

# BANNER



# PHRENOLOGICAL

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NO. 29.

## LITERARY.

### My Twentieth Birthday.

Remorseless Time! once more thy ceaseless tread  
Brings round the day which far too oft we see,  
And still thy hand is lengthening out the thread  
Which binds a mortal to mortality.

Another link is added to the chain  
Of years which number now an even score;  
Another year of pleasure and of pain  
Is lying now directly on before.

This day brings back the scenes so long gone by,  
While Memory's golden doors stand all ajar;  
And, looking through with eager gaze, I spy  
More pictures than my pen can trace by far.

A mingled mass of errors great and small,  
With here and there a twinkling eye of light,  
While looking through, upon my vision fall,  
Till in the distant years they're lost to sight.

O, could I but recall the days gone by,  
And sport once more in childhood's happy mood,  
I would to better ends my means apply,  
Nor use for evil that des good for good.

J. K. DRIGGS.

## COMMUNICATIONS.

### SYSTEMS OF RELIGION, ANCIENT AND MODERN.

NUMBER EIGHT.

The theologians of the world, having had much to say about their knowledge of God and His will manifested to man, and prated largely of the Divine inspiration of the Bible, and the necessity of being instructed in holy things and Scriptural teachings, appear in rather a dubious light when placed side by side with those whom these same theologians stigmatized as heathens and barbarians, altogether outside of the plan and pale of gospel salvation. While the heads of these-called Christian faith were wallowing in the muck and mire of the grossest and darkest ignorance known to the race of man, and glorying in that condition, as we shall see presently, the heathens, so called, were happily engaged in the study of profound philosophy, science, and arts; and, to the best of their efforts, imparting to their fellow-men a knowledge of the same—making the contrast as marked as possible. Suppose we take for example a few of those who pronounced themselves God's vicegerents upon earth, Popes and Emperors, and compare the history of their character with what is known as Grecian philosophers, pure-minded men, humble in life, holding, except in some few instances, no high offices in the government, yet men of integrity and personal worth—superior to time-serving sycophancy and deceitful trickery—lovers of learning and adorners of truth. How will the whole line of Popes, from Charlemagne to Pius IX, look in the same picture with the heathen philosophers of Grecian and Persian history? The philosophers encouraged and did what they could to stimulate a love of learning in the minds of their countrymen, that they might the better understand their own nature and the laws governing the universe of matter, as well as know something of the political and social laws of so much importance to the welfare of the country and fireside. The theologians, heads of the Church militant, on the contrary, placed obstructions and interdictions of a formidable character in the way of knowledge—literally making everything valuable to man servilely subservient to the faith held by the Church, as that might from time to time be promulgated by the God-chosen vicegerent at the head. Ignorance is the mother of devotion! History tells us that Gregory the Great, in the year of grace, 590, censured Didier, Archbishop of Vienna, for suffering grammar to be taught in his diocese; boasting that he (himself) scorned to conform his Latin to grammatical rules, lest thereby he should resemble the heathen. In the ninth century, Alfred the Great laments that there was not a priest in England who really understood Latin, and, for ages after, English Bishops were termed "marksmen," because they could not sign their name otherwise than by a cross! In 1490, the Inquisition caused the Hebrew Bibles to be burned—that is to say, the work in default of the author, in the absence of Moses, his Pentateuch. "At Salamanca, the Jewish Dominican, Torquemada, reduced some 6,000 Hebrew volumes to ashes, and, besides such as were wished from libraries in Spain and Italy, about 12,000 Talmudic rolls perished, about A. D. 1559, in Inquisitorial flames at Cremona. These unnamable deeds were induced by orthodox doubts, that the Hebrew text, as represented in the square letter copies, was ever quoted by the Apostles; but, in those ages of darkness, little respect could have been paid to MSS. even of the New Testament; for such ancient copies as had been preserved, down to A. D. 1749, at Alcalá, in Spain, were sold to one Torio, a pyrotechnist, as materials for sky-rockets. Quintilian, in the first century after Christ, complains that writing was neglected; but it was not until after the barbarian irruptions of the eighth century that "la crasse ignorance" prevailed in Western Europe. It is uncertain if even Charlemagne could write. The tenth to the twelfth centuries exhibit Bishops, Abbots, Clerks, etc., incredibly ignorant; as even in earlier times, before the seventh century, at the Episcopal Conference of Carthage, the 'brigandage' of Ephesus, and the Council of Chalcedon—at which last there were forty most incapable Bishops." "Few Romish monks could read in the eleventh century; the lally began about the end of the thirteenth; but in the fourteenth the number was small. From these fearful destructions (the Inquisitorial agents having acted in obedience to orders sent from Rome) Lacour draws a singular argument in behalf of his own free restorations of the Hebrew text, maintaining 'that the He-

brew text of the Bible, tried and condemned by the Holy Tribunal, burned as an act of faith at Seville, and in the Square of St. Stephen at Salamanca, proscribed during the sixteenth century, prohibited in the pulpits of Catholic preachers, declared dangerous, infected with Judaism, and causing those Christians who read it to Judaize likewise, finds itself—owing to this solemn condemnation, from which it cannot be purged save through the adoption of a new translation—finds itself, I repeat, does this text, to have lost the character and authority that, in the spirit of Christianity, the Fathers (only Origen and Jerome) attributed to it. One may, therefore, after all, study this text in a new point of view, purely philosophical and philological; and seek in it a new interpretation, without being scared at the sense which such interpretation may produce. The anathema, with which it has been stricken, has abandoned it to criticism and to the investigation of the world; *tradditi disputatio*: its testimony is no longer anything but mere human testimony, liable to error like all things that proceed from man." Making due allowance for the Romish spirit in which his views induced him to thus write, if we admit his premises, he appears to be quite logical withal; but then they who yet deny Papal infallibility will not cast aside their regard and reverence for the Hebrew text, notwithstanding the strongly pronounced excommunication upon it. We have here another solemn avowal of the innumerable corruptions which had gathered around the ancient Hebrew text, a knowledge of which may have had much influence in the bad treatment the Jewish people were subjected to in many countries, but especially in the Catholic brutality manifested in Spain. J. D. PIERSON.

## SPIRITUALISM.

NUMBER FOUR.

The right to investigate the claims of religion, whatever spiritual form it may assume, is one of our most sacred privileges; it is a right scarcely second in importance to any other; for when a priesthood has the power—as it has always the will—to deprive us of that right, we no longer have any other right remaining which is not under its control. If communion with heaven be possible, it is certainly not its will that it should be monopolized by a priesthood: the terrible evils which have always followed in the wake of such monopoly are proof enough; for, as fevers and pestilence follow lack of proper sewerage, ventilation, sunlight, and cleanliness, so certainly does ignorance and mental slavery follow spiritual monopoly; wherever it has shown itself, it has by virtue of its nature retarded and prohibited the spread of knowledge of every kind, for which it has substituted faith—a power to believe in that which cannot exist—by which heaven is supposed to be merited, and certainly, like Mark Tapley's jollity, deserves considerable credit. I am not aware that any part of the world has ever been entirely in possession of spiritual freedom; excepting our own age, perhaps there never was more than that enjoyed under the regime of the old Roman Empire; according to Gibbon, "the various modes of worship, which prevailed in the Roman world, were all considered by the people as equally true, by the philosopher as equally false, and by the magistrate as equally useful. And thus toleration produced, not only mental indulgence, but even religious concord." From this nursery issued ancient philosophy in all its nobleness and grandeur, in its respect for human reason and manhood.

