

VOL. II.

SAN FRANCISCO, SATURDAY, JANUARY 25, 1868.

LITERARY.

For the Banner of Progress. The Origin of Hell.

From out the mass of men, the Priests first sprung ; Tuey were, in fact, an avaricious band ; In payment for their easy use of tongue, They took the fairest products of the land, And gave their charities with an ungloved hand I They multiplied exceedingly ; were soon Possessing "bighest seats" in Church and State : And then, behold, they sang a different tune-'Repent | repent | before it is too late, Or ye are wholly damned-the small and great !! And lest some time men caviled at their trade, Each Priest brought in his offering of Evil; And thus is seen how ancient Hell was made To be the hom, of every modern Devil!

an Francisco, January, 1868.

From the Daily Times

Freedom's Promise. [Suggested by the late Political Defeat.]

BV MES. & P. THORNDIKE.

'Freedom's battle, once begun, Beaue stilled from bleeding sire to son, Though bailled oft, is ever wop."

Be still, O anxious hearts ! and calmly wait The coming hour that tells a people's fate.

Curb the deep throbbings of your heaving breasts, O lowly ones, who long have been oppressed !

And ye, who stood upon the watchman's tower, And read the record of each passing hour,

Nerve your prave hearts with a diviner glow ; For aspiration, like the ocean's flow,

Is wolling up from souls whose latent power Will brook nor metes nor bounds to Freedom's power.

O subtle souls I whose boon it is to know, By Reason's power, and Inspiration's glow,

The deeper current of this moving life. Whose every phase with higher thought is rife-

Work nobly, earnestly, and proudly dara To urge the conquest of a realm so fair.

Upon whose grander hights the coming man Shall walk triumphant to great Nature's plan

No more the tool, the playthink of the nour, He stands a god, nor fears the tyrant's power !

But ere that distant goal shall be attained, To basest ends the good will be profaned.

While demagogues, in robes of ermine clad,

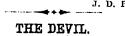
a country equally favorable to the employment of human intelligence, and offering all the facilities and opportunities enjoyed by the Hebrews in gathering around them food, raiment, and shelter.

We have the evidence before us, that the tribes of red men, now living among or near us, differ essentially, in their mental capacities, one tribe from another. The Araucanians of the South American confederation may be considered the most advanced, perhaps, in Indian civilization, of any others on the American continent; and yet their manners and customs, their mode of life and religious views, their polygamy and political condition, rest on a low plane of development, which may be understood by a simple statement made by Mr. Reuel Smith, who spent some time among them in getting a knowledge of their country (Chili) and their habits : " Manin-Hueno (the grass of heaven) is very old, estimated at from ninety to one hundred, and even more, though his appearance presents little to indicate such an age : erect, though not vigorous, with a bright, piercing eye, and his long black hair but sparsely scattered with gray, he might be taken for a person of sixty." "The dress of the grand toqui was not, it must be confessed, such as might have been expected, considering his exalted rank. He wore a shirt that probably had been used for several months without washing, a ragged military vest, and a poncho tied round the waist, and falling to the feet like a petticoat; a red and yellow handkerchief surmounted his head, and completed his costume." Their numbers are said to be not much short of 100,000; the males all trained to rugged endurance in war, or the chase, like the ancient Spartans.

These Araucanians fought successfully against all the forces that Old Spain could bring to bear against them, when she held in her embrace the South American Republics; and their independence was acknowledged by Spain. Since then Chili has endeavored to subdúe them to her rule; but, so far from succeeding, she was glad to make terms of peace, and, it is said, pays an annual trib-

ute in cash, as per treaty stipulations. Of the Indians of the United States, the Cherokees are

the nomadic tribes of Israel could have been so the promise at the birth his son Isaac, from God have heard a Rev. gentleman declare Mesmerism a paper on the Pacific, that will not fear the united far in advance of contemporary tribes, inhabiting himself; yet, when he visited Egypt with his wife, he practiced a piece of deception unworthy the name of anything higher than a base moral



But Satan is a creature of another sphere. The might of his intellectual nature is victorious over the extremity of pain. Amidst agonics which cannot be conceived without horror, he deliberates, resolves, and even exults. Against the sword of Michael, sgainst the thunder of Jebovah, against the flaming lake and the marl byrning with solid fire, against the prospect of an eternity of unintermitten misery, his spirit bears up unbroken, resting on its own innate energies, requiring no support from any thing external, nor even from hope itself.—Macatulay.

The Devil's in the people, cropping out in their words and ideas, and almost visible, when Spiritualism is mentioned! I received a letter the other day from an old acquaintance, from which I extract the following :

"I perceive that there are many 'gifts and blessings' manifested among the Spiritualists, by spiritual agency. Do you believe with Paracelsus, that the sick can be healed by the agency of evil spirits? that 'it matters not whether it be (lod or the Devil, angels or unclean spirits, who cure a man, so that he be cased ; if he falls into the ditch, what matter is it whether the Devil himself, or any of his ministers, by God's permission, redeem him ?' I do not dispute the power of spirits to cure diseases, but I dispute that an evil power would cure or help the sick ; for the Devil's aim is to destroy, and to cause desease rather than cure it. Satan will not cast out Satan, for then his kingdom would not stand. However great the power of Satan, he cannot forgive sins. Jesus said not only, 'Take up thy bed and walk,' but he said also, 'Thy sins be forgiven thee.' Jesus asked, 'Whether it were easier to say to a man, Thy sins be forgiven thee, or, Rise, take up thy bed and walk?' showing that equal power was required for each. I think that no spiritual a bue can heal the sick but that of the atonement of Christ, over which Satan has no control."

I have not yet fully satisfied myself as to evidently much in advance of all other tribes; the whether the "healing power" is a gift from gradation of development descending until it spiritual agencies, or a faculty peculiar to some organisms. I incline to the latter idea, but, for argument's sake, we will suppose that spirits do ites, or Jews, are of the Semitic race, whose ancestry assist in the matter. And if they do, just so far no doubt runs back to the early dawn of the his. | are they removed from the character of being tory of mankind. Their origin seems to have been absolutely evil. We ought to speak well of the bridge that carries us safely over. (See 2 Peter Jordan, and the Nile. History informs us that ii. 10-12.) Ay, if the personification of all evilthey began as nomads, migrating from nation to | the Devil himself-be pleased to help us, let us be nation, from state to state. They have been op. | grateful accordingly. Our friend says the Devil pressed and persecuted by all the ruling powers of | cannot forgive sins. I can hardly blame him ; for the old world, and suffered the martyr's doom at the centuries it has been the fashion to malign and abuse him; he has been "numbered with the perors, sultans, popes, and kings. That they were | transgressors," and "on him hath been laid the proud, haughty, superstitious, and intolerant iniquity of us all." If he had not been the most toward other tribes and nations, is made clearly patient of devils, as "Prince of the power of the air," he would have raised hell long ago, with hurricanes and storms, compared with which that which occurred at St. Thomas, lately, would be a calm. But, though he is long-suffering and merciful, there may come a day, when he will by hardships that befell them in their wanderings no means clear the guilty, but will visit the iniquities of the fathers upon the children unto the other people, the Jewish history is an all-pervading third and fourth generation, as most surely becomes a devil who holds himself in respect, woven into one mass, so closely connected, that no But to speak seriously, I do not believe in the separation can be made one from the others with- forgiveness of sins; that even Gd can forgive sins; nor in the efficacy of the atoning blood of Jesus. This, to the theologians, is blasphemy! wards of 4000 years, yet there are but five princi. But, when they tell me that an innocent person can be held accountable for my sins-nay, that I can exchange my sins for his righteousness-the idea shocks me, and to me the principles of Justice and Truth are blasphemed and perferted. They that an organization has been effected, broad than the Bran: A of the Hindoos) seems to have are the blasphemers. It is time that we coased enough and free enough for all, and yet sufficiently commenced the life and character of the people viewing the principles of Nature through the smoked glass of theology- smoked in the sub hur | the efforts of all true Spirite ous fumes of hell. It is time we could dismiss what A. J. Davis calls "the r genient and only the Hebrew nation, but of several cognate administration of that wifeless I melancholy trinity of co-equal gods-Fathor, Son, and Holy Ghost, with the quaternity which includes their equal-the Devil." Their equal ! your pardon, Senor Diablo; I mean their superior. For throughsame individual is the well established fact that out theological history the Devil has invariably he was known and venerated all over Asia, and gained the day, when competing with the Almighty; and though, for the pre-ent, a truce has been declared till the grand batte of Armageddon takes place, it is difficult to ay who shall eventually gain the prize; of course the organ of tions found in the Koran have been borrowed the Trinity, the Revelution, prophecies in favor of His Satanic Majesty is said to be the personification of absolute evil. This is a misthet ho is the have it. Thus, I say, work on. Nothing valuable personification of intellect, nobility; and freedom. For proof, trace the march of intellegnal development since Christianity extinguished the light of Pagan philosophy at the beginning of the fifth century. Every attempt to reason has been light, or fire. Abraham, which means Father of decried as fraternizing with the Evil One. Every the Faithful, or Father of the Multitude, figures as step taken beyond the circumscribed superstitions of the indispensable institutions of California, holy in his life and character, but one who walked every invention, from gunpowder to steam-has in the relative development of various tribes of with God in close communion ; and so faithful is been viewed with suspicion, or openly denounced ance. Let subscribers, friends of progress, and

unit to a .

to be from the Devil; in short, I should like to efforts of a "forty parson" power, but will carry know what there is that is noble, patriotic, and to every careworn child of earth the glorious news humanitarian, that has not been placed to the that there is a better and a happier home, when credit of the Devil, and accepted as evil by the perverted intellects of priest-ridden bigots.

The name of the Devil suggests that of another great reformer. Than Thomas Paine, no nobler man ever trod the earth; and America is what she is to day, in freedom and independence, by his disinterested labors. Than Thomas Paine, no man has been more abused, misrepresented and maliciously spoken of; perhaps even more so than the Devil. And why? Because he would be free and untrammeled in the exercise of his intellect; because he would not be "cabined, cribbed, confined" by antediluvian legends, and soul-withering problems of priestly invention. Thomas Paine and the Devil! Their enemies of the cloth will surely not object to coupling these names together. And Thomas Paine, in his own

free spirit-home, will not object, I am sure. Paine was the first to declare that "man has no property in man," and the first to propose America's independence of Great Britan, and the world's independence of superstitious theology. The Devil was the first to intimate that knowledge was of any use to the human race; and he spoke the first truth in Eden: "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil "; and, Christianity bearing me witness, he has been the first in every noble enterprise since the world began. I feel sad, when I think that the Devil is only a myth after all. I wish the surmise of the Church were true -that spirit communications were by the Devil's instigation and direct support. If I thought so, I would go to Mrs. Foye's next public séance, and, if I did not raise the Devil there, it would be because he had no proper respect for his sincere well-wisher. RESOL, JR.

P. S.-The annivorsary of the birth-day of Thomas Paine is on the 29th day of January. Will the "Friends of Progress" and the Liberalists of San Francisco suffer it to pass by unnoticed? Do something to celebrate the day, and prove your gratitude to that noble man-a hero scarcely second to the venerated Washington.

the toils of life are ended. It comes to tell you that God is a God of love, and not of hate-a God of kindness, and not of malevolence-a God of mercy, and not of vengeance. Let this God of ignorance and superstition be buried among the rubbish of a worn-out past. Let us have a God who is able, and has the disposition and will, in His own good time, to light up the almost extinguished spark of life in the humblest form of man. Yours, in the cause of humanity, FAIR PLAY,

NO. 3.

The Races of Mankind.

In deciding upon relationheip and affinities between races, Prof. Huxley considers first, com-plexion; and he finds four great classes of complex-ion, which I must suggest here by the words white, yellow, red, and black, though neither of those colors are completely represented in any race or any man. He then relies upon the shape of the head, which he fields divisible more or less into long, short, round, and prominent, or otherwise, in the lower face. He theu relies on texture of the hair. Next he considers the language as analyzed by comparative philosophy; then the similarity of customs, of beliefs, of habits, etc. Beginning with the Austra-lians, he finds but one tribe related to them, and that is a small the in the south of India that is a small tribe in the south of India. He finds that there existed, in the neighborhood of the Caspian and Aral Seas, in ancient times, the one at the North, the other at the South, a light and blueeyed, and a dark and black-eyed, people. The dark people are found adhering to the coast, and may be traced from Persia, all around by Italy, to their great western center, the Basque region of Spain; thence they skirt France, Wales, Ireland, and are the imme-diate ancestors of the swarthy Britons, Welsh, and 'Milesian" of Ireland of this day.

