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LITERARY.

For the Banner of Progress. Where Shall I Find Rest?

BY BENJAMIN TODD.

The birds have ceased to sing on yonder bough,
The daylight is fast declining,
And ghost-like shadows creep around me now—
Far above, the stars are shining.
The earth is sweetly bathed with freshening dew,
The flowers nod their eyelids close—
No murmuring sound the woodland through—
All Nature rests in soft repose.
But O, this sad and aching heart of mine,
Has ever sought in vain for rest:
Its fate has always been to wait and pine—
Yet it is all for me the best.
I often shed the bitter, scalding tears,
At my lone sad fate repining;
No cheering ray of hope for me appears—
No star-beam for me is shining.
Mother! my heart doth fondly turn to thee—
Your love alone was pure and true—
Your loving arms hath often cradled me,
When heart was young and life was new.
Mother! the briar-rose is fresh and green;
The birds in it do build their nests;
Mother! now they're singing o'er your head—
Say, shall I in the grave find rest?
I wonder if some friend will plant a tree
Above the spot where I shall lie;
And will the stars look kindly down on me
From their home in the broad blue sky?
I wonder if the birds will sing to me
As oft they sing to others there;
If low in the grave I at rest shall be,
And know no more of pain and care.
Where I shall rest no stone may mark the spot,
But O, plant a sweet-brier there!
Let it bloom to show I am not forgot—
No matter when to me, or where!

COMMUNICATIONS.

SYSTEMS OF RELIGION, ANCIENT AND MODERN.

NUMBER SEVEN.

As to what took place with the Bible under the old Saxon rule, we have little, if anything, to do—translations in that dialect being nearly or quite obsolete at the present day; but there is a circumstance touching the first English print of the New Testament, which, for the sake of transmitting the record unimpaired to those who may not meet with the statement elsewhere, shall be mentioned here. It seems that some few persons, piously inclined, felt a desire to have the Scriptures appear in an English dress, but the difficulties to be overcome in such a movement were by no means trifling; seeing that the bigoted priesthood, backed by royalty, opposed the measure as heretically sinful. At length a person was found of sufficient nerve to undertake the work of printing the first English edition of the New Testament. But what was the reward of his temerity for so blasphemous an act as daring to print any, even the smallest portion, of the immaculate Scriptures, without the authority of either Church or State? After some slight show of a trial by a prejudiced tribunal, he, William Byndal, was sentenced to be strangled, after which his body was ordered to be burnt in a public place as a terror to evil-doers. This affair took place in the year 1526. The lords spiritual and temporal pronounced Tyndal's version "crafty, false, and untrue." It is barely possible that the innumerable Doctors of Divinity, together with the many nursing fathers, alias zealous bigots and pious fools, who have had more or less to do with the Bible in bringing upon it sins of commission as well as of omission, have paved the way for greater disrepute and total rejection than ever came from its sworn enemies; numerous as they may have been. There is, however, one truth in this connection which may be seriously regretted by the true and faithful followers of Scripture authority. It is this: that whatever may be the fact as regards the original tongues, the English version cannot be accepted by science as a criterion in matters concerning anthropology. About 1542, an act permitting certain persons to possess the "Word of God," as it is termed, not being of Tyndal's version or translation, was graciously issued. It being a curious document in itself, and quite unique, and as it may be interesting to most readers, I will give it entire, as it stands on the records of the British archives. It provides "that, no manner of person or persons, after the first day of October, the next ensuing, should take upon him or them to read openly to others, in any church or open assembly, within any of the king's dominions, the Bible or any part of the Scriptures in English, unless he was so appointed thereunto by the king, or any ordinary, on pain of suffering a month's imprisonment. Provided that the chancellor of England, captains of any city, borough, or town, the speaker of parliament, etc., which heretofore had been accustomed to declare or teach any good, virtuous, or godly exhortations in any assemblies, may use any part of the Bible or holy Scriptures as they have been wont; and that every nobleman and gentleman, being a householder, may read or cause to be read by any of his familie servants in his house, orchard, or garden, and to his own familie, any text of the Bible or New Testament, and also every merchant-man, being a householder, and any other persons other than women, prentices, etc., might read to themselves privately the Bible. But no woman (except noble women and gentlemen, who might read to themselves alone, and not to others, any texts of the Bible); nor artificers,

prentices, journeymen, serving-men of the degrees of yomen or under, husband-men, or laborers, were to read the Bible or New Testament in English to himself, or any other, privately or openly, upon pain of one month's imprisonment."

Three hundred and twenty-five years have bridged the stream of time in its onward flow to the ocean of eternity, since such legislation as this made the broad distinction between classes of English subjects so prominent and servile a feature in the eyes of the world; and especially does it mark notably the estimate in which women were held by the priests and law-makers. Class legislation is still in vogue, not only in England, but in many other and reputed freer countries than Britain; and years must yet pass and produce their fruit on the tree of Liberty, before class legislation, with its bondage and restraints, will have ceased to exist. During the latter half of the sixteenth century, a modified feeling, in regard to the accessibility of the Scriptures, prevailed in England, in consequence of a stronger desire, on the part of the masses, than formerly, for the light of knowledge, faint though it might be, that could be imparted by a free use of the Bible in every family. A convocation was held at Hampton Court, in 1603, when and where measures were adopted, that had the effect soon after of placing the Bible before the people. It is not well to disparage the use of any legitimate means whereby a people can be partially educated; but how much stronger would have been the incentives to the acquisition of knowledge, had other so-called sacred writings, as well as the Bible, been freely circulated among the people! Could the sacred books of the East have been as easily reached as the Bible, England would have been spared very many scenes of sadness and deep humiliation before the tribunals of human consciousness, and to-day have shown the brightest star in the constellation of nations. England has seen opportunities and enjoyed privileges to walk through the triumphal arches of exaltation to the beautiful fields of human greatness, such as few if any other nations of the earth have as yet experienced. While she has watched and guarded with sleepless vigilance and all avenues that might, by the barest possibility, lead to any—even the slightest—acknowledgment of good or worth in the due observance of her Papist subjects of their rituals and ceremonies, she has been intolerant and bigoted beyond measure in her pet institution; a Church more hollow and heart-dead is nowhere on the earth to be met with at the present day. This overshadowing power of England—which has made all else to bow before it in servile subjection to its dictum, with all its falseness and rottenness, its hypocrisy and greediness, its aristocracy and meanness—flows legitimately from King James' version of the Bible, and from no other source.