The Christian priesthood are never tired of abusing the heathen, and comparing his situation—*which, by the bye, is only the work of another class of priesthood—with that of the Christian, who gives all the credit to his religion which clearly belongs to a higher civilization, the result of the progress of sciences his religion has bitterly opposed. But let comparison have its full force. Compare Scipio's Dream, the work of a heathen, with a "Christian Topography of the Universe, established by Demonstrations from Divine Scripture, concerning which it is not lawful for a Christian to doubt," by Cosmas, a Christian monk, in the sixth century. Says Lecky: "To the law and to the testimony" was his appeal, and he doubted not that he could evolve from their pages a system far more correct than any that pagan wisdom could attain. According to Cosmas, the world is a flat parallelogram. Its length, which should be measured from east to west, is the double of its breadth, which should be measured from north to south. In the center is the earth, we inhabit, which is surrounded by the ocean, and this again is encircled by another earth, in which men lived before the deluge, and from which Noah was transported in the ark. To the north of the world is a high conical mountain, around which the sun and moon continually revolve. When the sun is hid behind the mountain, it is night; when it is on our side of the mountain, it is day. To the edges of the outer earth the sky is glued. It consists of four high walls, rising to a great height and then meeting in a vast concave roof, thus forming an immense edifice, of which our world is the floor. This edifice is divided into too stories by the firmament, which is placed between the earth and the sky. A great ocean is inserted in the side of the firmament remote from the earth. This is what is signified by the waters that are above the firmament. The space from these waters to the roof of the sky is allotted to the blest; that from the*

firmament to our earth, to the angels, in their character of ministering spirits." Such was science when "secret things belonged to the Lord," and none but his priests dare commune with the spirit world. Regarding, then, the lessons of the past, it behooves the Spiritualist to guard carefully his rights. "Eternal vigilance is the price of liberty." It is his right to maintain his "circle" in the face of ridicule, pulpit slander, and the silly talk of a venal press. It is also his duty to be on his guard against mediums and lecturers, who, from sordid motives, would set themselves up as high priests in the name of a "new religion," under the name of Spiritualism. The Spiritualist cannot afford to have a religion at the expense of his liberty; it is dangerous to delegate to mediums and lecturers the office of supplying our "spiritual nourishment, and growth in grace" with the spirit world and its ideas. No, reader, you need no new religion; the religion which Nature inculcates is as old as eternity; it is established in your inmost being, and urges you continually onward in the path of duty. It is the trammeling of the soul by religious forms and ceremonies, from which all our religious evils spring. The *Phrenological Journal* for July says, in speaking of the questions which yet remain unsolved: "There is the question of a correct theology—a religion in harmony with man's organization and necessities." And has it come to that at last? The pious *Journal* admits that we have not yet had a correct theology—a harmonious religion! Where is Christianity? The only true priest is the schoolmaster; the high priests, the father and mother at home; the only true religion, a sound education, and truthful instruction in the lessons of the past, and a knowledge of the sciences of the present—the future will take care of itself. A good example set by those priests and high priests will insure sound morality, while precept will fall on unwilling ears as grating and disagreeable sounds. The spirit of the age is opposed to religious organization, and Spiritualism is the offspring of that spirit. J. W. MACKIE.

## THE DIVINITY OF JESUS.

Having shown in my last that the testimony in favor of the theological standpoint of Divinity was vague, contradictory, and unreliable, I now propose to notice the life of Jesus more particularly, and to show that his acts were entirely inconsistent with the character of the Divine Son of God. In reviewing his public life and acts, there are many, very many things that appear to me to be wholly at variance with the attributes of Divinity. If the mission of Jesus was to prove, by miraculous deeds, that he was invested with special power from on high, why did he imperatively command those whom he healed to "tell no man concerning the matter? If he took upon himself the form of man and came into the world to manifest the character and attributes of Jehovah, why is he so very careful about keeping his wonderful healing powers a secret from the people? If he came clothed with Divine authority, why does he not say so in plain language, and announce to the world who and what he is? If he came to inaugurate a new era, and make the "sealed book a living letter," why are his sayings clothed with so much mystery and ambiguity? Many of his remarks, when preaching to the people, were so vague and obscure that even his disciples failed to comprehend him, and he was often obliged to expound his meaning to them in secret! (Matt. ch., 13, v. 35; Mark, ch. 4, v. 34).

In the eleventh chapter of Mark the writer tells us that Jesus and his disciples were, one day, traveling toward Jerusalem, and, on arriving near the city, Jesus concluded he would ride the balance of the journey; so he sent two of his disciples into the village of Bethphage, giving them minute directions where they would find a colt tied, "whereon never man sat." They were commanded to bring the animal to him. His orders were duly obeyed—he mounted the untamed steed and rode into the city of Jerusalem. It appears, from the statement of Mark, that Jesus must have possessed the power of second sight, or clairvoyance; for he tells his disciples just where they would find the colt, and under what circumstances they would find it. Now I am not disposed to dispute the claims of Jesus to clairvoyance, but if the statements of Mark are to be relied on, the conditions were not always favorable for the development of that power; for mark the incident of the following day! In the same chapter, where the writer gives a description of Christ's entry into Jerusalem, he says: "And on the morrow, when they were coming from Bethany, he (Christ) was hungry. And seeing a fig-tree afar off, having leaves, he came, if haply he might find anything thereon; and when he came to it, he found nothing but leaves, for the time of figs was not yet." Had his clairvoyant power proved as much service to him here as on the preceding day, it would have revealed the fact that there were no figs there; but as I am not discussing the philosophy of clairvoyance, I will waive that argument until "a more convenient season." On Jesus' return from Bethany he was hungry—he saw a fig-tree afar off having leaves. Now, Jesus, the Divine, incarnate Son of God, endowed with all knowledge and power, did not know, any more than his disciples, whether there

was any fruit on the tree, but was obliged to go and see for himself! Well, he found the tree "with nothing on it but leaves," and what did he do about it? Did he manifest any of the principles or attributes of Divinity by pronouncing a curse of eternal barrenness against the tree? Was it any fault of the tree, that no figs were to be found on it, especially as the time of figs was not yet? Suppose it had been in the season for figs, and "still no fruit to be found," would it be any fault of the tree because its surroundings were such that it became barren? Jesus was hungry. He saw a fig-tree, and went to it with the expectation of finding figs on it, but, on finding "nothing but leaves," he was evidently very much disappointed, and he manifested a disposition that approximates very near to humanity. He cursed the tree, and it withered and dried up. Whenever I witness the manifestation of such a spirit as was displayed on that occasion, I call it *temper*. He manifested something of the same spirit, too, when he overturned the tables in the temple and scourged the money-changers. In the closing scenes of his eventful life, we find him deeply solicitous in regard to the danger that was threatening him, and anxious to escape the ignominy of a public execution. In the garden of Gethsemane, he prayed with so much earnestness, that great drops of sweat were starting from every pore! "And his sweat was as it were great drops of blood falling down to the ground." And what was the burden of the prayer? just such as might have been expected from any man who was a zealous and faithful advocate of principles he believed to be right. He was prepared to maintain those principles even at the sacrifice of his life, if necessary; but he had much rather live with them than die to maintain them. "Father, if it be possible, let this cup pass from me; nevertheless, not my will, but thine, be done." I come now to the last sad scene in the drama—to the eventful hour when he yielded up his life, a martyr to his principles. He is nailed to the cross; and as the rough, blunt instruments are driven crashing through his hands and feet, is it any wonder that the torture and agony of that moment gave birth to the bitter and despairing cry that stamps the utterer as a poor, suffering, half-doubting man? "My God! my God! why hast thou forsaken me?" INDEX.

