

# VOL. II.

# SAN FRANCISCO, SATURDAY, JANUARY 11, 1868.

# LITERARY.

#### For the Banner of Progress. Longings.

O, come to me, ye spirits bright, That move unseen around me here ; I long to feel that inner light That animates your bosoms dear.

O, come to me at eventide, When all is still, screne, and calm Your loving forms close at my side, I'd never ask a sweeter balm.

Come, let me feel your angel fingers, Twine lovingly my flowing hair ; And when the evening sunset lingers, Come, cluster round my easy-chair.

O, let me feel your balmy breath Upon my sad and careworn check; O, let me know there is no death : We only touch the river's brink, And from its golden sands we rise, Pure and resplendent as the skies. LIZZIE H. S.

> Satisfied. BY PHOEBE CARY.

This covers the ante-historical, juvenile, or youth- | searches, he learns'" to labor and to wait" patiently for results and explanations. ful period of the race in its onward progressive de-

velopment, through numberless years of pupilage under the fierce elements to which it was exposed. How many chiliads of years elapsed from the birth of the human kind, through its infancy of semi-consciousness, up to juvenility or ante-manhood, we know not; nor probably shall we ever know the precise or even the approximate time that | read of a spirit manifestation, in which the spirits process occupied. Then followed, from the youth- are called men, whose bodily presence was so ful to the approaching state of manhood, the ages of story-telling or tradition, continuing, through desired to violate their persons! Daniel conversed numberless centuries, and even yet prevalent in some portions of the earth, where development has not reached the writing process. How long the traditionary period lasted, even among the Elias communicated with Jesus, Peter, James and most favored and progressive people, is very un certain; there being no authority of a reliable | a spirit, who had once been a prophet like himself. character in existence, touching this matter. The (Rev. xxii. 8, 9.) In Acts, xii., we have evidence first intimation we have of a method of preserving | that, whatever modern Christians may believe, the records of events, is that of marking or cutting primitive Christians realized the manifestation of

oral system. But, in a very remote age, alto-

gether ante-historical, the method of preparing

the skins of animals in a manner suitable to re-

ceive indelible impressions, called papyrus, docu\_

mentary evidence could be, and doubtless was.

preserved for many generations, perhaps centuries,

in some of the ancient countries of the east. But

this improved method of continuing knowledge

was unavailable for any extended length of time,

for the reason that the crude condition of language

was such as to suffer constant and radical changes

to take place, more frequent, no doubt, from the

inroads made upon settlements by predatory bands

of plunderers, and fierce encounters in war; for, if

there is anything in the shape of reliable evi-

dence of the condition of the people of antiquity, it

is as to their constant fightings, tribe against

tribe, and nation against nation. Hence all their

structures were liable to destruction, and it was

often the case, that the few records perished

by fire or capture. Thus we are left in almost to-

tal ignorance of what transpired even among the

foremost and first developed people of the earth,

seeing that they enclosed themselves within speci-

fied limits, refusing to admit any other people

within their territory, or to have communication

with them from without their own borders. This

'Are They Not All Ministering Spirits."

Than Spiritualism, there are few subjects which

J. D. PIERSON.

The next proposition, on which the Spiritualist basis his argument, is, that the spiritual intelli. gences, who communicate or-manifest themselves, are the spirits of departed human beings. What is there in this proposition, which merits the contemptuous sneer of the follower of Christ? In Genesis, we manifest that the men (?) of Sodom and Gomorrah with the man Gabriel, an "angel of the Lord." An interesting séance was held on the mount of transfiguration, in which the spirit of Moses and John. And John the Revelator held converse with figures or characters upon stone, known as picture- human spirits after leaving the body. After Peter writing or symbolizing. The origin of this pro- had been delivered from prison by a wonderful cess is so remote as to be wholly lost in obscurity, manifestatation of spirit power, those who were it away, we are safe, so far as its priesthood is con-

language; nor the performances on the pianoforte courses of your associate. On the whole, it was a grand success. Can you not "see it"? You are, of a boarding-school miss, while acquiring a knowledge of the instrument, to exemplify the as the BANNER testifies, somewhat of a critic; but let us have a Convention. What say you, power of music. Let Spiritualists be more modest and more cautious in their exhibition of the committee-men?

elementary exercises in spiritual development, and they will meet with less opposition from the truth,

thinking class. The Materialist cannot object very seriously to Spiritualism, if it can be demonstrated as a truth; and he is the last in the world who should meet it with a sneer. I do not see why he should object to a more ethereal existence or to a continuance in that condition. I think he would hardly pray for annihilation in its stead.

He can have objection to it only from lack of evidence; or perhaps from a fear that it may be made the basis of another class of priests-tollkeepers on the way to heaven-collectors and monopolizers of all secular and spiritual knowledge. If Spiritualism were a doctrine of faith, not subject to scientific investigation, there might be fears on that head; but while it courts the

inquiry of science, and defies theology or explains there being no means known at present, by which | told by Miss Rhoda that Peter was outside would | cerned. The philosophy, with which the Spiritual-

Yours, for the fearless promulgation of the A. C. STOWE.

Taxation of Church Property.

NO. 1.

EDITORS BANNER :- The following anecdote is at your service. The conversations actually occurred :

SCENE-Sitting-room of a hotel in a small country toron

Characters-A sharp-visaged, wiry, nervous personage, with white cravat, and antiquated stove-pipe hat, apparently an itinerant Methodist preacher. A young man with long hair, shock. ingly bad hat, and habiliments very dirty and tattered, a second glance at whose features discovered evidence of the possession of a full share of common sense.

The itinerant preacher had entered upon a conversation on the subject of taxation with the occupants of the room; and, in expressing

I said if I might go back again To the very hour and place of my birth, Might have my life whatever I chose, And live it in any part of the earth,

Put perfect sunshine into my sky, Banish the shadows of sorrow and doubt; Have all my happiness multiplied, And all my suffering stricken out ;

If I could have known in the years now gone, The best that a woman comes to know Oould have had whatever will make her blest. Or whatever she thinks will make her so ;

Have gained the highest and purest bliss That the bridal wreath and ring enclose And chosen the one out of all the world That I might, or could, or would have chose

And if this had been, and I stood to night By my children, lying asleep in their beds, And could count in my prayers, for a rosary, The shining row of their golden heads;

Could be wrought for me at my bidding,-still I would choose to have my past as it is, And to let my future come as it will.

I would not make the path I have trod More pleasant or even, more straight or wide. for change my course the breadth of a hair, This way or that, to either side.

My past is mine, and I take it all, Its weakness—its tolly, if you please; Nay, even my sins, if you come to that, May have been my helps, not hindrances

If I saved my body from the flames Because that once I had burned my hand, Or kept myself from a greater sin By doing a less-you will understand-

It was better I suffered a little pain. Better I sinned for a little time, If the smarting warned me back from death And the sting of sin withheld from crime

Who knows its strength, by tria', will know What strength must be set against a sin ; And how temptation is overco He has learned who has felt its power within.

And who knows how a life at the last may show? Why | look at the moon from where we stand ! Opaque, uneven, you say ; yet it shines, luminous sphere, complete and grand.

So let my past stand just as it stands, And let me now, as I may, grow old; I am what I am, and my life for me Is the best-or it had not been-I hold.

## COMMUNICATIONS.

## **RATIONAL ASPECT OF SPIRITUALISM** ANCIENT AND MODERN.

NUMBER ONE.

may have served a good purpose in preventing Allusions and appeals to events of past ages are those destructive incursions, and plundering expeof importance only so far as they serve as beacon ditions, so common in the oriental world, and lights to a more accurate guidance among the doubtless was the chief promoter of a much more icebergs and breakers, sand-bars and shoals of advanced civilization, than existed many centuries national or individual life. The globe we inhabit afterward, elsewhere. has its poles, around which concentrate the attract ive or repulsive force attendant upon its rotation in space. The sun has its cycle or circle of twentyeight years' duration, and comes back to repeat himself through the infinity of time. The moon, also, repeats her movements in cycles of nineteen obtain a wider and deeper interest among the years, and begins her life anew, throughout the thinking classes. Its popularity is ever on the ualism as it is most likely to be presented changeless, and yet changing periods of eternity. So human life, or all life, possesses its revolutions adherents, and more deference is shown them by in circles or cycles, repeating and renewing itself, its opponents. For a long time the subject was silently, majestically, mysteriously. And as all never introduced without a smile or apology; but the laws by which the universe is governed are times are changing, and Spiritualism is in danger uniform and harmonious in their operation, so all of becoming respectable. the revolutions and commotions, taking place in the affairs of the human family, revolve upon their

the age or century can be reached, where and not believe, but said, "It is his angel." If they when this art was first practiced. Nor have we had not believed in human spirits manifesting any data of an unobjectionable nature, to tell us themselves, such an explanation would never have a fault, embracing the universe in its creed, and of the age when the system of committing thought | occurred to their minds. But Christians of | making mankind participators in the good things | the end of the sentence, and the youth immediand ideas to the bark of trees, or dried skins, and modern times believe in the immateriality of the other kindred substances made to answer to our spirit entity, whether in God, angel, or man; and, its Church enforces no faith; its requirements are paper. The first Bible account of such process is to be consistent, they deny all communication that of King David; who, it is said, sent a letter to between material and immaterial things. With Joab, the commander of the forces, wherein Joab this definition of spirit existence, the Materialist is instructed to place "Uriah in the fore front of can well afford to laugh at every idea of spirit the hottest battle, that he may be smitten and manifestation-the idea of spirit existence itself. die"; the man after God's own heart having be- Than immaterialism, there never was a better come enamored of Uriah's wife, Bathsheba. Ad- definition of "nothing"; it is better than "a mitting the Bible record of the first specimen of legless stocking without the foot." But the Spiritwriting among the Jewish people to be authentic, ualist maintains spirit to be a material entity, there are good grounds for believing that the age capable of filling a place in the Materialist's of the world which first introduced the system of universe. To be a Spiritualist, it is not necessary to writing, as we comprehend it, ante-dates the Bible cease being a Materialist. Spirit-matter, like all record many centuries. Communications and recother matter, is governed by laws peculiar to itself; and its operation, as with all matter, is dependent ords, thus committed to perishable materials, were but a slight improvement upon the traditionary or upon conditions peculiar to its state of being.

> We dissent in toto from the conclusions arrived t in this paragraph. There are no premises that will sustain them for a moment. No man has yet conquered that stubborn problem of metaphysicians, which is, to determine whether spirit and matter are identical in constitution. The Pan theist, we know, would recognize all matter as God; the true Spiritualist, on the other hand considers God as a spirit, the informing and energizing Soul of matter. The spirit of manthen, to the Spiritualist, is, like the Creator, the soul of his own organism, its informer and sus tainer; for, without the will to appropriate to tself sustenance, the spirit could not maintain its position in the body. The natural laws which continue the union of soul and body are set in operation solely by the will of the soul itself. Let he will cease to act in providing nutriment for the body, and the latter soon becomes unfit for longer habitation by the soul, which quickly dis solves its connection with it. Life in the body may be prolonged to extreme age by will power, exercised in providing for natural wants, in pre cautions against disease and against so-called accidents, and in governing the appetites. These facts prove, to our mind, that spirit is not material but superior to and independent of matter, which it controls and governs. It is not essential, how ever, to man's happiness, that the question should be immediately settled, whether spirit be material or immaterial. The more\_important inquiry is Do spirits exist at all, after the dissolution of the body? or, in other words. "If a man die, shall he live again?" The settlement of this question is the mission of Spiritualism.-M.]

Still there is an excuse for the sober-minded man of the world, standing aloof from Spiritincrease. Greater boldness is manifested by its to him. Those wonderful manifestations of spirit presence and spirit identity, which are recorded so often in spiritual publications, are so rarely met with by the investigator, and, in their place, so much of the crude and ridiculous is witnessed, that there should be little wonder that practical

And, really, what is there in Spiritualism to | men turn away from it in disgust. For instance provoke the sneering smile, as if it were unworthy | let a "circle" be formed, and what are we most

ism of the nineteenth century has been pleased to himself upon the matter, wound up by saying that clothe itself, is catholic in its character, liberal to it has brought forth. Its God compels no worship; ately took advantage of the opportunity to say, only the spontaneous operations of the mind, in its growth from the lower to the higher-from earth-life to life in the spheres. ÆSOP, JR.

