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LITERARY.

THE SOUL'S FRUITION.

"The seeds of Divine things are sown in mortal bodies to bloom in an immortal life."—Seneca.

The seed that's planted in the ground,
From which a crop of flowers appear,
Perforce must burst its prison bound,
And blossom in another sphere.

Its thread-like fibers needs must dare
The jagged points of stony ground;
And so men's souls perforce must bear
The shocks from hardened souls around.

The fiercest storms that earth supplies
Invigorate a sluggish sloth,
And so the soul affliction tries
Is quickened into healthier growth.

The very trials seeds endure
All tend to plant more firm their roots;
So human trials oft secure
A greater crop of heavenly fruits.

Though in the earth the seeds are sown,
Not there the fruits or flowers appear;
So human souls on earth are grown
That blossom in a higher sphere.

GEORGE G. W. MORGAN.

From the American Unionist.

"THE PEN IS MIGHTIER THAN THE SWORD."

BY MRS. E. P. THORNDIKE.

Brave words are mighty. Happy he who sees with present eye.
The coming time, resplendent as meteors in the sky!
The age of Light and Progress, that buds have long fore-
told,
In words prophetic on the page, they gleam like burnished gold.

So like great Nature's anthem, or the hero's deathless fame,
Shall be the echoes of that voice that dares high Truth proclaim.

Speak to the lowly and the weak: inspire the doubting soul;
So shall ye soar to loftier heights, and nobler spheres control.

Our country lifts her standard high o'er all the hill-tops now,
And brings a crown of promise to deck her people's brow;
Far in the van heroic souls are clad in bright array,
To lead the march of Nations, and point the unerring way.

We catch their deep, inspiring tones—we hear their battle-cry—
'Tis borne aloft in swelling hearts, toward the towering sky.

And finds response in distant lands, where Freedom lies in chains,
Forged by relentless tyrants from vile and subtle brains.

Reach forth the hand of sympathy, and gird the earth around!
Proclaim the mandate of the Free unto its farthest bound!

"The Pen is mightier than the Sword!" Brave words can never die;
Then, in the cavern of Liberty, rear thou the standard high.
San Francisco, March 17th.

SLEEPING IN CHURCH.

"They would scarcely believe him when he told them that when in Thuroso, some time ago, he on one occasion saw six hundred people asleep in church."—Speech of Dr. Guthrie.

O'er their devoted head
While the law thundered,
Sung and heeded
Shored the six hundred.

Great was the preacher's theme;
Screws on was all the steam;
Neither with shout nor scream
Could he disturb the dream
Of the six hundred.

Terrors to the right of them,
Terrors to the left of them,
Terrors in front of them—
Hill itself thundered
Of its most awful things,
Stout-hearted and stout-spirited
At the dumbfoundered
Bolt he spoke and well;
All on deaf ears it fell,
Yain was his loudest yell,
Volleyed and thundered;
For, caring—the truth to tell—
Neither for Heaven nor Hell,
Shored the six hundred.

Still, with redoubled zeal,
Still he spoke onward,
And, in a wild appeal,
Striking with hand and heel—
Making the pulpit rock,
Shaken and sundered—
Called them the Church's foes,
Threatened with endless woes;
Faintly the answer rose
(Proofs of their sweet repose)
From the united nose
Of the six hundred.

LENSLOW.

Sermons of near an hour,
Too much for human power;
Prayers, too, made to match;
(Extemporaneous batch,
Worshipful blundered.)
Churches that will not move
Out of their ancient groove,
Through which they've flourished,
If they will lag behind,
Still must expect to find
Heaveners of such a kind
As the six hundred.

WHAT IS GOD?

You ask me what is God, and I
Am nowise puzzled to reply:
For I, though but a finite creature,
Can tell what's God, and what is Nature.

Whatever can be seen, or felt;
Whatever can be heard, or smelt;
Whatever can be tasted, and
All that the mind can understand;
All that the judgment can receive,
All that the reason can believe,
All o'er that fancy ever trod,
Is Nature; all the rest is God.

CHARITY.

When constant Faith and holy Hope shall die,
One lost in certainty, and one in joy,
Then thou, more happy power, fair Charity,
Triumphant sister, greatest of the three,
Thy office and thy banner still the same,
Lasting thy lamp, and unconsumed thy flame,
Shalt still survive... the host of heaven confest,
Shall stand before thee, the host of heaven confest,
Forever blessing and forever blest.

—Prior.

COMMUNICATIONS.

RATIONAL ASPECT OF SPIRITUALISM, ANCIENT AND MODERN.

NUMBER TWENTY.

The interview of the three men with Abraham, recorded in the eighteenth chapter of Genesis, is the first clear and distinct manifestation of spirits in the form of men. We are told that Noah was instructed how to build his ark by "the Lord," but no mention is made of His appearing as a man. The language is, "And God spake unto Noah," "And the Lord spake unto Noah," etc. etc. In the preceding chapters of the history of Abraham, it is said that God made a covenant with him, giving him land from the river of Egypt to the great river, the river Euphrates. In the sixteenth chapter, mention is made of the angel of the Lord having appeared to the bond-woman, Hagar, when she stood by a fountain of water in the wilderness, and that he talked to her relative to her condition, and said that her offspring should be a wild man, and that his name should be Ishmael, one that should be at enmity with all mankind. It seems, however, that Hagar was in no wise disheartened, but, on the contrary, rather pleased, for she is made to say in the 15th verse: "And she called the name of the Lord that spake unto her, Thou, God, seest me: for she said, Have I also here looked after Him that seest me?" In this, as in preceding stories, we learn that the angel of the Lord was the mouthpiece, speaking to Abram upon various matters; as also with Noah, in the first of his instructions, where he finds "grace in the eyes of the Lord." But when the ark is to be constructed, it is God who speaks, with the Lord to assist occasionally, as circumstances render it necessary. "And the word of the Lord came," "And God spake," "And the Lord said," is the language used in all the chapters of Genesis, as far as the commencement of the eighteenth. Here a notable change is observed, which seems to point to something more tangible in the line of communication; for the chapter begins with the words, "And the Lord appeared unto him in the plains of Mamre: and he sat in the tent-door in the heat of the day. And he lifted up his eyes and looked, and lo, three men stood by him: and when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant," etc. etc. In the three verses quoted, there are two points exposed to some little criticism. First, if the three men stood by Abraham, why should he run to meet them? Secondly, if there were three men, why did Abraham address them in the singular number? It is true that, in the fourth verse, the plural number is used; but in subsequent parts of the chapter, there is a colloquial interview between the Lord and Abraham, touching the matter of Sarah's laughter at some words she overheard from the Lord, respecting herself; and also regarding the number of righteous men requisite to save the city of the plains from destruction.

Here, then, we have the record in that immaculate book, the Bible, of the veritable appearance of angels in the shape of men, washing their feet, resting themselves, holding converse, and partaking of food set before them by the righteous man they came to visit. From the nature of the circumstances attending this extraordinary and unlooked-for event, it is quite evident that the peculiar character of the parties was unknown to Abraham, up to the period when he learned that it was the design of his spiritual visitor to destroy the cities of Sodom and Gomorrah. It is also clear that the common method of address by the hospitable Arabs of that day, on meeting a stranger, was to salute them with a low bow, bending toward the ground, and using the term "my lord," in token of humiliation and Oriental respect. But how it should transpire that, of the three said to be angels, one of them seemed at once so superior in outward appearance as to induce Abraham to suppose, on becoming acquainted with their errand, that one was no other than the Lord of heaven and earth, while the two companions were mere angels, or ministering spirits, is by no means easy of solution. Nor is there anything recorded denoting surprise or discomfiture on the part of Abraham, or his wife Sarah; who, it is very plain, looked upon them as wayfarers or sojourners, halting in their travels for rest and refreshment, which, perhaps, was an everyday occurrence among these tent-living herdsmen of the ancient land of Canaan.

It may be of interest to some minds, to know how an agreement was ratified in those bygone days of pastoral simplicity and sacrificial devotion. In the fifteenth chapter of Genesis, we are informed that the Lord made a covenant with Abraham, bestowing upon him all the land from the river of Egypt to the Euphrates, which included the tribes of the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaim, Amorites, Canaanites, Girgashites, and Jebusites. The method of ratifying this agreement, or covenant, was as follows: A heifer three years old, a she-goat three years old, and a ram three years old, a turtle-dove, and a young pigeon, were taken. The beasts were slain and divided in the midst, and the parties covenanting passed between the parts. But the Lord does not appear in person to perform His part of the covenant, but waits until nightfall, when Abraham is wrapped in sleep, when a vision is presented to the slumbering eyes of Abraham, in which is shown what he understands to be a symbol of the Almighty's presence—a smoking furnace and a burning lamp, passing between the pieces; which completes the ceremony of ratifying the solemn covenant which was to constitute Abram, or Abraham, the father of a great nation, whose numbers should increase so that they should be as the stars of heaven.

