

BANNER OF PROGRESS.

VOL. II.

SAN FRANCISCO, SUNDAY, SEPTEMBER 13, 1868.

NO. 36.

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 rodest 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 dreads the 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 joyful 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? ESSOP, 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.'"

"As labor is ever degraded by disfranchisement, and as capital uses the cheap labor of women to depress men's wages, and extend the hours of his toil in all those trades where she works by his side, it is clearly the interest of laboring men to extend the right of suffrage to the women of the nation, who are now fast coming to compete with them in the world of work."

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, Master, a ship-joiner, has 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 past, 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, feeling too fatigued to walk out of the yard with 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 outskirts of Brooklyn, at a lower rent than he paid in the tenement-house. 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 more readily than before. 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 manly 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 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, reaching 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, and after reading a while, went to bed at nine. 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. Enjoys his noon hour without any complaint, and goes to his stock of weeklies and subscribes to a circulating library. Formerly his fatigue rendered his work at the yard unprofitable, and he used to 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 long and hard road, and hears the same remark from those around him.

Similar experiences were given by married men in the other departments of the yard. 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. And among the married lady acquaintances. The uniform 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 hard work, and 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 a little stunted simile. 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 voracious people (not Spiritualists?) 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 pecuniary connection, 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 all 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.

