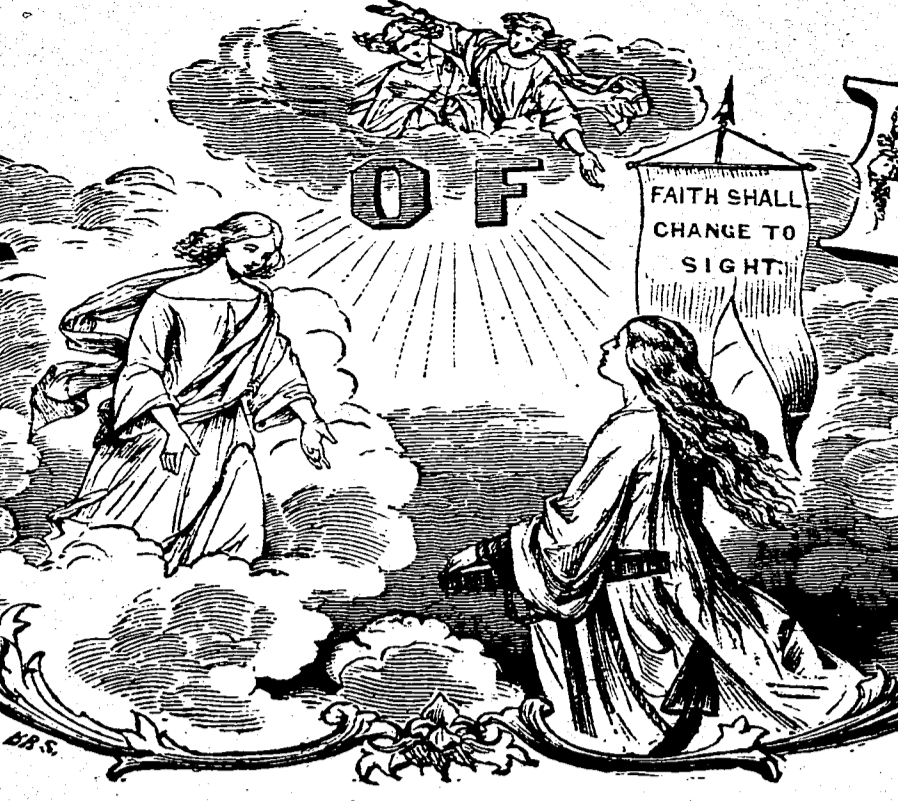


BANNER



PROGRESS

VOL. I.

SAN FRANCISCO, SATURDAY, APRIL 27, 1867.

NO. 16.

LITERARY.

Under the Cliffs.

BY RICH HUNTER.

Under the cliffs I lingered,
As the golden sun went down,
And the purple shadows gathered
On the mountains bare and brown;
Under the cliffs I lingered,
And listened to the beat
Of the angry, baffled breakers,
In the caverns 'neath my feet.
Afar, on the misty waters,
There gleamed a single sail,
The tossed and wearied voyager
Of many a fearful gale;
While the distant reefs were whitened
By the sea-gulls' snowy forms—
The sea-gulls, truthful harbingers
Of tempests and of storms.
From the distant island, faintly
Came the deep sea-lions' roar,
As it mingled with the thunders
Of the breakers on the shore;
And the pale mist floated upward,
O'er the headlands, far away,
And wrapped the distant mountains
In a somber robe of gray.
Then deeper grew the shadows
On the mountains brow and bare,
And heavier the sea-mists
Were floating through the air,
And the mournful notes of the wild gulls
Came inland from the sea.
But wave and gull and wild gull
Spoke not alone to me.
Out of the twilight shadows
There came to my wondering ear
The voice of an unseen spirit:
"Mortal! what do ye here?
Nature is never idle,
God's work is never done;
Forever the waters ebb and flow,
Forever the earth rolls on."
"Forever the surging breakers
On the sandstone cliffs are cast,
Slowly, surely wearing away
The fossils of the past.
Then work I remember, forever
God's justice will be done;
Forever the right approaches might,
Forever the world moves on."
Under the cliffs I lingered,
But the voice I heard no more;
Only the dash of the breakers
Below, on the sandy shore,
And the hoarse and distant murmur
Of the wild sea-lions' roar.

COMMUNICATIONS.

THE MORALITY OF THE BIBLE.

NUMBER SIX.

In Psalm 38, David complains that his bones hurt him, and his wounds stink, and are corrupt because of "his foolishness"; and that his loins, out of which was to come the "Redeemer of the world," were filled with a loathsome disease, and there was no soundness in his flesh. David speaks of his afflictions in other places, which, probably, are the results of a continuation of the same chronic malady, and which, no doubt, was exceedingly difficult to entirely eradicate from the system. David was a man of great power and wealth, and did not deny himself of any of the luxuries, comforts, or enjoyments that his kingdom could afford him, and occasionally, according to the prevalent religious ideas of the present day, he committed excesses and did things he ought not to have done, and left undone things which he ought to have done. But he sustained himself with a manly fortitude under his afflictions—no doubt greatly assisted by Divine aid. During much of the time of his suffering he was writing, by inspiration, the "word of God" for the benefit of posterity for all future time, and being thus peculiarly favored by God, through his whole lifetime, we are constrained, through fear of committing sacrilege, to regard him, in a pious and religious sense, as a MORAL MAN, however difficult it may be for us to see the point. Our ministers, of course, understand these matters fully, and should feel it their duty honestly, candidly, and religiously, to show the hidden moral to the people. See also the Book of Ezra for similar manifestations of the moral propensities of men and women. I have referred, without any effort at system, to a very few of the texts of the Bible on this subject, taken from my notes, made at various times, and at intervals of months and years. In order to notice all such passages which occur in "Holy writ," we would have to write a book. But as the Bible is in the possession of, or accessible to, every one, and it being the only book now permitted to be published and circulated with impunity, which contains such literature as has been referred to, by consulting the marginal references, the curious reader may find a satisfactory number of concurrent texts, especially in the Old Testament. I may, perhaps, at another time, refer to this subject as left upon Holy Record since the commencement of the Christian era, as contained in the present canonical books of the New Testament, and those also which were canonical for the first four or six centuries; and also to some of the acts and doings and doctrines of some of the early Fathers of the Church.

INVESTIGATOR.

FAITH AND WORKS.

EDITORS BANNER:—Mr. Maclay, in his letter to the *California Christian Advocate*, denounces Spiritualism, and calls it "Devilism." Hence, in his opinion, Spiritualists must be Devils. Now, in this spirit, he may be Methodist, but is he Christian? "Let him who is without sin cast the first stone."
Now, would it not be as well for Mr. Maclay and that other reverend shining light, Mr. Dwinell, to point out some of the devilish fruits of Spiritualism before making these wholesale Christian charges. But, say they, we don't believe in Faith. In a little tract thrown into my garden yesterday occurs the following passage: "That we are justified by Faith alone was first promulgated by Luther after many ages of darkness; and the Presbyterian, Episcopalian, Methodist, and Baptist, all hold it so. It is the glory of Protestantism, while the Romish Church, on the contrary, holds the abominable doctrine, that we are justified by Works."

Are these Christians, then, followers of Christ? Or was the doctrine of Jesus unsound, as set forth in the parable of the Good Samaritan, addressed to the cases of just this kind of Pharisee? And this is just where the battle has been and is to be fought.

The priests of that day crucified Jesus for preaching Works in opposition to the superstitions, faiths, creeds, and dogmas of that day; and if He were here now, the same class would vote to crucify Him over again. The priesthood then preached, and the priesthood now preach, Faith—faith in their traditions and impossible absurdities, in opposition to "abominable Works."

Jesus then taught, and the spirits of the just now teach, that Faith in any one, or in any thing, is of no avail, but Works of righteousness, peace, and loving kindness are the fruits of a holy life; for if you aid not and love not the brother whom you have seen, how can you love God whom you have not seen?

See the inconsistency of these sectarians! In the very same issue of the *Christian Advocate*, in which Mr. Maclay denounces Spiritualism, occurs this passage: "His apostle afterward declared spiritual things are spiritually discerned." Well, Mr. Maclay or Mr. Dwinell, will you please expound the meaning of this text? Who did the Apostle mean were to discern or see the spiritual things? Did he mean the people of that day alone, or was the spiritual vision confined to the priesthood? If that were the case, then you have no chance, because the Methodist Church is heretical, and certainly did not exist in that day. Who, then, did he mean? Did he intend to say, as said elsewhere, "Some have the gift of healing, some of tongues, some of prophecy, some of discerning of spirits?" And if St. Paul said so, how dare you arrogate to yourselves the right of denouncing those who know and believe as Paul taught? Please answer: Is St. Paul an authority with you reverend gentlemen or not? The Spiritualists tolerate and pity you, because your denunciations are simply the result of your profound ignorance on spiritual matters; but although Spiritualism forbids the return of evil for evil, denunciation for denunciation, it does not interdict the exposure of fallacies. Spiritualism does not attack individuals, but it does invade the sanctuaries of superstition, bigotry, and ignorance; and is destined to dispel the clouds of religious darkness with its mild beams of steady light.

