



LITERARY.

For the Banner of Progress.

APPLES;

A New "Paradise Lost."

BY GEO. G. W. MORGAN.

(CONCLUDED.)

When next he came, as soon he did, his looks had altered grown;
His features had become so changed, they scarce seemed
like his own;
Where joyous smiles before had been, deep furrows now
appeared;
His hair, disheveled and unkempt, looked shaggy like his
beard;
His steps were stealthy, and he seemed oppressed with fear
and care,
Lest what he'd hidden in the ground he would not now find
there.
And every now and then he stopped, as though he were in
doubt,
Lest something might be near enough to find his secret
out.
But when the place he'd reached, a nervous glance he
cast
Around the spot, and shuddered when he thought of what
had passed.
He tore the turf and twigs, away to reach the longed-for
fruit,
For which he'd risked his angel state to take rank with the
brute.
But all in haste altered was its form, now crushed, and
pressed, and bruised!
He could not help but mourn that he the Vine had so
abused.
It seethed, and foamed, and shed around a suffocating fume,
That but for his immortal part might then have sealed his
doom.
His first impulses were to fly, and leave the loathsome
spot;
He wished he'd never known the Vine, and mourned his
subject lot—
Although his haughty pride was such, his spirit could not
bear
To supplicate the Heavenly throne with e'en a single
prayer.
And yet, in spite of the disgust and loathing that he felt,
He was attracted by the stench; he stooped, then down
he knelt;
Next put aside the foaming froth; then, like the bestial
swine,
Bent low his head down to the ground, and drank huge
draughts of wine.
If great was his temptation with the Vine's fruit in
the
grape,
If now became omnipotent in its fermented shape;
His lips seemed fastened to the sink; he drank and drank
again,
Until the maddening fumes inhaled went coursing to his
brain;
He then arose, and staggered forth; next threw him on the
soil,
He then contemned his angel state, and deemed himself
a God;
And while his thoughts grew strangely wild, his limbs grew
strangely weak,
His voice grew guttural and harsh, he scarce had power to
speak.
"Come here!" he cried; "ye things of air, come, bow ye at
my throne!
I am your master, and I'll make ye all my power own."
A troop of fiends came bounding in, and with a devilish
glee
Declared they were rejoiced, indeed, his willing slaves to
be.
Let him command, they would obey; why should he care
for sought?
The earth would yield him tribute free, no matter what he
sought;
And as for Heaven, why let it go; like them he soon would
scorn it;
He'd fire away, he had all the world, he well could do with-
out it.
Wine-valiant grown, he called again on angels to obey,
And threatened Heaven itself with storm, should there be
more delay.
Then, urged by all the fiendish arts, his treason bolder
grew;
He seized a massive block of stone, which he at Heaven
threw,
The demons laughed with hellish glee: "Ha, ha! he's now
our own!
He's lost his right to Heaven, since he's warded against the
Throne."
But, true to Nature's laws, the stone fell back to earth
again,
And showed him that his puny might was impotent and
vain;
And taught what many since have learned, what erst he did
not know:
That stones, like evil thoughts, rebound, and fall on those
who throw.
He cursed and scoffed at Heaven's King, then, crablike,
backward crept,
Next drank another draught of wine, and then lay down
and slept.
Eve weeping came! At her approach, the gloating demons
 fled,
And hid in terror from her sight. Then raised she Adam's
head,
And pillowed it upon her lap; next smoothed his un-
kempt hair,
And bent low o'er him as he lay. Soon likewise gathered
there
A crowd of sympathizing friends, who urged her not to
stay,
But leave him to his fate, and spoke of danger by delay.
But all their pregnant reasonings fell barren in her ears,
She only answered their appeals by copious floods of
tears.
Each on his own idea expressed, but most in this agreed:
That banishment, at least, from Heaven, for such a heinous
deed.
Was eminently fit to be enforced against him for a while;
While some declared annihilation, for a crime so vile,
Was well deserved. Next one proposed a Court of Heavenly
peers
Should be convened around him then. Poor Eve sat bathed
in tears,
Emotion choked all utterance; she could do naught but
weep
And sigh in mode that grieved all there; while in firm
sleep

Still prostrate, senseless, Adam lay—of life scarce gave a
sign,
Save what stentorian breathings gave; and once, in maud-
lin whines,
He cried: "Come here, ye lazy fiends! and give—your—
Lord—some—wine."
Then formed they in grave conference: stern Justice at
their head,
Who from the diamond letters of the golden Tablets read
The laws, that for its government and guidance were or-
dained
By the Supreme to rule the world, and all that it con-
tained.
They were declared inflexible: Effect would follow Cause,
And none could 'scape their penalties who'd violate its
laws.
Though good and evil latent were in everything combined,
And matter ever would conform to the behests of mind,
Who wished for others' joy would be themselves most apt to
sneer;
And those who craved for others' woe be those most apt to
bear it;
That there would spring the greatest joy to those who'd
rightly use it;
Each thing created had the power to punish who'd
abuse it;
That sweets would soonest sour turn; whilst they'd have
snot to spare
Who were unselfish, and who would with others freely
share;
That mind was free to think and act, and knew enough to
know
That seeds of evil could not help but yield a crop of woe;
That fragrant flowers would be enjoyed by those who'd sow
good seeds,
And bliss supreme would be enjoyed by doers of good
deeds;
And those who found a crown of joy would be most sure to
wear it,
Who would be freest in such case to shun it or to share it.
While selfishness and Avarice might prove the deadliest
foes,
And would be apt, if unrestrained, to yield the greatest
woes,
Yet even they, if kept in check, most often surely would
be found to be—instead of ill—productive of great good;
That knowing this, that mind was free to seek for good
or ill,
And everything created would obey the angel will,
Who should complain of the results, whatever they
might be?
All knew the roads to bliss or woe were open wide and
free;
That virtue was of little worth not proof against tempta-
tion,
And none who wished to find the road would fail to find
salvation,
Who could gainsay that Adam had the penalty incurred,
Should then proclaim their reasons there; they would in
peace be heard.
Sweet Mercy plead with earnest zeal that time to him be
given,
That by repentance and reform he might make peace with
Heaven.
Stern Order said: His treason had provoked a heavier
doom,
And could alone be purified by passing through Earth's
tomb;
That all who sympathized with him deserved an equal
penalty,
And should be doomed in punishment to share his fallen
state.
The law was wise, supremely wise, the best that could be
made,
And would by its results so prove, if it were well obeyed.
To this effect the most concurred; in fact, they all agreed.
The judgment of Justice then pronounced, by which it was
decreed,
His angel powers should be revoked, e'en Heaven debarred
to see,
Till from the grossness of the Earth his spirit should grow
free.
And ere the conference dissolved, it called on Eve to say
if she preferred to share his fate, or haste with them
away.
And, as of yore, in Heaven dwell, and every blessing
share;
And called on her, by all her hopes of Heaven, to beware,
And not by contumacious wrath of Heaven provoke,
For fear annihilation might attend the fearful stroke.
Eve raised her tearful eyes, and said: "Do with me as you
deem."
I cannot, will not leave him thus a prey to fiends of ill;
Ere I would leave him in this state, I'd share with him his
doom,
And seek again a Heavenly home by passing through
Earth's tomb.
When Adam from his stupor wakes to a returning sense,
I'll strike with all my might and power to lead his footsteps
hence,
And take him into blessed paths, and life anew begin.
Where he by penitence and prayer may triumph over Sin.
I recognize the just decree, that by his acts alone
May he expect for his misdeeds to Heaven to atone.
But where he is there I will be; no joy my heart can
know.
If I be rapt in heavenly bliss and he is here in woe,
Come woe, come woe, whatever it be, with him I love I'll
share it,
And though my fate be hard to bear, I am prepared to
bear it."
That was her firm resolve, she said, and nothing could dis-
suade her;
Then bade the heavenly host depart, and they, in grief,
obeyed her.
For unearned sorrow is a power so potent in its tone,
That they obey its mild behests who'd spurn those of a
throne.
The flood-gates of her deluged heart—now free and uncon-
trolled
Burst every bond. O, how she wept! In floods her sad
tears rolled.
Who can recall her grief to mind, and yet restrain a tear?
I can't, I know. A voice then cried—I deemed it Eve's—
"My dear,
Why! what on earth's the matter? Why, George, what
makes you weep?
You scarcely touched the apple, love, before you fell
asleep.
I thought I'd not disturb you until I saw your tears."
It was my wife! I kissed her lips, and freed her of her
fears;
I told her what I'd dreamed; when to an end I'd run it,
She said, "I wish you'd write it out," and so, of course, I've
done it.

