

BANNER



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VOL. I.

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NO. 27.

LITERARY.

LOOK UP!

For the Banner of Progress.
Some say this world is only
A place of care and pain,
Where every glowing sunbeam
Portends the coming rain;
But others through the stormy cloud
Behold the sun's bright light,
And ever hold the motto:
"Whatever is, is right."
Since much of our contentment
And pleasure here below
Depends upon impressions
Which from ourselves must flow—
Since everything is perfect
When rightly understood,
And "this world is what we make it"
Why don't we make it good?
The sweetest flower that blossoms
On heath or meadow green
May give the snarling cynic
The food to vent his spleen;
The coarsest weed that ever
Sprang from the untrodden sod
To philanthropic vision
Shows forth the love of God.
Let's away with idle sorrow
And haughty notions,
Throw off our dismal notions,
And live in bold relief;
Let cheerfulness be ever
Companion, friend, and guide,
And always near to teach us
To view the brighter side.
If ever Sorrow's breakers
Around our pathway foam,
And "ills that flesh is heir to"
In quick succession come,
E'en then, be not discouraged—
"This idle to despond;
Though death itself assail us,
Look up! "there's light beyond!"
JOHN K. DRIGGS.

Thoughts Suggested on Being Called an Infidel.

"An Infidel!" how easy said!
But whosoever says the name?
What is "an Infidel," I ask,
And is it cause for shame?
Is it to take the Truth and Right
Which Reason has weighed well?
To "prove all things," hold fast the good?
Then am I "Infidel!"
Is it to trust with fearless faith
The God within the soul?
Heeding the voice that speaks therein,
Spurning all false control—
Trusting in inspiration past,
To search the truth and know,
Selecting wheat from out the chaff,
Where'er it comes, or how—
Believing Heaven, or fills our souls
The God within the soul,
If this—all this be "Infidel,"
Then "Infidel" am I!
Unflinchingly I face the scorn,
Firmly accept the name,
For if "an Infidel" mean this,
I glory in the name!
With angel-breathings round me oft,
Who speak the pure and high,
With earnest soul pants after Truth,
I cannot stoop to fear.
Though of I meet with those I deem
Who speak the pure and high,
I pray that charity be mine,
For we are erring—all.
With love to God, and love to man,
To Justice, Truth and Right,
Heaven grant I never be "Infidel"
To past or present light!
To creed-bound dogmas, false though old,
Your fetters ne'er can bind my soul,
I'm "Infidel" to you!
—Banner of Light.

LABOR.

Here's to the man with horny hand,
Who tugs the breathing bellows;
Where anvil ring, in every land,
Ho's loved by all good fellows.
And here's to him who goes afield,
And through the glebe is plowing,
Or with stout arm an ax doth wield,
While ancient oak are bowing.
Here's to the deliver in the mine,
The sailor on the ocean,
With those of every craft and line,
Who work with true devotion.
Our love for her who tills in gloom,
Where cranks and wheels are clanking,
Bereft is she of nature's bloom,
Yet food in patience thinking.
A curse for him who sneers at toil,
And shuns his share of labor;
The knave who robs his native soil,
While leaning on his neighbor.
Here may this truth be taught on earth,
Grow more and more in favor,
There is no wealth but owes its worth
To handicraft and labor.
Then pledge the founders of our wealth,
The builders of our nation;
We know their worth, now to their health
Drink we with admiration.

FAILURE.

Victor, from the light disrobing—
Lover, now that heaven's attained—
Ere she should be lost in sobbing,
The clear beam of his clouds stained;
Mind ye! 'mid your golden sunset,
Hearts as brave, yet broken in outset,
Lovers, but with love uncrowned.
Heed not; pay no vain regard,
Dishes of pity, and of fears—
Glorious in their uncertainty,
Richer for the world's arrears!
Though your fame was old before ye,
Thought love's leaf was sweetened by curiel,
Justice bears for thee her glory,
Valued but from the vulgar world.
Where they strayed who reap but stubble,
Silent and upon she stands,
With a look that makes more noble
Than the King of sceptered monarchs.
And a crown she weaves forever—
Bloodless thorn and sweetened rue—
For each noble, lost endeavor
Of the soul that died to do.
—London Spectator.

COMMUNICATIONS.

SYSTEMS OF RELIGION, ANCIENT AND MODERN.

NUMBER SIX.

Mistranslation of language, a total misconception of the meaning of passages, and the most egregious blundering, from the first chapter of Genesis to the last chapter of Revelations, makes up the sum total of King James' version of the so-called Holy Bible. If such a declaration rested upon the judgment of one man or even half a dozen eminent and learned men, who might even be supposed to know whereof they affirm, we might think that pedantry, or some peculiar bias, influenced their minds, causing them to utter sentiments not well founded, or such as could find no support in the realm of facts. But when an array of names, numbering scores of the brightest intellects, scattered all along the pathway of deep and profound biblical research, through a series of years of public devotion to science and letters, and to ethics, as that is connected with the welfare and highest interests of the race of men—when we meet with such evidence as this to corroborate an opinion and establish a judgment, we feel that we are authorized to speak emphatically of Bible discrepancies, contradictions, and inconsistencies. An Israelitish editor, in the city of New York, in 1853, gave utterance to the following clear and rational views regarding the English version of the Bible:

"WHAT WE SHOULD LIKE TO SEE AT THE WORLD'S FAIR.—It would give us a great deal of pleasure to see at the World's Fair a correct English version of the Bible, resting upon the solid foundation of the results of modern criticism; reaching the elevation of modern science, and being accomplished by men of a thorough scholastic education, and free from every foreign influence, who take the letter for what it is without paying any regard to authorities, and without coming to the task with a certain quantity of prejudices. Such a work would reconcile science and religion; it would reclaim many an erring wanderer to the straight path of truth; it would evaporate many a prejudice and a superstition; it would greatly modify many sectarian views, and would closely unite the men of opposite nations. It appears, however, that the men for this task are not yet among the mortals; for the theologians come to the Bible with an established system, which must lead them away from the true import of letters, where they find again their own system whenever it can be done conveniently; and where their sentiments frequently overbalance their critical judgment."

It must be clearly evident to the sense of any person, who will take the pains to examine a little into the matter, that the Bible in its present garb is rapidly losing the interest that was formerly felt for it as a Divine volume, by reason of the well known mistranslations that abound in it, and are made every day more and more apparent as the spread of generally diffused knowledge makes its way among the masses of the American people. It would therefore be no idle conjecture to say, that, within the circuit of a near future, unless the Bible shall receive the proper attention of a better class of men than the theologians have proved themselves to be, it must, in the nature of things, yield up the ghost and receive due burial in some potter's field, where the dead are suffered to lie in the deepest obscurity, alone and forgotten. One is apt to lose patience when listening to the puerile twaddle of any one, clerical or otherwise, who puts forth the nonsensical idea that every book, chapter, and verse of the Bible is the direct emanation from the Power that governs the world we inhabit, and the whole universe of worlds that harmoniously revolve in space, when thinking of such passages as that found in Job, chap. 19, v. 23: "O that they were PRINTED in a book!" when it is well known that block printing was unknown to Europe prior to A. D. 1423, and printing in types before 1457. We are, however, informed by a writer by the name of Stanislas Julien, that block printing existed in China as early as A. D. 593, and types A. D. 1041. But a moment's reflection, as to the size of the territory known to the writers of the Bible, will show conclusively that even at the last mentioned date, these writers knew about as much of China—or rather those living in that age knew as much of China—as they did of America. It is almost inconceivable how forty-seven learned theologians could suffer such a blunder as this to pass into the published form; yet so it is, and it gives assurance of a great number of similar faults.

In Leviticus, chap. 11, v. 20, we find the following choice specimen of the truthful and efficient labor of King James' forty-seven biblical translators: "All fowls that creep, going upon all four, shall be an abomination to you." Again, in 2d Kings, chap. 6, v. 25, "And there was a great famine in Samaria; and behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of doves' dung for five pieces of silver."