They may well take in their shoes, for their occupation, like Othello's, is nearly gone. Millions upon millions have already shaken off the shackles of priestcraft and stand up to-day free and erect.

ZANONI.

PROGRESSION IN THE EAST.

Mahomedanism found favor among the masses from its sympathy with the people at large, proclaiming the "Fatherhood of God and the brotherhood of man," "the unity of God and the equality of men." On this progressive principle the universality of its adoption, by the independent Asiatic tribes, rested, and from this rose its power to repel aggression.

On the other hand, there is India, so populous and so rich in natural resources, which has been, in all generations, a prey to the foreigner. Why has a European people conquered this vast country, and subjected a population of 100,000,000 by 20,000 Europeans? Because the Indian population is cut up and divided into priests, warriors, proprietors, servants, and slaves. There is no people. The European buys or subdues the warrior class, and thus gains complete dominion over the rest. Thus will India drag out a slavish existence until some mighty man shall arise of strong, original genius, and of determined character, and proclaim eternal liberty to man.

There is a singular sect in Hindostan, called the Sikhs, who are alike valiant, expert, and charitable. They were founded by Nanak Shah, a native of Ladore, born about the middle of the fifteenth century, shortly after the Turks took Constantinople. He had most certainly imbibed progressive ideas of a most wonderful type for the age in which he lived. He proclaimed the unity of God, the great importance of charity, and the equality of man. He said: "The Almighty will not ask to what tribe or persuasion a man belongs, but only what he has done." This sect has abolished the system of castes, and is very charitable and religiously tolerant.

The Russian government has thrown open the two important towns of Sebastopol and Nikolaieff to Jewish merchants of the second and third guild, to trade there and acquire property, and has professed the Jews of Bokhara, and other central Asiatic countries, to take them under his protection. The Russian Emperor has become a con-

firmed Spiritualist. Witness his toleration of the Dayenport boys, who are under his special care and protection.

SILENCE BROKEN.

St. Paul has said, Let your women keep silent in the churches. There are a great many modern St. Pauls that say the same, but the injunction has been obeyed long enough. We can no longer remain silent. We must rise up and show them that meekness is not weakness, and that we are both capable and anxious to vindicate our own cause, and demand the right of suffrage, or to be on an equality with the negro.

There are evils existing in society that none but a woman can undermine. I say, can—I should say, will—for only a woman can feel that deep sympathy for the fallen portion of her sex. Men, as a mass, as long as their wives and sisters are safe, take no thought of those that they themselves have degraded. There is no penalty imposed upon them for their sin; they only gratify their evil passions with no care for the misery entailed upon their victims. Society receives them with open arms; her frowns are only for those whose life is thrown away for want of good, honest employment, that may keep them from the pangs of hunger. Seven thousand outcasts in the city of New York! and those from the tender age of eleven to sixteen, whose career usually lasts four years, when death relieves the tortured spirit to a land where employment is to be found and labor is remunerative, not by gold or silver, but by precious truths and happiness. Their poor dwarfed spirits find that quite a different set of agents are at the wheels of government there, as there should be here; and never until woman stands in the halls of legislation, and at the seat of government, and demands that this evil shall be redressed, will there ever be a change; therefore, as Emma Hardinge remarks, "it is the duty of every true woman that has a voice or pen to use, to use it in behalf of their fallen sisters, to give them employment and homes, that they may not be driven to the last recourse for the sake of getting food to keep body and soul together." When I think of the enormity of the evil that exists, and rotten props that sustain our government, I feel that every woman should not rest until society is revolutionized. There should be as great a revolution in the social world as is predicted in the physical, and not until woman has a right to the ballot, and her influence is felt at the center of our government, can this be accomplished.

The corrupt may well tremble for their power, for women will rise up, not in their weakness, but in their strength, and show that their latent power is being fully developed, and will make itself felt for the good of humanity; that there are more female intellects than are now represented, that will yield an influence that will shake the earth. And O, you outcast sisters! if you were weak from necessity, we will be strong from the same cause, and, once at the helm, will steer your bark to a heaven of peace and happiness!

M. H.

DR. BRYANT, "THE HEALER," AT SACRAMENTO.—We copy the following from the *Sacramento Daily Record* of April 19th, 1867:

A SINGULAR CASE.—We have frequently heard of remarkable cures, and have seen many of them. Dr. J. P. Bryant, who is at Graham Hall, Sixth, between J and K streets. This morning, for our own information and satisfaction, we called to see one of his patients, who is well known in the Masonic fraternity of this city, by the name of Smith Scoggin. Mr. Scoggin was formerly a stout, robust man. On the 11th of February, 1855, he was taken suddenly ill and fell prostrate in the saloon on the corner of Sixth and K streets. Since that time he has been confined to his room nearly all the while—occasionally able to hobble to the sidewalk, but the major portion of his time was spent in bed. In November, 1855, we remember having occasion to call at his residence, and then he was very near helpless. He was under treatment, as he informs us, of several different physicians. His condition, instead of improving, grew worse. It was believed that his spine was severely affected. His whole nervous system seemed to be shattered, and his friends had concluded to have him try another climate, but he was too weak to undergo the fatigue. In that condition Dr. Bryant found him last Saturday and commenced his treatment. In a few minutes, as Mr. Scoggin and his wife assured us, he got out of bed and walked to the corner of M and Fourth streets, probably 100 feet. To-day he informed us that he had walked from his residence on Fourth street and back, and that he felt—except a little soreness—to be well. What did it, or how it was done, is not for us to say, but we must admit that the sudden change in Mr. Scoggin's condition is very singular.

MRS. FANNY GREEN McDUGAL.—Benjamin Todd & Co. have just published a poem, written by this lady, entitled "The Genius of American History." This poem shows the authoress to be gifted with the true divine affluents. It has a sturdy ring about it, reminding us strongly of the Quaker poet Whittier's ablest efforts. California may well be proud of possessing a lady of so high an order of talent. This poem shows an order of talent entirely superior to the common dish-water trash spawned upon community by our local press.—*Daily American Flag*.

CHALLENGE.—Benjamin Todd, who delivered several lectures on Spiritualism, a few weeks ago, in Napa City, has published a card challenging the clergymen of the Pacific coast to meet and discuss articles of faith with him in San Francisco, Sacramento, Marysville, San Jose, or Napa City. We don't think there will be a "passage-at-arms" between the challenger and challenged, but would like very much to hear one. It is about the best way in the world to get at the truth.—*Napa Reporter*.

A PATIENT is in a bad way when his disease is acute and his doctor isn't.

A Cut at the Unitarians.

A JEWISH RABBI IN A CHRISTIAN PULPIT.—Under the above heading, the *Bulletin* of Wednesday last published the following from the *Cincinnati Gazette* of March 4th:

Many persons, no doubt, had their sense of propriety somewhat startled, on Saturday morning, at reading among the religious notices for Sunday that the Rev. Dr. Max Lilienthal, the elderly Rabbi of the Jewish congregation that worships in the synagogue on the southeast corner of Broadway and Sixth street, would preach to the First Congregational (Unitarian) society in Hopkins' Hall, in the absence of the pastor, on the following day. Such a pulpit exchange—or courtesy, rather, for we presume that the Rev. Mr. Vickers would hardly have been admitted to the altar of the Broadway synagogue, as an expounder of the law and the prophets as he understands them—has never been known before in this city, if anywhere. And when it is remembered that this Congregational society professes the style of Unitarianism, and that the Rev. Dr. Max Lilienthal, and that the Jewish religion is the most ancient known to accepted history, this circumstance seems a striking confirmation of the adage, "Extremes meet."

Many persons have expressed their astonishment at this remarkable instance of liberality on the part of a "Christian Church." A little reflection on the subject will perhaps lead them to think that there is nothing very extraordinary in the fact of a Unitarian congregation inviting a Jewish Rabbi to preach before them. The Unitarians utterly deny the divinity of Christ, but consider him a teacher inspired by God; the Jews deny the divinity of Christ, and believe him to have been in no way inspired. Had a Jewish Rabbi been invited to preach in a Christian Church—such is a church whose members believe in the divinity of Christ—then indeed the members of the Christian Church throughout the world might have been astonished; but for Unitarians, who believe only in the Father—the God of the Hebrews—to invite a Jew to preach for them, is nothing extraordinary. We do not think that the Rev. Dr. Max Lilienthal, the elderly Rabbi of the synagogue, when he preached in a Unitarian church, could be justly described as "A Jewish Rabbi in a Christian pulpit."—*Californian*.