J. D. PIERSON.

A DISSENTER FROM JUDGE EDMONDS.

EDITORS BANNER OF PROGRESS:—In your paper I have read a long, and, in some respects, valuable letter from Judge Edmonds. He gives it as his opinion, from various reasons, and especially from statistics furnished from each diocese, in a convention of Catholic Bishops and Archbishops, that, while there are only from eight to nine millions of Protestants and Catholics combined, in the United States, there are from ten to eleven millions of Spiritualists.

In the course of that letter there are some sentiments advanced, against which I feel called upon to enter my protest, even though coming from so respectable a source—coming from a less influential party, they might not deserve notice.

Judge Edmonds advises those Spiritualists who are in churches to remain as long as the congregations will allow them, and assures his friends "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."

Is Spiritualism, then, nothing more than an extra tenet to be tacked on to the Thirty-nine Articles, the Westminster Confession of Faith, the Methodist Discipline, or the Catholic faith and forms? This will not do; it is the old attempt to put new wine into old bottles—Christianity into the Synagogue—Spiritualism into the Church. It is cunningly said, that Spiritualists will not form themselves into "selfish associations." Let me inquire if it is a "selfish" association for Spiritualists to unite their means, resources, and numbers for the purpose of sustaining Children's Lyceums, the best lecturers that can be had, and promoting spiritual culture socially. If these associations, conducted according to the principles of the Harmonial Philosophy and Spiritualism, are selfish, by what adjective shall we characterize such associations as the Established Church, the Catholic Church, or the sects of the Protestant Church?

I speak not for others; but as for me, there is an irrepressible conflict between the Phenomena and Philosophy of Spiritualism, and the Mythological Theology of the Church, and they both cannot exist permanently as the prevailing religion in the civilized world.

The Judge says that he finds many Spiritualists who were never suspected to be such; so will any one who will put himself in a position to ascertain the facts. Many conceal their belief out of prudential motives, thinking thereby to secure patronage from religious people who are too bigoted to deal justly. I can excuse those whose family sup-

port would be imperiled, but, with rare exceptions, it appears far more noble and manly for each to freely enjoy his birthright and boldly avow his honest religious sentiments, be they Spiritualistic, Buddhistic, Mohammedan, or Christian.

I know not so well how it is east of the mountains, but I do know that on the Pacific coast, Spiritualists and Spiritualism are held as the legitimate butt of ridicule and abuse by the pulpit and the press, both sectarian and secular; and I say further, that, if there are in the United States ten millions of Spiritualists—more than belong to all religious sects combined—and only one million have the manhood and backbone to openly avow their sentiments, and act from their standpoint, this abuse is richly deserved for pusillanimity, at least.

I trust the time is approaching when we must take sides. If the Lord be God, serve Him; if Baal, serve him. If Church Theology has the basis truth, cling to it; but if the Spiritualistic Philosophy is based upon truth, we must outwork our associations for spiritual culture from that basic, according to its Divine principles and the needs of humanity. Whoever may cry "Peace! peace!" there shall be no peace in the land until this is done.

JOHN ALLYN.

THE DIVINITY OF JESUS.

In my last I attempted to disprove the Immaculate Conception theory, and I propose, in this article, to continue the subject so far as it relates to the Divine origin of Jesus of Nazareth. In the preceding article I reviewed, briefly, the testimony of Matthew, Mark, Luke, and John, and I think I proved conclusively that, so far as the immaculate conception of Jesus was concerned, two of the witnesses knew nothing about the matter, and the other two differed so widely from each other, in relating what they claim to be the facts in the case, that their testimony is worthless. If this be so, there is no evidence in the case, and it must go to the jury on its philosophical merits, and the relation it sustains to reason and law. I now propose to notice a few of the reasonable objections to the theory of Christ's Divinity, in the common acceptance of the term as used and understood by theologians. If their theory be true, it is very strange, that, from the time of Joseph's return from Egypt with the child, no mention is made of him until he is twelve years of age, when we find him, for a few brief moments, in the temple at Jerusalem, talking with the learned doctors. From that time, until he appears in public as a teacher, he is entirely lost to history. First, a blank in his early history, covering a space of about ten years, and then a second blank extending over a period of eighteen years. In the biography of Jesus, we have a history of less than five years of his life! *A history of the immaculate Son of God, and yet, less than a sixth part of his life is made public!* It is very evident that Matthew was a zealous disciple of Jesus, and was exceedingly anxious for the reputation of his master. He was very anxious to make it appear, if possible, that Jesus was the incarnate God, manifest in the flesh. In fact, he was altogether too anxious; so much so, that he appears to have drawn largely upon his imagination in order to supply whatever he conceived necessary to substantiate his assertions. He is the only writer who has anything to say about the royal edict of Herod, which necessitated Joseph's flight into Egypt with the child. And here he introduces the angel again, who commands Joseph to "arise and take the young child and his mother and flee into Egypt." Joseph remained with his family in Egypt until after the death of Herod, when the angel again appears to Joseph (and always in a dream) and tells him to move back again into the land of Israel; but on learning that Archelaus reigned in the room of his father Herod, Joseph turned aside and dwelt in a city called Nazareth, "that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." Unfortunately for the reputation of Matthew, no such prophecy can be found in the Bible—hence he refers to evidence which does not exist. In his account of the crucifixion, he alone tells the marvelous story about the graves opening—the dead rising therefrom and appearing unto many!