## A SPECIMEN LETTER.

RUBY CITY, IDAHO, July 14, 1867.  
MESSRS. BENJAMIN TODD & Co.—Gentlemen:—My subscription for six months having expired, I send you the inclosed amount for the purpose of renewing it, and wish you to continue sending the BANNER to my address for whatever length of time the within amount (\$4 currency) will pay. I am pleased to see you stirring up those old bigotry-incrusted, self-appointed vicegerents of God—the preachers—who sit ensconced behind their time-worn religious creeds and dogmas, and hurl their venomous epithets at all reformers, proving the truth of the poet's assertion, that  
"To follow foolish precedent, and wink  
With both our eyes, is easier than to think."  
And the time-serving public press is ever ready to continue the silly outcry "Infidelity!" etc., and with  
"Equal Rights.  
Equal rights then give us all—'Fall'—  
Woman never caused the 'Fall'—  
Never caused the race to sin,  
Though we've listened to the din  
For eighteen hundred years or more,  
And read it in all Bible lore,  
Just give us equal rights to-day,  
And all such trash we'll sweep away."  
—Inuestigator.

Success to the BANNER! Long may it wave!  
Yours truly, ROBERT TRIMBLE.

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"Go, Preach the Gospel to All the World."  
Settled speakers cannot preach the gospel of Christ to the world. Christ the spirit said, through Jesus the man, "Go, preach the gospel to all the world." That command was a prohibition against speakers and mediums taking congregations in charge, uttered full eighteen hundred years ago. That command is a spiritual one to-day. The Christ of our knowledge bids us to-day, "Go, preach the gospel to all the world." My call-list lies open before me. On it are twenty calls for from one day to four months each—the old Macedonian cry, "Come up to our help." How can I help those souls if I accept a permanent charge? I can help them in the course of twenty months by the itinerant system.

In Boston there is church accommodation for one hundred thousand souls, but not over one-third of that number avail themselves of such accommodation. The same is true of Chicago. Crosby's Opera House was rented, Rev. Mr. Hopyworth, of Boston, imported, and the manumetism of the new speaker fills the house to overflowing. Let the Boston people import Dr. Tiffany, of Chicago, and he will fill Music Hall for a month. Charlie Hayden, when itinerant, as a Spiritual lecturer, had overflowing houses. Charlie Hayden, as the independent settled speaker, is lecturing to audiences not exceeding an average of argument against settling our best speakers is this: Societies in our large towns and cities could afford it, and they would not have poor speakers; and where our great and faithful workers have sought the joys and comforts of a home, surrounded by those they loved, devoting themselves to the charge of a single society, it has in the end proved a failure, leaving our cause at a standstill.—E. P. Wilson, in the *Banner of Light*.

## George Francis Train on Our Indian Policy.

The Omaha *Republican* publishes his speech, delivered on the occasion of his late Congressional excursion to the West, from which we extract a few paragraphs:

"While I have no special admiration for the poetical views our authors and painters have given of the red man's bravery and noble characteristics, I am thoroughly convinced that religious war or political hate never committed greater cruelties in the Old World than the cruelties we have practiced upon the Indians in the name of Christianity, civilization, and commerce in the New.

"Yes, you may talk about Surajul Dowlah and the Black Hole of Calcutta, or old Malakoff smothering the Algerians in the African caves, or Exeter Hall firing off Sepoys from the Paujau cannon; but you may search all history for a barbarian's torture equal to Clergymen Chivington's unprovoked massacre of the women and little children of the Cheyennes. Yet extermination is the frontier cry. Well, if commerce demands it, wipe them out, but don't call it Christianity! Thirty thousand pulpits have been working day and night for thirty years for the blacks, but not a word for the reds. Missionaries go to the uttermost parts of the earth to civilize the heathen. The Indians are too near home—you cannot Christianize the Indian. He tells too much truth the moment he gets into the Church. When they converted the old Mackinaw Chief, there was great rejoicing in the prayer-meeting. He was loudly applauded when rising to give his experience. But the old fellow was too honest; too confidential; had lived too long among the whites; and when he went personal, and told how wicked he was, and became personal, telling where he had divided the Indian goods with the congregation, and spoke of his amours openly, several brothers and one or two sisters got up and left the congregation."

"To show how fairly we deal with the Indians, it is well to mention that while our Indian Agents only get fifteen hundred dollars salary, they are enabled, by great industry and economy, to retire in two or three years rich, and owners of houses and estates. The Indian Agent divides with the Indian trader, the Indian trader divides with the Sauter, the Sauter divides with the farmer and the ranchman, and all get rich, while the Indian, having lost his lands and his game, is left to starve. Sa-tan-ti told me the other day to General Hancock, that the Indian Agent stopped the council, for he couldn't stand the Indian's fire. An Indian war will stop emigration, stop gold mining, and throw the West back forty years.

"General Sherman says we can have peace or war. Give them justice and we can have peace; injustice, and war is certain.

"The powder and ball with which they shoot us down we sold them the other day! That is our Indian policy. The Indians are the best mounted only in the world. We are sending one regiment to fight them. Bah! what nonsense. If the Church and State say war, let it be done as expensively as possible. The more it costs, the more taxes, and the more we are to pay the national debt.

"Science, civilization, and Christianity are ahead, as land purchasers. Where is it recorded in any other country that 3,000,000 square miles of gold and wheat fields were purchased for a string of beads and a bottle of whisky?"

