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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 now 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 1 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 1 the brier-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 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 notedly the press, both sectarian and secular; and I say the estimate in which women were held by the priests and law-makers. Class legislation is still in | ten millions of Spiritualists-more than belong to 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 bondages and restraints, will have ceased to exist. During the latter half of the sixteenth century, a modified feeling, in | least. regard to the accessibility of the Scriptures, pre vailed 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

prentices, journeymen, serving-men of the degrees | port would be imperiled, but, with rare exceptions, facts, not because they have any particular bear- destroyed Carthage, and received the honor of a 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 further, that, if there are in the United States all religious sects combined-and only one million have the manhood and back-bone to openly avow their sentiments, and act from their standpoint. this abuse is richly deserved for pusillanimity, at

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 upou truh, 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 accept ation of the term as used and understood by theologians. If their theory be true, it is very strange, before it in servile subjection to its dictum, with all | 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 have read a long, and, in some respects, valuable then a second blank extending over a period of letter from Judge Edmonds. He gives it as his eighteen years. In the biography of Jesus, we less than a sixth part of his life is made public! the reputation of his master. He was very anxious to make it appear, if possible, that Jesus was the In the course of that letter there are some senti- incarnate God, manifest in the flesh. In fact, he ments advanced, against which I feel called upon was altogether too anxious; so much so, that he to enter my protest, even though coming from so appears to have drawn largely upon his imaginarespectable a source-coming from a less influen- tion in order to supply whatever he conceived necessary to substantiate his assertions. He is the "Judge Edmonds advises those Spiritualists who only writer who has anything to say about the royal edict of Herod, which necessitated Joseph's gations will allow them, and assures his friends | flight into Egypt with the child. And here he inthat under no circumstances will any sect be troduces the angel again, who commands Joseph to "arise and take the young child and his mother drawing themselves into selfish associations, and and flee into Egypt." Joseph remained with his away from an intimate connection with their fel- family in Egypt until after the death of Herod, low-men, in whatever condition, Catholic or Prot- 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. tra tenet to be tacked on to the Thirty-nine Ar- Joseph turned aside and dwelt in a city called spoken by the prophets, He shall be called a Nazaform themselves into "selfish associations." Let marvelous story about the graves opening—the Had such a remarkable phenomenon occurred as bers for the purpose of sustaining Children's Matthew describes, it is very remarkable that Lyceums, the best lecturers that can be had, and neither Mark, Luke, nor John make mention of promoting spiritual culture socially. If these as such occurrence. They all speak of the veil of the sociations, conducted according to the principles of temple being "rent in twain, from the top to the

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 care of himself, that she seeks after him three days, and finally finds him in the temple, conversing

ing upon the question of the Divinity of Jesus, | triumph, and been made censor, and, in quality of but to show the credibility of a witness who has ambassador, visited Egypt, Syria, Asia, and volunteered to come upon the stand and give in Greece, you shall be elected a second time consul his testimony. There are many more exceptions 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 with the idea that Jesus was not capable of taking of Dictator, establish order and tranquillity in the commonwealth."

When on this Lælius made an exclamation, and with the learned doctors. Not only does Mary the rest of the company groaned loudly, Scipio, search diligently for her boy, but, on finding him, with a gentle smile, said, "I entreat you, do not

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 !

COMMUNICATIÓNS.

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 dotranslations 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 noticed 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 triffing, seeing that the bigoted priesthood, backed by royalty, opposed the measure as heretically sinful. At Tength 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 Tyndal, was sentenced to be strangulated, 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 1528. 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 ordinarie, on pain of suffering a month's imprisonment. Provided that the chancellor of England, captaines of the warres, the king's justices, the recorders of any city, borough, or town, the speaker of parliament, etc.,

have been spared very many scenes of sadness and deep humiliation before the tribunals of human consciousness, and to-day have shone 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 th cearth have as yet experienced. While she has watched and guarded with sleepless vigilance apy and all avenues that might, by the barest possifility, lead to any-even the slightest-acknowledgment of good or worth in the due observances of her Papist subjects of their ritualisms and ceremonials, 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 its falseness and rottenness, its hypocrisy and deadness, its aristocracy and meanness-flows legitimately from King James' version of the Bible, and from no other source. J. D. PIERSON.

peen as easily reached as the Bible. England would

A DISSENTER FROM JUDGE EDMONDS

EDITORS BANNER OF PROGRESS :--- In your paper opinion, from various reasons, and especially from | have a history of less than five years of his life! statistics furnished from each diocese, in a conven- A history of the immaculate Son of God, and yet, tion of Catholic Bishops and Archbishops, that, while there are only from eight to nine millions of It is very evident that Matthew was a zealous dis Protestants and Catholics combined, in the United | ciple of Jesus, and was exceedingly anxious for States, there are from ten to eleven millions of Spiritualists.

tial party, they might not deserve notice.

are in churches to remain as long as the congrebuilt up out of Spiritualism by believers with estant, Established Church or Dissenters, they may choose to place themselves."

Is Spiritualism, then, nothing more than an exticles, the Westminster Confession of Faith, the Nazareth, "that it might be fulfilled which was Methodist Discipline, or the Catholic faith and forms? This will not do; it is the old attempt to rene." Unfortunately for the reputation of Matthew, put new wine into old bottles-Christianity into no such prophecy can be found in the Biblethe Synagogue-Spiritualism into the Church. hence he refers to evidence which does not exist. It is cunningly said, that Spiritualists will not In his account of the crucifixion, he alone tells the me inquire if it is a "selfish" association for Spir- dead rising therefrom and appearing unto many! itualists to unite their means, resources, and numthe Harmonial Philosophy and Spiritualism, are bottom," but it is Matthew, and nobody but selfish, by what adjective shall we characterize such associations as the Established Church, the Church?

which heretofore had been accustomed to declare or speak not for others; but as for me, there is was closed by a great stone at its mouth, (which | you. From thence, as I took a view of the universe, an irrepressible conflict between the Phenomena | was the common custom in those days,) but it is "Do you see that city, Carthage, which, though teach any good, virtuous, or godly exhortations in everything appeared beautiful and admirable; for anie assemblies, may use any part of the Bible or and Philosophy of Spiritualism, and the Mytho- left to Matthew to seal it! This stone was so large brought under the Roman yoke by me, is now there, those stars are to be seen that are never holy Scriptures as they have been wont; and that logical Theology of the Church, and they both that it took an earthquake to remove it. Matthew renewing former wars, and cannot live in peace every nobleman and gentleman, being a housevisible from our globe, and everything appears of cannot exist permanently as the prevailing re- says, in referring to the morning of the resurrec-(and he pointed to Carthage from a lofty spot, full holder, may read or cause to be read by any of his such magnitude as we could not have imagined. ligion in the civilized world. of stars, and brilliant, and glittering;) to attack tion, "And behold, there was a great earthquake; familie servants in his house, orchard, or garden, and which city you are this day arrived in a station not The least of all the stars was that removed The Judge says that he finds many Spiritualists | for the angel of the Lord descended from Heaven, to his own familie, anie text of the Bible or New Tesfurthest from heaven, and situated next to the who were never suspected to be such; so will any and came and rolled back the stone from the door, much superior to that of a private soldier? Before tament, and also every merchant-man, being a houseearth; I mean our moon, which shines with a two years, however, are elapsed, you shall be one who will put himself in a position to ascertain and sat upon it "-leaving us to infer that either holder, and any other persons other than women, borrowed light. Now the globes of the stars far consul, and complete its overthrow; and you shall the facts. Many conceal their belief out of pru- the descent of the angel or the removal of the prentices, etc., might read to themselves privately surpass the magnitude of our earth, which at that obtain, by your own merit, the surname of Afri. stone was the cause of the earthquake. Here, dential motives, thinking thereby to secure patronthe Bible. But no woman (except noble women and canus, which, as yet, belongs to you no otherwise distance appeared so exceedingly small, that I gentlemen, who might read to themselves alone, and age from religious people who are too bigoted to again, his testimony is not supported by either of than as derived from me. And when you have could not but be sensibly affected on seeing our lot to others, any texts of the Bible); nor artificers, deal justly. I can excuse those whose family sup- the other writers. I have called attention to these

reprimands him severely for his conduct. "Son, 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 Manilius, 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 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. sat up the greatest part of the night.

Here I had the following dream, occasioned, as I verily believe, by our preceding conversationfor it frequently happens that the thoughts and self. discourses, which have employed us in the daytime, produce in our sleep an effect somewhat he used frequently to think and speak.

Africanus, I thought, appeared to me in that shape, with which I was better acquainted from him. When I perceived it was he, I confess I | hold."