Had such a remarkable phenomenon occurred as Matthew describes, it is very remarkable that neither Mark, Luke, nor John make mention of such occurrence. They all speak of the veil of the temple being "rent in twain, from the top to the bottom," but it is Matthew, and nobody but Matthew, who tells us of this unnatural resurrection of the gross material body. So also in relation to the stone at the mouth of the sepulcher. All the writers agree or imply that the sepulcher was closed by a great stone at its mouth, (which was the common custom in those days), but it is left to Matthew to seal it! This stone was so large that it took an earthquake to remove it. Matthew says, in referring to the morning of the resurrection, "And behold, there was a great earthquake; for the angel of the Lord descended from Heaven, and came and rolled back the stone from the door, and sat upon it"—leaving us to infer that either the descent of the angel or the removal of the stone was the cause of the earthquake. Here, again, his testimony is not supported by either of the other writers. I have called attention to these

facts, not because they have any particular bearing upon the question of the Divinity of Jesus, but to show the credibility of a witness who has volunteered to come upon the stand and give in his testimony. There are many more exceptions that might be taken to the evidence of Matthew, but space will not permit me to notice all the minor points. When Jesus was about twelve years old (according to Luke), Joseph and Mary went with their child to Jerusalem to celebrate the feast of the Passover. After the ceremonies were over, they started for home; and when they were about one day's journey from Jerusalem, Mary missed her boy. She sought for him among their kindred and acquaintance, but, not finding him, she and her husband turned back again to Jerusalem to find him. Now, if this doctrine of the Divinity of Jesus were true, Mary, being his mother, ought to have known it, and, having known it, she would have been perfectly easy in regard to the whereabouts of her son; but it is evident, from the testimony of Luke, that she knows nothing at all about it—for she manifests the same natural care and anxiety for the safety of her boy that any true mother would under the same circumstances. So firmly does she appear to be impressed with the idea that Jesus was not capable of taking care of himself, that she seeks after him three days and finally finds him in the temple, conversing with the learned doctors. Not only does Mary search diligently for her boy, but, on finding him, she reprimands him severely for his conduct. "Sop, why hast thou thus dealt with us? thy father and I have sought thee sorrowing." The natural care and anxiety of Mary, on that occasion, tells its own story, and further comment in this article is unnecessary. In my next, I shall continue the subject, and endeavor to show by Jesus' own acts that he was a man, and subject to all the laws governing the human organism.

INDEX.

SPIRITUALISM.

NUMBER THREE.

[Scipio's Dream is so full of that which interests Spiritualists, and so beautifully illustrates the ancient philosophical ideas of duty and man's spiritual condition, that I have been tempted to ask for it a place in my series of articles on Spiritualism. Did it appear in the Bible, the religionists would never cease to talk of its beauties; it would be continually held up as an unanswerable argument in proof of the Divinity of its author.—J. W. MACKIE.]

The Dream of Scipio Africanus, the Younger.

When I had arrived in Africa, where I was, as you are aware, military tribune of the fourth legion under the consul Manlius, there was nothing of which I was more earnestly desirous, than to see King Masinissa, who, for very just reasons, had been always the especial friend of our family. When I was introduced to him, the old man embraced me, shed tears, and then, looking up to heaven, exclaimed, "I thank thee, O supreme Sun, and ye also, ye other celestial beings, that before I depart from this life I behold in my kingdom, and in this my palace, Publius Cornelius Scipio, by whose mere name I seem to be re-animated; so completely and indelibly is the recollection of that best and most invincible of men, Africanus, imprinted in my mind."

After this, I inquired of him concerning the affairs of his kingdom. He, on the other hand, questioned me about the condition of our commonwealth, and in this mutual interchange of conversation we passed the whole of that day.

In the evening, we were entertained in a manner worthy the magnificence of a king, and carried on our discourse for a considerable part of the night. And during all this time the old man spoke of nothing but Africanus, all whose actions, and even remarkable sayings, he remembered distinctly. At last, when we retired to bed, I fell into a more profound sleep than usual, both because I was fatigued with my journey, and because I had sat up the greatest part of the night.

Here I had the following dream, occasioned, as I verily believe, by our preceding conversation—for it frequently happens that the thoughts and discourses, which have employed us in the daytime, produce in our sleep an effect somewhat similar to that which Ennius writes happened to him about Homer, of whom, in his waking hours, he used frequently to think and speak.

Africanus, I thought, appeared to me in that shape, with which I was better acquainted from his picture, than from any personal knowledge of him. When I perceived it was he, I confess I trembled with consternation; but he addressed me, saying, "Take courage, my Scipio; be not afraid, and carefully remember what I shall say to you.

"Do you see that city, Carthage, which, though brought under the Roman yoke by me, is now renewing former wars, and cannot live in peace (and he pointed to Carthage from a lofty spot, full of stars, and brilliant, and glittering); to attack which city you are this day arrived in a station not much superior to that of a private soldier? Before two years, however, are elapsed, you shall be consul, and complete its overthrow; and you shall obtain, by your own merit, the surname of Africanus, which, as yet, belongs to you; no otherwise than as derived from me. And when you have

destroyed Carthage, and received the honor of a triumph, and been made censor, and, in quality of ambassador, visited Egypt, Syria, Asia, and Greece, you shall be elected a second time consul in your absence, and, by utterly destroying Numantia, put an end to a most dangerous war.

"But when you have entered the Capitol in your triumphal car, you shall find the Roman commonwealth all in a ferment, through the intrigues of my grandson, Tiberius Gracchus.

"It is on this occasion, my dear Africanus, that you show your country the greatness of your understanding, capacity, and prudence. But I see that the destiny, however, of that time is, as it were, uncertain; for when your age shall have accomplished seven times eight revolutions of the sun, and your fatal hours shall be marked out by the natural product of these two numbers, each of which is esteemed a perfect one, but for different reasons, then shall the whole city have recourse to you alone, and place its hopes in your auspicious name. On you the Senate, all good citizens, the allies, the people of Latium, shall cast their eyes; on you the preservation of the State shall entirely depend. In a word, if you escape the impious machinations of your relatives, you will, in quality of Dictator, establish order and tranquillity in the commonwealth."

"When on this Lælius made an exclamation, and the rest of the company groaned loudly, Scipio, with a gentle smile, said, 'I entreat you, do not wake me out of my dream, but have patience, and hear the rest.

"Now, in order to encourage you, my dear Africanus," continued the shade of my ancestor, "to defend the State with the greater cheerfulness, be assured that for all those who have in any way conduced to the preservation, defense, and enlargement of their native country, there is a certain place in heaven, where they shall enjoy an eternity of happiness. For nothing on earth is more agreeable to God, the Supreme Governor of the universe, than the assemblies and societies of men united together by laws, which are called States. It is from heaven their rulers and preservers came, and thither they return."

Though at these words I was extremely troubled, not so much at the fear of death, as at the perfidy of my own relations; yet I recollected myself enough to inquire, whether he himself, my father Paulus, and others whom we look upon as dead, were really living.