From the Aral Sca to St. Malo, in the West of France, there is such a level country that one may drive a wagon all the way without upsetting it. That was the path by which the migration of the fair race took place, and when the might of the fair race took place, and when they arrived here they mixed with the Basques, and to that mixture Prof. Huxley attributes the varieties of Europe. He strongly opposes the idea that difference of climate could ever have produced the modification of races and frishers that the mixture 28 'accuus 101

He traces no resemblance cen the Africans there is a geoall. and any other race, and finds 'there is a geo-graphical reason for believing the ic Northern or cis-Sabaral part of Africa was a part of Europe, and ultra-Saharal Africa was a part of Europe, and ultra-Saharal Africa was an island. 1.e Egyptians passed over from Italy and Spain, the physical con-nection between these and Africa being almost traceable now at low tide. From the Egyptians came the Syrians, Arabians, Armenians, e.c. The Chinese, Tartars, etc., skirt northward into Scandi-navia. But beyond them there are tribes that

delinquent, in passing off his wife for his sister. J. D. PIEBSON.

With mouroful gaze surveys the passing scene, Yet sees, beyond the mists that interveno,

A radiant future, tinged with golden beams-A full-orbed Freedom, on whose summit teems

The culmination of long toiling years, Outwrought through agony, and blood, and tears

Roll back the curtain of the starry dome i Survey the grandeur of the spirits' home !

"Let there be light !" the cheering strain prolong ; And O, yo Nations, swell the magic song,

Till earth's remotest mountain shall proclaim A people's birthright is no idle name i

Hurl pope and potentate from earthly throne-Justice and right shall circle every zone ;

A Higher Faith will cheer the coming age, Redeeming Death, and brightening History's page. The mandlin priest, with creed and parchment old

No longer leads ; Truth is not bought and sold,

But comes untrammeled from the spheres above, And draws the people by the power of love.

It needs no organ peal, no steeples high, No mitered crown, nor hypocritic sigh,

But throws its holy spell o'er high and low, Embracing Nations in its hallowed glow,

COMMUNICATIONS.

BATIONAL ASPECT OF SPIRITUALISM, ANCIENT AND MODERN. NUMBER THREE.

Commencing with the earliest possible dates of human history to which any remarkable credence can be given, we find at least one feature the same in all parts of the known earth; and that is the tribal system, very similar in character to that of the North and South American Indians, of the past and present type. This characteristic of the race is fully borne out by the historic records of the Bible, where not alone the twelve or thirteen tribes of Israel are spoken of, but many other tribes, with whom they almost constantly warred and plundered. In this connection, a very important question, full of significance, comes up for elucidation, on rational grounds of natural phenomena. Has the past history of the race of man presented to us any change in the unfoldment or development of his intelligence, differing in any manner from what we are made acquainted with by and through the history, which we know to be authentic, of the last two or three hundred years? If the answor shall be in the negative, as I conceive it must. by what rule of anthropology, or anthropography, can it be made to appear that such an exalted condition of humanity existed at so early a period of the world as the Old Testament writers claim for the Hebrews, while they were yet not only living in tribes, but nomadic or wandering tribes, having less of what constitutes civilization, by far, than the Indian tribes inhabiting the all due allowance for any difference there may be ancient date, it is yet difficult to understand how he represented to have been, as to have received as the wiles of Satan to seduce the unwary. I liberal thinkers, do their duty, and we shall have them.

reaches its minimum, or lowest point, in the Digger Indians of California. The Hebrews, Israelsomewhere in the vicinity of the Euphrates, the hands of bigotry and intolerance, wielded by emmanifest through the history that reaches us from various quarters. It is chiefly owing to this pompous regard for themselves, as being better and holier than others, that drew down upon them a large share of all the difficulties and over the then known portions of the earth. Unlike admixture of religion, politics, and literature, out doing violence to the record itself. And although their chronology is said to embrace uppal actors in the whole drama, or tragedy, as you please. There are Adam, Noah, Abram or Abraham, Isaac, and Jacob.' With Abram, (who is said by some eminent archeologist to be no other since known as (Hebrews, brim. Beney-Isracl, Jehudim). Abram, the son of Terah, and brother of Nahor and Haran, is made the progenitor of not tribes. Abram is supposed to have been born B. c. 1996, in Ur of the Chaldees, in Eastern Mesopotamia; and that which seems to give coloring to the idea of Abram and BramA being one and the especially to the Mohammedans. The Arab traditions make Abraham and his son the builders for the fourth time of the sacred house over the holy black stone. Theologers tell us that these tradifrom the Old Testament, and also from the Rabbin- | F. S. H. G. & Co. ical traditions. Of the latter, there is one story told of Abraham's having destroyed the idols which Terah not only worshiped, but also manufactured; and having been cast by Nimrod into a fiery furnace, turned into a pleasant meadow. It is said this legend is traceable to Abram's birthplace, which may have been interpreted from Ur, States and Territories of the Union. After making a man who was not only righteous and divinely of the Church-overy discovery in art r science-

wish I know when was the Devil's birth-day ! Æ.

In Relation to a State Convention.

The following communication on this subject has been received from a subscriber at Woodland. Yolo county. Our comments upon the same matter may be found in an editorial on the second page.

EDITORS BANNER :-- Your remarks upon the communication of "T. E." of Napa, relative to a call for a State Convention, present some peculiar views. You say that you do not see that " a necessity exists for either State or National Conventions." It seems to me the necessity is indicated by the demand. You speak of certain ones claiming affiliation with us, who are "only excrescences sloughed off from old religious organizations." Now, Brother, when I realize that very many of the Spiritualists have, in consequence of the light of modern Spiritualism, exhibited the manliness and moral courage to come out from the churches and openly avow their belief in its facts and philos ophy, truly calling upon their devoted heads the anathemas of the Church and the ridicule of former friends, I think a better return should be made them by progressive teachers and writers. These very "excrescences" are as much in need of the benefits of organization as any others. All have more or less influence in the scale of human progress, and that influence should be kept for us when it is faithfully offered. I hope soon to hear well defined to be of practical effect in combining

Yours for the cause of Truth and Spiritualism, L. B. RUGGLES.

Friendly Words.

GRASS VALLEY, Jan. 3d, 1868. EDITORS BANNER OF PROGRESS :-- One year has passed since your paper unfolded its BANNER to the Pacific breeze. How much good it has done in that one short year, you will never know in earth life. But the unseen are guarding it, and nothing is more sure than that success will crown your efforts. You are working for the cause of God, truth, and humanity. And whoever thus worketh shall never work in vain.

Your paper has grown out of a want of the times, and Spiritualists on the Pacific coast will is gained without labor, though the darkest hours sometimes precedes the brightest days.

My BANNER, on Saturday, is truly a luxury. I could not think of dispensing with it, for double the and cannot but succeed. Its present editors are with intense interest. both men of indomitable energy and persever-

resemble the Indians of the extreme north America. These are very different from the aborig-The Professor finds that each great kingdom or

was an Egyptian, a Chinese, a Greek, a Mexican, a Peruvian civilization, and neither of these can be regarded as having been produced by the other, though our later centers of civilization may be traced to the one or the other of these. The details he gave concerning these civilizations were extremely interesting. He quoted from very ancient Chinese writers (of date. several thousand years before Christ) the golden rule, and found that with them originated the idea that government existed for the benefit of the people governed, instead of the governors. (Some one present observed, after the lecture, that he thought it would be advisable to get the Chinese to send missionaries to Europe.) When considering the ancient Egyptian civilization, the Professor read us an Egyptian rovel, deciphered from monuments that existed long before the days of the Pentateuch, which was clearly the original of the story of Joseph and Potiphar's wife, and has a good deal of the style of the Arabian Nights in it. With reference to the grand question of ethnol-ory whether all reacs micrated from a single capture

ogy, whether all races migrated from a single center, or, as Agassiz thinks, were originally formed in the lands where they are found, Prof. Huxley finds in the Darwinian theory a point where those who assert one, and those who assert many centers for the human family, may unite. He thinks that in entirely pre-historic times the geographical structure of the earth was very different from what it is now, and that there were links and paths between the islands and continents, which exist no longer. Over the whole earth was distributed some very low primitive stock of the human type, and in the progress of ages these were separated, the one from the other, by vast geologic and geographical changes. Then, by gradual selection, the weaker and uglier of this stock in each place passed away before the stronger, until they were improved, and gradually culminated in their various civilizations. Thus, each in its present form was created in its own island or con tinent,-Boston Investigator.

THE SECRET OF MATBIMONIAL HAPPINESS.— Zschokke, in one of his tales, gives the following advice to a bride: "In thy first solitary hour after the ceremony, take the bridegroom and demand a solemn vow of him; and give him a vow in return. Promise one another sacredly, never, not even in jest, to wrangle with each other-never to bandy words or indulge in the least ill-humor. Wrangling in jest, and putting on an air of ill-humor merely to tease, becomes earnest by practice. Next, promise each other sincercly and solemnly never to have a secret from each other, under whatever pretext, with whatever excuse it might be. You must continually see clearly into each other's bosom. Even when one of you has committed a fault, wait not an instant; but confess it. And as yon keep nothing secret from each other, sc, on the contrary, preserve the privacies of your house, marriage state, and heart, from father, mother, sister, brother, aun and all the world. You two, with God's help, build your own quiet world; every third or fourth one, whom you draw into it with you, will form a party, and stand between you two. That should never be. Promise this to each other. Renew the yow at each temptation. You will find your account in it. Your souls will grow as it were together, and at last will become as one. Ah, if many a young pair had on their wedding day known this secret, how many marriages were happier than they are!"

THE English Reform Bill has received the assent of the Queen, and is now the law of the land. Thus the masses of the English people see themselves, for amount it costs. All Spiritualists should read and encourage its spread among the people. It is one of the indispensable institutions of California,

> THE tanners in Japan are proscribed in society. No other class will associate or intermarry with



VOL. II.

SAN FRANCISCO, SATURDAY, JANUARY 25, 1868.

LITERARY.

For the Banner of Progress. The Origin of Hell.

From out the mass of men, the Priests first sprung ; Tuey were, in fact, an avaricious band ; In payment for their easy use of tongue, They took the fairest products of the land, And gave their charities with an ungloved hand I They multiplied exceedingly ; were soon Possessing "bighest seats" in Church and State : And then, behold, they sang a different tune-'Repent | repent | before it is too late, Or ye are wholly damned-the small and great !! And lest some time men caviled at their trade, Each Priest brought in his offering of Evil; And thus is seen how ancient Hell was made To be the hom, of every modern Devil!

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From the Daily Times

Freedom's Promise. [Suggested by the late Political Defeat.]

BV MES. & P. THORNDIKE.

'Freedom's battle, once begun, Beaue stilled from bleeding sire to son, Though bailled oft, is ever wop."

Be still, O anxious hearts ! and calmly wait The coming hour that tells a people's fate.

Curb the deep throbbings of your heaving breasts, O lowly ones, who long have been oppressed !

And ye, who stood upon the watchman's tower, And read the record of each passing hour,

Nerve your prave hearts with a diviner glow ; For aspiration, like the ocean's flow,

Is wolling up from souls whose latent power Will brook nor metes nor bounds to Freedom's power.

O subtle souls I whose boon it is to know, By Reason's power, and Inspiration's glow,

The deeper current of this moving life. Whose every phase with higher thought is rife-

Work nobly, earnestly, and proudly dara To urge the conquest of a realm so fair.

Upon whose grander hights the coming man Shall walk triumphant to great Nature's plan

No more the tool, the playthink of the nour, He stands a god, nor fears the tyrant's power !

But ere that distant goal shall be attained, To basest ends the good will be profaned.

While demagogues, in robes of ermine clad,

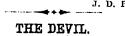
a country equally favorable to the employment of human intelligence, and offering all the facilities and opportunities enjoyed by the Hebrews in gathering around them food, raiment, and shelter.

We have the evidence before us, that the tribes of red men, now living among or near us, differ essentially, in their mental capacities, one tribe from another. The Araucanians of the South American confederation may be considered the most advanced, perhaps, in Indian civilization, of any others on the American continent; and yet their manners and customs, their mode of life and religious views, their polygamy and political condition, rest on a low plane of development, which may be understood by a simple statement made by Mr. Reuel Smith, who spent some time among them in getting a knowledge of their country (Chili) and their habits : " Manin-Hueno (the grass of heaven) is very old, estimated at from ninety to one hundred, and even more, though his appearance presents little to indicate such an age : erect, though not vigorous, with a bright, piercing eye, and his long black hair but sparsely scattered with gray, he might be taken for a person of sixty." "The dress of the grand toqui was not, it must be confessed, such as might have been expected, considering his exalted rank. He wore a shirt that probably had been used for several months without washing, a ragged military vest, and a poncho tied round the waist, and falling to the feet like a petticoat; a red and yellow handkerchief surmounted his head, and completed his costume." Their numbers are said to be not much short of 100,000; the males all trained to rugged endurance in war, or the chase, like the ancient Spartans.