"Sterehold and Hopkins had great qualms When they translated David's Psalms."

Had the pious forty-seven been fed upon guano for a while, which it is well known contains considerable ammonia, they would not have laid their hands upon their mouths and their mouths in the dust, but would most likely have pressed their hands upon their stomachs in token of much suf-

fering to the foolish inner man. The article these wise men tried to get at was the Oriental vetch, or pea, known as the English chick-pea. Some difference between that and guano! It becomes very evident that whatever else the forty-seven translators might have been, they were far from being inspired men, or endowed with the smallest share of intuitive perception; at least while engaged in the work of making up the English version of the Bible. The examples here furnished, together with that of the wonderful exploits of Samson and the foxes, is sufficient to show how outrageously the forty-seven pious gentlemen have botched and bungled the work called the Holy Bible. And yet we are seriously told by the clergy of the present day, that every word of both the Old and the New Testaments is nothing more nor less than Divinely inspired—written by the finger of God Himself for the benefit and salvation of the entire race of men!

J. D. PIERSON.

THE IMMACULATE CONCEPTION.

Did it ever occur to your mind as being somewhat singular, that the story of the immaculate birth, life, and death of Jesus of Nazareth should approximate so very closely to the story of the mythological god Krishna, or Crishna? Christ was born of the royal house of David, and Crishna of the royal house of Devael. Christ is made to say, that "whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith." That is to say, if your faith is strong enough, you may command a mountain to move from its place, and cast itself into the sea, and it will obey you. Well, Crishna's faith was so very strong, that he lifted a mountain with his little finger and cast it into the sea! Christ was conceived by the Holy Ghost and born of the Virgin Mary. Crishna was conceived by an Angel from Heaven and born of a virgin. Christ possessed the power of making himself invisible at will, and Crishna frequently manifested the same power. Christ heals the sick by the laying on of hands; Crishna does the same. Christ is tempted of the Devil in the wilderness, and fasts forty days and forty nights before he gets hungry; Crishna was able to abstain from food several months at one time without any apparent inconvenience. In fact, both performed marvelous marvels, both suffered martyrdom, and both arose from the grave and ascended, with their earthly bodies, into Heaven. But aside from the strange similarity in these two stories, let us take a philosophical view of the subject, and by its own merits let it stand or fall. First, let us get at the evidence in the case. What is the testimony, and who are the witnesses? Matthew says that Joseph, being betrothed to Mary, and finding her *en ventre* before marriage, and being a just man, he was very much troubled about the matter, and finally determined to "put her away"; or, in other words, to annul the engagement. Having come to this determination, he retired to rest, and to sleep, when lo! the Angel of the Lord appears to him in a dream; the dream probably being the natural and legitimate result of intense thought about the matter. Well, Joseph dreams; he dreams of Mary as a matter of course; and notwithstanding appearances are certainly very much against her—notwithstanding she makes no explanation to Joseph in regard to the mystery—notwithstanding a plain stubborn fact stares him full in the face, he dreams that she is still pure and spotless, and on the strength of that dream, he marries her! Mary explains nothing to Joseph. She offers no excuse, nor makes any attempt to explain away the suspicious appearance; but Joseph is perfectly satisfied in the premises, for he has dreamed that everything is all right, and that the child, that had so seriously disturbed his ideas of propriety, was the immaculate Son of God, conceived by the Holy Ghost! Such is, in substance, the testimony of Matthew in relation to this story of immaculate conception. Mark is strangely silent about the origin of Jesus. He evidently knows nothing about these marvelous events, so graphically and minutely described by Matthew. Luke differs materially from Matthew in his version of the affair, inasmuch as he makes the Angel appear to Mary, instead of Joseph. He is also silent in regard to the troubles of Joseph when he became possessed of the knowledge of Mary's frailty. John, the fourth and last witness, appears entirely oblivious of the marvelous events that preceded and attended the birth of Jesus. In fact, he does not appear to know anything about his birth and parentage. I do not remember that he mentions the name of the parents of Jesus at all, (probably because he did not know.) In his account of the Crucifixion, he simply mentions the fact that "the mother of Jesus came and stood at the cross." He evidently knows nothing about Joseph's remarkable dream, for he makes no mention of any such phenomenon.

The only evidence in regard to this mysterious and unnatural conception is the testimony of Matthew and Luke, and the whole of it is founded on hearsay. In their version of the story, they differ markedly and materially. The only competent witnesses in this case have not been put

upon the stand. Neither Joseph nor Mary have been called upon to corroborate the statements of these witnesses; nor does it appear upon record that either of them ever supposed for an instant that Jesus was other than a man, and subject to all the laws governing the human organism. Matthew says that Joseph was notified of this immaculate conception through a dream; but his statement, in that particular, is nowhere corroborated. Luke says, that previous to the conception, an Angel appeared to Mary and conversed with her, foretelling the immaculate conception and birth of Jesus. His testimony, like that of Matthew, stands unsupported and alone. Would any man of common sense, in this enlightened age of the world, with the same fact staring him in the face that confronted Joseph, be willing to overlook the frailty of his betrothed, simply because he dreamed that a fact was not a fact?

INDEX.

THE PRESENT AGE.—With so many restraints removed which formerly held mankind in check, it is not surprising that there is a tendency in the present age to indulge in license. The age is emphatically youthful. It is the first stage of a new era in religious thought. The mind was never so free from all forms of shackles as now. The age is strong, exuberant, and self-reliant. It is led by younger men than have at any previous time been marked characters in the great drama of life. It has great virtues and gigantic follies. It is lewd, licentious, greedy, and corrupt; it is intemperate, wasteful, and unkind. The poor were never cared for as now. The unfortunates, to whom Nature has played the part of a cruel stepmother, are the adopted children of the national family. In time, the faults of the age will be less conspicuous, and its virtues shine with a steadier light. The youth will become a man. He will learn that license does not lead to happiness—that integrity is as essential to the well-being of the world as if an eternity of torment were the penalty of transgression. He will learn that man in his highest type is a law unto himself, and that justice and equity are the foundation, as kindness, charity, and love are the crowning graces of true religion.—*Golden Era.*

THE EIGHT-HOUR LAW.—The eight-hour law is considered by the working men as the great panacea for all their ills, from high rents, high bread and high clothing—for everything ruinously high compared with prices six years ago; and as the workmen are united and poll the majority of votes in this country, they are bound to have an Eight-hour law passed in every State where they make the issue. Indeed, it is safe to say they would have a four-hour law passed if they were to insist on it, for very few representatives and no Governors would dare to oppose their wishes. Many of the Legislatures, notably those of New York and Illinois, have lately passed eight hours as the legal day's work in the absence of any special contract; but employers say: "You cannot expect us to pay the same for eight hours' work that we have been accustomed to pay for ten. We accept the situation, but as you reduce the service 20 per cent., we will reduce the wages in like proportion." And here comes in the hitch. Mechanics say the law is a dead letter, and that if wages are to be cut down, and they will not hear to it. The consequence is a dead-lock between capital and labor; and as capital is in no danger of being swamped by the suffering wife and children pleading for bread to shake its resolution, labor is getting the worst of it everywhere. Improvements of all sorts, productions of every kind have been secured, and millions of dollars are being made by the operatives. Capital coldly buttons its pockets, and says: "Very well; I am not obliged to build a house or a ship, nor to work a mine or a factory this year. I'll wait for better times. And what answer can helpless labor make to this?"