"Yes, truly," replied he, "they all enjoy life who have escaped from the chains of the body as from a prison. But as to what you call life on earth, that is no more than one form of death. But see, here comes your father Paulus towards you!" And as soon as I observed him, my eyes burst out into a flood of tears; but he took me in his arms, embraced me, and bade me not weep.

When my first transports subsided, and I regained the liberty of speech, I addressed my father thus: "Thou best and most venerable of parents, since this, as I am informed by Africanus, is the only substantial life, why do I linger on earth, and not rather haste to come hither where you are?"

"That," replied he, "is impossible; unless that God, whose temple is all that vast expanse you behold, shall free you from the fetters of the body, you can have no admission into this place. Mankind have received their being on this very condition, that they should labor for the preservation of that globe, which is situated, as you see, in the midst of this temple, and is called earth.

"Men are likewise endowed with a soul, which is a portion of the eternal fires, which you call stars and constellations; and which, being round spherical bodies, animated by Divine intelligences, perform their cycles and revolutions with amazing rapidity. It is your duty, therefore, my Publius, and that of all who have any veneration for the Gods, to preserve this wonderful union of soul and body; nor without the express command of Him who gave you a soul, should the least thought be entertained of quitting human life, lest you seem to desert the post assigned you by God Himself.

"But rather follow the examples of your grandfather here, and of me, your father, in paying a strict regard to justice and piety; which is due in a great degree to parents and relations, but most of all to our country. Such a life as this is the true way to heaven, and to the company of those, who, after having lived on earth and escaped from the body, inhabit the place which you now behold."

This was the shining circle, or zone, whose remarkable brightness distinguishes it among the constellations, and which, after the Greeks, you call the Milky Way.

From thence, as I took a view of the universe, everything appeared beautiful and admirable; for there, those stars are to be seen that are never visible from our globe, and everything appears of such magnitude as we could not have imagined. The least of all the stars was that removed furthest from heaven, and situated next to the earth; I mean our moon, which shines with a borrowed light. Now the globes of the stars far surpass the magnitude of our earth, which at that distance appeared so exceedingly small, that I could not but be sensibly affected on seeing our

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BENJAMIN TODD, W. H. MANNING, EDITORS.

TO CORRESPONDENTS.

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Are the Tendencies of Spiritualism Immoral?

We turn with loathing and disgust from the history of Popular Theology, which has been that of an unceasing round of tyranny, of unmitigated oppression, of cruel fighting and wrangling, of debasing licentiousness and debauchery, of demoralizing deception and fraud—from the soul-sickening scene, whose history is overspread with the scorching fires and murky clouds of martyred victims. How glorious to our gaze are the radiant beams of eternal sunlight flowing down from the world of beauty and immortality, paving a path for the willing feet of the angels to tread in their beneficent mission to our lower world! How sweet, to the toll-worn pilgrim on life's dusty journey, are the fragrant odors they bear with them from that heavenly land of blooming and never-fading flowers! How heart-cheering are the rapturous tales they whisper in our ears, that have hitherto been saluted only with the discordant notes of the earth-life! They tell us of that land of beaming light, where no clouds with fearful rain-drops ever come. They tell us of beautiful green fields, which are never marred by hollowed graves; of rolling rivers and running brooks, that never overflow with devastation nor run dry; of singing birds, with gorgeous plumage and ceaseless song, for it is eternal summer; of ties of friendship that are never sundered, and ties of love that grow more fond and endearing as ages roll away. They tell us of sweet reunions with our long-lost dear ones, with the unfading star of Immortality upon their brows. They throw around us the pure and holy influences of their own loved home, and plant in our hearts the principles of virtue, integrity, and high moral character; drawing us from our wayward wanderings in this primary department of our existence, and at the same time fixing our affections upon the pure, the good, and the true.

If it be admitted that our departed friends are ever around us, it follows as a matter of course that it is for some especial object. And what other object can be had in view, except the influence that they may exert over us for good? A knowledge on our part, that they are striving to benefit us, should contribute largely to their ultimate success; for, being acquainted with their designs, it ought to place us in a condition to be made more extensively the recipients of their favors and assistance. That our loved ones, who have bid adieu to their earthly tabernacles and passed behind the veil called death, are still around us, is a doctrine that the good and great of all religious sects, creeds, and forms of religion, for many hundreds of years, have fully believed. It has been the usual custom of the clergy of a majority of the religious denominations, on funeral occasions, to use this very idea to comfort the mourning friends. There have often been told, even when they were gathered around the clay-cold corpse, that there was no doubt but the spirit of their departed loved one was still there, seeking to assuage their grief, to bring peace to their troubled, sorrowing hearts, and to dry the fast-falling tears from their weeping eyes; that the spirit would go with them to the field of graves, and return with them to their homes, and wait for the hour when Death should set them also free, when they would be united once more in a world of fadeless glory. It is indeed a consoling thought, that Death has no power over the strong ties by which we are bound to all that makes life happy and profitable. But, sad to say, as soon as it was found that the people were really believing what the clergy said, the latter backed down from their position, and said that they did not believe it themselves! Thus they were willing to clip off the only blossom of fragrance and beauty that ever hung on the dry old tree of Popular Theology, for the sake of preserving their dead and loathsome dogmas.

Let us now take some illustrations on the subject, and see if, from the standpoint of common sense, the charge of licentiousness can be found in the teachings of Spiritualism. A young man and young woman stand before the hymeneal altar, where she, with all the fondness of woman's devotion,

"Lays her heart at the shrine of idolatrous love," and he, on the other hand, promises with a willing heart to protect and guard her as the angel of his home and heart. From the brimming chalice, they drink of daily happiness, as yet unminged with bitterness. Beaming hopes, high aspirations, and lofty aims, gild the paths of their future life, which, in their imaginations, they strew with roses and budding garlands of promise. But, ere the honeymoon has begun to wane, desolation comes like a sweeping tornado, that carries devastation in its path, and sinks all their happiness in a whirlpool of irremediable ruin. The husband is brought home, a crushed and mangled corpse. A terrible railroad accident has occurred, and he was one of its victims. Who can describe the utter desolation and bitter agony of that young wife, so suddenly made a widow?

"How fearful her protracted swoon,
How wild her piercing cry!"