These Araucanians fought successfully against all the forces that Old Spain could bring to bear against them, when she held in her embrace the South American Republics; and their independence was acknowledged by Spain. Since then Chili has endeavored to subdúe them to her rule; but, so far from succeeding, she was glad to make terms of peace, and, it is said, pays an annual trib-

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the nomadic tribes of Israel could have been so the promise at the birth his son Isaac, from God have heard a Rev. gentleman declare Mesmerism a paper on the Pacific, that will not fear the united far in advance of contemporary tribes, inhabiting himself; yet, when he visited Egypt with his wife, he practiced a piece of deception unworthy the name of anything higher than a base moral



But Satan is a creature of another sphere. The might of his intellectual nature is victorious over the extremity of pain. Amidst agonics which cannot be conceived without horror, he deliberates, resolves, and even exults. Against the sword of Michael, sgainst the thunder of Jebovah, against the flaming lake and the marl byrning with solid fire, against the prospect of an eternity of unintermitten misery, his spirit bears up unbroken, resting on its own innate energies, requiring no support from any thing external, nor even from hope itself.—Macatulay.

The Devil's in the people, cropping out in their words and ideas, and almost visible, when Spiritualism is mentioned! I received a letter the other day from an old acquaintance, from which I extract the following :

"I perceive that there are many 'gifts and blessings' manifested among the Spiritualists, by spiritual agency. Do you believe with Paracelsus, that the sick can be healed by the agency of evil spirits? that 'it matters not whether it be (lod or the Devil, angels or unclean spirits, who cure a man, so that he be cased ; if he falls into the ditch, what matter is it whether the Devil himself, or any of his ministers, by God's permission, redeem him ?' I do not dispute the power of spirits to cure diseases, but I dispute that an evil power would cure or help the sick ; for the Devil's aim is to destroy, and to cause desease rather than cure it. Satan will not cast out Satan, for then his kingdom would not stand. However great the power of Satan, he cannot forgive sins. Jesus said not only, 'Take up thy bed and walk,' but he said also, 'Thy sins be forgiven thee.' Jesus asked, 'Whether it were easier to say to a man, Thy sins be forgiven thee, or, Rise, take up thy bed and walk?' showing that equal power was required for each. I think that no spiritual a bue can heal the sick but that of the atonement of Christ, over which Satan has no control."

I have not yet fully satisfied myself as to evidently much in advance of all other tribes; the whether the "healing power" is a gift from gradation of development descending until it spiritual agencies, or a faculty peculiar to some organisms. I incline to the latter idea, but, for argument's sake, we will suppose that spirits do ites, or Jews, are of the Semitic race, whose ancestry assist in the matter. And if they do, just so far no doubt runs back to the early dawn of the his. | are they removed from the character of being tory of mankind. Their origin seems to have been absolutely evil. We ought to speak well of the bridge that carries us safely over. (See 2 Peter Jordan, and the Nile. History informs us that ii. 10-12.) Ay, if the personification of all evilthey began as nomads, migrating from nation to | the Devil himself-be pleased to help us, let us be nation, from state to state. They have been op. | grateful accordingly. Our friend says the Devil pressed and persecuted by all the ruling powers of | cannot forgive sins. I can hardly blame him ; for the old world, and suffered the martyr's doom at the centuries it has been the fashion to malign and abuse him; he has been "numbered with the perors, sultans, popes, and kings. That they were | transgressors," and "on him hath been laid the proud, haughty, superstitious, and intolerant iniquity of us all." If he had not been the most toward other tribes and nations, is made clearly patient of devils, as "Prince of the power of the air," he would have raised hell long ago, with hurricanes and storms, compared with which that which occurred at St. Thomas, lately, would be a calm. But, though he is long-suffering and merciful, there may come a day, when he will by hardships that befell them in their wanderings no means clear the guilty, but will visit the iniquities of the fathers upon the children unto the other people, the Jewish history is an all-pervading third and fourth generation, as most surely becomes a devil who holds himself in respect, woven into one mass, so closely connected, that no But to speak seriously, I do not believe in the separation can be made one from the others with- forgiveness of sins; that even Gd can forgive sins; nor in the efficacy of the atoning blood of Jesus. This, to the theologians, is blasphemy! wards of 4000 years, yet there are but five princi. But, when they tell me that an innocent person can be held accountable for my sins-nay, that I can exchange my sins for his righteousness-the idea shocks me, and to me the principles of Justice and Truth are blasphemed and perferted. They that an organization has been effected, broad than the Bran: A of the Hindoos) seems to have are the blasphemers. It is time that we coased enough and free enough for all, and yet sufficiently commenced the life and character of the people viewing the principles of Nature through the smoked glass of theology- smoked in the sub hur | the efforts of all true Spirite ous fumes of hell. It is time we could dismiss what A. J. Davis calls "the r genient and only the Hebrew nation, but of several cognate administration of that wifeless I melancholy trinity of co-equal gods-Fathor, Son, and Holy Ghost, with the quaternity which includes their equal-the Devil." Their equal ! your pardon, Senor Diablo; I mean their superior. For throughsame individual is the well established fact that out theological history the Devil has invariably he was known and venerated all over Asia, and gained the day, when competing with the Almighty; and though, for the pre-ent, a truce has been declared till the grand batte of Armageddon takes place, it is difficult to ay who shall eventually gain the prize; of course the organ of tions found in the Koran have been borrowed the Trinity, the Revelution, prophecies in favor of His Satanic Majesty is said to be the personification of absolute evil. This is a misthet ho is the have it. Thus, I say, work on. Nothing valuable personification of intellect, nobility; and freedom. For proof, trace the march of intellegnal development since Christianity extinguished the light of Pagan philosophy at the beginning of the fifth century. Every attempt to reason has been light, or fire. Abraham, which means Father of decried as fraternizing with the Evil One. Every the Faithful, or Father of the Multitude, figures as step taken beyond the circumscribed superstitions of the indispensable institutions of California, holy in his life and character, but one who walked every invention, from gunpowder to steam-has in the relative development of various tribes of with God in close communion ; and so faithful is been viewed with suspicion, or openly denounced ance. Let subscribers, friends of progress, and

unit to a .

to be from the Devil; in short, I should like to efforts of a "forty parson" power, but will carry know what there is that is noble, patriotic, and to every careworn child of earth the glorious news humanitarian, that has not been placed to the that there is a better and a happier home, when credit of the Devil, and accepted as evil by the perverted intellects of priest-ridden bigots.

The name of the Devil suggests that of another great reformer. Than Thomas Paine, no nobler man ever trod the earth; and America is what she is to day, in freedom and independence, by his disinterested labors. Than Thomas Paine, no man has been more abused, misrepresented and maliciously spoken of; perhaps even more so than the Devil. And why? Because he would be free and untrammeled in the exercise of his intellect; because he would not be "cabined, cribbed, confined" by antediluvian legends, and soul-withering problems of priestly invention. Thomas Paine and the Devil! Their enemies of the cloth will surely not object to coupling these names together. And Thomas Paine, in his own

free spirit-home, will not object, I am sure. Paine was the first to declare that "man has no property in man," and the first to propose America's independence of Great Britan, and the world's independence of superstitious theology. The Devil was the first to intimate that knowledge was of any use to the human race; and he spoke the first truth in Eden: "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil "; and, Christianity bearing me witness, he has been the first in every noble enterprise since the world began. I feel sad, when I think that the Devil is only a myth after all. I wish the surmise of the Church were true -that spirit communications were by the Devil's instigation and direct support. If I thought so, I would go to Mrs. Foye's next public séance, and, if I did not raise the Devil there, it would be because he had no proper respect for his sincere well-wisher. RESOL, JR.

P. S.-The annivorsary of the birth-day of Thomas Paine is on the 29th day of January. Will the "Friends of Progress" and the Liberalists of San Francisco suffer it to pass by unnoticed? Do something to celebrate the day, and prove your gratitude to that noble man-a hero scarcely second to the venerated Washington.

the toils of life are ended. It comes to tell you that God is a God of love, and not of hate-a God of kindness, and not of malevolence-a God of mercy, and not of vengeance. Let this God of ignorance and superstition be buried among the rubbish of a worn-out past. Let us have a God who is able, and has the disposition and will, in His own good time, to light up the almost extinguished spark of life in the humblest form of man. Yours, in the cause of humanity, FAIR PLAY,

NO. 3.

The Races of Mankind.

In deciding upon relationheip and affinities between races, Prof. Huxley considers first, com-plexion; and he finds four great classes of complex-ion, which I must suggest here by the words white, yellow, red, and black, though neither of those colors are completely represented in any race or any man. He then relies upon the shape of the head, which he fields divisible more or less into long, short, round, and prominent, or otherwise, in the lower face. He theu relies on texture of the hair. Next he considers the language as analyzed by comparative philosophy; then the similarity of customs, of beliefs, of habits, etc. Beginning with the Austra-lians, he finds but one tribe related to them, and that is a small the in the south of India that is a small tribe in the south of India. He finds that there existed, in the neighborhood of the Caspian and Aral Seas, in ancient times, the one at the North, the other at the South, a light and blueeyed, and a dark and black-eyed, people. The dark people are found adhering to the coast, and may be traced from Persia, all around by Italy, to their great western center, the Basque region of Spain; thence they skirt France, Wales, Ireland, and are the imme-diate ancestors of the swarthy Britons, Welsh, and 'Milesian" of Ireland of this day.

From the Aral Sca to St. Malo, in the West of France, there is such a level country that one may drive a wagon all the way without upsetting it. That was the path by which the migration of the fair race took place, and when the might of the fair race took place, and when they arrived here they mixed with the Basques, and to that mixture Prof. Huxley attributes the varieties of Europe. He strongly opposes the idea that difference of climate could ever have produced the modification of races and frishers that the mixture 28 'accuus 101

He traces no resemblance cen the Africans there is a geoall. and any other race, and finds 'there is a geo-graphical reason for believing the ic Northern or cis-Sabaral part of Africa was a part of Europe, and ultra-Saharal Africa was a part of Europe, and ultra-Saharal Africa was an island. 1.e Egyptians passed over from Italy and Spain, the physical con-nection between these and Africa being almost traceable now at low tide. From the Egyptians came the Syrians, Arabians, Armenians, e.c. The Chinese, Tartars, etc., skirt northward into Scandi-navia. But beyond them there are tribes that

delinquent, in passing off his wife for his sister. J. D. PIEBSON.

With mouroful gaze surveys the passing scene, Yet sees, beyond the mists that interveno,

A radiant future, tinged with golden beams-A full-orbed Freedom, on whose summit teems

The culmination of long toiling years, Outwrought through agony, and blood, and tears

Roll back the curtain of the starry dome i Survey the grandeur of the spirits' home !

"Let there be light !" the cheering strain prolong ; And O, yo Nations, swell the magic song,

Till earth's remotest mountain shall proclaim A people's birthright is no idle name i

Hurl pope and potentate from earthly throne-Justice and right shall circle every zone ;

A Higher Faith will cheer the coming age, Redeeming Death, and brightening History's page. The mandlin priest, with creed and parchment old

No longer leads ; Truth is not bought and sold,

But comes untrammeled from the spheres above, And draws the people by the power of love.

It needs no organ peal, no steeples high, No mitered crown, nor hypocritic sigh,

But throws its holy spell o'er high and low, Embracing Nations in its hallowed glow,

COMMUNICATIONS.

BATIONAL ASPECT OF SPIRITUALISM, ANCIENT AND MODERN. NUMBER THREE.

Commencing with the earliest possible dates of human history to which any remarkable credence can be given, we find at least one feature the same in all parts of the known earth; and that is the tribal system, very similar in character to that of the North and South American Indians, of the past and present type. This characteristic of the race is fully borne out by the historic records of the Bible, where not alone the twelve or thirteen tribes of Israel are spoken of, but many other tribes, with whom they almost constantly warred and plundered. In this connection, a very important question, full of significance, comes up for elucidation, on rational grounds of natural phenomena. Has the past history of the race of man presented to us any change in the unfoldment or development of his intelligence, differing in any manner from what we are made acquainted with by and through the history, which we know to be authentic, of the last two or three hundred years? If the answor shall be in the negative, as I conceive it must. by what rule of anthropology, or anthropography, can it be made to appear that such an exalted condition of humanity existed at so early a period of the world as the Old Testament writers claim for the Hebrews, while they were yet not only living in tribes, but nomadic or wandering tribes, having less of what constitutes civilization, by far, than the Indian tribes inhabiting the all due allowance for any difference there may be ancient date, it is yet difficult to understand how he represented to have been, as to have received as the wiles of Satan to seduce the unwary. I liberal thinkers, do their duty, and we shall have them.

reaches its minimum, or lowest point, in the Digger Indians of California. The Hebrews, Israelsomewhere in the vicinity of the Euphrates, the hands of bigotry and intolerance, wielded by emmanifest through the history that reaches us from various quarters. It is chiefly owing to this pompous regard for themselves, as being better and holier than others, that drew down upon them a large share of all the difficulties and over the then known portions of the earth. Unlike admixture of religion, politics, and literature, out doing violence to the record itself. And although their chronology is said to embrace uppal actors in the whole drama, or tragedy, as you please. There are Adam, Noah, Abram or Abraham, Isaac, and Jacob.' With Abram, (who is said by some eminent archeologist to be no other since known as (Hebrews, brim. Beney-Isracl, Jehudim). Abram, the son of Terah, and brother of Nahor and Haran, is made the progenitor of not tribes. Abram is supposed to have been born B. c. 1996, in Ur of the Chaldees, in Eastern Mesopotamia; and that which seems to give coloring to the idea of Abram and BramA being one and the especially to the Mohammedans. The Arab traditions make Abraham and his son the builders for the fourth time of the sacred house over the holy black stone. Theologers tell us that these tradifrom the Old Testament, and also from the Rabbin- | F. S. H. G. & Co. ical traditions. Of the latter, there is one story told of Abraham's having destroyed the idols which Terah not only worshiped, but also manufactured; and having been cast by Nimrod into a fiery furnace, turned into a pleasant meadow. It is said this legend is traceable to Abram's birthplace, which may have been interpreted from Ur, States and Territories of the Union. After making a man who was not only righteous and divinely of the Church-overy discovery in art r science-

wish I know when was the Devil's birth-day ! Æ.