THE EDITOR.—The realm of the press is enchanted ground. Sometimes the editor has the happiness of knowing that he has defended the right, exposed the wrong, protected the weak; that he has given utterance that has cheered somebody's heart, made somebody happier, kindled a smile upon a sad face or hope in a heavy heart. He may meet with that sentiment many years after; it may have lost all charms of its paternity, but he feels that he has done his duty, and he is a good old man. He reads it as for the first time—and wonders if he, indeed, wrote it. Perhaps he could not give utterance to the sentiment now—perhaps he would not if he could. It seems like the voice of his former self calling to his parents, and there is something mournful in his tone. He begins to think—to remember why he wrote it, who were his readers then, and how much he has changed. So he muses, until he finds himself wondering if that thought will continue to float after he is dead, and whether he is really looking upon something that will survive him. And then there comes the sweet consciousness that there is nothing in the sentence that he would have unwritten—that it is a better part of him—a shred from a garment of immortality he shall leave behind when he shall join the "innumerable caravan," and take his place in the silent halls of death.—*Benj. F. Taylor.*

RELIGION cannot teach man his duties, because it instructs him to regard others of a different belief as enemies. Consequently the Catholics have no sincere sympathy for Protestants, nor Protestants for Catholics; and if either of these branches of the Christian religion had supreme power in this State they would be willing to allow to the other to reside within its borders, any more than was the case two hundred and forty years ago. The sects are kept down, as it were, by Infidels or Liberals, who in fact care sympathy for Protestants, and know much are doing something in the same line. When an English missionary, Rev. Mr. Wolff, was traveling near Mount Calvary, in the Holy Land, a Mahometan reported as having said, while he pointed to the famous spot—"Look there! on that hill, where, as you say, your Lord poured out his life for the salvation of mankind, we Turks are obliged to interfere to prevent you Christians from murdering each other!"—*Investigator.*

A CHOWING WOMAN.—A fortunate young man in Richmond has given a wife who chews many times a day, for the reason that her mother was frightened once by a lusty Shanghai.

If you are an editor or proprietor of a newspaper, you ought to be willing to do anybody a favor; and verily, verily I say unto you, *grat* is your reward.

APOLLO was held the god of physic and sender of disease, and both were originally the same trade, and still continue.

Concise Expression of the Spiritualistic Faith.

Acknowledging no creedal power, no ecclesiastical authority or dictatorship, the following sentiments are almost universally accepted by the Spiritualists of this country:

I. The Divine Existence—the Infinite Life-Principle of the universe, Soul of all things, termed God.

II. The common brotherhood of all races and nations, coupled with the consecrative purpose to engage in the best methods of reform for the Spiritualists of this country.

III. A continuous, universal, and over-shadowing inspiration.

IV. The eternal progression of all souls, through effort, aspiration, discipline, and evolution, toward the absolute and infinite Perfection.

V. A present, conscious intercommunion between the inhabitants of earth and those that have "put on immortality," to use an apostolic phrase.

VI. Death is the door—the sunset-gateway introducing man, a responsible being—all men—into the next state of existence, with better facilities for growth and grander methods for the expansion and harmonization of all the soul's possibilities.

VII. That the conscious individualized life of man is unitive and endless; that, as infancy relates to youth, youth has a bearing on manhood, and manhood upon old age; so this whole mortal life, with the resultant actions consequent upon the conjunction of essential spirit with more materialized or spiritual forms, together with memory, perverted powers, and willfully vicious acts, all have an important bearing upon the immortal existence, each and all commencing "over there," mentally and spiritually, as relates to knowledge, loves, tendencies, and purposes, precisely where they left this life.

VIII. That God, the same spiritual laws governing mental and spiritual natures, must be the same in all states of existence; and that, inasmuch as absolute, essential spirit exists hereafter, in conjunction with more material yet spiritual bodies, as means for manifestation, there must necessarily be in the spirit-world *imperfectness, error, sordid purposes, selfish aims, disciplines, defects and weaknesses, gradations, good and evil spirits,* and yet all are our immortal brothers and sisters, the subjects of endless progression.

IX. That penalty and pain follow the violation of Deific laws as natural consequences; that obedience, purity of purpose, and purity of life are indispensable to happiness in all states of existence, and that, desiring the renovation and redemption of humanity, all genuine Spiritualists must, to be consistent, be reformers in word and practice, accepting the voiced expression of the National Convention of Spiritualists: "No question of general belief or opinion being foreign to the idea, spirit, or genius of the great spiritual movement."—*Banner of Light.*

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The Banner of Progress.

SATURDAY, JULY 13, 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."

"Bible" Revision?—No, indeed!

The resident editor of the Pacific Gospel Herald is a wonderful hair-splitter. He is undoubtedly able to divide a hair 'twixt south and south-west side. As a proof of his ability in this regard, read a few extracts from his leading article of last week. 'This is his style of doing it:

"It seems, from the remarks of some of our contemporaries, that they do not understand the difference between the revision of King James' translation, and revision of the Bible. To those who know anything of the subject, it is not necessary to make any explanation on this point. All such are well aware that our translations are not inspired; but that God gave to man His word in the Hebrew and Greek languages, which, after they had served this high and holy purpose, ceased to be spoken, and hence ceased to change. God never does anything for man, that man can do for himself. Man could not learn what God's will was, until He revealed it; but man has the power to learn His will from the sacred Hebrew and Greek text; hence it is required of those who love His will, and have the power to translate it accurately, to give it to the masses in their own native tongue. The American Bible Union has been for years, and is still engaged in this good work.

"But it would seem from the BANNER OF PROGRESS, the organ of that branch of infidels known as Spiritualists, that its intelligent editor thinks that the Union is engaged in revising the Bible. Friend McManis (sic!) should examine subjects a little more carefully, before he criticizes so cavalierly."

"This from a man who cannot read our name correctly at the head of our editorial column! But, seriously, if the reader will examine the argument of the above extract, he will see how contradictory it is. This Herald of the Gospel first says that the Bible Union have only revised King James' translation; he then goes on to state that it is the duty of Greek and Hebrew scholars to give to the masses an accurate translation into their own native tongue, and then says: 'The American Bible Union has been, for years, and is still engaged in this good work.' If this does not imply that the Bible Union is 'revising' the Bible by re-translating it, we do not know what language could be used to more clearly express such an intention. But he says further:

"That there may be a revision of a translation, without it being in the remotest degree a revision of what God has said in the original, seems to us self-evident."

Suppose the translation itself should be found to have "revised" what God is supposed to have given us, how much advantage would there be in a "revision" of the "translation"? And this is what the Bible Union does in fact claim; namely, that the common translation is imperfect—is, indeed, a "revision" of God's word—and therefore requires to be revised anew. It is not true, furthermore, that the revision now going on under the auspices of the Bible Union is only a revision of the King James translation. That body have always distinctly set forth their work as "Bible" revision; and the product has invariably been called a new version. For proof of this, see the Baptist weekly prints in the Eastern States for many years past.

The Gospel Herald man goes on to speak of another enterprise, in the hands of one H. T. Anderson, who also is engaged in preparing "God's word" for the press in a new dress, translated direct from the original Greek—which language and the original Hebrew, we must suppose, are the only ones spoken by the Almighty, therefore the necessity for translators, at whose mercy we must be for a correct version! Says the Herald:

"The Union has given us a revision of the Common Version, while Anderson has given us a translation direct from the Original Greek of the New Testament, and the bodies of professing Christians are perfect, because their authors are but fallible men; yet that they are both excellent translations, and great improvements upon the accepted version, all must admit who regard pure English as of any importance. In some respects we deem one preferable, and upon other points the other. We have not now the time nor inclination to compare passages which are rendered differently."

Only think of man's salvation from eternal torments depending upon a correct understanding of a book, acknowledged to be an imperfect translation, "because its authors are fallible men"! And when it is considered that the misplacement or displacement of a single comma may affect the sense to a fatal degree, the reader will see upon what a slender thread these theologians hang our fate. He continues:

"We should not expect that the work of one man—no matter how learned and talented—no matter how accurate his translation may be—will ever be accepted by all the bodies of professing Christians. But when we have the scholarship of the Christian world combined in giving us what they believe to be the exact meaning of the sacred writers, the time is not far distant when it will be received. It may not be received by the leaders, but the common people will not always be held in bondage to the whims and caprices of the clergy. They will break over the barriers, and drink at the fountain of Eternal Truth. And these same self-constituted magistrates, when they shall have grown weary of kicking against the goods—when they shall have exhausted their strength in shouting 'Great is the Diana of the Ephesians—when they shall have discovered that their craft is not only 'in danger,' but 'entirely gone, then they may be induced to look at this great matter in the light of reason and common sense."