J. D. PIERSON.

THE PHILOSOPHY OF MAGIC.

THE "BLACK ART."—(CONTINUED.)

The idea upon which all magical processes were based was, that a certain principle or essence emanated from all bodies, which intermingled with each other and produced influences that reacted upon the primary matter, and caused all the phenomena which we witness. By this means all bodies are connected by an indissoluble link; so that no part can be affected without affecting the whole—no two bodies can come in contact without partaking each of the other. My attention was first attracted to this idea by a hammer, which my father had been in the habit of using daily for years; in the handle, the prints of his thumb and finger were imbedded in the wood. Every time he had touched the handle, a part of the wood had adhered to his finger and thumb, which only years of constant use rendered perceptible. Continual dropping of water upon it wears away stone. And, if we may credit the statements of clairvoyants and psychometrists, there is left on all things an impression of their surroundings, which can be conveyed to minds sufficiently sensitive to receive them.

Taking these principles as premises, we can the more readily understand the faith which the ancients had in sorceries and witchcraft.

Agrippa says, under this head:

"Moreover, collyries and unguents, conveying the virtues of things natural and celestial to our spirit, can multiply, transmute, transfigure, and transform it accordingly, as also transpose those virtues which are in them into it, that so it can act, not only upon its own body, but also upon that which is near it, by visible rays, charms, and by touching it with some like quality. For, because our spirit is the subtle, pure, lucid, airy, and unctuous vapor of the blood, it is fit therefore to make collyries of the like vapors, which are more suitable to our spirit in substance, for then, by reason of their likeness, they do the more stir up and attract and transform that spirit."

By the charm of these "collyries" the following effects are said by Agrippa, in another place, to be produced:

"Binding of men into love or hate. Also, the binding of thieves and robbers, that they cannot steal in any place; the binding of merchants, that they cannot buy or sell in any place; the binding of an army, that it cannot pass over prescribed bounds; the binding of ships, that no winds, though never so strong, shall be able to carry them out of the haven. And such like as these, which are scarce credible, yet often known by experience. Now there are such kind of bindings as these made by sorceries, collyries, unguents, love-potions, by binding to and hanging up of things, by rings, charms, strong imaginations, passions, images, characters, enchantments, imprecations, lights, sound, numbers, words, names, invocations, sacrifices, swearing, conjuring, consecrations, devotions, and by divers observations and such like."

To us these things appear absurd and foolish; but not so to those whose minds were not educated to trace effects to their legitimate causes. Amid so much that was unaccountable, it was difficult to say which was possible, and which was impossible. The wonderful effects of drugs, etc., evident to the senses of all, assisted in binding the mind to credulous superstition; for, if true in one case, why not in all? For instance, in "the case of a married couple, who, although everywhere else they lived in perfect harmony, could not, without coming to blows, remain a few hours in their ordinary work-room. The room got credit for being bewitched, until the cause of these daily quarrels, over which the unfortunate pair were seriously concerned, was discovered; a considerable quantity of seeds of henbane were found near the stove, and with the removal of the substance which emitted this unfortunate odor all tendency to quarrel vanished." (*M. Sabeur's Philosophy of Magic.*)

No one can read the records of witchcraft, without being convinced that, in many instances, the witches were sincere in their professions and confessions. Torture, fear, and an insane desire to be notorious, no doubt, had each their influence in producing evidence for the reality of witchcraft; but there are instances well established, where none of these influences operated. We cease to wonder at the contradictory nature of the evidence, the evident impossibility of the feats said to have been performed, and the equally evident sincerity of the testifier, when we learn the process of the operation; when we learn that fumes, ointments, and drinks were necessary to the performance of the act. Volumes might be filled from the records of witchcraft, illustrating the *modus operandi*; but one more example will be quite sufficient:

"A woman accused of sorcery was brought before the magistrate of Florence, a man whose knowledge was greatly in advance of his age and country. She declared herself to be a sorceress, and asserted that she would be present at the Sabbath that very night, if allowed to return to her house and make use of the magic ointment. The judge assented. After being rubbed with fetid drugs, the pretended sorceress lay down and immediately fell asleep; she was tied to the bed, while blows, pricking, and scorching failed to break her slumber. Roused at length, with much trouble, she related the next day that she went to the Sabbath; and she detailed the painful sensations which she had really experienced in her sleep, and to these the judge limited her punishment."

Ensaes Sabeur.

From the same authority we learn that *solanum somniferum* is the base of one of these ointments; and henbane and opium predominate in another. Wierus says, that "the ointment mentioned by Cardan consisted of the fat of boys, mixed with the juice of parsley, aconite, solanum, pentaphyllum, and soot."

It is singular that mental epidemics should affect the minds of all the afflicted in a similar manner. Thus, during the sixteenth and seventeenth centuries, and a part of the eighteenth century, the victims of the witch mania imagined that they rode on a broomstick through the air; even as many now imagine that they are "under the influence of spirits," when it is only the result of a phrenzy, induced by sympathy and association.

J. W. MACKIE.

Come, Let Us Reason.

In looking out upon the broad sea of human life, we find the majority of mankind seeking the true course to pursue in order—to use a theological term—to gain eternal life, and being confounded by the many ways pointed out by those calling themselves teachers of the people, appointed by God to lead the lambs into the fold of Christ. Perhaps it would be well to examine their claims, and see upon what foundation or basis they rest. In this article we shall examine two points—that of Total Depravity, and Belief in Christ. We shall try to prove the absurdity of the former, and that the latter has been stolen by these self-appointed teachers, to cover a multitude of sins. Theology demands of you a belief in man's total depravity, and, to rescue him from this condition, it became necessary for God to take upon Himself the form of man, bear trials and persecutions without number, and finally, to appease His own wrath, give us His own life, that you might be saved, through a belief in the efficacy of His blood shed upon the cross to cleanse from all sin. Without dwelling upon this absurd statement, we will pass on and investigate this charge of total depravity. The only foundation for this theory is that of the story of the fall of Adam. We are told that Adam was created perfect, but, by partaking of the fruit of the tree of knowledge, he fell from this condition to that of sin; but if we admit the record to be true—which we do not—will it substantiate the theory of total depravity? No! Now for the proof. After God formed Adam, He placed him in the garden of Eden, with permission to eat of all the fruit of the Garden except of the tree of knowledge of good and evil; in the day that he ate thereof he should surely die. But, contrary to God's commands, he did eat of the fruit, which shows the assertion of his being perfect to be false; for if he had been perfect, he would not have disobeyed, unless disobedience to the direct commands of God be a virtue; and I do not think our orthodox friends will admit this for a moment, for they are continually urging mankind to obey the voice of God. Again, the eating of the fruit made him a God, to know good and evil; therefore he could not have been totally depraved, unless God Himself was so, for He says, "He has become one of us." Let the reader bear in mind that we are not speaking of the God of the universe, but a God created by man, a theological God or Gods; for in His soliloquy over the disobedience of Adam, He uses the plural *us*, signifying more than one; and I am sure there is a great difference between these theological Gods and God the Father of all.

But to continue with the record. "He has become as one of us, to know good and evil; now, lest he put forth his hand and partake of the tree of life, and live forever, we will place him where it will be impossible for him to gain any more knowledge than what he already possesses." The reader will see that Adam only required to take one more step to make him equal to the Being that fashioned him, and he would in all probability have succeeded in doing this, had he been free to act. But here God made manifest that spirit of jealousy for which Moses gave Him credit. (Exodus xx. 5; xxxiv. 14.) Being fearful that Adam would partake of the Tree of Life, and learn the secret of eternal existence, he turned him out of the garden, and placed a guard over it, that he might not return in God's absence, and partake of the fruit of the tree, and, by so doing, destroy all of God's schemes for his death and damnation. How true is the old adage, that "curses, like chickens, always come home to roost."

God little thought that, when He so far forgot Himself as to curse Adam, those curses would return and fall upon His own head. How much better it would have been for Him to have controlled His angry passions; He might have disposed of Adam in some other way without endangering His own life; for instance, in the same manner in which he did of the Devil—give the job to Michael and his angels. But He only thought of gratifying His malice at that time, and failed to see the terrible consequences of His blind passion.