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 extremly 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. affairs of his kingdom. He, on the other hand, 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 And during all this time the old man spoke of spherical bodies, animated by Divine intelligences, nothing but Africanus, all whose actions, and preform their cycles and revolutions with amazing even remarkable sayings, he remembered distinct- | rapidity. It is your duty, therefore, my Publius, ly. At last, when we retired to bed, I fell into a and that of all who have any veneration for the more prefound sleep than usual, both because I Gods, to preserve this wonderful union of soul was fatigued with my journey, and because I had | 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 Him-

"But rather follow the examples of your grandfather here, and of me, your father, in paying a similar to that which Ennius writes happened to strict regard to justice and piety; which is due in him about Homer, of whom, in his waking hours, 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 his picture, than from any personal knowledge of the body, inhabit the place which you now be-

Matthew, who tells us of this unnatural resurrec-This was the shining circle, or zone, whose trembled with consternation; but he addressed tion of the gross material body. So also in relaremarkable brightness distinguishes it among the Catholic Church, or the sects of the Protestant tion to the stone at the mouth of the sepulcher. me, saying, "Take courage, my Scipio; be not constellations, and which, after the Greeks, you All the writers agree or imply that the sepulcher afraid, and carefully remember what I shall say to call the Milky Way.

THE BANNER OF PROGRESS.

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 number was perhaps not less, and whose merit object; why don't you rather take a view of the certainly greater, were not so much as acquainted

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 boundthose stars which revolve with never varying courses. Below this are seven other spheres, which revolve in a contrary direction to that of the heavens. One of these is occupied by the globe which on earth they call Saturn. Next to 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 is open to those who have deserved well of their nature that the extremes on one side should produce sharp, and on the other flat sounds. For | have always followed yours and my father's steps, which reason the sphere of the fixed stars, being and have not neglected to imitate your glory, still the highest, and being carried with a more rapid I will from henceforth strive to follow them more velocity, moves with a shrill and acute sound; closely." whereas that of the moon, being the lowest, moves "Follow them, then," said he, "and consider

our obtaining, not only an eternal, but even 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

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 BENJAMIN TODD, W. H. MANNING, EDITORS. ing and containing the whole. In it are fixed | 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 that is the star of Jupiter, so benign and salutary | 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 country, although, indeed, from my childhood, I

with a very flat one. As to the Earth, which your body only, not yourself, as mortal. For it is from our wayward wanderings in this primary de-

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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 toil-worn pilgrim on life's dusty journey, are the fragrant odors they bear with them from that heavenly land of blooming and neverfading 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 tearful 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

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 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 "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 cannot agree with the lecturer in considering doors, especially the doors of the inner temple of truth, of little consequence. We shall find, in the scriptural history of the human race, that doors have occupied an important position in every 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 modus operandi 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.

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 dullest of all the human senses. Thus, the people who dwell near the cataracts of the Nile, which are called Catadupa, are, by the excessive roar which that river origin, and principle of motion in all the rest. makes in precipitating itself from those lofty There can be nothing prior to a principle, for all mountains, entirely deprived of the sense of hear- things must originate from it, and it cannot itself ing. And so inconceivably great is this sound, derive its existence from any other source, for if it 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, despise its vanities. and fix your attention forever on these 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 inhabi. tants 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.

dream. "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 cur-IT WILL not do to denounce earnest m rents 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 made a mistake.—The Radical. 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 | intelligence from all parts of the world.

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 Su-

preme 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 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 tion, 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 -Cicero, " On the Commonwealth."

partment 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 | The Rise and Progress of Spiritualism on the 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 to it. Having been engaged in the cause in this State the strong ties by which we are bound to all that | for the past twelve years, we feel competent to give

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 willdead and loathsome dogmas.

Let us now take some illustrations on the sub ject, 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 devo

"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 unmixed with lofty aims, gild the paths of their future life, which, 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 irretrievable 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 desoladenly made a widow?

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.

Pacific Coast.

We shall commence a series of articles under this lead in our next issue, and this may be considered as both announcement of and 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 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 ening to clip off the only blossom of fragrance and lighten those who have been misinformed in regard beauty that ever hung on the dry old tree of Pop- to the matter. In order that the fullest credit may ular Theology, for the sake of preserving their 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 oppor-

FOUR COLUMNS of the Glasgow Weekly Herald were occupied in November last in giving an official account of the proceedings of the Free Presbytery bitterness. Beaming hopes, high aspirations, and of that city, in the trial of W. C. Smith for preaching heretical doctrines-the principal heresy being in their imaginations, they strew with roses and 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 tion and bitter agony of that young wife, so sud- desiring her to lecture in other towns in Oregon, will address her at Portland, after that date, until further

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 af-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 socalled 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 influences 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 "anity," 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 owlish solemnity: to utter the honest convictions of to-day, even should they contradict our opinions of vesterday. 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

All of which is very liberal, and to 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 "detest" 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 por-

tunity in this case.

men, because they have come to the conclusion that some idol of ours, we are offering them to be worshiped, 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 for the grave. The widow and friends, overwhen they go at large and seem as respectable as ourselves. If there is not room for us all, God has

A NEWSPAPER, printed in the Japanese vernacular, A NEWSPAPER, printed in the Japanese verhacular, has been started at Yokohama, called the Ban Kok Shin Bun Shi, or All Countries 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

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

But the clay-cold form of the husband is arrayed whelmed with grief, gather to listen, as they hope, to words of comfort from the attending clergyman. These are his words: "My friends, we have as-

sembled 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 judgmentday. I can give you no hope; he evidently died

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 M. gentleman would do otherwise.

> A WESTERN EDITOR lately married one of his compositors, another compositor acting as brides-maid, the officiating elergyman being a retired printer, the local editor giving the bride away.

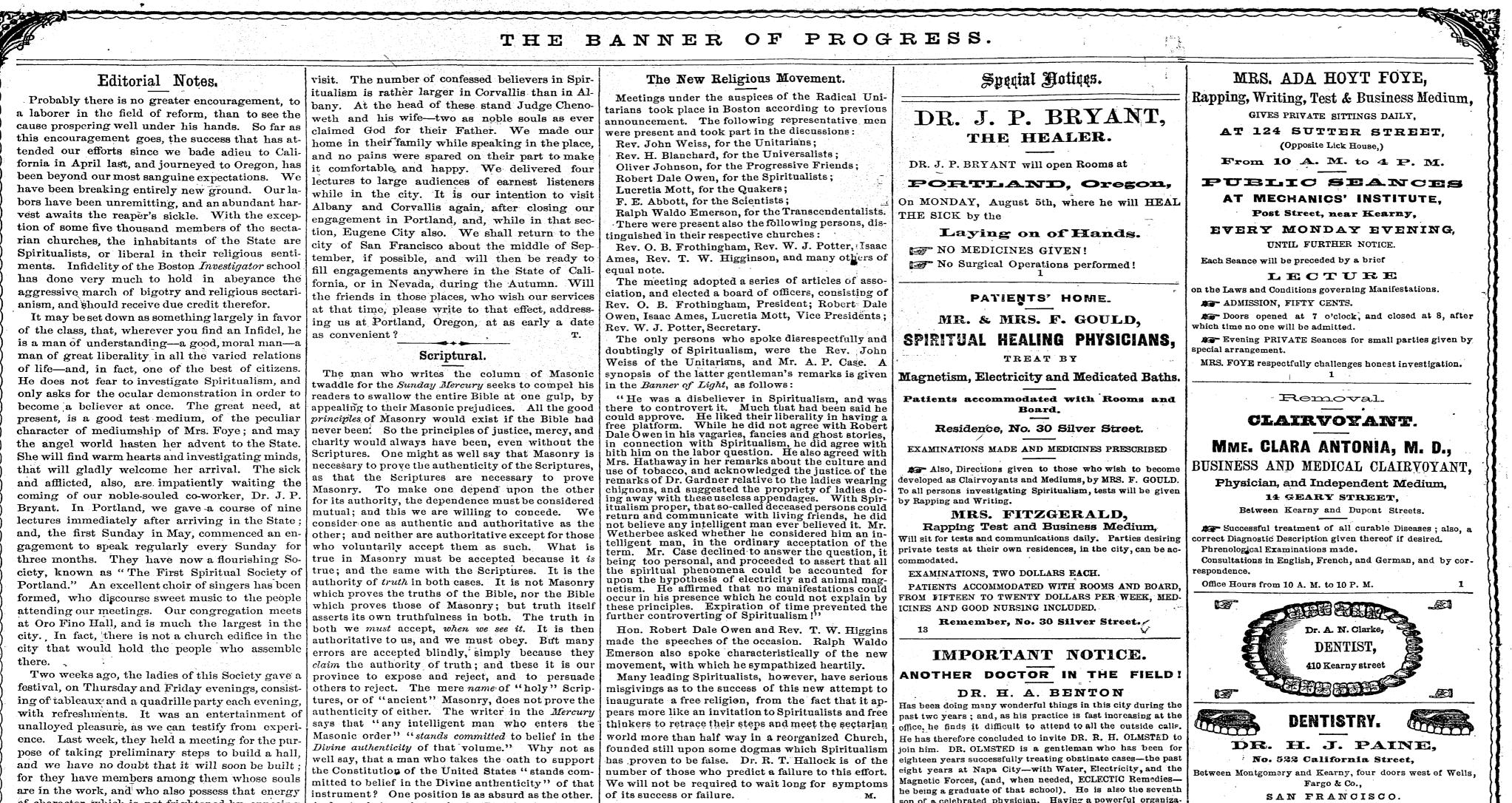
The "devil" made his appearance in the family without an interest in Christ, without which there | soon after the honeymoon was over.

notice

tion. 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."



obstacles, however great they may appear.