And pray, if the clergy, who are supposed to understand Greek and Hebrew, cannot accept the "new version," how can the "common people," who have hitherto depended upon the clergy for interpretation of the Scriptures? If the above defiance of the clergy had been uttered in this paper, it would be called infidelity. But we guess it's of no consequence. The new version will prove just as unsatisfactory to everybody as King James' version is to the Catholics. No one who "looks at this matter in the light of reason and common sense," as the Herald well expresses it, can accept any version of the Bible as a finality—as beyond an appeal to the tribunal of reason. Neither the original languages, nor any translations from them, in the form of a "holy Bible," can

longer fetter the minds of men as they have done in the gloomy past. A free press, free speech, and free thought have done the business for all descriptions of "holy" writings. In a few short years, they will no longer be considered as "holy."

The Eclipse of Faith.

"When the world has thrown off all 'superstitious' restraints, when it has lost all sense of accountability, all dread of the supernatural, all reverence, and all awe; when it has been made thoroughly infidel; when it worships no God, believes in no hell, and smiles at the sanctions of a future life of rewards and punishments as an idle tale invented by old women and priests—then the millennium will be at hand, and men, without the aid of law or the necessity of worship, will be a law unto themselves. Such is the fond dream of infidel philosophy—a silly and childish dream. Man never has, and never will be able to walk alone. He needs something to govern and guide him, something to lean upon, something to love, something to reverence, something to fear. The prevalence of crime, the laxity of morals, the frivolity, irreverence, gloddiness, and want of fixed principle, that seem to threaten the utter dissolution of society, have their real source in the spread of the infidel isms of the day—of deism, pantheism, spiritism, atheism. When religious faith is weakened, morals become corrupted; and all history shows that neither philosophy nor sentimentalism can supply the place of religion. When man ceases to fear a God to whom they hold themselves accountable for 'the deeds done in the body'; when they cease to look forward to a future state of rewards and punishments; when they cease to regard, and to observe the rules of religion, they are sure to become presumptuous, self-confident, and subject to the power of sudden temptation. They are then the creatures of desire, whim, impulse, passion, and circumstance. They may be cultivated, amiable, sentimental, well-intentioned, but under the assaults of temptation, and the solicitations of desire and opportunity, they will, without a struggle, no strength. It is the temporary eclipse of faith—of Christian faith—that has produced this wide-spread demoralization, and it will be the revival of faith that will furnish the remedy."—Dramatic Chronicle.

A Calvinistic sermon in a nutshell! We should judge that the adviser of the clergy, who writes for both the Californian and Chronicle, was about ready to "take orders" for the ministry. He certainly exhibits great aptitude in presenting the strong points of Calvinistic doctrine in a brief compass. It could not have been better done by Beecher himself. But, notwithstanding this ob- jurgation and lamentation ex cathedra, people will continue to think for themselves, and form and express their opinions on religious matters, just as if our candidate for the orthodox pulpit had not preached so well in the theatrical newspaper. They will not believe, any more quickly for his saying it, that faith in absurd dogmas and untrue traditions is competent to make honest men of born villains, nor moral ones of the innately selfish and corrupt. There is no such thing as demoralization. Backsliders are known only to the Church. Those who have native honesty and morality generally hold out in those qualities to the end. The foundation of a good life is laid in the infancy of men by the parents. If they are pure and good, and of healthy mind and body, the progeny will inevitably be the same, and continue the same. In other words, Nature makes her own noblemen and her meanest specimens, according to favorable or unfavorable circumstances. The circumstances we suppose to be governed by laws that are as yet but imperfectly understood. The general result is, that only a small proportion of the race are, even at this day, well born. How, then, can we expect the large majority to be well behaved? It is preposterous to even hope for such a thing; the "foolishness of preaching" for eighteen hundred years, and even for a longer time, has not been able to negative the laws of Nature operating in man, and never will. The fool who undertakes to do it, in press or pulpit, attempts a labor greater than that of Sisyphus. Let us rather try to better comprehend the laws of our being, and our relations to each other, and organize society upon natural and just principles; then we shall be able to meet and overcome the difficulties that now beset all communities, in the form of personal and social offenses. These originate in the false and unjust constitution of society, by which cunning and shrewdness and brute force are enabled to have full swing, and to carry off in triumph all the prizes, at the expense of the simple, the honest, the truthful, and the weak.

WHO IS DR. HATCH?—A subscriber at Millford, Lassen county, asks this question, and speaks of a renunciation of Spiritualism on the part of Hatch, in a work on that subject. We will state, for our inquirer's information, that Dr. Hatch was the husband of Cora L. V. Hatch, the trance-speaking medium. Falling in his main object in marrying her—namely, to make money out of her gifts as a medium—he quarreled with and abused her, till she was driven from him, and compelled to rely upon herself. He sought and obtained a divorce, and then turned traitor to all his own convictions and professions, and published a book against Spiritualism. It is unnecessary to say that the book is full of vindictive falsehoods, and wholesale slanders of his former friends, and that his own real character is exhibited in it in no enviable light. The book is not for sale here, we believe, but can be obtained in New York. Those who remember the disgraceful particulars of his long contest with his wife to obtain the mastery—even endeavoring to induce her to open a house of assignment with him—will not be surprised at the character of his book. Mrs. Hatch has since married Mr. Daniels, a respectable and well-to-do Louisiana planter, and is living in happy seclusion for a while, after her bitter experience.

MESMERIC OPERATIONS ON THE TEETH.—A few days since, we witnessed a successful work of this kind, performed by the hands of Dr. Olmstead, of Dr. H. A. Benton's office, over Congress Hall, Bush street. Five teeth and four stumps were extracted in a few minutes without the slightest pain or inconvenience to the patient, who had been previously placed in a pleasant magnetic sleep by Dr. O. The patient conversed freely after her teeth were taken out, and did not appear to suffer in the least. The case is a remarkable one in many respects; for the patient, Mrs. Stansfield, is a public singer, and has been unable, from debility and the condition of her teeth, to follow her profession for some time. Her general health, under mesmeric treatment, is rapidly improving, and, with the aid of a skillful dentist, she will soon recover her voice and be able to resume her occupation as a singer.

Mrs. FOYE'S SEANCE takes place at Mechanics' Institute Hall next Monday evening, as usual.

The New York Independent.

The immense increase of subscription to the New York Independent has made it a power in the land, and it is with pleasure we record its declaration of independence, in the extracts which we make below:

"We have lately been bullied and brow-beaten (affectionately, of course!) by some Congregational clergymen, because we have invited into our columns such writers as William Lloyd Garrison, Lydia Maria Child, Charles Sumner, Thomas Wentworth Higginson, and others. These writers have been solemnly and warningly described to us as 'infidels.' Shame, Messieurs critics! Remember the words of King David: 'Who can stretch forth his hand against the Lord's anointed, and be guiltless?' It makes one sorrowful to witness the pitiful bigotry which can consent to write the word 'infidelity' over the faithful men and women of this age! Personally, we do not agree with the religious views of these writers. Nor, to take another instance, do we agree with the religious views of our familiar contributor, Mr. Greeley. But shall we, on this account, shut the doors of the Independent in the faces of these friends? Shall we blot from our hymn-book one of the most beautiful hymns ever written, 'My Father's God, to Thee?' because its author was a Unitarian? Shall we imitate the last number of the Congregational Review, and fiercely charge one of the most Christian of American women, Mrs. Harriet Beecher Stowe, with 'denying the fundamental doctrines of the Bible?' Shall we make these columns an index Espargatoris, for the sake of keeping a catalogue of such men as may be allowed to speak, and of such others as must be kept silent? Shall we shrivel the Independent into a pious tract for weekly and monthly sale by the American Tract Society? God forbid!