## More About a State Convention. SAN JOSE, Dec. 29th, 1867.

EDITORS BANNER :--- To say that I am surprised at your remarks in reply to your Napa correspon. dent, "T. E.," who makes inquiries relative to a State Convention, is but partially expressing my feelings. Had they emanated from the sanc.

tum of some paper in the interest of the dismal and authoritative theology, they would have been perfectly apropos.

Shall we have no State Convention, because, forsooth, fanatics may seek to ventilate their crackbrained theories, and cause the outside world to laugh at and ridicule us? Courage, brother! and embrace their dogmas; then, however ridic-

ulous we might appear to ourselves, we should be thought respectable by the world. Let us so live and act that our own souls may approve; and however much the insane may misrepresent, and it be truth, it will prosper and thrive.

I am in favor of a State Convention-a mass and the only preacher who came there was hung Convention; because there are so few societies, that a delegate Convention is impracticable at present. I have no objection to the object being | rectitude."

specifically enunciated in the call, provided it is needed investigation and discussion. Let the Convention, when assembled, make and enforce good rules, and there is nothing to fear from fanatics," save a little annoyance; and that we

must have, whether they attend Conventions or not. Our enemies will make us responsible for their vagaries, whether a Convention is called or not; for they are nothing loth in insisting that we father all the bad and ridiculous things that float upon the surface of society. And it is well that it is so; for, could we trim our arguments to the fastidious taste of the popular and fashionable Mrs. Grundies, there would be a sufficient number of that respectable family joining us to damn us From such a calamity Heaven save us!

I hope the State Central Committee will call a Convention at an early day. I think it would result in much good. There is need that we become better acquainted with each other. We us out of our present intolerable unsocial condition will prove a blessing. There is much needed work to be done, and at present the friends are too much detached and isolated. Concerted action is necessary. Measures should be taken to carry the truths of our beautiful philosophy into every section

axes, and have their cycles of fixed periods, ever | the notice of the sensible? Surely, the Christian | likely to witness? Perhaps some one is "under | of the country, establish Progressive Lyceums, and disseminate through the press the gospel of

he thought it very wrong and unchristian to tax any part of church property. He paused at with a clearness and force of expression that attracted the attention of all present, "I divide public paupers into three classes, viz.: lawyers, doctors, and preachers. The latter are by far the most troublesome; being, as a class, very lechererous, and using a cloak of sanctimony, under which they perform many evil deeds. I think all church property ought to be taxed, without any exemption whatever; but all public school property should be exempt. Churches are generally supported by persons of large means; they are usually valuable property, and return a large revenue."

"Ah, young man! I fear your young days were passed without the influence of a religious education. What would become of us without churches, from which to preach the gospel to the people? Tax all church property! Why, sir! you must consider that the Church is established for the good and welfare of all the people, and are a ben-Away with such timidity! Too much valuable | efit to tax-payers as well as others, leading them time and effort is wasted, to make ourselves appear | from the error of their ways, and saving them respectable. We cannot do it to the satisfaction of from eternal damnation. Surely, this is an overour opposers, unless we abandon our philosophy generous requital for holding and possessing in a community the small mite they do."

"As to any particular benefit to the community at large," replied the young man, "I will simply give you an illustration. I live in the only county in the State that is not in debt. That county has the world ridicule, the cause we have espoused, if | several well organized schools. It has no churches. There never was a sermon preached in the county,

> for a capital offense. I consider these facts a most excellent criterion of both our moral and political

The itinerant preacher looked into the face of sufficiently broad to cover all the ground of the young man with an agonized gaze, drew his stove-pipe hat down over his ears, seized his cane and left the room, with his coat-tails flying parallel with the ground, muttering, "Verily, the sofis of men have been led astray !"

Christianity not the Religion of Jesus.

The rules of life as delivered in the Gospel were too simple and too difficult; too simple, because men could not thus readily shake off the dark associations that had ground around the Almighty; too difficult, because the perfect goodness thus assigned to him admitted no compromise, refused the ritualistic contrivances which had been the substitute for practical piety, and exacted imperatively the sacrifice which man ever finds most difficult—the sacrifice of himself. Thus, for the religion of Christ was exchanged the Christian religion. God gave the Gospel; the father of lies invented theology; and while the duty of obedience was still preached, and the goodness of the Father in heaven, that goodness was resolved into a mystery of which human intelligence was not are altogether unsocial, and anything that will lift | allowed to apprehend the meaning. The highest obedience was conceived to lie in the profession of particular dogmas on inscrutable problems of inetaphysics; the highest disobedience, in the refusal to admit propositions which neither those who drew them nor those to whom they were offered professed to be able to understand.-Froude's History of England.

THE Church passes invariably through three

returning to the starting-point for the commencecannot afford to pronounce it a lie or a delusion, ment of another cycle, embracing a law of progress, either in regard to its alleged facts or philosophy; by and through which each period gains somefor the Spiritualist's first proposition is, that spirit thing of improvement upon the last. Thus the ual beings exist, and manifest themselves. The world moves on and on, in beauty and harmony Christian's God is a spirit, and His angels are with its many phases and features, only equaled by "ministering spirits." The operations of Nature the sublimity of its grand mechanism. Going back | are said to be the manifestations of His presence to a remote period of man's history, we find him as a spirit; they are His "spiritual manifestations." in his mentality closely allied to the animal races | His angels, too, as ministering spirits, must probelow him; wholly incapable of forming any raduce manifestations, or their ministry is of no effect. Christians must, then, believe in spiritual tional judgment of things around him, much less with ability to record the events and natural phemanifestations-in Spiritualism. nomena visible to his dull senses, which served but to perplex and frighten, instead of educating knowledge of organic existence so completely, order that the parties may be used by spirits as him. The skins of wild beasts covered his body, that he can treat with contempt the idea of any mediums, to pass through this ordeal for developand their uncooked flesh appeased his hunger; intelligences existing beyond those he can perceive ment. But, for the sake of decency, confine such while the springs and brooks afforded the means | with his eyes? The true philosopher is modest, | performances to the strictest privacy. We do not of quenching his thirst, and rocks and caves gave and is never presumptuous in his affirmations or exhibit the recital of a-b, ab, of an infant class.

influence," and a performance resembling the antics of a madman is the consequence ; driveling glad tidings throughout the land. There are questions of sufficient importance to command the nonsense, disgraceful even to an idiot, thus abtained is not more likely to be received as emanatattention of all reformers. Let us have a Conven. ing from superamundane intelligences, than the ab- tion to deliberate upon them.

Permit me to differ with you in regard to our normal actions of a drunken man. Sounds that first Convention. It brought us into respectful pass from the lips while the brain is disordered, notoriety throughout this coast. The press noticed whether caused by intoxication, or magnetic disturbance, should not be palmed off as spiritual in us, many favorably. Many published the really

good resolutions adopted, criticized them, and thus their origin, or as examples of spirit power; such agitated the subject. Many thoughts were sugclaims for erratic performance while "under influence" can only merit the deserved contempt gested and plans enunciated, which, though not Has the philosopher exhausted the fount of of intelligent minds. It may be necessary, in matured then, served as levers. The result is now being felt.

The BANNER OF PROGRESS, so ably conducted, had its conception in that Convention. I speak what I know. I know of not a few who date the beginning of their investigations of Spiritualism him a temporary shelter from the pitiless storm. denials. With infinity before him in his relas a specimen of the beauties of the English to that Convention-to the bold and able dis-

phases in reference to every reform. 1st, The phase of ignorant indifference. 2d, The phase of infidel opposition. 3d, The phase of open conversion. The first phase is brought about by ignorance of the the first phase is brought about by ignorance of the facts and merits of the case. The second is induced by unmanly and unrighteous fear of an agitation which may break up parishes and hinder denomina-tional movements. The third comes in after the progress of public opinion, brought about by means wholly outside of the Church, has made it respect-able and safe for the Church to participate in the reform.—*Rev. J. E. Bruce.* 

CHARLES LELAND is the man who said that "a New Englander's idea of hell was a place where New Englander's filed of her was a place where everybody had to mind his own business," which is as crisp as Macaulay's saying that "the Puritan hated bear-bating, not because it gave pain to the bear, but because it gave pleasure to the spectators."

THE Supreme Court of New Jersey, recently, in a case for damages incurred by the loss of property at sea in a gale, defined "dangers of the seas" to be identical with "the act of God," and decided that carriers were therefore not responsible to shippers for losses thus incurred.

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#### BANNER OF PROGRESS. THE

## that all the most "wonderful works" recorded of The Banner of Progress.

SATURDAY, JANUARY 11, 1868.

OFFICE, 523 CLAY STREET, UP STAIRS

BENJAMIN TODD & CO., PUBLISHERS AND PROPRIETORS. BENJAMIN TODD, W. H. MANNING, EDITOR

TO CORRESPONDENTS.

All communications designed for publication in this paper should be addressed "EDITORS OF THE BANNER OF PRO-All letters in regard to the business of the paper should be addressed to "BENJAMIN TODD & Co."

## Mrs. Gordon's Second Lecture.

The lecture of this lady at Maguire's Opera House, on last Sunday evening, was attended by a larger audience than on the evening of her first discourse, and her elucidation of the philosophy of Spiritualism was as fully appreciated by those present as was her introductory lecture. Mrs. Gordon illustrated the scientific and phenomenal facts which are at the foundation of our philosophy in the clearest and most interesting manner, by comparisons with well known facts in every-day life, and by bringing to mind the operations of artists, chemists, and mechanics, bearing upon the subject. She fortified every position assumed by examples that could not be denied, and gave her hearers quotations from the Bible itself, proving that her assertions were not unsupported even by scriptural authority.

The lecturer presented many facts in regard to the dogmas of old theology which were evidently new to many of her hearers, and referred to the account of the creation, and to the temptation in Eden, given in Genesis, in a very instructive and amusing manner. She proved from the account itself that Eve had never heard the command to abstain from the forbidden fruit, and yet was held responsible for disobedience, equally with Adam. Also, that she was not driven forth from the garden, but that Adam was. In the first chapter of Genesis, God is represented as having created all the animals before creating man; but, in the second chapter, the "Lord God" is said to have

Jesus and his disciples took place in the night. The walking of Jesus upon the water, his stilling of the tempest, the release of Paul and Silas from orison, the conversion of Paul, and many others.

were instances of this kind. The lecturer gave also an illustration from the operations of nature, to prove that the blacking of the hands and lips of mediums, after they were securely bound, by contact with musical instruments, also blacked, when placed in the dark cabinet with them, was strictly in accordance with a well known electrical law. When a man is struck by lightning, conducted to his person by a tree near which he is standing, the image of the tree is perfectly photographed upon his skin; and in the same way the blacking upon the instruments is impressed upon the lips and hands of mediums. This process is called, by scientists, the

electrical transfer. As the electricity of the person of the medium is made use of to produce sounds and movements upon the instruments, it is altogether likely that, on its being returned to them after the manifestation is over, a portion of the superfluous substance placed upon the instruments is transferred electrically to that portion of their bodies from which the electricity was abstracted, and to which it returns. The language of the lecturer made these points

so clear to the comprehension of her hearers, that she was frequently interrupted with expressions of applause and satisfaction. Our report, being from memory, cannot of course do justice to the style of reasoning of the lecturer.

Mrs. Gordon's third lecture will be given at the same place on next Sunday evening. м.