But the clay-cold form of the husband is arrayed for the grave. The widow and friends, overwhelmed with grief, gather to listen, as they hope, to words of comfort from the attending clergyman. These are his words: "My friends, we have assembled here to pay the last sad tribute to this young man. It is a sorrowful task for me to perform. But I must do my duty, as one that will have to answer at the bar of God in the judgment-day. I can give you no hope; he evidently died without an interest in Christ, without which there

whole empire no larger than if we touched the earth as it were at a single point.

And as I continued to observe the earth with great attention, "How long, I pray you," said Africanus, "will your mind be fixed on that object; why don't you rather take a view of the magnificent temples among which you have arrived? The universe is composed of nine circles, or rather spheres, one of which is the heavenly one, and is exterior to all the rest, which it embraces; being itself the Supreme God, and bounding and containing the whole. In it are fixed those stars which revolve with never varying courses. Below this are seven other spheres, which revolve in a contrary direction to that of the globe which on earth they call Saturn. Next to that is the star of Jupiter, so benign and salutary to mankind. The third in order is that fiery and terrible planet called Mars. Below this again, almost in the middle region, is the Sun—the leader, governor, and prince of the other luminaries; the soul of the world, which it regulates and illumines, being of such vast size that it pervades and gives light to all places. Then follows Venus and Mercury, which attend, as it were, on the Sun. Lastly, the Moon, which shines only in the reflected beams of the Sun, moves in the lowest sphere of all. Below this, if we except that gift of the Gods, the soul, which has been given by the liberality of the Gods to the human race, everything is mortal, and tends to dissolution, but above the moon all is eternal. For the Earth, which is in the ninth globe, and occupies the center, is immovable, and being the lowest, all others gravitate towards it."

When I had recovered myself from the astonishment occasioned by such a wonderful prospect, I thus addressed Africanus: "Pray, what is this sound that strikes my ears in so loud and agreeable a manner?" To which he replied: "It is that which is called the music of the spheres, being produced by their motion and impulse; and being formed by unequal intervals, but such as are divided according to the justest proportion, it produces, by duly tempering acute with grave sounds, various concerts of harmony. For it is impossible that motions so great should be performed without any noise; and it is agreeable to nature that the extremes on one side should produce sharp, and on the other flat sounds. For which reason the sphere of the fixed stars, being the highest, and being carried with a more rapid velocity, moves with a shrill and acute sound; whereas that of the moon, being the lowest, moves with a very flat one. As to the Earth, which makes the ninth sphere, it remains immovably fixed in the middle or lowest part of the universe. But those eight revolving circles, in which both Mercury and Venus are moved with the same celerity, give out sounds that are divided by seven distinct intervals, which is generally the regulating number of all things."

"This celestial harmony has been imitated by learned musicians, both on stringed instruments and with the voice, whereby they have opened to themselves a way to return to the celestial regions, as have likewise many others who have employed their sublime genius while on earth in cultivating the divine sciences."

"By the amazing noise of this sound, the ears of mankind have been in some degree deafened, and, indeed, hearing is the dulllest of all the human senses. Thus, the people who dwell near the cataracts of the Nile, which are called Cataracta, are, by the excessive roar which that river makes in precipitating itself from those lofty mountains, entirely deprived of the sense of hearing. And so inconceivably great is this sound, which is produced by the rapid motion of the whole universe, that the human ear is no more capable of receiving it, than the eye is able to look steadfastly and directly on the sun, whose beams easily dazzle the strongest sight."

While I was busied in admiring the scene of wonders, I could not help casting my eyes every now and then on the earth.

On which Africanus said: "I perceive that you are still employed in contemplating the seat and residence of mankind. But if it appears to you so small, as in fact it really is, despite its vanities, and fix your attention forever on those heavenly objects. Is it possible that you should attain any human applause or glory that is worth the contending for? The earth, you see, is peopled but in a very few places, and those, too, of small extent; and they appear like so many little spots of green scattered through vast uncultivated deserts. And those who inhabit the earth are not only so remote from each other as to be cut off from all mutual correspondence, but their situation being in oblique or contrary parts of the globe, or perhaps in those diametrically opposite to yours, all expectation of universal fame must fall to the ground."

"You may likewise observe that the same globe of the earth is girt and surrounded with certain zones, whereof those two that are most remote from each other, and lie under the opposite poles of heaven, are congealed with frost; but that one in the middle, which is far the largest, is scorched with the intense heat of the sun. The other two are habitable, one towards the south—the inhabitants of which are your antipodes, with whom you have no connection—the other, towards the north, is that which you inhabit, whereof a very small part, as you may see, falls to your share. For the whole extent of what you see is as it were but a little island, narrow at both ends and wide in the middle, which is surrounded by the sea which on earth you call the great Atlantic ocean, and which, notwithstanding this magnificent name, you see is very insignificant."

"And even in these cultivated and well known countries, has yours, or any of our names, ever passed the heights of the Caucasus, or the currents of the Ganges? In what other parts to the north or the south, or where the sun rises and sets, will your names ever be heard? And if we leave these out of the question, how small a space is there left for your glory to spread itself abroad? and how long will it remain in the memory of those whose minds are now full of it?"

"Besides all this, if the progeny of any future generation should wish to transmit to their posterity the praises of any one of us which they have heard from their forefathers, yet the deluges and combustions of the earth, which must necessarily happen at their destined periods, will prevent

our obtaining, not only an eternal, but even a durable glory. And after all, what does it signify, whether those who shall hereafter be born talk of you, when those who have lived before you, whose number was perhaps not less, and whose merit certainly greater, were not so much as acquainted with your name?"

"Especially, since not one of those who shall hear of us is able to retain in his memory the transactions of a single year. The bulk of mankind, indeed, measure their year by the return of the sun, which is only one star. But, when all the stars shall have returned to the place whence they set out, and after long periods shall again exhibit the same aspect of the whole heavens, that is what ought properly to be called the revolution of a year, though I scarcely dare attempt to enumerate the vast multitude of ages contained in it. For as the sun in old time was eclipsed, and seemed to be extinguished, at the time when the soul of Romulus penetrated into these eternal mansions, so, when all the constellations and stars shall revert to their primary position and the sun shall at the same point and time be again eclipsed, then you may consider that the grand year is completed. Be assured, however, that the twentieth part of it is not yet elapsed."