RICH.—The San Francisco leading dailies have each devoted a grave leader to the condemnation of the late brutal prize fight between Chandler and Harris, denouncing alike spectator and principals alike, and going so far as to quote the law providing that all parties were guilty of a State prison offense—while the local departments of the same papers show that they dispatched several reporters to take notes of the brutal encounter. "Fshaw! there isn't one of those high-toned editors, we'll wager a short bit, but what just actually enjoyed that fight, and cursed his infernal law, and couldn't go and witness it. The idea of the *Bulletin* that it is the duty of the public journalist to lay all the disgusting details of such fights before its readers, is simply because a large class of community are interested in such exhibitions, and that thereby the leading editor can the better point a brief hemly in condemnation of the practice, as hardly to be carried out, of being most pernicious in its influence upon public morals. Upon the same principle, that journal might publish the most sickening details of the details of the prize fight, and the commission of such offenses was wrong! We hold that the severest blow that could possibly have been struck at prize fighting, would have been the leading daily newspaper, the recent encounter, to have made no mention of the affair further than a simple statement, in a six-line item, the day after the fight, to the effect that a gang of fighting scoundrels, and a few persons lay their fates, who had hitherto been considered respectable, left the city yesterday for Point Isabel, for the purpose of seeing two brutes punch and kick each other a purple mass of loathsome corruption. A word of comment on the event might have been added, and there the duty of the respectable journalist would have ended. The name of the principals should not even have been mentioned. It is the notoriety that such fights receive through the columns of our first-class family newspapers, that does more to foster the rowdy spirit of community than all other causes combined. The effect, upon many persons, of a large animal nature, of reading an account of a prize fight, is but little less startling than the witnessing of the fight itself, as concerning the actors of public morality, the press should exclude from its columns all questionable stuff of that character.—*San Jose Mercury*.

MUSCULAR CHRISTIANITY.—The term Muscular Christianity originated in England, where physical training is deemed an important adjunct to intellectual and religious education. Muscular Christianity takes an unpleasant form in the Eastern States of America. Not long ago a Christian clergyman carried out his practice of muscular Christianity to an unwarrantable extent: he beat his little boy to death because he would not say his prayers. A somewhat similar case has occurred in Indiana. B. F. Mend, residing in Johnson Township, Gibson county, a muscular Christian, a zealous member of the Cumberland Presbyterian Church, brutally beat his daughter because she had her hair shingled and refused to lead in prayer. The young lady is about seventeen years old; has been for some years a member of the General Baptist Church; has the reputation of being a very pious and devout Christian, often leading in prayer at the family altar, and generally obedient at the request of her parents. But her father, in a strange freak of nature, forbade that she should have her hair "shingled," and she did not, until about three weeks since, when, in her father's absence, she had her hair cut off. Some five or six days after that her father requested her to lead in prayer, which she declined, saying she did not at that time feel in a proper mood. The next morning, while she was engaged in making up the beds, her father entered the room with a large black-jack switch four or five feet long. He ordered her to stand before him, saying he was going to whip her for cutting her hair off and not praying last night. She then plied the black-jack to her back, and ran down the stairs, and he was satisfied. Then turning, he threw the butt of the stick into the fire, in order that it might not appear in Court against him. Manifestly, Mend is a large, powerful, and very handsome man, but we doubt if Christianity can in these days be beaten into boys and girls with clubs and whips.—*Californian*.

THE GENIUS OF AMERICAN LIBERTY.—This is a magnificent poem. We regard it as the masterpiece of our queen of song, the gifted Fanny Green McDugal. The struggles for the maintenance of the Union, the grand advance of human freedom, and the overthrow of the slave power, are wrought out with a force and beauty we have seldom seen equaled. The copy before us is neatly printed, and bound in pamphlet form, making a book of thirty-two pages.—*San Jose Mercury*.

THIS LINE JUST FILLS THIS COLUMN.

A Challenge to the Clergy.

To the Clergymen of the Pacific Coast:

REV. GENTLEMEN:—I hereby extend a challenge to any one of you whom your religious organization will endorse as being capable of defending your articles of faith, to meet me either in this city or in Sacramento, San Jose, Marysville, or Napa City, in oral discussion on the following questions:

1. Do the spirits of the departed possess power to return and communicate intelligently with their friends in the earth-life?

I taking the affirmative, you the negative. Discuss two days.

2. Are the teachings of Spiritualism immoral in their tendencies, as compared with the teachings of the Bible and Christianity?

You to take the affirmative and I the negative. Discuss two days.

An early reply is desired.

Yours respectfully, BENJAMIN TODD.

The following personal invitation has also been addressed:

SAN FRANCISCO, April 2, 1867.

REV. MR. DWINELL:

SIR:—In the *Sacramento Union* of recent date, I saw the report of a discourse delivered by you, in which you speak in a manner highly derogatory of Spiritualism. I herein challenge you to meet me in an oral discussion, either in Sacramento or in this city, to continue four days, upon the following questions:

1. Do the spirits of the departed possess power to return and communicate intelligently with their friends in the earth-life?

I taking the affirmative, you the negative. Discuss two days.

2. Are the teachings of Spiritualism immoral in their tendencies, as compared with the teachings of the Bible and Christianity?

You to take the affirmative, and I the negative. Discuss two days.

An early reply is desired.

Yours respectfully, BENJAMIN TODD.

We intend to keep the above in a conspicuous place, because some have imagined that the challenge had been withdrawn on account of the temporary absence of Mr. Todd on a lecturing tour in Oregon. It will not be withdrawn for any reason except illness.

A Roland for His Oliver.

The *Patriot* complains of newspaper thieves, who pick up and carry away said paper from saloons and hotel tables "almost as soon as delivered," thus depriving its subscribers of the "satisfaction of reading it." The editor says:

"A year or so ago a subscriber now dead, who kept a saloon, was so annoyed by these constant thefts of his paper, that he decided to discontinue it. He said there was no use in paying for a paper that he could not see—that the *Mercury* might lay on his table for a week and then it would lay, but that the *Patriot* could never be seen thirty minutes after delivered."

The reason assigned by the above "subscriber now dead," for stopping his paper, may have been the true one; but we may be excused for entertaining serious doubts. Perhaps the aforesaid subscriber was so annoyed by the reading of the *Patriot* was just what was killing him. Any rate he stopped it too late to save his life. The purloining of the *Patriot* from hotel tables, etc., and leaving the *Mercury* unholstered, is a circumstance we account for upon a hypothesis quite the reverse from that inferentially assumed by our pleasant neighbor: persons in want of a scrap of waste paper naturally take that of the least value, hence they "nip" the *Patriot*. We modestly venture to suggest that "that's what's the matter."—*San Jose Mercury*.

CLERICAL INHUMANITY.—Last week the Police Court, in a degrading scene, saw a young man of education and ability, named Crist, who had but recently arrived in San Francisco, being unable to obtain employment, (for which he was vigorously seeking,) yielded to despair, and, upon the strength of a few "bits" given him by several pious clergymen in the excess of their liberality, took to women. The reverend gentleman in a raid against the destitute lad, and he was arrested and has been sentenced to the County Jail. If they wished to convert him into a hardened criminal, they have selected just the right course to pursue. Our "Calliban" phrases it, "these saintly persecutors, however much they may vaunt their Christianity, have in this case decidedly shown themselves Anti-Christians!"—*Sunday Mercury*.

ENCOURAGING.—The run on the *Flag* office yesterday, was quite as animated and a good deal more encouraging than that occurring on the 18th of last December, when the Sheriff showed the light of his benevolent countenance at the hour when graveyards are said to yawn. Although little or no canvassing had been done previously, about twenty-two hundred copies were delivered to paying subscribers and great numbers additional were called for at the office. It looks as though the *Flag's* time of adversity had been fulfilled.—*Daily American Flag*.

A YOUNG lady on reading attentively the title of a novel called the "Last Man," exclaimed, "Bless me, if such a thing were to happen, what would become of women? We think a more pertinent inquiry is, what would become of the poor Man?"

THE Kansas State Legislature has adopted an amendment, which strikes the words "male" and "male" from the State Constitution, and makes intelligence the basis of suffrage.

CHEAP.—Marriages are getting to be within the reach of all classes at Bath, Maine. They have a minister there who lately performed the ceremony for 38 cents.

If you visit a young woman, and are won, and she is won, you will both be one.

A YOUNG lady told a typo friend he might print a kiss on her cheek, but must not publish it.

The Banner of Progress.

SATURDAY, APRIL 27, 1867.

OFFICE, 523 CLAY STREET, UP STAIRS.

BENJAMIN TODD & CO. PUBLISHERS AND PROPRIETORS.

BENJAMIN TODD, W. H. MANNING, EDITORS.

TO CORRESPONDENTS.

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

Caucasian Pride.