"VINDEX" AGAIN .- This unhappy denizen of Grass Valley is evidently afflicted with the *cacoethes* scribendi. He has written another long screed, still less amiable than the first, in a disguised hand, and of a tenor intended to mislead us into the belief that another person wrote it. But it won't do. We recognize the same bitterness and attempts at sarcasm which characterized the other anonymous communication. We not only despise the cowardly act of anonymous writing, but we have a supreme contempt for those who resort to it. And we have to say, once for all, to "Vindex"

# Bishop Kip's Thanksgiving Prayer.

Of all the consummate foolishness connected with popular theology, there is none so supremely have done with it; and that is wherein he asks us there any practices so heavily freighted with injury to mankind, for the simple reason that there is so much solemnity connected with the idea. Especially are the influences of this practice perni- good-humor. We should be afraid of such a God cious, as they affect the minds of children; calcula- as that. O Bishop! be persuaded to dash to the ted to make them superstitious, and to fill them ground that little Sunday idol of yours. Go, find with a certain kind of awe or dread of they know a God that amounts to something, and one that not what, and thus to rob them of the power of you need not be afraid of when you go to bed thinking for themselves. As an example, read o'nights; an every-day God, a respectable Being; the following prayer, prepared by Bishop Kip, and one that don't take delight in burning up whole sent to all the churches in his diocese, and by his cities with fire and brimstone, or in killing little special command read in addition to the service | children with she-bears, while they are at play. set forth in the prayer-book :

"ALMIGHTY GOD, who hast in all ages revealed Thy power and mercy in the preservation of those who put their trust in Thee, we yield Thee our unfeigned thanks for all the mercies Thou hast granted us, and more especially for the manifestations of Thy Providence, for which we have gathered to praise Thee this day in Thy holy temple. We offer our Thanksgiving for the blessings with which the past year has been crowned, that we have been preserved from the evils of war, that peace and prosperity have been within our borders, the labor of industry promoted, and we have been free from the desolations of flood, pestilence, and famine. Bless those in authority over us. Give them wisdom from on high, and so rule their hearts and strengthen their hands, that all things may be conducted in accordance with Thy will, and peace and happiness religion and piety be established among us for al generations. Continue, we pray Thee, Thy good-ness to us; that we, being saved by Thy mighty power, may evermore live in Thy faith and fear, and to Thy glory, through Jesus Christ our Lord and Savior. Amen."

As the benefits of this and all other prayers wil be more clearly perceived when well digested, we propose to scan this one, and see what great good it contains. We hope that Bishop Kip will pardon us if we bring more out of it than he would suppose possible, and instead of censuring us, will attribute what we may say to our thorough appreciation of his prayerful efforts.

"Almighty God, who hast in all ages revealed Thy power." Now, the Reverend Bishop professes to believe in the Bible, and hence that this world was created just six thousand years ago: will he be kind enough to inform us how he and all of his tribe, that if we are annoyed again | knows that God revealed His power before the by any of their trash, we shall take measures to world was made, in what manner He revealed it, and to whom He revealed it before any being was created? We do not incline to take things on trust, simply because a Bishop of the Episcopal Church may tell us such things. In fact, we have little reverence for what a Bishop of the English Episcopal Church, or of the Methodist Episcopal Church, may tell us; they are both only illegitimate spawns of Popery, or of the Catholic Church, the prostituted "mother of harlots." Hence, we want the " why and wherefore." Again: "Revealed Thy power and mercy in the preservation of those who put their trust in Thee." There seems to be a wide difference in opinion beween Bishop Kip and the Psalmist in this matter; and as David was called "a man after God's own heart," and we have never had any special revelation that Bishop Kip ever was or ever will be held in any such estimation by the Almighty, we must | San Francisco through the mediumship of Mrs. Foye. naturally conclude that David is the best authority. David tells us that the "wicked" (that is those who do not put their trust in God) "flourish like the green bay tree, and the willow by the water's side "; while he who puts his trust in God is hunted down by his enemies, visited with disappointment, discouragements, and dire diseases. Where is the mercy? Will Bishop Kip explain? Again: "In Thy holy temple." Has not God declared in the Bible that He did not wish His people to worship Him in temples made with hands? Will Bishop Kip please explain how it is that God's people build "holy temples," and give them to their God, and after a while, when they get aristocratic, and want a better house, take them away from God, and prostitute them to the vilest purposes? We know of one meeting-house which had been God's house (so the sectarians said) for nearly a hundred years; it was moved away and became a distillery. We know of another church which was "built for God," and they al lowed Him to live in it several years; then they sold it, and it was turned into a house of prostitution. Where were then the holiness of those temples? And where did God stay while they were taking down the old temples and building the new? Does He lie "out of doors" over night? Will Bishop Kip tell us about these things? The course pursued by these religionists with their temples, reminds us of a certain mother, who used to give her child a penny to go to bed and not cry, and, after the child was sound asleep, stole it away, to use again in the same way the next night. "We offer our thanksgiving....that we have been preserved from the evils of war; that peace and prosperity have been within our borders. How about the bloody wars in Europe, Reverend Bishop? Perhaps you think God's government does not extend beyond the bounds of your diocese hence, anything that transpires outside of your little round is not to be considered. But what have you to say of the peace of our own nation? Is not the acridness of party spirit nearly as dominant to-day, as when the tread of our mighty armies shook the nation to its center? "And we have been free from the desolations of flood, pesti lence, and famine." Well done, Bishop Kip! Did you mean this for a piece of bitter irony, or did | thirty-five years of age who has two children to you intend it as a sample of the fulsome flattery | support by her labor alone, would like a situation | with which you are accustomed to beslime your | in the above or any other honorable employment, agree with Sabinus, and add more, to the effect God? Are you oblivious to the common newspa- at reasonable compensation. Her address may be

large share of the crops of the Southern States?

that yellow fever has reigned in their borders

more rigorously than ever before, sweeping down

its victims by hundreds in a day? and that famine

has stalked abroad in their midst, and the cry has

come even to California, "Give us bread for our

glory once more; tell Him to give Satan the

starving wives and children "?

#### all patriots, no matter what are their political proclivities.

One point more in the Bishop's prayer, and we ridiculous as the self-contradictory, senseless jar- to live in the *fear* of God. We do not wonder that gon offered to God in the form of prayer. Nor are the Reverend Bishop is afraid of his God, since he is obliged to talk to Him all the time, say pretty things to Him, pat Him on the back, and tell Him what a good fellow He is, in order to keep Him in Exchange that capricious Being of yours for an immutable one; your angry God for one of love; and then you will have nothing to fear. Your big book says, "Perfect love casteth out all fear."

SONS AND DAUGHTERS OF TEMPERANCE.-At the quarterly meeting of Excelsior Division, No. 6, S. & D. of T., held on Monday evening last, the installation of newly elected officers took place. We were agreeably surprised and pleased to observe that our able contributor, Mr. J. W. Mackie, had been chosen to the position of Worthy Patriarch of the Division. The ceremonies were interesting, and there was a goodly company present to witness them. Only one thing occurred to mar the enjoyment of the evening, so far as we were concerned. This was the pretentious piety of one Robert Barry, who said that, if the religious dogmas of the Church, and the strict observance of Sunday, were taken away from the cause of Temperance, he would not give the snap of his finger for the cause. Now, it is well known that it was this very forcing of religion upon the people in remperance meetings that ruined the Washingtonian cause in former days. The Sons and Daughters of Temperance must feel highly flattered by the opinion of Bro. Barry, that their Temperance principles can only be conserved by an acceptance of dogmatic creeds and formulas of the Church. His plea for the pockets of the clergy was also in exceedingly bad taste, when he inti- had possessed moral statures, or mental, except in a

mated that the young ladies present would some day be the cause of placing a ten-dollar gold piece in the says: "The differences between man and the most perfect ape, the gorilla, are those of *degree*";

Geology and Theology. The Bibliotheca Sacra, in a late issue, had an article, by Mr. Charles H. Hitchcock, upon The Rela-tions of Geology to Theology, wherein science and theology are violently twisted and turned to form the strands of one rope. While the liberal Christians are admitting the traditionary character of the early portions of the Scriptures, and thus strengthening their cause by dropping a fruitful bone of contention every now and then somebody springs up with such contortion of Scripture on the one hand and of science on the other, that the honest though inquiring believer is tempted to doubt everything and become confirmed skeptic. It is a matter of some import hat theologians make no better work at reconciling eology with Genesis, now that science has estabished the validity of its discoveries, than they did at combating these same discoveries when first announced. Very weak were their protests against the idea that the wondrous growth of this world could have taken a longer time than six natural days though why they should have abandoned six natural days for six unnatural ones we could never conceive, since they retain belief in statements pertainng to the account equally void of proof. The oncessions made by theologians in these attempted conciliations are extraordinary as evincing their conviction of the worth of science; yet one is hardly prepared to read in the Bibliotheca Sacra Mr. Hitch cock's statement that "these principles, though recently established, have modified the common interpretation of several passages, and may elucidate them still further in the future." And, again, in speaking of the antiquity of man: "It would not seem strange, however, if in the future we should find it desirable to revise our chronology." We may well wonder where these concessions are to end, and to pray that, since cold, exact science has wrung such admissions from orthodox brains, that warm, loving charity may wring concessions of another import from orthodox hearts. Scientific men are proverbially reticent in expressing opinions regarding the harmony of science with the letter of Scripture. Those who are professors of religion rarely, if ever. refer to it. It is only those who rest more on the letter than on the spirit of the law that enter the arena for discussion, and even then the ideas advanced are oftentimes so monstrous that others of their own church call them to account, as did Prof. J. D. Dana, in his criticisms on a portion of Rev. Dr. Bushnell's Nature and the Supernatural, where Dr. Bushnell insisted that nature showed evidences o Adam's curse millions of ages before Adam was cursed! And Mr. Hitchcock, in the face of his belief in Genesis, where the works of God are pronounced good," "very good," says that man's sin was foreseen and the earth modeled accordingly. Mr. Hitchcock's article is altogether too long for us to discuss, except in columns which now have other demands upon them, so we only point out a few of many inconsistencies indicative of narrow-mindedness as well as carelessness in the writer. Speaking of man's first appearance, we find the following astounding sentence : "He appears suddenly upon the arena, with nothing to connect him *physically* or mentally with previously existing animals." (p. 369.) In the next line he admits a slight mental attribute

created them after He had made man, and to have brought them to the latter to see what he would call them.

Mrs. Gordon next enlarged upon the passages in Genesis giving the language of the Creator as to His purpose in creating man, and as to the relations between him and the lower animals. She said that the command given to man to "be fruitful and multiply, and replenish the earth," was evidently given as a blessing, and was a com mand to labor for the production of the fruits of the earth. This blessing was pronounced before there had been any disobedience. Yet, in the second chapter, where the fruit of the tree of knowledge is forbidden, and where it is said that man disobeyed the injunction against partaking of tions, is J.F. Bowman, pretentious poet, captions this fruit, theologians find that labor was pro- critic, and cynical misanthrope. His pretensions nounced as a curse upon man for his disobedience. The lecturer remarked that the greatest curse reason of disqualification for such duty, and hi among mankind consisted in estimating labor as a cynicism is repulsive to every generous mind. curse. So long as this was the case, the chief The introduction of great literary names into his

effort of all persons would be to get rid of labor; and the clergy have been notable examples in this serves to exhibit his own literary littleness in a respect in all ages. It is evident that a great discrepancy exists in all the above particulars between the first and second chapters of Genesis, which no logic can explain away.