In Relation to a State Convention.

The following communication on this subject has been received from a subscriber at Woodland. Yolo county. Our comments upon the same matter may be found in an editorial on the second page.

EDITORS BANNER :-- Your remarks upon the communication of "T. E." of Napa, relative to a call for a State Convention, present some peculiar views. You say that you do not see that " a necessity exists for either State or National Conventions." It seems to me the necessity is indicated by the demand. You speak of certain ones claiming affiliation with us, who are "only excrescences sloughed off from old religious organizations." Now, Brother, when I realize that very many of the Spiritualists have, in consequence of the light of modern Spiritualism, exhibited the manliness and moral courage to come out from the churches and openly avow their belief in its facts and philos ophy, truly calling upon their devoted heads the anathemas of the Church and the ridicule of former friends, I think a better return should be made them by progressive teachers and writers. These very "excrescences" are as much in need of the benefits of organization as any others. All have more or less influence in the scale of human progress, and that influence should be kept for us when it is faithfully offered. I hope soon to hear well defined to be of practical effect in combining

Yours for the cause of Truth and Spiritualism, L. B. RUGGLES.

Friendly Words.

GRASS VALLEY, Jan. 3d, 1868. EDITORS BANNER OF PROGRESS :-- One year has passed since your paper unfolded its BANNER to the Pacific breeze. How much good it has done in that one short year, you will never know in earth life. But the unseen are guarding it, and nothing is more sure than that success will crown your efforts. You are working for the cause of God, truth, and humanity. And whoever thus worketh shall never work in vain.

Your paper has grown out of a want of the times, and Spiritualists on the Pacific coast will is gained without labor, though the darkest hours sometimes precedes the brightest days.

My BANNER, on Saturday, is truly a luxury. I could not think of dispensing with it, for double the and cannot but succeed. Its present editors are with intense interest. both men of indomitable energy and persever-

resemble the Indians of the extreme north America. These are very different from the aborig-The Professor finds that each great kingdom or

was an Egyptian, a Chinese, a Greek, a Mexican, a Peruvian civilization, and neither of these can be regarded as having been produced by the other, though our later centers of civilization may be traced to the one or the other of these. The details he gave concerning these civilizations were extremely interesting. He quoted from very ancient Chinese writers (of date. several thousand years before Christ) the golden rule, and found that with them originated the idea that government existed for the benefit of the people governed, instead of the governors. (Some one present observed, after the lecture, that he thought it would be advisable to get the Chinese to send missionaries to Europe.) When considering the ancient Egyptian civilization, the Professor read us an Egyptian rovel, deciphered from monuments that existed long before the days of the Pentateuch, which was clearly the original of the story of Joseph and Potiphar's wife, and has a good deal of the style of the Arabian Nights in it. With reference to the grand question of ethnol-ory whether all reas mirrated from a single capture

ogy, whether all races migrated from a single center, or, as Agassiz thinks, were originally formed in the lands where they are found, Prof. Huxley finds in the Darwinian theory a point where those who assert one, and those who assert many centers for the human family, may unite. He thinks that in entirely pre-historic times the geographical structure of the earth was very different from what it is now, and that there were links and paths between the islands and continents, which exist no longer. Over the whole earth was distributed some very low primitive stock of the human type, and in the progress of ages these were separated, the one from the other, by vast geologic and geographical changes. Then, by gradual selection, the weaker and uglier of this stock in each place passed away before the stronger, until they were improved, and gradually culminated in their various civilizations. Thus, each in its present form was created in its own island or con tinent,-Boston Investigator.

THE SECRET OF MATBIMONIAL HAPPINESS.— Zschokke, in one of his tales, gives the following advice to a bride: "In thy first solitary hour after the ceremony, take the bridegroom and demand a solemn vow of him; and give him a vow in return. Promise one another sacredly, never, not even in jest, to wrangle with each other-never to bandy words or indulge in the least ill-humor. Wrangling in jest, and putting on an air of ill-humor merely to tease, becomes earnest by practice. Next, promise each other sincercly and solemnly never to have a secret from each other, under whatever pretext, with whatever excuse it might be. You must continually see clearly into each other's bosom. Even when one of you has committed a fault, wait not an instant; but confess it. And as yon keep nothing secret from each other, sc, on the contrary, preserve the privacies of your house, marriage state, and heart, from father, mother, sister, brother, aun and all the world. You two, with God's help, build your own quiet world; every third or fourth one, whom you draw into it with you, will form a party, and stand between you two. That should never be. Promise this to each other. Renew the yow at each temptation. You will find your account in it. Your souls will grow as it were together, and at last will become as one. Ah, if many a young pair had on their wedding day known this secret, how many marriages were happier than they are!"

THE English Reform Bill has received the assent of the Queen, and is now the law of the land. Thus the masses of the English people see themselves, for amount it costs. All Spiritualists should read and encourage its spread among the people. It is one of the indispensable institutions of California,

> The tanners in Japan are proscribed in society. No other class will associate or intermarry with

THE BANNER OF PROGRESS.

There seems to be a general desire that a State

The Banner of Progress.

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TO CORRESPONDENTS.

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"Physical Impossibilities."

In that rare, rich, and racy report of the Committee upon Spirit Manifestations, at the late Cleveland Convention, in which said Committee staltified thoms lives in the eyes of every sensible man, occurs ... following passage:

"We have no proof that they (the spirits) can create and dissolve, instantaneously, bodies and clothing, a *fac simile* of those they used on the earth; that they can create or dissolve, as is claimed, flowers, iron rings, hair, ropes, etc., or put twenty seven hands at one time through an opening six of seven inches in diameter, sufficient only to admit the passage of five or six; in a word, that they can do physical impossibilities."

Here is a denial that constitutes a total repudiation of the whole fabric upon which the philos ophy of Spiritualism is based, viz., the performance of acts that are "physically impossible." It is physically impossible for an embodied spirit to raise his own body into the upper air by an effort of will; yet disembodied spirits do raise the bodies of mediums into the air, and cause them to float over the heads of spectators for some time. In proof of this, consult both the witnesses and the subjects of these wonders, in the cases of D. D. Home, J. Bovee Dods, Dr. Redman, and many others. Again, it is a physical impossibility for the greatest scientist we have among us to put gold coins into a hermetically sealed glass phial, without unscaling it or breaking the glass; yet this astonishing thing has been done, and the coins removed in the same way; as testified to by Professor Hare and two or three witnesses. It is a physical impossibility that tables should follow mediums as they walk from room to room, and leap and frisk about like lambs, no person being near enough to them to cause such movements by application of the hands or feet; yet the whole history of spirit manifestations is full of well attested cases of this kind. It is a physical impossibility for a piano or other musical instrument to play itself; yet this has seemingly been done in numberless cases, because the spirit performers were unseen by natural vision. And in relation to the objection of orifices or apertures being too small to permit the exhibitions of numbers of hands at the same time, we can bring to bear many instances of tables being suddenly carried

loors which or being measured, were found narrower th width of the tables ! and, on the witnesses c' oring to take them back through the same ... or way, it was found " physically impossible ' to do so !

'Too many of these "physical impossibilities' have been performed before skeptical but credible witnesses, in broad daylight, the record of which has been for years in print, to allow of their being now gainsayed by any egotistical committee,

A State Convention.

Spiritualism stands unparalleled, compared with Convention of Spiritualists should be called as early all other religious ideas that have been given to the world, in its scope, power, truth, and benefit to mankind. Other religions have had their day of usefulness, from the most ancient Grecian mythol ogy down to its last relics, as exhibited in the pres ent form, the so-called Christianity of to-day. But in the wildest hungering and thirsting of the human heart, out of which the varied religious

Spiritualism.

ideas of the world have grown, there has been a foreshadowing, a prophecy of what the womb of Nature held in thrall, waiting for the growth of sent us truly, chosen from among a large number in man's intellect in spirituality, that he might be made the happy partaker thereof. It is pleasant and perhaps profitable, to trace the religious growth of mankind, as step by step they have risen from the darkness of the past to the glorious unfolding of the present day. Leaving those

religious ideas which existed long prior to those revealed in the Old Testament, let us notice some of those contained in the latter book. Each had its modicum of truth and adaptability to existing needs; but the rapidity of the changes in the upward scale, in obedience to the law of growth. establishes beyond all doubt the proposition that none of them were designed as a finality. Commoncing first with the Adamic Church, (admitting the history to be true,) though it was on a low plane of existence, it had its use, its renown, and its benefits; but, like all other religious institu. tions from that day down to the present, when it became strong in numbers, it grew tyrannical, arrogated to itself special privileges as a Godfavored class, and hence became bigoted in opinion. From that very moment men ceased to grow spiritually, declaring that they had attained unto the acme of truth; and that whoever taught more than they, were innovators and infidels.

Nevertheless, in the midst of their deridings, the Adamic Church went down beneath the stronger and clearer light of the Noachic teachings. We should not fail to notice the discouraging circumstances under which Noah commenced the introduction of his new and advanced ideas; for they contain a most excellent lesson to reformers of today. He had only seven followers, and they were of his own family. This was a small number indeed, with which to attack the old and well intrenched institutions, bastioned by prejudice, ignorance, and bigotry. Yet, strong in his inspirations, with an unshaken confidence in the mighty power of his great central truth to cope with error and conquer it, he fearlessly assailed their rotten institutions, caring naught for the slanders and anathemas

seeing truth triumph over error, and abundant success crown his efforts. Next came the Patriarchal dispensation, with its rigorous rites and stern character: but that went down in Egyptian bondage, and an apparent stagnation, as far as the growth of that people was concerned, threw its shadow over them for four hundred years. But, in fact, it was no stagnation, after all. It was s. Jy the retiring wave, that rolled far into the sea, as if to gain new power, that, on his return, it might carry them with its augmented force to a higher position than they ever before attained, Moses' dispensation, though pregnant with licentiousness and crime, (tried by the moral standard of the present day,) and written in blood from its earliest history to its close, was a grand advance

upon what had subsisted previously. He displayed

in the spring as practicable, and that the State Central Committee should begin to act in the matter immediately. We have not taken a stand in opposition to the assembling of a Convention constituted on the right basis ; but to the calling together, en masse, of an assembly composed of all sorts of material-by and from which nothing consistent, or coherent, or definite, could be enunciated as a declaration of principles-we are inflexibly opposed. A wise selection of persons test qualified to repreeach locality, should be enjoined in the call to be issued by the Central Committee: and the number to which each body of Spiritualists in the different sections of the State is entitled should be specified The delegates chosen should be furnished with credentials from the officers of the meetings at which they are elected; and no others should be allowed to take part in the business of the Convention. In this

method only can we secure an assembly that will not repeat the foolishness ehacted at the late Cleveland Convention. We do not want either fanatics or neophytes to misrepresent our views and traduce our mediums. The Convestion should not sit as a court having jurisdicates to ary Spiritualists and mediums, and condemn others without trial, as did the late National Convention. Neither do we wish the body to be called together for the purpose of adopting articles of faith in the form of a creed, to which all must subscribe or be tabooed. The princiorganization for the sake of a union of influence and example, and of imparting vigor and "backbone" to those who are lacking in those requisites to independent thought and free inquiry. This object can be accomplished with little difficulty, and without any of the disgusting concomitants we have mentioned above, if the friends throughout the State will select the right material to represent them in the Convention. But let the Central Committee, or Consequently, when Noah came, with his flood of as many of the persons composing it as can be inlight, he was treated with contempt and scorn. duced to act, first issue the call; and should they neglect to do so in time, then the leading lecturers and mediums should assume the responsibility of doing so, prescribing the conditions mentioned

Our Common School System in Danger.

above.