According to the Industrial Magazine for April, it is not the distinction of color that the apologists for the defunct institution of negro slavery are contending for, but the difference in the length of the arms, fingers, and toes—in the pelvic region—in the mouth, nose, voice, hair, facial angle, and odor! O dear! "An ounce of civet, good apothecary!" Let not a heedless African come "between the wind and the nobility" of this pure Caucasian, whose olfactory nerves are so sensitive that he can distinguish one race of men from another by the sense of smell! And then the length of arms, fingers, and toes is an appalling evidence that the negro is, primarily and without remedy, an inferior being! Added to all these sad proofs, the facial angle is not pleasing to the aesthetic disposition of our "industrial" editor. Well, we suppose there is no accounting for taste, in any way. But the Caucasians "down South" did not seem, up to the time of the "Emancipation Proclamation," to attach much importance to these differences of anatomical development, to judge by the many living evidences, in that region, of a strong affection for "wool," as well as cotton, on the part of the white race. It was color, and that alone, which was the great excuse and apology for holding men in slavery. And this prejudice of color caused the introduction into every State Constitution in the land of the word "white," as a qualification of citizenship. It was this foolish pride of color that made the Caucasian defy Heaven and the conscience of mankind, by trampling upon the natural rights of man, until neither Heaven nor man's conscience would longer endure the sacrifice. It is only at this time, after slavery on account of color has been washed away in the blood of the white race, and when an excuse is wanted for the oppression of another colored race—the Mongolian—that distinctions are sought out, and brought to notice by the apologists for caste, inherent in development only. Our "industrial" friend says truly, that "to uphold prejudice" is not the principle of this paper. As for "policy," we have none, and do not wish any. It may suit others to cultivate the latter quality, and to labor for its sake, but our fight is for principles only. The editor need not have quoted the Bible against us, for we expressly stated that we did not recognize it as a final authority. We did not refer to it except as to auxiliary testimony. Neither did we quote the Declaration of Independence; though we did assert and contend for one of its declarations, namely, that all men are by nature equal.

We see nothing in what we have said of the primary natural equality of all men that we can relinquish as unsound or unphilosophical. We do not propose to go into a lengthy disquisition on the differences in development which we, as well as everybody else, recognize as existing in different nations. We know, indeed, that these differences exist even among people of the same race and color. We have seen long, short, turn-up, pug, parrot—yes! and flat—noses belonging to the pure and proud Caucasian family. There are long, square, oval, thin, retreating, thick, and pouting lips among us. The "facial angle" is equally various, and sometimes more repulsive than that of any African we ever saw. Protruding teeth are common. And the hair—whether black, brown, red, or golden—is often wavy, curled, twisted, and even kinky! Our Caucasian exclusives are extremely fond of designating the hair of the negro as wool. If wool is not hair, what is it? Does the mere fact of its being curly, cylindrical, or flat, change its nature? Is not the hair of a "shaggy" Newfoundland, or the straight hair of a "black-and-tan" terrier?

The fact is—and we grow impatient at the reflection—all these attempts to pamper pride and self-love, and to encourage prejudices among men, in this age, and after the lesson of national humiliation to which we have just been subjected, result from a desire to preserve distinctions of caste, that a portion of mankind may be able to oppress some other portion, and have ready at hand an excuse that shall justify them, at least in their own eyes. Our sympathies and our convictions enlist us on the side of the oppressed, and we shall neglect no opportunity of speaking and acting from those convictions and sympathies. We therefore oppose and condemn all the insults, outrages, and disabilities, which some of our people are heaping upon the Chinese in our midst, and believe that these oppressions will result as disastrously to their perpetrators as have the practices peculiar to negro slavery to the whole people of our country.

"I protest," says an able writer on this subject, "against the opinion which either denies to the African the enjoyment of reason, or ascribes to the whole race propensities which would degrade them even below the brute. It can be proved most clearly that there is no circumstance of bodily structure so peculiar to the Negro as not to be found also in other far distant nations, and that the origin of the race into those of other races, by insensible gradations as those which connect together all the varieties of mankind."—Lawrence's Lectures, p. 428.

And the learned Hugh Murray says: "To arrive at a just conclusion on this subject, we must not look so much to any one point of comparison, or to mere anatomical analogies, but bring the distinguishing characters of each into direct comparison. Does the Negro, it may then be asked, evince a deficiency of those qualities which belong to the Caucasians? We allude not to the natural affections, for these are, in some degree, common to brutes; but in self-privilege, compassion, and heroic love of country. Are they incapable of learning European arts, or of inventing others suitable to their wants or habits? To deny them such qualities would be preposterous; they possess the germs of wisdom, and the capacity of improvement. Under favorable circumstances, have produced expert artisans, skillful physicians, pious divines, and pleasing poets."

The same author says, in regard to black or negro races in other parts of the world besides Africa: "Proceeding along the same insular chain, (the Indian Islands,) we meet with 'negro-like men,' having curly hair, in the immense island of New Guinea, and in those so-called 'islands' denominated New Ireland, New Hebrides, and New Caledonia. The natives of the vast continent of New Holland show strong indications of the same origin. Their features are described as not unpleasant. Their skin is rather copper-colored than black, and their hair either curling or straight."

The Industrial Magazine editor will have it that there are no instances of blacks becoming white or whites turning black under climatic influences. But hear what the author of the "Vestiges of the Natural History of Creation" has to say upon this point:

"The opposition of two of these in particular, white and black, is so striking, that of them, at least, it seems almost necessary to suppose separate origins. Of late years, however, the whole of this question has been subjected to a rigorous investigation, and it has been successfully shown that the human race might have had one origin, for anything that can be inferred from external peculiarities. It appears from this inquiry, that color and other physiological characters are of a more superficial and accidental nature than was at one time supposed. One fact is at the very first extremely startling, that where it is remarkable that the Arab population in Asia, known to be one in descent, which nevertheless contains groups of people of almost all shades and color, and likewise discrepant in other of those important characters on which much stress is laid. Some other facts, which I may state in brief terms, are scarcely less remarkable. In Africa, there are nations—such as the Jolofs, Maudingoes, and Kaifirs, whose features and limbs are as elegant as those of the best European nations. While we have no proof of negro races becoming white, the reverse course of generations, the converse may be held as established, for there are Arab and Jewish families of ancient settlement in Northern Africa who have become blacker than the original inhabitants. There are also facts which seem to show the possibility of a natural transition by generation from the black to the white complexion, and from the white to the black. It is remarkable that the Arab population is unfrequently born among the Negroes, and the tendency to this singularity is transmitted in families. There is at least one authentic instance of a set of perfectly black children being born to an Arab couple in whose ancestry no such blood had intermingled. This occurred in the valley of the Jordan, where it is remarkable that the Arab population in general have flatter features, darker skins, and coarser hair than any other tribes of the same nation. "The style of living is ascertained to have a powerful effect in modifying the human figure in the course of generations, and this even in its osseous structure. About two hundred years ago, a number of the Irish were driven by the English, chiefly from the counties of Antrim and Down, in Ireland, toward the sea-coast, where they have ever since been settled, but in unusually miserable circumstances. They exhibit peculiar features of the most repulsive kind, projecting jaws with large open mouths, depressed noses, high cheek bones, and bow legs, together with a general diminutive stature. They are with an abnormal slenderness of the limbs, are the outward marks of a low and barbarous condition all over the world; it is particularly seen in the Australian aborigines. On the other hand, the beauty of the higher ranks in England is very remarkable, being, in the main, as clearly a result of good external conditions—unwholesome and ill-prepared food," says Buffon, "makes the human race degenerate. All those people who live miserably are ugly and ill-made. Even in France, the country people are not so beautiful as those who live in towns; and I have often remarked that in those villages where the people are richer and better fed than in others, the men are likewise more handsome, and have better countenances." He might have added, that elegant and commodious dwellings, cleanly habits, comfortable clothing, and being exposed to the open air, as much as near it, all tend to cooperate with food in increasing the elegance of a race of human beings."

Elsewhere in this paper will be found, quoted from standard authorities, some passages which utterly refute the statements of the editor of the Industrial Magazine in regard to certain facts in the history of the ancient Egyptians. We recommend to the reader their attentive perusal. M.

San Francisco Architecture.

The Californian of last week contained some very just criticisms on the prevailing style of architecture in the new buildings which have been recently erected on Kearny, California, and Sansone streets. It refrains from speaking, however, upon the new Merchants' Exchange and the Bank of California, until those edifices shall be finished. For our part, we can see the ugliness of those buildings sticking out just as plainly now as they ever will after their completion. The Exchange is particularly objectionable. There seem to be innumerable salient angles, protuberances, cornices, copings, minarets, and what not, all over its exterior—the aim seeming to have been to make its appearance as angular as possible. The arched windows and the Corinthian columns are the only beauties about it; while the windmill affair on the top, called by courtesy a cupola, is the ugliest, most unsightly object in the whole city, not excepting even "Jobson's folly." The new Bank of California is the handsomest building in San Francisco. Its great fault, however, is its low stature. It should have been at least twenty feet higher.

The building on the north-east corner of Leidesdorff and California streets, belonging, we believe, to the Pacific Insurance Company, is a much more imposing structure than the Exchange will be. Its graceful pilasters and ornate Corinthian capitals are certainly very pleasing, and in correct taste. We cannot say, however, that the cupola adds much to the beauty of its front, though even this is in better proportion than that of the Exchange.