"We hereby announce to the theological critics of William Lloyd Garrison and Horace Greeley, Lydia Maria Child and John G. Whittier, Charles Sumner and Wendell Phillips, Thomas Wentworth Higginson and Edmund Quincy, Anna Dickinson and Frederick Douglass, that when the time shall arrive for the exclusion of these men and women from the Independent, on the ground of infidelity, heterodoxy, and religious unsoundness, we shall proudly retain the name of the Independent, and we now possess, and retire in their honorable company!

"The Independent once expressed an editorial opinion, (not written by ourselves, nor by our predecessor,) that William Lloyd Garrison was a 'degraded infidel,' and that Oliver Wendell Holmes was a 'moral parricide.' The Dog Noble now respectfully announces that he has quit barking at that ancient hound!"

SPECULATIVE AMUSEMENTS.—Under this head the Dramatic Chronicle gives a passing notice of some of the catch-penny affairs gotten up on the Fourth of July. Among the rest was "a great hush" at the Academy of Music, day and evening, in which figured to a surpassing degree a certain female lecturer, who, the Chronicle says, furnished an oration "touching on all the popular subjects of the day, and concluding with the reading of President Lincoln's Emancipation Proclamation, together with a grand tableau, and the wonderful balancing tricks"—all for fifty cents! "The attendance," says the same paper, "was most decidedly slim, and the enterprise anything but a profitable one." The actors and actresses failed to "pay the employees of the house."

WENT BACK TO HIS COLD MUTTON.—A few years ago, one Joseph Barker, in England, came out from the Church, and preached infidelity in sermons and tracts with a good deal of vigor and ability. He has since eaten all his words, and gone back into the bosom of the Church. He was lately challenged to public discussion by one of his former infidel associates, and declined, like the Rev. Mr. Driver in Oregon, after having given his word of honor that he would meet his opponent.

A GREAT and much used phrase among evangelists, from Paul to Earle, is, that sinners are "without God in the world." If that ineffable Being is omnipresent, how can we be without Him? Does He not include us and all things else? If He does not, then there are limits to infinity, and definite bounds to His power, His presence, and His wisdom. He is reduced to an absurdity at once.

BOSTON PUBLIC LIBRARY TO BE OPEN ON SUN. DAYS.—The City Council of Boston have passed to a second reading an ordinance requesting the Trustees of the Public Library to open their Reading Room on Sundays from 2 to 10 o'clock, p. m. As an offset to this liberal concession to popular wants, a strong effort is being made by the Sab- batarians to stop the running of the street cars on Sunday in that city.

REV. EARLE has been trying to get up a revival at Grass Valley, but with indifferent success. He appointed Saturday, two weeks ago, as a day of fasting and prayer among the people of that burg. Nobody paid any attention to the occasion except the Postmaster, who, being a disciple of Nasby or St. Paul—we don't know which, and it don't make any difference which—closed the post-office, and went home!

SABBATARIANS OF PHILADELPHIA STILL UNSATISFIED.—Having succeeded in stopping the running of the street cars on Sunday, the bigots are now forbidding the mourners from visiting the graves of their friends in the cemeteries on that day without a special permit from the Directors. How much will the people submit to, before they resist these oppressions at the ballot-box?

THE Oakland News prints a description of the personal appearance of Jesus Christ, purporting to have been sent by Publius Lentulus, Governor of Judea, to the Roman Senate. It is sufficient to say of this production, that it has been pronounced a forgery by the ablest bibliologists during the last two centuries. It was invented long subsequent to the Nicene Council.

FESTIVAL OF THE PORTLAND SPIRITUALISTS.—Two evenings during the last week in June were devoted by the Spiritualists of Portland to a festival, consisting of tableaux and dancing. Refreshments were served, and the dancing was kept up until one o'clock. The Portland folks are a lively people.

We didn't say that the "dramatic criticisms of the small paper" were "written by the editor of the Californian." We quoted the "educated dog" story, not to adorn a tale in the Californian, but to point a moral for the benefit of its editor.

We found the following conceit in the Californian of last week: "What is the worst seat a man can sit on? Self-conceit." The editor undoubtedly speaks from experience.

"Soul-Hunger."

Such is the head of a discourse delivered at Mechanics' Institute Hall on Sunday evening last. The main point of the lecturer seemed to be, that it is impracticable and even useless to set before the people a repast for the soul—even if superior to their customary intellectual food—until there is a demand for it on their part; or, in other words, until an appetite for such spiritual food has developed itself. The whole scope of the lecture was to the effect that we should not attempt to force Spiritualism upon the people before they are ready for it. The same thing has been better said before. Paul says that babes "have need of milk and not of strong meat"; for "strong meat be- longeth to them that are of full age." But this position is not tenable in every case; nor can it be made to appear so in the present one. "You are very sick," says the physician; "but until you have an appetite for rhubarb and castor oil, the only things that will restore you to health, I cannot think for a moment of forcing them upon you." And so the patient languishes, his appetite growing poorer and poorer, especially for rhubarb and castor oil.

If all the reformers of the past had waited for the people to demand their services before supplying their needs, there never would have been in history a character like that of Jesus Christ, or of any prophet or priest who preceded him; no modern Galileo nor Martin Luther would have forced their truths upon the unwilling multitude, and compelled a recognition of their right to teach them. Indeed, according to Scripture, which the lecturer frequently quotes with so much unctio, all the prophets, seers, and saviors have invariably been sent to the people, for the very purpose of indoctrinating them with the precepts, and inducing them into the practice, of some new gospel, superior to all that had preceded it. "Go ye into all the world," said Jesus, "and preach the gospel to every creature." He did not say, "When the people send for you, go and supply their demand for the gospel." Long before, one faithless prophet said to have refused to go on his mission to the people, and was thrown overboard to the big fish. For the history of his after life, see the record. It is a fearful warning to lukewarm disciples.

One more example from the great text-book of our lecturer, and we will pass to a more congenial view of the question. Although we set aside the fable of Adam and Eve in the garden, as being unworthy of credence, we yet have great respect for the lesson taught in that portion of it, wherein the temptation of Eve is accomplished by present- ing to her astonished eyes the beautiful fruit of the Tree of Knowledge. The appetite for this fruit had not existed up to the time when it was offered her, and she knew it to have been forbidden. Yet the considerations in its favor—namely, that it was beautiful to the eye, and would make her wise—were sufficient to induce her to brave all consequences, and try its flavor. Had the tree not been set in the garden, bearing such tempting fruit, the human race would perhaps have known no more to-day than at the moment of creation. And we must therefore consider the fall of man, so much deplored by the devotees of bibliolatory, as the greatest blessing recorded in that veracious history. Unless the bliss of primeval ignorance is more desirable than the highest wisdom attainable, we have reason to thank his snakeship for the persuasive eloquence with which he drew the attention of our maternal ancestor to that tree and its fruit. He knew there had been no demand for the latter, although the supply had long been ripe and abundant. But he undertook to force it upon the market, and soon found a customer. He created a demand where none existed before; and, ever since, that demand has been in excess of the supply.