Progressive Lyceum, with a fair prospect of having fifty children or more to commence with. We thank the angel world that Spiritualism has taken a position here, which the combined efforts of religious bigotry cannot overthrow.

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. The nature of the animal is known too well. He is only crying "Stop thief!" for the purpose of drawing the attention of the people away from a too close examination of the corrupt and licentious condition of that class of the clergy to which he belongs.

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. We are now in Oregon will probably be organized immediately, and be prepared to receive lecturers who may chance to visit them.

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. They have sought to rule the entire place; but their power is broken, and ere long will be confined principally to their school grounds. We have delivered two courses, of five lectures each, in Salem, and were intending to deliver the third there next week; but we learned, a day or two since, that the Methodist champion of the State has at last, by the constant importunity of the people, been persuaded to lower his dignity, so as to thrash us soundly for once, and let the people see how easily it is done! The discussion is to be on the Divine authenticity of the Bible. He takes the affirmative, and we the negative. So, if our face is never seen again in San Francisco, our friends may know that we have been demolished by a Methodist preacher. It would be a disgraceful result, we are aware; but we have so little fear in regard to it, that we shall not make our will beforehand, nor do we wish our friends to drape themselves in mourning for us until they know that the result is fatal.

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. We found them the most priest-ridden of any places in the State that we have seen. Especially is this so with Albany. The worst of all is. that the clergy-who undertake to ride roughshod over, and control the minds of, the people in those two cities-are lacking in all the necessary qualities that make good ministers of the gospel; such as decent natural ability, education, and refinement of manners. But what they lack in these generally considered indispensable qualities, they seek to make up in assumed dignity (of that class peculiar to the owl in the day-time), and an effrontery never excelled by the merest sauce-box in the world. If there were such a chap as the orthodox devil, we should think that he owed Albany a grudge, and paid it off in a set of ignorant, worthless preachers. We had large and intelligent audiences in Albany, composed principally of the liberal part of the community, in spite of the strong efforts of the religionists to keep them away. There are but few out-and-out Spiritualists in the place, but these are true and earnest workers. Among the liberals, aside from those who call themselves Spiritu- I have heard it before. Dr. Horace Bushnell delivalists, there are a large number of intelligent persons, who would be glad to investigate Spiritualism if a good test medium would make them a dismissal followed.

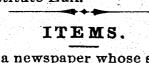
of character which is not frightened by opposing | And yet whatever is true in the Constitution is fully as Divine as any part of the Scriptures that is true. Next Sunday we shall organize a Children's The fact is, the forms of Masonry are like the forms of Christianity-they are merely representatives of truth; and every one must acknowledge that all representation is necessarily partial and imperfect. A man who is so foolish as to assert that the Scriptures contain all truth, or that Masonry contains all, or that all truth is or can be known at once, is a poor instructor, whether he teaches in the Masonic order or in the Christian Church. 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. "O," the lady replied, "give yourself no uneasiness on that score, for the minister of your church has had sittings with me repeatedly !" A clergyman of this city, who has been a great Oriental traveler, on visiting Mrs. Foye at her

concealment, and asked her if she knew who he was. "No," replied the lady, "and I do not wish City, delivering a second course of five lectures to to know." Rather indifferent to Oriental dignity, large and deeply interested audiences. A Society but justly independent and dignified on the part of the medium.

> A SHARP CONFLICT between orthodoxy and skepticism is now raging in Holland. "Unbelief," says Pastor Stuart of Rotterdam, "has grown bolder and more extravagant than ever. Not only the Divinity of Christ, and the inspiration of the Scriptures, but the personality of God Himself has been questioned and denied openly in books and from the pulpit." Let the conflict rage-the sharper the better. The sharpest lightning clears the atmosphere the quickest.

CARTES DE VISITE OF DR. BRYANT may be obcents each.

MRS. FOYE'S interesting mediumship will be exemplified at her seance on Monday evening next, at Mechanics' Institute Hall.



LONDON has a newspaper whose special mission it s to defend puplic 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. A MAN by the name of Tease has married a Miss

Coax in St. Louis. There is a good show for connubial bliss! 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."

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 borse at her persuasion, her husband made an enormous fortune

DIPPERS.-At one of our Baptist churches, three ladies, who had heretofore borne an equivocal reputa-FOUND AT LAST! tion, professed themselves "believers," and to confirm their profession took a "dip" last Sunday in the font for such occasions made and provided. Climate and Water for Consumptives This is indeed a glorious event to chronicle, and what is more, it shows that the spirit of repentance ARROWHEAD HOT SPRINGS. is abroad. These ladies have evidently discovered that virtue is the surest road to happiness, and per-Six Miles North of San Bernardino, Cal, haps to heaven. Next!-Sunday Mercury. A CLERICAL PLAGIARIST.—A young Methodist imitator of Spurgeon, a short time ago, created great excitement in England by his preaching. A And Two Thousand and Thirty-five Feet above Sea Level. After much study of the nature and tendency of Lung Discases, I have arrived at the conclusion that all that is necessary to cure those, more than others, is to relieve the Lungs of burden, by oxygenating the blood through the skin, gentleman from Hartford, who was in London, was invited to go down and hear him. On leaving the burifying it with the purest diet, and assisting vital action by Magnetism and Electricity. For a climate perfectly adapted to consumptives, I searched long, and feel confident I have found it at these Springs, where I have already treated many Lung and Bronchial dischurch his friend exultantly asked him if he had such preaching as that in America. "The discourse was excellent," retorted the Hartford gentleman, "but ered it from his pulpit about a year ago." Investigaeases successfully-none having tried it without benefit. tion showed that the young man had preached nearly a volume of Dr. Bushnell's sermons, and his All other diseases treated with For particulars, address the Proprietor, D. N. SMITH, M. D.

money.

A. C. STOWE, San Jose. J. M. GRANT, Sacramento.

B. HENDEE. Oroville.

. F. BLOOD, Taylorville. . D. BOWMAN, Susanville.

HOS. BURDICK, Los Angeles.

. R BUCKBEE, Quincy.