## Satanti's Speech to Gen. Hancock.

The following is the speech of the Chief of the Kiowas at Fort Larned, Kansas:

"I look upon you and General Smith as my fathers. I want friends, and I say, by the sun and the earth I live on, I want to talk straight and tell the truth. All other tribes are my brothers, and I want friends, and am doing all I can for peace. If I die first it is all right. All the Indians south of here are my friends. When I first started out (as a warrior) I was a boy; now I am a man, and all are my friends. I want the great Father at Washington, and all the soldiers and troops, to hold on. I don't want the prairie and country to be bloody; but just hold on for a while. I don't want war at all; I want peace. If there were no troops in this country, and the citizens only lived around here, that would be better. I am doing all I can to keep my men down, and doing the best I can to have peace. I want peace at the Little Arkansas, where a treaty was made, Col. Leavenworth was present, and I was the first man who came in to sign the peace with Col. Leavenworth, and I did it by my word. Little Mountain, the former chief of the tribe, is now dead. He did all he could to make peace, and kept talking and talking; but the white man kept doing something and he bin, and he was in so much misery that he died. Now I want to find out what is the reason that Col. Leavenworth did not give me some annuity goods. All these things will be made out against him. We are all poor men, and I think others have got all the goods; but let them keep them. I want peace, and I don't want to make war on account of our goods."

## A Few More of the Same Sort.

AFTER months of cruel abuse, a Methodist minister in Brookfield, Mo., named James C. Slater, poisoned his wife with arsenic. She was sick, and he mixed the deadly drug with some medicine left by a physician. He wished to get her out of the way, in order that he might marry her sister.

CAMPBELLITE CLERGYMAN, named Mitchell, of Jeffersonville, Indiana, got drunk in Louisville, recently, went to a house of ill-fame, was arrested, and got out of the lock-up just in time to reach his pulpit on Sunday and preach.

ANOTHER CLERGYMAN, the Rev. James Davidson Dyke, of Indiana, has come to grief. A few days ago he was arrested for horse-stealing, and it is said several cases will be made out against him.

RECENTLY DIVINE.—North Adams, Mass., is excited over the elopement of Rev. S. A. Merrill, a popular Methodist preacher, with a girl of sixteen years, leaving a wife and nine children. The guilty itinerant was, at last accounts, making his way westward with the girl's brother in close pursuit.

THE Milwaukee papers record a sad story about a bloated and drunken vagrant who was placed in the station house the other night, where he was recognized as a once noted divine, who, years before, had, under the guise of religion, seduced the wife of one of his parishioners, and whose downfall from that time had been certain and speedy.

MRS. GORDON IN COLORADO.—The Central City *Daily Times*, of May 24th, contains nearly a column and a half on the subject of Spiritualism, brought out by listening to a lecture by Mrs. Laura DeForce Gordon. It says:

"Lawrence Hall was filled last evening with a great deal of apparent intelligence, respectability, and a sprinkling of beauty, to hear Mrs. Laura DeForce Gordon on Spiritualism and kindred subjects. The audience seemed to be interested through both in the speaker and the subject; so much so, that, were she to lecture again, we wouldn't wonder to see even Washington Hall crowded on the occasion."

The Banner of Progress.

SATURDAY, JULY 27, 1867.

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BENJAMIN TODD & CO., PUBLISHERS AND PROPRIETORS.

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TO CORRESPONDENTS.

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"Uses and Abuses of Spiritualism."

The friends of the cause, and seekers of truth generally, were gratified, at Mechanics' Institute Hall, on Sunday evening last, with a discourse which seemed to be filled with more of the inspiration of the angel world, and to have more of the ring of the genuine coin of truth, than has been perceived for some time by the audiences at that place of meeting. It seemed good to hear the all-important theme once more presented in forcible and beautiful language to the hundreds of eager listeners, whose souls have long demanded just such food, but have hitherto found no adequate supply. And we could not but remark, that when the "uses" and blessings of Spiritualism to the human family were expatiated upon, the language was ever the most powerful and convincing to the understanding. In regard to the "abuses" of Spiritualism, we must take leave to raise an issue with the lecturer. It strikes us as in bad taste, to say nothing of bad policy, for our lecturers to occupy so much of their time in exposing the weak points of the believers in a philosophy of such great strength and power as that embracing the truths of Spiritualism. It does seem as if the "abuse" of Spiritualism were frequent and universal enough from the sectarian and political world, to satisfy any and all who like to be abused; but to have so much said on the subject among ourselves certainly appears like being ill-treated in the house of our friends. We feel that no apology is necessary for a belief in Spiritualism—we have none to make for ourselves, and do not desire that others should make any for us. We know there are imperfections of both persons and opinions among Spiritualists; but when our opponents will bring to our notice a single blessing of humanity that has not been abused, or one truth that is unmixt with error, or one man or woman who is perfect, we will confess judgment against Spiritualism and Spiritualists as being equally liable to folly and absurdity, abuse and misconception. Until this be done, we prefer to enquire persistently upon the beauty and superiority of our philosophy, of the irrefragability of our facts, and the falsities, absurdities, and follies of our opponents. We have plenty of ammunition, but we do not wish to waste it in a fusillade upon our friends—except when they hanker after the old flesh-pots, and go astray after the old idols. Then we fire a signal-gun of distress after them, to warn them of their danger, and to bring them back into our ranks. We do this from a good motive, and altogether irrespective of persons. We don't like to have a lecturer upon Spiritualism treat us to a discourse upon Original Sin, nor to one upon the Responsibility for Crime. We expect to hear Spiritualist lecturers talking mostly of subjects closely related to the manifestations of spirit presence and to spirit communion. If we are disappointed in this, we cannot longer consider such speakers as advocates or exponents of Spiritualism, and shall take leave to say so. Furthermore, we intend to adhere to the name of our philosophy. We like it more especially because it has been abused, and, generally, because it is the most expressive term that could be employed. We do not intend to accept of such names as our opponents choose to give us—such as Spiritists, table-tippers, etc. Nor will we compromise with them by calling spirit manifestations a "power," a "natural law not understood," etc. We will continue to say, precisely as the spirits themselves do, the philosophy of the immortality of the human soul, demonstrated by spirit manifestations and communications—in a word, Spiritualism.

Some points in the lecture under consideration deserve only a passing notice, from their evident inutility. Such comparisons, as that those mediums who were the first to come out in public and exhibit their mediumship were like "the scum that always rises to the surface," and that audacity and impudence will always take the first places, are not only in bad taste, but are not in accordance with the facts. It is a poor compliment to the noble band of lecturers and mediums, headed by Emma Hardinge, Ada Hoyt Foye, E. V. Wilson, J. V. Mansfield, Judge Edmonds, Professor Hare, Lizzie Doten, Cora L. V. Daniels, Laura DeFore Gordon, Mrs. F. O. Hyzer, and thousands of not less devoted souls, that, having been first in the field, they are like "the scum that always rises to the surface." Let us remind all who think thus, that the dregs always and inevitably sink to the bottom, and cannot be made to come to the surface until stirred up. It is rather an evidence of life and activity in the mass that the scum rises at all. Were it not so, stagnation and putrefaction would be the result. Such a Dead Sea would be worse than a continual storm of thunders and lightnings. Pray the good angels to save Spiritualism from such a fate.

It may be true that the best tests and most conclusive evidences of Spiritualism are not made public; but that any better comprehension of the Spiritualistic Philosophy has been reached by those who hold themselves aloof from its expression, and from fellowship with its outspoken advocates, we do not believe. If there are any who possess more and better information on the subject, and will not utter it, they are of less benefit to mankind than Egyptian mummies; for these last, being dead, yet speak to us of a civilization and a humanity long past, but full of instruction. On the whole, we were gratified with the lecture. We had fasted so long, from the necessity of the case, that we had begun to feel an aching void, that could not be filled except by just such inspiration as a portion of the lecture contained.