COMMUNICATIONS.

RATIONAL ASPECT OF SPIRITUALISM,
ANCIENT AND MODERN.

NUMBER TWELVE.

It is quite evident that, in his Egyptian education, Moses was thoroughly acquainted with all then known of the art and practice of magic; he was unquestionably instructed in all that pertained to the twofold form of Egyptian theology—one for the mass of the people, the other and higher type for royalty and the aristocracy; but there is nothing said, at least, of his prophetic experience, up to the time named. From all that can be gathered relating to the judgment and ability of Moses, there remains but little doubt of his having possessed executive and judicial powers of no mean order; the history of his administration—of the trials and difficulties attendant on his experience with this numerous tribe of liberated slaves, all ignorant and brutalized as they were—gives evidence sufficient of his good managing qualities, if not of much matured knowledge and wisdom. Moses is not only celebrated as a grand and successful leader and general of the children of Israel, throughout the civilized world, but he is also canonized as a great lawgiver, and the only one the Hebrews ever had; and the best and most divine of his acts, in this direction, is found in the Ten Commandments, termed Decalogue, or "The Ten Discourses." But the division of the Commandments has created much difficulty in the world; making a broad and palpable schism, which still exists. But, previous to stating where and how that schism was engendered among the believers in the only true God, the question as to the authority from whence emanates those Commandments is important. The theologian says that they were given to the Jews by God, through Moses; if this be so, then Moses was but an instrument in the hands of God, and, as such, not responsible for any discrepancy, and not to be characterized as a lawgiver, so far as the Commandments are concerned. But, on the other hand, if God—the only living and true God—is alone the author, how can we reconcile to our minds the fact that any mistake could possibly be made? To talk of a mistake made by the Almighty God, in anything, is the rankest heresy imaginable, to a sincere and devout Christian; but, notwithstanding that, a schism absolute in character continues to exist among the faithful worshippers of the same God that is said to have delivered the Ten Commandments on Mount Sinai. For the evidence of this, let the Bible testify in open court, and stand or fall by its own outspoken testimony before the assembled world. The chief difficulty has been found in the division of the Commandments, owing to a discrepancy in wording, in two separate texts of the Bible. According to the twentieth chapter of Exodus, the First Commandment is: "Thou shalt have no other gods before me;" the Second forbids images of God; the Third forbids the taking of the name of God in vain; the Fourth commands the sanctification of the Sabbath day; the Fifth, to honor one's father and mother; the Sixth forbids murder; the Seventh, adultery; the Eighth, theft; the Ninth, bearing false witness; and the Tenth, concupiscence. This division is supported by the Origenian or Philonic, the common Jewish or Talmudic, and the two Masoretic; also by the Jewish testimony of Philo and Josephus, and the authority of Origen, Gregory Nazianzen, and Jerome. The second division has been adopted by the Helvetican and Anglican churches, by the Lutherans of the school of Bucer, and by the Socinians. The Talmudic division, which is also that of the modern Jews, being supported among other authorities by Maimonides' "Book of the Commandments," and Aben Ezra's "Commentary on the Pentateuch." The First Commandment, according to these writers, is: "I am the Lord thy God, who brought thee out of the land of Egypt, from the house of bondage;" and the prohibition of the worship of other gods and images the Second. This division is proved, by a quotation from Julian in "Cyril of Jerusalem," to have been generally known in the early centuries of the Christian era; and has, through the authority of Pseudo-Athanasius, also been adopted by the Greek churches, including the Russian, which has sanctioned it in its catechism. This phrase of the Commandments rests on the fifth chapter of Deuteronomy, and differs from that contained in the twentieth of Exodus, inasmuch as the latter, in the 18th verse, reads: "Thou shalt not covet thy neighbor's house," being the first clause; while, in the former chapter, 21st verse, it reads: "Neither shalt thou desire thy neighbor's wife," as the first clause. The Greek and Russian churches divide the 21st verse of the fifth chapter of Deuteronomy, making thereby two Commandments, where but one is made from the text in Exodus. The Masoretic division, in both forms, (so called on account of its being based on the Hebrew text as revised according to the rule of the Masora,) unites the passage on the exclusive worship of God with the prohibition of images, to make the First Commandment, and restores the number ten, which is distinctly specified in the Scriptures, by dividing the last into two; the text of Exodus separating by a mark of division the prohibited coveting of a neighbor's house, as the Ninth Commandment, from the prohibited coveting of all other objects, as the Tenth; while the text of Deuteronomy separates and gives first the Commandment against coveting another's wife. The division according to Exodus has been adopted by the Lutheran Church, and also by the Council of Trent; the other, or Masoretic form, is supported by the Septuagint, by St. Augustine, Bede, and Peter Lombard. There are other texts touching this matter, showing still wider discrepancies, but, before reviewing them, let us see a little further into the matter of the giving of the Commandments. In order that

there may be no misunderstanding in the case, let us quote the text *verbatim*:
"It is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested and was refreshed." And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." (Exodus, xxi. 17, 18.)
Here is direct evidence that the man Moses had little or nothing to do with the giving of the Decalogue; the general claim for him, that he was the lawgiver, here divides into a simple act of preparing the stone; and, as twice forty days were consumed in the mountain, according to Exodus, (xxiv. 15 and xxiv. 28,) his skill in the art of stone-cutting most certainly lacked the merit of expertness, besides giving opportunity to the sanctified priest, Aaron, to prove himself recreant to his brother Moses, in the setting up of other gods.
J. D. PIERSON.
To Pauline.
"Pauline, the meekly bright! though now no more
Her clear eye flashed with youth's all tameless glee,
Yet something holier than its day-spring wore
Thine in soft rest lay beautiful to see;
A charm with graver, tender, sweetness fraught—
The blending of deep love and matron thought."
—Mrs. Hemans.
When a woman comes forward in the true spirit of her awakened womanhood, with a vivid perception of what she may be—of all that she ought to be—and conscious, too, of what she has been, and is—it fills us with hope and faith in regard to the future. It renews our hopes in the ultimate happiness of man even in "this vale of tears." By it we are assured that man has risen one step at least in moral, mental, and spiritual life. The mills of the gods grind slowly, but surely. Only a few short years ago, woman dared not thus harangue us; nor might men, unless licensed by the monarch or the priest. But, step by step, inch by inch, the defenders of religious, political, and social freedom have fought their way forward; rivers of blood have flowed; honest hearts and aspiring spirits have been crushed in the battle for freedom; yet the triumphal car of progress has moved onward. The spirit of freedom protested against Monarchy in Europe; and America is the result. Next a cry went forth from the "despised and rejected of men"—"the stone which the builders disallowed"—Thomas Paine: "Man has no property in man!" and the shackles have fallen from the black man's hands. Obstruction after obstruction has been removed, and now comes woman's turn, after enduring ages of outrageous injustice. Freedom's defenders have, in the cause of woman, a principle which they must recognize, to be consistent with their obligations. Every man who will be satisfied with nothing short of justice and freedom, and the enjoyment of all his rights, must say to woman:
"Henceforth thou hast a helper, me, that know
The woman's cause is man's; they rise or sink
Together, dwarfed or godlike, bond or free."
"Pauline" sneers at man as a redeemer; she has cause for the sneer, yet nevertheless from man must come her redemption. In this will be illustrated the principle of retributive justice: for as by man has woman fallen, so by man shall she rise again—rise again, to compel men in their turn to rise higher. In this lies the whole secret: man sees the necessity of giving woman freedom, that he may be free himself. I do not think natural philosophy sustains "Pauline" in stating that woman is man's equal as an executor; and if he has misdirected his executive power—his "brute force"—to enslave woman, the same power can be directed to give her freedom and protect her in the use of it. It is bad policy, calling men bad names; we may be brutes, still we are nearly related to woman; and the character of every man receives the tone his mother gives it.
It is not absolutely necessary that the redeemer be holier and purer than the redeemed. The soldier who fights for the redemption of his country, by the rough life he thereby leads, may lose social refinement and intellectual grace; while those who reap the benefits, and stay at home, may appear in a great blaze of glory in a Fourth of July oration. It is the lot of redeemers to "grow up as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty, that we should desire him." The "low comedy," I fear, has pertaken too much of the tragedy. Yet low comedians are not lacking; as witness George Francis Train—a traitor to his country, and a disturbing and seditious fellow everywhere—burlesquing the holy cause of freedom, whether among women or men, at home or abroad.
It was too bad, "Pauline," that the God-makers were so ungallant as to make a male God, when they could have as easily made a female one. I do not admire their taste; the Ephesians manifested more in shouting, "Great is Diana!" In truth, there is something supremely ridiculous in the idea of a trinity of three old bachelors placed at the head of universal affairs; one of them a Father by courtesy, another a father by intrigue with Mary, and the third the result of the illicit proceeding. And these three queer old bachelors are looked up to by all Christendom as patterns of virtue! Hallelujah! High comedy, aint it?
"And more: woman must redeem herself from man." Ay, and man must redeem himself from woman; or, rather, conjointly they must redeem