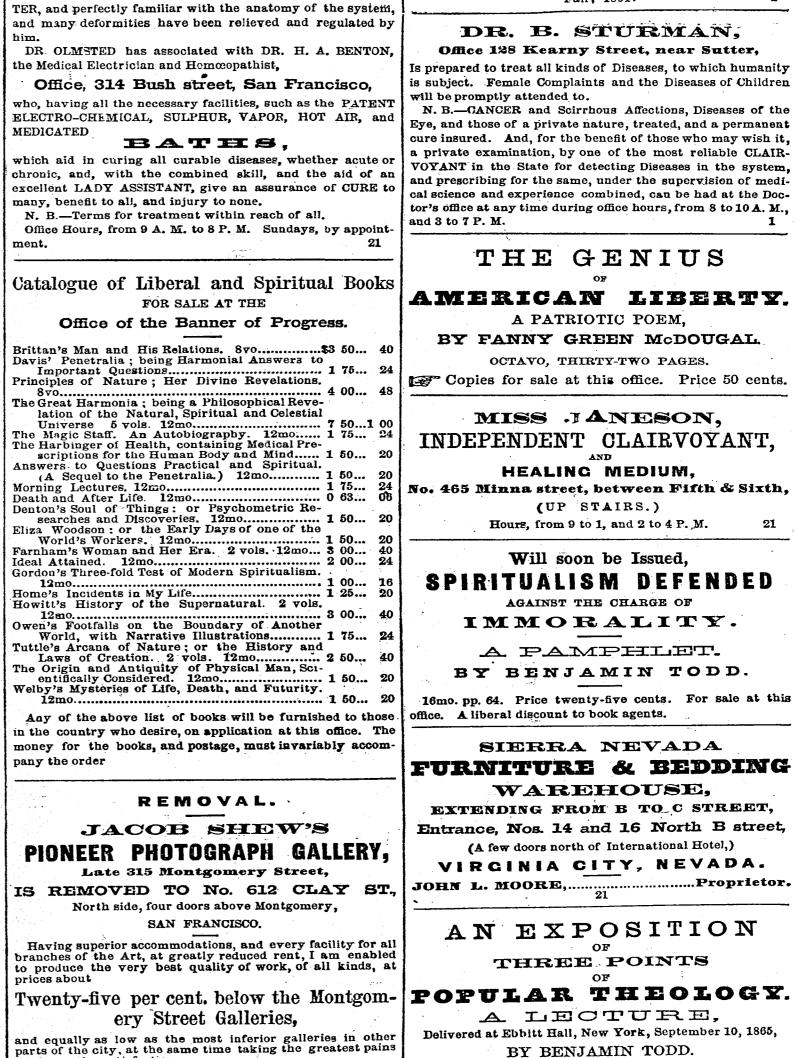
RA ALLEN, Watsonville

son of a celebrated physician. Having a powerful organization, his magnetic hands, like magic, dispel pain and disease THE in a wonderful manner. He is also a NATURAL BONE-SET-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 MEDICATED Religious, And to advocate the Principles of Universal Liberty. PUBLISHED EVERY SATURDAY AT 523 CLAY STREET, (Up stairs,).....San Francisco, BY BENJAMIN TODD & CO. TERMS. One Year Single Copies10 cents No subscription received unaccompanied with the amount required by the above terms. Subscribers in San Francisco who choose to pay monthly to the Carriers, will be charged forty cents per month. News Dealers throughout the Pacific States and Terri tories supplied at a liberal discount from the above rates. Terms of Advertising. For One Insertion, per Square......\$ 1 50 8 00 For One Column, 3 Months, 50 00 For Half a Column, do. 30 00 For One Quarter do. do. One Square will consist of from ten to fifteen lines; over twenty lines will be charged as two squares, and each additional Square will consist of ten lines. Advertisements inserted in the column of Special Notices at twenty cents per line of space occupied, for first insertion; tained at this office at the usual rates-twenty-five and fifteen cents per line for each subsequent insertion. THE ABOVE TERMS WILL BE CLOSELY ADHERED TO. AGENTS FOR THE BANNER OF PROGRESS. The following persons are authorized to act as Agents for

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CARDS, CIRCULARS, BILLHEADS, PAMPHLETS, and every description of Plain and Ornamental PRINTING, executed neatly and expeditiously, at the lowest market rates. OFFICE, 522 CLAY STREET.



a private examination, by one of the most reliable CLAIR-VOYANT 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... THE GENIUS AMERICAN LIBERTY. A PATRIOTIC POEM, BY FANNY GREEN McDOUGAL. OCTAVO, THIRTY-TWO PAGES. Copies for sale at this office. Price 50 cents. MISS JANESON, INDEPENDENT CLAIRVOYANT, 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 THREE POINTS 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. . 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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Fair. 1864.