There need be no fear that the supply which our lecturers, of both sexes, are able to furnish, will ever glut the market. The supply will never equal the demand, unless we should be favored in future with intellects of vastly greater caliber than any that have ever yet appeared among us. There is another consideration in this connection, which forces itself upon us. It is matter of history of very late date, that the modern spirit manifestations, with their corollary, the Spiritual Philosophy, came upon mankind like a clap of thunder in a clear sky, unexpected and undesired, and for a long time not even understood. No prayers had been offered up in the churches for such a dispensation; and the churches to this day have refused to accept the proffered boon of a better theology which the Spiritual Philosophy guar- antees to those who receive it. But if we wait until the churches, and all who stand in awe of them, demand our services in enlightening them as to the new theology, they will never be the wiser. So did not Paul nor any other evangelist. He said to the Athenians: "Whom ye ignorantly worship, Him declare I unto you." And if he, who acknowledged that he only saw as "through a glass, darkly," could be aware of the necessity of forcing his doctrine upon their attention, in order to rid them of their superstitions, how much more need is there in these days, with the additional glory of a new enlightenment streaming in upon us, for forcibly presenting the knowledge of the truth to the understandings of all whom we can induce to listen! We repeat it—this is mis- sionary work; and although we do not recom- mend extraordinary efforts to proselytize, such as are in vogue among the churches, and called "revivals," yet we think no opportunity should be thrown away of illustrating the truths of our philosophy, and creating an inquiry for more light on the subject. Those who are too lukewarm or too selfish for this work had better retire from the field of Spiritualistic lecturers, and give place to those who are more earnest and enthusiastic. The former should certainly cease to claim the sym- pathy and support of Spiritualists, while running into all sorts of vagaries to catch the applause and small change of the rabble, and leaving the con- test to be fought out by better and braver souls.

AN APOLOGY.—Last week, a person took the liberty to insert copies of a printed advertisement between the folds of this paper, without informing us or obtaining our permission, and distributed them to our city subscribers. We deeply regret such an occurrence, and assure our readers that no such impropriety shall take place again.

AGAINST NOVEL READING.—A Presbyterian pastor at Saratoga, N. Y., preached against novel reading, and said of Henry Ward Beecher's novel, that no novel-writing minister could baptize the Ledger into the church. He said all who had be- come backsliders were readers of the Ledger. This person would be a good character for Mr. Beecher to introduce into his story. Let him be called Mawworm.

Henry Ward Beecher, in writing a novel, has turned his back—(or set his face against, which is it?)—on all the traditional hostility of the Church toward novels. He is a strong and brave man, or the Church would crush him.

A GOOD HIT.—In an account (given in a late Banner of Light) of a Spiritual lecture in Phila- delphia by Mrs. Brigham, occurs the following paragraph, containing a cutting rebuke which she administered to a sanctimonious and very foolish bigot:

"A person once said: If I believed as you do, that there is no hell of fire and brimstone and no devil, I would go out and steal and lie, and perhaps commit murder, because I should be forgiven. The reply was: Well, God knows that you would do these things, and so he lets you believe in a hell and a devil to restrain you. When you grow out of your present belief, He will let you out of your present belief."

A PIOUS DEACON at Machias, Me., accuses the church of "bringing a reproach upon itself which it could not wipe out for many years," because some of its members attended a series of gymnastic ex- ercises, upon the plan of Dr. Dio Lewis!

And the Church is horror-stricken here because our Children's Lyceums practice calisthenics on Sunday. By the way, we see that somebody has persuaded the officers of our Lyceum in this city to discontinue these exercises. What is to be gained by it? The children like calisthenics, and they are beneficial to them. Why should they be discontinued?

THE new trial granted to Rev. Joel Lindsley, of Albany, N. Y., for whipping his child to death, was finished on Saturday (instantly), the jury fail- ing to agree—standing 10 for acquittal and 2 for conviction. The prisoner then pleaded guilty of manslaughter in the fourth degree, and was sentenced by the Court to pay a fine of \$250.

It seems, then, that the price for which a minister of the Gospel may purchase the privilege of murdering his child, in New York State, is only \$250. Clergymen's children, who don't say their prayers, may now expect the extreme unctio of shingles and cat-o'-nine-tails at any moment.

BROUGHT TO THE STICKING POINT AT LAST.—Rev. Mr. Driver, a leading Methodist preacher in Oregon, has at last been induced to hold a four days' discussion with Mr. Todd, at Salem, the capital of the State, upon the Divine authenticity of the Bible. The Rev. gentleman's friends would not be satisfied until he had screwed up his courage to accept the challenge of Mr. Todd, and appointed time and place for the discussion. We shall probably soon have the particulars of the debate for publication.

If any one wishes to know what Christianity has done for the benefit of mankind, let him look at the period when it is everywhere, and at nothing to oppose it, and he will see that the "Dark Ages," which continued for seven or eight hundred years, were originated and perpetuated by the Christian religion.—Investigator.

To which may be added, that all modern dis- coveries in science and art were made in spite of and outside the Christian Church—the greatest opposition to and persecution of the discoverers coming from the Church and its dignitaries.

EVANGELIZATION OF THE WORLD.—The Christian Year-Book, published in England, which undertakes to give the religious statistics of the whole world, states that there are no less than two hundred soci- eties at work for the evangelization of the world, and the funds placed at their disposal by their supporters do not fall short of two millions per annum!

After the lapse of eighteen hundred years, since the Christian era, the professing Christians of all churches number not more than one-fourth of the total population of the earth. "Evangeliza- tion" is rather slow!

The perils of Sunday labor in Baltimore have just been illustrated. Frank Smith, having no regard for the "Christian Sabbath," undertook to paint a barber's pole on Sunday. He did not finish, and had to pay \$5 and costs for what he had done—more than he would make by the job.

We can beat that in this city. Judge Rix of our Police Court fined two little boys twenty cents each for playing ball in the street on Sunday. Naughty boys! They should have gone into the back yard to play ball.

YALE COLLEGE FUND.—The funds of the Yale Theological School now amount to \$310,000, and by a contingent bequest, will be increased to \$350,000.

The whole of that sum is to be devoted to educating the minds of the youth of our country into a belief in a false theology, that they may go forth and preach its errors to their fellow-men and render them miserable by an acceptance of its dogmas. What a baneful use of the wealth of the country!

The old story that Charles the Second knighted a loin of beef, calling it Sir Loin, is disproved by the discovery of the word in a manuscript of a much older date.

We believe the proper orthography of the word would be ser-loin, meaning the piece above the loin. Of course this method of spelling would do away with all the nonsense about the knighthood of a loin of beef.

SPURGEON'S AUDIENCE.—Barleigh, in one of his letters from London, in speaking of Spurgeon's preaching, says: "Between the heads of his sermon he paused. It allowed the audience time to relieve their pent-up feelings, of which they took advantage. Twenty thousand people, coughing, sneezing, and sighing, produce a sound not easily described."

We should think so! And not quite equal to the "music of the spheres," either.

CHILDREN'S LYCEUM AT PORTLAND.—The Spir- itualists of Portland, Oregon, are about to organize a Children's Progressive Lyceum. This is pecu- liarly the work of Brother Todd, and we are not surprised to learn that he is at the head of the movement. They have sent to this city for books and other adjuncts for use in the Lyceum.

THE notorious Rev. Sereno Howe, the former member of the Legislature from Abington, Mass., called at the State House a few days ago, and drew his pay up to the time of the resignation of his seat some weeks since.

Enduring brass!

CHANGES IN RELIGION.—There is an ideal principle on the wing...

EVIL SPIRITS.—The Banner of Light concludes an article upon this subject as follows:

OPERATION OF THE SUNDAY LAW IN MASSACHUSETTS.—Unutterable meanness is exhibited in the enforcement of the Sunday Law in Massachusetts:

AN INDULGENCE GRANTED.—An indulgence of one year has been granted by the Pope to all who shall devoutly recite the Gloria Patri and Ave Maria...

EXTENSION OF ORTHODOXY.—A letter from St. Petersburg indicates that the Greek Christians are hoping that our acquisition of Russia...

THE EFFECT.—Some men are frightened by hard words, when hardly anything else could frighten them.

A Few More of Them.—REV. PHILIP ALBRECHT, of the St. Boniface Roman Catholic Church, in Chicago, has been detected in improper conduct...

A MOHAMMEDAN LAWYER.—Budrooden Yabeec, a Mohammedan, has been admitted to practice at the English bar.

MASSACHUSETTS SUNDAY LAW.—It has been reported that if a majority of the Legislature had passed a law to close up the barber-shops on Sunday...

A WARNING TO SEAMSTRESSES.—A late French journal states that a number of seamstresses have suffered from violent colic...