The first fruits of a change in the political ad ministration of our State and city are beginning to show themselves in an effort to subvert our common school system, and to substitute another which shall admit of the introduction of sectarian religious education along with the usual branches. The Board of Education of this city have already granted permission to Father Gallagher, a Roman Catholic priest, to bring a school into the Department, with the privilege of an extra session each hurled against him. He had the satisfaction of day for religious exercises, according to the ritual of the Roman Church. The same privilege will next be sought for by the different sects of the Protestant Church ; and then will be exhibited the spectacle of our great system of free schools-free in thought as well as in privileges-made use of as a means for enslaving the plastic minds of the young to religious dogmas of one kind or another. In this way, a "snap judgment" will be substituted for the future mature and untrammeled one which the pupils would be free to form for themselves, and the present s. perstitious and narrow religious views be perpetuated indefinitely in thousands of minds. Against this state of things it is the duty of all liberal and progressive people to protest in word and deed. Parents who have freed themselves finally and forever from the thralldom of religious bigotry should prefer rather to pay for the tuition of their children in private schools, than to subject them to the teachings of theology. We hope, if this innovation is extended, or even continued in the present instance, that the people will show, by petition and remonstrance, their disapproval of all attempts of a retrograde character, calculated to change the present system of free schools into one for enslaving the mind, and inducing by early education still greater discord on religious questions among the rising generation than has hitherto subsisted. THE San Francisco Daily Times publishes long account of spirit manifestations, which, it alleges, recently took place in this city; but it conceals the locality of them, and prints only the initials of the persons who were the subjects of the visitations. It is rather late in the century for the daily press to begin to get up sensations of this kind, after the Spiritualistic papers, for twenty years past, have published column upon column of facts, attested by the full names of well known witnesses, and given the precise locality and time of such occurrences. Parties who are afraid or ashamed to have their names connected with a statement of facts in relation to spirit manifestations, in these days of free inquiry and investigation, are liable to a suspicion of untrustworthiness as to any associous they may make in regard to the circumstances alleged. We receive their

Landlordism.

A "Landlord" complains, in the Morning Call, that his poor tenants leave him without paying their rent, and that in some cases even the law is not strong enough to give him possession of his premises when he would eject non paying tenants from them. He contrasts this state of things with that at the East, where, he says, "I could write my own warrant, give it to the constable, and in ten days have my money or my premises." He also says that his "shingles covered from twenty-five to thirty tenants," at his former place of residence. We commend to the prayerful attention and remembrance of this plaintive 'Landlord" the following passages from Jeremiah, chapter ix. verse 23: "Let not the rich man glory in his riches." And from the Epistle General of the Apostle James, chapter v. verse 1-5: "Go to, ye rich men! howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; pal object of the Convention should be to effect an ye have nourished your hearts, as in a day of slaughter." And from Lake vi. 24: "Woe unto you that are rich! for ye have received your consolation." And most particularly would we advise him to read, in Isaiah, chapter v. verses 8, 9: Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth !' This troubled "Landlord" is, doubtless, a member of some "Evangelical" church, and these passages from the great text-book of the teachers of his "persuasion" may afford him some consolation in his grievous affliction. М.

> A WRITER in the Daily Times thinks the recent spirit manifestations, an account of which appeared in that paper a few days since, should be 'scientifically" investigated, in order to determine the question whether the spirits of the departed do actually return to earth, or not. 'The latter clause of the proposition, (that they do not return,) is the very one the Harvard Professors undertook to determine; but those "scientific" gentlemen have never yet reported! unless, indeed, the epitaph on Professor Felton's tombstone be considered as a tardy recognition of the truth. That inscription is in Greek, and to the effect that the Professor had afterward "considered these things, and found that they were true." The Times man thinks that the reporters of the daily press are the most competent persons to sit as a committee of investigation of the spiritual phenomena, and set the question at rest scientifically." A more flippant, scoffing, and reckless set of men could not easily be found for such a duty. Their want of candor and fairness, and their frequent untruthfulness, in all that relates to the subject of Spiritualism, is notorious. The egotism exhibited in such a proposal is unbounded. м.

"OUR MUTUAL FRIEND."-This is a new candidate for favor among "temperance" people, published once a week by John C. Robinson, at \$3 per year to subscribers, in advance. While advocating prisoner by instruction instead of punishment, and temperance with vigor as a speciality, it makes a to make orderly and grateful citizens out of enmost intemperate attack upon our foreign population for their aversion to our puritanical Sunday law, and seems to desire to make a religious question of the cause of temperance. We can predict the fate of any hebdomadal that attempts to make the canting, hypocritical religion of the day a basis for social reform in any direction-more especially in that of total abstinence from intoxicating liquors. You can convince a man that the use of brandy, gin, or whisky is injurious to his health, reputation, or business, and induce him to forsake it on that ground; but when you add that it is necessary for him to believe in the holiness of Sunday, in the Trinity, in the vicarious atonment, or in any other religious dogma, in order to be considered a temperance man, you will fail in your object. Let Our Mutual Friend take warning in time. М.

A Rebuke to Stinted Benevolence and Lack of Charity.

O, my mortal friends and brothers ! We are each and all another's, And the soul that gives most freely, from its treasure, hath the

more. Would you lose your life, you find it ; And in giving love, you bind it, Like an amalet of safety, to your heart forevermore !" —Elgar A. Poe, in the spirit.

Sectarian religious organizations are more or less open to the objection of partiality in the distribution of aid to the poor. Self-righteous Phariseeism is frequently exhibited by the almoners of what are called charitable institutions, and a disposition to arrogate to themselves the right of judging the conduct of their fellow-men, and of making it an excuse for refusing all assistance of pecuniary kind. We have instances of this character recorded against the San Francisco Benevolent Association and the British Benevolent Society. The following stern rebuke of this uncharitable disposition is from a contributor to the Morning Call. It is evidently from the mind of some professing christian, who sincerely wishes to follow the example of Jesus of Nazareth, which example, by the bye, is a constant rebuke to modern Christianity.

PITY THE POOR.

"Give to him that asketh thee, and from him that wo borrow of thee, turn not thou away." (Matt. v. 42.)

O, stay not thy hand, when the Winter winds rudo Blow cold through the dwelling of want and despair To ask if misfortune has come to the good, Or if folly has wrought the sad wreck that is there (

When the beart-stricken wanderer asks thee for tread, In suffering he bows to necessity's laws; When the wife means in sadnese, the children unfed, Tae cup must be bitter; O, ask not the cause I

When the Savior of men raised his finger to hea!, Did he ask if the sufferer was Gentile or Jew ? When thousands were fed with the bountiful meal, Did He give it alone to the faithful and fow?

O, scan not too closely the frailties of those Whose bosons my bloed on a cold Whote's day ! But give to the friendles?, who tolls thee bis woes, And "from bim that would borrow " turn not away ! RELIEF-COMMITTER MAN.

CALIFORNIA PRISON COMMISSION .- The annual report of this Society, for the year 1867, is published, and also a memorial of the Secretary to the Chairman of the Assembly Committee on the State Prison. The latter document contains some suggestions and information not embodied in the report, to which the attention of the Legislature is called with great force and earnestness of language. The good that this Society is doing, in the amelioration of the rigors of our administration of the penal laws, is incalculable. If the amendments of prison discipline advocated in the report and memorial are adopted by the Legislature in the form of laws, and faithfully executed, we may hope to see the California State Prison become what it should be, viz., a school for the education of offenders in their duties as citizens, instead of what it now is, a place where society is avenged upon its ignorant members for acts which owe their origin to the bad constitution of society itself; and where the extremely bad and the novice in crime are associated and confined together, and thus the evil is aggravated which is sought to be cradicated. The necessity of prisons will be abrogated when society reforms itself in its own constitution, and deals equally and justly with all ils members through equal laws; it can never reform its individual members by Tevengeful punishments, while itself practicing all manner of injustice toward them. Anything, however, which tends to soften the rigor of imprisonment, to benefit the

wherever and however appointed. Even the particular manifestation through the mediumship of the Davenport Boys, which the Committee attempted to discredit, has been tested in the presence of thousand; yet no detection of fraud or mechanical or optical deception has over taken place in regard to it. Others have seen spirit hands form and dissolve when the Davenport Boys were not within a thousand miles of the locality, but where other mediums were present.

Let those pseudo-Spiritualists, who affect to despise the humble alphabet by which millions have learned the language of Spiritualism, and by which the mysteries of spirit life and spirit power have been unfolded to us, reflect that there are many childlike souls who are yet to be taught in the same way; and that, when the elements of a knowledge of Spiritualism are taken away, the whole subject will be again left in the darkness of doubt. Should the tiny rap, and moving table, and the self-performing piano, and hundreds of other "physical impossibilities," wholly cease to be the means of leading man to a knowledge of spirit existence, the world would again lapse into the state of gloomy skepticism in which it was when the "Rochester knockings" first awoke the consciousness of men to the reality of spirit life.

In short, the attempt of this over-wise Committee to ignore all the facts of physical manifestation. and to make great numbers of people believe that their senses have belied them, is on a par with their efforts, in an her part of their report, to reduce all spirit manifestation and com munication to their own narrow views of what they should be, and how they should take place. what are the conditions necessary for the performnatural laws with which they are more familiar than we can possibly be; and therefore, what appears impossible to us, with our limited knowledge, is to them perfectly simple and easy of performance. M.

"NATIONAL FREEMASON,"-This is a weekly journal, published in New York city, devoted to the interests of Masonry. It has twenty-four octavo pages of reading matter. The subscription price is \$4 a year.

OUR second article on "Modern Demonology," in reply to the Occident, the Presbyterian organ s deferred till next week. м.

remarkable powers in the exodus of that down trodden people from Egypt, in bringing order out of that chaotic, heterogeneous mass of humanity. What though it did require forty years for its accomplishment ?--- it was a herculean task, and great credit is due to his ability. His grand focal idea, namely, the unity of the Divine Being, was a glorious advance upon all the ages that had preceded him. What though he did individualize Him as a partialist, and endow Him with all the passions of the human soul?-yet this did not destroy the great central idea that, by the power of inspiration, had been born of his thought. Undoubtedly it was to this central idea that Moses owed his success. Under the strong impetus given by Moses' inspirations, the signs of progress flowed down for centuries through the line of Judges and Kings, until at last the inspirations of the Hebrew and of the old Pagan world blended in one stream, and formed the basis of what is known as the Christianity of the present day. All the various sects that have arisen during the last eighteen hundred years have been led by men of new inspirations, superior to their times; and all have contributed more or less to the great store of truth which the world possesses. But the grand crowning act in the great drama of the religious world has been reserved for Spiritualism. This soul-beautifying religion, born in answer to the needs of humanity, and cradled in the arms of

the angels, is indeed the keystone of the arch, that shall unite the earth-life and spirit-life indissolubly. Of its objects and attainments we shall speak in our next article.

THE CAUSE IN ONLY . ALLEY .-- We returned to Grass Valley from Los Angeles on the 3d inst., Spirits choose their own time and method of and entered into an arrangement with the friends exhibiting their power and presence; and the of our noble cause to speak to them regularly on scientists in the other life know better than we do, | Sunday evenings for a month to two. Although only twenty-four hours' notice was given, we were ance of "physical impossibilities." If they prefer greeted with a crowded house, made up of earnest darkness for any particular manifestations, it is and attentive listeners, on the first evening. A because darkness is necessary to their performance furious storm had been raging all day, and still in that particular case. If they choose to write, continued; yet there were about three hundred rather than to rap, it is because writing is more present, auxious to listen to free thought and free convincing or suitable to the witnesses present, or discussion of the philosophy of the present and because the medium is better for that purpose. | future life. A freedom of sentiment or Every act they perform is in accordance with roligious questions is largely on the increase in Grass Valley. As an evidence of this, the list of subscribers there, to the BANNER OF PROGRESS, has more than doubled with the commencement of the second volume. The prospect is fair for the formation of a society of Liberals and Spiritualists, that will outnumber all other religious societies put together. We should not forget to mention the gentlemanly courtesy of Mr. Hamilton, proprietor of the Theater, who, although not an avowed Spiritualist, gives the use of his

building for a mere pittance, sufficient to pay for gas light, etc. How strangely this kindness and liberality on his part contrasts with the conduct of hall-owners in many other places!

Т.

PROGRESSIVE SOCIAL ON THE EVENING OF THE BIRTHDAY OF THOMAS PAINE .- The friends of progress will give an entertainment for the benefit of the Pi cossive Lycoum, on the above named occasion, which dancing, good music, and other attrac ...s will be afforded. Mrs. Foye and Mrs. Gordor will be present, and a general social reunion may be anticipated. Liberalists in the city and vicnity are solicited to aid the movement by the purchase of tickets, which are furnished at on dollar each, admitting a gentleman and ladies. The entertainment will take place at Dashavay Hall, on Wednesday evening next, commencing at 8 o'clock. Tickets may be obtained of theofficers of the Lyceum, and at the office of the BAINER OF PROGRESS.

statements with mution, and many qualifications.