themselves from their degrading lusts and sensuous pleasures. Hand in hand must they rise, for they have no real antagonistic interests; maternal duties and paternal duties should mutually agree. "The sacred pile of maternity" is Nature's decree, that places woman under the protection of man; if he has been false to his trust, he has paid the penalty in his own degradation. This is the era of freedom, the era of man and woman mutually working for the freedom of each:
"Self-reverent each and reverencing each,
Distinct in individualities,
But like each other even as those who love,
Then comes the stater Eden back to men;
Then reign the world's great bridas; chaste and calm
Then springs the crowning race of humankind.
May these things be!"
ÆSOP, JR.
To James Boyd.
"Atheism is Reason putting questions to Theology."
—G. J. Holboake.
DEAR SIR:—I thank you cordially for the kind, candid, and independent notice you have given my article on Atheism; and I will endeavor to respond in the same spirit.
First, in regard to the Atheism of G. J. Holboake, let me introduce his own statements, and then you can judge of his Theism or Atheism:
"It is quite true that we do not know that God does not exist: it is also true that no Theist knows that he does exist. If I say to a Theist, Have you any actual knowledge through the senses that God exists? he will probably tell me I am both ignorant and presumptuous. He will remind me that "no man hath seen God at any time." He will tell me that the existence of Deity is not a fact of the senses—that it is not a matter of knowledge, but a matter of intuition, or an argument from analogy—a logical inference—or an intuition, a feeling or a question of probability, when we reason inductively from causes to effects, or "a necessity of the intellect," when speculation tires on the wing and thought has exhausted its utmost force." (The Reasoner.)
I might quote other passages, more or less emphatic, on the subject; but I think the above sufficient to indicate his opinion, at least of Theism. But it is of little consequence what his opinions were; the truth rests not on him.
Whether an all-pervading Spirit be the most enlightened idea of God, I cannot say. The expression is very indefinite. When it is said, "God is a Spirit," does it signify that He is a person, or a principle? You quote, and probably endorse the idea, that "God is not a person, but a principle—the all-animating principle of all things." A principle is either in itself an essence, or an attribute of an essence; if God is a principle, it must simply find a place among all other primary elements, no more sacred in its character than the atoms of iron or oxygen. I do not see that the Theist gains anything from the Atheist, by deifying certain attributes of matter. A principle cannot be independent of matter; it is simply the characteristics—the inherent laws—of matter, by which it regulates itself. Thus, no Atheist denies the "Principle which rules all things"; if he did so, he would deny the fundamental principles of Chemistry; yet Chemistry is not God.
I have, to the best of my ability, admired Nature, both in terrestrial and celestial scenery; I am somewhat acquainted with astronomical and geological book-lore; and, in the midst of it all, have doubted the existence of a "First Great Cause." I have questioned myself, "Whence came I? whence intelligence?" etc.; and have turned from such reflections, confirmed in my Atheism.
To make the argument more plain: Let us suppose the existence of God. He must be controlled by the attributes of His own being. Whatever His character, He did not create it; whatever His essence, it is something over which He can have no control. He did not make Himself. Suppose a highly cultivated intellectual man—not Paley's savage—should discover God, and find in Him a power perfectly adapted to all His wants, sufficient to do all He desired: would he not be struck with amazement at the wonderful intelligence which could create such a Being? I admit all that can be said of the wonders of Nature; but the mysticisms connected therewith are not removed by shifting the inexplicable problem from the real to the ideal, from fact to fancy.
If the universe be only the result of Deific mental action, what confidence can we have in anything, seeing that everything depends on the caprice of One Mind? But when we understand, with Hudson Tuttle, that "matter is eternal," that "its existence depends on fixed and determinate attributes," we have full faith in natural operations. If, with Mr. Tuttle, we believe that "if chaotic matter is left free to obey these inherent principles, it will evolve the order of creation we behold around us; so long as matter has its present attributes, it will act as it has done, and produce the effects we now see it produce," we leave little use for God, as He is generally understood. But even Hudson Tuttle must have a God; and, to this end, he deifies Atheism. First, he gives matter the power to act by its own innate principles; that it must inevitably act and do just as it is doing; and all this independently of God. Then he calls this action God, and says:
"These properties of matter act in determinate channels. If they are the will of God, He is bound and circumscribed by them, and cannot will otherwise than as they dictate. He can will what He

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HORACE GREELEY ON SPIRITUALISM.

The philosopher of the New York Tribune has at last declared himself on the subject of the modern spirit manifestations and their consequences. While he does not attempt either to deny or ignore the phenomena or their origin, he does not seem willing to admit either the philosophy or the benefits flowing from it.

"There are more things in heaven and earth, Horatio, Than are dreamt of in your philosophy." Now, we have no quarrel with Horace Greeley or anybody else, who forms an opinion deliberately, after a careful personal examination of all the facts, upon the philosophy of Spiritualism, unfavorable to some of its claims.

In this view, of what importance is it, to the general result, if Mr. Greeley is unable to realize the presence of his departed friends, while thousands of equally intelligent persons do realize the presence of theirs—it being proved to them by hundreds of indubitable tests?

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The New Secret Order of Spiritualists. A writer in the Religio-Philosophical Journal questions the utility of the organization of a secret society of Spiritualists in the following forcible language:

"DEAR BROTHER JONES: In the first number I received of your paper, I learned that our good brother, H. T. Child, of Philadelphia, had presented you with the constitution of a secret Order of Eternal Progress, the first organized called the Supreme Sanctuary, with power to charter others of the same order when applied to, for a fee of \$20; officers' regalia, \$150; members, \$25 to \$40; the work on the order, ball, etc., all private and expensive. Query: Are there no poor starving outcasts, crushed by the positive power of man, in Philadelphia? He that hath ears to hear, let him hear! This may be right, but to me it is not in harmony with our beautiful philosophy, nor with the name it bears, but more with Christianity and the world as it is, with its secret orders of questionable moral tendencies.

"The true and living sanctuary is within, deep down in the secret chambers of the soul, the living reality for which all other sanctuaries (outward) have been, and are, but poor umbrellas or types, and whoever in agony has rent the veil between the inner and outer temple, and entered into that inner sanctuary, the holy of holies, and there entered the still, small voice of the Divinity enthroned within, will find but poor food in such outward types, with the form and ceremonies feeding our vanity and smothering our pure spiritual growth and moral power, chaining us back to the morbid world or the present corrupt conditions of society.