But again, "He has become as one of us, to know good and evil." Now, we contend that this passage itself is a direct contradiction to the assertion that Adam, after the fall, was totally depraved; for, if he were so, he would know nothing but evil. It is impossible for a man to be totally depraved, and still know what goodness is, or know

good and evil. If he is totally depraved, he will always remain so, and no power in heaven, earth, or hell can raise him from that condition. There is nothing to appeal to; no spark to kindle to a flame; not one redeeming quality; and the crucifixion of as many Christs as could stand on Mount Calvary would not save one soul. Again, if man is totally depraved, then, as a natural consequence, none are exempt from this condition; therefore it is impossible for one individual to make an effort in another's behalf. Being born in darkness, and reared in darkness, with no light illuminating your own depravity, how can you impart light to others? It is like the blind leading the blind.

But we will leave this beautiful theory, and pass on to consider the second point, which we think of more importance, especially to those who show the signs of their belief. It is for their benefit that they demand justice, and show these interlopers up in their true light. "Believe in Christ and you shall be saved." Now, among the many denominations that claim the Bible to be the Divinely inspired word of God, there is not one that does not profess to believe in and follow Christ, when, taking the words of Christ himself as authority, they have no more right to that claim than the greatest Atheist, or the most barbarous savage the world ever produced. Now for the proof. "Believe and you shall be saved. And these signs shall follow those that believe. In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink of any deadly thing, it shall not hurt them. Verily, verily, I say unto you, he that believeth in me, the works that I do he shall do, also; and greater works than these shall he do, because I go to the Father." Come, you, who believe in the Lord Jesus Christ; you, who are the followers of the meek and lowly Nazarene; you, who preach the everlasting gospel; you, upon whose shoulders the mantle of God hath fallen; you, who believe in that holy book, the Bible; you, who are sure of a heavenly inheritance, because of your belief in Christ. You are summoned before a tribunal where Reason sits enthroned, and where justice will be done." Produce the proofs of your assertion, that you are a believer in Christ. Show the signs that Christ said should follow those that believed. What! You cannot do these things? You cannot heal the sick, restore to the blind their sight, nor cause the lame to walk? Then go and hold thy peace, and prate no more of thy belief in Christ. Thou art an impostor, a base dissembler; you disgrace the name of man, and are a thief of the blackest kind; for you steal the mantle of Christ to cover a multitude of sins. The effrontery with which you assume to be a believer in Christ is truly astonishing. The Devil must look upon you with envy. Go, study that book which you pretend to reverence so much, and blush at your presumption. Retract thy foul anathemas against honest men, and learn to be, in spirit and in truth, believers in, and followers of Christ.

G. C. I.

Letter from San Diego.

SAN DIEGO, April 14th, 1868.

EDITORS BANNER:—It has long been realized, by those who interiorly appreciate the truth and beauty of the Harmonical Philosophy, that there was a strong under-current in its favor among intelligent, thinking people, whose energies are mainly occupied in developing the natural resources of the country and pushing their private fortunes. But I was agreeably surprised to witness so strong an upper-current in that direction as a truthful delineation of the incidents of a brief voyage to this improving locality will plainly indicate.

As prefatory to what I have to write, a few personal items will be excused. Last June, after a brief lecturing tour in the valley of Sacramento, on passing, with open pores, from that warm, relaxing, enervating atmosphere, to the cool, bracing winds of the metropolis, I took a severe cold, which settled on my lungs. It did not pass off like an ordinary cold, but seemed to fasten upon the weakest part, until, in a few weeks, my physician said he did not think I had an incurable consumption (phthisis), but that I was on the borders of that condition, and advised that I leave the city as soon as possible. Seeking a sunny nook in Oakland, peculiarly protected from the summer winds by rising ground and a broad belt of live oaks, my health improved gradually until the winter rains, when my malady returned in all its force; and, as spring advanced, it showed no signs of releasing its hold. As a *dernier resort*, hoping to get relief, so as to again publicly advance the cause of human elevation, I sought the uniform, mild, and balmy atmosphere of this most southern point of our lovely State. Accordingly, I took passage, on the 7th of April, in the good steamship *Orizaba*. After suffering all the unsympathized torture of sea-sickness for ten hours, and at short intervals freely returning to the bosom of Neptune as good as he gave me, (in obedience to the maxim so much in vogue with the disciples of Esculapian, *Sinitia similibus curantur*, as liberally translated, "A hair of the same dog will cure the bite,") with shut eyes I drank off a glass of seawater, which was quickly expelled, mixed with phlegm, and that was the last; I enjoyed myself

and the bountiful table during the remainder of the voyage.

During the monotony of the voyage, conversation turned upon a variety of subjects; but, having exhausted politics, the impeachment of the President, the probable growth of Oakland in consequence of the terminus of the Pacific Railroad being established there, and the prospective growth of the southern counties of the State, it seemed to dwell longest on religion and Spiritualism, on which the two antagonistic ideas were arrayed of Orthodoxy versus Spiritualism, or Supernaturalism versus Naturalism. It was surprising to note that, of the intelligent passengers, nine-tenths were free to express themselves in favor of Spiritualism, and only two—Methodist clergyman and an intelligent Irishman, who had evidently been educated for a priest—argued in favor of Orthodoxy; and such works as "Dawn," Owen's "Footfalls," and Andrew Jackson Davis' "Autobiography," were the literature perused. As a statement of the current thoughts on these subjects, I present a brief sketch of the arguments presented:

Orthodox.—"I admit that Geology teaches that the earth has stood vastly more than six thousand years; but what is to prevent the days and nights, spoken of in the first chapter of Genesis, referring to geological epochs of a vast but indefinite period?"

Spiritualist.—"This interpretation presents difficulties equal to those of the literal rendering. In the first place, Moses seems to favor the literal rendering in giving the reason for keeping the seventh day of the week holy and free from labor. (See Gen. xx. 11.) If God created the world in six geological epochs of vast length, produced by natural causes as all geological changes are, it is difficult to see why that is a reason for man's ceasing from labor on either the seventh or the first day of the week. A preacher would make a much more forcible appeal to a congregation of intelligent Americans, were he to place it on the ground of physiological requirements, than upon the reason assigned by Moses. Further, if, as you assume, God had wished to reveal to man a history of the origin of the earth on which he lives, He would have done it in such plain language, that all could understand it, and both learned and unlearned for six thousand years need not have mistaken its meaning; if He had meant epochs of many thousand years each, He would have said so. Again, three epochs passed, and vegetation and fruit-tree, bearing fruit after its kind, whose seed was in itself, flourished one epoch before the sun, moon, and stars were created and placed in the heavens. Your view assumes that the earth was created many thousands of years before the sun, while, with our best astronomers, the theory is growing in favor that the earth is the child of the sun—that the sun was formed first, and each planet, beginning with the outermost, was formed in its order, according to the laws governing primordial matter when it concentrates, forming a gaseous, liquid, and solid form."

Orthodox.—"It seems to me that the good and wise God, who placed man on the earth, in total ignorance of His character and of his own future condition, would reveal in a supernatural manner these things to His creature, to relieve him of his darkness and ignorance."

Spiritualist.—"It does not seem to me so. Man was left for nearly six thousand years, according to your chronology, to blunder along in ignorance of the simple physiological fact that the blood circulates in the system; in consequence of which ignorance there was much disease, suffering, and premature death. The same is true of the steam-engine, the sewing-machine—in short, every item of agricultural, mechanical, or scientific knowledge. Man has had to suffer the consequences of ignorance until he learned these things by the exercise of his own faculties. If God has left man to learn these things himself, why should He not also let him learn the truths with regard to his own spirit, God's character, and a future life. It seems to me he has done so, and that man has just begun to interrogate Nature concerning these things."

Space will not permit me to follow these conversations further. Suffice it to say, that, at the last conversation at San Diego, our Irish friend, who could tell when every saint was canonized, and what their characters were previously, said, nothing would delight him more than to investigate the spiritual phenomena with the aid of a good medium, had he an opportunity.

JOHN ALLYN.

Pic-nic at Saratoga Springs.

A number of the Spiritualists at San José had a picnic last Sunday, at Saratoga Springs, near McCartyville. The fact that the day was the Christian Sabbath did not seem to depress their spirits, or prevent the day from being suited to the enjoyment of one of the loveliest retreats on the Pacific coast. J. J. Owen, A. C. Stowe, J. P. Ford, and other well known friends of free thought and free Sundays were there; and woman was also well represented. One man, in the first stages of ecstatic development, suffered a few of the bubbles of effervescent thought and feeling to escape him; he was followed by Mrs. Beach, who, under the control of an Indian spirit, delivered a very good, sensible address, well worth hearing and remembering, and his teaching should be put into practice. Mrs. B., it is said, conversed with the Indians on the plains in their native tongues, while under influence. Mr. Stowe and Mr. Ford also delivered a few spirited remarks. Misses Gordon and others favored us with songs at an impromptu circle, formed around a table. A medium personated the death of Broderick, etc. I shall ever remember the day, as one on which Memory will delight to linger, in its flights through the reminiscences of the past.