After instituting many other inquiries into the inconsistencies of popular theology, the lecturer passed to a consideration of the beautiful philosophy of Spiritualism, and its entire harmony, not only with natural laws, but with all consistent Scripture history. She reviewed all the most important objections to the methods of manifestation, and illustrated the subject by references to familiar facts in science. The opposition to the acceptance of the evidence afforded in dark circles, other we are acquainted with-we won't except she said, arose from ignorance of those very Gillott's. These pens are furnished with a holder scientific facts. She asked why it was necessary for the photographic artist to go into a dark room to develop a picture of his subject, and answered the question herself by saying that strong light would destroy the chemical relations upon the sensitive plate which had enabled him to produce an image of the sitter. Precisely the same reason existed for producing many of the physical mani- by M. Rowel, has been published by Bentley, of festations in the dark, viz., because light would prevent their production, owing to the operation and frightful idea of the condition of some souls of the laws of chemistry, which the spirit chemists | in the future world, and is altogether a work not understand much more perfectly than earthly chemists do. Spirit hands had been produced in | earth is frightful enough; we do not believe there a dark closet, and thrust forth into the light, is any other that is more so. It is too late in the which soon dissolved them away, because they were composed of chemical elements, the combina- tions with hell, in order to frighten men into an tion of which could only be maintained in the acceptance of theological dogmas. If there are any dark. The spirit chemist knows how to form bodies of every description from elements subsisting in the atmosphere; and it is no more wonderful that these can be made visible to us, as are spirit lights, spirit hands, spirit flowers, and even the whole human body, only in the absence of light, than that they are made visible at all. That they have been thus visible, is testified to by hundreds of witnesses, whose testimony would be taken in any court of justice in the land. The

ferret out the names of the authors, and subject them to capital punishment in our largest type, that the world may more readily recognize its meanest characters—anonymous slanderers. We desire not their friendship, still less their patronage, and least of all their pretended friendly advice. We can live and prosper without either and all of these. Their censure is of no consequence to us In more emphatic language, we say to those anonymous scribblers, "Mind your own business."

THE "thoroughly educated" editor of th Dramatic Chronicle and the Californian, who is so abusive toward Spiritualistic speakers, and so egotistic in regard to his own intellectual percepare unfounded, his criticisms are worthless by editorials, ostentatiously printed in capitals, only stronger light. His pretentious claims to a "thorough education," and contemptuous assertions in regard to the "half-educated," only excite a derisive smile, or provoke deserved contempt.

THE BABBITTONIAN BUSINESS PEN, for which Warren Holt, 305 Montgomery street, is the general agent, is certainly the smoothest at the nib for running hand that we ever had the good fortune to use; and when dipped in the clear black fluid which is made for it by Babbitt Brothers, and for sale by the same agent, we realize more pleasure in writing with these pens than any which is very unique, being made of steel, with a spring at the back of the pen to give elasticity and ease of motion to the same. Upon the staff of the holder is engraved the new French decimal scale of measurement.

"LETTERS FROM HELL."—A book with this title London. It seems to be intended to give a fearful calculated to add to human happiness. Hell upon ages to revive the old expedient of communicapersons who must have a hell, they can make one for themselves at short notice, while still inhabiting earth. M.

THE COUNCIL OF NICE.—The conclave of three hundred and eighteen Bishops who compiled our New Testament in the fourth century, from a mass of ancient manuscripts, rejected the books of the Apocryphal New Testament. One Sabinus, a plain-spoken Bishop of Heraclea, explains the matter in this wise: he says that conclave of sidered wonderful, when explained on scientific | compilers was composed of "a set of illiterate, simple creatures, that understood nothing!" We

each in the hands of some clergyman for marrying them. At the close of his remarks, he received a merited rebuke for the tenor of his language, in an organization which professes to know neither sect nor creed, from the newly installed Worthy Patriarch. м.

MRS. FOYE'S PUBLIC SEANCE, on Tuesday evening last, was largely attended by an intensely interested audience, which remained in the hall until the close. Her introductory lecture was listened to with great attention, and the statements therein made were a very proper prelude to the manifestations which followed. Not a mistake was made by the invisible | ural evils," etc. On page 435 we have some interestintelligences communicating, nor was there the slightest hesitation in the replies to questions asked by persons in the audience. It was one of the most satisfactory investigations afforded to the people of The next public séance of this lady will be held at Dashaway Hall on Tuesday evening, Jan. 14th. This hall is well suited to these public séances, being comfortably seated, well lighted, and constructed in such a manner, accoustically considered, as that every word may be heard from the platform in every part of the house.

PROTRACTED MEETINGS.—As soon as the holidays re over, it is the intention of the Methodists of Taylorville to hold protracted meetings.—Quincy nion.

We have a distinct impression that the Metholists of that locality tried to get up a revival while our associate was lecturing in their vicinity, about fourteen months ago. Seven persons attended their protracted meeting at that time. But, as the holidays are now over, and it was the intention of the Methodists to get up a revival we suppose they are in the full heat of psychological excitement. The more protracted they make it, however, the more baleful will be its effects.

WHY DON'T THEY ?--- If evil spirits (undeveloped minds) can communicate with us, it is so much the more probable that the good can do so, with greater facility and frequency.-Banner of Progress. Well, then, why don't the good communicate with

М.

us with facility and frequency? why don't they tell us something that we don't know, and that is worth knowing?—Dramatic Chronicle. Because they see that you think you "know it

all," and persons who think thus are not teachable. Besides, as "like attracts like," the good are not attracted to you, and cannot reach you for your almighty self-sufficiency operates as a barrier to the approach of anything really better than yourselves. Put that in your Chronicle.

A CHANCE FOR THE BENEVOLENT.-At the southeast corner of Taylor and Union streets, is a poor family, the head of which lies prostrate upon the bed of sickness; and the sole support of three small children, cost of medical attendance upon the sick man, house-rent, and her own wants, come from the fingers of his industrious wife. It will be readily seen that this means of support cannot furnish even the necessaries of life. Any assistance rendered this deserving family will be gratefully received, and contributions for that purpose may also be left at his office.

HOUSEKEEPER.—A very deserving lady, about obtained on application at this office.

and finally, on page 477, we find him saying that 'the physical acts of man are the same in kind with those of animals." Under natural evils, page 379, most of the thoughts are remarkably coincident with an article published in the May number of The New Englander, 1859, entitled Anticipations of Men in Nature, by Prof. J. D. Dana, to whom not one word of credit is given. While expressing the thoughts herein contained, he admits the spirit in which they were written, as follows: "Death was an incidental result of a series of events that were highly beneficial to the earth"; and again, "Cold storms and wind may seem evils, but they are needed for the vegetable kingdom." (page 380.) He soon repents this generous spirit, for on page 480 he says: "God knew that man would sin, and fitted up the world to be in harmony with man's state. It was full of nating matter regarding man's sustenance. It seems that man's natural and proper food in Paradise was the "fruits, grain, and vegetables," and not till after the flood, when sin had grown so mighty as to over whelm the world, was the use of animal food allowed. We suppose by this that Mr. Hitchcock had found traces of men of an earlier date than the cave dwellers, who never cut their eye teeth! And if he does not allow that persistent badge of human crania as evidence of a particularly carnivorous appetite, he probably regards the human denizens of the tropics and monkeys as nearer Paradise than the Esquimaux. After combating the views of Darwin with the arguments of others, he says: "But granting the truth of Darwinism, or any judicious modification of its principles, the foundation of the argument is rather trengthened than destroyed." He rightly admits that these views do not conflict with the evidence of a God, though he unfortunately forgets that if these views are admitted, some other mode must be cited or the creation of Adam and Eve. We stop here, since a review of the remaining portions of his article would lead to an unprofitable discussion of a sort of theological question on which we have no present purpose to enter. We may add, however, that the writer exhibits singular ignorance of zoology in his defence of the Noachian deluge; and in spite of numerous admissions that would have condemned him in the days of Cotton Mather and Jonathan Edwards, and sentenced him to be burned live a century earlier, his general conclusions are

to animals as follows: "None of the previous races

LECTURE BY THE HON. ALEXANDER CAMPBELL.-

worthy of that age and spirit.—Round Table.

A lecture by this gentleman is advertised to take place at Platt's Hall on Tuesday evening next, under the auspices of a political organization, called "Freedom's Defenders." The objects of the Society, as set forth in their Constitution, are as follows:

"To sustain the American Union; to protect the iberties of the people; to extend equal justice to all men; to exalt loyalty and patriotism; to promote an honorable standard of political action; and to harmonize and combine all who sympathize with the principles and measures of the national party of freedom and progress."

AN INDIAN PROMISE.-It deserves to be recalled as an expressive fact, and one on which the Omaha Daily Herald of Nov. 23d dwells with deserved emphasis, that, since our Commissioners to the Iudians got their messages of peace into the ears of the red men, not a white person has been killed, not a horse, an ox, nor property of any other kind has been stolen by the Indians over the whole extent of the lines of travel on the plains. This is a statement that needs no interpretation. If we are careful to keep our own pledges, we shall always be more likely to find that others keep theirs; and this is just as true of red men as of white men. We desire to call the attention of Congress and the whole country to this significant fact, and to ask them to build on it a different theory and system of practice from that with which we are so unfortunately familiar. Let us do right by the red men, and see if he persists in refusing to be our equal in the performance of his obligations.—Banner of Light.

A POLITICIAN WHO PRACTICES WHAT HE PREACHES.—Hon. B. Gratz Brown, who, while in the U.S. Senate, attracted considerable notice by the ultraism of his views on topics cognate to the American of African descent, is putting his theories on this subject into practice, as we notice that he has, in his capacity as President of the Citizens' Street Railway of St. Louis, ordered his conductors to invite all colored passengers to ride inside the cars. A decided sensation, this, for St. Louis.

rid of acknowledging that these manifestations are produced by departed spirits, fall back upon the facts of mesmerism, and ascribe to that, or to an undefined movement of electricity, all the physical manifestations that occur. They are not willing to take the declarations of the spirits as to their identity, but say to the spirit of John Smith or James Brown, "You are not Smith or Brown, but you are electricity, or you are mesmerism." Thus electricity and mesmerism, which are only simple principles, are invested with brains and intellect, and considered as possessing intelligence and volition. The lecturer made many beautiful comparisons in illustration of this tendency on the part of the ignorant, for which we have not space here.

moving of articles of furniture would not be con-

principles; and these, she said, governed all mani-

festations of spirit power. Some persons, to get

that many of the apocryphal books were better entitled to a place in the collection than others which were admitted by the Council. м. SIXTY POUNDS OF CENTS were deposited in the Sundays ago. - Exchange.

contribution-boxes of a Massachusetts church, a few If there were only a certain amount of common sense in the sermons from the pulpit of said church, they would outweigh most of those preached now-a-days.

MR. Critic, we acknowledge the cereal. We are prejudiced against the little sheet referred to. Some people lied so last year, that we lost all confidence in them, and our faith in them was not renewed with the new year, when we saw them continuing the same practice. We love truth and fairness, but

In further protest against the objections made don't like their opposites; therefore please excuse to dark circles, Mrs. Gordon referred to the fact | our prejudice against the Dramatic Chronicle. M.

porial fact, that the floods have swept away a

To OUR AGENTS .- We shall send you shortly a list of subscribers in your locality whose terms of subscription have expired, and we request you to induce them to renew their subscription for the ensuing year as early as possible.

"OLYMPIA TRANSCRIPT" is the name of the "Bless those in authority over us." Now, Bishnew and bright-looking sheet recently started at op, that is going too far with your practical joke. Olympia, Washington Territory, by Gunn & Gale. The bare idea of asking God to bless Andy John-It is well printed, and its contents are readable son! We blush with shame for you. Go, ask and free from party or religious vulgarity. your God to reinstate your devil in the courts of

EGOTISM is a mere burning of personal incense, in which the egotist is at once altar, priest, censor, and right-hand seat near his throne, and reinstate him | divinity.

with all the powers he primitively had; but don't, Vide the Dramatic Chronicle, and the Califorwith all the powers he primitively had; but don't, *viae* the *Dramatic Unronicie*, and the Union's name, ask God to bless a man des-in Heaven's name, ask God to bless a man des-*nian*, any day in the week, and any week in the bear, but because it gave pleasure to the spectapised alike by Democrats and Republicans, and by year.

THEY DIDN'T SEE IT.—The editor of the Pacific Gospel Herald (Campbelite) has been visiting Solano county. He says his brethren there are worth, in property, nearly five hundred thousand dollars, and, that which they have is properly the Lord's money. The brethren, however, (he says,) take a different view of the matter.