That many were in a like depleted condition, is evidenced by the rapt attention, the stillness, and the expressions of satisfaction, on the part of the audience, whenever the subject of Spiritualism is lectured upon with anything like the vim—to use a homely expression—which its importance demands. We noticed that the lecturer retracted much that she had said in a previous lecture, in regard to holding back the supply until the demand called for it; and she spoke of the expected speakers from the Eastern States as coming here to supply the great demand for their services, and hoped they would be well received by those to whom they are sent. We are glad to observe these evidences of her conversion to the truth. It is time that all speakers, who wish to be thought brave enough to utter their convictions at all, should cease to apologize to the world for fulfilling their mission. Such a concession to the ubiquitous Mrs. Grundy should never be made by those who expect to be recognized as teachers of the Philosophy of Spiritualism. Those who are ashamed or afraid to work harmoniously and energetically for the spread of the new gospel, cannot have the sympathy and support of those who have made innumerable sacrifices for years for the sake of the cause. More than this: if those who assume the office of teacher are found ingloriously fleeing from duty, and forsaking the field in which they are appointed to labor, for the purpose of reaping a temporary advantage to themselves in other directions, they will be left out in the cold without ceremony, and their office given to another. This is not only in accordance with human nature, but it is according to Scripture. But what we have said on this point will suffice for the present.

We hope we shall not again have occasion to speak as we have of any lecturer professedly Spiritualistic. Our Sacramento friends insist that they were furnished with inspiration continually, while our lecturer was holding forth in their city. If that be true, we do not see what San Francisco has done, to deserve a deprivation of spiritual food that is liberally dispensed to others. We do not deny a welcome to inspiration, when we see, hear, feel, and recognize it; but to say that there has been a famine in this latitude, so far as spiritual discourse is concerned, for some time past, would only too truly express the feeling in many minds.

THE "thoroughly educated" youth, who writes for the *Dramatic Chronicle* and edits the *California*, not long since composed and published a leading article in the former paper, in which he took the ground that Spiritualism would be the "religion of the future." But, presto! a change came over the "spirit" of his dream, and he soon after began to abuse those who believe what he had himself asserted; and now, indeed, the "religion of the future" is pronounced by the "thoroughly educated" whiffler to be "Gammology" or any other "ology," were only the popular religion of the present, the youth aforesaid would not be found ridiculing or abusing its advocates, nor venturing even to write and publish articles against the doctrine itself. It is only because Spiritualists have not yet demonstrated their strength in numbers, that the bats and owls of journalism continue to hoot and snap at them and their belief with so much virulence.

REV. MR. EARLE sailed in the last steamer for New York, in company with two other clergymen. What a thumping of marrow-bones there will be upon the decks of that steamer! Earle said of his own work: "He had preached 503 sermons; had traveled 5,000 miles. In a little book which he had kept, he had entered about 4,000 names of such as believed they had been converted, or reclaimed in connection with his labors. He supposed the results of the meetings would show, in all, about 5,000 converts; and that of these, 3,000 had already united with various churches. He now had invitations on hand from 200 different localities. He had labored with 300 ministers of various denominations, and 75 churches. He left with the deepest regret."

He did not say he regretted carrying away thousands of dollars of the people's money for his valuable services. Only 3,000 converts for his year's work! Not so many persons, by a long figure, as were born in California during the same period! Remaining unrevived in California, about 300,000, more or less.

LIBERAL VIEWS.—The local-items man of the *Flag* has bothered us. What on earth are "liberal views of the Spiritual philosophy"? Can any views of the philosophy be more liberal than the philosophy itself? He says also that the congregation at Mechanics' Institute Hall is owned by the lecturer. Are we to understand by this that the congregation also own the lecturer? In either case, how can one be independent of the other, as the editor states? He is in error, too, when he says we have made unfriendly allusions to the lecturer. The best friend one can have is he who gives good advice. That is our position in the case, if we know ourselves; and we don't see any one who knows us better than we do.

MISUNDERSTANDING SOMEWHERE.—The *Banner of Light* professes to have the authority of a letter from Dr. Bryant for saying that he has never had any idea of residing permanently in California. Without being able to see Dr. Bryant personally previous to this issue of our paper, we take the liberty of reiterating our statement, that he did have such an idea, and actually sent for his family to come to this State. Moreover, it is not ten days since Dr. Bryant stated to us personally, in our own office, that he intended to go home in October next, and bring his family to this State. They had previously refused to come without his company and protection.

WILL our transatlantic friends, when sending us documents or newspapers, please place upon them double postage stamps, so that we can receive them at an earlier day? Otherwise, they are delayed by a long passage around the Horn, and are out of date when they arrive.

WE have received from a friend a copy of the "First Annual Report of the Glasgow Association of Spiritualists, Feb. 1867," from which we shall select and publish some interesting extracts next week.

MRS. FOYE'S LAST SEANCE, for the present, will be held at Mechanics' Institute Hall on Monday evening next, at 8 o'clock.

Religious Amendments to the Constitution.

Those who do not believe that efforts are being made to establish a religious oligarchy, by embodying Church dogmas in the organic law of the land, had better read the following:

"The Annual Meeting of the National Association to secure certain religious amendments of the Constitution of the United States, was held in the 14th street Presbyterian church, New York City (Rev. Dr. McElroy) on Thursday evening, May 16th, and continued through the following day:

"The following resolutions were adopted: 'Whereas, it is a most certain truth, received by all denominations of Christians, that Almighty God is the source of all authority and power in civil government, and that His moral laws are of supreme authority in all national as well as individual life and affairs, and

"Whereas, nations, as such, are under His moral government, and are responsible to Him, and are rewarded and punished according to their moral conduct as nations, and

"Whereas, in the character and profession of the vast majority of our citizens, as well as in many elements of our national organization, we are a Christian nation, and therefore have an inalienable right, and are under the most sacred obligations, to govern ourselves in a Christian manner, and

"Whereas, without the laws and powers experienced throughout our whole history, and especially during the late civil war, the most signal manifestations of His providence to the nation, and of His just displeasure for our national sins, therefore,

"Resolved, 1. That our duty and gratitude to God, as our national Governor, Protector, and Preserver, and our need of securing His favor and averting His displeasure, require that we distinctly and explicitly acknowledge Him, His Son as Ruler among the nations, and the authority of His Word, in the great fundamental and organic law of the land.

"Resolved, 2. That in this acknowledgment no statement should be admitted which would recognize any of the distinctions existing among the various denominations of those who call themselves Christians.

"Resolved, 3. That such an amendment of our national Constitution implies no more than the exercise of the inalienable right of a Christian people to acknowledge their God and Preserver; and would not be a denial of the rights of those who are the enemies of the Christian religion, and who claim the right to prohibit the nation, as such, from all religious worship, and whose claims cannot be admitted without the destruction of the observance of the Sabbath, and banishing all religious worship and all chaplains from the army and navy of the United States.

