



LITERARY.

For the Banner of Progress. REFORM.

The darkening clouds of error,
That o'er our earth have hung
Since first from gloomy chaos
To shape and form it sprung,
As time rolls on, are fading
Before the coming dawn,
Till now, in every section,
"The truth is marching on."
Men hold to what is ancient,
And worship mystic lore;
They cling to every falsehood
Brought down from days of yore;
And though the glaring error
Is plain in Reason's sight,
They choose to live in darkness
And dare not face the light.
How many are the martyrs
Who, looking through the gloom,
Have seen some noble science
Arising from the tomb!
Yet, having dared unfold it
To those then holding sway,
Have met with persecutions,
For knowing more than they!
Ten thousand thus have fallen
While battling for the right,
And left their names in glory,
To shine forever bright.
Their deeds of love and mercy—
Their sciences unfurled—
Are left as splendid emblems
To move a grateful world.
Thus every true reformer,
Since first the world began,
Has met at first with trials
And wrongs on every hand;
Yet, if he holds out faithful,
The truth in time will rise,
When even those who scorned him
Will laud him to the skies.
Then, brethren, do not falter,
Though venomous darts are hurled,
Each one is a reformer—
Our field is this broad world.
Who faithful lives to duty,
Will reap in joy and love,
And meet with joyful welcome
In realms of bliss above.

JOEL K. DRIGGS.

COMMUNICATIONS.

SYSTEMS OF RELIGION, ANCIENT AND MODERN.

NUMBER FIVE.

Having placed before the eye of the reader the great law which governs and controls the progressive steps of the human race, according to Comte, in his *Positive Philosophy*, let us turn to the consideration of the version of the Holy Bible, as it appears in its English dress, being the authorized translation of the high and mighty Prince, King James I. It seems, from the history of the period, that the reverend English divines were quite dissatisfied with all the various versions of the Bible, holding the idea that they were very imperfect, and demanding a new translation at once. In the year 1603, and under the reign of Queen Elizabeth, the order went forth that the work should be commenced; but its completion was carried into the reign of James. The number assigned to the task was limited to fifty-four; these were the most learned and capable men that could be reached at the time, graduates of the Universities of Oxford and Cambridge; of these, seven died before the termination of the labor. In all that number of the learned profession, there was but a single person who was really a good Hebrew scholar, and he was one of the seven who departed this life while the work of translation was in progress. The name of this man was Lively; beside him, there was but one other worthy the name of Hebraist in England, and he, Hugh Broughton by name, fellow of Christ College, Cambridge, was learned in both Hebrew and Greek; but, for some reason or other, he was not called in to participate in the work, probably through some pique. The learned Dr. Bellamy, in speaking upon this subject, says it is well known that there was not a really critical scholar amongst them, who had a full and complete knowledge of the Hebrew tongue or language, so important to the essential carrying out of this work. The study of Hebrew had been, it appears, most shamefully neglected in the several Universities; so much so, that candidates for orders, as late as 1818, were admitted without a knowledge of this important branch of biblical language. The result was, that the forty-seven translators were unable to read the only proper text, and the oldest, the aboriginal "Divine word" of those "sacred tongues," of which their servile dedication makes parade. In the absence of the requisite knowledge, these immaculate translators sought refuge in the Septuagint (Greek) and the Vulgate (Latin); the consequence was, that they made no new translation, but worked in the harness of the first translators, except perhaps Luther's, 1530-1545, from the original Hebrew only, having been made for 1400 years." Says Bellamy: "We learn that serious objections were raised in England as soon as the new translated Bible made its appearance; but as these came from the Papists

chiefly, but little notice was taken of them by Protestant ecclesiastics. Yet the many inaccuracies, contained in the new version, were known to all who knew anything of the character of the work, and the inadequacy of the performers thereof." "A century later, the voice of Dr. Kennicott was heard in condemnation of the King James Bible, protesting vehemently against the perpetuation of fallacies which the forty-seven translators' ignorance had spread over the land through King James' version." It may not be uninteresting to state here, that, at the period named for the commencement of the translation of the Bible into English, 1611, the Hebrew had been a dead language for more than two thousand years; and further, that although the forty-seven men selected as translators were chosen for their great piety and learning, yet very few, if any, were competent to fulfill so important a task. Dr. Nott condemned the English translation of the Scriptures. "He makes the astounding assertion that the Hebrew language may be said only to have been recovered within the last century, by modern Orientalists." It is related that, shortly after the time of Alexander the Great, even the learned Jews found it hard to understand difficult passages of the old writings, because the language had ceased to be a living speech. "Such is the position of the Hebrew in the world's philosophical history as a spoken tongue; yet a knowledge of that language which is contained in the scanty relics of the Old Testament has been preserved, though but imperfectly, by means of tradition." Some time after the destruction of Jerusalem, in the Palestine and Babylonian schools, and after the eleventh century in those of Spain, this tradition was aided by the study of the Arabic language and its grammar. Jerome learned the Hebrew from Jewish scholars. Their pupils were the restorers of Hebrew learning among the Christians of the sixteenth century—that is, on the continent; for, with the exception of Lively, who died, and Hugh Broughton, whose aid was refused, history does not record any man deserving the name of a Hebraist in England, even during 1603-11. Finally, the name *lingua sacra* was first given to the ancient Hebrew in the Chaldee version (made long after the Christian era, when Hebrew had orally expired) of the Old Testament, because it was the language of the sacred books in distinction from the Chaldee, the popular language, which was called *lingua profana*." After setting forth the causes of mistaken renderings in King James' version, "Dr. Kennicott declares that a new translation, prudently undertaken and religiously executed, is a blessing which we make no doubt but the Legislature, within a few years, will grant us. Six years later, finding his humble prayer unheeded, he comes out clamorously against our authorized version, claiming that some of the earlier English translations were more faithful and literal, and backing his appeal with the subjoined among other examples." (Luke, chap. 23, v. 32.) "Christ made a malefactor! And there were also two other malefactors led with him to be put to death; instead of two others, malefactors. (Judges, chap. 15, v. 4.) Three hundred foxes tied tail to tail, instead of wheat sheaves placed end to end! And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. The Hebrew is: And Samson went and gathered three hundred sheaves of wheat, and taking torches and turning (the sheaves) end to end, set a torch in the midst between two ends. Elijah not fed by ravens, but by Arabs. (First Kings, chap. 17, v. 6.)" J. D. PIERSON.

THE NEED OF A NEW RELIGION.

NUMBER THREE.

An examination of the origin of Church theology will show that it is as absurd that the system should be adapted to our religious needs in the present age, as that the system of government, of simultaneous origin, in an oriental country, should be. The Mosaic dispensation had its origin during the exodus of the Israelites from their oppressive bondage in Egypt. They had become so degraded by their bestial slavery, that it was impossible to fit them for the enjoyment of their religious institutions in the promised land, until one generation had passed away, and another bred under the most rigid system of religious training ever recorded. Thus was established one of the most remarkable systems of religious observance known to history. After fifteen centuries of this culture, progressive humanity asserted its superiority to system, and Jesus and Paul stood forth the crowning fruit of this training. If we had not had Moses we should not have had Jesus. But he was greater than the synagogue or Sanhedrim—violated their precepts, contemned their traditions, and paid the penalty of his life for his temerity.

The philosophic explanation of this remarkable spiritual growth is this: the moral and religious faculties were continually stimulated by these observances, which was increased by a halo of sanctity thrown around them by the high honor of the people. This stimulation produced a healthy growth so long as the people believed in their religion. But belief and conviction come through

the intellectual action, and sooner or later, they repudiate everything not based on the ultimate facts and needs of the human spirit. This growth and development of the moral and religious faculties is increased by the laws of hereditary descent. This may be verified by a phrenological examination of children born of the same parents. Those children who were in utero-gestation during the prevalence of an old-fashioned revival, in which the mother was interested, will be characterized by a marked prominence of the moral and religious organs. The writer is cognizant of instances where the prevalence of such a revival has been ascertained by reasoning back from the effect to its natural cause.