"Wherefore, if you have no hopes of returning to this place, where great and good men enjoy all that their souls can wish for, of what value, pray, is all that human glory, which can hardly endure for a small portion of one year?"

"If, then, you wish to elevate your views to the contemplation of this eternal seat of splendor, you will not be satisfied with the praises of your fellow-mortals, nor with any human rewards that your exploits can obtain; but Virtue herself must point out to you the true and only object worthy of your pursuit. Leave to others to speak of you as they may, for speak they will. Their discourses will be confined to the narrow limits of the countries you see, nor will their duration be very extensive, for they will perish like those who utter them, and will be no more remembered by their posterity."

"When he had ceased to speak in this manner, I said: "O Africanus! if indeed the door of heaven is open to those who have deserved well of their country, although, indeed, from my childhood, I have always followed yours and my father's steps, and have not neglected to imitate your glory, still I will from henceforth strive to follow them more closely."

"Follow them, then," said he, "and consider your body only, not yourself, as mortal. For it is not your outward form which constitutes your being, but your mind; not that substance which is palpable to the senses, but your spiritual nature. Know, then, that you are a god—for a god it must be which flourishes, and feels, and recollects, and foresees, and governs, regulates and moves the body over which it is set, as the Supreme Ruler does the world which is subject to Him. For as that Eternal Being moves whatever is mortal in this world, so the immortal mind of man moves the frail body with which it is connected."

"For whatever is always moving must be eternal, but that which derives its motion from a power which is foreign to itself, when that motion ceases, must itself lose its animation."

"That alone, then, which moves itself can never cease to be moved, because it can never desert itself. Moreover, it must be the source, and origin, and principle of motion in all the rest. There can be nothing prior to a principle, for all things must originate from it, and it cannot itself derive its existence from any other source, for if it did it would no longer be a principle. And if it had no beginning it can have no end, for a beginning that is put an end to will neither be renewed by any other cause, nor will it produce anything else of itself. All things, therefore, must originate from one source. Thus it follows, that motion must have its source in something which is moved by itself, and which can neither have a beginning nor an end. Otherwise all the heavens and all nature must perish, for it is impossible that they can of themselves acquire any power of producing motion in themselves."

"As, therefore, it is plain that what is moved by itself must be eternal, who will deny that this is the general condition and nature of minds? For, as everything is inanimate which is moved by an impulse exterior to itself, so what is animated is moved by an interior impulse of its own. For this is the peculiar nature and power of mind. And if that alone has the power of self-motion, it can neither have had a beginning, nor can it have an end."

"Do you, therefore, exercise this mind of yours in the best pursuits. And the best pursuits are those which consist in promoting the good of your country. Such employments will speed the flight of your mind to this, its proper abode; and its flight will be still more rapid, if, even while it is enclosed in the body, it will look abroad, and disengage itself as much as possible from its bodily dwelling, by the contemplation of things which are external to itself."

"This it should do to the utmost of its power. For the minds of those who have given themselves up to the pleasures of the body, paying as it were a servile obedience to their lustful impulses, have violated the laws of God and man; and therefore, when they are separated from their bodies, flutter continually round the earth on which they lived, and are not allowed to return to this celestial region till they have been purified by the revolution of many ages."

Thus saying, he vanished, and I awoke from my dream.

—Cicero, "On the Commonwealth."

IT WILL NOT do to denounce earnest men, or women, because they have come to the conclusion that some idol of ours, we are offering them to worship, needs rather to be broken. They may be utterly mistaken; but it is best to acquit them of evil designs, and not suffer ourselves to grow sad when they go at large and seem as respectable as ourselves. If there is not room for us all, God has made a mistake.—The Radical.

A NEWSPAPER, printed in the Japanese vernacular, has been started at Yokohama, called the *Sam. Kok. Shin Jun Shi*, or *Our Country News-Hearing Paper*. It contains fourteen rice-paper pages, filled with news and advertisements, has a showy title-page decorated with the picture of a steamship, and the first number is filled with an excellent summary of intelligence from all parts of the world.

is no possible chance for salvation. And there is no change or device in the grave, whither he is gone." In other words, mourning widow, your husband, the idol of your heart, has gone to hell! And such teachings as these are calculated to make her pure and good, and to seek to go to heaven, where the chosen of her heart is not! What fiendish, hellish mockery, to a heart already lacerated and bleeding with anguish!

On the other hand, go and tell that wounded heart that her husband is not dead, but lives, with a heart and life as true as ever—that he will return to her, and be her guiding star—that his arm, more loving and gentle than ever, will be her stay and support—that his wisdom, from a superior standpoint, shall guide her in the pathway of goodness and truth. According to Popular Theology, such teachings will result in her becoming a prostitute—a nightly street-walker, perhaps—or an inhabitant of shameless houses.

But change the scene a little. Let the wife be taken: the strong man bows before the wild, sweeping grief that rolls over him; tears flow like falling rain from eyes all unused to weep. Go, now, and tell that stricken husband that that sweet one—whose voice was ever music to his ear and heart, and for whom he would have risked his own life at any moment in order to save hers—is "weeping, wailing, and gnashing her teeth" with indescribable agony, and will continue so to do throughout eternity; for the infallible (?) Bible says that "the smoke of their torment ascendeth up forever and ever." This is said to be calculated to keep him ever faithful in the path of duty, to make him love that God who has dashed the cup of happiness from his lips, and is even now inflicting—and will to all eternity—untold agony upon the wife of his bosom! And when he goes home to heaven, he will be permitted to whet his appetite for glory on the excruciating agony of that wife, whom God killed and sent to hell years before! These doctrines are moral in their tendencies, according to Popular Theology! But go to him in the hours of apparently inconsolable grief, and tell him that his sweet wife is living still; that her love has not changed in the least; that, if he will but seek to develop the hidden laws of his own being, he can behold her again—be conscious of her presence as in the past. That course, forsooth, is going to make him become a libertine—give himself up to all manner of riotings and excess—spend his time in houses of ill-fame!

Thus far we have traced out and briefly answered the objections brought against Spiritualism, concerning its immoral tendencies. There are other objections, such as, that it is a cause of insanity, etc., which we will reply to in the future. We close with the assertion that a baser falsehood was never concocted, than the charge that the teachings of the angel world tend to licentiousness, immorality, and crime.