"Resolved, 4. That, in our judgment, in order to effect such an amendment of the Constitution, nothing is required but to arouse public attention to its paramount importance and necessity."

We have italicized several clauses in the above series of declarations, for the purpose of attracting the attention of the reader to them, and for the reason that we wish to impress upon his mind the fact, that, if the above dogmatic assumptions should be made a part of the Constitution, it would then become the duty of Congress to pass laws in conformity to them, and enforcing them upon the consciences of the people in their daily practice. Among the laws passed would of course be an oppressive Sunday law, and another imposing taxation for the support of religious worship, as is the case now in England. Liberalists and Spiritualists would then be in the same category with the Catholics in that country, who are heavily taxed to support the Protestant Church established by the State! A beautiful state of things, truly! The lying assertion in the third resolution, that there are "individuals among us who claim the right to prohibit the nation, as such, from all religious worship," is worthy of a Church dignitary of the days of the Inquisition. We simply deny the right of religionists of any denomination to compel us to declare, in the Constitution which is to govern the whole people, what a large number of the people do not and cannot believe is true, and what we do not believe is true. What do the large and respectable body of Unitarians say to the proposition, to acknowledge Jesus as the Ruler of nations, and distinctively as the Son of God? What do Liberalists think of confessing in the Constitution of the country, that the Bible is the only infallible rule of faith and practice? It is time to think of these things, for the bigots are at work, and are indefatigable in their efforts to secure the power to enforce their tenets upon the rest of mankind. "Eternal vigilance is the price of liberty."

DISCUSSIONS IN OREGON.—The Oregon papers contain notices of the discussions which lately took place at Salem and Portland on the authenticity of the Scriptures. The following is what they say of the matter:

"Benjamin Todd has found an opponent in Oregon—the Rev. I. D. Driver—and the two are making a public discussion in Salem of the following resolution:

"Resolved, That the Scriptures, as contained in the Old and New Testaments, were given by Divine inspiration."

Mr. Driver argues affirmatively and Todd denies. Some disagreement about an offer of Mr. Todd to Mr. Driver and the other for Mr. Todd. Each one of Portland, having occurred between the gentlemen, a compromise was effected by which two doorkeepers were appointed—one to receive admission fees for Mr. Driver and the other for Mr. Todd. Each one of the audience pays to whichever he or she pleases. The discussion was to continue four or five evenings. But it is rumored Mr. Driver withdrew from it in disgust, and is going home with a broken temper.

"A discussion of the same question was proceeding also at Portland on the 15th inst., between Messrs. Isaac Cox and G. W. Lawson."

A SENSIBLE MAYOR.—The clergy of Cincinnati united in a letter to Mayor Charles F. Wiltach, asking his official interference for the better observance of the Sabbath—the street cars, gaming houses, drinking saloons, and Sunday newspapers being mostly complained of as demoralizing in their effect. His Honor replied that street cars, gaming houses, carriages, and cannot well be dispensed with, for the breath of fresh air they enable poor working people to take it all they get; that most of the work of the Sunday papers is done on Saturday; and if the reverend gentlemen can suggest any more practical plan for remedying the other evils, he will be glad to adopt it.

We wish the Sabbatarians would always meet as great an obstacle to the enforcement of their bigoted views upon a long-suffering people as the Mayor of Cincinnati.

THE INVITATION ACCEPTED.—The Lansingburg (New York) clergy have a novel way of doing things. At a recent public wedding, the officiating clergyman, after the knot had been successfully tied, announced that if there were any others in the church who desired to be united in wedlock, they should step forward with another couple which approached the altar as candidates for the matrimonial degree.

The above is a new dodge of the clergy to increase the number of their marriage fees. It is "business!"

TRIFLES.—Some editors say the destiny of the world often hangs on the smallest trifles. A little miff between Charles Bonaparte and his love, Lettie, might have broken off a marriage which gave birth to Napoleon of the world. To which the *Chicago Advertiser* says: "Yes, that is a fact. Suppose a little miff had taken place between Adam and Eve—what then?"

According to popular theology there was and is a serious miff between Adam and Eve, and their descendants, and the great Creator.

Spiritualism in Danger of Exposure.

A certain Dr. Von Vleck has undertaken the ever arduous and never accomplished task of "exposing Spiritualism." At Detroit, according to a paper of that city, he tried to imitate the manifestations of the Davenport Brothers, and also the rapping—the same tiny sounds that puzzled and defied and defeated the entire Faculty of Harvard University. His explanation of "how it is done" is exceedingly rich:

"The Doctor holds that rapping can be produced in an innumerable number of ways—by the movement of muscles in the arms or wrists—but the most popular mode of rapping is that accomplished by an unseen movement of muscular effort of the foot, which, he proved very clearly, could be done, even by standing with pillows under the feet, on the table which is supposed to rattle. The Doctor also demonstrated that the location of sound in a different place from where it originated was quite an easy matter, and can be done by any one with practice."

How strange that the "thoroughly educated" Professors of Harvard could not have thought of that! It was left for the Knickerbocker, Von Vleck, to demonstrate with ease what so puzzled the savans of that classic institution. But this "toe-joint" philosophy was advanced and confuted years ago, and was abandoned as soon as brought forward by its advocates, as untenable. And now the *Dramatic Chronicle* man quotes it from the Detroit paper with much relish as something new! Remarkable toe-joints! that can give one the names of all his deceased relations, and their occupations while on earth! that can number the years of their earth-life, and announce the ages and sexes of their surviving children! that can give a man information of events that took place in his infancy, for confirmation of which information he is obliged to consult his maternal relative!

The pretty feet and ankles of woman have often been exposed, in such a manner as to drive many a poor fellow crazy; but they are now unblushingly exposed, by the editor of the *Dramatic Chronicle* and he of the *Detroit Union*, in occult practices that have a tendency, according to Dr. Wadsworth, to drive people crazy with still greater rapidity! We advise the *Chronicle* man to beware. Some fine day he will receive a "rap" over the knuckles from some fair one, for thus slandering the sex. Seriously, we are of opinion that any quack doctor, called Von Vleck or by any other name, who will venture to insult the intelligence of the people at this late day with such a method of accounting for the manifestations of spirit presence and spirit communion, deserves to be visited by a visible "movement of muscular effort of the foot," with a heavy masculine boot on it. And any editor of common sense, whether "thoroughly educated" or not, would say, in case such a punishment were administered, "Served him right."

Anniversary Week in Boston. The recurrence of this occasion was signaled by a Mass Convention of Massachusetts Spiritualists, which was largely attended. Resolutions and discussions upon questions of Labor, the Eight-hour Law, the Treatment of Indians by the Government, the New Religious Movement, and other interesting topics, occupied the time during the session. Robert Dale Owen, Dr. R. T. Hallock, A. J. Davis, and others, addressed the Convention. Mr. Peebles said that he wanted to say something of the Indians, twelve thousand of whom, he declared, had been destroyed by starvation through the action of our Government, and who were now threatened with extermination by Gen. Sherman. The Indian spirits, he said, had once saved his (the speaker's) life. As an anti-slavery man for the past eighteen years, he felt that it was his duty to plead for the Indians as he had done for the negro. He detailed the history of the Indian policy of our country, and of England before the revolution, and urged that the Spiritualists should protest against the warfare now about to be inaugurated by the government.