Christianity was now initiated in a barbarous age—under the military despotism of the Roman Empire—surrounded on one side by the dead formalities of the Jewish ritual, its living principle having escaped into Christianity; and on the other, by the effete and decaying system of polytheism. After a struggle of over three centuries, it gained the ascendancy over the latter, and established itself as the current religion of the countries bordering on the Mediterranean, then the most progressed of any on earth. From this beginning the Catholic Church, as a powerful religious organism, was slowly elaborated and ripened during the mediæval ages of darkness, closely following the decay and downfall of the Roman Empire.

Early in the sixteenth century, Protestantism made its appearance, being, as its name implies, but a protest against the recognized abuses of Mother Church. But Protestantism retained what is to the present age the greatest abuse of all, an iron rule of religious faith and practice, handed down from antiquity in a book written in languages now dead, punctuated, and, perhaps, interpolated in a darker age, and tenaciously held as an authoritative inspiration directly from Deity. There is no more propriety or justice in fastening on this age a system of Theology, originated in an oriental country, and matured in a dark age, than there would be in hampering and limiting us by the astrology, mental philosophy, mechanics, or political systems of those times. In the Divine economy of the universe, every development is useful in its time, and also prepares the way for its successor. Even the barren glacial epoch, which covered the northern portion of the United States with a sheet of ice a mile in thickness, ground down the rugged granite crags and prepared the soil for the most progressed of people.

Fanciful and superstitious astrology was the parent and precursor of the beautiful and exact science of astronomy. In the dark ages, men labored through long lives in the study of lawless alchemy, vainly endeavoring to find the art of transmuting the baser to the precious metals. But in due time alchemy eventuated in the useful and exact science of chemistry; and in like manner the suppositions of old Theology will result in the beautiful and exact knowledge of the coming religion of Spiritualistic Science. Not that all will be immediately known of the soul—its development and relations, or the mode, measure, and laws of the connection between the spirit and the mundane world. Astronomy, geology, and chemistry are rightly counted among the sciences; but listen for a moment to what Humboldt, the prince of savans, said of the latter: "Who will venture to affirm, at the present day, that we have any precise knowledge of that part of the atmosphere that is not oxygen, or that thousands of gaseous substances affecting our organs may not be mixed with the nitrogen, or, finally, that we have ever discovered the whole number of forces that pervade the universe?" (Humboldt's *Cosmos*, Vol. I, page 4.) It is something that we have learned the way to begin, and have established some laws and facts. No human power can prevent this transition, or keep back the epoch destined to follow. It is the inevitable result of the progressive development of the moral and religious nature of man. "We become more and more convinced that the forces inherent in matter, and that those which govern the moral world, exercise their action under the control of primordial necessity." (Humboldt's *Cosmos*, Vol. I, page 50.)

If we understand its character, and fall into it wisely, it may result in a beautiful and powerful system, adapted to the needs of the American people for ages to come. It will naturally come on so gradually that great hardship will not result to those whose livelihood is won by ministering to the old Church; indeed, it is to be hoped that not a few instances will occur of pastor, people, and temple going over simultaneously from the decaying old to the vigorous new, as they once went in Massachusetts, from orthodox to Unitarianism. But if, in blindness and folly, the waves of progress are obstructed and rolled back upon themselves, they may accumulate so much power as to burst their barriers and sweep in one tumultuous ruin the obstructing churches; as feudalism went down in the throes of the French Revolution, in the eighteenth century; or even as slavery, not being gradually removed, has at length gone down in battle flames, and freedom is baptized in blood.

(I may remark parenthetically that this essay was written nearly a year previous to the termination of the rebellion.) JOHN ALLYN.

JUDGE EDMONDS' LETTER.

New York, May 17, 1867.

To the Editors of the *Banner of Light*:
I have lately had occasion at several times to speak of the spread and prevalence of Spiritualism throughout the world, and what I have said has been so questioned or misreported, that I have to ask you to let me speak for myself through your columns. In a discourse which I recently delivered in this vicinity, I spoke of the number in this country as being at least ten millions. I was reported in the newspapers as having said we numbered "four millions in the universe." In a recent letter to the *London Spiritual Magazine*, I made the same statement, and they pronounced it an "exaggeration."
Now, will you be so good as to give a place in your paper to the enclosed copy of a more recent letter to that magazine, that the world may see what is my real opinion on the subject, and upon what basis it rests? Yours, etc., J. W. EDMONDS.

NEW YORK, May 4, 1867.

To the *Spiritual Magazine of London*:
I have for some time observed that our friends in England do not correctly appreciate the condition of Spiritualism in the United States; and I have lately noticed particularly an article in your number for April, from your correspondent "A. L.," under the heading of "Notes on Spiritualism and Spiritualists in the United States in 1866." In that article your correspondent says: "Only the other day I heard it asserted by a well informed legal gentleman, that Judge Edmonds had estimated the number of Spiritualists in the United States at five millions," etc., and he questions the accuracy of the statement. Upon that subject it is that I desire to say something.

It is easy for us here to see at once, from the tenor of your correspondent's remarks, what class of Spiritualists he fell among in this country; and, as a consequence, how exceedingly limited were his means of observation. His associations here would afford him very little chance of seeing, knowing, or even hearing of the eighty thousand or one hundred thousand Spiritualists in this city alone, and afford him none whatever of knowing anything about the vast numbers that are known to exist in our interior towns, and our extended rural districts. I am therefore not surprised that he should have fallen into the error. It is true that I did estimate the number in 1866 at between five and six millions; but I am now satisfied that I was mistaken, and am persuaded that the number is twice as large as my estimate. Let me give you my reason for this opinion, that your readers may judge whether my estimate is well founded, or is the product of a sanguine imagination.

I. In 1854, I devoted several months to lecturing on this subject in different parts of the country, through a territory extending from Boston, on the Atlantic shore, to St. Louis, on the Mississippi, going as far South as Cincinnati, on the Ohio River, and as far North as Milwaukee, on Lake Michigan—embracing an area of some twelve hundred miles long by two hundred miles wide, and that the most populous and best educated part of the nation. I delivered some seventy discourses, and, at my public meetings and in social and private intercourse, saw many thousands of the people.
The conclusion I came to was, that we were then (in 1854) some three millions in this country. So thorough was my conviction of the accuracy of my estimate, that I told a gentleman, who is now a conspicuous member of our Congress, from one of our Western States, that if he was ambitious of political distinction he must take the anti-slavery side in politics, for I had seen enough to assure me that every Spiritualist would vote on the anti-slavery side whenever an opportunity should be afforded—that we were already so numerous as nearly to hold the balance of power, and were increasing so fast that we should ultimately hold it completely. I then belonged to the dominant Democratic party, and my prophecy as to its overthrow has been verified by subsequent events. In 1856 the anti-slavery candidate for the Presidency came very near being elected, and in 1860 was elected.

II. Some two or three years before the death of Theodore Parker, whose popularity as a public speaker took him to all parts of the country, he told his congregation that at least two-thirds of all the people of New England were Spiritualists. He was no Spiritualist himself, and uttered this as a warning.