м.

BANNER OF PIOGRESS .- This spicy little sheet has entered on its scond year of labor in the cause of Satan and the spirits of wicked men. It is a faithful worker, and is ontinually after all who run acrossits path. We admre its pluck. It tells the truth in many respects, iIt takes off the inconsistencies of sectarianism. I shows the logical result of the doctrine of fore orduation and a miraculous conversion by God's Spiri. It forgets, however, that every thing is not tarbt by the Bible that is found in human creeds. In its "progress," it has gone be-youd the perfect standard.—Pacific Gospel Ilerald. Pray tell us what "the perfect standard" is Who has it? And what proof is there that it is perfect ? If the Bible is meant, we are satisfied that no book is more imperfect, either as to facts or doctrine. It is nestandard for anything.

MRS. FOYE'S SEANCE, at Dashaway Hall, on Tuesday evening last, was one of the most interesting and satisfactory that have taken place in this city. There is just sufficient amusement, without descending into levity, at these meetings, to prevent monotony; at the same time, the facts exhibited are immensely important, and contribute an incalculable amount of consolation to the human soul. Among the amusing incidents, and one which furnished also a capital test, was the sending up to the table, by an eccentric genius, of a request that "His Satanic Majesty, the Devil," would communicate. A friend of the inquirer, who departed only a few months since, answered that His Majesty was not present, but that he would reply in his stead. These meetings will be continued at the same place every evening, till further notice. Mrs. Foye also gives private sittings daily at her rooms, No. 42 Geary street. M.

MRS. GORDON'S FOURTH LECTURE, on last Sunday evening, was upon "The Philosophy of Mediumship," and was well attended, although not so fully as it would have been, had the weather been fair. The subject was treated with her usual ability by the lecturer, and many points made clear to her hearers, upon which doubts have been entertained even by Spiritualists. One or two opinions, however, were advanced during the lecture, from which we are compelled to dissent, and which we shall make the subject of a future article. М.

THE account of "supernatural phenomena," about which the Times makes so much ado, was offered to us for publication, provided we would pay five dollars for the facts. We refused to pay even five cents-believing that events of so much importance, if they had actually occurred, should be published to the world, free of the suspicion of speculation. The Times people are welcome to all the profit, over and above what they paid for M. their timid report of the facts. М.

emies to society, should be adopted and put into effective operation. This is the aim of the California Prison Commission, and it deserves the support of all philanthropists and reformers.

"WHY don't the spirits tell us something that we don't know and that is worth knowing?"

The above we cut from the Dramatic Chronicle, of San Francisco. It is to the point; and we would like to see a fair, candid reply in good spirit, to the Chronicle man's proposition-and no more badgerng and evasion .- Virginia Trespass.

We fear Forbes will have to wait a long while before he will get a straightforward and satisfactory reply to that query, with "no more badgering and evasion." We have been trying for several years to obtain such a reply; but thus far it is not forthcom-ing.—Dramatic Uhronicle.

Both the Tresnasser and the Chronicler belong to that class so perspicuously pointed out in Jer.v. 21: "Hear now, O foolish people, and without understanding ; which have eyes, and see not ; which have ears, and hear not." What amount of replying would ever be "satisfactory" to such people? Verily, it is casting "pearls before swine"! M.

A CASE DEMANDING RELIEF .-- Mr. W. J. Johnson, formerly Lecturer for the Sons of Temperance and Good Templars, lies dangerously ill at the house of Mr. Luelling, in Clinton, Alameda county. He is without means, and the family are unable to furnish him with the comforts and medical care necessary in his case. It is to be hoped that some of those who have been acquainted with his efforts in the cause of temperance, and others benevolently disposed, will render him aid in his hour of distress. A list of contributors for this purpose is open at this office. M.

At a spiritual meeting a short time ago, the prophet Balaam was called up, and asked if there were any jackasses in his sphere. "No," he replied, indignantly, "they are all on earth."—

Balaam's repartee was excelled by the reply of a spirit at the Chicago Spiritualist Convention, a few years ago, to the question, Why do we have so many lying communications from the spirit world? "My dear friends," said the spirit, "if you did not send so many liars to the spirit world, there would not be so many returning to earth with lying communications for its inhabitants!"

DRS. SPARKS AND BENTON have postponed their proposed Psychological Lectures of next Wednesday afternoon and evening, on account of the Social of the Friends of Progress taking place at Dashaway Hall on the same evening.

THE TOAST. - The "Four Eights" is the reigning coast of the working-men of London :

"Eight hours' work, and eight hours' play, Eight hours' sleep, and eight suillings a day."

PROFESSOR AGASSIZ thinks the coral insects have been seventy thousand years building up the Florida reefs

THERE are ninety-two religious sects in England, besides the established Church and the Roman Catholics.

THE BANNER OF PROGRESS.

PHENOMENAL FACTS.

Curious Case of Somnambulism.

A young occlesiastic used to rise overy night and write sermons or pieces of music. To study his condition, an archbishop betook himself several nights to the chamber of the somnambulist, where he made the following observations: The young man used to rise to take paper and to write. Before he wrote music he would take a stick and rule the lines with it; he wrote the notes, together with the words corresponding with them, with perfectness, or, when he had written the words too wide, he altered them. The notes that were to be black he filled in after finishing the whole. After completing a sermon, he read it aloud from beginning to end. If any passage displeased him, he erased it, and wrote the amended passage correctly over the other.

To ascertain whether he used his eyes, the archbishop interposed a sheet of pasteboard between the writing and his face. He took not the slightest notice, but went on writing as before. The limitation of his perceptions to what he was thinking about was very curious. A bit of aniseed cake that he had sought for he ate approvingly; but when, on another occasion, a piece of the same cake was put in his mouth, he spit it out without observation. The following instance of the dependence of his perceptions upon, or rather their subordination to, his preconceived ideas, is truly wonderful. It is to be observed that he always knew when his pen had ink in it.

Likewise, if they adroitly changed his papers while he was writing, he know if the sheet substi-tuted was of a different size than the former, and appeared embarrassed in that case; but if the fresh sheet of paper, which was substituted for that written upon, was exactly the same size of the former, he appeared not to be aware of the change, he would continue to read off his composition from the blank sheet of paper, as fluently as when the nanuscript lay before him; nay, more, he would continue his corrections and introduce the amonded passage, writing it upon exactly the same place on the blank sheet which it would have occupied on the written page.

PSYCHOMETRY-MINING--CHARACTER.- Annie Denton Cridge, who has, with her brother, Prof. William Denton, the Geologist, devoted sixteen years to the special study of Psychometry and its laws, having made the important discovery that it can be applied to Geology, Mining, etc., examines and locates mines; tracing the metalliferous veins, indicating the direction in which mines can be worked to the best advantage, and what metals, oil, or coal any land may contain. A specimen of rock weighing at least two ounces, as far from the surface as practicable, wrapped with inside sheet of white paper, kept from all unnecessary contact, should be promptly mailed or expressed; and where boring for oil has been commenced, a sandpump specimen, similarly prepared.

Character is also delineated from handwriting, etc., wrapped as above, and carefully kept from contact with other writing and persons. Sometimes is no mystery, miracle, or supernaturalism about this subject; like other sciences, Psychometry is governed by natural laws; the degree of success

Sennacherib, and His Army of "Dead Corpses."

The prophet Isaiah, in chapter xxxviii. verses 33-38, gives the following account of the coming of Sennacherib, King of Assyria, with an army, against Jerusalem, during the reign of Hezekiah, and of the defeat and death of the whole host of them :

"Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. For I will de-fend this city to save it for mine own sake, and for my servant David's sake. Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning behold, they were all dead corpses. So Sennacherib king of Assyria, departed, and went aud returned, and dwelt at Nineveh. And it came to pass, as he was worshiping in the house of Nisroch his god, that Adrammelech and Sharezer, his sons, smote him with the sword; and they escaped into the land of Armenia; and Esar-haddon, his son, reigned in his stead."

But Herodotus, the Greek historian, gives an entirely different account of the expedition and fate of Sennacherib and his army, and says the latter was marched against Egypt. In Book II, sec. 141, he relates as follows :

"After this, Sennacherib, king of the Arab-inns and Assyrians, marched a largearmy against Egypt; whereupon the Egyptian warriors re-fused to assist him; and the priest, being re-duced to a strait, entered the temple, and be-wailed before the image of calamities he was in danger of suffering. While he was lamenting, sleep fell upon him, and it appeared to him in a vision that the god stood by and encouraged him, assuring him that he should suffer nothing disagreeable in him that he should suffer nothing disagreeable in meeting the Arabian army, for he would himself send assistants to him. Confiding in this vision, he took with him such of the Egyptiaus as were willing to follow him, and encamped in Pelusium, for here the entrance into Egypt is; but none of the military casts followed him, but tradesmen, mechanics, and sutters. When they arrived there, a number of field-mice, pouring in upon their enemies, devoured their quivers and their bows, and, moreover, the handles of their shields; so that, on the next day, when they field here to fitting arms many of them foll - and to fled bereft of their arms, many of them foll; and to this day a stone statue of this king stands in the temple of Vulcan, with a mouse in his hand, and an inscription to the following effect: 'Whoever looks on me, let him revere the gods.'

THE first ticket sold in Boston for Dickens' readings was bought by a negro. BORN. In Oakland, Dec. 31st, to the wife of John Allyn, twin daughters. DEPARTED. "Death is not dreadful ; to a mind resolved, It seems as natural as to be born !" " Man makes a death, which Nature never made." Born into spirit life, in Oakland, Jan. 1st, Phyta ; Jan. 12th, Lily, twin daughters of John and Sophronia S. Allyn. glimpses of the future are thus obtained. There | Catalogue of Liberal and Spiritual Books FOR SALE AT THE Office of the Banner of Progress.

Sayings from the Talmud

Love your wife like yourself, honor her vourself.

Whoseever lives unmarried, lives wi without comfort, without blessing. Descend a step in choosing a wife. If the wife is small, bend down to her at

into her ear. He who forsakes the loss of his youth,

He who forsakee the 1070 of his youth, of weeps for him. He who sees his wife die before him, were, been present at the destruction of tuary itself-around him the world grows It is woman alone through whom God's are vouchsafed to a house. She teaches th speeds the husband to the place of worsh struction, welcomes him when be returns house godly and pure, and God's blessings all these things.

He who marries for money, his children curse to him.

An old colored preacher at Port Gibs recently baptized thirty colored conv charged them a dollar apiece. On the Sunday he succeeded in inducing two t themselves, who were willing to pay. indignant at the parsimony of his congrej refused to baptize the two candidates for g ing: "He warn't gwine to slosh himself two dollars !"

The postal law of Congress forbids the newspapers by a person not addressed or a under a penalty of \$20 fluc; stealing the sa ishable by imprisonment; enclosing letter orandum therein, or writing thereon, \$5; p or their agents, for sending papers or per other than regular subscribers, \$50 fine.

DEFINITE.—A gentleman from the con companied by his wife, put up at Stan Albany, a few weeks since, and made the definite entry upon the register—" Myself a

INDIA RUBBER, which is ordinarily cu much difficulty by a kalfe, may be quite re ered if the operation is performed under w

JUDGE LUDLOW, of Philadelphia, has dec to dazzle the eyes of people with a lookin equivalent to assault and battery.

"VIRTCE's its own reward !" My Brother Dost thou mean it gets no other?

SPIRITUALISM MRS. LAURA DeFORCE GO

THE TALENTED Inspirational Lecturer on Spiri

WILL DELIVER A LECTURE

ON SUNDAY EVEN AT 8 O'CLOCK,

AT MAGUIRE'S OPERA HO Admission Twenty-five Cent 51

Notice to

TRAVELING LECTUR

N GTICE IS HEREBY GIVEN, that the people of in Santa Clara County, have organized in the FREE CONFERENCE ASSOCIATION, having for its tellectual cultivation. All itinerant or travoling are hereby cordially invited, while traveling the section of country, to call upon and assist us in ear truth and knowledge. Our little town is situated South-west from San Joré, and upon the direct r fumous Soda or Mineral Springs, Nature's cascles of health, distant only 1½ miles. Our regular me held on Saurday ovenings of each week. The trav OTICE IS HEREBY GIVEN, that the people held on Saturday evenings of each week. The tran-lic are also invited to attend and assist in our del Public Lecturers, who will accept our hospitable assist us as occasion may give them an opportuni assist us as obvious a many warmly welcomed. Inquire for J. P. FORD, President of the Asso TRAVERSE INGRAM, Secretary. By order of the Association,

By order of the Assoc January 10th, 1868.