ÆSOP, JR.

JESUS CHRIST appeared, and first taught us that God is OUR FATHER; that He is Love; and held Him up as our great model of moral action. He was in advance of humanity—a radical heretic to the ruling powers—and they murdered him; but "his soul goes marching on." He became an object of Divine honors to his followers, and, like most gods, is honored with a great deal of praise and very little obedience. All pushed, however, to praise the new light, and brought their old heathen and Jewish notions along with them, and founded a new sect, partly Christian, partly Jewish, and deeply tinged with heathen mythology. It was an advance, however, as far as men were, as a mass, prepared to receive higher life.—Spiritualist, Appleton, Wis.

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FAITH.

There can be no higher attainment of human life than to acquire power with God. To prevail with Him is to lay hold on Omnipotence. The great study and aim of a man should, therefore, be to appropriate this power—to cultivate the means whereby it may be made ours to help, and comfort, and deliver in every time of need. Everywhere in the Scriptures, this highest of human achievements is ascribed to faith. It is affirmed in positive declarations, and illustrated by noble examples, with a fullness, clearness, and emphasis, that leaves no shadow of doubt on the subject. Without it, it is impossible to please God;—with it, we have access to the Father through the Son, and rejoice in the hope of glory. By it, Christ dwells in our hearts, and we are enabled to overcome the world and the devil.—Millennial Harbinger.

We find the above reprinted in the Pacific Gospel Herald. It is a very common specimen of the pious jargon which religious essayists make use of, when they have no clear ideas to express, and wish to substitute something which may pass for sound reasoning. To say that faith will be efficient to change the purposes of an unchangeable Being, and prevail with Him to extend special favor to one more than another of His children, is an accusation against His justice and impartiality. And the idea that faith can ever overcome natural obstacles, by a sudden inversion of the laws of Nature, can have no place in intelligent minds. No miracle of the sort was ever accomplished by faith, and never will be. Whatever is done in contravention of any particular law, is done by bringing into operation some other law, more potent than the first. In other words, labor alone, directed by scientific knowledge, can remove natural obstacles, in a natural way. Prayer has never removed mountains, even with an abundance of faith, until labor was brought to bear upon them. This is universal experience. Faith is, then, of no practical use without works. If God may be particularly pleased with anything that man may do, it must be when we exhibit the sincerity of our intentions by carrying them into labor that will accomplish the result we desire. "God helps those that help themselves," has passed into a proverb long since. Our belief or unbelief in what God may design or desire, can have no possible effect upon the result. His purposes are as much a secret from mankind now as they ever were. The days are over when any man can claim to know the will of God better than other men, and be believed.

There is one other point in the above extract that we will notice. If by overcoming "the world and the Devil" is meant the abrogation of so-called evils in society and individuals, we can say with perfect truth, that faith has had ample opportunities to accomplish that result in the ages that are past, if it could have been done. Little else except faith has ever been exercised by the Church and its followers toward the extirpation of social or individual wrongs. It has had its "charitable" and "benevolent" societies, to dole out to the "deserving poor" a sixpence a day, and a few cast-off clothes; but, except in a few spasmodic cases, no universal system of amelioration has ever been organized by it. Social amelioration and scientific progress have been made in spite of its apathy and even opposition, through the efforts of philanthropists whom it has persecuted or ignored.

In respect to that very mythical and mythological personage, "the Devil," if faith could have accomplished his annihilation or overthrow, time enough has elapsed during which it could have been done, and man released from his baleful influence. Then why has not the Devil been conquered? According to Elder Knapp and his school of revivalists, Satan is more active and energetic now than ever; and his machinations extend even to pelting God's anointed ministers with nameless household utensils, and drenching them with ditch-water. Yet faith does not seem to have much power in felling him, or hindering these manifestations. Knapp could not exorcise him, but was himself exorcised instead. Can it be possible that Knapp has not faith "even as a grain of mustard seed"? We suspect that the Elder and the Church will either have to acknowledge their want of faith, or that the spirit manifestations are not "of the Devil." In either case, their principal dogma goes to the wall; for if the Devil does not produce them, the spirits of our departed friends do, and they say there is no such personage as the Devil.

Knowledge abrogates faith, because it is superior to faith. What we know, we no longer believe, because we realize its truth; it becomes a part of us. We know that we exist; there is no belief about it. Whatever else we know, therefore, being a part of ourselves, is not a subject of faith, any more than is the fact of our own existence. Furthermore, we can neither believe in nor reason from what we do not know. We can only accept or acquiesce in the testimony of others concerning it; but acquiescence is not faith. We conclude, therefore, that, as regards the future and the things of infinitude, faith has nothing on which to rest, and is of no practical use or benefit to mankind.

FIFTH NATIONAL CONVENTION OF SPIRITUALISTS.—It will be observed, from a notice in our advertising columns, that the fifth National Convention is called by the Executive Committee to meet in Rochester, New York, on the 25th of August of the present year. The several organizations on the Pacific coast must take immediate action, in order to be represented in that body. We would recommend that residents of California already in the Eastern States be empowered to represent the Societies of this State in the National Convention, by passing resolutions to that effect, and forwarding them immediately.

THE THEATER.

We find in the Pacific Gospel Herald a discourse delivered by one J. C. Hopkins, "a student of the College of the Bible of Kentucky University," upon the effects of theatrical performances upon society, from which we reprint a couple of extracts. We select the two most important objections he has made against the theater, leaving out the minor ones because of their evident sectarian bias and self-righteous spirit. He says:

"The theater is pernicious to the general welfare of society. What has been said ought to be sufficient on this point, for certainly, whatever is pernicious to good taste and good morals is detrimental to the general welfare. But I urge, as an additional reason, that it makes inordinate demands on money, time, and health. The amount of money squandered on the theater annually is astounding. The expensive scenery, the costly buildings, the light, the music, and the high rates at which skilful actors hold their services, all combine to render the expense enormous. And all this, together with the owner's profit, must come from the hearers' pockets—from the public purse. Give me the money spent on the theater in one of our large cities, and I will establish a free library in every town, provide free lecturers and school teachers to meet all demands; I will gladden the hearts of the poor, starving, freezing widows and orphans of the city with food, fuel, and raiment."

Now, setting aside the fact that the money spent for tickets to the theater is put into circulation among hundreds of poor artisans, artists, actors, printers, poor sewing-women, and day-laborers, it is susceptible of proof that the aggregate of all moneys invested by the people in support of theaters does not equal by many hundreds of thousands of dollars the amount paid for the support of lazy preachers in gorgeous pulpits, beneath the roofs of costly temples; and these preachers have no other apparent objects but to continually prate of the wicked and sinful practices of other people, to taboo all amusement and all teaching that does not receive the sanction of religious teachers, and to promote in every way possible, the support of the present system of church-going and church ministrations. How totally useless the "foolishness of preaching" is, in making the world better and happier, may be seen in the fact that all benevolent, social, and political reforms are accomplished by the efforts of reformers outside the churches, and in spite of apathy, indifference, and even opposition, on the part of the latter. We need not cite the history of slavery, nor of intemperance, nor of capital punishment, nor of any other abuses, in proof of this assertion, because the facts are too well known to admit of dispute. On the other hand, it is equally susceptible of demonstration, that the stage is an educator of the people, in all the essential points of morality and social justice, of greater power and influence than the pulpit. What is said in theaters is longer remembered and cherished than is the most powerful sermon, delivered by the most eloquent divine. Shakespeare is oftener quoted than the greatest writer upon religious subjects that ever breathed. And this will always be so. It is human nature's homage to the greatest illustration of human nature who has ever appeared upon earth. But our theological "student," in the following sentences, seems to differ from this view.

"The theater inculcates false views of life. On the stage honor is God, but the standard of honor is false. Modesty, humility, and forbearance are capital crimes; audacity, pride, and revenge the loftiest virtues. The spirit of the theater is a myth, and religion a joke. A future existence is a fable, and eternity a nonentity. Its very spirit is, 'no hereafter,' 'eat, drink, and be merry, for to-morrow we die.'"

