that ope in the meadow! O roses that bloom in the dew! My darling's pure, rosy cheeks, my dear, Her ruby lips redder, than you.

Golden Words.

Mary F. and A. J. Davis write to the Lyceum Banner the following beautiful sentiments, which will do any harm if read with appreciation in this quarter of the world:

"It is of the highest importance that Societies adopt Lyceums with parental love and spiritual reverence. Officers and Leaders should accept their positions with feelings of profoundest gratitude, and with the devotion which only cultivated and unchanging love can inspire and perpetuate.

The Best Way to Teach.

It was once said by the French philosopher Diderot that "the best way to educate a child is to tell stories, and let it tell stories to you." There is so much true philosophy in this remark, that we will extend it a little. There is a school-room education, and a child's education. It is the latter; the one is obtained out of the book on the bench; the other from walking among and talking of things.

CURIOUS APPEARANCE OF THE EARTH.

Clayton once made a suggestion in a balloon over Columbus. Among the remarks in his journal of the aerial trip, were the following: "From the questions I am frequently asked, an idea seems to exist with many that aeronautes lose sight of the earth when at great heights. This is a mistake; they never do, except when clouds intervene or night appears. On the contrary, the earth is always like an immense concave map, painted different colors, which designate not the different continents, but the various products of the soil.

IMPURE WATER.

Set a pitcher of water in a room, and in a few hours it will have absorbed nearly all the respired and perspired gases in the room, the air of which will have become purer, but the water utterly filthy. The colder the water is, the greater the capacity to contain these gases.

CORPORAL PUNISHMENT OF CHILDREN.

At the recent State Convention of the Spiritualists of Wisconsin, Dr. Stillman said: "If children are born on so low a plane that they cannot be reached through their moral and affectional natures, do not subject them to corporal punishment, which they receive from parents or teachers, but do not arouse their combative natures by the exercise of your own toward them. It is from the corporeal punishment that they receive from parents or teachers that children learn to strike and fight each other. The practice is heathenish and barbarous, and belongs to the dark ages."

AN Ohio school-girl went through her calisthenic exercises at home for the amusement of the children.

A youthful visitor, with interest and pity on his countenance, asked her brother "if that girl had the 'X'?" "No," replied the lad contemptuously, "that's gymnastics." "O, 'tis, hey?" said the visitor; "how long has she had 'em'?"

The comedian who divided the word 'jewelry' after he was not been seen to carry his gold watch lately.

MARRIED.

"O married love!—each heart shall own, When two congenial souls unite, Thy golden chains shall bind us down, Thy lamp with heaven's own splendor bright."

In this city, at Maguire's Opera House, on Sunday evening, Sept. 6th, by Mrs. Laura Cuppy, Mr. Harry Wiggins to Mrs. AMANDA D. CHASE.

[Not being acquainted with the parties thus united, we do not feel free to take the customary liberties with their names. We hope that their union will prove as happy as any that have received the most sanctioning sanction from the lips of self-righteous Pharisees.]

Progressive Lyceum Register.