Some of our own architects attempt impossible things. They try to introduce in their designs a composite style of their own, which shall exceed in beauty all the ancient examples, and they miserably fail. It would be much better to adhere to the simplicity of the Grecian and Roman models, and give us either a Corinthian or a Doric edifice, or even the barbarous Gothic style, than to inflict on us what is neither one order nor another, nor even a good composite. The farther they depart from the beautiful Greek lines of ancient buildings, the worse work they make. Vary as we may, the curvilinear forms of architecture will always be more beautiful to the eye than the pointed or the angular style, whose sharp corners seem to stand out in our modern edifices like rows of bayonets or the quills of a fretful porcupine.

Much expenditure is lavished upon the temples of Mammon, whose devotees cannot be supposed to have an eye for beauty. Much more attention will be paid to the transactions within these buildings than to their outward appearance. Their owners, and many other people, will probably judge of their architectural value mostly by the cost of their construction. M.

Mrs. FOYE visited Benicia in the past week, and held a seance there. She will be in Petaluma next week for the same purpose. M.

Editorial Notes.

When we bade adieu to our friends in San Francisco, we expected to leave Folsom street wharf for Portland at the advertised hour of 10 o'clock, A. M. Burns never wrote a greater truth than that

"The best laid schemes of mice and men Gang oft a-gleye."

But we, as well as the other passengers, had an excellent opportunity to exercise that Christian grace called patience, in waiting till 2 o'clock, P. M., before starting on our voyage. The delay was occasioned by necessary repairs to the ship, owing to injuries received during the severe storm of the Thursday night previous, while lying at the wharf. After so long a delay, it was with no little satisfaction that we saw the tall and manly form of Captain Connor on the wheel-house, and heard the command to cast off the moorings. Then there was a stroke or two of the engineer's bell, and the good ship *Oriflamme* moved away "like a thing of life," forming a graceful curve as she rounded to in our noble bay, and made for the Golden Gate. As we left the bay, we found a strong breeze directly ahead. This, together with the old swell which was the result of the late storm, made it somewhat uncomfortable for a portion of the passengers. For, before we had lost sight of the Golden Gate, old Neptune came round, making his usual demands on us to cast up accounts and come to some kind of settlement. We denied him an indebtedness to him whatever, and defied him to do his worst. We rather think that he came to the conclusion we were physically what our Christian friends think we are spiritually, incorrigible. But the manner in which he treated those who yielded to his sway confirmed the opinion we had formed concerning him years ago, that he is one of the most heartless and abominably cruel tyrants that ever held a sceptre or wore a crown.

We had strong head winds a good share of the way, but, take it all in all, the trip was as pleasant as could have been expected. We are not acquainted with the officers on other boats, for this is our first trip up the coast; but of those of the *Oriflamme* we can speak in the highest terms. Captain Connor bears the reputation of being a thorough, experienced seaman, and we can cordially say he is a true gentleman. Old Time has crowned his head with honor, by sprinkling his hair with gray, and his face bears the marks of many tough northwesterers; nevertheless, it is generally illuminated by a quiet, genial smile. He moves around among the passengers in a friendly and social style, answering all their questions, important or unimportant, in the same affable and gentlemanly manner. We would say to those who contemplate coming up the coast, if they wish a safe and agreeable voyage, they should sail with Captain Connor on the *Oriflamme*.

We drew alongside the wharf in Portland at about 6 o'clock on Wednesday morning, and then made our way to the Western Hotel, which is a well conducted house, kept by Samuel Smith. We are glad that we came to this city, for "the fields are already white unto the harvest." But whether we shall be equal to the task of gathering it in and binding it in sheaves remains to be tested. The place has been cursed—or blessed, just as people happen to view the matter—by a visitation from the Rev. Mr. Earle. The usual results attended his oft-told tales of death-bed scenes and sins against the Holy Ghost. The following item we clipped from one of the city papers, showing a legitimate result of his labors:

"Hector Campbell, who has been working at Smith Brothers' has become insane on religious excitement. He attended Mr. Earle's meetings in this city, and followed him as far as Salem. Upon returning, he had his hair cut, his whiskers shaved, and his teeth pulled out, in order that his friends might not recognize him. He has been absent two or three days, and his family are fearful that some mischief has befallen him. His threats against the revival ministers are said to be shocking."

Mr. Earle is a crafty man, practicing old Paul's method, by which, he says, "being crafty, I caught you with guile." Some strange developments were made in answer to his strong appeals to his hearers to confess their sins in public. One lady arose, and confessed that "she had been a very ungodly woman indeed, for she had sinned against God AND HER HUSBAND." Can such proceedings be considered as any other than reprehensible by all sensible people? He also requested "those wives who wanted better husbands to make it manifest by rising." Could the best lover of good order and law blame those husbands if they had booted Mr. Earle out of town? It is said that there is a point beyond which forbearance ceases to be a virtue. It would seem that the above mentioned cases had almost reached that point. How contemptible, that men will go about the country, and by their psychological influence, make wives become the calumniators of their husbands, and all in the holy name of Religion! But quite a ludicrous scene occurred one evening in connection with these performances. After Earle had persuaded the majority of the wives thus publicly to enter complaint against their husbands, he concluded to give the husbands a chance against their wives. One old gentleman arose among the rest, whereupon his better half (though she had just risen against him) caught hold of the skirt of his coat and jerked him down upon the seat, and told him to sit still—thus plainly indicating that she thought herself good enough for him. These mighty efforts, which are being put forth to sustain the rapidly crumbling religious institutions of the day, appear to us like the dying throes of the old hypocrite and falsifier, Popular Theology.

"Reign while thou mayest, lo, thine hour has come! Prometheus breaks the galling links he twain; A freed humanity shouts forth thy doom: Down, tyrant, down! past is thy cruel reign!" T.

We understand that some of the friends of Rev. Mr. Maclay, of Napa, feel much aggrieved at the reference to a certain Scripture text in connection with the Rev. gentleman's course, which appeared in our paper last week. We have only to say that said text was applied in a Pickwickian sense, and there was no intention to imply that the Rev. Mr. Maclay's general character was censurable in that particular. Should we have the pleasure of becoming personally acquainted with Mr. M., we should doubtless appreciate him as a gentleman and a scholar. M.

Ancient Egypt and Its Inhabitants.

In support of its peculiar notions respecting "radical distinctions of race," the *Industrial Magazine* attempts to show that the ancient Egyptians were not a black race, and also instances Carthage as having been a Caucasian city, which lost its power and was finally destroyed by its miscegenation with Negroes. How far these statements are supported by the authorities quoted below, we leave the reader to judge for himself.

The latest standard work from which we extract information on this subject is "Smith's Dictionary of the Bible." In that work, Article EGYPT, we find the following:

"The common name of Egypt in the Bible is 'Mizraim,' or, more fully, 'the land of Mizraim.' In form Mizraim is a dual, and accordingly it is generally joined with a plural verb. When, therefore, it is used, Mizraim is mentioned as a son of Ham, we must not conclude that anything more is meant than that Egypt was colonized by descendants of Ham. The land of Ham, a name most probably derived from Ham, the son of Noah. * * * The common ancient Egyptian name of the country is written hieroglyphically, and which was perhaps pronounced 'Chem.' * * * This name signifies, alike in the ancient language and in Coptic, 'black,' and may be supposed to have been given to the land on account of the blackness of its alluvial soil. "The old inhabitants of Egypt appear from their monuments, and the testimony of ancient-writers, to have occupied in race a place between the Nigritians and Caucasians."

The Nigritians, it be remembered, were inhabitants of Nigritia, a tract of country lying along the banks of the Niger, contiguous to Ethiopia. These people were blacks of the darkest shade, as the name implies—Niger being the same word as Negro, which, in the strictest sense, means black. But to proceed:

"The foreign policy of the Egyptians must be regarded in its relation to the admission of foreigners into Egypt, and the treatment of tributary and allied nations. In the former aspect it was characterized by an exclusiveness which sprang from a national hatred of the yellow and white races, and was maintained by the wisdom of preserving the institutions of the country from the influence of the pirates of the Mediterranean and the Indian Ocean, and the robbers of the deserts."

"The evidence of the Egyptians as to the primeval history of their race and country is extremely indefinite. It seems to have separated mankind into two great stocks, and each of these again into two branches; for they appear to have represented themselves and the Negroes, the red and black races, as children of the god Horus, and the Semites and Europeans, the yellow and white races, as the children of the goddess Pesht. They seem, therefore, to have held a double origin of the species. The absence of any important traditional period is very remarkable in the fragments of Egyptian history. These commence with the Divine dynasties and pass abruptly to the human dynasties."

In another place it is said, "There were no castes, but only classes of occupations," among the Egyptians. In the Article ETHIOPIA, the following passage occurs:

"The inhabitants of Ethiopia were a Hamitic race. * * * The history of Ethiopia is closely interwoven with that of Egypt. The two countries were not unfrequently united under the rule of one sovereign."