THEY ARE COMING

J. P. FORD, I

INVOICES just received of a NEW AND GE SUPPLY OF SPIRITUAL BOOKS by the first Steamer in February, and which will be sold at

đ.	Special Notices.	DR. M. SPENCER SPARKS,
er more than		Mus Bive Years Proprietor
without joy,	DR. J. M. GRANT HEALS THE SICK	Electro-Therapeutic and Medical Institute,
and whisper	BY	244 FULTON ST., BROOKLYN, N. Y.,
God's altar	Laying on of Hands,	PRACTICAL PHYSICIAN,
n, has, as it of the sanc- 's dark. 's blessings	AT No. 11 GEARY STREET, Third Door from Kearny and Market Streets, SAN FRANCISCO.	FOR ALL CURABLE DISEASES, Has, in connection with DR. H. A. BENTON,
he children,	DR. GRANT his, for the greatest part of the last two years, been practicing in Sacramento City with eminent suc-	Established an
s, keeps the s rest upon	cess. Some of the nost stubborn cases have been ENTIRELY CURED by his wonderful Healing l'owers, which can be sub-	Electro-Therapeutic and Healing Institute, At 314 Bush Street, over Congress Hall,
n shall be a	stantiated by referring to the well known names which ap- pear on his Circulars, and to many others whose names can und will be stream to second action of the second seco	SAN FRANCISCO,
oson, Miss.,	and will be given, if required.	Where they can be consulted, and where all diseases will be treated, by their combined facilities and peculiar mode of
verts, and e following	Agr No Surgical Operations performed. 44	practice. It is unnecessary to say more than, as thousands will tes-
to present Becoming	DR. JAMES EDWARDS	ify, that by it the vital or positive and negative forces of the system become equalized, and what seems more wonderful is, that diseases considered incurable are frequently cured by
egation, he glory, say-	CAN BE CONSULTED AT HIS ROOMS	one or two operations.
f up for no	209 KEARNY STREET, WEST SIDE, Between Bush and Sutter,	Dr. Sparks has had twenty years practical experience, and examines the Human System without asking a question, and
ononing of	FROM 9 A. M. TO 4 P. M.	locates diseases at sight as accurately as most persons read
authorized, ame is pun-	VITAL MAGNETISM, Applied with the bands, gives immediate relief, in all cases	print, and will forfeit \$1,000 if he cannot tell the na- tural Traits of Character and describe the Diseases most like- ly to occur in one's life.
publishers,	treated by Dr. Edwards. MEDICAL CLAIRVOYANCE	Most Chronic Diseases are cured - lift is few operations, excepting
riodicals to	Used in detecting the cause and nature of disease, and the proper treatment it requires. Electricity and medicines given only when the case needs	Paralysis, Deafness, Broken Bones, Dislocations, Bad Curvatures of the Spino, Epilepsy, and Consumpt
ountry, ac- nwix Hall,	them. Contagious or cultaneous diseases not attended to.	and they are often cured or greatly benefited. Diseases which are most certain of being cured with a few operations
e following f and wife	Charges moderate, and according to the ability of persons to pay.	are, Weak Spines, Lozs of Voice, Diseased Liver, Kidneys,
ut with so	- 48	Heart, Faling of the womb, all kinds of Sexual Weakness, Weakness of the Limbs, Loss of Vitality, Dyspepsia, Rheu.
readily sev-	MRS. LENA CLARKE,	matism, Bronchitis, Diabetes, Nervous Debility, Neuralgia,
water.	CLAIRVOYANT TEST MEDIUM,	INTERNAL ULCERS, WEAK LUNGS. DROPSY, WEAK EYES
ecided that ing-glass is	N. W. corner Stockton & Jackson Sts.,	ST. VITCS' DANCE, CATARRH, ALL DISEASES OF THE BRAIN, TUMOR,
00	(Entrance on Jackson.)	INVOLUNTARY EMISSIONS, Etc., Etc.
ər,	OFFICE HOURS, from 10 A. M. to 4 P. M. 48	During the past year he has examined and operated upon Over 15,000 Persons,
	MRS. MARY E. BEMAN,	and for the satisfaction of individuals, he will give the names of a few who have been cured by him : (and thousands more
IVE .	Clairvoyant Physician,	might be given;) yet the most remarkable cures of male and female complaints are withheld in professional confidence,
ORDON	HEALING AND TEST MEDIUM.	with due deference to the delicacy of the patients.
· · · · · ,	No visible Medicine given. The Deaf hear, the Blind	Testimonials.
itualism,	see, and the Palsied walk. , OFFICE AND RESIDENCE, corner of FREMONT and MAD- ISON STREETS,	This is to cortify that I have been troubled with Chronic
E	Brooklyn, Alameda County.	Rheumatism, derangement of the Liver and Kidneys, for five or six years, and most of the time confined to my house. 1
NING,	Patients accommodated with Rooms and Board. N. BVisitors must leave the cars at the Clinton Depot.	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
	50	bave attended to my business ever since. I consider it one of the greatest cures on record. A. J. TFAL,
DUSE.	MISS JANESON,	Corner Fifty-First st. and Tenth ave., N. Y.
ts.	INDEPENDENT CLAIRVOYANT,	Jamaica, L. L., Feb. 23d, 1867. This is to certify that I have been allicted with disease of
	HEALING MEDIUM,	the Kidneys for five or six years, and been a great sufferer. I called upon Dr. Sparks to test his skill, of which I had often
RERS.	Southeast corner Market and Second streets,	heard. After receiving a perfect description of my disease and feelings without asking a question, I decided to com- mence the treatment, which has proved a perfect success—I
	(UP STAIRS.)	would not take one thousand dollars for the benefit I have re-
of Saratoga, that place a	Hours, from 9 A. M. to 4 P. M. 41	ceived. HENDRICK E, REMSEN.
its object in- og Lecturers	MRS. H. A. DUNHAM,	Three years ago I was attacked with a severo pain in the back, which has been almost constant until recently. It prov-
through this	CLAIRVOYANT TEST MEDIUM,	ed to be Disease of the Kidneys. I have been dectored by three different physicians without the least benefit. Hearing
ed ten miles road to the	NO. 1014 STOCKTON STREET.	of the wonderful cures made by Dr. Sparks, I called upon him, and decided to test bis skill in my case, which has prov-
bless fountain meetings are aveling pub.	OFFICE HOURS, from 10 A. M. to 5 P. M.	ed a perfect success. I am free from pain, and consider my- self perfectly well. I would not take five thousand dollars for the benefit I have received. O. T. CORNELL.
aveling pub- leliberations. ble fare, and	48	Rondout, March 20th, 1866.
nity, will be	PATIENTS' HOME.	Jamaica, Feb. 18th, 1867. This is to certify that I have been obliged to use crutches
ssociation, or	MR. & MRS. F. GOULD,	for nearly fifteen months-caused by a fracture of the ancle
Fresideni.	SPIRITUAL HEALING PHYSICIANS,	nearly lost its feeling-I had ost despaired over having
	TREAT BY	the use of it again. In this con I called upon Dr. Sparks, and after receiving three treat. 3 I could walk well with- out my crutches; and have had no use for them since. They
G!	Magnetism, Electricity and Medicated Baths.	are now for sale. OTHNIEL EVERITT.
ENERAL		Jamaica, Feb. 22.1, 1847. This is to certify that I have been suffering from disease of
S, to come ill be sold at	Patients accommodated with Rooms and Board.	the Kidacys, and General Debility, for fifteen years, and at times could not walk across the room. I have now received of Dr. Sparks five treatments (which are unlike anything I

DE 21 SPENCER SPARKS,

om disease of years, and at times could not walk across the room. I have now received of Dr. Sparks five treatments (which are unlike anything I ever saw or beard of.) and my health is vory much improved, and I would not take five hundred dolfars for the improve-ment. THOMAS FOSTER.

This is to certify that I have been a great sufferer and could not walk without my cano for many months, caused from an injury received in the mines. Was cured by Dr. Sparks in ten minutes, and walked without my cane, and felt as free from pain as I ever did. J. BROWN, San Francisco, Cal.

Mr. A. C. CLARK, Sun Francisco, Cal. Had Lumbago for many months; could not stand erect. Cured in five minutes

Mrs. J. PEMBERTY. Vancouver's Island. Cured of a severe headache and violent fever in ten minutes. Was in a profuso perspiration in six minutes.

Mrs. M. LATHROP, Oregon. Direase of the heart and spas-

molic contraction of the slomach. Cured in ten minutes, and had a natural, refreshing sleep, which she had not had for

Miss J. E. REED, Sacramento, Cal. Neuralgia in the face, pain very severe for many days. Cured in five minutes.

Mrs. F. SEAMEN, 41 Deat-street, Brooklyn, N. Y. LOBB

of voice. Curcd instantly, and could speak with perfect case. Miss LAURA MILLER, Schenectady, N. Y. A very bad case of Chorea, or St. Vitus' Dance-oured with three treatments.

Miss BAR3ARY ANGER, Schenectady, N. Y. Had used cruiches for nearly three years-cured in five minutes, and walked away without any crutches.

Mrs. S. BELL, 66 McDougal street, N. Y. Paralysis, Spinal difficulty and Fomale Weakness. Had been dectored by twelve different physicians without any improvement--cured with for encounter the second strength of the second streng

Miss KATE PARMELE. Poughkeepsie, N. Y. Double curv-ature of the spine, (3½ inches curve) General Debility, and said by physicians to be in the second stage of consumption. Health perfectly restored, and spine nearly straight, with fi-

Mrs. J. L. RYDER, Sing Sing, N. Y. Neuralgia for many years, and pain most intense-cured in ten minutos. Mrs. J. T. CLARK, Ellensville, N. Y. Disease of the Liver, Fomalo Difficulties, Prolapsus Utori, and General Debility-cured with three treatments.

Mrs. G. H. MILLS, Poughkeepsie, N. Y. Chronic Disease of ho Liver, Dyspepsia, and Female Weakness-cured with a few

and going it with a perfect losseness among certain of the Lord's people called ministers, whose 'cases' have been reported of late in the papers. That have been reported of late in the papers. That devil we are trying to chain up, and knock his brains out, for he has done mischief enough. In our church we don't have any devil; and hence, if our Rev. friend is anxious to know just 'what Satan's servants are about,' he must apply to his brethrein to the Otherder mischier who hence are offention in the Orthodox ministry who have such an affection for Satan, that they look upon the man who doubts the existence of that supernatural brute as one who has 'denied the faith and is worse than an Infidel.' It is this strong force which Satan has to back him, that makes it difficult to corner the reptile and wipe him out; for we not only have to fight the arch-enemy, but all his 'servants' to boot. However, we think we are gaining the vantage ground some-what, of both him and his host; for of late they appear to be 'demoralized,' and the strong proba-bility is that they can never again be 'reconstructed' upon their former sulphurous and Tartarean basis."

AN UNPLEASANT "WANITY."-The disregard of all the old-fashioned English and American notions about "personal" rights manifested by the prohibi-tionists of Messachusetts has been a sufficient cause for the reaction of public sentiment displayed in the recent election in that State. People do not like to recent election in that State. People do not like to be coerced into morality; and, as a rule, will not be. Yet coercion has a strange and indefluable charm for some persons, when they have the power. The Springfield *Republican* says: "It is a curious fact that ministers of the Gospel are very apt to have a 'wanity,' as Sam Weller would say, for coercion. It has been so for many ages. When they get on this hobby, they are the most indernat abusize, and twanity aponle in

most intolerant, abusive, and tyrannical people in the world. Laymen cannot hold a candle to them as the world. Laymen cannot hold a candle to them as coercionists. It makes very little difference what faith they hold. A minister, who teaches that rum-sellers are sending drunkards straight to the joys of heaven by the hundred, may be found contending for a law that fines a man or sends him to jail as a criminal for selling a glass of sweet cider, as the present law does. His opinion is infallibly right, and must be enforced by pains and penalties."

INSANITY CAUSED BY RELIGIOUS EXCITEMENT. A man named C. G. Hidden was recently arrested in Sacramento, locked up in the station house, pronounced insane, and is now in the State In-sane Asylum. The Sacramento *Record* says that "he is a raving maniac from the effect of undu excitement upon the subject of religion. His fancy seems to be that he is the annointed of the Lord with power on earth to do and undo the affairs of the human family at will. The police office was threatened to be Samsonized if the officers did not release him."

THE barbers of Washington have petitioned th Board of Aldermen to pass an act "enforcing th closing of all barber shops on Sunday." Any one c them, or all of them, may now shut up on Sunday. they please. But each fears that others will get ad vantages in case of only part closing. Hence th application for aid from the law. If the barber need a special law, why not each of the other trades

A NASHVILLE dispatch mentions that a man named B. F. Hayne, the author of a pamphlet advocating that "the negro is a beast and has no soul," is to be tried there for murder. It is not surprising that a man who could produce such an argument shoul be brought to trial for such an offense.