"There are other secret orders, such as secret Order of Charity. I think it might as well be called Secret Order of Charity—which in fact it is, but I will not judge, for I know of nothing why it should be a secret order. I seek not to know. Well do I know that all my good brothers and sisters that have come under the purifying influence of the angel world, when they shall enter the true Spiritualist god world, will look back to their wanderings in the wilderness of their own grosser natures (so necessary to their spiritual unfoldment), and will feel that the discipline has been hard."

The Bishop of Cape Town writes to announce that a second and competing Bishop has been selected to contest with Dr. Colenso the charge of the "Church of Natal."

METHODISM RAMPANT IN THE SNOWY MOUNTAINS.

The California Christian Advocate contains a long and boastful account of the revival doings of one Elder T. H. McGrath, and Rev. Colin Anderson, in Honey Lake Valley, written by McGrath himself, in which those self-appointed censors of other people's morals and religious opinions go a long way out of their legitimate path, in order to abuse and vilify Spiritualists.

But the result of all the tremendous efforts of the Reverend gentlemen (?) in the entire valley of Honey Lake, during two weeks, according to their own account, is summed up in the addition of twenty foolish women of both sexes to the number of the Church. Among these, not one Spiritualist can be counted, although it is said that one of our subscribers has been received on probation.

Terrible to relate, as McGrath represents, our mediums have even gone "so far as to officiate at the burial of the dead, and pronounce the resurrection of the body a cheat." We are not aware that the laws of the State prohibit all except preachers from "officiating" at the burial of their own friends, or that there is anything peculiarly wicked in the act, when performed by others than ordained priests.

Throughout the whole of McGrath's vainglorious epistle, the most absurd statements abound. He represents the inhabitants of Susanville and Taylorville to have been morally in a low state, until he and his associate were "stirred up" by God.

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The Resurrection of the Body Still Maintained.

In The Occident we find an article upon the Buddhist worship, the symbols used in which the writer pretends to explain, but does not succeed in doing so satisfactorily. He concludes in these words:

All the proceedings of Christians toward Spiritualists, give the lie to the professions of the former, of a belief in the "grand doctrine of another life for the soul." But we should like very much to know what basis there may be for a belief in the "doctrine of another life for the body."

It seems to us that the smallest degree of reflection upon these points ought to satisfy the mind of the absurdity of the doctrine of a bodily resurrection, in the sense intended by its advocates.

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pleases; but He must will in accordance with these principles, because these principles are perfect. If He could be supposed to will a world to be oblong or square, gravity, one of His own principles, would pay no heed to it, but would round it, just as it would a dew-drop."

If God is no more than a principle personified, His existence is as mythical as that of Cupid, or any other personified principle. Further, what is meant by Supreme Power? Is it gravity, or the centrifugal and centripetal forces? If matter is eternal—eternal not only in its essence but also in its attributes—I cannot conceive how any power can be superior to it. Supremacy cannot exist among co-equals. And, as matter, God, and every supposable existence, are alike eternal in their essence and attributes, I cannot perceive in any of them a Supreme Power. Whether I may see differently as I progress spiritually, I do not know; I can only use the intellect I now possess.

I hope to hear from you again. "The agitation of thought is the beginning of wisdom." I am glad the BANNER has opened its columns for the free discussion of a subject which, I believe, only two other periodicals in the United States would have permitted a hearing. Yours for truth in its purity, ESOP, JR.

Esop Reviewed.

EDITORS BANNER:—In a late number, your correspondent, "Esop, Jr.," takes issue with Bro. Todd, on the question, as I understand him, "Is there a real Atheist?" Esop takes the affirmative, and quote Frances Wright, "A free, noble woman, who says, 'Imagine a Deity under any fashion of existence: how are our dreams concerning Him in an imaginary heaven to affect our happiness or our conduct on a tangible earth? Affect it indeed they may for evil, but how for good? The idea of an unseen Being, ever at work around and about us, may afflict the human intellect with idle terrors, but can never guide the human practice to what is rational and consistent with our nature.'" Which is the same as saying that the landsman, in the middle of the Atlantic, might be "afflicted with idle terrors" rather than derive confidence from the knowledge that the captain was at his post on deck.

"Esop" seems to think it a kind of bravery to be an Atheist, and an evidence of weakness to conceive of the existence of a God; but that is mere matter of opinion, because, on the other hand, the Deist perceives a lack of intellect in the Atheist; the Presbyterian looks with contempt on the mummeries of the Roman Catholic Church; the Unitarian on the arithmetical contradictions of the Trinitarian; the Materialist, who dissects the human frame, laughs at the whole of them. But the mathematician regards the Atheist much in the same light that an old salt regards a boasting landsman about to make his first trip: the sailor knows that the other knows nothing, and "the fool hath said in his heart, There is no God."

Now, without going into the religious or moral aspect of the subject, I could write, if there were space, a long sermon, with the saying of Plato for my text, "God geometrizes." And I would very much like to see an article on this subject from Bro. Todd's abler pen.

The Atheist, as I understand him, agrees that the inherent qualities of matter are sufficient for their own development; that is, that their primaries we know of, and those we have yet to learn of, said to one another in the beginning, "Let us unite and form worlds!" The oxygen and hydrogen agreed to combine and form water. Twenty parts of oxygen and eighty of nitrogen agreed that these proportions should constitute air. And so on and so on. And it was arranged that, as soon as practicable, all the planetary masses should move in harmony; that the squares of their periods should be as the cubes of their distances from the central mass; and that gravitation should hold them ever thus.

The perception of mathematical truths evinces mind of a lofty order. But here—wonder of wonders!—we have the elements working mathematically, and consequently evincing understanding of a loftier order still. The ground we tread upon knows more than ourselves; the metal has more intellect than the maker of the complicated machinery; the brass in the watch knows more than the artisan who fashions it. Whatever made the eye, cannot see; whatever made the ear, cannot hear.

Revivalism in Honey Lake Valley.

EDS. BANNER:—Knowing that you have heard of such a place as Honey Lake Valley, and thinking that perhaps a word from this far-off and snow-bound country might be acceptable, I take the liberty of sending a few items.

For some time past, we have been quietly pursuing our usual avocations, each one in his peculiar way, yet none interfering with his neighbor, and all apparently in harmony; the only preacher having left the place some time since. But this is a world of change, and it seems that our quietude and harmony were not to be excepted from the general rule; for, about two weeks since, there appeared in our midst, suddenly, and without premonition, two Doctors of Divinity of the M. E. Church, who declared their intention to preach the gospel among us. This announcement was hailed with pleasure by nearly all of our quiet citizens, glad, in their isolated condition, to receive any one who came, in a Christian spirit, to interest and enlighten them. Finding that the Reverend gentlemen had both been travelers in search of light and knowledge, they received a cordial welcome from the hands of those whose bonds are brotherly love and charity; and had the event showed that the passions had been circumscribed and kept within due bounds, in the pulpit as well as in other places, their teachings might have been elevating to us all. Their first few discourses were of this nature; but, like those of great generals, these movements were but to deceive the enemy, and what followed showed that, like most of the orthodox teachers of the present day, they were laboring more to swell their numbers than for the good of our souls. They were not satisfied with holding forth the beauties of Christianity as taught by the meek and lowly Nazarene, but must try and create a sensation, by hurling their missiles of wrath at those who differed from them in religious mat-

ters, and more especially those progressively inclined, of whom there is a goodly number in this community; in fact, nearly all who are given to reading and reasoning for themselves. And here let me say, that not one of those has been in the slightest manner affected by this revival. Yet their labors have not been entirely fruitless as to numbers. The seed they have sown has taken root in the hearts, or heads, or gizzards of some thirty or forty poor souls; but I fear much of it will be like that in the parable of the sower, "whose seed fell by the wayside and on stony ground," and, ere the genial sun of spring has carried away the snow from our hills, their faith, for the want of deep root, will be withered and gone; while, thanks to a mighty and overwhelming intelligence, truth will stand the test, for those who are guided by it are not the dupes of blind leaders, nor the ignorant proselytes of fraud.