III. Some six or eight years ago, I bought me a country place in the wild and romantic region of Lake George, and spent my summers there. Governor Marcy, who had been Secretary of War and Secretary of State, spent his summers at Ballston Spa, about forty miles from me, and there he died. He was no Spiritualist, but said that he saw almost all the people were Spiritualists in that vicinity, because I had located there. He was right as to the fact, but wrong as to the cause of it; for I had no hand in their conversion, but had found such a state of things when I went there.

IV. My correspondence has been very voluminous. For now some ten or fifteen years letters have poured in upon me by the hundreds, from all parts of the country, telling me of the spread of our belief in places and among people of whom I had no previous information.

V. Wherever I go, and in my daily intercourse with people, I am spoken to by persons of whose belief in Spiritualism I had no conception. They speak to me more freely than they would to a stranger, or even to their ordinary acquaintances, because I am so openly an avowed Spiritualist.

VI. From all these sources, and from the information which I get from our public speakers and newspapers, I can form something of an idea of the spread of our doctrine, and therefore it was that I estimated that we were some five or six millions.

VII. The churches (so-called) or religious sects are professedly hostile to us, yet bear strong testimony

to our increase. Several instances have come to my knowledge where the preachers have freely denounced our heresy; yet after doing so have been waited upon by their hearers, and have been assured, much to their surprise, that the most of their congregations were believers. The effect generally has been to cause such attacks to cease; but in one case—that of the most popular preacher in the country—it was followed by an open avowal of belief on his part. Many priests of different denominations have called on me to consult on the subject—avowing their belief, and some of them asking of me whether it was not their duty to abandon their position, and enter upon the task of preaching Spiritualism.

VIII. But, above all, comes to me this information: Within the last two or three months there has been at Baltimore a convocation of the Roman Catholic Bishops and Archbishops of this country. One of the most interesting subjects for their consideration, was the statistical religious condition of our people. Each Diocese brought its information, and the result was, that while Romanism and Protestantism combined numbered from eight to nine millions, with some forty-five thousand preachers, Spiritualism numbered between ten and eleven millions, with fifty thousand mediums. Recollect, now, that this estimate comes not from us, but from our opponents—is not the product of our imaginations, but the result of the severe scrutiny of those who have no sympathy with us. I confess, however, that I believe it to be accurate; all my information goes to confirm it; and my error was in estimating the number too low, lest I might be accused of exaggeration.

But you, your readers, and your correspondents, will very naturally ask, Why does not this thing show itself publicly, so that everybody can see it? I will tell you why. For centuries past the great curse upon Christianity has been sectarianism, whereby men were required to combine together to advance certain dogmas, to form societies for the furtherance of whose views the most intense selfishness should be invoked; and such has been the effect, that at the time of the advent among us of spiritual manifestations, so great had been the dislike of the theology of the day, that at least four-fifths of all the educated classes in Christendom were actually unbelievers in the Christian religion.

We were early taught, by the unseen intelligence which was guiding this movement, to avoid this rock, on which modern Christianity had become shipwrecked. Hence our effort has been to defeat, and not encourage, attempts at forming societies, getting up conventions, and establishing a sectarian press, whereby a hierarchy might be established, and a control created in a few over the individual opinions of the many. We have been for years true to that principle, and have taught priesthood and laity to worship where they pleased, and how they pleased, but to keep ever in view the foundation of our faith, namely, to love God and one another, and work out their own salvation. Hence, when priests came to us, avowed their belief, and asked if they ought not to abandon their callings and preach Spiritualism—and such instances have not been unfrequent—our answer was: "No. Continue as you are, so long as your congregations object not; let there be no concealment as to your belief, but preach the doctrines of Christianity—not the dogma of a sect." When laymen came and asked where they should worship, the answer was, "Wherever the good of your soul prompts you. If you love the forms and ceremonies of the Catholic Church, go there. If you prefer the simplicity of the Quakers, or the enthusiasm of the Methodists, as best calculated to encourage or gratify in you the spirit of devotion, go there." And so, when men would come to us avowing their belief, and asking if they ought not to make a public avowal of it, they would be asked, "Why should you? Each man's belief is a matter between God and himself, and it matters not to the world what he believes; his duty is to give to others the truth as freely as it has been given to him, but to proselyte is none of his business." And when, in reply to this, people have said to me, "But you made a public avowal of your belief," my answer has been, "Ah! but my position was such as to demand it, for the sake of the truth. If you are thus situated, make the avowal; but beware lest in doing so you may be governed by the selfish desire for martyrdom which has governed so many in all ages of the world."

The effect of all this line of conduct has been, that few have known who even of their own neighbors were believers. I can illustrate this by one instance: A gentleman who had been a member of Congress, and one of our foreign ambassadors, was a correspondent of mine on the subject, and in one of his letters said to me that he did not know of another believer in his State; and he was surprised when, in reply, I informed him that the Governor of his State, the Chancellor of his State, one of his State's Senators in Congress and his brother, and a former Governor of his State, were all believers, and correspondents of mine; and I have known instances where members of the same family were believers, without its being known to each other. Now, a stranger, a mere casual traveler among us, would see nothing of all this, would know nothing of it, unless he fell among those who did know it; and not even then, perhaps, unless he made particular inquiries; and he would miserably misjudge, who, like your correspondent, would infer that this universally prevailing reticence was the product of fear.

On the other hand, our cardinal rule of action has been: Build up no party, create no sect, cultivate no spirit of proselytism, make no parade of your faith, but let it enter your soul and govern your life. Not by selfishly withdrawing yourself from association with your fellow-men, and erecting something for your own exclusive gratification, but, by carrying the spirit of God abroad with you into the world, helping to leaven the whole mass with its influence.

This principle of action has now been predominant among us for years, and the consequence has

been, that while a few, who could find no other congenial place of worship, have united together in forming societies, not one out of ten true believers ever attend their meetings. No man will probably question my belief in Spiritualism; yet, unless when I occasionally lecture, I scarcely ever attend those meetings. My daughter, who gave herself up for several years to her duties as a medium, never attends, but worships in her own, the Catholic Church. The "Mr. L.," of whom your correspondent speaks, I have never met at any of our meetings. And I have not seen "Dr. Gray," who is my most esteemed and intimate friend, at any of them in five or six years. And very many in this city, whom I know to be unquestionable believers, I have never seen there upon any occasion, and they never attend at all. And why should they—as long as we would seek to build up no party—no sect, and crave no power over others, or among men? What is there to require a public demonstration of belief, that would attract the attention of a stranger, or give to a casual observer anything like an adequate idea of the wide-spread prevalence of our faith? We who live in its midst see it—know it—recognize it as a power in our land, ready to speak whenever the emergency may demand. We see it everywhere—in politics, in religion, in literature, and in social life, leaving everything where it goes; and what more is demanded of it? We say, nothing more is asked—and we are content.

This is certain: that not only is its existence among us recognized and respected on all hands, but it is at this moment spreading with a rapidity far surpassing anything heretofore known. But this would not be apparent to a stranger, for it makes no public exhibition of its progress. During our rebellion its progress was very much impeded. A stranger would not have observed that. Since the war ended, its progress has been greatly accelerated; but a stranger would not observe it. I, however, can see it, and know it to be so. And I am almost breathless in my astonishment at the speed with which it is moving through the land.

Let, then, our friends in England be well assured as to the onward progress which our glorious faith is making in this country, and as to the fact that under no circumstances will any sect be built up out of Spiritualism by believers withdrawing themselves into selfish associations, and away from an intimate connection with their fellow-men, in whatever condition, Catholic or Protestant, Established Church or Dissenters, they may choose to place themselves. For ours is a religion for all men, diffusing itself into every relation in life, and reaching among mankind in this country and throughout the earth with a celerity and a universality that no human power could produce.