Little Words and Actions.

Rev. T. L. Cuyler thus closes a recent article in the Independent, entitled "Sunshine in Hearts and Homes":

PSYCHOLOGICAL EFFECT OF EXAMPLE UPON A CHILD.—An awful tragedy was the result of a careless example by a father...

PAINE'S RELIGIOUS CREED.—It has been my intention, for several years past, to publish my thoughts upon religion. I intended it to be the last offering I should make to my fellow-citizens...

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...

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

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JOB PRINTING.—NEATLY EXECUTED AT THE OFFICE OF THE BANNER OF PROGRESS.

THE GENIUS OF AMERICAN LIBERTY.—A PATRIOTIC POEM, BY FANNY GREEN McDUGAL.

FOUND AT LAST! Climate and Water for Consumptives AT ARROWHEAD HOT SPRINGS.

THE RELIGIOUS OPINIONS OF LINCOLN.—It required the most skillful manipulations and prayerful engineering on the part of sectarists to read Abraham Lincoln's "little clear"...

ITEMS.

TEN THOUSAND SNAILS are daily consumed in Paris.

FOURTEEN out of the twenty newspapers published in Kansas are advocating female suffrage.

THERE is a woman in Wisconsin who has a beard on her chin, but no hair on her head.

A GEORGIAN blew out his brains the other day, because he thought he was tending toward insanity.

A MAN has been fined in Baltimore for eating peanuts in a church on Sunday.

MRS. DAVIS, a lady seventy-five years of age, was frightened to death by thunder, in Salem, Mass.

JAMES W. CAMPBELL, the Sheriff who hanged John Brown, has just died.

A BOY, twelve years old, in New York, has recovered \$10,000 damages, for being injured for life, by a railroad car.

IRA ALDRIDGE, the colored actor, is in France, performing very successfully the character of Hamlet.

A BOY in Montreal put two fire-crackers into his nostrils and fired them to see the effect. He now knows he has no nose.

IN the Massachusetts Legislature, an amendment to the State Constitution, repealing the reading and writing qualifications of voters, has been reported adversely.

SUSIE A. HUTCHINSON and seventy other citizens, male and female, have petitioned the Connecticut Legislature for the erasure of the word "male" from the State Constitution.

AMONG the subscribers to a gymnasium in Boston, are 60 gentlemen who lift 300 pounds, 10 who lift 900 pounds, 2 who lift 1,000 pounds, and 1 who lifts 1,200 pounds.

WM. SHARROCK, of Lawrence, Mass., who lost both arms by an explosion a year ago, has learned to write rapidly and legibly by holding the pen in his mouth.

It is stated by a London paper that George William Curtis and Edgar A. Poe are the best known and most admired of American writers in English Universities.

ONE of the largest railroads in the country has adopted the custom of paying its laborers the price of a barrel of flour per week, as the most just and satisfactory mode of measuring the value of labor.

WHILE John Morrissette, the sporting Congressman, was in Troy, N. Y., lately, he was waited upon by a delegation from a church society, who solicited his aid in paying off the church debt. John "passed."

THE ABOVE TERMS WILL BE CLOSELY ADHERED TO.

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Special Notices.

DR. J. P. BRYANT, THE HEALER.

DR. J. P. BRYANT will open Rooms at MARYSVILLE, ON MONDAY, July 1st, where he will HEAL THE SICK by the

Laying on of Hands. DR. BRYANT will be in PORTLAND, Oregon, after July 27th.

NO MEDICINES GIVEN! No Surgical Operations performed!

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

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.

MRS. FITZGERALD, Rapping Test and Business Medium, Will sit for tests and communications daily.

Remember, No. 30 Silver Street.

IMPORTANT NOTICE.

ANOTHER DOCTOR IN THE FIELD! DR. H. A. BENTON

has been doing many wonderful things in this city during the past two years; and, as his practice is fast increasing at the office, he finds it difficult to attend to all the outside calls.

He has therefore concluded to invite DR. R. H. OLMSTED to join him. DR. OLMSTED is a gentleman who has been for eighteen years successfully treating obstinate cases...

Office, 314 Bush street, San Francisco, who, having all the necessary facilities, such as the PATENT ELECTRO-CHEMICAL, SULPHUR, VAPOUR, HOT AIR, and MEDICATED

BATHS, which aid in curing all curable diseases, whether acute or chronic, and, with the combined skill, and the aid of an excellent LADY ASSISTANT, give an assurance of CURE to many, benefit to all, and injury to none.

Office Hours, from 9 A. M. to 8 P. M. Sundays, by appointment.

Catalogue of Liberal and Spiritual Books FOR SALE AT THE Office of the Banner of Progress.

Brittan's Man and His Relations, \$3 00... 40 Davis' Penitentials, being Harmonical Answers to Important Questions, 1 75... 24 Principles of Nature; Her Divine Revelations, 4 00... 48 The Great Harmonia; being a Philosophical Revelation of the Natural, Spiritual and Celestial Universe, 6 vols., 12mo., 7 50... 100 The Magic Staff; An Autobiography, 12mo., 1 75... 24 The Harbinger of Heaven, containing Medical Recipes, written for the Human Body and Mind, 1 50... 20 Answers to Questions Practical and Spiritual, 1 75... 24 Denton's Soul of Things, or Psychological searches and Discoveries, 12mo., 1 50... 20 Eliza Woodson; or the Early Days of one of the Work-Workers, 12mo., 1 50... 20 Farnham's Woman and Her Era, 2 vols., 12mo., 2 00... 24 Ideal Attained, 12mo., 1 50... 20 Gordon's Three-fold Test of Modern Spiritualism, 12mo., 1 00... 16 Home's Incidents in My Life, 1 25... 20 Howitt's History of the Supernatural, 2 vols., 3 00... 40 Owen's Footfalls on the Boundary of Another World, with Narrative Illustrations, 1 75... 24 Tuttle's Arcana of Nature; or the History and Laws of Creation, 2 vols., 12mo., 2 50... 40 The Origin and Antiquity of Physical Man, Scientifically Considered, 12mo., 1 50... 20 Welby's Mysteries of Life, Death, and Futurity, 12mo., 1 50... 20

Any of the above list of books will be furnished to those in the country who desire, on application at this office. The money for the books, and postage, must invariably accompany the order

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.

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BOUQUET NO. 1. A CHOICE COLLECTION OF FLOWERS, CULLED FROM THE GARDEN OF HUMANITY.

A COMPILATION OF ORIGINAL AND SELECTED POEMS. BY BENJAMIN TODD. PRICE 25 CENTS.

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

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.

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Rapping, Writing, Test & Business Medium, GIVES PRIVATE SITTINGS DAILY, AT 124 SUTTER STREET, (Opposite Luck 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.

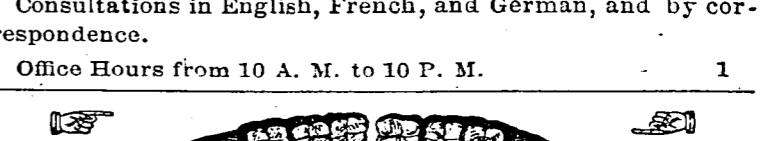
Evening PRIVATE Seances for small parties given by special arrangement. MRS. FOYE respectfully challenges honest investigation.

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MME. CLARA ANTONIA, M. D., BUSINESS AND MEDICAL CLAIRVOYANT, Physician, and Independent Medium, 14 GEARY STREET, Between Kearny and Dupont Streets.

Successful treatment of all curable Diseases; also, a correct Diagnostic Description given thereof if desired. Phrenological Examinations made. Consultations in English, French, and German, and by correspondence.

Office Hours from 10 A. M. to 10 P. M.



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DR. H. J. PAINE, No. 522 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. B. STURMAN,

Office 125 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.—GANCER and Scirrhous 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 3 to 7 P. M.