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	THE B	ANNER OF PROG	RESS.	
			1	
The Banner of Progress.	BORN.	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	PACIFIC MAIL STEAMSHIP CO.'S
SATURDAY, JULY 20, 1867.	daughter.	Boston Mass.—Sunday at 10 a. m., at 544 Washington street. C. H. Rines, Conductor. Brooklyn, N. Y.—At 3 p. m., in the Cumberland Street		THROUGH LINE TO NEW YORK, CARRYING UNITED STATES MAIL!
		Lecture Rocm, between Lafayette and DeKalb avenues. John A. Bartlett, Conductor; Mrs. Fannie Cohill, Guardian. Buffalo, N. YIn Music Hall Sunday afternoon. Mrs. S.	Troy N. YSunday at 10½ a. m. and 7½ p. m., in Har- mony Hall, corner of Third and River streets. Vineland, N. JFriends of Progress, Sunday at 10½ a. m.	T EAVES FOLSOM STREET WHARE AT
LYCEUM DEPARTMENT.	In this city, July 15, to the wife of J.W. Van Benschoten, a son. In this city, July 15, to the wife of John J. Wolters, a	H Wertman, Conductor; Miss Sarah Brooks, Guardian. Charlestown, Mass.—At City Hall, at 1034 a.m. Dr.C.C [*] York Conductor: Mis L A. York, Guardian.	Washington, D. C.—In Union League Hall, every Sunday, at 11 a. m. and 7½ p. m.	11 o'clock A. M. of the following dates for PANAMA, connecting via PANAMA RAILROAD with one of the Com- pany's splendid Steamers from ASPINWALL for NEW YORK: On the 10th, 18th and 30th of each month that has 30 days.
"Angels where'er we go attend Our steps, whate'er betide,	daughter. In this city, to the wife of C. H. Warren, a daughter.	At Washington Hall, Sunday forenoon. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian. Chelsen, Mass — At Labrary Hall every Sunday at 10 a. m.	Hall. Worcester, MassIn Horticultural Hall every Sunday after-	On the 10th, 19th and 30th of each month that has 31 days. When the 10th, 19th and 30th fall on Sunday, they will
With watchful care their charge defend, And evil turn aside." —CHARLES WESLEY.	MARRIED.	James S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian. Chicago, IllSunday, at Crosby's Music Hall, at 12½ p. m. Dr. S. J Avery, Conductor; Mrs. C. A. Dye, Guardian; J. R. Sleeper, President Literary Circle.	Lecturers' Appointments and Addresses	leave on Saturday preceding; when the 18th falls on Sunday, they will leave on Monday following. Steamer leaving San Francisco on the 10th touches at Man-
THE CHILDREN'S PROGRESSIVE LYCEUM of San	When two congenial souls unite.	Sleeper President Literary Circle. Cincinnati — Greenwood Hall, corner of Sixth and Vine sts, at 9 a. m. A. W. Pugh, Conductor; Mrs. Lydia Beck, Guar-	ARRANGED ALPHABETICALLY.	zanillo. All touch at Acapulco. Departures of 18th connect with French Transatlantic Com pany's Steamer for St. Nazaire and English Steamer for South
ancisco will meet on Sunday as usual, at $1\frac{1}{2}$		dian. Cleveland, Ohio.—At Temperance Hall, 184 Superior street.	PACIFIC STATES AND TERRITORIES.	America. Departure of the 10th connects with English Steamers for Southampton and South America, and P. R. R. Co's Steamer
clock, P. M., at Mechanics' Institute Hall, Post reet, between Montgomery and Kearny streets.	In Sacramento, July 4, John W. Littlefield to Miss Martha Lee. In this city, July 13, William McCrindle to Miss Lillias	J. A. Jewett Conductor; Mrs. D. A. Eddy. Guardian. Detroit, MichConductor, M. J. Matthews; Guardian, Mrs. Rachel Doty.	John Allyn, San Francisco, California. Mrs. Ada Hoyt Foye, rapping and writing test medium, 124 Sutter street, San Francisco, Cal.	for Central Am rica. The following Steamships will be dispatched on dates a given below:
reet, between montgomery and rearry success.	McKay. In this city. July 15. Milton E. Willis to Mary S. Jones.	Dover and Foxcroft, MeSunday afternoon, in the Univer- salist church. Foxboro', MassIn the Town Hall every Sunday at 11 a.m.	Mrs. C. M Stowe, lecturer and clairvoyant physician, San Jose, Cal.	July 30-Steamship GOLDEN CITY, Capt. W. F. Lappidge.
TO THE LILY.	In this city, July 15, John T. Crews to Anna Lockwood. At San Mateo, July 16, Jas. J. Gardner to Sophia E. Skid- more.	Hamburg, ConnJohn Sterling, Conductor; Mrs. S. B. An- derson, Guardian. Hammonton, N.JSunday at 1 p. m. J. O. Ransom, Con-	Benjamin Todd, San Francisco, Cal.	Cabin passengers berthed through. Baggage checke through-100 pounds allowed to each adult. An experienced Surgeon on board. Medicine and attem
BY HENRY W. LONGFELLOW. Beautiful lily ! dwelling by still rivers,	In Grass Valley, Thomas N. Carey to Mrs Mary Murry. In Petaluma, July 4, James Bennett to Lizzie Harvey. In Sacramento, July 14, Charles Devere to Louisa Piante.	ductor; Mrs. Julia E. Holt, Guardian. Havana, Ill —Sunday at 3 p. m., in Andrus' Hall. J. F. Coppel, Conductor; Mrs. E. Shaw, Guardian.		dance free. These Steamers will positively sail at 11 o'clock. Passen gers are requested to have their baggage on board before 1
Or solitary mere, Or where the sluggish meadow-brook delivers Its waters to the weir l	DEPARTED.	Haverhill, MassSunday at 10 v. m., in Music Hall. John Reiter, Conductor : Mrs. E. L. Currier, Guardian.	C Rannie Allyn Londonderry Vt. during July	o'clock. Through tickets for Liverpool by the Cunard. Inman an National Steamship Lines, can be obtained at office of the I
Thon laughest at the mill, the whirr and worry Of spindle and of loom.	" Death is not dreadful ; to a mind resolved, It seems as natural as to be born !"	Jefferson City, N. J.—Sunday afternoon in the Church of the Holy Spirit. 244 York street Joseph Dixon, Conductor. Jersey City, N. J.—At the Church of the Holy Spirit, 244	Mrs. Sarah A. Byrnes, Lowell, during June. Address, 87 Spring street, East Cambridge, Mass. Mrs. A. P. Brown, Eden Mills, Vt., June 30 and July 7; Wood	M. S. S. Co., San Francisco. For Merchandise Freight, apply to Messrs. WELLS, FARG & CO.
And the great wheel that toils amid the hurry And rushing of the flume.	"Man makes a death, which Nature never made."	York street, Sunday afternoon. Johnson's Creek, N. YAt 12 m. every Sunday. Miss Emma Joyce, Conductor; Mrs. H. O. Loper, Guardian.	Mrs. H. F. M. Brown, P. O. drawer 6325, Chicago, Ill.	The splendid Steamship COLORADO will be dispatched of MONDAY, April 1st, 1867, for EONGKONG, via Kanagawa carrying passengers, mails, and freight.
Born to the purple, born to joy and pleasure, Thou dost not toil nor spin, But reduced and redicat with the prosence	In this city, July 15, Mrs. Mary E. Flowers, aged 40 years. In Sacramento, July 14, infant son of Peter and Clara Fuchs. In San Jose, July 5, James Kelly, aged 40 years.	Lotus, IndF. A. Coleman, Conductor; Eliza M. Huddle ston, Guardian. Lowell, MassSunday in the forenoon, in the Lee street		For Passage and all other information, apply at the Pacifi Mail Steamship Co.'s office, corner of Sacramento and Leider dorff streets.
But makest glad and radiant with thy presence The meadow and the lin.	In San Jose, July 5, Henry Doscher, aged 33 years. In San Jose, July 5, infant child of Timothy Craig. In this city, July 16, Albert Busse, a native of Berlin,	Church. <i>Milwaukee</i> — Meets in Bowman Hall, every Sunday at 2 p. m. G. A. Libbey, Conductor; Mrs. Mary Wood, Guardian.	Dean Clark, inspirational speaker, Brandon, Vt.	3 OLIVER ELDRINGE, Agent.
O flower-de-luce ! bloom on, and let the river Linger to kiss thy feet ! O flower of song ! bloom on, and make forever	In this city, July 16, Albert Busse, a native of Berlin, Prussis, aged 35 years.	Mokena, Ill.—Sunday at 1 o'clock, in the village school- house. W. Ducker, Conductor; Mrs. James Ducker, Guar- dian.	Dr. L. K. Coonley, Vineland, N. J. Mrs. Marietta F. Cross, trance speaker. Address, Hamp- stead, N. H, care of N. P. Cross.	FARE AND FREIGHT REDUCEDI
The world more fair and sweet 1	A Challenge to the Clergy.	Newark, N. J-Music Hall, No. 4 Bank street, Sunday af- ternoon at 2 o'clock. Mr. G. T. Leach, Conductor; Mrs.	Mrs. Hettie Clark, trance speaker, East Harwich, Mass. Mrs. Sophia L. Chappell, 11 South st., Boston.	FOR ALVISO, SANTA CLARA AND SAN JOSE.
MY MOTHER.	To the Clergymen of the Pacific Coast: REV. GENTLEMEN:-I hereby extend a chal-	Harriet Parsons, Guardian. New York City.—Sunday at 2½ p. m., at Ebbitt Hall, No. 55 West 23d street, near Broadway. D. B. Marks, Conduc-	Albert E. Carpenter, Putnam, Conn.	THE NEW AND ELEGANT STEAMED
With vision dimmed by age and tears, How gloomy all the world appears—	lenge to any one of you whom your religious	tor; Mrs. H. W. Farnsworth, Guardian; E. O. Townsend, Manager of Dramatic Wing. Osborn's Prairie, IndSunday morning at Progressive	Miss Lizzie Doten, Pavilion, 57 Tremont street, Boston.	T. C. WALKER
Estranged from friend and brother ! With weary steps I sadly roam,	organization will endorse as being capable of	Friends' meeting-house. Rev. Simon Brown, Conductor; S.	burgh, N. Y. Andrew Jackson Davis, Orange, N. J.	Will leave Pacific Street Wharf, FOR ALVISO,
Far from my once bright childnood's home, Where thy lost boy will never come Again to thee, my mother !	defending your articles of faith, to meet me either in this city or in Sacramento, San Jose, Marysville,	Oswego, N. Y -In Lyceum Hall, Sunday at 12½ p. m. J.	A. T. Foss, Manchester, N. H.	Every Tuesday, Thursday and Saturday
	or Napa City, in oral discussion on the following	Philadelphia, Penn.—Sunday morning at 10. o'clock, at Thompson Street Church, below Front street. Isaac Rehn,	Dr. H. P. Fairfield, Greenwich Village, Mass,	At 2:00 o'clock; P. M. CONNECTING WITH A SPLENDID LINE OF COACHES FO
School-Boy Honor.	questions:	Conductor: Mrs. Stretch, Guardian. Philadelphia, PennSunday, at Washington Hall, south	S. J. Finney, Ann Arbor, Mich. J. G. Fish, Red Bank, Monmouth Co., N. J.	SANTA CLARA AND SAN JOSE.
BY ADELAIDE MONTGOMERY. Harry Horner and Frank Halstead, two boys of	1. Do the spirits of the departed possess power to return and communicate intelligently with their friends in the earth-life?	west corner of Eighth and Spring Garden streets, at 10 a. m., except July and August, in which the summer recess occurs. M. B. Dyott, Conductor; Arabella Ballenger, Guardian.	Isaac P. Greenleaf, Kenduskeag, Me.	Fare to Alviso
early twelve years of age, were both members of	I taking the affirmative, you the negative.	At new Hall in Phœnix street, Sunday at 10 o'clock. Prof. I. Rehn, Conductor.	Mrs. C. L. Gade (formerly Mrs. Morris,) trance speaker, 77	Freight to Santa Clara and San Jose
he same classes in the department of the school hich they attended. They were fine, bright boys,	Discuss two days.	Conductor Mrs. R. W. Bartlett, Guardian.	N. S. Greenleaf, Lowell, Mass.	This route is unequaled for comfort, and the traveling pullic have heartily endorsed its reopening by the owners of the
ways studying hard in school hours, and playing qually hard at recess; and consequently, were the	2. Are the teachings of Spiritualism immoral in their tendencies, as compared with the teachings of	Providence, R. ISunday, at 10½ a. m., in Pratt's Hall, Weybosset street. Conductor, L. K. Joslin; Guardian, Mrs.	Mrs. Emma Hardinge, Worcester, Mass., duriug June. Ad-	CORA. This staunch and exceedingly swift-running boat elegantly fitted up as a Day Boat expressly for this route, wi
vo first boys of their class. It was a matter of great doubt among their play-	the Bible and Christianity?	Abbie H. Potter. Pulnam, ConnSunday at 10½ a. m., in Central Hall	dress care of Mrs. Martha Jacobs, Worcester, or care of Thomas Ranney, 50 Federal street, Boston, Mass.	s large, airy and luxurious saloon. Passengers will be land in San Jose at the door of their hotel or residence, and
nates, which of the two would receive the prize		Quincy, Mas. —Sunday at 1% p. m. Richland Center, Wis. —Sunday at 1 p. m. Mr. H. A. East-		San Francisco within hail of street cars running to every pa of the city. To those who are tired of the cramped seat
ffered to that one of the spelling class who should ave the greatest number of "head-marks" at the	Discuss two days.	land, Conductor; Mrs. Fidelia O. Pease, Guardiav. Richmond, IndIn Henry Hall, at 2 p. m. Eli Brown, Con-		dust, smoke and stifl ng atmosphere of rail cars, and w prefer the health giving breezes and beautiful scenery of t
lose of the term. At last it was to be decided. The last day but one	An early reply is desired. Yours respectfully, BENJAMIN TODD.	ductor; Mrs. Emily Addleman, Guardiav. Rochester, N. FIn Black's Musical Institute, (Palmer's	York. Mrs. Susie A. Hutchinson, Somers, Conn., during August;	Bay Route , we offer all the accommodations required to business men, with the pleasures sought by excursionist
ad arrived, and but two more lessons were to be pelled. Frank and Harry had each nineteen head-		Hail,) Sunday afternoon at 2½ p. m. Mrs. Jonathan Wat- son, Conductor; Mrs. Amy Post, Guardian. Bookford III - Sunday at 10½ a m in Wood's Hall. E.	S. C. Havford, Coopersville, New York	and no expense will be spared by the owners or exertion omitted by the officers and crew of the CORA to insure the
arks; and now Frank was No. Three, while Harry as No. Five.	The following personal invitation has also been addressed:	Rockford, IllSunday, at 10½ a.m., in Wood's Hall. E. C. Dunn, Conductor; Mrs. Rockwood, Guardian. Rock Island, IllAt 10 o'clock, in Norris Hall, Illinois	Miss Nellie Hayden, No. 20 Wilmot street, Worcester, Mass.	comfort and good-will of our patrons. RETURNING :
"I shall study my spelling-lesson twenty times,	SAN FRANCISCO, April 2, 1867.	street. W. T. Riggs, Conductor; Mrs. W. T. Riggs, Guar-	Miss Julia J. Hubbard, box 2, Greenwood, Mass.	Stages leave SAN JOSE at 8:30 o'clock A. R., every MON
to-night," said Frank, "and to-morrow-night I shall have twenty head-marks and the prize-see if I	REV. MR. DWINELL:	dian. Sacramento, CalAt Turn-Verein Hall, Sunday at 2 p. m.	Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md. Dr. E. B. Holden, Carenden, Vt.	DAY, WEDNESDAY and FRIDAY, connecting with boat Alviso; by which arrangement passengers will arrive at Sa