A more unjust, and false because unjust, presentation of the character of the stage, could not be made. Precisely the opposite is true of almost all theatrical performances. Real virtue—which does not wholly consist in chastity, but comprises many incidents in life of equal if not greater importance—has its apotheosis always on the stage; and the hearty applause of the multitude, because of its mimic triumph over villainy, is the best proof that the hearts of the people are right, whatever preachers may say of them. No sermon upon dishonesty and hypocrisy can ever equal in effect the representation of the character of Iago by a finished actor; no exhortation from the pulpit against avarice can influence the mind with such power as the example of that vice afforded in the character of Shylock. And so of every other theatrical representation which conveys a lesson to the human heart.

Preaching and praying have had their day, and a dreadful day it has been for the human family. No religious wars and bloody midnight massacres can be laid at the doors of the Theater. Would to God they could never have been laid at the doors of the Church! It may be safely asserted, without fear of disproval, that four-fifths of the bloodshed among men, since the race have inhabited the earth, has been caused by religious bigotry and superstition, encouraged by self-constituted religious teachers. All the gladiatorial combats that ever took place, all the duels, all the wars for political or kingly supremacy, could not have been so fatal to mankind as the conflicts brought about by this cause. A majority of mankind now realize the truth of this statement, and will be slow to enter upon a crusade against the Theater at the bidding or exhortation of a class of teachers who have been so largely instrumental in increasing the misery, instead of promoting the happiness, of mankind.

MACDONALD, of the Oregon Unionist, still continues his abuse of "Mark Twain," because the latter persisted in using his own natural vision in looking at the so-called Holy Land, instead of the optical spectacles, which magnify and misrepresent everything pertaining to religious history. There is more straightforward honesty and sincerity in "Mark Twain" than MacDonalder ever had a conception of—much more than he ever possessed. "Mark" would not be a hypocrite, for all the political or social advantages in the world; and the same cannot be said of MacDonalder.

The Oakland News is rapidly becoming a literary abomination. It is a mere vehicle for the bosh of a certain half-crazed literary humbug, who also shoots his horn in a little seven-by-nine advertising sheet in this city. The News should dismiss him and save its reputation.

CANNOT our present subscribers, by a little effort, each send us one or two new names to swell our subscription-list? We think it is as much for their interest to do so, as it is for ours. Let us hear from you, friends.

D. D. Home and Mrs. Lyons.

A cable dispatch from London, of the date of May 23d, says that the Court of Chancery have decided the case of Home, requiring him to pay Mrs. Lyons £60,000 and costs, on the ground that undue influence engendered by him dictated her action. And this is the wonderfully wise conclusion of the whole matter by the bright intellects of the highest Court in England! "Undue influence engendered by him"! A very expressive term indeed! Suppose he had been of the opposite gender; would the same effect have been produced? The facts of the case do not justify the decision of the Court. The gift of Mrs. Lyons was forced upon Mr. Home by her, without even a wish on his part. He even warned her that she might repent, and endeavored to dissuade her from the act; but all without effect. It seems that she expected to make use of his powers, and those of his son, to her own advantage or pleasure, but discovered that she could not thus enslave them, and then sought to undo what she had done. Her own strong belief in Spiritualism is by some thought to be the reason why she made the gift; but that she had a selfish motive for doing so is very apparent from the evidence. The same motive led her to repent of the gift, and to try to recover it from the recipient. The conduct of Home in the whole matter has been noble, dignified, and honest.

THE editor of the American Unionist, of Salem, Oregon, thinks we wish a quarrel with him. With a gentleman, we could not quarrel; with a person like the editor of the Unionist, we would not. But we would offer him a little wholesome advice: Do not "steal the livery of heaven to serve the devil in"; or, in other words, do not put on the sanctimonious garb of a believer in Church dogmas, for the purpose of promoting your personal interests in the field of politics. As the editor has frequently done this of late, and gone out of his legitimate path to abuse Spiritualism, to secure the plaudits of religionists in his neighborhood, we have administered a little wholesome correction. He is, however, like the boy under the rod of his father, who thought his parent was "picking a quarrel with him," and exclaimed, "Father, who began this war?" But we do not quarrel with boys, nor with fools; we only strive to teach good manners to both. The lack of these is what is the matter with the editor of the Unionist.

The Oakland News has absorbed the tremendous talent of a "thoroughly educated" Bohemian of this city. We fear that the organ of the terminal metropolis will reach its terminus sooner than its proprietor might wish, if he continues to employ such mighty intellects upon its columns. It is not best for newspapers to employ editors who know too much. The papers soon become the mere mouthpieces of the editors, through which they may "blow their own horn." We already not only hear the "blowing" of the aforesaid Bohemian of the News, but we can see his ear-marks sticking out from beneath the "small caps," so thickly spread over its columns. The paper has been of some account; but we fear its end will be dramatic, if not tragic, should it keep on in the present bad way.

THE Tuesday evening Socials at Central Hall are increasing in interest and enjoyment, as all can testify who were present at the last one. Next Tuesday evening, being the first in June, will be the occasion of a social dancing party, which will recur on the first Tuesday in every month thereafter. The same tickets which serve for the Picnic on Sunday will admit the holders to the dance, in company with a lady.

THE ALHAMBRA, a new theater, opposite the Temple of Music, on Bush street, was inaugurated on Friday evening last, with appropriate performances. A collation was prepared and partaken of in honor of the event, at which the members of the press and others participated. We did not, however, see the editors of the Christian Advocate, nor of The Occident, present on the occasion.

THE Presbyterian churches throughout the entire Southwest seem to be in a very depressed condition. Many of the ministers find it necessary to till the land for their support, to keep the churches open.—Zion's Herald.

What a pity that ministers should be obliged to fulfill the "curse," by earning their bread by the sweat of their brows!

OUR friends must not forget that the ferry steamer leaves Meiggs' wharf this morning at 10 o'clock, for Saucelito, and that the Lyceum exercises will take place immediately after landing. The Grove Meeting will be held about noon. Those who have not provided themselves with tickets can obtain them at the ferry wharf.

MR. AND MRS. F. GOULD, Magnetic Physicians, formerly of No. 30 Silver street, in this city, have, as we learn, become interested in the management of the Pacific Hygeian Home, on Fountain Farm, near Oakland, where their friends and patients who may wish their services will be received in future.

THE SEANCES with Mrs. Foye, held at Central Hall every Sunday evening, under the arrangement of the Trustees of the Association, are more fully attended each succeeding evening, and are destined to be a success. The public are admitted on payment of fifty cents, to defray expenses.

"THE INNER MYSTERY."—The remarkable poem improvised at the celebration of the Twentieth Anniversary in Boston, by Miss Lizzie Doten, and phonographically taken down at the time by Dr. H. F. Gardner, is for sale by Herman Snow, 410 Kearny street. Price, 35 cents.

"BRO. MCGRATH," the revivalist of Honey Lake Valley, who danced the "Juba" with a professional gambler, still gambles from time to time, in the California Christian Advocate, about his "gracious revival."

THE usual Conference and Lyceum at Central Hall on Sunday will not take place to-day, on account of the Picnic at Saucelito. But the Seance in the evening will be held as usual.

MARGARETTA FOX is still holding circles for spirit manifestation in New York city, at 763 Sixth Avenue, and the visitors are very numerous.

COLORADO wants 1,000 unmarried women badly in the confines of her territory.—Exchange. In her Penitentiary, or where, or how?

"Methodist Arrogance."