The diffusion of any belief, however universal, is no proof of its truth; for, viewed in that light, any system of religion that has blessed or cursed the earth could be said to be true. Truth enters the world, and is often sneered at by the so-called savans of the age; is ridiculed, scoffed at, and spit upon by the self-elected teachers; yet it goes steadily on, moving to its grand results without any apparent effort. It makes its appearance in all our intelligent centers, among scientific and learned men, who perhaps have devoted a lifetime to the detection of fraud; yet it has stood all of their tests, and made them converts to its benign teachings.

To the free and candid thinker, religion, as taught by the progressive philosophy, is the only religion that can give any proof of itself; and when that proof comes, (as come it will, if the investigation is properly conducted,) like honest men, they admit its truth. Yet there are some things that appear deceptive; perhaps by our not being able to view them in the proper light. For instance, the Editor of the Sage Brush, a little sheet printed in our midst, who has given a glowing account of the success of Bros. Anderson and McGrath, reminds me of a certain gentleman that, the Book says, took Jesus up into a high mountain, and showed him all the kingdoms of the world, praying for a good result in his behalf; and, if not successful, he would be like Judas of old, and would sell his best friend for the small sum of "twenty pieces" more than Jesus was sold for.

There is one point that we will admit, namely, that Elder McGrath has the power of presenting his ideas in a pleasant manner, which is easily understood by those who are able to look for a moment behind the veil, and view the plan of working this revival-machine; and this is one of the reasons why Spiritualism does not "gnash its teeth," or tremble. No, there is no fear of that, thank God; for its foundations are deep and broad, and built upon the rock of truth. We feel that our faith is abiding; for, at times, as we have sat and listened to the Reverend gentlemen, asking their God to bring His curse upon and "remove the damnable heresy, the damnable beliefs and tenets, as taught by their (our) damnable philosophy—that those that sustained that belief were the descendants of apes, baboons, orang-outangs, etc.," we felt, instead of anger, a feeling of sorrow for the man, for his ignorance of the truth taught in our beautiful philosophy.

But enough of this revival. It may do some good in this way; it may, as a friend of mine told one of the preachers the other day, set men and women to thinking on religious matters, and the intelligent portion may in time become good Spiritualists.

The true element is firmly established here, and, by a little effort on the part of its votaries, we can place a light that will guide the feet of many who are desirous of finding the truth.

The time has arrived when it seems necessary that we should have some kind of organization, whereby we may harmonize, and may all aid in bringing our doctrines in their true light before the world. I think it will be done here, and at no distant day. I hope we shall be able to offer inducements that will bring good lecturers into our midst. Could the same exertions be made by some of our leading lecturers, that have been made here for the past two weeks, I feel safe in saying, one-half of our population would become believers in our beautiful philosophy. We have several Spiritualists here, who would make good correspondents for the BANNER; and I hope my first feeble effort may stimulate some of them to occasionally let you hear from us.

Yours, PROGRESS.

The New Secret Order of Spiritualists.

A writer in the Religio-Philosophical Journal questions the utility of the organization of a secret society of Spiritualists in the following forcible language:

"DEAR BROTHER JONES: In the first number I received of your paper, I learned that our good brother, H. T. Child, of Philadelphia, had presented you with the constitution of a secret Order of Eternal Progress, the first organized called the Supreme Sanctuary, with power to charter others of the same order when applied to, for a fee of \$20; officers' regalia, \$150; members, \$25 to \$40; the work on the order, ball, etc., all private and expensive. Query: Are there no poor starving outcasts, crushed by the positive power of man, in Philadelphia? He that hath ears to hear, let him hear! This may be right, but to me it is not in harmony with our beautiful philosophy, nor with the name it bears, but more with Christianity and the world as it is, with its secret orders of questionable moral tendencies.

"The true and living sanctuary is within, deep down in the secret chambers of the soul, the living reality for which all other sanctuaries (outward) have been, and are, but poor umbrellas or types, and whoever in agony has rent the veil between the inner and outer temple, and entered into that inner sanctuary, the holy of holies, and there entered the still, small voice of the Divinity enthroned within, will find but poor food in such outward types, with the form and ceremonies feeding our vanity and smothering our pure spiritual growth and moral power, chaining us back to the morbid world or the present corrupt conditions of society.

"There are other secret orders, such as secret Order of Charity. I think it might as well be called Secret Order of Charity—which in fact it is, but I will not judge, for I know of nothing why it should be a secret order. I seek not to know. Well do I know that all my good brothers and sisters that have come under the purifying influence of the angel world, when they shall enter the true Spiritualist god world, will look back to their wanderings in the wilderness of their own grosser natures (so necessary to their spiritual unfoldment), and will feel that the discipline has been hard."

The Bishop of Cape Town writes to announce that a second and competing Bishop has been selected to contest with Dr. Colenso the charge of the "Church of Natal."

PHENOMENAL FACTS.

Further Manifestations in Plumas County. SPANISH RANCH, February 18th, 1867. EDITORS BANNER OF PROGRESS:—I wrote you a letter about our progress in the spiritual doctrine in Plumas county. We have kept steadily at it, and we are now getting communications from the spirit land through an entranced medium; and I thought I would give you a sample of them, as they purport to come from persons in spirit life. The circle was held on Sunday evening, Jan. 12th, 1868. The first spirit spoke as follows: "How do you do? I'm glad to see you all so well employed. [What is your name?] I went by the name of Edmund Bryant, when in earth life; I'm generally called now Brother. I was from Mercer county, Kentucky. [What was your profession in earth life?] Well, I was a Shaker; it is no disgrace, I suppose. [O, no; not at all. I suppose you were honest in your worship and belief?] Certainly; but the world is getting revolutionized so fast in her religious views, that I feel timid in making the confession that was made. [Did you hear of Spiritualism before you died?] O, yes; I thought it was very nice, but didn't do anything to know much about it; but if I had learnt it, it would be better for me now. But now I have got to learn everything. [How long have you been in spirit land?] About three years. Will you write my sister a letter? [I may, in some shape.] Thank you. Good night."

individual, we are not prepared to accept their theory of Spiritualism with any more eagerness than we are the theory of the Spiritualists themselves. Look at the matter from any standpoint you will, and it is developed in a veil of mystery." Of what Practical Good is Spiritualism? The Banner of Light answers the above question with the following facts: "A highly respectable lady of South Boston, Miss E. G. Severance, gifted with rare clairvoyant powers, and very favorably known as a trance medium, having suffered years of anguish from decayed teeth, finally resolved to have the remaining ones removed, and artificial ones substituted. With this end in view she visited a dentist, to whom she had been recommended, Dr. Wm. L. Johnson, of Winter street, Boston, and made the necessary arrangements. "At the time appointed, in company with a friend or two, she duly presented herself to the man of force, and took her seat in the operating chair, all the while fearfully dreading the result. It had been previously stipulated that ether was to be administered, if deemed necessary. While the doctor was making his preliminary examination, he observed that the lady was in a very unusual and peculiar state—was, in fact, unconscious, or nearly so. Asking if she was ready to have him proceed, she negatively shook her head. In a few minutes she spoke, in a voice entirely different from her own, but which her friends present knew to be that of a little Indian spirit-girl, 'Sunlight'—who is daily accustomed to control her. After receiving satisfactory replies to several questions, she said all was ready. But it appears that 'Sunlight' didn't have pluck enough to stand the pain incident to extracting teeth and left, when another spirit, known to the friends of the medium as 'Harry Smith,' took control. The doctor, an accomplished professor of his art, then began, and did not cease until obliged to for lack of physical strength, affirming afterwards that they were the most difficult teeth to extract he ever met with. "Resting a while, he began again, and succeeded in removing the balance, thirteen in all, without one particle of pain to the lady, who, during the entire operation, was totally oblivious to what was done, being thoroughly under spirit control. I have since myself, and am so thoroughly convinced of the wonderful fact, even with all the evidence before her."