and to-morrow-night I shall | REV. MR. DWINELL: to-night, have twenty head-marks and the prize-see if I don't!" and away he ran towards home, the spellingbook securely held under his arm.

Harry Horner took his book home too, "and his sister pronounces the words for him until he can spell every one," said one boy to another, as he heard Frank's resolve.

Now these two little boys had not become enemies, because they were rivals for the same prize, as boys sometimes do. They were both too noble-minded for that, and it was very seldom, indeed, that they did anything really naughty or wicked; and no one could accuse them of ever gaining their credit-marks in any but a strictly honorable way.

The next morning, both boys announced that they should not miss a word, as they had spelled every word correctly, at home, the night before. So it was at once decided by the school, that the prize would become Frank's, because he stood nearest the head of the class. But at night, what was their astonishment to hear Frank miss almost the last word in the lesson.

Poor Frankie! He had suddenly become so expectant and excited as the word, missed near the foot of the class, had passed the two above him uncorrected, that he had himself forgotten one of the sly, silent letters it contained, and now Harry would surely go to the head of the class. The word was a hard one, and still uncorrected when it reached Harry. For some reason, he seemed greatly confused, and hesitated, blushed, and looked appealingly at the teacher, but in a moment spelled it correctly, and walked to the head. But there was little of triumph in his eyes, as he looked down on the long class below him.

A few moments later, the marks were read, and Harry Horner announced as the boy justly and honorably entitled to the prize; but as the teacher came towards him with the silver medal, the boy burst into tears, exclaiming, "It is not mine, Miss Holden; it is Frank's, and he must have it!"

"Why, Harry, what is the matter? The medal belongs justly to you !" said the teacher.

O, how humiliated and ashamed Harry felt! but he nobly determined to do right, and tell the truth before the whole class, even if he could not look them in the face as he spoke.

"I did not notice that the word was missed until Frank tried to correct it," he said, "and then I was so excited to hear him miss it, that I could not remember how it was spelled, until I heard Jenny Hale whisper it to herself, as she sat just behind me, and was looking over while we spelled. The medal is Frank's, and I cannot take it. If I had not done this, we should have been "even"; but now, he shall have the prize all to himself."

The teacher bestowed the medal upon Frank; but after school she drew Harry to her, and said, "My dear boy, you have lost the prize, but you have won a greater honor, in conquering temptation; and you have learned a lesson which I am sure you will never forget. You have learned that you can never enjoy any reward which is not honestly your own; and I believe you will never again, even for a moment, yield to the temptation to deceive another, in any case whatever."

A white neck-handkerchief does not make a man of, God, nor much church-going a Christian.

A TRAVELING SUNDAY SCHOOL. - A Sunday school on wheels is said to be in operation in Utica. The managers hold it in a car furnished by the managers of one of the railways leading out of Utica, and the scholars are gathered up along the line of the road.

An inquiring German has been trying nitro-glyce-rine internally, to ascertain whether it be poisonous. In large doses it caused death in animals, acting chiefly on the brain. The experimenter, getting acci-dentally more than he meant to, suffered severely from headache, giddiness, and partial loss of consciousness, but experienced no very alarming symptoms.

THE body is like a piano, and happiness is like music. It is needful to have the instrument in good order. But that is a beginning. Something must play upon the instruments. And who performs, and from what musical score, will determine the character of the concert. Chickering's grandest piano, with a fool playing jigs on it, is not so good as an old harpsichord with Beethoven at the keys.

A YOUNG GIRL in a Springfield school asked leave of absence for half a day on the plea that they had company at home. She was shown the printed list SIR:--In the Sacramento Union of recent date,

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

heir 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.

6 15

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. м.

ALAMEDA FERRY. FROM PACIFIC STREET WHARF,

Connecting with the

San Francisco and Alameda Railroad.

THROUGH TO HAYWARD'S BY BOAT AND CARS.

Only Twelve Miles from Warm Springs.

TINTIL FURTHER NOTICE, THE HOUR of departure, except on Sundays, will be as follows : SAN FRANCISCO. BAN LEANDRO. ALAMEDA. HAYWARD'S 7.30 A. M. 5.10 A. M. 4.50 л. м. 4.30 A. M. 9.30 7.40 9.35 7.15 7.00 9.00 1.30 р. м. 9.15 1.35 P. M. 1.00 г. м. 1.15 P. M. 6.15 Freighi. 4.35 4.15 4.00 SUNDAY TIME. SAN FRANCISĆO. ALAMEDA. SAN LEANDRO. HAYWARD'S 9 00 A. M. 900 A. M. 8 45 **▲.** M. 8.30 A. M. 11 15 11 15 11 00 10.45 1.40 P. M. 4 40 130 р. н. 1 20 P. M. 100 р. м 4.30 4 20 4 00

6.20 6.00 5.45Horses, Buggies, and all descriptions of Stock can be taken on the cars to and from Hayward's.

ALFRED A. COHEN, General Sup-rintendent.

OAKLAND FERRY.

FROM THE FERRY SLIP, CORNER OF PACIFIC AND DAVIS STREETS, Connecting with the

San Francisco and Oakland Railroad.

BAN ANTONIO.	each way will be or	SAN FRANCISCO.	p
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EXTRA 7	FRIP SATURE	DAY NIGHT.	5
Leaving San Anton	io at 6 30, Oakland cisco at 11 30	at 6.40, and San Fran	1
A line of Freight cave Ferry Wharf	cisco at 11 30 Boats for Oakland , near foot of Marl	at 6.40, and San Fran l and San Antonio will ket street, daily (Sun-	T. is
A line of Freight cave Ferry Wharf lays excepted), as	cisco at 11 30 Boats for Oakland , near foot of Marl follows :	l and San Antonio will ket street, daily (Sun-	th Te is ar
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A line of Freight leave Ferry Wharf days excepted), as BAN ANTONIO. 7 50 A. M. 9 00 A M 11.30 A. M. 2.00 P. M.	cisco at 11 30 Boats for Oakland, near foot of Marl follows: OAKLAND. 8.00 A. M. 9 10 A. M. 10.25 A. M. 2 10 F. M.	and San Antonio will ket street, daily (Sun- 900 A. M. 1015 A.M. 11.37 A.M. 200 P.M.	To is ar in St
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Sacramento, Cal.-At Turn-Verein Hall, Sunday at 2 p. m. H. Bowman, Conductor; Miss G. A. Brewster, Guardian. San Francisco, Cal — At Mechanics' Institute Hall. Post San Francisco, Cal. Art Michanles' Institute Hall. 10st street, Sunday at 1½ o'clock p. m. Conductor, John C. Mitchell; Guardian of Groups, Mrs. Whitehead.
Springfield, Mass.—Sunday at 10½ a. m., at Fallon's Hall.
B. S. Whitams, Conductor; Mrs. M. A. Wyman, Guardian.
Springfield, Ill.—Sunday forenoon at 10 o'clock. Wm. H.
Planck, Conductor; Mrs. E. G. Planck, Guardian.