REV. DR. E. W. WEBB, of the Shawmut Congregational Society, in this city, (Boston,) has gone to Europe, having been granted a year's absence, continuance of his salary, and supply of his pulpit while he is gone, with a purse of \$5000 to pay his traveling expenses. The modern disciples of the meek and lowly Nazarene don't travel much as their illustrious Master used to.—Banner of Light.

CHARLES LELAND is the man who said that "a New Englander's idea of hell was a place where everybody had to mind his own business "; which is as crisp as Macaulay's saying, that the Puritan

## PHENOMENAL FACTS.

## Physical Manifestations.

The Banner of Light furnishes, in its correspondence, several tests of spirit power and presence, which are worthy of republication in our columns. Among others are two from the spirit of "Cousin Benja.," a former correspondent, and one furnished by Prof. Gunning, of Harvard College, to a correspondent of the London Spiritual Magazine. The first is that from "Cousin Benja."

"Before he went to the spirit-world, while he was yet able to walk out in the grove near by, his sister asked him to give her some test before he left the form, by which she might *know* that it was him, if he had the power to return. He asked her to bring him a piece of birch, which she did. He took it, and made two marks on one side and one on the other, with ink. He then broke it in two, dividing the marks, and gave her one piece, saying he would hide the other where she would never find it, unless he came and told her where it was. Some time after that, when he was too weak to leave his room, he wrote and sealed a letter for her, telling her to go to a medium in Boston, whose name he gave, and if he could come

and control her to give the contents, he would do letter, went to the medium, and was told by her she could not receive her test that day, but would receive it some time through her own hand. This she doubted very much, for she was not aware she had any medium powers, and, not feeling satisfied, she went from one medium to another, until she had visited five with no better success. She then gave up almost all thought of ever hearing from him, and with feelings of sadness and discouragement, visited a friend of hers in Charlestown, who sat at a table for tippings. Her friend asked her if she had any questions to ask. At first she thought it useless to ask any, but finally asked if Benja. would give her the contents of the letter if she would get the alphabet and point at the letters. He answered that he would, and he did. She opened the letter, when he told her to do so, and found every word correct.

"She then asked him if he would then tell her where the birch was. He replied that he would tell her that in the same way if she would sit at home. She returned home and commenced sitting at the table with her mother. Repeating this a few times, the table tipped, and by the alphabet she was told where the birch was. She found it so carefully secured within a shell in his cabinet, that it would have been impossible for her to have found it, had he not told her where it was. These are tests where there is no possibility of mind reading, and they were very gratefully received by

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system—the Brath, the Liner, the Lung, the Stomath, the Intestines, the Liver, the Kidneys, the Womb, the Generative and Reproductive Organs, the Muscles, the Nerves, the Bones, the Glands, and every tissue and fibre of the body. Disease, in all cases, consists in a loss of the healthy BALANCE or EQUILIBRIUM of the magnetic or electric forces of the part or parts that are diseased. The Positive and Negative Powders restore that balance or equilibrium of the magnetic forces, and thus restore the diseased part or parts to the most perfect health. This they do without the least violence to the system; because they introduce no foreign element into the blood—no mineral poisons, no narcotics, no vegetable irritants. The Positive and Negative forces which they carry into the blood, and through the blood to every organ, fibre, and tissue of the body, are natural and congenial to the body, and are essential, not only to its health, but even to its very life. Hence, **Spence's Positive and Negative Powders**, as we have said, do no violence to the system; they neither purge, nor nauseate, nor vomit, nor narcotize, nor constipate; but they silently, gently, soothingly, and mys-teriously restore the diseased organs to perfect health.

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Spence's Positive and Negative Powders **Spence's Positive and Regative Powders** are adapted to every variety of disease, and every emergen-cy of sickness that is likely to occur in a family of adults and children, male and female. In localities where the physician resides at a distance, the Positive and Negative Powders will, in most cases, if promptly administered, cure the disease be-fore the physician can reach the patient. They are emphati-cally and pre-eminently, therefore, the PEOPLE'S MEDICINE. For sale by

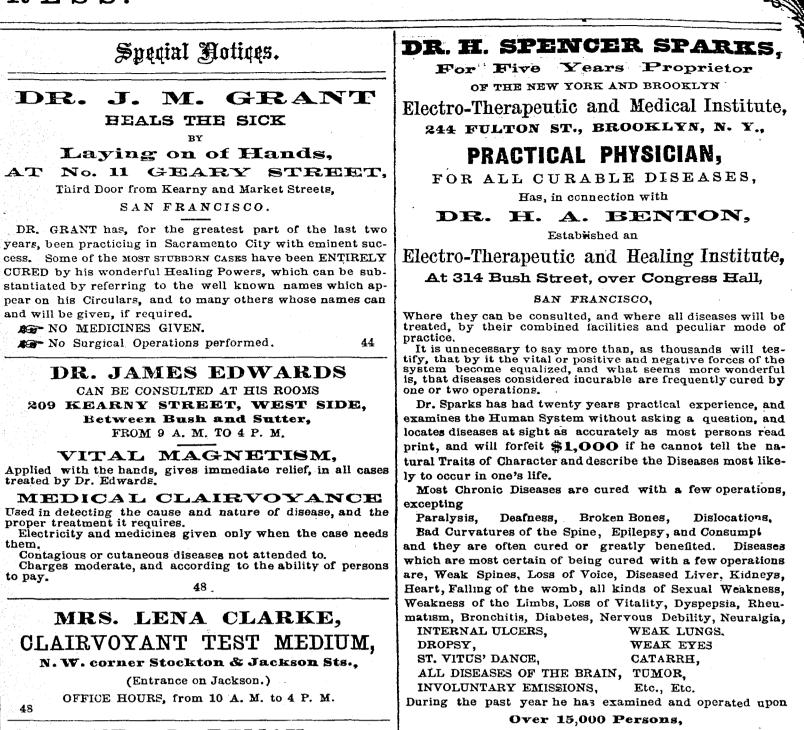
For sale by DANIEL NORCROSS, No. 5 Montgomery street, San Francisco, Cal. 44

Contagious or cutaneous diseases not attended to. Charges moderate, and according to the ability of persons MRS. A. J. BUTLER, o pay. CLAIRVOYANT MRS. LENA CLARKE, CLAIRVOYANT TEST MEDIUM. TEST MEDIUM, N. W. corner Stockton & Jackson Sts., NO. 291-2 THIRD STREET. (Entrance on Jackson.) OFFICE HOURS, from 10 A. M. to 4 P. M. TETE BANNER OF PROGRESS MRS. E. BEMAN, IS DESIGNED TO BE Clairvoyant Physician. HEALING AND TEST MEDIUM.

A LIBERAL PAPER. DEVOTED TO THE

Investigation and Discussion of all Subjects, Philosophical, Scientific, Literary, Social, Political, and Religious,

And to advocate the Principles of Universal Liberty. PUBLISHED EVERY SATURDAY



and for the satisfaction of individuals, he will give the names of a few who have been cured by him; (and thousands more might be given;) yet the most remarkable cures of male and with due deference to the delicacy of the patients.

### Testimonials.

This is to certify that I have been troubled with Chronic Rheumatism, derangement of the Liver and Kidneys, for five or six years, and most of the time confined to my house. I have been doctored by many eminent physicians, paid a for-tune to them, and been given up as incurable. Was cured by Dr. Sparks, five months ago, with six treatments, and have attended to my business ever since. I consider it one of the gravity of the second



The Banner of Progress.

SATURDAY, JANUARY 11, 1868.

## LYCEUM DEPARTMENT.

"Angels where'er we go attend Our steps, whate'er betide, With watchful care their charge defend, And evil turn aside." -CHARLES WESLEY.

### NOTICE.

Francisco will assemble on Sunday, (to-morrow,) January 12th, at half-past 1 o'clock, at Temperance Legion Hall, Post street, near Kearny. All friends of the Lyceum are cordially invited to be present.

Weighing the Baby.

"How many pounds does the baby weigh,---Baby, who came but a month ago? How many pounds for the crowning curl To the rosy point of the restless toe ?

Grandfather ties the kerchiesf's knot, Tenderly guides the swinging weight, And carefully over his glasses peers To read the record, "Only eight."

Softly the echo goes around, The father laughs at the tiny girl; The fair young mother sings the words. While grandmother smooths the golden curl.

And, stooping above the precious thing, Nestles a kiss within a prayer ; Murmuring softly, "Little one, Grandfather did not weigh you fair."

Nobody weighed the baby's smile, Or the love that came from the helpless one; Nobody weighed the threads of care From which a woman's life is spun.

No index tells the mighty worth Of a little baby's quiet breath-A soft, unceasing metronome, Patient and faithful until death.

Nobody weighed the baby's soul, For here, on earth, no weights there be That could avail. God only knows Its value in eternity.

Only eight pounds to hold a soul That seeks no angel's silver wing, But shrines it in this human guise Within so fair and small a thing.

Mother, laugh your merry note ! Be gay and glad, but don't forget, From baby's eyes looks out a soul That claims a home in Eden vet.

driven in them; besides, he was slightly lame, and who gives receives a full return into his own bosom ? If you fail to hear thanks from another, or if you Jennie's heart ached to see him moving painfully never have returned to you, in kind, the value of a along. Suddenly she is started by a cry, and sees present you may make, in love, remember, dear the little boy fall upon the slippery pavement. Jenreader, that you have the feeling within you, that nie rushed to his assistance, and raised his head very tenderly, then bid him lean upon her. She asked you have done right, and the approval of the angels, which is of priceless worth, and a voice whispers in him his name and residence. The little boy replied : ear, "You will have flowers added to the never-"My name is Waldo Leslie, and I live around that fading crown, to be yours in the land beyond." Jennext corner, in that little frame house. You are a very kind little girl, and I thank you; what is your nie's act of kindness brought its own reward, in the name? and how did you learn to be so gentle?" satisfaction she felt in the thought that her mother would be pleased with her, in the happiness she had "O," said Jennie, "you need not thank me for helping you up; mamma told me to be kind to given to Waldo, and the conviction that she was trying to be worthy of the name of "God's child," everybody; she is an angel, now, and can see everyand to fulfill the divine command, to "love thy thing I do; so I try to please her. My name is Jen-THE CHILDREN'S PROGRESSIVE LYCEUM of San | nie Ristoe; have you a mother here, or in heaven ?" neighbor as thyself." The tears sprang to Waldo's sad, dreamy eyes, as he

[CONCLUDED NEXT WEEK.]

THE BANNER OF PROGRESS.