- Boston, Mass.—Sunday at 10 a. m., at 644 Washington street. C. H. Rines, Conductor. Brooklyn, N. Y.—At 3 p. m., in the Cumberland Street Lecture Room, between Lafayette and Jackson avenues. John A. Bartlett, Conductor; Mrs. Fannie Cobill, Guardian. Buffalo, N. Y.—In Music Hall Sunday afternoon. Mrs. S. H. Werten, Conductor; Miss Sarah Brooks, Guardian. Charleston, Mass.—At City Hall, at 10 1/2 a. m. Dr. C. C. Johnson, Conductor; Mrs. A. D. G. Guardian. At Washington Hall, Sunday forenoon. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian. Chicago, Ill.—Sunday, at Crosby's Music Hall, at 12 1/2 p. m. Dr. S. A. Avery, Conductor; Mrs. C. A. D. Guardian. At R. B. Sleeper, President Literary Circle. Cincinnati, O.—Sunday, at corner of Sixth and Vine sts., at 9 a. m. A. W. Pugh, Conductor; Mrs. Lydia Beck, Guardian. Cleveland, Ohio.—At Temperance Hall, 184 Superior street. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian. Detroit, Mich.—Conductor, Mr. M. Matthews; Guardian, Mrs. Rachel Doty. Dover and Exeter, Me.—Sunday afternoon, in the Universalist Church. Hammon, N. J.—In the Town Hall every Sunday at 11 a. m. Hammon, Conn.—John Sterling, Conductor; Mrs. S. B. Anderson, Guardian. Hammon, N. J.—Sunday at 1 p. m. J. O. Ransom, Conductor; Mrs. Julia E. Holt, Guardian. Havana, Cuba.—Sunday at 10 a. m. in Andrus' Hall. J. F. Coppel, Conductor; Mrs. E. Shaw, Guardian. Haverhill, Mass.—Sunday at 10 a. m. in Music Hall. John Reiter, Conductor; Mrs. E. L. Currier, Guardian. Jefferson City, Mo.—Sunday afternoon in the Church of the Holy Spirit, 224 York street. Joseph B. Gardner, Conductor. Jersey City, N. J.—At the Church of the Holy Spirit, 244 York street, Sunday afternoon. Leeds, Ind.—F. A. Coleman, Conductor; Eliza M. Huddlestone, Guardian. Lowell, Mass.—Sunday in the forenoon, in the Lee street Church. Milwaukee, Wis.—Meets in Bowman Hall, every Sunday at 2 p. m. G. A. Libbey, Conductor; Mrs. Mary Wood, Guardian. Montreal, Ill.—Sunday at 10 o'clock, in the village school-house. W. Ducker, Conductor; Mrs. James Ducker, Guardian. Newark, N. J.—Music Hall, No. 4 Bank street, Sunday afternoon at 2 o'clock. Mr. G. T. Leach, Conductor; Mrs. H. A. Gardner, Guardian. New York City.—Sunday at 2 1/2 p. m., at Ebbitt Hall, No. 56 West 23d street, near Broadway. D. B. Marks, Conductor; Mrs. W. W. Quarworth, Guardian. E. O. Towse, Manager of Dramatic Wing. Odessa, N. Y.—Sunday morning at Progressive Friends' meeting, 109 1/2 Clinton street. Conductor; S. A. Crane, Guardian. Oswego, N. Y.—In Lyceum Hall, Sunday at 12 1/2 p. m. J. L. Paul, Conductor; Mrs. Doolittle, Guardian. Philadelphia, Pa.—Sunday morning at 10 o'clock, at Thompson's Church, below Front street. Isaac Rubin, Conductor; Mrs. Stretch, Guardian. Philadelphia, Pa.—Sunday, at Washington Hall, south-west corner of Fifth and Spring Garden streets, at 10 a. m., except July and August, in which the summer recess occurs. M. B. Dyott, Conductor; Arabella Balinger, Guardian. Philadelphia, Pa.—Sunday at 10 o'clock, at 1000 Arch street. Conductor; Mrs. J. H. St. John, Guardian. Philadelphia, Pa.—Sunday at 10 1/2 a. m., in Central Hall. Conductor; Mrs. F. A. Eastland, Guardian. Richmond, Ind.—In Henry Hall, at 2 p. m. E. W. Gardner, Conductor; Mrs. Emily A. Gardner, Guardian. Rochester, N. Y.—In Black's Musical Institute, (Palmer's Hall), Sunday afternoon at 2 1/2 p. m. Mrs. Jonathan Watson, Conductor; Mrs. Amy Post, Guardian. Rockford, Ill.—Sunday, at 10 1/2 a. m., in Wood's Hall. E. C. Gardner, Conductor; Mrs. Mary E. Gardner, Guardian. Rock Island, Ill.—At 10 o'clock, in Norris Hall, Illinois street. W. T. Riggs, Conductor; Mrs. W. T. Riggs, Guardian. Sacramento, Cal.—At Turner Hall, Sunday at 2 p. m. J. H. Lewis, Conductor; Mrs. G. A. Brewer, Guardian. San Francisco, Cal.—At Institute Hall, Post street, on Sunday at 2 o'clock p. m. Conductor, W. H. Manning; Guardian, G. W. Peck. Springfield, Mass.—Sunday at 10 1/2 a. m., at Fallon's Hall. B. S. Williams, Conductor; Mrs. M. A. Wyman, Guardian. St. Louis, Mo.—Sunday, at 2 1/2 p. m., at Mercantile Hall. Col. Wm. Moberly, Conductor; Mrs. Mary E. Moberly, Guardian. At Polytechnic Institute, corner of Seventh and Chestnut streets, at 3 p. m. Myron Colony, Conductor; Henry Stagg, Guardian. Sturgis, Mich.—Sunday at 12 1/2 p. m., in the Free Church. John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian. Troy, N. Y.—In Broadway Hall every Sunday at 2 1/2 p. m. Monroe I. Keith, Conductor; Mrs. Louise Keith, Guardian. Utica, N. Y.—Sunday at 1 o'clock, at 100 West Main street. Conductor, Mrs. Deborah Butler, Guardian. Williamsport, Conn.—Remus Robinson, Conductor; Mrs. S. M. Robinson, Guardian. Worcester, Mass.—In Horticultural Hall, Sunday, at 11 1/2 a. m. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian.

THE BANNER OF PROGRESS

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