In the Articles PHENICIA and TYRE, we obtain some valuable hints in regard to the probable origin of the people who colonized and built the city of Carthage. It seems that the cities of Tyre and Sidon were situated in a district of country called "the land of Canaan," and that the latter took its name from Canaan, the son of Ham, whose descendants occupied the country. This is the tract to which the Romans gave the name of Phœnicia; and the Phœnicians were the founders and builders of the city of Carthage, in Africa. If, from all these facts, it can be argued that the Carthaginians were Caucasians, then were all the descendants of Ham Caucasians also, and the world has made a mistake in saying that the people who colonized Africa were a black race, and descended from Ham, the son of Noah. And if the Egyptians and Carthaginians were both of the Hamitic race, as the evidence would seem to maintain, it is difficult to see how there could have been any miscegenation with the other black descendants of the same progenitor, inhabiting Ethiopia and other parts of Africa; and the assertion that mongrelism was the cause of the decay of Egyptian and Carthaginian power falls to the ground.

If those who adhere to Bible authority wish any further testimony on the point, and would like to know what God himself is said to have thought upon this subject of miscegenation, we will quote to them some passages from Numbers, chapter 12th, first verse to the end, wherein it is recorded that Miriam was smitten with the white leprosy, because she, together with Aaron, remonstrated with Moses for his having married an Ethiopian woman. The whole chapter is very instructive to Bible students, and we recommend the editor of the *Industrial Magazine* to peruse it attentively.

The editor also tries to correct us in regard to the nativity of Euclid, and says he was not the father of the science of Geometry. It seems we were only partly wrong, and that the editor is more in error than we were; for he says Euclid was born at Alexandria. Chambers' "Plane Geometry" says of Euclid, that his place of nativity is unknown. And in Eschenberg's "Manual of Classical Literature," we find the same statement made. Lempiere's Classical Dictionary says of him:

"He collected all the fundamental principles of pure Mathematics, which he digested into regularly and order, with many others of his own, of which account he is said to have been the first who reduced Arithmetic and Geometry into the form of a science. When this great man was born, and what was his country, we have no distinct account; but he flourished about 277 years B. C., and taught Mathematics at Alexandria."

If the above recited biography does not entitle Euclid to the appellation we bestowed upon him, we do not know what could. He was as much the father of Geometry and Mathematics as Fulton was of Steam Navigation.

We now dismiss the subject, with the remark that we think our positions in the article reviewed by the editor of the *Industrial Magazine* do not need the support of ancient authority; but we are of the opinion that most people—and it may be proper to include the editor among the number—are not satisfied with anything short of abundant authority even for matters of opinion; and we have therefore given the best that could be obtained.

DR. JOHN ALLYN will lecture in Napa City on Saturday and Sunday, the 27th and 28th of April. Subjects: "Indications of Progression from Astronomy and Geology," and "The Facts, Philosophy, and Religion of Spiritualism." M.

PHENOMENAL FACTS.

Writing Mediumship.

Some of the manifestations of spirit power, through the mediumship of Mr. J. W. Mansfield, while he resided on this coast, will be remembered by many of our people. For the benefit of those of our readers, however, who had no opportunity of visiting him, we will give a few examples of tests within our recollection, which were given by Mr. Mansfield. We would premise that he is exercised in a perfectly conscious condition, his hand and fingers being moved mechanically—that is, without his own volition—and while he is occupied in conversation with his visitors. The inquirer sits down at a table, and writes a request for a communication from some deceased friend or relative, while Mr. Mansfield walks about the room or goes into an adjoining one. The paper used is common white printing paper, cut into strips six or seven inches wide. The writer must sign his own name, though he need not put any other in the paper unless he chooses. He then folds it up as closely and tightly as he may, and places it on the table, on the side at which Mr. Mansfield sits. The latter immediately places the left hand on the folded paper, and, without opening it, commences writing on another sheet an answer to its contents, in the manner before spoken of. When the communication is finished, it is found to be an answer in full to every question asked, with names of deceased friends written out, and the signature of some relative or friend affixed, even when no names have been written in the folded paper. Sometimes names may be written by the inquirer, and other additional names will be found in the answer. The visitor may even look over the writing of the answer as it proceeds, and see the names of his deceased friends written down one after the other, together with familiar events of their lives, and seem to be holding conversation with them the same as though they were still in the flesh.

Another method is to send to Mr. Mansfield a letter permanently sealed, accompanied by another containing a request for its return in the same state, with an answer to its contents. This remarkable and convincing test has been given through the mediumship of Mr. Mansfield so many times that it has come to be regarded as his speciality. Envelopes of leather, iron, tin, India-rubber, gutta-percha, paste-board, cloth, and many other materials impervious to human vision, have been placed upon letters, permanently sealed, and sent to Mr. Mansfield, with a request that their contents might be written out and answered. The same result has almost invariably been obtained. The spirit friends of the parties sending them have replied, giving additional tests to those required by the writers, without the seals being disturbed in the least by the medium.

A personal interview with the medium, however, is more satisfactory, as it then becomes evident that no clairvoyance is made use of to ascertain the contents of the envelope. The communication is written out before the visitor's own eyes, and any collusion or deception is impossible.

A friend of ours, whom we will call Col. R., called upon Mr. Mansfield at his rooms, sat down, and wrote a request for a communication from a certain person, naming him, and signed his own name to the note. Mr. Mansfield sat down and wrote an answer. On looking at it, Col. R. found, not a communication from the party addressed, but a voluntary one from four other parties, of whom he had not been thinking at all, and who had been deceased upwards of twenty years. They stated that, as the friend whom Col. R. wished to hear from was not present, they had seized the opportunity of making him aware of their own presence, and that they were very happy to meet him once more. This was followed by testimony as to their identity, consisting of events in the lives of the parties known only to Col. R.

On another occasion, the same friend called on Mr. Mansfield, when a voluntary communication was made by a spirit, calling himself Staniels, who said he had lived in Marysville at the time Col. R. had lived there, and had died on the 27th of February, 18—. Fortunately, a brother of the deceased kept a saloon in this city, on whom Col. R. immediately called, in order to verify the statement, as he was unaware of the decease of Staniels. The brother of the spirit testified that his brother had died on the 28th of February, instead of the 27th. Col. R. hurried back to Mr. Mansfield, intent on exposing what he supposed a fatal discrepancy. He had scarcely opened the door and sat down, before Mr. Mansfield had written out: "I know what you want. I was mistaken. It was the 28th of February when I died, and not the 27th. STANIELS."

This was so convincing that our friend had nothing to say about any discrepancy, but related how he had obtained a verification of the fact of Staniels' death.

The limits of this article not allowing further examples to be given, we will defer to another number those we intend to give of this kind of mediumship. M.

Mrs. FOYE'S usual seance on Monday evening last was well attended, and was very successful in the way of tests. We doubt whether the most cunning powers of invention could produce a name, on such an occasion, so unique as that of *Dalena Magitt*. Yet this name was handed up to the table in a folded ballot, and the spirit owning the name responded, and gave correct answers to the test questions of a relative in the audience. It was a most satisfactory proof of the identity of the spirit communicating. Many others equally good were given during the evening. We regard Mrs. Foye's claims as a test medium as fully established in this community. M.

STREET PREACHING.—Judge RIX, of our Police Court, has fined Mr. J. L. Hopkins for street preaching, on Sunday, twenty-one dollars. We believe he has appealed to the County Court. Is it possible our police authorities assume the right to decide what sort of gospel shall be preached at the street corners? We observe that another preacher, who holds forth at the corner of Folsom and Sixth streets, on Sundays, is unmolested. In what consists the difference? And who is to decide? Where is the Young Men's Christian Association, and their resolution? M.

PHILOSOPHICAL.

(COMMUNICATED.) IN WHAT CONSISTS THE DIFFERENCE? NUMBER FIFTEEN.

If there is one thing more deplorable, morally considered, in the teachings of the clergy than another, it is the constant and persistent reiteration of that childish tale of the superior intelligence and immaculate innocence of (what they please to term) our first parents in the garden of Eden, that never had an existence, in the sense in which it is taught, as they themselves well know; for they are not fools, but educated men, acquainted with the history of the world, and conversant with the great laws which surround and control the universe.

They know, as well as any one can know anything, that the race of man has grown up out of low, savage, and barbarous conditions—common sense is all that is needed to discern this palpable fact, to say nothing of learning or education, which is a pre-requisite of their calling.

The so-called infidel can afford to boast of his religion; it claims to be catholic, rational, and natural. It includes all others and believes them adapted and true to the minds who receive them.

The true worshiper of Nature finds no fault with the existing state of things, whether social, religious, or political, for it is natural. Men were comparatively happy and virtuous, when they believed the world flat; the azure sky a solid firmament, with openings through which the fires of heaven shone; when every household had its god, and ignorance prevailed everywhere; their limited knowledge being perfectly adapted to the development their minds had reached.