P. Wm. POULSON, M. D., HOMOEOPATHIC PHYSICIAN, Surgeon and Accoucheur.

Office and Residence, 655 Howard Street, Between Second and Third Streets, SAN FRANCISCO.

Office Hours, from 8 to 8 1/2 A. M., 12 to 3 and 7 to 7 1/2 P. M.

MISS JANESON, INDEPENDENT CLAIRVOYANT, AND HEALING MEDIUM,

No. 465 Minna street, between Fifth & Sixth, (UP STAIRS.) Hours, from 9 to 1, and 2 to 4 P. M.

Will soon be Issued, SPIRITUALISM DEFENDED AGAINST THE CHARGE OF IMMORALITY.

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

SIERRA NEVADA FURNITURE & BEDDING WAREHOUSE,

EXTENDING FROM B TO C STREET, Entrance, Nos. 14 and 16 North B street, (A few doors north of International Hotel), VIRGINIA CITY, NEVADA. JOHN L. MOORE, Proprietor.

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.

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The Banner of Progress.

SATURDAY, JULY 13, 1867.

LYCEUM DEPARTMENT.

"Angels where'er we go attend Our steps, whatever be our fate, With watchful care their charge defend, And evil turn aside." - CHARLES WESTLEY.

THE CHILDREN'S PROGRESSIVE LYCEUM of San Francisco will meet on Sunday as usual, at 11 o'clock, P. M., at Mechanics' Institute Hall, Post street, between Montgomery and Kearny streets.

A Baby Song.

Come, white angel, to baby and me; Fill his blue eyes with visions of sleep, In his surprise he will cease to weep, Hush, child! the angels are coming to thee!

An Enigma.

What are these letters, four in group, Used both in cooking and in study? A tedious search from east to west Is not the way to find them best; But take them in the order of their birth, And you may have them in a minute. - Sunday Mercury.

A Governor Taken from a Cradle.

A benevolent old man of Brooklyn was making the tour of the city for the benefit of the poor and the wretched, one Sabbath morning, a score of years ago, when he found a little boy asleep in a cradle on one of the wharves.

"Where is your father?" "I don't know, sir. I haven't seen him for a long time; never since he told mother he wouldn't come home again."

"Where is your mother?" "She is dead."

"So you have no home—no father, no mother—and live from hand to mouth in the street, and sleep in a cradle?"

"Yes, sir. I sell soap and matches, and sleep here."

"Come along with me; I will take you to my own house, and feed and clothe you, and send you to school, if you prove to be, as I think you are, a good and faithful boy."

"The other is, that you will have nothing to do with politics."

BORN.

In this city, July 8, to the wife of P. T. Flynn, a son. In this city, July 7, to the wife of J. W. Gale, a son. In this city, July 8, to the wife of John Love, twin daughters.

MARRIED.

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

In this city, July 6, Frederick Axy, to Emma E. Edeline. In this city, July 7, Louis P. Levy, to Maria Levy.

DEPARTED.

"Death is not dreadful; to a mind resolved, It seems as natural as the birth of life." "Man makes a death, which Nature never made."

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:—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. M.

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

Progressive Lyceum Register.

Springfield, Mass.—The Fraternal Society of Spiritualists every Sunday at Fallon's Hall. St. Louis.—At Polytechnic Institute, corner of Seventh and Chestnut streets, at 10 1/2 a. m. and 7 1/2 p. m.

Lecturers' Appointments and Addresses

ARRANGED ALPHABETICALLY. PACIFIC STATES AND TERRITORIES. John A. Allen, San Francisco, California. Mrs. A. H. Foster, lecturing and writing test medium 124 Sutter street, San Francisco.

ATLANTIC STATES.

J. Madison Allen, lecturer and inspirational speaker, Boston. C. F. Allen, lecturer and inspirational speaker, during July. Mrs. Sarah A. Brown, lecturer, during June. Address, 87 Spring street, East Cambridge, Mass.

Rev. Mr. Dwinell:—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:

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UNTIL FURTHER NOTICE, THE HOUR of departure, except on Sundays, will be as follows: ALAMEDA. BAY LEANING. HAYWARD'S. 7.30 A. M. 5.10 A. M. 4.50 A. M. 4.30 A. M.

SUNDAY TIME. SAN FRANCISCO. ALAMEDA. BAY LEANING. HAYWARD'S. 9.00 A. M. 9.00 A. M. 8.45 A. M. 8.30 A. M.

EXTRA TRIP SATURDAY NIGHT. Leaving San Antonio at 6.30, Oakland at 6.40, and San Francisco at 11.30.

SAN PABLO AND SAN QUENTIN FERRY. Through to San Rafael via San Quentin. FROM VALLEJO AND DAVIS STREETS.

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

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EXTRA TRIP SATURDAY NIGHT. Leaving San Antonio at 6.30, Oakland at 6.40, and San Francisco at 11.30.

PACIFIC MAIL STEAMSHIP CO.'S

THROUGH LINE TO NEW YORK, CARRYING UNITED STATES MAIL!

LEAVES FOLSOM STREET WHARF at 11 o'clock a. m. of the following dates for PANAMA, connecting with PANAMA RAILROAD with one of the Company's special Steamers from ASPIN WALL for NEW YORK: On the 10th, 18th and 26th of each month that has 30 days.

Departure of the 19th connects with English Steamers for Southampton and South America, and P. R. R. Co's Steamer for Central America. The following Steamships will be dispatched on dates as given below: July 10—Steamship SACRAMENTO, Capt. J. M. Cavarly.

FARE AND FREIGHT REDUCED!

FOR ALVISO, SANTA CLARA, AND SAN JOSE. THE NEW AND ELEGANT STEAMER COBA.

T. C. WALKER, Master. Will leave Pacific Street Wharf, FOR ALVISO, Every Tuesday, Thursday and Saturday, At 8:00 o'clock, P. M.

CONNECTING WITH A SPLENDID LINE OF COACHES FOR SANTA CLARA AND SAN JOSE. Fare to Alvico, \$1.00. Freight to Alvico, 1.00. Freight to Santa Clara and San Jose, 1.00.

RETURNING: Leave San Jose at 8:00 o'clock a. m. every MONDAY, WEDNESDAY and FRIDAY, connecting with boat at Alvico; by which arrangement passengers will arrive at San Francisco in time for business. For freight or passage apply on board, or to P. CADUC.

SUMMER ARRANGEMENT.

S. F. AND S. J. R. R. ON AND AFTER WEDNESDAY, MAY 15, PASSENGER TRAINS will run as follows: PASSENGER TRAINS leave SAN FRANCISCO from the New Depot, junction of Market and Valencia streets:

For San Jose and Way Stations at 8.10 a. m., 3.40 and 5.00 p. m. Leave San Jose at 6.00 and 8.00 a. m., 4.40 and 5.00 p. m. ON SUNDAYS: Leave San Francisco at 8.20 and 9.40 a. m., 4.20 p. m. Leave San Jose at 8.00 a. m., 4.00 p. m.

Excursion tickets issued on SATURDAY AFTERNOONS and SUNDAYS, good for return until MONDAY MORNING ONLY. H. M. NEWHALL, President. R. P. HAMMOND, Sup't.

CENTRAL PACIFIC RAILROAD.

ON AND AFTER NOVEMBER 29, 1866, until further notice, the trains of the Central Pacific Railroad will run as follows: Going East. Passenger trains will leave Sacramento at 6.30 a. m., and arrive at Cisco at 12 a. m.; also at 2 p. m., arriving at Cisco at 7.30 p. m.

Going West. Passenger train leaves Cisco at 6.30 a. m., and arrives at Sacramento at 12.30 p. m.; also, at 1 p. m., arriving at Sacramento at 6.30 a. m. The morning passenger train connects at Auburn with stages for Yankee Jims, Forest Hill, Michigan Bluffs and Georgetown; and at Colusa with stages for Combs, Valley, Nevada and San Juan; and at Chico with stages for Summitville, Austin, Virginia City, and all points in the State of Nevada.

DAILY COAST LINE.

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