I have thrown together these remarks thus hastily, amid the pressure of my other avocations, because it seemed to me that the views entertained by your correspondent, if suffered to go unnoticed, would be calculated to engender a feeling of despondency which the real facts of the case would by no means warrant.

I am, respectfully, yours,
J. W. EDMONDS.

The Banner of Progress.

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TO CORRESPONDENTS.

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Church and State.

In order that liberal thinkers may see what a legalized religion does with the rights and liberties of the people, we cut the following from the columns of the Times, of this city, the Methodist clergymen's paper:

THE PROPAGANDA OF INFIDELITY.—The John Bull commends to those who rejoice in going as far toward actual infidelity as is respectable, the admirable remarks of the Lord Chief Baron this week in the case of "Cowan vs. Melbourn," an action in which the plaintiff, who had distributed blasphemous placards at Liverpool, advertising lectures on the "Character and Teachings of Christ," the former Defendant, the latter Misleading; and on "The Bible Shown not to be More Inspired than any Other Book"—endeavored to obtain damages from the defendant for breach of agreement in refusing to allow him the use of the Assembly Rooms. The Chief Baron said—and it is refreshing in these days to hear such words from the judicial bench—"Whatever contract might have been entered into by the defendant, no doubt could be entertained that he was justified in preventing his rooms being used for the purpose mentioned. It needs no authority to show that Christianity was part and parcel of the law of England, and to publicly attempt by argument and reasoning to prove that the character of our Savior was defective and his teachings misleading, was blasphemous and impious. Not only was the defendant justified in refusing the use of his rooms for the purpose in question, but he was bound by the laws of his country to do all in his power to prevent their being so used."

On the same grounds, a lecture on the non-existence of the devil, or any other discourse denying the dogmas of the Established Church, could have been forbidden and prevented. The law of England, then, is, as interpreted by the highest legal authority, that no civil contract is binding that allows a free expression of opinion upon theological dogmas, when that expression contravenes the settled authority of the Church. In other words, the Church has full sway over the consciences of the people, so far as opinion in matters of religion is concerned. This is going back to the dark ages with one long stride. May we conclude, from the fact that the Times editors copy the above without comment, that they approve the decision against the lecturer? The John Bull newspaper says "it is refreshing in these days to hear such words from the judicial bench." It may refresh the memory of those who approve those refreshing words, to reflect that just such doctrines and authority were held by the old Spanish Inquisition, and were enforced with all the rigor that the possession of power enabled the officers of Church and State to use.

We do not anticipate any attempt to invalidate contracts of the kind mentioned, in our own country, where a State religion has no existence. But it is well to take observations occasionally, that we may see whether we are drifting, and to be on the look-out for hidden rocks, on which the civilization of many States has been wrecked in the past. An attempt is now being made, by some fanatical religionists in the Eastern States, to persuade Con-

gress to engraft upon the Constitution of the United States not only a formal recognition of the existence of God, but also of the truth of the dogma of salvation by His Son; and the next step will be to authorize the enactment of laws to punish those who do not accept that dogma, and who speak out their opinion in regard to it. We apprehend that, if such interpolations are ever attempted in Congress, eleven millions of Spiritualists will have something to say in regard to the matter; and without their consent the object can never be effected.

It may suit the dogmatists to cry out "Infidel Propaganda!" against every lecturer who dissents from their creeds, and boldly proclaims his reasons for so thinking and speaking; but, in our country, as yet, there is no law against the free expression of religious opinions, at all times and in all places, and the cry has no terrors for the freedom-loving citizens of the freest country on earth. Whenever a local Legislature enacts an oppressive Sunday law, the people refuse, as in this State, to obey it, and it becomes a dead letter. A few bigoted magistrates in large cities may attempt to enforce its provisions upon innocent school-boys engaged in ball-playing, but that will be the whole extent to which its enforcement can be carried. Church and State have been forever divorced in our country by its Constitution, and will continue so, as long as the Constitution subsists.

To Our Subscribers.

We extend our congratulations, and expect to be congratulated in return, that the BANNER OF PROGRESS has been in existence six months, with no signs of a flagging of interest, either in its columns or its readers. Those who favored us with their subscriptions for six months only, are now invited to renew them for the rest of the year. There are very few of the six-months subscribers, but still we would like to retain them. Many reflections crowd upon us on this occasion, some very pleasant and a few of the opposite kind; but we trust that, whatever may be said, no one of our readers is able to accuse us of timidity or timidity, in treating the various subjects of interest that have arisen for discussion in our columns. We are radical and iconoclastic, and we had a distinct understanding with our readers at the commencement, that we were and should continue to be so. We do not propose to build our faith upon a heap of rubbish; and we therefore labor to remove the unsightly pile, and lay our foundations deep and strong, upon the Rock of Ages—Natural Law. Our implements, both of destruction and reconstruction, are the human Reason and Understanding. We shall continue to write and print our thoughts with boldness, regardless of approval or disapproval, except of our own judgment as to what is true or false. All opinions, from whatever source, expressed with propriety and decency of language, will find free admission to our columns, when we have room therein for their publication. Nothing is sacred in our minds but Truth; and to the ascertaining and practical applying of all truth to the life of humanity, we are devoted. Our opinions are our own, and so is our right to express them. We mean to be as free in their expression in the future as in the past.

THE RANGE OF SUBJECTS COGNATE with Spiritualism is broad and extensive, and there can be no excuse for speakers, who are ostensibly Spiritualistic, going out of the way to pick up such trifling subjects of discourse as "Slander," "Trifles," and others of equally slight importance, when there remains so much to be accomplished in presenting the facts and philosophy of Spiritualism to the public mind. A few Spiritualistic speakers, who are devoted to their mission, and have no quarrel with each other for popular favor or recognition, will soon be on the way to this coast, and, in addition to those who are now at work in the interior, will quickly reawaken an interest in the subject, which had been well-nigh lost since our associate left the city, had it not been for the seances of Mrs. Foye.

OVER-ZEALOUS.—A lecturer at Mechanics' Institute Hall, on last Sunday evening, while speaking on the subject of "Female Suffrage"—as she rather inelegantly expressed it—took occasion to say that people "could be over-zealous in the Church and in Spiritualism, as well as in everything else." Why Spiritualism should be lugged into a discourse on Womanhood Suffrage, and in such a deprecatory way, we cannot determine. Be that as it may, we should like to have a few of the "over-zealous" come this way: for we think we could show them how they can be useful to the cause of Spiritualism and Progress, without much sacrifice on their part. Certainly, no one could ever accuse the speaker herself of being "over-zealous" in the cause of Spiritualism.

MORE REVISION EXPECTED.—The Pacific Gospel Herald, in the course of a long article approving of the "new version" of the New Testament, remarks that the American Bible Union "do not intend that their present work shall become stereotyped for all time; but that, as new light is thrown upon it, they will go on giving us God's word in its purity." We may therefore conclude that we do not yet possess "God's word in its purity," but must wait until the Bible Union are ready to give it to us. The Methodists think they already have it in King James' version. So do the Presbyterians and Congregationalists. Only the Baptists are still unsatisfied with their own version! They propose to go on giving us God's word to all eternity!

TOO LATE.—The New York Independent some time ago announced that it would no longer be the sectarian organ of the Congregationalists, but would henceforth be a reformatory, humanitarian sheet, devoted to the best interests of the race, independent of party or sect. And now, at this late day—a "day after the fair"—comes the Illinois Congregational Association, with a resolution repudiating the New York Independent! We rather think humanity will survive the Illinois Congregationalists and their resolution, and that the Independent will be better sustained than ever.

Mrs. FOYE'S usual seance will be held at Mechanics' Institute Hall next TUESDAY evening, instead of Monday evening, as heretofore.

The Clergy Slandered.