The Rise and Progress of Spiritualism on the Pacific Coast.

We shall commence a series of articles under this head in our next issue, and this may be considered as both an announcement and an introduction to the same. Our object in writing this history is threefold. First, we wish to epitomize the results of the efforts of Spiritualists here for the past fifteen years, so that the friends both here and in the Eastern States may see what has been done, and who did it; secondly, we desire to exhibit our present strength to the world at large; and thirdly, we want to encourage the faint-hearted, timid souls who are afraid of a name, when its pronunciation is accompanied by a sneer, to hold up their heads, for their redemption draws nigh.

In pursuance of the first intention, we shall give the credit of advancing our standard on this coast to whom it belongs, and thus disabuse the minds of our Eastern friends, and particularly the editors of the *Banner of Light*, of the egregious error into which they have been led, of supposing that only one lecturer, and one of the latest imported hither, deserves and should receive the honor of organizing societies, and promoting free meetings of Spiritualists in this latitude. We not only think that our Eastern friends have been long enough under this impression, but we know that the proper credit has been too long withheld from those who are entitled to it. Having been engaged in the cause in this State for the past twelve years, we feel competent to give correct information in regard to its progress; and we have had personal acquaintance with all the leading minds who have contributed to its advancement during the whole of that time. In compiling the facts, and making our own comments thereon, we are actuated by a desire to do justice, and to enlighten those who have been misinformed in regard to the matter. In order that the fullest credit may be accorded to our statements, the names of individuals who have done most of the work will be given, and dates also, as near as possible. We know that a strong effort has been made to prejudice the minds of our Eastern friends, as well as many in this State, but

"Ever the truth comes uppermost,
And ever is justice done."

No involuntary error or voluntary misrepresentation can long hold sway, if Truth has a fair opportunity to be heard; and we intend to afford her that opportunity in this case.

FOUR COLUMNS of the *Glasgow Weekly Herald* were occupied in November last in giving an official account of the proceedings of the Free Presbytery of that city, in the trial of W. C. Smith for preaching heretical doctrines—the principal heresy being that the New Testament Scriptures were intended to supplant the Old Bible as the word and will of God. After a long and tedious discussion, Mr. Smith was requested to make public retraction, by a vote of 36 to 28.

Mrs. C. M. STOWE will lecture at Sacramento on the last two Sundays of the present month. She will commence a course of lectures in Portland, Oregon, on Sunday, Aug. 18th. Friends, and those desiring her to lecture in other towns in Oregon, will address her at Portland, after that date, until further notice.

REV. MR. ROWELL need not pay sneaking visits to the families of the employees of this paper, inquiring as to the antecedents of its editors. If he will come to our editorial room, we will give him all the satisfaction on the point that he can desire. No gentleman would do otherwise.

A WESTERN EDITOR lately married one of his compositors, another compositor acting as bridesmaid, the officiating clergyman being a retired printer, the local editor giving the bride away.

The "devil" made his appearance in the family soon after the honeymoon was over.

"Doors."

At Mechanics' Institute Hall on Sunday evening last, the phenomena of spirit manifestations were likened to a door, by which people may enter into an inner temple of truth. That "inner temple," we suppose, must mean the philosophy to which the phenomena are the introduction. While we admit these similes to be very pretty and appropriate, we especially agree with the lecturer in considering doors, and the little consequence. We shall find, in the scriptural history of the human race, that age and among every people. They were not only useful as screens from external observation, but as a protection from intrusion and the severities of climate. But it is chiefly as means of entrance and exit that their importance should not be underrated. To gain access properly and legitimately to a building, one must enter at the door; a thief and robber would sometimes, however, enter in some other way. A door, therefore, may be considered as the only proper opening by which human beings, at least, may enter either a material or a figurative temple. This being the case, we must take leave to consider the door of the inner temple of truth as of the first importance. We must take care that it is never so securely closed, that those who have a right or the disposition to enter may not avail themselves of any opportunity to do so that they may wish. In fact, we should ever stand ready to open that door to all who "rap" for admittance, believing that they would not so "rap," if they did not desire a seat in the "inner temple." The door, then, is not only the instrument upon which the signal is given, but the means by which entrance is gained, after that signal is heard. "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." The "knock," or "rap," is first necessary, for without it we should not know that any one wished to enter. The next thing for us to do, is to "open the door," (show by explanation what the "rap" means, and who it is that wishes to enter,) and introduce the new comer or comers to the people, that the strangers may be welcome; and we should then invite them to deliver their message or communicate their wishes, as the case may be.

All these considerations should teach us that we ought not to despise a door, which opens to give us entrance to the inner temple of safety, any more than we would speak ill of "a bridge which we may pass over safely." A high authority with the lecturer declared himself to be a door. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

Again: a "rap" upon a door is a sign that some intelligent being is at the other side of it, who has some important communication to make, either verbally or "by writing;" or desires to enter and enjoy the society of those within. In such a case, should we not attend to the door, and at least assist in opening it, that we may know what the purport of the visit is, and who and what is the visitor? Or shall we ignore his presence altogether, and let him "rap" to his heart's content, or until he tires of that exercise, and leaves our inhospitable door in sorrow or disgust?

From the foregoing remarks, our drift will be easily perceived. We wish to enforce upon the reader's mind the importance of investigating and understanding the phenomena of spirit manifestations, as preliminary to a comprehension of the philosophy to be learned in the "inner temple" of truth, when speakers shall come among us sufficiently enlightened and unselfish to teach it, without thinking more of the emoluments and pecuniary rewards of their office than of the dignity and importance of their mission. That we shall be blessed in this latter particular ere long, we have every reason to believe. The desire of all earnest seekers after truth is, not only to understand the origin and modes operation of spirit manifestations as natural phenomena, but to comprehend at least a portion of the more recondite philosophy which explains them. These results we in vain look for from sermons upon "Slander," "Trifles," and others of equal importance.

THAT Satanic paper, the *New York Herald*, by Lucifer Bennett, its editor, ventures to bolster up Christianity thus:

"In spite of all that has been and still is being done to defeat its influence and sap its very foundations, Christianity has grown, and is now indisputably the mightiest and most aggressive in human affairs. Wherever life, activity, energy, enterprise most reveal themselves; wherever heroism, nobleness, self-sacrifice are dominant characteristics; wherever real, genuine progress is most distinctly visible, Christianity is found to be there, and is to be credited with the result."