SACRAMENTO LYCEUM.-The Children's Progresa good uncle, and we live together. Old Maggy sive Lyceum was organized in Sacramento, Octocomes in to do our work every day, but I am very lonely most of the time, for uncle is away most of ber, 1864, and suspended in May, 1865. It was re-or the day, and I don't know any little girls or boys; ganized in October, 1865, under its present manwon't you come and see me sometimes?" Jennie agement. Since then there have been 105 sespromised she would, and then, as they had reached sions. The average attendance, the first year, was Waldo's home, she hurried away. Supperless and 78; the second year, 134; average for both years, cold was little Jennie that night; but not lonely, 106. The receipts from contributions and social although her father did not return, for her heart parties given by its managers, have been, since was warm with love, and she dreamed of her new October, 1865, \$1,820. Its library contains 700 volfriend, and thought her dear mother blessed the two umes of select juvenile works. The Lyceum meets children as they knelt before her. Two days after, she went to see Waldo Leslie. She found him in in Turn Verein Hall every Sunday afternoon at bed; his fall bringing on one of his frequent sick-2 o'clock. Its Board of Managers are J. H. Lewis nesses from hip-disease. He was delighted to see H. Bowman, Mrs. Julia Folger, Miss G. A. Brewsher, and soon the two-with the beautiful confidence ter, and Mrs. Bowman. Its officers are J. H. Lewis, of childhood-had told each other their history, and Conductor and President; H. Bowman, Secretary were fast friends. Waldo told her he had lived with and Librarian; Miss G. A. Brewster, Treasurer and his wealthy father and mother, on a plantation in Guardian; Mrs. H. Bowman, Musical Director. Florida; how they had loved and cared for him, and The attendance given above is exclusive of offihad provided tutors for him, who taught him so cers and leaders. The average attendance of much; but when he told Jennie of his being able to members for the second year is 150. speak French and German, and had studied philosophy, commenced botany, and could draw pictures,

DON'T WHIP THEM.—Mothers, don't whip he became a very learned person in her eyes, and she them! Treat God's lambs tenderly. Compel obewas in danger of thinking him a being far above herdience, but not with the rod. The other evening. self. But when he spoke of sorrow, they were while taking my customary stroll, meditating on drawn nearer to each other, and Jennie found that my text for the following Sunday, the face materin heavenly philosophy she was a better scholar than nal appeared at the door of a pleasant little home he. Waldo's father and mother had died, and their I had often noticed, and loudly ordered a little lad of three or so to "come in." The mother, in her first son gone to the angel-world when a baby. wrath at being disobeyed, re-entered the house, Their property-by a strange will of Waldo's grandnot hearing the little one's sobbing explanation father-went to a relation in England, so Waldo must that he had gone outside to fetch the baby in. leave beautiful Florida, and go with a strange but no-Directly the blows and piteous cries fell upon my ble uncle to New York; there to live in a far different ears. Undoubtedly the little one had gone be-yond the prescribed bounds; but it was to bring way from that which he had always been accustomed. "O," sighed the boy, "I would not mind the wee toddling thing inside, who, as yet, heeded not commands, however harshly given, and his full heart and meager use of words withheld the power of explanation. Poor little man! how my heart ached for him! Kissless and sad he went to his bed. Mothers, do not whip them! Do not yourselves make shadows in the sunlight with which God always surrounds children. Do not the pretty brooks, and waving corn, but, saddest of | let them be lulled to sleep by the falling of their | tears, or by their own sad sobs and sighs. Far pleasanter it is, when you go to tuck them in at night, to find pink feet on the pillow, dimpled knees in air, toys yet in embrace, and smiles on their sweet mouths. Yourselves bear in mind their last words, "If I should die before I wake." Freat them tenderly. I took my little man a shotgun to-night, and handing it over the gate, I said : 'Now will you mind your mamma, and stay inside when she tells you?" I am sure the "me will " was very sincere; but if they forget, bear with them. If childhood's days cannot be free from sorrow, surely none ever may.

# Progressive Lyceum Register.

Boston, Mass.-Sunday at 10 a. m., at 544 Washington street. 2. H. Rines, Conductor. Brooklyn, N. Y.-At 3 p. m., in the Cumberland Street Lecture Room, between Lafayette and DeKalb avenues.

John A. Bartlett, Conductor; Mrs. Fannie Cohill, Guardian. Buffalo, N. Y.-In Music Hall Sunday afternoon. Mrs. S. H Wertman, Conductor; Miss Sarah Brooks, Guardian. Charlestown, Mass.-At City Hall, at 101/4 a. m. Dr. C. C.

York, Conductor; Mrs. L. A. York, Guardian. At Washington Hall, Sunday forenoon. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian. Chelsea, Mass.—At Library Hall every Sunday at 10 a. m.

James S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian. Chicago, II.—Sunday, at Crosby's Music Hall, at 12½ p. m. Dr. S. J Avery, Conductor; Mrs. C. A. Dye, Guardian; J. R. Sleeper, President Literary Circle.

Cincinnati -Greenwood Hall, corner of Sixth and Vine sts, at 9 a. m. A. W. Pugh, Conductor ; Mrs. Lydia Beck, Guar-

dian. Cleveland, Ohio.—At Temperance Hall, 184 Superior street. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian, Mrs. Detroit, Mich.—Conductor, M. J. Matthews; Guardian, Mrs.

Rachel Doty. Dover and Foxcroft. Me.-Sunday afternoon, in the Univer-

salist church. Foxboro', Mass.—In the Town Hall every Sunday at 11 a. m.

Hamburg, Conn.-John Sterling, Conductor; Mrs. S. B. An lerson, Guardian. Hammonton, N.J.—Sunday at 1 p. m. J. O. Ransom, Con-luctor; Mrs. Julia E. Holt, Guardian.

ductor; Mrs. Julia E. Holt, Guardian. Havana, Ill.—Sunday at 3 p. m., in Andrus' Hall. J. F. Coppel, Conductor; Mrs. E. Shaw, Guardian. Haverhill, Mass.—Sunday at 10 a. m., in Music Hall. John Reiter, Conductor; Mrs. E. L. Currier, Guardian. Jefferson City, N. J.—Sunday afternoon in the Church of the Holy Spirit. 244 York street Joseph Dixon, Conductor. Jersey City, N. J.—At the Church of the Holy Spirit, 244 York street, Sunday afternoon. Johnson's Creek, N. Y.—At 12 m. every Sunday. Miss Emma Joyce, Conductor; Mrs. H. O. Loper, Guardian. Lotus, Ind.—F. A. Coleman, Conductor; Eliza M. Huddle ston. Guardian.

ton, Guardian. Lowell, Mass.-Sunday in the forenoon, in the Lee street

Church. Milwaukee -Meets in Bowman Hall, every Sundav at 2 r

m. G. A. Libbey, Conductor; Mrs. Mary Wood, Guardian. Mokena, Ill.—Sunday at 1 o'clock, in the village school W. Ducker, Conductor; Mrs. James Ducker, Guar

dian. Newark, N. J — Music Hall, No. 4 Bank street, Sunday af ternoon at 2 o'clock. Mr. G. T. Leach, Conductor; Mrs Harriet Parsons, Guardian.

New York City .- Sunday at 21/2 p. m., at Ebbitt Hall, No. 55 West 23d street, near Broadway. D. B. Marks, Conductor; Mrs. H. W. Farnsworth, Guardian; E. O. Townsend, Manager of Dramatic Wing.
 Osborn's Prairie, Ind.—Sunday morning at Progressive Friends' meeting-house. Rev. Simon Brown, Conductor; S.

A. Crane, Guardian. Oswego, N. T.—In Lyceum Hall, Sunday at 12½ p.m. J J. Pool, Conductor; Mrs. Doolittle, Guardian. Philadelphia, Penn.-Sunday morning at 10 o'clock, at Street Church, below Front street. Isaac Rehn. Thompson

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.

A. B. Dyott, Conductor; Arabella Ballenger, Guardian. At new Hall in Phœnix street, Sunday at 10 o'clock. Prof Rehn, Conductor. Plymouth, Mass.—Sunday forenoon at 11 o'clock. I. Carver

Conductor; Mrs. R W. Bartlett, Guardian

Portland, Oregon.—Meets at Oro Fino Hall every Sunday. Providence, R. I.—Sunday, at 10½ a. m., in Pratt's Hall, Weybosset street. Conductor, L. K. Joslin; Guardian, Mrs. Abbie H. Potter. Putnam, Conn.—Sunday at 10½ a. m., in Central Hall

Quincy, Mas .- Sunday at 1% p. m. Richland Center. Wis.—Sunday at 1 p. m. Mr. H. A. East land, Conductor; Mrs. Fidelia O. Pease, Guardian. Richmond, Ind.—In Henry Hall, at 2 p. m. Eli Brown, Conductor; Mrs. Emily Addleman, Guardian. Rochester, N. Y.-In Black's Musical Institute, (Palmer's Hall,) Sunday afternoon at 2½ p. m. Mrs. Jonathan Watson, Conductor; Mrs. Amy Post. Guardian. Rockford, Ill.-Sunday, at 101/2 a. m., in Wood's Hall. E. C. Dunn, Conductor; Mrs. Rockwood, Guardian. Rock Island, III.—At 10 o'clock, in Norris 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, Cal. — At Temperance Legion Hall, Post street, Sunday at 1½ o'clock p. m. Conductor, W. H. Man-ning; Guardian of Groups, Mrs. Whitehead. Springfield, Mass.—Sunday at 10½ a. m., at Fallon's Hall. 3. S. Williams, Conductor; Mrs. M. A. Wyman, Guardian. B. S. Williams, Conductor; Mrs. M. A. Wyman, Guardian. Springfield, III.—Sunday forenoon at 10 o'clock. Wm. H.
Planck, Conductor; Mrs. E. G. Planck, Guardian. St. Johns, Mich.—Clinton Hall, every Sunday at 11 a. m. E.
K. Bailey, Conductor; Mrs. A. E. N. Rich, Guardian. St. Louis, Mo.—Sunday, at 2½ p. m., at Mercantile Hall.
Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian. At Polytechnic Institute, corner of Seventh and Chestnut streets at 3 p. m. Myron Coloney, Conductor : Henry Stage. streets, at 3 p m. Myron Coloney, Conductor; Henry Stagg, Cor. Sec. Sturgis, Mich.—Sunday at 12½ p. m., in the Free Church, John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian. Troy, N. Y.-In Harmony Hall every Sunday at 2½ p. m. Monroe I. Keith, Conductor ; Mrs. Louise Keith, Guardian. Vincland, N. J -Sunday at 1 o'clock p. m. Hosea Allen Conductor ; Mrs. Deborah Butler, Guardian. Willimantic, Conn.-Remus Robinson, Conductor; Mrs. S M. Purinton, Guardian. Vorcester, Mass.-In Horticultural Hall, Sunday, at 111/2 a m. Mr. E. R. Fuiler, Conductor ; Mrs. M. A. Stearns, Guardian.

p. m. Springfield, 111.—Every Sunday in the hall. Springfield, Mass.—The Fraternal Society of Spiritualists every Sunday at Fallon's Hall. St. Louis .- At Polytechnic Institute, corner of Seventh and

South Danvers, Mass.-In the Town Hall, Sunday at 2 and 7

Chestnut streets, at 10½ a m and 7½ p.m. Taunton, Mass.—Sunday, in Concert Hall.

Toledo, O. —Sunday at 10% a. m. and 7% p. m. Troy, N. F. —Sunday at 10% a. m. and 7% p. m., in Har-mony Hall, corner of Third and River streets.

Wineland, N. J.—Friends of Progress, Sunday at 10½ a.m.
 Washington, D. C.—In Union League Hall, every Sunday,
 at 11 a.m. and 7½ p.m.
 Woburn Centre, Mass.—Bible Spiritualists, Central House

Worcester, Mass. -In Horticultural Hall every Sunday afternoon and evening.

## Lecturers' Appointments and Addresses

## PACIFIC STATES AND TERRITORIES.

John Allyn, Oakland, California.

Mrs. Ada Hoyt Foye, rapping and writing test medium, 42 Geary street, San Francisco, Cal.

Mrs. Laura Cuppy, 1124 Folsom street, San Francisco. Lecuring in Sacrame

Mrs. Laura DeForce Gordon, 131 Montgomery street, San rancis

Mrs. C. M. Stowe, lecturer and clairvoyant physician, San

Mrs. Anna Barker, San Francisco Benjamin Todd, San Francisco, Cal.

Mrs. L. Hutchison will receive calls to lecture and teach the Harmonial Philosophy, illustrated by charts and diagrams which greatly assist in comprehending the structure of the universe and the spiritual spheres, as also the physical and mental development of matter and mind. Address, Owensille, Mono Co.: Cal.

Mr. & Mrs. Wm. J. Young, Boise City, Idaho Territory.

## ATLANTIC STATES.

J. Madison Allyn, trance and inspirational speaker, Boston. C. Fannie Allyn, Londonderry, Vt., during July. Mrs. Sarah A. Byrnes, Lowell, during June. Address, 87

Mrs. A. P. Brown, St. Johnsbury Centre, Vt. Mrs. H. F. M. Brown, P. O. drawer 6325, Chicago, Ill. Mrs. Emma F. Jay Bullene, 151 West 12th st., New York. Mrs. Abby N. Burnham inspirational speaker, Auburndale,

Warren Chase, 544 Broadway, New York. Dean Clark, inspirational speaker, Brandon, Vt. Dr. L. K. Coonley, Vineland, N. J. Marietta F. Cross, trance speaker. Address, Hamp-Mrs. Marietta F. Cross, trance speaker. Address, He stead, N. H., care of N. P. Cross. Mrs. Hettie Clark, trance speaker, East Harwich, Mass. Mrs. Sophia L. Chappell, 11 South st., Boston. Mrs. Augusta A. Carrier, Box 815, Lowell, Mass. Dr. J. H. Currier, 199 Cambridge street, Boston, Mass. Albert E. Carpenter, Putnam, Conn. Mrs. Jennett J Clark, trance speaker, Fair Haven, Conn. Miss Lizzie Doten, Pavilion, 57 Tremont street, Boston.