Catalogue of Liberal and Spiritual Books. FOR SALE AT THE Office of the Banner of Progress. WORKS OF ANDREW JACKSON DAVIS. Post. Arabula; or the Divine Guest. 1 50. 24 Answers to Ever Recurring Questions. 1 00 Approaching Crisis. 1 00 Children's Progress. A Manual, with directions for the organization and management of Spiritual Sunday Schools. Plain cloth, 60 Extra Gift and Leather, 1 00 Children's Lullaby Manual; abridged edition. 60 Death and the After-Life. Paper. 1 25 Free Thoughts Concerning Religion. 20 Great Harmonies. In 2 volumes. The Physician; Vol. 1.—The Teacher; Vol. 2.—The Seer; Vol. 3.—The Restorer; Vol. 4.—The Thinker. Each, 1 50. 24 Harbinger of Health. 1 50 Harmonical Man. 50 History and Philosophy of Evil. 60 Magic Staff. An Autobiography. 1 75 Morning Lectures. 1 75 Spiritist's Bible. 1 75 Penetration. 1 75 Pathology of Special Providences. 2 00 Pathology of Spiritual Intercourse. Club, 1 00 Present Age and Inner Life. Paper, 1 00 Star-Map. 1 00 American Crisis. Chas. W. Adams. 25 Sketch of the History of the Demonstration of Luke P. Rand. 30 A Sermon on False and True Theology. Theodore Parker. 30 Age of Reason; Being an Investigation of True and False Theology. 40 Answers to Seventeen Objections Against Spiritual Intercourse. John S. Adams. 30 Apocryphal New Testament. 1 25 A Kiss for a Blow; or Stories for Children. H. C. Wright. 65 Arcana of Nature. In 2 vols. 65 A B C of Life. A. B. Child, M. D. 25 A Child's Book of Religion. O. B. Frothingham. 1 00 Athanasius. 25 Bouquet of Spiritual Flowers. Mrs. A. S. Adams. 1 25 Blessings of our Springs. Hudson and Emma Tuttle. 1 00 Britain's Review of the Proceedings of the Spiritualists' Convention. 2 50. 24 Britain's Review of Beecher's Report of Spiritualism. 60 Britain's Review of Rev. C. M. Butler, D. D., on Branches of Palm. Mrs. J. S. Adams. 2 50 Bible Convention at Hartford. 4 00 Channing's Complete Works. Six Volumes in Three. 1 00. 1 00 Christ and the Parables upon the Sabbath. A Student of Divinity. 25 Christ and the People. 25 Christianity; its influence on Civilization, and its Relation to Nature's Religion. Caleb E. Weeks. 25 Clairvoyant Family Physician. Mrs. Tuttle. 1 00 Courtney's Review of the Involuntary Theory of the Spiritual Manifestations. 50 Comte's Positive Philosophy. 2 25 Cousin Benja's Poems. 20. 24 Conduct and the Chinese. 20. 24 Denton's Soul of Things; or Psychometric Researches into the Vibration of our former Life; that "If the soul had a beginning, it must have an end," etc. Allow me to ask the teachers of pre-existence, if the soul has been in progression, has been improving for an eternity in the past, say 8,888,000,000,000,000, multiplied ten times by itself, and is only where we now find it in power, wisdom, and goodness, of how much value will our eternity of future progress be to us? I do not desire such an immortality. Brethren, I am serious. Do not ignore the question. Respectfully yours, AUSTIN KENT.

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CALL FOR A DELEGATE STATE CONVENTION OF SPIRITUALISTS. THE SECOND ANNUAL STATE CONVENTION OF SPIRITUALISTS OF THE STATE OF CALIFORNIA will convene at— Hall, in the City of San Francisco, at 11 o'clock, A. M., on FRIDAY, THE FIRST DAY OF MAY, 1868, and continue in session three days, or more, at the discretion of the Convention. Spiritualists residing in the various parts of the State shall be entitled to representation in the Convention in the proportion of two Delegates for each Senator and Member of Assembly by the County or District may be entitled to in the State Legislature, such Delegates to be chosen in the manner deemed most advisable by the organized Societies and individual friends of Spiritualism, in the Counties or Districts to be represented. The specific objects of said Convention shall be: First—A better acquaintance with each other, and a friendly and social interchange of thought and opinions. Second—To exhibit our principles, and our numerical strength and ability to maintain them, in a manner to command recognition and respect. Third—To secure concert of action among all Spiritualists and friends of progress on this coast. Fourth—To consider, by means of providing the rising generation with a healthy and natural education, and of supplying the demands of inquirers after truth with the purest truth, and best of all that can be obtained by means of Spiritual literature, lectures, and other modes of imparting a knowledge of our sublime faith. Fifth—To consider, and, if thought best, to adopt, some plan of organization, by means of which it may be carried more effectually to carry out the objects here set forth. A. C. STOWE, J. H. JOSELYN, W. N. SLOCUM, JOHN ALLEN, R. E. ALLEN, THOMAS LOYD, J. D. PIERSON, R. W. STIRLING, C. C. COLLINGS, Members of State General Committee. DR. H. SPENCER SPARKS, For Five Years Proprietor OF THE NEW YORK AND BROOKLYN Electro-Therapeutic and Medical Institute, 244 FULTON ST., BROOKLYN, N. Y., PRACTICAL PHYSICIAN, FOR ALL CURABLE DISEASES, Has, in connection with DR. H. A. BENTON, Established an Electro-Therapeutic and Healing Institute, At 314 Bush Street, over Congress Hall, SAN FRANCISCO, Where they can be consulted, and where all diseases will be treated, by their combined facilities and peculiar mode of practice. It is unnecessary to say more than, as thousands will testify, that by its use positive and negative forces of the system become equalized, and what seems more wonderful is, that diseases considered incurable are frequently cured by one or two operations. LECTURES. DR. SPARKS WILL COMMENCE HIS LECTURING TOUR through California, Oregon, and Nevada, commencing at Los Angeles, and will visit all places of interest. Will lecture in all suitable places, and heal the sick. Dr. Sparks can be addressed at the Institute, San Francisco, 5 CLAIRVOYANT. Mrs. LENA CLARKE SEES, DESCRIBES, AND GIVES NAMES of communications from departed friends; also, living friends, with names, character, locations, etc., etc.; diagnoses diseases, and gives information on business matters, at 803 JACKSON STREET, near Stockton. RHEUMATISM, LIVER, KIDNEY, AND SKIN DISEASES, DYSPEPSIA, CONSTIPATION, ELIAS, Rheumatism, Nervous Debility, and Mercurial Affections. These are all radically and permanently cured by NATURE'S SOVEREIGN REMEDIALS FROM PLANTS, which I have discovered and prepared after 70 years' study. Medical Treatise, 25 cents. WM. R. PRINCE, Linnæan Nurseries, Flushing, New York. PATIENTS' HOME. MR. & MRS. F. GOULD, SPIRITUAL HEALING PHYSICIANS, TREAT BY Magnetism, Electricity and Medicated Baths. Patients accommodated with Rooms and Board. Residence, No. 30 Silver Street. EXAMINATIONS MADE AND MEDICINES PRESCRIBED. Also, Directions given to those who wish to become developed as Clairvoyants and Mediums, by MRS. F. GOULD. HEALING BY Laying on of Hands, BY MRS. F. GOULD, whenever this method will be deemed effectual. MR. & MRS. F. GOULD can accommodate Ladies in their confinement, or other invalids, with all the comforts of home. For further particulars, inquire at NO. 30 SILVER STREET, Between Second and Third. PACIFIC CLAIRVOYANT MEDICAL INSTITUTE, 320 Jessie Street, above Fourth, SAN FRANCISCO. The undersigned has established the above named Institute for the treatment of disease, acute and chronic. Those in need of medical aid are invited to call. Persons out of the city requiring our services, will please send symptoms, age, and sex. Those wishing information as to mode of treatment will call, or write to our address, through Wells, Fargo & Co. MR. & MRS. W. A. HUTCHINSON. MISS JANESON, INDEPENDENT CLAIRVOYANT, AND HEALING MEDIUM, Southeast corner Market and Second streets, (UP STAIRS.) Hours, from 9 A. M. to 4 P. M. 15 NOTICE. J. R. SPROUL, INSPIRED PHYSICIAN, No. 706 Folsom Street, near Third, San Francisco, Cures thoroughly all of the most difficult Chronic Diseases of any description, by giving the Patient a rect course of treatment; prepares his own medicines, to act properly on any part of the human system, consisting only of pure vegetable ingredients. The disease being fully given and revealed, he prescribes a "Clairvoyant," but by "Inspiration," and every change and stage of the same, as the Patient progresses in health, the preparations are put up accordingly—never two of the same, but always progressive, adapted to the stage of the disease. No poisonous drugs, or stimulants used internally. He matters not how low a patient may be, if the same is worthy of being cured, and to pass through the change of the coming reaction, a cure is certain. N. B.—It is not necessary for any one to apply to be cured who is not purely of the blood and descendent of those races who are destined to pass through safely the coming change on our planet; that is to say, of the dark races can be successfully treated by this physician. Satisfactory references can be given. 48