An article under this head is reprinted in the Pacific Gospel Herald, the Campbellite Baptist paper of this city, from another called the Church Advocate, of whatever denomination that may be, though it is probably Baptist also. It serves to show how much the "brethren" of the different churches "love one another." Nevertheless, for our part, we have never observed a more arrogant set of religionists than the Baptists, of every name. The Methodists have something to glory in, in their more spiritual faith, their devotedness, their sincerity, their self-sacrifice, and their rapid increase of numbers, as compared with any other sect, which places every other at a disadvantage in these respects. But the Baptists have nothing with which to feed their inordinate self-righteousness but their exclusiveness and Pharisaical piety, which consists in damning all who will not be plunged in cold water to prove their sincerity. The egotistic character of their religious professions can never be equalled by the Methodists or any other denomination of Christians. But let us read what the Baptist has to say of his Methodist brethren:

"Among the religious periodicals in our country, there are none to compare, in self-adulation of their own church and its doings, with Methodist religious and literary journals. We have frequently wondered that the writers for, as well as the readers of, these papers, never get a surfeit of their own proposed rising grandeur of this goddess, Methodism. With them, however, there is nothing pure, nothing holy, nothing good, but that which finds its source in Methodism. Indeed, Methodism, with its vagaries and anomalies, in the eyes of its votaries, is identical with Christianity; with some, it is rather the only Christianity, as revealed in the New Testament precedent and example. It draws its proof from Wesley, Watson, Benson, Clark, Fletcher, and others, rather than from the inspiration of Paul, Peter, John, and James. Christianity with Methodists must be made to bend to Methodism, not Methodism to Christianity; hence its boasting is not in Christ, not in the gospel, as revealed in the New Testament, but in Methodism. 'Glory to God! I'm a Methodist!' 'I expect to live and die a Methodist!' are exclamations that break forth from ten thousand voices in the love-fests and class-meetings of these devoted disciples of Wesley. Such fulsome, frothy braggadocio would certainly be ridiculed even in the estimation of an intelligent Methodist, had it not become so universal, and been indulged in by all classes in the Church, from Bishops down to the most humbled child of poverty; although, as we have been accustomed to hear, boasting about, and boasting of, Methodism, for years, not only in the pulpit, in the press, in the love-fest, in the class-room, but in the forum, in the temperance convention, the Sabbath-school conventions, and all other places, public or private, where Methodist preachers can get an opportunity of letting off steam. But with all this blowing and stretching for the past half-century, the climax of arrogance has only just been reached by a correspondent of the Pittsburg Christian Advocate. In last week's issue, September twenty-first, this writer claims that the first Christian Methodist Episcopal Conference met in the city of Jerusalem, as recorded in Acts 15. This is getting ahead of the Pope. This writer forgets that the first Centenary of Methodism was only celebrated in 1838, or thereabout, and the Pope had his eighteen-hundredth this year."

INTOLERANCE OF PAST TIMES.—A letter from Newport, (R. I.), says:

"One of the early Baptist ministers of this city was Obadiah Holmes. Little is known of him, except that he was pastor of the first Baptist Church. He went to Massachusetts to preach. He had no other children, but the Puritan preachers who have a Rhode Island Baptist preaching on their manor, had Holmes arrested, put in jail, tied to a cart, and publicly whipped at the tail. So far as we know, he is the only Baptist minister that shed his blood for the cause. In the bottom of an old chest in this city, an autograph volume has been found, written by Holmes, and dated in 1675. He gives the history of the Rhode Island Colony, which he founded with the charter that he obtained from the King, in the incident of his being banished to his family, his church, and the world. Holmes gives an account of his public whipping in Boston, and states, 'I did there shed my blood.' The Newport Historical Society are to put this valuable work to press."

TAKE two musical instruments—for instance, a piano and violin—tune one string of the violin until it chords, or is in harmony with a certain key or note of the piano—place the violin in a remote part of the same room in which stands the piano—strike the key of the piano, and the string of the violin which it is attuned, will vibrate to the sound of the note of the piano struck, while all other strings of the violin will remain motionless. Strike any other key of the piano, and all the strings of the violin will remain motionless. This experiment is easily tested by placing little bits of paper sufficiently folded to lie upon each string of the violin. The one in chord will be shaken off, while the others will remain motionless.

The same effect will be produced by the tones of the human voice, in chord with any stringed instrument, if the note be sounded with sufficient force and loudness. We have tried the experiment with a guitar, with invariably the same result.

RATHER SPICY.—A lady, being invited to send in a toast to be read at the anniversary celebration of the Pilgrim Fathers, furnished the following. It is spicy enough to flavor half a dozen anniversary dinners:

"The 'Pilgrim Fathers,' foresooth! What had they to endure in comparison to the Pilgrim Mothers? It is true that they had hunger, and cold, and sickness, and danger—yes within and without—but the unfortunate Pilgrim Mothers! they had not only these to endure, but they had the Pilgrim Fathers, written by Holmes, and dated in 1675. Who ever gave a dinner in honor of them? Who ever writes songs, drinks toasts, and makes speeches in recollection of them? This self-sufficiency of the men is beyond endurance. One would actually suppose that New England had been colonized by men, and posterity provided for by special Providence."

METHODISTS' EXHIBITION.—The children of the Methodist Sabbath School gave an exhibition at the Theater on Thursday evening.—Academy Gazette.

If theatrical exhibitions are so distasteful to the Methodist brethren, why don't they use their churches for Sunday School exhibitions? We have thought theaters were considered by them as the Devil's churches—the stage as his pulpit. But perhaps they wish to beard the Devil in his den, and fight him with his own weapons. They must take care that they do not burn their fingers. The next thing we shall hear will be of theatrical representations in churches. Raffles and grab-bags have already been in vogue for their benefit.

ONE of our English religious papers is making a raid, aided by troops of correspondents, on the wearing of mustaches by Methodist ministers.

The Nazaretes, to which sect of the Jews, it may be supposed, Jesus of Nazareth belonged, never shaved their beards. Among Oriental nations, this most natural appendage has ever been considered honorable and proper to be worn. It was left for our sanctimonious modern religionists to discover that it is sinful to wear a mustache. After declaring it sinful to laugh on Sunday, their pronouncing any other harmless thing wicked ought not to excite surprise.

SUNDAY IN NEW YORK.—"Burleigh" writes to the Boston Journal, in regard to Sunday amusements in the great metropolis, as follows:

"In no place in the world can so many costly churches be found in such a cluster as can be seen on and near Fourth and Fifth Avenues, from Twenty-third to Forty-fifth street. Brown stone and marble houses, gaudy in array, adorned fit for the palace of a king, abound. In summer, the singing from one church can be heard in the other. On clear Sunday morning these costly structures have a fair attendance, as an average, nothing more. In the afternoon a few attend, and the empty pews yawn on the solitary preacher. But Central Park is full; all the avenues that lead to it are crowded; gay equipages, elegantly arrayed women, fine teams, costly turn-outs, come and go in long lines, stretching away for miles. In front of the Fifth Avenue Hotel crowds collect to see the brilliant sight, for such an one can be seen in no other city in the Union. The gardens and saloons are crowded; gaming, bowling, music from bands and pianos, with the harp, dancing, dominoes, and all imaginable pastimes, are carried on in hundreds of places, and participated in by thousands. In the evening the lights of the places of amusement is thrown open for singing. The artists, who stand on the boards six nights in the week, sing opera music on Sunday, under the veil of 'Sacred Concerts.' There are more pleasure-seekers and people in the Park than in all the New York churches combined."

WHEN four woodlarks are allowed to do all the singing in the forest, and four seraphs all the singing in heaven, then can our churches afford to send for singing men on Sunday, and stand in the loft, with their throats yet sore from singing at the opera, executing their fugue tunes, and torturing hymns in the following style:

"We'll catch the bee
We'll catch the bee
We'll catch the bee—ting hour."
"Pity our poll
Pity our poll
Pity our poll—uted souls."
"He'll take the pill
He'll take the pill
He'll take the pill—grim home."
"With reverence to the saints appear,
And bow—ow before the Lord!"

A more apt illustration of church singing than the above we have not seen in a long time. We hope our Christian friends will take a lesson therefrom.

PROFESSOR HUXLEY has just given another proof of the scientific value of the Bible. In his recent lectures at the Midland Institute, Birmingham, the Professor, in speaking of science, said:

In addressing themselves to this question, the first thing to do was to clear the minds of all unnecessary lumber. They must throw overboard their Hebrew mythology, with its notions about Adam and Noah, and the ark, and all that business.

This certainly is truth boldly spoken. But, unfortunately, in Christian society truth is not always welcome.—Boston Investigator.

A CALIFORNIA editor says he lately met a grammarian who had lately made a tour through the mines, cogitating thus: "Positive, mine; comparative, miner; superlative, minus!"

PHENOMENAL FACTS.

From the Boston Investigator.
A Singular Phenomenon Connected with Spiritualism.

MR. EDITOR:—As I have always promised my Spiritual friends that I would own up as fast as they would give me the evidence, I take the liberty to communicate to you the results of your valuable and liberal paper a singular phenomenon connected with "modern Spiritualism," which excited my organ of marvellousness to some extent, though it is marked almost wanting on the phrenological scale.

The case is this: A few weeks ago we had a visit from Mr. Abraham James, who spoke in our town several times. I had an introduction to him, and invited him as a guest to my house, which he readily accepted. This Mr. James is the medium that has rendered him famous in locating the great artesian well at Chicago, oil in new localities, and valuable metals that lay hid away in the earth.

He claims, I believe, to be a medium (in his search after hidden treasures) for the spirits of an ancient people (now extinct) that inhabited this country thousands of years ago—the same that opened copper mines on Lake Superior, lead mines on the Mississippi River, and in fact who have left an unmistakable mark in almost every locality where lead and copper has been discovered.