St. Johns, Mich. —Clinton Hall, every Sunday at 11 a. m. E. K. Bailey, Conductor; Mrs. A. F. N. Rich, Guardian. St. Louis, Mo.—Sunday, at 2½ p. m., at Mercantile Hall. Col. Wm. E. Moberly, Conductor ; Mrs. Mary Blood, Guardian. At Polytechnic Institute, corner of Seventh and Chestnut streets, at 3 p m. Myron Coloney, Conductor; Henry Stagg,

Cor. Sec. Sturgis, Mich.—Sunday at 12½ p. m., in the Free Church. John B. Jacobs. Conductor; Mrs. Nellie Smith, Guardian. Troy, N. F.-In Harmony Hall every Sunday at 2½ p. m Monroe I. Keith, Conductor ; Mrs. Louise Keith, Guardian. Vincland, N. J-Sunday at 1 o'clock p. m. Hosea Allen,

Conductor; Mrs. Deborah Butler, Guardian. Willimantic, Conn.-Remus Robinson, Conductor; Mrs. S M. Purinton, Guardian. Worcester, Mass.—In Horticultural Hall, Sunday, at 11½ a. m. Mr. E. R. Futler, Conductor; Mrs. M. A. Stearns, Guardian.

Spiritualist Societies and Meetings.

PACIFIC STATES.

San Francisco, Cal — Friends of Progress. President, Dr. H. J. Payne; Sucretary, Dr. John Allyn. Sacramento, Cal — Children's Progressive Lyceum, every Sunday alternoon, at Turn Verein Hall, K street. Conductor,

H. Bowman ; Guardian, Mrs. Brewster. Portland, Oregon —First Society of Progressive Spiritual-ists, every Sunday. Benjamin Todd, Lecturer. Salem, Oregon —Friends of Progress. Benjamin Todd, Lec-

tu:er.

ATLANTIC STATES.

Baltimore, Md.-The First Spiritualist Congregation of Bal timore on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours. Mrs F.O. Hyzer will speak till further notice.

Bangor, Me. —In Pioneer Chapel, every Sunday. Boston, Mass. —Miss Lizzie Daten will lecture each Sunday afternoon in Mercantile Hall, 16 Summer street, commencing at 2½ o'clock. Admittance 15 cents. The Progressive Bible Society, every Sunday, in No. 3 Tre-mont Row. Hall 58 Free discussion on the Christian Atone-

mont now, Hall by Free discussion on the Christian Atone-ment at $10\frac{1}{2}$ a.m. Lecture followed by conference at 3 and 7 p.m. Miss Phelps, regular lecturer. Spiritual meetings every Sunday at 544 Washington street. Conference at $2\frac{1}{2}$ p.m. Circle at $7\frac{1}{2}$ p.m. Brooklyn N. F.—In the Cumberland street Lecture Room, Sunday at 3 and $7\frac{1}{2}$ p.m.

Sunday at 3 and 7½ p. m. Charlestown Mass.—First Spiritual Society, at Washington Hall, every Sunday. The Independent Society of Spiritualists. Charlestown

every Sun lay afternoon and evening, at Mechanics' Hall, corner of Chelsea street and City square. Seats free. City Hall, meetings every Sunday afternoon and evening. Chelsez.—The Associated Spiritualists of Chelsea, at Library Hall every Sunday afternoon and evening, 3 and 7½ p.m. The Bible Christian Spiritualists, every Sunday in Winni-

simmet Division Hall, Chelsea, at 3 and 7 p. m. Mrs. M.A. Ricker, regular speaker. D J. Ricker, Superintendent. Chicago, Ill.-First Society of Spiritualists in Chicago, every

Sunday, at Crosby's Opera House Hall, State street. Hours of meeting 10½ a m. and 7½ p.m. Spiritual meetings, for intellectual scientific and spiritual

improvement, every Sunday at 10½ a. m., and Tuesday at 7½ p. m., at the hall of the Mechanics' Institute, 155 South Clark street, room 9, third floor, till further notice. Seats

Cincinnati, Ohio—Religious society of Progressive Spiritu-alists, Greenwood Hall, corner of Sixth and Vine streets, on Sunday mornings and evenings, at 10½ and 7½ o'clock. Cleveland O —Sunday at 10½ a. m. and 7½ p. m., in Tem erance Hall. Dover and Foxcroft Me .- Sunday forenoon and evening, in ie Universalist church. East Boston Mass.—In Temperance Hall, 18 Maverick street Foxboro', Mass.-In the Town Hall.

Lowell —Lee street Church, afternoon and evening. Lynn, Mass.—Sunday, afternoon and evening, at Essex Hall. Hammonion N. J.—Sunday at $10\frac{1}{2}$ a. m. and 7 p. m., at

llis Hall, Belleview Avenue. Haverhill, Mass.-Spiritualists hold meetings at Music Hall

very Sunday. at 2½ and 7 p. m. Jersey City, N. J.—Sundav at 10½ a. m. and 7½ p. m., at he Church of the Holy Spirit 244 York street.

Louisville, Ky. -Sundays, at 11 a. m. and 7½ p. m., in emperance Hall, Market street, between 4th and 5th. Morrisania N. Y -First Society of Progressive Spiritual

its in the Assembly Rooms, corner of Washington avenue ad Fifth street. Sunday at 3½ p.m. Newlon Corner, Mass — Spiritualists and Friends of Progress,

Middleaex Hall. Sundays, at 2½ and 7 p. m. New York City.—The First Society of Spiritualists every unday. in Dodworth's Hall, 806 Broadway. Seats free. At Ebbitt Hall, 23d street near Broadway, on Sundays, at

1/2 a. m and 71/2 p. m. H. B. Storer. Secretary.

0 Swego, N. Y.—Sunday at 2½ and 7½ p. m., in Lyceum Hall. West Second, near Bridge street. *Plymouth, Mass.*—The Plymouth Spiritualiets' Fraternity, in Leyden Hah, three fourths the time.

outh Green street, Baltimore, Md. Dr. E. B. Holden, Carenden, Vt. Moses Hult, Milwaukee, Wis. Miss Susie M. Johnson, Milford, Mass.

W. F. Jamieson, inspirational speaker, Postoffice drawer

Alviso; by which arrangement passengers will arrive at San Francisco in time for the business of the day.

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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 Sac-

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Georgetown; and at Colfax with Stages for Grass Valley, Nevada and San Juan; and at Cisco with Stages for Sum-

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Superintendent C. P. R. R.

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Leave San Jose at 8.00 A. M., 4 00 and 7.00 P. M.

Leave San Jose at 3.00 A. M.

R. P. HAMMOND, Sup't.

Railroad will run as follows :

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and all points north.

:30 р. м.

Nevada.

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George F. Kittridge, Buffalo, New York.
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O^N AND AFTER WEDNESDAY, MAY 1st, 1867, (until further notice,) Trains will run as follows : speaker, 567 Main street, Charlestown, Mass. J. S. Loveland, Sturgis, Mich. PASSENGER TRAINS# leave SAN FRANCISCO from the New Mrs. E K. Ladd, trance lecturer, 179 Court street, Boston.

Mrs. F. A. Logan, Salina, Onondaga Co., New York. B. M. Lawrence, M. D., 54 Hudson street, Boston, Mass. 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., 4.00 P. M.

Mary E. Longdon, inspirational speaker, 60 Montgomery street, Jersey City, N. J. Mr. H. T. Leonard, trance speaker, New Ipswich, N. H.

Miss Mary M. Lyons, inspirational speaker, 98 East Jeffer-son street, Syracuse, New York. John A. Lowe, Box 17, Sutton, Mass.

Dr. G. W. Morrill, Jr., trance and inspirational speaker,

Boston, Mass. Loring Moody, Malden, Mass.

B. T. Munn. Skanesteles, New York. Dr. Leo Miller. Postoffice box 2326, Chicago, Ill.

Mrs. Anna M. Middlebrook, Box 778, Bridgeport, Conn. Mrs. Sarah Helen Mathews, East Westmoreland, N. H.

Dr. John Mayhews, 50 Montgomery street, Jersey City, New Jersey.

Dr. James Morrison, lecturer, McHenry, Ill. Mr. & Mrs. H M. Miller, Elmira, care W. B. Hatch, N. Y. Prof. R M M'Cord, Centralia, Ill. Emma M. Martin, inspirational speaker, Birmingham, Mich. Charles S. Marsh, semi-trance speaker, Wonewoc, Juneau

County, Wis.