The San Francisco Daily Times, edited by two Methodist clergymen, says we have been guilty of a wholesale slander upon the clergy, in saying, two weeks ago, that they were "a licentious set." Let us see whether it be a slander or not. In the Illustrated Police News, published in Boston, Mass., we find a long account of the doings of six or seven clergymen, of various denominations, some of whom are now on trial in the Courts for their misdeeds. Below we give their names, and the list of crimes with which they are charged. This account is only what is contained in one number of a single periodical. How many more might be selected from other publications throughout the country we have no means of ascertaining. But here is the list:

- Rev. Sereno Howe, congregation at East Abington, Mass. Offense—corrupting little girls, one of them placed in his charge to educate; and criminality with the ladies of his congregation.
- Rev. James Priestly, Pittsburg, Pa. Criminal conduct with the ladies of his congregation.
- Rev. Hart L. Stewart, Chicago, Ill. Same offense.
- Rev. Mr. Mattie, Agent Young Men's Christian Association, St. Louis. Seducing the wife of Dr. J. Fischer, of the same city.
- Rev. Mr. Schneider, Aurora, Ind. Seduction and bastardy. A married man.
- Rev. Horace Fowler, Trasburgh, Vt. Outrages upon the person of his wife's niece, only twelve years of age.

Add to the above list the names of two church-members—Mr. Brandon, of Morrisania, N. Y., and Thomas Higgins, of Detroit, Mich., who, like the Rev. Sereno Howe, have been corrupting and outraging little children—and we think the charge made by us, a short time since, is fully substantiated. Let us hear no more about "slandering" the clergy.

THE INFLUENCE OF GREAT INTELLECTS.—The Oakland News, quoting our enumeration of distinguished persons who were and are believers in Spiritualism, says:

"If the above named persons really believed in all the tenets of Spiritualism, then Brother Manning has made a strong argument in favor of his doctrines."

We did not bring forward their names as "a strong argument in favor of our doctrines"; for the fact that ever so many persons, of distinction or otherwise, believe as we do, would not constitute convincing evidence to us or others of the truth of our doctrines. We only wished to show that what such great intellects accepted, ordinary people might accept with honor to themselves, when fully convinced. No number of great names can consecrate error; but the example of great intellects may encourage the timid and faltering to an open acknowledgment of the truth. This was the purpose we had in view.

LIBERALITY.—When a man gets to that pass he considers it a matter of no consequence what people believe, he has but a single step more to take in order to reach a stage of "liberality" where he will consider it of little consequence (except so far as pleasant or unpleasant consequences are involved) what people do.—Dramatic Chronicle.

When pleasant consequences are involved, it would seem to be of great consequence that people should do nothing to make them unpleasant; but, vice versa, when the consequences would be unpleasant, people should do everything to make them pleasant. That parenthetical exception is a master-stroke of policy! It is as clear as mud, that only the consideration of pleasant or unpleasant consequences should govern the actions of people. Otherwise, it is of little consequence what they do. The logic of the mellow-dramatic writer above quoted is almost as good as that of the editor of the Californian.

A PECULIAR EXCELLENCE.—The Weekly Californian uniformly contains the best stories and sketches that come to us from any quarter whatever. The only disagreeable feature in that paper is a spirit of flimsy criticism, which belongs to the school-master rather than the literary journalist. The picking up of typographical errors, or the correction of other people's bad grammar, is too small a business for that otherwise substantial and classical paper.—Daily American Flag.

The above is only just, but it might have been added that its editors have a dandyish desire to be thought the dilettanti of this coast, and the most "thoroughly educated" people this side the classic precincts of old Harvard. They sometimes cut a very ridiculous figure with their "education."

BROTHER TODD, OF THE BANNER OF PROGRESS, says that, when he leaves this world, he wants to go where there won't be any revivals. We fear that, in his first mortal travels, Brother Todd will come across an old gentleman in black, who will be running around with a long poker.—S. F. Flag.

Give yourself no uneasiness, Brother McDonald; the Devil has more than he can attend to, taking care of the old orthodox churches. They are an unruly set, and half vex the old fellow's life out of him. And when he gets them over to his own dominions, they will give him more trouble, to stop their quarrels with one another.

RASPBERRIES ABUNDANT THIS YEAR.—At Slopeville, (Port Wine,) June 17th, a little daughter was born to Mr. and Mrs. Raspberry. So says the Downville Messenger. What raspberries have to do with Port Wine is more than we know; but they make very good wine, nevertheless. The little Raspberry just born may be the making of Port Wine some years hence. Let us hope so.

DR. J. P. BRYANT, the Healer, will remain in Marysville until July 27th, after which date he will make a tour of Oregon. The friends in Portland, and other principal towns in that State, will have an opportunity of witnessing the wonderful effects of the "laying on of hands"—the hands of one of the most distinguished practitioners of that method of healing.

THE California Christian Advocate is attacking the new Baptist version of the Bible with great vigor. What a pother the Christian advocates make about that book! And what a blessing we feel it to be, that we are free from any anxieties about its versions or interpretations, originating with any Church whatever!

OBDUKATE.—The table-tipping infidel organ of this city still refuses to take back its slanders against Jonathan Edwards, Dr. Watts, and other illustrious men, alive and dead. (!)—Dramatic Chronicle.

Judge Edmonds on the Progress of Spiritualism.

We republish, on the first page, the admirably written and conclusive argument of Judge Edmonds, in his recent letter to the London Spiritual Magazine, showing that the progress of our belief in the United States far exceeds all estimates hitherto made by Spiritualists themselves. Upon this showing, we think we can afford to be magnanimous toward those who habitually revile us and our doctrines; for, surely, when the politic and the time-serving discover that they are in the minority, and, above all, that Spiritualists will, at no distant day, begin to use their votes in furtherance of their views, these cringing sycophants at the shrine of a dead theology will be only too glad to come in as eleventh-hour men, to claim that "they always thought Spiritualism was true." The "thoroughly educated" and the "half educated" will then be on equal terms, so far as the acceptance of the truth is concerned. The self-constituted leaders in science, political economy, religion, and literature, will then be not too proud to confess that they had not known everything that could be known, and that there have been many things discovered without their aid. The facts brought to light by Judge Edmonds are no less encouraging than gratifying to Spiritualists everywhere.

THE REAL CAUSES IGNORED.—A contemporary, alluding to the numerous cases of suicide, and murdering of children by mothers, in the north-west, says:

"When the fathers in that country determine to tar and feather every fanatical lecturer they catch in the act of haranguing silly people on the subject of Spiritualism, freeloading, and dampfoolism generally, the throats of their children will be safe." Rather say, that when the fathers cease to drink "lightning" whisky, stop chewing, smoking, and snuffing tobacco, let cards and dice alone, and no longer otherwise make "dampfools" of themselves, "the throats of their children will be safe." Because they will then be in such a healthy state of mind, that neither Spiritualism nor any other "ism" can do them any harm; or, rather, Spiritualism will then do them some good.

THIS very appreciative estimate of Todd's eloquence sends his organ into vituperation, such as the Spiritualists are in the habit of expectorating against persons who are shrewd enough to detect their charlatanism.—Dramatic Chronicle.

The editor of the Chronicle reminds us very much of an old story we once heard related by a gentleman, concerning his father's dog, which was a general nuisance; but his life was prolonged simply because he was so sneakingly mean that nobody would kill him. He would sack eggs and kill sheep; but people thought little of this, because it was natural to him. But his grand peculiarity was, that at night, when there was a moon, he would stand and bark all night at it, or until it set. Here the gentleman ceased speaking, and we inquired what the result was. "O, nothing," he replied; "the moon kept right on, the same as though the dog had not barked."