If by Christianity is meant the dogmas of the so-called Christian Church, Catholic and Protestant, we can defy Satan himself to prove what his servant has said in the above extract. All life, all science, all heroism, all nobleness, all self-sacrifice, proceed and progress from points and persons entirely outside of the influence of the Church, in spite of them, and against its determined opposition. See the *New York Independent*—a more Christian sheet, we should judge, than the *Herald*—for proof of what we assert. The spirit of improvement is wholly infidel; it courts the "isms" and "ologies" of the day as its best friends, and ignores the "anthy," or rather the "inanity" of the Church altogether.

THE *Dramatic Chronicle* entered upon its sixth volume on Wednesday last. In its leading article of that day, we read the following passage:

"On all subjects of intrinsic importance it has been our habit, and it is still our purpose, to speak with earnestness and sincerity, if not with awful solemnity; to utter the honest convictions of to-day, even should they contradict our opinions of yesterday. For we hold it better to be right than to be consistent; and whenever new information, or freshly developed aspects of any subject, cause us to take new views of it, which contradict those previously expressed, we shall not hesitate to change our course, and follow the better light that has been vouchsafed us."

All of which is very liberal, and not all of which we plead equally guilty, and don't ask to be forgiven. But we don't see what right the *Chronicle* man has to "delect" anything he does not understand, or dare not name. He says he has a "detestation of certain ideas and doctrines." If they are certain, he must be able to define and declare what they are, and give reasons for "detesting" them. We think the latter part of the article is rather non-committal, and altogether out of harmony with the previous portion. However, the *Chronicle* enterprise is not our funeral; its conductors can go to grass at their own pace, for all we care.

HOLDING UP THE RIGHT HAND.—A member of the Massachusetts Legislature refused to hold up his right hand, when taking the oath of office, on the ground that the ceremony was not essential to the binding force or validity of the oath. The Supreme Court has given a decision which justifies him in his conclusion.

A MAN WROTE a note requesting a loan of a noose paper to read about his friend's "marriage."

Editorial Notes.

Probably there is no greater encouragement, to a laborer in the field of reform, than to see the cause prospering well under his hands.

It may be set down as something largely in favor of the class, that, wherever you find an infidel, he is a man of understanding—a good, moral man—a man of great liberality in all the varied relations of life—and, in fact, one of the best of citizens.

Two weeks ago, the ladies of this Society gave a festival, on Thursday and Friday evenings, consisting of tableaux and a quadrille party each evening, with refreshments.

Next Sunday we shall organize a Children's Progressive Lyceum, with a fair prospect of having fifty children or more to commence with.

Brother Benson, of the Pacific Advocate, has been foaming and frothing at the mouth, for the last five or six weeks, against Spiritualism, but he does not seem to frighten any one.

Mrs. C. M. Stowe, of San Jose, will probably be called to fill an engagement of three months, at the termination of our own, which will be on the first Sunday in August.

In the city of Salem, which is the capital of the State, the good work goes bravely on. This city, by the way, is the stronghold of the Methodists in Oregon.

There will in all probability be formed a Society in Salem, and also a Children's Progressive Lyceum, ere long. We have visited Albany and Corvallis, spending nearly a week in each place.

A NEWARK SADDLER sold a saddle, but forgot who was the customer, so he told his clerk to charge it in all the bills sent out. He afterward confessed that thirty-two had paid him for it.

A TRUE DREAM.—A woman in London dreamed that Hermit would win the Derby, and by backing that horse at her persuasion, her husband made an enormous fortune.

visit. The number of confessed believers in Spiritualism is rather larger in Corvallis than in Albany. At the head of these stand Judge Chenoweth and his wife—two as noble souls as ever claimed God for their Father.

Scriptural.

The man who writes the column of Masonic waddle for the Sunday Mercury seeks to compel his readers to swallow the entire Bible at one gulp, by appealing to their Masonic prejudices.

A BOSTON DEACON went to a medium, saying he came merely as an investigator, and requested that no one should know of his visit, as he belonged to the Church.

A SHARP CONFLICT between orthodoxy and skepticism is now raging in Holland. "Unbeliever," says Pastor Stuart of Rotterdam, "has grown bolder and more extravagant than ever."

CARTES DE VISITE OF DR. BRYANT may be obtained at this office at the usual rates—twenty-five cents each.

Mrs. Fox's interesting mediumship will be exemplified at her seance on Monday evening next, at Mechanics' Institute Hall.

ITEMS.

LONDON has a newspaper whose special mission it is to denounce public houses and the drinking system against all enemies.

TOM THUMB'S BABY, which died some time ago, will be replaced in a few days, and Mr. T. again become a happy father.

PUNCTILIOUS.—There is said to be a lady in New York, who, when she is unable to attend church, sends her card.

THE EDITOR of the Wyandotte Pioneer recently published three marriage notices, and appended the following apt, terse, and expressive editorial to each of them: "No cake."

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A TRUE DREAM.—A woman in London dreamed that Hermit would win the Derby, and by backing that horse at her persuasion, her husband made an enormous fortune.

DIFFERS.—At one of our Baptist churches, three ladies, who had heretofore borne an equivocal reputation, professed themselves "believers," and to confirm their profession took a "dip" last Sunday in the font for such occasions made and provided.

The New Religious Movement. Meetings under the auspices of the Radical Unitarians took place in Boston according to previous announcement. The following representative men were present and took part in the discussions:

The meeting adopted a series of articles of association, and elected a board of officers, consisting of Rev. O. B. Frothingham, President; Robert Dale Owen, Isaac Ames, Lucretia Mott, Vice Presidents; Rev. W. J. Potter, Secretary.

"He was a disbeliever in Spiritualism, and was there to controvert it. Much that had been said he could approve. He liked their liberality in having a free platform. While he did not agree with Robert Dale Owen in his vagaries, fancies and ghost stories, in connection with Spiritualism, he did agree with him on the labor question.

Hon. Robert Dale Owen and Rev. T. W. Higgins made the speeches of the occasion. Ralph Waldo Emerson also spoke characteristically of the new movement, with which he sympathized heartily.

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