As floating pieces of lead ore have been found at various times on the Allegheny River, in a certain locality, and as these ancient people have left divers marks along its banks, I felt curious to test his mediumistic powers in that direction, so I invited him to accompany me to the lead regions of that river. He consented to do so. We went in company with a Mr. H. G. Wilson, of No. 17 State street, Boston, who happened to be in this locality at the time. Our first move after crossing the river, was to pass up a small stream something like a mile, in a dark forest of primitive growth. Mr. James, at that time being in feeble health, and much exhausted, sat down to rest. After remaining in that position for perhaps thirty minutes, he became strangely affected: closed his eyes, and started off in a new direction, on a line as straight as could be run with the most accurate compass. The great amount of fallen timber that lay scattered over the ground seemed to offer no impediment to his progress, for he went over it with remarkable ease. After continuing for about three-fourths of a mile, he came to a hill whose summit is elevated some two hundred feet from the base. He ascended the hill with great rapidity until he came to about midway, where he made a final halt.

Now, the strange part of the story is as follows: He stopped directly in the midst of an ancient excavation of considerable extent, so well defined that no person familiar with the works of the race of human beings whose spirits claim to direct him, could question its genuineness for a moment.

That he was never in that section of the country before, is an unquestionable fact. That he walked some three-fourths of a mile on a tangent line in a dark forest with his eyes tightly closed, (passing every obstruction with wonderful ease,) is also true; and, notwithstanding the party that accompanied him were far his superiors in physical endurance, and were nearly exhausted when we arrived at the excavation, he showed no symptoms of fatigue, but appeared wonderfully invigorated, is also true.

Before closing I will say, I have never regarded myself as a Spiritualist, but have looked upon all such phenomena as worthy of serious notice. That the Spiritualists are far in advance of the old Orthodox theology, is true. That they have done more than any other class of religionists toward elevating the minds of men and women above those dark and paralyzing creeds that have ever been in the way of human progress, is also true.

I have always regarded it my duty to investigate every new truth that presents itself, to swap away the assumptions of yesterday for a truth of to-day, and so on. But I must say what I have above related puzzles me much. That there was no fraud connected with it, is certain. Perhaps my spiritual friends can give some light on this, to me, strange affair. I can hardly see departed spirits connected with it yet, but there are no doubt, "more things in heaven and earth than I have dreamed of in my philosophy." P. LARKIN.

Incompatibility.

A woman of pure thought and noble motive pledges her maiden faith to the man, who, of all the world, she has chosen as protector and help through the better and worse of the years to come. Living is something more to her than mere sensual being, and hope beckons brightly, and faith cheers her on as love clothes her hero in the ideal greatness, and imagination leads her to the heights hand in hand with him, the head, who is to lead the way. But alas for the awakening!

"To make you idols,
And to bind them clay,
And so bow'd their worship."
Can there be anything in life more trying than this? To have the veil lifted and find your heart's companion at home only in the low valleys of our common life, while you vainly seek the table lands of a nobler living? What an utter loss, what a fall into vacuity it seems, as the knowledge dawns and deadens upon the mind, and you realize that, so far as human ken may know, the walk of your better nature must henceforward be without the guiding heart and head, which, in the maiden's dream of the future, had seemed so sure and fixed a reality! And there are men and women, too, whose minds are the realms of high and beautiful thoughts, whose taste, sentiment, and loftiness of soul stamp with indelible lines of incaminate glory their characters; and yet in their homes no look of appreciation ever comes back to their hearts, and no recognition of a kindred sympathy lightens up the face of husband or wife to which the hungry, yearning gaze is so often vainly directed. Alone! alone! the sad refrain which echoes and re-echoes through many a heart whose life is in the home-circle, and whose heart and hand have been given for well or woe into the keeping of another.—"Lena Beverly," in the Liberal Christian.

MRS. CORA L. V. DANIELS recently delivered a course of lectures in Music Hall, Boston. In one of them, entitled "The Genius of the Hour," she used the following forcible language in regard to the basis of the spiritual philosophy:
"Facts needed no person's certificate. There was nothing whatever in a scientific demonstration that needed the moral approval of the world. The good which might result from the introduction of a new idea, or its elaboration, presented no requisition for the moral assent of mankind. The world wanted truth, and facts were the exemplars of truth; straight and precise as mathematic lines, they would permit of no such thing as an apology or excuse for their existence. Apologies might be necessary for the one-sided ideas that permeated a contracted spiritual or mental horizon, but the grand facts of to-day were their own excuse for being!"

"There was no need for any one to go stepping around the vast circle of public opinion, and begging people to pardon the idiosyncrasies and peculiarities of this faith because it was 'only twenty years old!'"

SPRITUAL.—We are informed that a certain spiritualist in San Francisco has described the locality where the pay lead can be found in the Bunker Hill claim, near this place.—Sasha Courier.

We wish this medium, while he has his hand in, would describe the manner in which a country newspaper can be made to pay somewhat in accordance with the trouble it takes to publish it.—Amador Dispatch.

DEPARTED.

In this city, May 18th, 1868, LAYRA ESTELLE, daughter of A. J. and C. A. BUTLER, aged 5 months and 1 day.
In Marysville, May 15th, JAMES BOORMAN, aged 55 years, 8 months, and 13 days.

FIFTH NATIONAL CONVENTION OF SPIRITUALISTS.

To the Spiritualists and Progressive Reformers of the World: The undersigned, members of the Executive Committee of the National Convention, have decided to call the Fifth National Convention to meet in Corinthian Hall, in the city of Rochester, State of New York, on Tuesday, the 25th day of August, 1868, at 10 o'clock in the morning, and to continue in session until Friday, the 28th inst.

And we invite "each local organization of Spiritualists or Progressive Reformers to send two delegates, and an additional one for each fractional fifty members, and each State Organization to send as many delegates as the State is entitled to represent in the Congress of the United States," to attend and participate in the business which may come before said Convention.

- ISAAC REEN, President.
WARREN CHASE, New York.
A. B. JUSTICE, Pennsylvania.
THOMAS GARRETT, Delaware.
JACOB WEAVER, Maryland.
A. JACKSON DAVIS, New Jersey.
HORATIO ALDEN, Maine.
FRANK CHASE, New Hampshire.
D. P. WILDER, Vermont.
WILLIAM WHITE, Massachusetts.
J. H. HARRIS, Connecticut.
IMMANUEL SEARLE, Rhode Island.
—, Alabama.
—, Texas.
HUDSON TUTTLE, Ohio.
—, Nebraska.
W. T. NORRIS, Illinois.
MARY SEVERANCE, Wisconsin.
JOHN C. DEXTER, Michigan.
CHARLES A. FENN, Missouri.
MOSES HULL, Indiana.
—, California.
—, District of Columbia.
—, Kentucky.
—, Tennessee.
—, Kansas.
HENRY J. OSBORNE, Georgia.
—, Minnesota.
S. Y. BRADSTREET, Iowa.
—, Vice Presidents.
L. K. JOSLIN, Rhode Island.
—, Treasurer.
HENRY T. CHILD, M. D.,
634 Race Street, Philadelphia.
—, Sec'y. tary.

RED LAND WINES,

MADE IN THE FOOT-HILLS OF CALIFORNIA.
Warranted Pure Juice of the Grape.
FREE FROM ALL ADULTERATION, AND ARE BEYOND ALL CONTROVERSY.
THE BEST WINES ON THIS COAST.
ALSO,
WINE VINEGAR
AND
FRESH MOUNTAIN HONEY.
WHOLESALE AND RETAIL,
At 625 Market Street,
Opposite the foot of Montgomery.
E. B. HENDEE.

MISS JANESON,
INDEPENDENT CLAIRVOYANT,
AND
HEALING MEDIUM,
No. 17 Third street, near Market,
(UP STAIRS.)
Hours, from 9 A. M. to 4 P. M. 15

WOMEN'S CO-OPERATIVE UNION.
THE STORE OF THIS ASSOCIATION IS NOW OPEN IN Webb's Block, 39 Second Street, near Market. The employees are prepared to respond to applicants for work, also to receive orders from any who may wish garments manufactured. 15

REMARKABLE CURES BY

THE GREAT SPIRITUAL REMEDY; MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

New Haven, Ind., Sept 1st, 1867.
PROF. SPENCE—Dear Sir: I have raised one man from the dead with the Boxes of your Positive Powders. J. W. Nuttle, of this place, had what the Doctors called the GUNNISON. They said he could live but a short time. I called his attention to your Powders. He took one Box, and said he was better than he had been for four years. This was in March. About the last of July he was taken with a FEVER, and the Doctors gave him up, and said he must die. But I sent for two Boxes of your Positive Powders for him about the time I went East, and on my return I found him walking about, and he is now to work for us, a well man.
Yours for truth,
G. W. HALL.