Mrs. Mary A. Mitchell, inspirational speaker, care of box 221. Chicago, Ill. Miss Sarah A. Nutt, Lawrence, Kansas.

C Norwood, Ottawa, Ill., impressional and inspirational

speaker J. Wm. Van Namee, Monroe, Mich.

A. A. Pond, inspirational speaker, North West, Ohio.

J. L. Potter, trance speaker, Cedar Falls, Iowa, box 170.

Dr. D. A. Peaze, Jr., Detroit, Mich. Mrs. Anna M L. Potts, M D., lecturer, Adrian, Mich.

George A. Pierce, Auburn, Me. Mrs. J. Puffer, trance speaker, South Hanover, Mass.

L. Judd Pardee, Philadelphia, Pa. Lydia Ann Pearsall, inspirational, speaker, Disco, Mich. Mrs. Nettie M. Pease, trauce speaker and test medium, De

troit, Mich.

A. C. Robinson, 15 Hawthorne street, Salem, Mass. Dr. W. Ripley, Box 95, Foxboro', Mass. Dr. P. B. Randolph, lecturer, care box 3352, Boston, Mass.

W. Rice, trance speaking medium, Brodhead, Wis H. Randall, inspirational speaker, Upper Lisle, New

Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich. Austen E. Simmons, Woodstock, Vt. Mrs. Fanni: Davis Smith, Milford Mass.

Abram Smith. Esq., inspirational speaker and musical me

dium, Sturgis, Mich. Mrs. Nellie Smith, impressional speaker, Sturgis, Mich. Dr. Wm. H. S. lisbury, Box 1313, Portsmouth, N. H. E. Sprague, M. D., inspirational speaker, Schenectady

W. Seaver, inspirational speaker, Byron, N. Y.

Miss Lottie Small, trance speaker, Mechanic Falls, Me.

Mrs. Mary Louisa Smith, trance speaker, Toledo, Ohio.

Miss Martha S. Sturtevant, trance speaker, Boston, Mass.

H. B. Storer, inspirational lecturer, 75 Fulton street, New

Mrs. H. T. Stearns, Detroit, Mich., care of H. N. F. Lewis. Mrs. M. S. Townsend, Bridgewater, Vt. Mrs. Charlotte F. Taber, trance speaker, New Bedford,

Mass, Postoffice box 394. J H. W. Toohey, 42 Cambridge street, Boston. Mrs. Sarah M. Thompson, inspirational speaker, 36 Bank

Seymour, Conv. Mrs. M. Macomber Wood, 11 Dewey street, Worcester,

F. L. H. Willis, M. D., Postoffice box 29, Station D, New

A. B. Whiting, Albion, Mich. Mrs. S. E. Warner, Box 14, Berlin, Wis. E. V. Wilson, Rock Island during June; Galesburg during

July Address, Babcock's Grove, Du Page Co., Ill. Alcinda Wilbelm, M. D., inspirational speaker, care of H.

Prof. E. Whipple, lecturer upon Geology and the Spiritual Philosophy, Sturgis, Mich. Elijah Woodworth, inspirational speaker, Leslie, Mich.

Mrs. E. M. Wolcott, every Sabbath in Danby, Vt. Address,

E. S. Wheeler, inspirational speaker, 5 Columbia street,

Mrs. S. A. Willis, Lawrence, Mass., Postoffice box 473.

New York. Seiah. Van Sickle, Greenbush, Mich. Pr. f. S. M. Strick, inspirational speaker, Peoria, Ill.

Mrs. M. E. B. Sawyer, Baldwinsville, Mass.

street, Cleveland, Ohio. Hudson Tuttle. Berlin Heights, Ohio.

S. H. Wortman, Buffalo, N. Y., Box 1454.

N. F. Lewis, Detroit, Mich.

Mass.

York.

Danby, Vt.

Boston.

· · · · · · · · · · · · · · · · · · ·			<i>Plymouth, Mass.</i> —The Plymouth Spirituanets Fraternity,	ALTS. 5. A. WHIIS, LAWFERCE, MASS., POStonice box 473.	
	company at home. She was shown the printed list		in Leyden Hall, three fourths the time.	Lois Waisbroker, Mankato, Blue Earth Co. Minn, care of	C. M. BAXTERCaptain
	of reasons which entitle a pupil to leave of absence,	SAN PABLO AND SAN QUENTIN FERRY.	Philadelphia, PaIn the new hall in Phœnix street, every	the Clifton Bouse.	In order to better accommodate the traveling public, will
	and asked under which she would classify her plea.		Sunday afternoon, at 3 o'clock.	Mrs. N. J. Willis, trance speaker, Boston, Mass.	run DAILY as above, Sundays excepted.
	She replied promptly, with the bright smile that	Through to San Rafael via San Quentin.	At Washington Hall, corner of 8th and Spring Garden sts.,	F. L. Wadsworth, Postoffice drawer 6325, Chicago, Ill.	Returning, will leave Petaluma at S P. M.
	lights up a young girl's face when she conceives a		every Sunday.	A. A. Wheelock, trance and inspirational speaker. St.	Freight received and receipted for at all hours of the
	happy idea, that it might come under the head of	FROM VALLEJO AND DAVIS STREETS.	Spiritualists in the southern part of Philadelphia, at No.	Johns, Mich.	day, and taken at the lowest rate.
	1 44 domestic affliction."		337 South Second street, at 10 ½ 3. m. and 7½ p. m., and on		8 CHARLES MINTURN.
		THE FAVORITE STEAMER	Wednesday evening at 8 o'clock.	Warren Woolson, trance speaker, Hastings, N. Y.	-
			Providence, R. IIn Pratt's Hall, Weybosset street, Sun-	Henry C. Wright, care of Bela Marsh. Boston.	
	A YOUNG GENTLEMAN in St. Petersburg had the	CONTRA COSTA.	day afternoons, at 3, and evenings, at 7½ o'clock.	Mrs. Mury J. Wilcox, care of Dr. Larkin, 244 Fulton street,	
. · · · . · }	misfortune to step upon a lady's dress and tear it.		Putnam, ConnAt Central Hall, Sunday at 11/2 p. m.	Brooklyn, N. Y.	General News Agents.
	The lady summoned him before a magistrate, and	CAPTAINJOHN T. MCKENZIE'	Quincy. MassSunday at 234 and 7 p. m.	M's Mary E. Withee, trance speaker, 71 Williams street,	
	the offender was compelled to pay fifty roubles for	Will leave as follows :	Richmond, Ind, -The Friends of Progress, every Sunday	Newark, N. J.	SUBSCRIPTIONS RECEIVED FOR PAPERS
	the ruined dress. The lady was on the point of	SAN QUENTIN. SAN ERANOLIOO	morning, in Henry Hall, at 101/2 a. m.	A. C. Woodruff, Buffalo, N. Y.	
	departing in high glee, when the young man de-	8 00 A. M 9 30 A. M.	Rochester. N. Y Society of Progressive Spiritualists, at	MISS H. Maria Worthing trance speaker, Oswego, Ill.	AND MAGAZINES PUBLISHED IN ALL
	manded the dress he had paid for. The magistrate	11 30 1.00 P. M.	Black's Musical Institute (Palmer's Hall), Main street, Sun-	Jonsthan Whipple, Jr., inspirational and trance speaker,	PARTS OF THE WORLD.
	an found the very mante states The lader and	2.30 P. M. 5.00	day evening. Public circle on Thursday evening.	Mystic. Conn.	PARTS OF THE WORLD.
- I)	111110 = 0 = 0 = 0 = 0 = 0 = 0 = 0 = 0 =	Connecting with Stages for San Rafael, Olima, Tomales, and	Salem, MassSunday, afternoon and evening, in Lyceum	Mrs. Juliette Yeaw, Northboro, Mass.	Send for Subscription List. Address
25		Kalinge in Marin caunty, and also with San Dable		M's S J. Young, trance lecturer, 208 Tremont street, cor-	HOIN BROS.,
	part with the fifty roubles, she complied. A hack-	further particulars, apply to the Captain on board, or to	South Danvers, Mass.—In the Town Hall, Sunday at 2 and 7	ner LaGrange, Boston. Mrs. Fannie T. Young, of Boston, trance speaker, 285 South	N.W corner Montgomery and Jackson streets,
	ney-coach took her home.	further particulars, apply to the Captain on board, or to 4 CHARLES MINTURN, Agent.	p. m. Springfold 27 Emory Quadra in the hell	Clark street, Chicago, Ill.	5 N. W corner montgomery and Jackson Streets, San Francisco.
71			Springfield, 10Every Sunday in the hall.	· CIALK BULGOS, CHICOBN, MI.	Dan Flaucisw.
21 5					