Resolutions were passed, requesting the Government to enter into treaties of peace with the Indian tribes, and to gather them together upon reservations with faithful and honest agents to superintend them.

The meeting was one of great importance, and the proceedings were of the most interesting character.

CAPITAL PUNISHMENT.—The *Carson Appeal*, in chronicling the hanging of the Mexican, Manuel Juarez, at Martinez, makes the following very just reflections, which will meet a hearty response from all right-thinking people:

"This is probably one of not less than a thousand men who have been hung according to statute and Lynch law in California. Now, if any mere reformer or political economist inform us how much good this has done? Granting that all who have been thus disposed of were guilty of the crime charged against them, and going further, and assuming that the country is benefited by riddance of all these scamps; and taking the practical view of the case that a scaffold is cheaper and a cheaper investment than the attendant expenses of incarceration—has all this neck-stretching made murder any less frequent a crime? Has the example made life any higher priced? Is any greater security of life insured to mankind? An eye for an eye, and a tooth for a tooth" smacks of that justice, which, when exercised by individuals, is called "vengeance," and which is apt to cause its perpetrator's hanging; but it is not a principle the barbarism of which needs to be more seriously considered than it is in these enlightened days of reconstruction. If California is a sample of what liberal and frequent hangings will accomplish in the way of moral reform and the betterment of man's conduct toward his fellow-man, then are we almost persuaded that capital punishment, as a corrective and alternative of the body politic, is nothing less than a horrible mistake. As a short cut to a ghastly economy, we are willing to accept it at its value; but as a measure of reform, we repute the scaffold."

A NEW HAVEN CLERGYMAN recently refused to marry a divorced woman to a man, on the ground that the woman had been divorced without sufficient cause. The action of the clergyman being announced to the mother of the divorced woman, the mother died in a fit brought on by the news. In the meantime, the couple were married by another clergyman, and the pair attended the funeral of the deceased as man and wife.

When clergymen assume the right to go behind the decisions of the civil Courts, a long stride is taken toward usurping civil authority by the ecclesiastical. In this instance, we see that a fatal result ensued. What would bigots not do, had they full power to do what pleased them most?

A REMEDY.—A homoeopathic physician, in France, cures rheumatism by placing a bee on the spot where the pain is the severest, and exciting it until it stings.

We suppose that causes the pain to be gone.

Religious Contentions.

If it were possible to observe the various religious assemblies convened on the Christian Sabbath, while they are engaged in adoring the Great Ruler of the Universe, what a discordant and repulsive scene would present itself! We would see the leaders of the different sectaries confining their petitions to their own rotaries, imploring exclusive blessings upon themselves, as if they were the chosen favorites of Heaven, lamenting in dolorous strains the errors of others, throwing out innuendoes against rival sectaries, assuming honor to themselves as the "only true" depositaries, and thanking Providence for their superior attainments in Christian knowledge and perfection. How unlike the noble and expansive spirit which Christianity inculcates are their adverse and intolerant doctrines! In the place of love, we behold malice; instead of peace, contention; and so much animadversion toward those of a dissenting belief that we may well question the tenet that Christianity, as developed by these "believers," is a religion of good-will toward mankind. Until these jarring creeds are harmonized, the great truths of Revelation will expand feebly, and it is in a measure owing to the contentions and divisions of the Christian Church that infidelity has made, and continues to make; such alarming and astonishing progress. *Sunday Mercury.*

We don't see anything alarming or astonishing in it; neither do we see how the creeds can be harmonized. Oil and water will mix when the other occurs. The fact is, the sects lack a great central truth upon which to unite, and there can be no union until they find it. The Revelation they profess to have received contains one, but they will not adopt it nor live up to it. Infidelity is only the protest of Reason against their insincerity, untruthfulness, and hypocrisy. Infidelity is not a denial of truth, but the assertion of it against the practical denials of its pretended advocates. It is the highest expression of the intelligence and understanding of man. An infidel is one who has no faith in shams, but demands facts and realities.

Scalping.

The *Golden Era* makes some strictures, not too severe, upon the efforts of Rev. Mr. Tipton, Senator from Nebraska, to render himself infamous as the author of a proposition that Congress offer a premium for Indian scalps. The *Era* sarcastically says:

"Senator Wilson thought such a law would not look well on the statute-books, and expressed himself well on the effect that the proposition was a disgrace to a Christian country. Is it possible that Wilson is too fastidious? Ought not Tipton, a Christian minister, be accepted as authority as to what is proper in a Christian country, in reference to Wilson, a shoemaker, who had no opportunity to study divinity until he was advanced in the 'ere and yellow leaf' of the autumn of life. We are not certain if the law was too severe upon Tipton."

"We are strengthened in this doubt by the position of the *Times*, a journal which has as good a right to be regarded as an exponent of the principles of Christianity as any newspaper in the State. If the *Times* does not squarely indorse the scalp proposition, it is of the opinion that Tipton should be excused for advancing it."

"There are many things to be said in favor of this scalp proposition, providing it is carried out under proper restrictions. We do not think indiscriminate scalping ought to be permitted. If we are opposed to scalping Indian women unless it can be proven that they have given aid and comfort to the enemy. We are opposed to lifting the 'tops' of children until the hair shall have got a fair start, so that the scalp shall have an appearance of maturity when offered for premium. We are decidedly averse to having Christian ministers eligible to positions in the secular army, as a consequence of which fact might prejudice heathen nations against the principles of the Gospel of peace."

And much more to the same effect, and not at all complimentary to the wisdom or humanity of Rev. Senator Tipton.

A NEW CHURCH has been organized at Santa Cruz, Rev. C. G. Ames as pastor. The following is the basis of organization:

"We, the undersigned hereby associate ourselves in a body to be known as the Union Church of Santa Cruz, that we may co-operate in the study, practice and promotion of Christianity, or the Religion of Love to God and Man."

Seventy-two members were admitted. Where's our catechism? We are afraid the new church isn't orthodox. Will somebody furnish us the doctrines that they profess to believe in? Who knows but we'll join?—*Napa Register.*

Mr. Ames belongs to the Radical wing of the Unitarians. Nearly a year ago, we predicted that he would organize a church somewhere on this coast, and become its minister. He coquetted with the Spiritualists a while, but found that they did not want a "settled minister," and would not organize a church. So he started a sort of "free religious movement" of his own, and the above is the result.

A PUBLIC DISCUSSION has been proposed by Mr. Bubb, agent of the California Bible Society, and accepted by Mr. Buckbee, agent of the American Bible Union, on the relative merits of the new Baptist Union version of the Scriptures and that in common use. The details of the arrangement have not yet been made public.

Their relative merits may be interesting to theologians, but to common-sense people, like the Spiritualists, the positive merits of either version are of much greater importance. We shall continue to discuss the latter with as much vigor as we can summon to the task.