Believing all things, the infidel is charitable, ascribing the short-comings of his neighbor to ignorance. Like the writer-hero of the Revolution, when, in the French Assembly, which had met to order the execution of Louis XVI, the Secretary read the address of Thomas Paine, protesting in the name of Liberty in both hemispheres against the death of that fated monarch—"Destroy the King," cried Paine, "but spare the man; strike his crown, but not his heart!"

Dr. J. P. BRYANT, THE HEALER. DR. J. P. BRYANT will open Rooms at Graham's Hall, Sixth Street, Sacramento, on MONDAY, April 5th, where he will HEAL THE SICK by the Laying on of Hands.

MESSRS. EDITORS:—I was very much surprised to see a respectable monthly, such as the Industrial Magazine assumes to be, refer to such indelicate language in its strictures on an article in the BANNER. In vain will you search the whole legal Index Expurgatorium of obscenity for more indecent expressions than those found in the 16th and 23d chapters of Ezekiel, which contain the quotation referred to. The passage makes no mention of the mongrels of Egypt, however.

THE CHURCH MILITANT.—The theological war is still raging in the columns of the Stockton Herald. It needs but the presence of Bro. Earle to duplicate the asylum in that quiet burg.—Dramatic Chronicle.

Will soon be Issued, SPIRITUALISM DEFENDED AGAINST THE CHARGE OF IMMORALITY. A PAMPHLET. BY BENJAMIN TODD.

THE RELIGION OF NATURE.

(COMMUNICATED.) NUMBER FOUR.

"Our religion teaches good morals and must therefore be good!" apologetically exclaims the devotee of the different revealed religions, thereby acknowledging that we already know what good morals are. If we by nature do the things contained in the "revealed" law, and St. Paul says we do, wherein consists the necessity for a revelation? Why say that reason, or the natural man, cannot understand the things of God, and at the same time appeal to this same reason, this same natural man, when proselytizing for their faith? If our natural judgment—our reason—be appealed to as supreme judge in matters of morals and faith, is it not superior to all forms of faith, or codes of morality, whether revealed or otherwise? Instead, then, of making the superior subservient to the inferior, would it not be better to cultivate those faculties which the theologian and supernaturalist involuntarily confess to be capable of determining the merits of all morals and faith, thereby furnishing for ourselves, independently of our would-be masters, a true guide in the matters of faith and practice?

Why should Nature be decried? We are not something separate and apart from her; all that we are is natural. Nature—that is, the material universe, with all its laws and attributes—produced us, and in her and by her we live and move; whether we seek improvement through the teachings of theology or any other system, we can employ no other means than those Nature has given us, for that theology is belongs to, and is a part of, Nature.

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SOMEBODY is writing for the Sunday Mercury a series of biographies of living persons, full of nauseating flatteries and disgusting toadyism. He is ashamed, however, of his Boswellian occupation, and therefore assumes the unmeaning cognomen of "Hunkidori."

A CONGREGATIONAL CHAPLAIN'S PRAYER last winter began thus: "O Lord! Thou hast ruled this world for six thousand years, and, as we believe, Thou hast ruled it well!"—N. Y. Weekly Times.

Will soon be Issued, SPIRITUALISM DEFENDED AGAINST THE CHARGE OF IMMORALITY. A PAMPHLET. BY BENJAMIN TODD.

A FRIGHTFUL PICTURE OF THE HAWAIIAN ISLANDS.—The Commercial Advertiser, of Honolulu, complains of the increase of crime among the natives. It says:

"Crime and outrage and law-breaking of all kinds fill the land. Among a people naturally the most gentle disposed in the world, where formerly a simple assault even was of rare occurrence, we are nowadays repeatedly horrified by the details of some deliberate and brutal murder. Thievery and burglary are on the increase, the Courts are kept busy, and the prison overflows with criminals. Drunkenness stalks through the land, and in this city, the sight, once so unusual, of a drunken native, is now an almost everyday occurrence. Morality is at a low ebb; the sacred ordinance of marriage has become a byword, and Probate Courts are crowded with applications for divorce."

Where are "the missionaries"? These Islands have been the pets of missionary societies and the paradise of missionaries for the last half century. We had thought the Islanders had all been "saved" long ago.

DR. R. McLEAN is requested to call at this office, and settle his bill for advertising.

BORN.

In this city, April 23d, to the wife of A. Bley, a son. In Sacramento, April 19th, to the wife of A. Gannet, a daughter. In Sacramento, April 18th, to the wife of Wm. Borchers, a son. In Sacramento, April 18th, to the wife of Edward Regan, a son. In Virginia City, April 17th, to the wife of H. W. Theall, a son. In Marysville, April 18th, to the wife of George Walther, a daughter. In this city, April 24th, to the wife of Wm. E. Cohen, a son. In this city, April 23d, to the wife of Dr. A. Rotuzzi, a son. In Santa Cruz, April 20th, to the wife of Duncan McPherson, a daughter. In Sacramento, April 22d, to the wife of S. J. Jackson, a daughter. In Sacramento, April 22d, to the wife of J. S. Jones, a daughter. In Stockton, April 19th, to the wife of John Hickinbotham, a son.

MARRIED.

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

In this city, April 21st, Hippolyte Dutard to Eliza Casey. In Alameda, March 31st, H. B. Land to Gertrude E. Harrington. In this city, April 21st, Edward C. Sessions to Mary H. Drum. At Elk Grove, Sacramento county, April 18th, Charles Lewis to Sarah Bursee. Near Angels, April 10th, Thomas F. Morgan to Lucy E. Waterman. In this city, April 23d, Reuben Tucker to Mary Gibson. In this city, April 23d, P. A. Oviatt to Miss J. O'Connor. In Stockton, April 20th, Christopher M. Grattan to Elizabeth Buzell of San Mateo county. In San Andreas, April 18th, John Lewellen of Reese River, to Ann Murray of Campo Seco.

DEPARTED.

"Death is not dreadful; to a mind resolved, It seems as natural as to be born!" "Man makes a death, which Nature never made."

In Alameda, April 22d, Ann Hobler, a native of England, aged 65 years. In Vallejo, April 22d, Mrs. E. Roberts, wife of Augustus Roberts, aged 29 years. In Hampton, New Jersey, March 6th, Naomi, wife of Ezra Moulton, and mother of E. S. and G. H. Moulton of this city, aged 65 years. In this city, April 22d, Lillian, infant daughter of Andrew and Rebecca C. Sprout, aged 5 days. In this city, April 23d, Frank Wheeler, a native Philadelphia, aged 41 years. In this city, April 24th, Charles Centilver, a native of New York, aged 23 years. In Morrisville, N. J., March 10th, Jane, wife of Elias Gil, formerly of this city. In this city, April 23d, suddenly, Edward Walter, son of Michael and Adelle McColgan, aged 8 years and 4 months. At Sonoma, April 20th, Margaret, wife of Chas. Baetige, a native of New Orleans, aged 24 years and 6 months. In Sacramento, April 22d, Wm. Coughton, a native of England, aged 28 years and 8 months. In Sacramento, April 22d, John J., son of John and Mary Ann Dawson, aged 2 months and 3 days.

Special Notices.

Advertisements in this column, twenty cents per line for first insertion, and fifteen cents per line for each subsequent insertion. No abatement for these rates.

DR. J. P. BRYANT, THE HEALER.

DR. J. P. BRYANT will open Rooms at Graham's Hall, Sixth Street, Sacramento, on MONDAY, April 5th, where he will HEAL THE SICK by the Laying on of Hands.

NO MEDICINES GIVEN! NO Surgical Operations performed!

THE BANNER OF PROGRESS

IS DESIGNED TO BE A LIBERAL PAPER, DEVOTED TO THE Investigation and Discussion of all Subjects, Philosophical, Scientific, Literary, Social, Political, and Religious, And to advocate the Principles of Universal Liberty.

PUBLISHED EVERY SATURDAY AT 523 CLAY STREET, BY BENJAMIN TODD & CO.

TERMS. One Year \$3 00 Six Months 2 00 Single Copies 10 cents

Subscribers in San Francisco who choose to pay monthly to the Carriers, will be charged forty cents per month. News Dealers throughout the Pacific States and Territories supplied at a liberal discount from the above rates.

Terms of Advertising. For One Insertion, per Square \$ 1 50 For One Month, do. 3 00 For Three Months, do. 8 00 For One Column, 3 Months, 50 00 For One Quarter, do. do. 30 00

One Square will consist of from ten to fifteen lines; over twenty lines will be charged as two squares, and each additional Square will consist of ten lines. Advertisements inserted in the column of Special Notices at twenty cents per line of space occupied, for first insertion; and fifteen cents per line for each subsequent insertion.

THE ABOVE TERMS WILL BE CLOSELY ADHERED TO. SAMUEL H. HENRY, ATTORNEY AT LAW, No. 614 MONTGOMERY STREET, SAN FRANCISCO.

PATIENTS' HOME. MR. & MRS. F. GOULD, SPIRITUAL HEALING PHYSICIANS,

TREAT BY Magnetism, Electricity and Medicated Baths.

Patients accommodated with Rooms and Board.

Residence, No. 30 Silver Street.