WE find the following advertisement in The Radical for June. It speaks for itself: We shall comment upon it at another time:

FREE RELIGION.—The friends of religious progress, represented by the undenominational Unitarians and Universalists, the Progressive Friends, the Liberal Jews, and Spiritualists, will hold a meeting to consider the conditions, wants, and prospects of Free Religion in America, at Horticultural Hall, in Boston, on Thursday, May 30th, at 10 o'clock A. M. Addresses are expected from R. W. Emerson, Robert Dale Owen, Lucretia Mott, T. W. Higginson, D. A. Wasson, Henry Blanchard, Isaac M. Wise, John Weiss, F. E. Abbot, and others.

O. B. FROTHINGHAM, WM. J. POTTER, ROWLAND CONNER, Committee.

A DRAMATIC CRITIC CRITICIZED.—Mrs. Sophie Edwin done well as "Madeline," and so did Mrs. Judah as "Widow Barton."

The same the same: William Hayward, the balladist, and a couple of educated dogs, were at Sandy Hill, N. Y.

Would it not have been well to have stated whether the said dogs are "thoroughly" educated? The editor of the Californian might wish to know. In case they are only "half" educated dogs, he of the Californian cannot receive them into his family.

THE whole number of deaths in English coal mines, from the time any account was first made of them to the present, is estimated at \$25,000.—Evening Bulletin.

At the above valuation for the whole number of deaths in the coal mines, how much is each correct compositor on the Bulletin worth? or, at the same rate per whole number, what will the Bulletin give for each living voter who will deposit a bolter's ticket in the ballot-box at the approaching election?

SHOULD a Moslem, when praying, feel himself disposed to gape, he is ordered to suppress the sensation as the work of the devil, and to close his mouth, lest the father of iniquity should enter and take possession of his person. It is curious that the opinion prevails also among the Hindus, who hold their fingers close before their mouths before gaping, to prevent the evil one from getting in that way.

Such superstitions are not a whit more foolish and ridiculous than all the dogmas about the devil now in vogue in the churches. He is a personage without an existence, having a name, but no identity.

LICENSE TO SELL WHISKY.—A vote of the citizens of Vineland, New Jersey, was recently taken on a proposition to license the sale of intoxicating drinks, resulting in a unanimous verdict against license. Almost the entire community at Vineland are Spiritualists.

AN amusing occurrence took place at Mrs. Foye's seance on Monday evening last, which caused not a little merriment at the expense of a deaf old gentleman, who questioned the spirit of a little girl, only one year and a half old, in regard to the prospects of Cocos Island stock!

APPROPRIATE PLACE.—A melodeon in this city has its show-bills posted on the corner curb-stone, over the culverts of the common sewer.

THE Californian places the Sunday evening lectures, at Mechanics' Institute Hall, under the head of "Dramatic Affairs!"

It is often the case that men, for the sake of getting a living, forget to live.

Corvallis, Oregon.

The religionists in this city have been running their revival mill for several weeks, with very poor success. A few unsophisticated children have been frightened into a belief in their dogmas, and two or three deserters have been arrested and returned to the ranks. One or two practicing physicians, with but few patients, have joined the Church, and had the impudence to say that they should make many a dollar out of it. We delivered four lectures in the place, at the close of which, Judge Chenoweth arose in the audience, and offered the following resolutions, whereupon they were seconded by Judge Thayer, and unanimously passed:

Resolved, That while we express no opinion as to the correctness or incorrectness of the sentiments taught by Mr. Todd, yet, in our opinion, his discourses have been conducted in a gentlemanly, fair, and marked ability; and that it is well calculated to break up religious intolerance, bigotry, and other bulwarks of ignorance and crime. Resolved, That we are in favor of a full, free, and unobstructed discussion on all questions, and that nothing is true that suffers by investigation. Resolved, That a copy of these resolutions be furnished to the Corvallis Gazette, with a request that they be published.

A HELL UPON EARTH.—Theodore Tilton has been looking into New York by gas-light, and dare not tell all that he saw. He says in the Independent:

In company with several well-known public men and under guidance of the police, we made a tour Saturday night through the nethermost haunts of misery, vice, and crime in the city of New York. This is an exploration which every man connected with public affairs, either by civil or editorial duty, ought, if possible, to make at least once in his life. Born in New York, and having always either resided or labored within it, we never saw or knew our own city until last Saturday night. Never until then had we any adequate conception of its poverty, or of its squalidness, or of its villainy, of its debauchery, of its leprosy. The sight can never be forgotten. The story, even if we had the heart to tell it, must, for decency's sake, remain untold. We can only say that none of the familiar descriptions had adequately prepared us for the actual scenes. We were shocked, confounded, sickened! And as we now look back upon the awful revelations of the one night's descent into hell, we can hardly persuade ourselves that what we saw was reality; it seems a hideous dream."

CLERGYMEN AS POLITICIANS.—Some people do not like to see clergymen taking an active part in politics. This is all wrong. We are a democracy, and a lawyer. We are commanded not to bury our talents. If a clergyman has a talent for stump oratory, why should he bury it? Why bury any of your talents? There are people so narrow-minded that they would object should their minister play billiards, ride races, or go to the theater. And yet the minister might possess a talent for any one of all these things, the expression of which, by public opinion, nearly makes him burst. Many a clergyman has been sent to a premature grave because he was condemned by public opinion to wear a white necktie, move gravely, soberly and sanctimoniously about, poor man, knowing all the time that he operated like an iceberg on every circle of young folks with which he came in contact; and that, too, when he wanted to kick up his heels as high as any of them. I tell you the lives of the martyrs of the church have not all been written in blood. Public opinion is a more potent opinion-ter. Let 'em talk in political meetings. It will save their lives.—Dagberry, in the Californian.

INSTALLATION.—At a regular meeting of the Excelsior Division, No. 6, Sons and Daughters of Temperance, held Monday evening, July 1st, the following officers were installed by Joseph Weed, G. W. F., and E. A. Street, D. G. C.; L. G. McCann, W. P.; Mrs. E. A. Carr, D. C.; J. W. Mackie, R. S.; Miss Mary E. Johnson, A. M. R. S.; C. P. Woodside, F. S.; James Thomson, Treas.; Henry Koester, Conductor; Miss Emma J. Green, Asst. Conductor; Miss Sarah Beston, I. S.; L. B. Johnson, O. S.; John S. Meserve, Chaplain; James Hamilton, P. W. F. Public opinion to draw off visitors were present, the ceremonies having been made public; after which suitable refreshments were served to all, and the evening devoted to amusement and recreation. It was indeed a pleasant time, one which will be long remembered with pleasure by both visitors and members.—Flag.

"THEM SEATS IS TOOK!"—The Alca of yesterday contained a remarkable communication from "A Man With a Seedy Coat," who, on entering Dr. Stone's church and taking a vacant place, was tapped on the shoulder and told that "that seat was taken." He became discouraged by the warlike aspect of the sentinel on the walls of that particular Zion, and, suspending his devotional intentions, took himself off. In casting about for an explanation, he could ascertain nothing, except, "My coat was a little seedy—that's a fact!" We reckon the usher will be a little more particular, in future, in relation to the elimination of seedy-looking disciples.—Daily American Flag, July 2d.

FOR SURGEONS.—For some time back a lady in Milwaukee has been afflicted with a huge swelling on her neck, which was supposed to be an immense wen. It becoming exceedingly troublesome, she submitted to an operation recently, while under the influence of ether. When the gathering was opened, it was found to be, instead of a wen, an enlarged artery, fed from the lungs by twenty months, or channels. She survived the operation, however, but a few days.