COMPETITION OF NEWSPAPERS.—We commend the following to the *Bulletin*, *Alta*, and *Union*, the three papers that have so persistently tried to break down a competitor in business—the *American Flag*:

"The number of papers now published recalls to mind the old anecdote in regard to Franklin's mother-in-law, who objected to her daughter marrying a printer, because there were two newspapers already in this country, and she did not see how Benjamin was to make a living! There are now over 4,000!"

ONE MORE FOOL DEPARTED.—Don Jose Baptista Ballo de la Mancha, a very wealthy Spaniard, has just left the necessary funds for saying fourteen thousand masses, ten thousand of which are for his ancestors, two thousand for himself, and as many for the repose of souls in purgatory generally.

How a man with such an everlasting long name could have lived so long and got rich, is more than we can say—though the proverb says, "Any fool may get wealth, but it takes a wise man to know how to use it."

You can do anything if you will only have patience: water may be carried in a sieve. If you can only wait till it freezes.—*Pacific Gospel Herald.*

When water is frozen, it is no longer water, but ice; so that the patience required to enable one to carry water in a sieve must equal that of a man waiting for the orthodox hell to freeze over!

MISS SARAH TURNER has recovered ten thousand dollars from J. W. Sidle, of Zanesville, Ohio, for breach of promise of marriage.

"Served him right. Why didn't he sitle up to her, as he had agreed to? O had she turned his heart away from her by any misconduct?"

OUR chapter of "Phenomenal Facts" will appear in our next issue.

Rise and Progress of Spiritualism on the Pacific Coast.

Contrary to the usual custom, we begin the history of Spiritualism on this coast in the reverse order of time, from the present moment, intending to review it backward as far as our knowledge extends.

The best and most efficient of those who have come to us from the older States is undoubtedly Mrs. Emma Hardinge. She it was who first inaugurated meetings in California which were free to the public—herself depending on the voluntary contributions of the audience for her support.

But this system has been found to work injury to the cause in more ways than one. Latterly, since Mrs. Hardinge was here, several speakers have come from the Eastern side, who were and had been so impecunious, that the reward of their labors here—so easily acquired, and so much larger than they had been accustomed to receive—

And yet this book was written in the interest of Christianity, and to reconcile the inconsistencies of the authors of the "Gospels" with the evident purposes and mission of Jesus.

Dean Clark, in the Banner of Light, has written views corresponding with those of Bro. Allyn, in dissenting from Judge Edmonds' theory of inaction among Spiritualists.

Among the later lecturers in this city, the only one who adhered to the organization and its constitution to the last was our associate, Mr. Todd, now lecturing and organizing Societies and Children's Progressive Lyceums throughout Oregon.

Obituary.

Departed in this city, July 19th, Mrs. Mary C. Sikes, M. D.—In the translation of this beautiful spirit to the angel world, her friends are deprived of the visible presence of one who is of a singularly sweet and amiable disposition, and whose charity and kindness are attested by a generous self-sacrifice for the good of others, and a useful life.

Transformations of Christianity.

A book with this title has been translated from the French of Athanase Coquerel, by E. P. Evans, Ph. D. We make a few extracts, to show the liberal tendencies of the author.

"Several religions, it is true, have declared themselves absolute; and there are still minds sufficiently irrational to believe and repeat that the true religion is necessarily absolute, and that a religion which should not claim to be so would be no religion.

In relation to the sayings and teachings of Jesus, he makes some qualifications very similar to those most frequently made by liberal minds, and for the expression of which the term "Infidel" is often projected toward them by orthodox theologians.

"If we take all discourses literally, and, like all the Orthodox, regard them as having been pronounced word for word by him as they have come down to us, we shall be forced to admit that he shared the illusions of his surroundings; that he confounded the end of the world with the imminent destruction of Jerusalem, and that he hoped to return upon earth speedily and miraculously, in order to establish there, during the life of the then existing generations, a theocratic and universal monarchy.

And yet this book was written in the interest of Christianity, and to reconcile the inconsistencies of the authors of the "Gospels" with the evident purposes and mission of Jesus.

Dean Clark, in the Banner of Light, has written views corresponding with those of Bro. Allyn, in dissenting from Judge Edmonds' theory of inaction among Spiritualists.

Among the later lecturers in this city, the only one who adhered to the organization and its constitution to the last was our associate, Mr. Todd, now lecturing and organizing Societies and Children's Progressive Lyceums throughout Oregon.

Departed in this city, July 19th, Mrs. Mary C. Sikes, M. D.—In the translation of this beautiful spirit to the angel world, her friends are deprived of the visible presence of one who is of a singularly sweet and amiable disposition, and whose charity and kindness are attested by a generous self-sacrifice for the good of others, and a useful life.

Obituary.

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The Free Religious Movement.

Dr. R. T. Hallock, of New York, does not think the Radical Unitarians and others will succeed in establishing their "free religion," so long as they ignore the facts of the spiritual phenomena.

"Now, the facts upon which to rest a 'Scientific Theology' must be facts in kind; that is to say, they must be spiritual facts—facts presented by spirits from the world of spirits. I know there are many white-handed gentlemen who cannot bear with any patience so much as the mention of them; and I know, too, that our most Christian Church and our most refined society came, a few years back, to such an exalted pitch of piety and refinement, that the repetition, by the Abolitionists, of the preamble to the Declaration of Independence was received with utter loathing; but they have been compelled to return to it, and use it as the only basis upon which to reconstruct the nation; and contented to be finally that our friends of the Radical Convention, if they really hope to establish a 'scientific theology,' will have to bear patiently, not only with the history, but with the actual presence and presence of the facts, upon the nature of which alone a scientific theology can rest.

Upon purely benevolent grounds, I might wish these necessary preliminaries of theological science were better adapted to the taste of our best society, and more congenial with the habits of scholarship; but, at the same time, I remember with resignation that to know of a thing it must be studied where, and in the way it presents itself.

California Agricultural College.

The Oakland News, in commenting upon the location of the College in the vicinity of Oakland, makes the subjoined very just remarks:

"It may be the nucleus of a University truly befitting the standing we ought to have among the learned of all nations. The nearer, therefore, to San Francisco, the better. A University might well proceed from such a germ; but, far-well to agricultural science if the control of it. It is on the cold material laws of nature, fixed and absolute, that Science takes her stand, and appeals to Reason corroborated by experiment as her sole director, admitting no subordinate authority. Piety and virtue, as the world now believes, are the keys which open Heaven, irrespective of sectarian creeds, and science and industry the true guides to philosophy and the advancement of the human race. The College might well feel proud in availing itself of every accession of secular learning. If it be wise, it will steer clear of theology."

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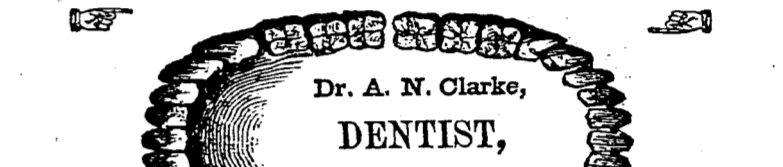
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