EXAMINATIONS MADE AND MEDICINES PRESCRIBED.

Also, Directions given to those who wish to become developed as Clairvoyants and Mediums, by MRS. F. GOULD. To all persons investigating Spiritualism, tests will be given by Rappings, Clairvoyance, and Psychometrical Readings of all articles brought or sent, through the mediumship of MRS. FITZGERALD and others. All parties desiring private tests at their own residences, in the city, can be accommodated. EXAMINATIONS, TWO DOLLARS EACH. PATIENTS ACCOMMODATED WITH ROOMS AND BOARD, FROM FIFTEEN TO TWENTY DOLLARS, MEDICINES AND GOOD NURSING INCLUDED.

Remember, No. 30 Silver Street.

THE PHILOSOPHY OF RELIGIOUS REVIVALS.

BY BENJAMIN TODD.

Price 25 cents. For sale at this office. A liberal discount to book agents. It is a pamphlet of 24 pages, 12mo. There are two inspirational poems by Lizzie Doten, which are worth more than the price asked.

NEW PHOTOGRAPHIC GALLERY. EXCELSIOR ART GALLERY, CRIM HOUSE, No. 523 KEARNY STREET, (Near Sacramento), San Francisco.

The above new Gallery having been supplied with the latest and most approved Apparatus, and being under the management of experienced and artistic operators, it has an advantage over any other photographic establishment here, and the Proprietors confidently announce to their friends and the public that the work executed at this establishment will be unsurpassed by any other Gallery in San Francisco.

CARD PICTURES.

Of every style, taken at the very lowest rates.

Photographs, Ambrotypes, Melainotypes, Ivorytypes, Sun Pearls, etc., Taken in the highest perfection of the Art.

Particular attention given to COPYING AND RESTORING OLD PICTURES. Pictures taken equally as well in cloudy or rainy weather. All work done at the lowest prices, and perfect satisfaction guaranteed in all cases, or no charge made.

N. B.—Gallery only up one flight of stairs. C. A. MARSTON, J. RILEY MAINS, Proprietors.

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 rent, 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.

AN EXPOSITION OF THREE POINTS OF POPULAR THEOLOGY.

A LECTURE, Delivered at Ebbitt Hall, New York, September 10, 1865, BY BENJAMIN TODD.

1. Origin and Character of the Orthodox Devil. 2. Positive Law in Opposition to Divine Providence. 3. Man's Own Responsibility in Opposition to Vicarious Atonement.

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.

BOUQUET NO. 1. A CHOICE COLLECTION OF FLOWERS, GULLED 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.

P. Wm. POULSON, M. D., HOMOEOPATHIC PHYSICIAN,

Surgeon and Accoucheur, Graduate of the Homoeopathic Medical College of New York City, and of the Homoeopathic Medical College of the County of New York, Danish Physician, and Member of the Homoeopathic Medical Society of Copenhagen.

Office and Residence, 828 Washington St., Between Dupont and Stockton Streets, SAN FRANCISCO.

Office Hours, from 12 to 3 and from 6 to 8 P. M.

In accordance with the fundamental law of Homoeopathy—"Similia similibus curantur"—Hydropony and Electro Magnetism, etc., are used when needed, on true scientific principles.

JOB PRINTING

NEATLY EXECUTED AT THE OFFICE OF THE BANNER OF PROGRESS.

CARDS, CIRCULARS, BILLHEADS, PAMPHLETS, and every description of Plain and Ornamental PRINTING, executed neatly and expeditiously, at the lowest market rates.

OFFICE, 523 CLAY STREET.

MRS. ADA HOYT FOYE, Rapping, Writing, Test & Business Medium,

GIVES PRIVATE SITTINGS DAILY, AT 124 SUTTER STREET, (Opposite Lick House.)

From 10 A. M. to 4 P. M.

PUBLIC SEANCES AT MECHANICS' INSTITUTE, Post Street, near Kearny, EVERY MONDAY EVENING, UNTIL FURTHER NOTICE.

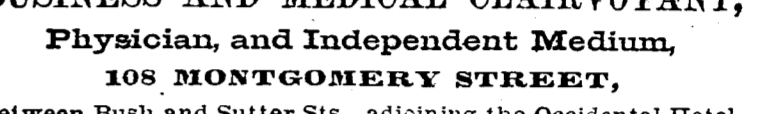
Each Seance will be preceded by a brief LECTURE on the Laws and Conditions governing Manifestations.

ADMISSION, FIFTY CENTS. Doors opened at 7 o'clock, and closed at 8, after which time no one will be admitted.

Evening PRIVATE Seances for small parties given by special arrangement. MRS. FOYE respectfully challenges honest investigation.

CLAIRVOYANT. MME. CLARA ANTONIA, M. D., BUSINESS AND MEDICAL CLAIRVOYANT, Physician and Independent Medium, 108 MONTGOMERY STREET, Between Bush and Sutter Sts., adjoining the Occidental Hotel.

Successful treatment of all curable Diseases; also, a correct Diagnostic Description given thereof if desired. Phenological Examinations made. Consultations in English, French, and German, and by correspondence. Office Hours from 10 A. M. to 10 P. M.



DR. H. J. PAINE, DENTISTRY, No. 523 California Street, Between Montgomery and Kearny, four doors west of Wells, Fargo & Co., SAN FRANCISCO.

Dr. PAINE received the First Premium at the Mechanics' Fair, 1864.

DR. H. A. BENTON SAYS: RHEUMATISM, NEURALGIA, LIVER AND SPLEEN DIFFICULTIES, and other derangements of the system, must yield to the life-giving energetic effects of Electro-Magnetic applications, when properly administered; and, in some cases, facilitated very much by the Hot Air and Electro-Medicated Vapor Baths—all of which are now ready at his new rooms, over Congress Hall, Bush street, adjoining the Russ House.

N. B.—Terms reasonable, but "COIN" is expected at each treatment, in advance, unless the treatment is gratuitous, to those who are unable to pay. All such, who are deserving, will be attended, agreeable to appointment.

DR. B. STURMAN, Office 128 Kearny Street, near Sutter.

Is prepared to treat all kinds of Diseases, to which humanity is subject. Female Complaints and the Diseases of Children will be promptly attended to.

N. B.—CANCER had Scirrhus Affections, Diseases of the Eye, and those of a private nature, treated, and a permanent cure insured. And, for the benefit of those who may wish it, a private examination, by one of the most reliable CLAIRVOYANTS in the State for detecting Diseases in the system, and prescribing for the same, under the supervision of medical science and experience combined, can be had at the Doctor's office at any time during office hours, from 8 to 10 A. M., and 8 to 7 P. M.

General News Agents. SUBSCRIPTIONS RECEIVED FOR PAPERS AND MAGAZINES PUBLISHED IN ALL PARTS OF THE WORLD.

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ALAMEDA FERRY. FROM PACIFIC STREET WHARF, Connecting with the San Francisco and Alameda Railroad, THROUGH TO HAYWARD'S BY BOAT AND CARS. Only Twelve Miles from Warm Springs.

UNTIL FURTHER NOTICE, THE HOUR of departure, except on Sundays, will be as follows:

Table with columns for SAN FRANCISCO, ALAMEDA, SAN LEANDRO, HAYWARD'S. Times listed for 9:30 A.M., 10:30 A.M., 1:30 P.M., 4:30 P.M., 6:00.

The 6 P. M. trip from San Francisco on Saturday evenings will be omitted.

SUNDAY TIME. SAN FRANCISCO, ALAMEDA, SAN LEANDRO, HAYWARD'S. Times listed for 9:30 A.M., 10:30 A.M., 11:30 A.M., 1:30 P.M., 2:30 P.M., 4:30 P.M., 6:00.

Horses, Buggies, and all descriptions of Stock can be taken on the cars to and from Hayward's.

ALFRED A. COHEN, General Superintendent.

OAKLAND FERRY. FROM THE FERRY SLIP, CORNER OF PACIFIC AND DAVIS STREETS, Connecting with the San Francisco and Oakland Railroad.

UNTIL FURTHER NOTICE, THE TIMES of departure will be as follows (Sundays excepted, when the first trip each way will be omitted):

Table with columns for SAN ANTONIO, OAKLAND, SAN FRANCISCO. Times listed for 6:30 A.M., 7:30 A.M., 8:00, 9:00, 10:00, 11:15, 12:30 P.M., 3:00 P.M., 4:00, 4:15, 5:15.

EXTRA TRIP SATURDAY NIGHT. Leaving San Antonio at 6:30, Oakland at 6:40, and San Francisco at 11:30.

A line of Freight Boats for Oakland and San Antonio will leave Ferry Wharf, near foot of Market street, daily (Sundays excepted), as follows:

Table with columns for SAN ANTONIO, OAKLAND, SAN FRANCISCO. Times listed for 7:00 A.M., 1:00 P.M., 3:30 A.M., 9:30 P.M.

AN EXTRA BOAT to let for Excursions. ALFRED A. COHEN, General Superintendent.