Dorset, Vt., August 27th, 1867.
PROF. P. SPENCE—Dear Sir: I have had a case in which I have given you a young man who had been BLED DURING AT THE LUNGS. He had consulted eight different physicians, five of whom had pronounced his Lungs to be in an advanced stage of INFLAMMATION. He had not done any labor for six months. I sent him one Box of your Positive Powders. I had him take a Box of the Positive Powders. This was on Monday; and he was able to labor. I have taken what he shared his father's stock of sheep—some 300. He told me that he never worked busier than during those two days, shearing, and that he can use the plow, and he has continued to work up to this writing, and says he feels as well as ever in his life.
Yours, A. B. ARMSTRONG.

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Special Notices.

DR. J. M. GRANT HEALS THE SICK BY Laying on of Hands, At No. 410 KEARNY STREET, Between California and Pine streets, SAN FRANCISCO.

DR. GRANT has, for the greatest part of the last two years, been practicing in Sacramento City with eminent success. Some of the most striking cases have been ENTIRELY CURED by his wonderful Healing Powers, which can be substantiated by referring to the well known names which appear on his Circulars, and to many others whose names can and will be given, if required.
No MEDICINES GIVEN.
No Surgical Operations performed. 18
OFFICE HOURS—From 9 A. M. to 4 P. M.

DR. J. P. BRYANT, THE HEALER, Will Heal the Sick at his Residence, 308 West 34th St., near 8th Avenue, NEW YORK, BY THE "LAYING ON OF HANDS."

DR. JAMES EDWARDS CAN BE CONSULTED AT HIS ROOMS 209 KEARNY STREET, WEST SIDE, Between Bush and Sutter, FROM 9 A. M. TO 4 P. M.

VITAL MAGNETISM, MEDICAL CLAIRVOYANCE

Applied with the hands, gives immediate relief, in all cases treated by Dr. Edwards.
Used in detecting the cause and nature of disease, and the proper treatment it requires.
Electricity and medicine given only when the case needs them.
Contagious or cutaneous diseases not attended to.
Charges moderate, and according to the ability of persons to pay.

MRS. MARY E. BEMAN, Clairvoyant Physician, HEALING AND TEST MEDIUM.

No visible Medicine given. The Deaf hear, the Blind see, and the Pained walk. OFFICE AND RESIDENCE, corner of FREMONT and MADISON STREETS, Brooklyn, Alameda County.
Patients accommodated with Rooms and Board.
N. B.—Visitors must leave the cars at the Clinton Depot. 23

MRS. H. A. DUNHAM, CLAIRVOYANT TEST MEDIUM,

HAS REMOVED TO HILBERT STREET, A FEW DOORS ABOVE POWELL, opposite Washington Square, convenient to both lines of North Beach cars, where she will be happy to see her friends.
Séances from 10 A. M. to 4 P. M.
TERMS, For Ladies, \$1; for Gentlemen, 25¢—not exceeding an hour.
Evenings by special engagement. 12

CLAIRVOYANT. Mrs. LENA CLARKE

SEES, DESCRIBES, AND GIVES NAMES and communications from departed friends; also, living friends, with names, character, locations, etc., etc.; diagnoses diseases, and gives information on business matters, at 802 Jackson street, near Stockton. 12

TRY CLAPP'S UNRIVALED LIVER PILLS.

If these don't save you, then nothing will. The most perfect LIVER REGULATOR in the world, particularly adapted to a California climate, and alike suited to male and female. As a beautifier of the complexion, they stand pre-eminent, acting both as a Purifier and Renovating Tonic, all of which can be testified to by thousands. For sale everywhere.
GEO. H. CLAPP, Proprietor,
Corner of Howard and Sixth streets, San Francisco, Cal. 12

BUY, IF YOU WOULD CURE YOUR COUGH OR COLD, A Bottle or Box of GARLAND'S COUGH DROPS!

Warranted to Cure or No Pay.
For Sale by all the principal dealers in Medicine—Boxes 25 cts.; Bottles 75 cts.
TRY THEM. 17

IMPORTANT TO INVALIDS! Consumption and Nervous Debility

Are promptly Cured by the use of Wincheater's Hypophosphites OF LIME AND SODA.
THIS SPECIFIC REMEDY FOR CONSUMPTION, IN every Stage, has been used by thousands of Physicians and tens of thousands of sufferers, in the last ten years, with results unparalleled in the annals of medicine, and such as no other treatment has ever equalled.

As a sure remedy in Consumption as Quinine in Intermittent Fever, and as an effectual a Preservative as Vaccination in Small Pox.—Dr. Churchill.
It is unequalled in Nervous Debility, and I believe it is the only medicine that will cure a pure case of it.—Dr. E. V. TOWNSEND, M. D., Unionville, Va.

I would say to all who have any tendency to Consumption, take this remedy, and the sooner the better.—W. W. Townsend, M. D., Unionville, Va.

PRICES: In 7 and 16-ounce Bottles, \$1 and \$2 each. Three large, or six small Bottles, for \$5, by Express. Concentrated Solutions, \$2.
Sold by all respectable Druggists, and by NORCROSS & CO., 5 Montgomery Street, (Masonic Temple,) San Francisco, Agents for the Pacific States, to whom all orders should be addressed.
Circular Free. Do not fail to write for one. 9

FOR PETALUMA AND SONOMA, WINTER ARRANGEMENT.

Leaving Vallejo St. Wharf Daily, (Sundays excepted,) at 2 P. M., for Petaluma.
ON AND AFTER MONDAY, DECEMBER 23, the favorite steamer CLINTON, C. M. BAXTER, Captain, will leave Vallejo street wharf as above until further notice.
Connecting with Stages for Bloomfield, Bodoga, Duncan's Mills, Tomales, Santa Rosa, Windsor, Healdsburg, Geyserville, Skaggs Springs, Geysers Springs, Anderson Valley, Novato, Ukiah and Big Rivers, Noyo and Fort Bragg, Ukiah, Long Valley, Clear Lake, and Lakeport.
Returning—Leave Petaluma at 8 A. M. CHARLES MINTURN. 48

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THE ABOVE TERMS WILL BE CLOSELY ADHERED TO. AGENTS FOR THE BANNER OF PROGRESS.

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CARDS, CIRCULARS, BILLHEADS, PAMPHLETS, and every description of Plain and Ornamental PRINTING, executed neatly and expeditiously, at the lowest market rate. OFFICE, 514 SACRAMENTO STREET.

THE ELOQUENCE OF GEN. PHIL. SHERIDAN FELL DEAD

Upon the ears of the Dead who did not use DR. STILWELL'S PATENT ORGANIC VIBRATOR, Which fits into the ear, is not perceptible, and removes ringing noises in the head, enabling deaf persons to hear distinctly at church and public assemblies.

A Treatise on Deafness, Catarrh, Consumption, Cancer, and Scrofula in all its forms, their causes, and means of speedy relief and ultimate cure, by a pupil of the Academy of Medicine, Paris, sent to any address.
CURES GUARANTEED on the plan—NO CURE NO PAY. No Mercury used. DR. STILWELL.
Consultation Rooms, 198 Blocker Street, New York. 17

PACIFIC CLAIRVOYANT MEDICAL INSTITUTE, 330 Jessie Street, above Fourth, SAN FRANCISCO.

MR. & MRS. W. A. HUTCHINSON TREAT ALL DISEASES WITH UNPARALLELED SUCCESS. We invite all in want of medical services to call upon us. Office hours from 10 to 12 A. M., and 2 to 5 P. M.

FOR SALE AT THE INSTITUTE. Hutchinson's Chemical Combination of Vegetable Oils, for beautifying and strengthening the hair; Liver and Anti-Dyspepsia Pills, Blood Syrup, etc., etc. These articles are purely vegetable, and, for the purposes for which they are compounded, unsurpassed.

Orders and Communications sent to our address through Wells, Fargo & Co.'s Express, will be attended to. 18

REMOVAL. JACOB SHEW'S PIONEER PHOTOGRAPH GALLERY, Late 315 Montgomery Street, IS REMOVED TO No. 612 CLAY ST.

North side, four doors above Montgomery, SAN FRANCISCO.

Having superior accommodations, and every facility for all branches of the Art, at greatly reduced rent, I am enabled to produce the very best quality of work, of all kinds, at prices about

Twenty-five per cent. below the Montgomery Street Galleries, and equally as low as the most