THOSE utilitarian people of the Gradgrind order, who have little faith in the beautiful unless it is immmediately connected with the material and substantial, will be horrified to know that more than a million dollars are expended in this country for cut flowers. New York spends \$400,000; Boston, \$200,000; and it is a very moderate computation which sets down \$500,000 for the rest of the United States, outside of Gotham and the Hub.

A LARGE NUMBER OF MONKS and priests in Italy have taken advantage of the new law for civil marriages, and have rushed into wedlock with unexpected alacrity. Even the nuns have caught the infection, and the matrimonial mania threatens to complete the abolition of convents begun by the civil law.

A CERTAIN MINISTER lately perpetrated the following voluntary (we hope) pun, in the course of a flight of eloquence in the pulpit. Speaking of the peaceful departure of the Christian, resembling going to sleep, he exclaimed, "Let us bury the son of a widow who also slept, and Stephen, the martyr, was rocked to sleep!"

A ROYAL PEACE-MAKER.—Queen Victoria, having, through the Peace Congress called by Victor Emmanuel, the Peace of Europe on the Luxembourg question, warm gratitude to her is expressed throughout Europe. In Paris, the journals say her successful intervention will tend to draw closer the bonds of friendship between France and England.

OIL VS. COAL.—Experiments at the Charlestown (Mass.) Navy Yard, with crude petroleum, have demonstrated that one pound of oil will do the work of nearly nine pounds of coal, and with it three men can run the machinery that formerly required twenty men.

A CHILD in Montgomery county, Virginia, was recently christened "Andrew Jackson Gordon James Buchanan Raisin The Flag And Fire The Cannon Downs." It was all the parents had to give their child.

Obituary.

A few weeks ago, we took the steamer at Portland for the city of Albany, lying on the Willamette river, some seventy miles from Portland. We accepted the kind invitation cordially extended to us, to make the home of Jeremiah Driggs our own during our stay in the place. We found it one of the pleasantest and most genial homes that it has ever been our fortunate lot to tarry in, during our travels for the last fifteen years. We were in the habit of praying in the orthodox fashion, and embellishing our prayers with Scriptural language, we should pray that their house might be like that of Obed Edom of old, wherein the Ark of the Lord rested, blessed continually. Only some two or three months since, this family sustained a severe loss, in the death of their oldest son, Joel K. Driggs, aged between twenty-one and twenty-two years. From childhood up, he had manifested a precocious development of intellectual and moral character, and was universally beloved by all who knew him. He was remarkably industrious and studious in his habits, never allowing a moment to pass unimproved or spent in trivial amusements, as do many other boys. When he commenced attending school regularly, for the purpose of obtaining an education which should qualify him to follow some profession in life, he applied himself with that untiring energy and perseverance which enabled him to outstrip all his competitors. And, at the time that he bid adieu to all sublunary scenes, for one of his age, he possessed a mind that was remarkably well supplied with scholastic attainments. Some two or three months prior to his death, he found himself under the necessity of taking a respite from such close application to study; for his eyesight, which never was very strong, had become seriously impaired by constant use. Yet, not wishing to be idle, he thought that he might be able to teach for a single term. But that ambition, perseverance, and industry that had always characterized his efforts, in connection with an earnest desire to benefit his school, proved altogether too much for his overtaxed energies. Although he had always led a remarkably abstemious life, both in eating and drinking, yet he had been prodigal with his intellectual powers. He was an uncompromising foe to stimulants in all forms; hence he found an open field for his efforts among the Good Templars, where he labored diligently and with marked success. Shortly prior to the expiration of his engagement in teaching, he was attacked very suddenly with a severe hemorrhage of the lungs. It very soon became apparent to himself and friends that his stay in the earthly tabernacle would be short. Being of rather a retiring and unobtrusive nature with regard to expressing his opinions, he had never up to that time expressed his views on religious subjects; so that his parents, even, were ignorant of them. But he manifested them readily in the commencement of his confinement in doors. He openly avowed himself a Spiritualist. He said that it was no visitation from God that he was upon him, but that he had violated the laws of his own being, and he must bear the consequences; and never a murmur escaped his lips to the last. Though he patiently waited for the hour of his departure to arrive, yet he desired earnestly its approach. Having a large circle of acquaintances, to which he had endeared himself by his constant courtesy and acts of kindness, it was but natural that many should call to see him in his last illness. Among them were many professors of Christianity, who manifested a large amount of anxiety for his spiritual welfare. They were shocked that he should entertain such monstrous "inconsistencies," and so near death, too! They thought it lamentable that one so good, and so much to be respected and loved, should die without "an interest in Christ." But he smiled at all their fears. Clergymen, with whom he had been on the most intimate terms, called to see him, and were desirous of reasoning him out of his belief. But he told them that it was useless, for he had nothing but faith to offer, and he had passed beyond the bounds of faith long before. His spiritual state in the future was no matter of doubt with him, but a subject of positive knowledge. And during the last month, he almost daily received corroborating testimony of its truth in some form, from the angel world. He was very desirous that no one should weep for him. And when the tears would start unbidden in the eyes of his near relatives, he would chide them gently for it, telling them that he should be much better off than in this life. And while talking of the angel world, a bright smile would light up his countenance, evidencing to all that his future was anything but dark or forbidding. He requested his relatives to follow him to the grave with smiling countenances, and to place no marble slab at the head, to mark the spot where his form was mouldering back to its mother earth. His death was calm and peaceful; for he passed away without a struggle—not a sigh or groan escaped his lips. He fully relied on the angels, who had come to open wide the gate of immortality for him to pass. His parents kindly permitted us to examine some of his manuscripts; and, while reading them, we could readily discover the growth of his mind, in his progress to the point where he became convinced of the great truths of Spiritualism. We selected two or three poems from his writings, that are indicative of his views, which we shall publish in the future. How often we are told by the religious world that Spiritualism will not do to die by, when, in fact, therein is where its power is most sensibly realized! It is Spiritualism alone that robs Death of all his terrors, and accepts him as a friend, "who alone possesses the power to unlock life's flower-encircled door, and introduce us to those we love."

The Guardian Angel.

Thou wouldst my guardian angel be?
Alas! thou know'st not what the task is;
The angel that shall guard me,
Must suffer more than I can ask.
I would not have one pang of mine
Pass from this bosom into thine.

How canst thou know the angry mood
That grows in strife with fellow-men,
The restless and unholly brood
Of passions that assault thy heart?
Stay, pitying, in thy brother's sphere,
And pray for me who struggles here.

Yet still thou wouldst the danger share,
And ward the blows in store for me,
And turn all stormy skies serene,
Sweet angel, that can never be.
For mine thou thy way runs apart,
And I alone must nerve my heart.

Still, though thy heart may never guide
Me through my dark and doubtful way,
I bless the love, whatever betide,
That made thee wish to be my stay;
And though I clasp thee not, O, spread
Thy gentle hands above my head!

Round Table.
Horace Greeley's Education.
Horace Greeley writes to the Little Corporal, a boys' and girls' paper, as follows:
"Whenever I was nine years old, there unexpectedly appeared one day, in my father's humble farm-house, the clergyman, doctor, lawyer, and perhaps one or two other magnates of our New England rural township, who addressed my parents to this effect: 'Your older son is so promising a student, so easy and rapid a learner, we think he should have a better education than our common schools can give him. We propose, therefore, that he be sent to Phillips Academy, and thence to college; and we offer, should you choose to entrust him to us, to see that he is properly schooled without expense to you.' My parents, but proud parents, responded with thanks, but decided they would give their children all the schooling they could fairly afford, and that this must suffice them. And among the many things for which I have cause to feel grateful, I accord a high place to this decision. True, had they accepted the generous proffer, I should have learned much that I urgently need to know; for I never was, even as a day, a pupil in any seminary higher or other than a very common school; but I prize the independence thus secured far above the learning which it would have dearly purchased. I would like to read Homer and Eschylus, Plato and Demosthenes, in their native tongue; but not at the cost of owing my ability so to read them to the bounty of some sect or educational society, who would reasonably expect of me the championship of its dogmas in return. I would not be bound, even by the silken ligaments of gratitude, to what seems to me the truth of to-day, if I were thereby to be rendered ever disinclined to accept and welcome the deeper truth that may dawn on my apprehension to-morrow."