George Dutton, M. D., Room 25, Postoffice building, New-George Button, M. D., Room 23, Fostomee Building, Newburgh, N. Y.
Andrew Jackson Davis, Orange, N. J.
A. T. Foss, Manchester, N. H.
Mrs. Mary L. French, inspirational and trance medium,
Ellery street, Washington Village, South Boston.
Dr. H. P. Fairfield, Green wich Village, Mass.
G. J. Einger, Ann. Ashor. Mich.

J. Finney, Ann Arbor, Mich.

J. G. Fish, Red Bank, Monmouth Co., N. J. Mrs. Fannie B. Felton, South Malden, Mass.

C. Augusta Fitch, trance speaker, box 1835, Chicago, Ill. Isaac P. Greenleaf, Kenduskeag, Me. Mrs. Laura De Force Gordon, Denver City, Col. Ter.

Mrs. C. L. Gade (formerly Mrs. Morris,) trance speaker, 77 Cedar street, Room 8, New York.

## Jennie Ristoe's Lilies. THE STORY OF A COUNTRY MAIDEN.

#### BY A FRIEND OF CHILDREN AND YOUTH.

"Consider the lilies how they grow; they toil not, neither do they spin, nor yet gather into barns. Yet your heavenly Father feedeth them."

## CHAPTER III.

#### THE SECOND CHANGE.

Mr. Ristoe would not arouse himself to work, and soon their money was nearly gone, and they were compelled to leave the house, sacred to them as the spot where Mrs. Ristoe's feet rested as she passed "over the river"; but poverty is a hard master, and each other, and after a while the angels will call us soon drove them into a garret, up four flights of steps, and into a room hardly big enough to turn around in. Even here, Jennie could have been content, for she soon made it look clean with water from the pump, away down stairs; rubbed the windows that the blue sky might be seen, and shed around the bright sunshine of her cheerful presence. But her father was weak and desponding, so he thought to make himself stronger, to drown his sorrow, by giving himself up to the tyrant Rum, who loaded him with chains, and added coals to the fire which was to supper"; and, with a sunny smile, Jennie bid her consume his manhood; thus the poor man changed | friend good-bye. from a kind parent to a harsh, loud-spoken, sometimes cruel master over his little daughter. What bitter tears the child-woman wept when alone! but during these hours she would feel a gentle influence upon her, and a soft breeze would seem to fan her cheek, while to her mind these words would come : "God is a loving Father, and mother is waiting for us in a place where dear father will be better and happier." So she would go about her work with a light step and pleasant face. I say work, for it was necessary that her little hands should supply the bread for daily food. She had learned to crochet from her mother, and now made little doll's dresses and shawls. She it was who invented the little crochet-cover for buttons, now so very fashionable; fastened them on large needles. Every day little since the death of the latter "-he would break strong for him, and soon the old story would recommence. Then winter came on with great severity, and many weary, cheerless days little Jennie spent in the cold and dreary streets, walking up and down with weary feet, saying: "Please buy my pins." But it "was too cold to waste words or sympathy on her watchfulness-and a beautiful line would come side. "Why, Jennie!" exclaimed Waldo, "did you

it at all if my darling mother and father were here; but I am so lonely, and have not even a dog, a squirrel, a flower, or a bird, to keep me company." Here he burst into tears, and Jennie took his hands from his eyes, and said: "Waldo, please don't cry; I know what it is to be away from the dear flowers, all, to be separated from my mother. But, Waldo,

said: "My mother and father are dead, but I have

mamma told me, before she went away, that she was going to a beautiful, bright land, where it is always summer, and I am sure your father and mother are there if they were good. They have more beautiful flowers there than you had in your sunny south. They are not away off from us, but in the air, near us, sometimes; for last night I saw mamma in a dream. O, she looked so beautiful! and she blessed us both; so I must be a sister to you, and we will comfort up to mamma's home. O, won't we be happy there? We will all be one family then," Waldo forgot his tears, while listening to Jennie's sweet conversation, and replied: "Yes, indeed, if we can only get there; I never heard so much of that beautiful land: O. how I wish we were there now !" "Yes," said Jennie, "so do I; but God will take us when the right time comes. We must stay here, to be with papa and your uncle, now; why, what would they do

## CHAPTER V. THE GIFT.

without us?' Now I must go, for papa will want his

Scarcely a day passed that did not see Jennie, for few moments at least, by the bedside of Waldo, who loved her very much. She never told him of her poverty, so he did not know how often his little friend was hungry. One day he gave her a large slice of cake, which she carefully wrapped up; when Waldo asked her what she was going to do; she replied: "Take part to papa." He opened his eyes wide, and said : "Don't your father buy cake?" "No," said Jennie, "he never has any since mamma went." Waldo said nothing, but when she was going home he gave her a little basket full of cake for her father, besides, she made pin-heads from sealing-wax, and while Jennie gave to Waldo the beautiful fragrance of love, from her full heart, and spake so wisely of Jennie might be seen, walking the crowded streets | the "other land"; he in turn gave great treasure to of New York, and saying: "Please buy my pins, her out of the "store-room of his mind." Many or my buttons." Sometimes a kind-hearted person | tales of foreign lands did he read or tell her, while would be attracted by her sweet, modest face, and she crocheted, and many hours did these two spend would take all her little store; on these occasions, | together so happily that all sorrow was forgotten. a warm fire and good supper would await her father | But there were days when Waldo would toss and toss when he staggered home at night. Sometimes he | on his bed of pain; and often did he say, "O Jennie! would be sober, and then a little of the old joyous- | if I only could go into the country; if I could only, ness came back to their life, and Mr. Ristoe would only lie under a big tree, and smell once more the vow, with many sobs, that to please his ever-faithful fragrance of the orange groves, I should get well; child—"who seemed strangely like her mother, but here I am, tied down in this horrid old place. To be sure. I have you sometimes; but then if we were away from his vile habits. But his master was too only rich, and could live in a large house, and have a big garden, so I could go out-doors, and not have to stay in this close room." Jennie told him that she "wished so too, but God knows what is best for us." However, she grieved over her companion's restlessness, and determined to make a sacrifice of love for him; that was, to give him her long-cherished, a poor child "; so, almost always, the busy people | beloved lily, now just putting on its most beautiful hurried on to their place of business or pleasure, and dress, and bursting forth into its fair white bloom. not one kind word greeted our little brave one, who | Long did she gaze at it, while she thought, "Dear oftentimes turned, with heavy heart and full basket, | little lily, you are the last speck of our happy home homeward, but without a mouthful to eat or a bit I have left, and you have been so good to me! but of fire to warm her limbs. Many a time, when ready to | then poor Waldo; he is so sick, and longs for flowdespair, and thinking she and her father must starve | ers so much; I am sure you will make him happier or freeze, her eye would look upon her lily-now and contented." So the noble little girl took her shorn of its bloom, but a green plant, kept living by | flower, and carefully carried it to the invalid's bed-

A second second

E.V. WILSON said at the National Convention : 'I have always had the greatest love for children. When we treat them kindly they always return our love; men and women make a mistake when they undertake to make children come up to their standard. You must go down to the child and bring it up step by step. The children love the Lyceum; they love it for its display, for its groups, for its equipments, for the rights and privileges which it gives to all of them; they love it because it permits them to come upon its platforms, and make their little speeches. And so long as we can make the children love these, we need have no fear of success.'

ORIGIN OF WORDS .- "Nine tailor makes a man."-A poor boy went into a shop in London where nine tailors were at work; each one gave him a shilling, with which he made his fortune. He had this motto on the panel of his carriage door : "Nine tailors make a man."

"Hurrah!" originated among the eastern nations from the belief that every one who died in battle for his country went to heaven. It is derived from the Sclavonic word Hurrag, which means "To Paradise."

THE modest deportment of those who are truly wise, when contrasted with the assuming air of the ignorant, may be compared to the different appearance of wheat, which, while its ear is empty, holds up its head proudly; and as soon as it is filled with grain, bends modestly down and withdraws from observation.

BALD HEADED.—Mrs. H—, a young mother, was exhibiting with considerable pride to a number of admiring friends her first baby. Finally, approaching little Dan, a boy of five years, the happy parent said : "Dan, isn't this a dear little baby?" Dan hesitated a moment, turned up his eyes, and answered : "Yes; but it's bald-headed."

WHAT queer little things children are! "Dot always has a funny speech to make when I am putting her to bed. To-night she caught sight of the vaccination mark on her arm and shouted out to her sister, "O Susie! see! here is where I was baptized !"

A GENTLEMAN, giving a lecture to some boys, was explaining how no one could live without air. He then said: "You have all heard of a man drowning-how does that happen?" The ready answer was, "'Cause he can't swim,"

A LITTLE GIRL at a Sunday school, explaining one of the parables, said, "The foolish virgins forgot to take kerosene with them !"

THE Brahmins regulate their appetites by a girdle of single straw. When it bursts they cease eating.

MAN and wife, like verb and nominative, should always agree.

# Spiritualist Societies and Meetings.

## PACIFIC STATES.

San Francisco, Cal — Friends of Progress. President, Dr. H. J. Payne; Secretary, Dr. John Allyn. Sacramento, Cal. — Children's Progressive Lyceum, every

Sunday afternoon, at Turn Verein Hall, K street. Conductor H. Bowman : Guardian, Mrs. Brewster, Portland, Oregon -First Society of Progressive Spiritual-

sts, every Sunday. Salem, Oregon — Friends of Progress.

## ATLANTIC STATES.

Ba'timore, Md.-The First Spiritualist Congregation of Bal more on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours. Mrs. F. O. Iyzer will speak till further notice. Banger, Me. -- In Pioneer Chapel, every Sunday.

Boston, Mass.-Miss Lizzie Doten will lecture each Sunday fternoon in Mercantile Hall, 16 Summer street, commencing

at 21% o'clock. Admittance 15 cents. The Progressive Bible Society, every Sunday, in No. 3 Tremont Row. Hall 58. Free discussion on the Christian Atonement at 101/2 a. m. Lecture followed by conference at 3 and 7 p.m. Miss Phelps, regular lecturer. Spiritual meetings every Sunday at 544 Washington street.

Conference at 2½ p. m. Circle at 7½ p. m. Brooklym N. F.—In the Cumberland street Lecture Room, Sunday at 3 and 7½ p. m.

Charlestown Mass.-First Spiritual Society, at Washington

Hall, every Sunday. The Independent Society of Spiritualists. Charlestown every Sunday afternoon and evening, at Mechanics' Hall corner of Chelsea street and City square. Seats free. City Hall, meetings every Sunday afternoon and evening. Chelsea .- The Associated Spiritualists of Chelsea, at Library Hall every Sunday afternoon and evening, 3 and 7½ p.m.

The Bible Christian Spiritualists, every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 p. m. Mrs. M. A. Ricker, regular speaker. D. J. Ricker, Superintendent. Chicago, Ill.—First Society of Spiritualists in Chicago, every

Sunday, at Crosby's Opera House Hall, State street. Hours of meeting 10½ a m. and 7½ p. m.

Spiritual meetings, for intellectual scientific and spiritual improvement, every Sunday at  $10\frac{1}{2}$  a. m., and Tuesday at  $7\frac{1}{2}$  p. m., at the hall of the Mechanics' Institute, 155 South Clark street, room 9, third floor, till further notice. Seats

Cincinnati, Ohio.-Religious society of Progressive Spiritualists, Greenwood Hall, corner of Sixth and Vine streets, on Sunday mornings and evenings, at 101/2 and 71/2 o'clock. Cleveland, O -Sunday at 101/2 a. m. and 71/2 p. m., in Tem.

perance Hall. Dover and Foxcroft Me .- Sunday forenoon and evening, in the Universalist church. East Boston Mass.—In Temperance Hall, 18 Maverick street.