The Banner of Progress.

SUNDAY, MARCH 29, 1868.

LYCEUM DEPARTMENT.

"Angels where'er we go attend On steps and on battlements With watchful care their charge defend, And evil turn aside."

NOTICE.

THE CHILDREN'S PROGRESSIVE LYCEUM of San Francisco will assemble to-day, March 29th, at 2 o'clock, P. M., at Dashaway Hall, Post street, above Kearny. Friends of the Lyceum are cordially invited to be present.

On the Anniversary, Tuesday evening, March 31st, the Lyceum will assemble at 5 o'clock, P. M., and the exercises will commence precisely at 6. A punctual attendance of every member is requested.

Deal Gently with a Little Child.

[A child, when asked why a certain tree grew crooked, replied: "Somebody trod upon it, I suppose, when it was little."] He who checks a child with terror, Stops its play and stills its song, Not alone commits a sin, But a grievous moral wrong.

THE BLACK TULIP.

A FAIRY STORY.

[CONCLUDED.] When she awoke it was early morning, and she was lying under a rose tree, and over her a nightingale was singing a sweet plaintive song, and far away in the crimson east floated the cloud.

Then Kaisa kissed her hand to it, and turned to the north, to try to feel the North Wind. And she walked and walked till she came to a great sea. The waves were curling their white heads brightly in the sunshine, but there was no boat to take her across them, and so she sat down on the shore, wondering what she could do. And she thought of her mother in the dark gloomy mines, a captive for a hundred years; and stretching out her arms to the sea, she cried bitterly, "Sea, sea! how shall I cross you? Take me on your waves, and carry me to the North Wind!"

A little time passed, and then a tiny being, dressed entirely in gold, attended by a number of elves, came down the mountain. "So you have got a Black Tulip," said the King to Kaisa.

"Yes; and I will give it to you, if you will release my father," she said. Then the little elf called to his brothers, and they all surrounded her, so that Karl could not come near. But as the mountains opened to receive the elves and their captive, little Kaisa, she uttered a terrible cry that rang through the air like the cry of a tortured soul; and for a moment her very eyes themselves stood still with terror, and then they fell on their faces, covering their eyes with tiny hands.

A bright light came dazzlingly through the air, and the little elf played, and beautiful winged beings floated round him, surrounded the poor weary form of little Kaisa, while the elves hid helter-skelter everywhere.

Then Karl looked again, and there, by his side, stood his darling Kaisa, looking as rosy and beautiful as though she had only risen from a refreshing sleep; and instead of showing any weariness after her long and adventurous journey, she clasped her pretty little hands together, exclaiming, "Father, don't you know what to-day is?"

The old man shook his head mournfully. He had lost all recollection of time since he had been confined in the mines.

Then little Kaisa added, gleefully, "This Christmas Day, father, and my birthday; haven't you a greeting for me?" Karl took his devoted little daughter in his arms, and kissed her fondly. Then they returned home rejoicing; and as they that day sat beside the bright wood fire, little Kaisa told her father all about the wonders she had seen while seeking for the Black Tulip.

GARLAND'S COUGH DROPS, For Coughs and Colds, are the best that are sold, for Singers and Speakers. They are unrivaled.

For Sale at Garland's Candy Manufactory, 828 MARKET STREET.

THE GENIUS OF AMERICAN LIBERTY. A PATRIOTIC POEM, BY FANNY GREEN McDUGAL. OCTAVO, THIRTY-TWO PAGES. 25 Cents for sale at this office. Price 50 cents.

EARLY next morning, before it was light, the North Wind woke Kaisa, and told her he was going to begin his journey. As Kaisa was a little child, and he was an immense giant, he put her in a large pocket of his coat to keep her warm, and then he mounted his chariot, and went tearing along toward the South.

It was terrible to see what a hurricane he made; the sea rose mountains high as he passed, and the poor ships danced like nutshells on the waters; and the trees were torn up by the roots, and the strong

forests shook to and fro like reeds. But when they came near the middle of the earth, he became calmer and tamer; and the ice and snow on his hair and clothes began to melt; and so Kaisa came out of his pocket and sat on his knee, to admire the beautiful lands they were passing. It grew hotter and hotter, till the North Wind could scarcely move, he was so faint.

And the sky was wonderfully blue and beautiful, and the bowers gorgeously bright, and the birds shone like gold and silver in the sunshine. Then the North Wind set Kaisa on the ground, and told her the South Wind would soon come and take her to his home amid the falling stars, but that he must go back again; so he kissed little Kaisa kindly, and went away.

Presently she heard a gentle sighing near, and she saw a bright figure come floating toward her. And the South Wind said not a word, but he bowed to the star on her forehead, and, smiling sweetly, he folded his arms round the tiny form of Kaisa, and flew away with her to his home amid the falling stars.

And that home was a beautiful place. All around, the stars kept shooting like sparks of fire, and as they fell, they sent sweet songs of the glorious, bright lands they had just left. And there was no sound but of spirit voices, and the splash of the fountains among the flowers. And the South Wind flew about his house, and showed her all its wondrous beauties; and she whispered, "But where is the Black Tulip?" Then he pointed out to her a little path in the wood, but he looked very sad, and she went up to it.

The little path wound about for a long way, but at length it ended in a little mossy mound. Slowly Kaisa toiled up the little hill, and there, on the top, grew the wondrous flower, with its jetty black leaves and golden petals.

Kaisa held her breath with admiration; she did not wonder the Elfkin King loved it more than gold, it was such a rare, such a stately flower.

No mortal eyes had ever looked before on it, and it grew pure as the stars of heaven.

Kaisa bent over it, and thought sorrowfully of having to take it from its beautiful home to the gloomy mines; but then her father must be released, so she put out her hand tremblingly to pluck it, when she heard a little shrill voice, and the little man with the red cap sprung out of the cup of the flower, on to the grass beside her.

"Not so fast!" he exclaimed; "that tulip's mine. What will you give me for it?" "Yours!" said Kaisa. "Alas! what shall I do? I have traveled so far for it—what shall I do?" "What will you give me for it?" repeated the elf, getting into the tulip again.

"I have nothing to give you," she murmured sorrowfully, "except the shell which the mermaid gave me."

"A tulip, but," said the elf; "what do I want with shells? No, no, tell me what, if you'll come and live with me in the mine, and be my little wife, I'll give it to you."

Then Kaisa threw herself on the ground, and burst into tears. "I give you mine forever, away from the sun! But her father would be free; and so with her white face whiter than ever, she told the elf what she would do. Then the star on her forehead shone brighter than ever, and the elf plucked the Black Tulip, and gave it to her.