ITEMS.
THE most fashionable barber in London calls himself a professor, and styles his journeymen, students.
A CASE of breach of promise between two deaf mutes is at the dock of the Superior Court in Franklin county, Mass.
INDUSTRIAL SCHOOL.—The State of Connecticut is about to establish an industrial school for girls, for which purpose \$75,000 have been appropriated.
THEY err widely who propose to turn men to the thoughts of a better world by making them think very meanly of this.

The latter part of a wise man's life is taken up in curing the follies, prejudices, and false opinions he had contracted in the former.
A CLEVELAND paper says there is a man in that neighborhood so mean that he sits on the door-steps of the church on Sundays to save the wear of his pew-cushions.
PROFESSOR WILLS, of the New York Medical College for Women, says there are 200 female medical practitioners in the country, some of whom are in receipt of from \$10,000 to \$20,000 a year.

RABELAIS, the facetious divine, laid a wager that he would make a declaration of love in a pulpit; and accordingly he took these words for his text from the Canticles: "It is for you, woman, that I die."
RUST ON DINNER-KNIVES.—Cover the steel with sweet oil, well rubbing it on. Let it remain forty-eight hours, and then, using unslacked lime finely powdered, rub the knife until all the rust has disappeared.

An orator, perspiring freely, in a husky voice said: "In short, ladies and gentlemen, I can only say I wish I had a window in my bosom, that you might see the emotions of my heart." The newspapers printed the speech, leaving the "n" out of "window."

An old clergyman who had been an army chaplain, and was teaching a female seminary, in the course of a conversation, said: "I have been under civil government, ecclesiastical government, military government, and petticoat government—and I like petticoat government best."

AN ELOPEMENT.—A "tin wedding" was observed after an unusual manner in Vermont, the other day. The wife eloped with a young fellow, taking with her all the "tin" her husband had saved up for ten years. The discovery of her absence, of course, closed the festival.

ALL FOR LOVE.—A young lady of Fishkill, being engaged to be married to a young man, her father placed her in a lunatic asylum to break up the match. The officers of the asylum, finding that she was not insane, let her go home. She was to take charge of a school in a few days, but hearing of the marriage of the gentleman to whom she was engaged, she deliberately shot herself.

SOMETHING NEW FOR HORSES.—A New York mechanic has invented something for horses for which he will probably be made an honorary member of the Society for the Prevention of Cruelty to Animals. It consists of a small reservoir filled with water, to be placed upon the animal's head, keeping the brain cool, and thus warding off the effects of the heat and sun-stroke.

A NEW SHUTTLE.—A shuttle that will not split has long been a desideratum with manufacturers. A device, which does this, has been secured by letters patent. In this shuttle a thread is cut on the shank of the tip, which is screwed into and through a piece of seasoned walnut, inserted in the shuttle, and the head of the tip, being concave, renders the splitting of the shuttle almost impossible.

INDIAN RELICS.—Stone implements were the first used by man, so far as our knowledge extends. There was an age when the inventive genius of mankind taught him to fashion the stone into implements of war and aids to industry, and the state of civilization and progress is exhibited all over the world. It was followed by the second era—the age of bronze; and that by a third—the age of copper; and that by a fourth—the age of iron.

THERE is great religious excitement just now in several of the principal cities and towns of Maine. Many persons are laboring under a "deep concern of mind," and quite a number of converts have been baptized in the icy waters of the Kennebec. At Gardiner, recently, one of the exhorters—so the story became rather indignant because a brother was his superior in singing and praying. So up he got and said: "Brother, you can sing and pray, but, by the blessing of God, there's one thing I can beat him in. I can fiddle his shirt off!"

AN UNGRATEFUL WOMAN.—A laundress, who was employed in the family of a distinguished U. S. Senator, said to him with a sigh: "Only think, how little money would make me happy!" "How little, madam?" said the old gentleman. "O, dear sir, one hundred dollars would make me perfectly happy." "If that is all, you shall have it," and he immediately gave it to her. She looked at it with joy and thankfulness, and, before the old gentleman went out of hearing, exclaimed, "I wish I had said two hundred!"

Co-operation under Trial in the United States on a Large Scale.

The question is comparatively new in this country, yet it has already awakened a lively interest, and some progress has been made in applying the principle. A writer describes its working in one of the largest furniture factories in the United States, located in Cincinnati. The proprietors commenced twenty-five years ago as workmen with very small means; but being men of industry and ability, they have made a large fortune, and their business now requires a capital of \$2,000,000; their buildings, six stories high, cover two entire squares in Cincinnati, and they have a branch house in Dayton. The weekly wages show payments to about 600 men, and to a large number for job work. For the successful working of such an immense concern, brains were needed—of money and muscle there was an abundance. The proprietor determined to make it the personal interest of his employees to see that everything was done in a workmanlike manner, and that care was taken of the property, and economy exercised in the use of materials; and to that end he gave every man in his employ an opportunity to become a partner. A company was formed with a capital of \$2,000,000, in shares of \$100 each, and although it has been in operation but two months, about forty workmen and salesmen have taken shares, and the hands are straining every nerve to become shareholders. Everything works harmoniously, and there is no talk of eight-hour laws and no feeling of rivalry between the hands and the workman shows special capacity or industry, the proprietor advances him the money to become a shareholder, at a rate of interest less than half the dividends that may reasonably be expected, and allows him time to repay the loan. Each man receives his daily or weekly wages as usual, and is earning a share of the profits besides. To the workman an industrial partnership of this kind is a blessing. It furnishes a strong incentive to save his earnings, in order to increase the number of his shares; it is better than a savings bank for it pays him a larger interest, and he has full opportunity to observe the conduct of the business in which his savings are invested, and it renders his position more secure, for the dividends that may reasonably be expected, and the shareholder will, of course, be the last to be dismissed.

A CURIOS FACT.—An article on "Co-operative Societies" mentions the curious fact, that when England was at war with Turkey, and Greece was a dependence of Turkey, the English ships frequently gave chase to Greek merchant vessels, but rarely succeeded in capturing them. This failure is deemed to be explained by the fact that every member of the Greek merchantman's crew, from the captain down to the cabin-boy, has a share in the vessel.

"SISTER," said one of the brethren at a love feast, "are you happy?"
"Yes, Deacon; I feel as though I were in Beelzebub's bosom."
"Not in Beelzebub's bosom, sister!"
"Well, one of the patriarchs; I don't care much which!"

A LADY, stepping into a railway car, said to her little son, "Aren't you going to kiss your mother before you go?" The little rogue couldn't wait, and called out, "Conductor, won't you kiss mother for me?"
"Hello! I say, what did you say your medicine would cure?" "O, I'll cure everything—heal anything!" "Ah! well, I'll take a bottle! maybe it'll heal my boots; they need it bad enough!"

ONE night, in a thunder shower, we thought the little ones all asleep, when a little voice from the cradle-bed cried, "O, vessels, but rarely succeeded in capturing them. This failure is deemed to be explained by the fact that every member of the Greek merchantman's crew, from the captain down to the cabin-boy, has a share in the vessel."

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