Foxboro', Mass.-In the Town Hall. Lowell -Lee street Church, afternoon and evening.

Lynn, Mass.-Sunday, afternoon and evening, at Essex Hall. Hammonton N. J.-Sunday at 101/2 a. m. and 7 p. m., at llis Hall. Belleview Avenue. Haverhill, Mass.-Spiritualists hold meetings at Music Hall

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

Mrs. M. Macomber Wood, 11 Dewey street, Worcester, Louisville, Ky.-Sundays, at 11 a. m. and 7½ p. m, in Temperance Hall, Market street, between 4th and 5th. F. L. H. Willis, M. D., Postoffice box 39, Station D, New Morrisania, N. Y -- First Society of Progressive Spiritual-York.

street. Cleveland. Ohio.

A. B. Whiting, Albion, Mich.

Hudson Tuttle, Berlin Heights, Ohio.

N. S. Greenleaf, Lowell, Mass.

Dr. L. P. Griggs, Evansville, Wis Dr. M. Henry Houghton, West Paris, Me., until further notice.

W. A D. Hume, Lowell, Mass.

Lyman C. Howe, inspirational speaker, New Albion, New York.

Mrs. Susie A. Hutchinson, Somers, Conn., during August; Cleveland, Ohio, during September, October, and November. S C. Hayford, Coopersville, New York.

Charles A. Hayden, 82 Monroe street, Chicago, Ill. Miss Nellie Hayden, No. 20 Wilmot street, Worcester, Mass. Mrs. S. A. Horton, Brandon, Vt.

Miss Julia J. Hubbard, box 2, Greenwood, Mass.

Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md. Dr. E. B. Holden, Clarenden, Vt.

Moses Hull, Milwaukee, Wis. Miss Susie M. Johnson, Milford, Mass.

Dr. P. T. Johnson, lecturer, Ypsilanti, Mich.

F. Jamieson, inspirational speaker, Postoffice drawer

6325, Chicago, Ill. S. S. Jones, Esq., 12 Methodist Church Block, South Clark street, Chicago, Ill.

Harvey A. Jones, Esq., Sycamore, Ill.

Wm. H. Johnston, Corry, Pa. O. P. Kellogg, lecturer, East Trumbull, Ashtabula Co., O. George F. Kittridge, Buffalo, New York.

B. Lynn, inspirational and semi-conscious trance peaker, 567 Main street, Charlestown, Mass.

J. S. Loveland, Sturgis, Mich. Ars. E K. Ladd, trance lecturer, 179 Court street, Boston

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

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

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

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

Loring Moody, Malden, Mass. B. T. Monn, Skaneateles, New York. Dr. Leosiller, Postoffice box 2326, Chicago, Ill.

Mrs. A via M. Middlebrook, Box 778, Bridgeport, Conn. Mrs. S viah Helen Mathews, East Westmoreland, N. H.

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

Vew Jeasey.

Dr. James Morrison, lecturer, McHenry, El. Mr. & Mrs. H. M. Miller, Elmira, care W. B. Hatch, N. Y.

Prof. R. M. M'Cord, Centralia, Ill. Emma M. Martin, inspirational speaker, Birmingham, Mich.

Charles S. Marsh, semi-trance speaker, Wonewoc, Juneau County, Wis.

Mrs. Mary A. Mitchell, inspirational speaker, care of box 221. Chicago, Ill

Miss Sarah A. Nutt, Lawrence, Kansas. C. Norwood, Ottawa, Ill., impressional and inspirational spéaker.

A. L. E. Nash, lecturer, Rochester, N. Y.

J. Wm. Van Namee, Monroe, Mich.

A. A. Pond, inspirational speaker, North West, Ohio. L. Potter, trance speaker, Cedar Falls, Iowa, box 170.

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

George A. Pierce, Auburn, Me.

Mrs. J. Puffer, trance speaker, South Hanover, Mass. L. Judd Pardce, Philadelphia, Pa. Lydia Ann Pearsall, inspirational, speaker, Disco, Mich.

Mrs. Nettie M. Pease, trance speaker and test medium, Deroit. Mich.

A. C. Robinson, 15 Hawthorne street, Salem, Mass.

Dr. W. Ripley, Box 95, Foxboro', Mass. Dr. P. B. Randolph, lecturer, care box 3352, Boston, Mass. Rice, trance speaking medium, Brodhead, Wis, J. H. Randall, inspirational speaker, Upper Lisle, New

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

Abram Smith, Esq., inspirational speaker and musical meium, Sturgis, Mich.

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

lew York Selah. Van Sickle, Greenbush, Mich.

Prof. S. M. Strick, inspirational speaker, Peoria, Ill. J. W. Seaver, inspirational speaker, Byron, N. Y. Miss Lottie Small, trance speaker, Mechanic Falls, Me. Mrs. M. E. B. Sawyer, Baldwinsville, Mass.

Miss Martha S. Sturtevant, trance speaker, Boston, Mass. Mrs. Mary Louisa Smith, trance speaker, Toledo, Ohio. H. B. Storer, inspirational lecturer, 75 Fulton street, New York.

Mrs. H. T. Stearns, Detroit, Mich., care of H. N. F. Lewis. Mrs. M. S. Townsend, Bridgewater, Vt.

Mrs. Charlotte F. Taber, trance speaker, New Bodford, lass., Postoffice box 394. J H. W. Toohey, 42 Cambridge street, Boston. Mrs. Sarah M. Thompson, inspirational speaker, 36 Bank

James Trask, Kenduskeag, Me. Francis P. Thomas, M. D., lecturer, Harmonia, Kansas. N. Frank White, Oswego, N. Y., during June; during July,

her watchluiness—and a beautiful line would come	side. "Why, Jennie!" exclaimed Waldo, "did you		ists, in the Assembly Rooms, corner of Washington avenue	A. B. Whiting, Albion, Mich.
into her mind, whispered, as she thought, by the	bring your lily all this way for me to see? What a		and Fifth street, Sunday at 3½ p.m.	Mrs. S. E. Warner, Box 14, Berlin, Wis.
guardian spirit ever near; it was: "Consider the		NEW PAPER!	Newton Corner, Mass Spiritualists and Friends of Progress, in Middlesex Hall, Sundays, at 2½ and 7 p. m.	E. V. Wilson, Rock Island during June; Galesburg during July Address, Babcock's Grove, Du Page Co., Ill.
	it makes me think of that beautiful land above, it is		New York City.—The First Society of Spiritualists every	Alcinda Wilhelm, M. D., inspirational speaker, care of H.
	so pure, so lovely." "O, I am so glad you like it,	THE LYCEUM BANNER.	Sunday, in Dodworth's Hall, 806 Broadway. Seats free.	N F Lewis Detroit, Mich.
spin, yet your heavenry rather redeth them.			At Ebbitt Hall, 23d street, near Broadway, on Sundays, at	Prof. E. Whipple, lecturer upon Geology and the Spiritual
	Waldo! for I brought it to give to you, that you may	1	10½ a. m and 7½ p. m. H. B. Storer, Secretary.	Philosophy, Sturgis, Mich. Elijah Woodworth, inspirational speaker, Leslie, Mich.
CHAPTER IV.	be cheered a little. I know you will take good care	By MRS. L. H. KIMBALL.	Oswego, N. YSunday at 2½ and 7½ p. m., in Lyceum Hall. West Second, near Bridge street.	Mrs E M Wolcott Danby, Vt.
	of it, and love it for my sake, won't you?" Jennie's		1 Distribution De Trathe new hellin Dhamin etreet errory	S. H. Wortman, Buffalo, N. Y., Box 1454.
A NEW FRIEND.	face was lighted up with a beautiful smile as she	EDITED BY MRS. H. F. M. BROWN.		E. S. Wheeler, inspirational speaker, 5 Columbia street,
It was with the words mentioned in our last chap-	said this, and Waldo caught the ray of sunshine	It is an octavo, printed on good paper, and embellished	Plymouth, Mass.—The Plymouth Spiritualizts' Fraternity, in Leyden Hall, three fourths the time.	Boston. Mrs S A Willis, Lawrence, Mass., Postoffice box 473
ter echoing in Jennie's heart, that she set out, one	from her, and fairly clapped his hands for joy, while	with the electrotype indstrations.	Portland, Oregon,—First Spiritual Society meet at Oro Fino	Mrs. S. A. Willis, Lawrence, Mass., Postoffice box 473. Lois Waisbroker, Mankato, Blue Earth Co., Minn., care of
roiny disagragelle day in February on her usual	thanking her for her beautiful gift. "But I cannot	Some of our best writers are engaged as regular contrib-	Hall every Sunday, morning and evening.	the Clifton House.
fainly, disagreeable day in February, on her usuar	thanking her for her beautiful gift. "But I cannot	We teach no human creeds: Nature is our law giver-to	At Washington Hall, corner of 8th and Spring Garden sts.,	Mrs. N. J. Willis, trance speaker, Boston, Mass. F. L. Wadsworth, Postoffice drawer 6325, Chicago, Ill.
round. The wind blew colding in her lace, and the	take it, Jennie; you will miss it so," said he. Me-	l deal justiv, our religion.	Spinitualists in the southern part of Philadelphia at No.	A. A. Wheelock, trance and inspirational speaker, St.
streets were so wet with snow, melting under a	thinks it was a sight for angels to rejoice over;	The children want Amusement, History, Romance, Music-	1 337 South Second street at 101/ a m and 71/ n m and 00	Johns, Mich.
drizzling rain, that she could scarcely get along.	those two motherless ones, bending so lovingly over	they want Moral, Mental, and Physical Culture. We hope to and them in their search for these treasures.	Wednesday evening at 8 o'clock.	Miss Elvira Wheelock, normal speaker, Janesville Wig
	the lily, the emblem of purity, and each one unself-	ald them in their search for these treasures.	Providence, R. IIn Pratt's Hall, Weybosset street, Sun-	Warren Woolson, trance speaker, Hastings, N. Y Henry C. Wright, care of Bela Marsh, Boston.
of her a little boy, about twelve years old, but so		TERMS OF SUBSCRIPTION.	day afternoons, at 3, and evenings, at 7½ o'clock. Putnam, Conn.—At Central Hall, Sunday at 1½ p. m.	Mrs. Mary J. Wilcox, care of Dr. Larkin, 244 Fulton street,
			Quincy, MassSunday at 2% and 7 p. m.	Brooklyn, N. Y.
			Richmond, IndThe Friends of Progress, every Sunday	Mrs. Mary E. Withee, trance speaker, 71 Williams street,
away. Yet he was out alone, battling with the ele-	Louis to Lot in the second sec		morning, in Henry Hall. at 10½ a. m.	Newark, N. J. A. C. Woodruff, Buffalo, N. Y.
ments on this wild day. The wind tossed his long,	happy, a very happy heart. My dear readers, did	Fifty Copies, do	Rochester, N. TSociety of Progressive Spiritualists, at Black's Musical Institute (Palmer's Hall), Main street, Sun-	Miss H. Maria Worthing, trance speaker, Oswego, Ill.
rolden hair hither and thither, and his large, black	you ever know that God has established on this	Address MPN LOF TT Trivio ALL 90 00	day evening. Public circle on Thursday evening.	Jonathan Whipple, Jr., inspirational and trance speaker,
eyes suffered from the effects of the snow and sleet	earth a beautiful law of Recompense: so that he	P. O. Drawer 5956, Chicago, Ill.	Salem, MassSunday, ternoon and evening, in Lyceum	Mystic, Conn.
eyes suffered from the chocks of the show and store	outer a competer with or recompeters to share to		i Hall.	Mrs. Juliette Yeaw, Northboro, Mass.