Drawn by her hands, and a carriage drawn by swans appeared, and Kaisa got in beside the elf, and they flew along back to the Hartz Mountains.

Poor Kaisa felt very sad—she looked sorrowfully on the bright earth; but then she thought of her father, and she dried her tears.

It was night when they reached the Hartz Mountains, and the moon was shining brightly, so the elf told her to sit down on the crags and he would fetch the Elfkin King.

A little time passed, and then a tiny being, dressed entirely in gold, attended by a number of elves, came down the mountain.

"So you have got a Black Tulip," said the King to Kaisa. "Yes; and I will give it to you, if you will release my father," she said. Then the little elf called to his brothers, and they all surrounded her, so that Karl could not come near.

But as the mountains opened to receive the elves and their captive, little Kaisa, she uttered a terrible cry that rang through the air like the cry of a tortured soul; and for a moment her very eyes themselves stood still with terror, and then they fell on their faces, covering their eyes with tiny hands.

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Progressive Lyceum Register.

Boston, Mass.—Sunday at 10 a. m., at 544 Washington Street. C. H. Rice, Conductor; Mrs. D. A. Eddy, Manager. Brooklyn, N. Y.—At 3 p. m., in the Cumberland Street Lecture Room, between Lafayette and Park avenues. A. Bartlett, Conductor; Mrs. Fannie Cobell, Guardian. Buffalo, N. Y.—In Music Hall Sunday afternoon, Mrs. S. H. Wertsma, Conductor; Miss Sarah Brooks, Guardian. Charleston, Mass.—At City Hall, at 10 1/2 a. m. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. Chelsea, Mass.—At Liberty Hall every Sunday at 10 a. m. James Douglass, Conductor; Mrs. E. S. Dodge, Guardian. Chicago, Ill.—Sunday, at Crosby's Music Hall, at 12 1/2 p. m. Dr. S. J. Avery, Conductor; Mrs. C. A. Dye, Guardian; J. R. Stearns, President; Literary Circle. Cincinnati—Greenwood Hall, corner of Sixth and Vine streets, 9 a. m. A. W. Fugh, Conductor; Mrs. Lydia Beck, Guardian. Cleveland, Ohio.—At Temperance Hall, 184 Superior Street. J. Jewett, Conductor; Mrs. D. A. Eddy, Manager. Detroit, Mich.—Conductor, M. J. Matthews; Guardian, Mrs. Rachel Doty. Dover and Fleetcroft, Me.—Sunday afternoon, in the Universalist church. Falmouth, Me.—In the Town Hall every Sunday at 11 a. m. Hancock, Me.—John Sterling, Conductor; Mrs. S. B. Anderson, Guardian. Hampton, N. Y.—Sunday at 1 p. m. J. O. Ransom, Conductor; Mrs. Julia E. Holt, Guardian. Havana, Ill.—Sunday at 3 p. m., in Andrew Hall, J. F. Coppel, Conductor; Mrs. Elizabeth Coppel, Guardian. Haverhill, Mass.—Sunday at 10 a. m., in Music Hall. John Reiter, Conductor; Mrs. E. L. Currier, Guardian. Holy City, N. Y.—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 York Street afternoon. Miss Emma Joyce, Conductor; Mrs. H. O. Loper, Guardian. Johns Creek, N. Y.—At 12 m. every Sunday. Miss Emma Joyce, Conductor; Mrs. H. O. Loper, Guardian. Loses, Ind.—F. A. Coleman, Conductor; Eliza M. Huddleston, Guardian. Lowell, Mass.—Sunday in the forenoon, in the Lee street Church. Milwaukee—Meets in Bowman Hall, every Sunday at 2 p. m. E. A. Libby, Conductor; Mrs. Mary Wood, Guardian. Mokena, Ill.—Sunday at 1 o'clock, in the village school-house. W. Ducker, Conductor; Mrs. James Ducker, Guardian. Newark, N. J.—Music Hall, No. 4 Bank street, Sunday afternoon at 7 o'clock. Mr. G. T. Leach, Conductor; Mrs. Elizabeth Leach, Guardian. New York City.—Sunday at 2 1/2 p. m., at Ebbitt Hall, No. 15 West 35th Street. Dr. E. Markay, Conductor; Mrs. H. W. Farnsworth, Guardian; E. O. Townsend, Manager of Dramatic Wing. Oberlin, Ohio.—Sunday morning at Progressive Friends' meeting-house. Rev. Simon Brown, Conductor; S. A. Crane, Guardian. N. Y.—In Lyceum Hall, Sunday at 12 1/2 p. m. J. L. Pool, Conductor; Mrs. Doolittle, Guardian. Philadelphia, Penn.—Sunday morning at 10 o'clock, at Thompson Street Church, below Front street. Isaac Rehn, Conductor. Mrs. Stretch, Guardian. Philadelphia, Penn.—Sunday, at Washington Hall, south-west corner of Eighth and Spring Garden streets, at 10 a. m., except July and August, in which the summer recess occurs. M. E. Dwyer, Conductor; Arabella Ballenger, Guardian. Phoenix, Ariz.—Sunday forenoon at 11 o'clock. I. Carver, Conductor; Mrs. R. W. Bartlett, Guardian. Portland, Oregon.—Meets at Oro Fino Hall every Sunday. J. B. Dwyer, Conductor; L. K. Joslin, Guardian. Mrs. L. Weybosset street, Conductor, L. K. Joslin; Guardian, Mrs. Abbie H. Potter. Portland, Me.—Sunday at 10 1/2 a. m., in Central Hall. Quincy, Mass.—Sunday at 1 1/2 p. m. Mr. H. A. Eastland, Conductor; Mrs. Fidelia O. Pease, Guardian. Richmond, Ind.—In Henry Hall, at 2 p. m. Eli Brown, Conductor; Mrs. Emily Addelman, Guardian. Rochester, N. Y.—In Black's Musical Institute (Palmer's Hall) Sunday afternoon at 2 1/2 p. m. Mrs. Jonathan Watson, Conductor; Mrs. Amy Foster, Guardian. Rockford, Ill.—Sunday, at 10 1/2 a. m., in Wood's Hall, E. C. Dunn, Conductor; Mrs. Rockwood, Guardian. Rock Island, Ill.—At 10 o'clock, in the North Hall, Illinois street. W. T. Riggs, Conductor; Mrs. W. T. Riggs, Guardian. Sacramento, Cal.—At Turn-Verein Hall, Sunday at 2 p. m. J. H. Lewis, Conductor; Miss G. A. Brewster, Guardian. San Francisco.—Sunday, at 10 1/2 a. m., in the Town Hall, on Sunday at 4 o'clock p. m. Conductor, W. H. Manning; Guardian of Groups, Mrs. E. P. Tordike. Springfield, Mass.—Sunday at 10 1/2 a. m., at Fallon's Hall. B. Williams, Conductor; Mrs. M. A. Wyma, Guardian. St. Johns, Mich.—Sunday forenoon at 10 o'clock. Wm. H. K. Bailey, Conductor; Mrs. A. A. Leitch, Guardian. St. Louis, Mo.—Sunday, at 2 1/2 p. m., at Mercantile Hall. Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian. At Polytechnic Institute, corner of Chestnut and Chestnut streets, at 3 p. m. Myron Colquhoun, Conductor; Henry Stagg, Cor. Sec. Stearns, Mich.—Sunday at 12 1/2 p. m., in the Free Church. John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian. Troy, N. Y.—In Harmony Hall every Sunday at 2 1/2 p. m. Mrs. G. E. H. Upton, Conductor; Mrs. G. E. Upton, Guardian. Vineland, N. J.—Sunday at 1 o'clock p. m. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian. Worcester, Conn.—Remus Robinson, Conductor; Mrs. M. Purinton, Guardian. Worcester, Mass.—In Horticultural Hall, Sunday, at 11 1/2 a. m. Mr. R. F. Fuller, Conductor; Mrs. M. A. Stearns, Guardian.

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