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CHURCH AND STATE.—The high state of civiliza-tion in Ecgland is indicated by the fact that a man was lately imprisoned nineteen weeks, for non-pay-ment of church dues.

Supermondane Facts-Ferguson.....

nt	PAPER COVERS.
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ot	Spirit Works
	Bridegroom
	Theory of Population
1e	Telegraph Answers
he	Dodd's Involuntary Theory
of	Reproductive Organs.
	Answers to Objections Review of Beecher
if	Introduction to Water Cure
d-	Tables Turned-Brittan
10	Tiffiny's Monthly.
rs	Spiritual Experience
3?	Orations-Picket
	Road to Spiritualism
bd	Labor-Owen
	Reviews—(Congregational)
g	Discourses on Evil
to	What is Truth
at	Woman in all Ages
lđ	Botauy
	Cholera
	Religious History and Criticism-Renan
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Any of the above list of books will be furnished to those in the country who desire, on application at this office. The money for the books, and postage, must isvariably accomthe order

Eastern prices, at SNOW'S LIBERAL AND RE-FORM BOOK STORE, 410 Kearny street (up stairs) between California and Pine. A. J. Davis' two new books "Arabula," and the "Stellar Key" are included in this lot. Price of Arabula, \$1 50, postage about 20 cents ; of the Stellar Key, \$1,00, 10 stage 15 cents. Send in your orders, with the money, or write for a catalogue to HERMAN SNOW.

San Francisco, Jan. 24th, 1868.

SPENCE'S **Positive and Negative Powders.**

THE SCIENCE AND PRACTICE OF MEDICINE REVOLUTIONIZED.

Magnetism is the Key to Medicine. Polarity is power. The rost everything in nature. The Positive and Negative forces lock and unloch

is power. The Positive and Negative forces lock and unlock everything in nature. Spence's Positive and Negative forces lock and unlock teverything in nature. Spence's Positive and Negative forces lock and unlock teverything in nature. The spence's Positive and Negative forces lock and unlock the magnetically polarized, act as VEHICLES or CARRIERS of the magnetic forces through the biood to all parts of the system—the Brain, the Heart, the Lunge, the Stomach, the Intestines, the Liver, the Kidneys, the Womb, the Generative and Reproductive Organs, the Muscles, the Nerves, the Bonee, the Glands, and every tissue and fibre of the body. Disease, in all cases, consists in a loss of the healthy BLANCE or FQUILIBRIUM of the magnetic or electric forces of the part or parts that are diseased. The Positive and Negative Pow-ders 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; becuuse they introduze no foreign element into the blood—no mineral possons, 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 lis health, but even to its very iffe. Hence, Spence's Positive and Negative Powders, as we have said, do to violence to the system ; they neither purge, nor nauscate, nor vomit, nor narcotize, hor constipate; but they silently, entity, soothingly, and mys-teriously restore the diseased organs to perfect health. The Greatest Family Medicine of the Age.

The Greatest Family Medicine of the Age.

Spence's Positive and Negative Powders are alapted to every variety of discase, and every emargen-cy of sickness that is likely to occur in a family of adults and childreo, male and female. In locatiles where the physician resides at a distance, the Positive and Negative Powders will, in most cases, if promptly administored, 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 NO1 No. 5 Montgomery street, OSS, Francisco, Cal.

MRS. A. J. BUTLER, CLAIRVOFANT

TEST MEDIUM, NO. 291-2 THIRD STREET.

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 FRANCISC).

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

Twenty-five per cent. below the Montgomery Street Galleries,

and equally as low as the most infi for galieries in other parts of the city, at the same time ta ing the greatest pains to give entire satisfaction.

JACOB SHEW, Pioneer I lotographer, 612 Clay stree above Montgomory.

Residence, No. 30 Silver Street.

EXAMINATIONS MADE AND MEDICINES PRESCRIBED

Also, Directions given to those who wish to become developed as Clairvoyants and Mediums, by MRS. F. GOULD. HEALING by

Laying on of Hands, BY MR. F. GOULD,

whenever this method will be deemed effectual. ANT MR. & MRS. F. GOULD can accommodate Ladics in their continement, or other invalids, with all the comforts of home. For further particulars, inquire at

> NO. 30 SILVER STREET, Between Second and Third.

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DR. J. P. BRYANT,

(Returned from California,) Will Heal the Sick at his Residence,

WEST 34th ST., NEAR 8th AVENUE,

NEW YORK.

TNVALIDS will find this place casy of access by the street cars and stager, and but a short distance from the Hud-son River, Hurlem, and New York and Boston Railroads.

PACIFIC CLAIRVOYANT MEDICAL INSTITUTE. 320 Jessie Street, above Fourth,

SAN FRANCISCO.

The undersigned have established the above named Instithe for the treatment of disease, acute and choice. These in need of medical aid are invited to call. Persons out of the city requiring cur services, will please send symptome, age, and sex. These withing information as to mode of treatment will call, or write to our address, through Wells, Farge & Co. MR. & MRS. W. A. HUTCHINSON. 1

NOTICE.

J. R. SPROUL,

INSPIRED PHYSICIAN, No. 706 Folsom Street, near Third, San Fran-cisco,

cisco, Cures thoroughly all of the most difficult Chronic Diseases of any description, by giving the Pationt a p freet course of treatment; prepares his own medicines, to act properly on any part of the human system, consisting only of pure vege-table ingredients. The disease being fully given and revealed, not as to a Clairvoyant, but by "inspiration," and every change and stage of the same, as the Patient progress is in health, the preparations are put up accordingly—nover two of the same, but always progressive, adapted to the stage of the disease. No poisonous drugs or m-dicines used internally. It matters not how low a patient may be; if the same is worthy of being cured, and to pass through the change of the coming reaction, a cure is certain.

when it of better, and to pass through the charge of the coming reaction, a curre is certain. N. B.—It is not increasary for any one to apply to be cured who is not purely of the blood and descentent of those races who are destined to pass through saily the coming change on our planet; that is to say, more of the dark races can be successfully treated by this physician. Satisfactory refer-onces can be driven

48

CALL AT

Mr. G. CULLEN, Staten Island. Stiff knee joint, caused by a wound in the army. Had used crutches for four years. Was cured in ten minutes. Shouldered his crutches, and ran down stairs without showing the least sign of lameness, shouting, "I am cured !"

treatments,

with five operations.

teen treatments.

weeks before.

EDITORIAL COMMENTS.

Dr. Sparks, the great Magnetic and Electric Healer, is mest-ing with his usual success here, as hundreds are being treat-ed by him and many cured as by magic -Long Liland Demo-

Dr. H. S. Sparks is making great cures here if the statement of patients can be relied upon. His rooms are thronged with invalids The rich and the poor are alike benefited. There is something very peculiar in his treatment of Chronic Dis-eases. His lectures are well attended, and highly compli-mented, being very instructive and chaste.-Journal.

Dr. Sparks is making astonishing cores here, and fully sus-tains his world-wide reputation in healing the sick, among rich and poor. His rooms are thronged with patients.—Long Island Farmer.

LECTURES.

Drs. SPARKS & BENTON will, until further notice, give a chasto and instructive Private Lecture to Ladies every Wednesday afternoon at 8 p. u., at Dashaway Hall, on Post street, one door above Kearny. Also, at the same place, they will lecture every Wednesday evening, at a quarter before eight o'clock.

ADMISSION-Gentlemen, 25 cents; Boys, 10 cents; Ludies, free.

These Lectures will be illustrated by life-like paintings. Dr. Sparks cordially invites all persons suffering in body or mind, and those who are interested in the improvements in Medical Science, to call on him at his rooms. Office hours from 9 A. M. to 3 P. M., and 6 to 7 P. M. The poor are treated from 6 to 7 P. M., "without money and without price." Cleanliness required, SEND FOR A CIRCULAR.

AP Special attention paid to the treatment of Women and Children. CA

CONSULTATION FREE.





ences can bo given.

THE BANNER OF PROGRESS.

The Banner of Progress.

SATURDAY, JANUARY 25, 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.

THE CHILDREN'S PROGRESSIVE LYCEUM of San Francisco will assemble on Sunday, (to-morrow,) January 26th, at 2 o'clock, at Dashaway Hall, Post street. Friends of the Lyceum are cordially invited to be present.

----Are the Children at Home ?

-----Each day, when the glow of the sunset Fales in the westorn sky, And the westorn sky, And the westorn sky, Go tripping light'y by, I steal away from my busband, Asicep in his case thair, And watch from the open sorway Their facer tesh and fair.

Alone in the dear old homestead. Alone in the dear old homestead, That once was full of life, Ringing with girlish laughter, • Echoing boyish strife, We two are waiting together; And oft, as the shadows come, With tremulous voice he calls me, "It is night! Are the children home?"

"Yes, love !" I answor him gently, "They're all home long ago ";— And I sing in my quivering treble, A gong so soft and low, Till the old man drops to slumber, With his head upon his hand, And I tell to myself the number Home in the better land.

Home, where never a sorrow Shall dim their eyes with tears ! Where the smile of God is on them Through all the summer years ! I know i-yet my arms are empty, That fondly folded seven, And the mother-heart within me Is almost starved for heaven.

Sometimes, in the dusk of evening, I only shut my eyes; And the children are all about me, A vision from the skies; The babes whose dimpled fingers Lost the way to my breast. And the beautiful ones, the angels, Passed to the world of the ble

With never a cloud upon them, I see their radiant brows; My boys that I gave to freedom— The red sword sealed their vows! In a tangled Southern forest, Twin brothers, bold and brave, They fell; and the flig they died for, Thank God I floats o'er their grave.

A breath, and the vision is lifted A way on wings of light, And again wo two are together, Aloue in lonely night. They tell me his mind is failing, But I smile in idle tears; He is only back with the children in the dear and peaceful years.

And still as the summer sunset Fades away in the west, And the wee ones, tired of playing, Mut the weeping here to rest, Go trooping home to rest, ''Say love, are the children come?'' And I answer, with eyes uplifted, ''Yes, dear, the y're all at home !''

White Ants.

An odd story is larg credited in (India in regard to the voracity of white ant. A gentleman having charge of L most of money, placed it on the floor, where it was speedily attacked by these destructives, who soon annihilated the bottom of the box and the bags containing the specie, which fell piece by piece into the hollows of the termites' burrow, just underneath the floor where the box was placed. When the coin was demanded, it was not to be found, but the attacks of the ants were incontestable, and the story got abroad that their teeth were capable of devouring metal. Some years afterward, when the house was undergoing repairs, the whole sum was found several feet deep in the earth, in the midst of the ant-nest. White ants once attacked a British ship of the line, the Albion. She was obliged to put into port in consequence, and had to be broken up. These creatures are much relished as food by the natives of the interior of India, as well as by those of Africa. In India, before the migration of the ants, two holes are bored in the nest opposite to each other; on the leeward side a pot is placed, which has been rubbed with aromatic herbs; on the windward side a fire is made, the smoke of which drives the insects into the pot. These captured victims are then securely fastened in, dried over the fire, and ground into flour, and made into a pastry which is sold to poor people, but which, if used abundantly, produces dysentery. At the time of the migration of the ants of Africa, myriads of them fall into the water, when the natives skim off the surface with calabashes, then grill them in iron caldrons over a large fire, stirring them as coffee is stirred. The natives eat them by handfuls, without accompaniment or other preparation, and consider them very delicious. They are said to resemble in taste sugared cream, for sweet almond paste. The Hottentots cat them very greedily when boiled, and grow plump and at upon the food. They also consume the pupze of the ants, which they call rice, on account of its resemblance to that grain. They cook these in a small quantity of water. A large nest will sometimes yield a bushel of the pupæ. CURIOSITIES OF THE EARTH .-- At the city of Modena, in Italy, and about four miles around it, wherever the earth is dug, when the workmen arrive at the distance of 63 feet, they come to a bed of chalk, which they bore with an auger five fect Jcop. They then withdraw from the pit before the auger is removed, and upon its extraction, ... ne water bursts up through the aperture with great violence, and quickly fills the new-made well, which continues full, and is affected neither by rains nor droughts. But that which is most remarkable in this operation is the layers of earth as we descend. At the depth of 14 feet are found the ruins of an ancient city, paved streets, houses, floors, and different pieces of mosaic work. Under this is found a soft oozy earth, made up of vegetables, and at 26 feet deep large trees entire, such as walnut-trees, with the walnuts still sticking to the stem, and the leaves and branches in a perfect state of preservation. At 28 feet deep a soft chalk is found, with a vast quantity of shells, and this bed is 11 feet thick. Under this, vegetables are found again, with leaves and branches of trees as before.

Sleeping Flowers.

during the night. The marigold goes to bed with the sun, and with him rises weeping. Many plants are so sensitive that their leaves close during the passage of a cloud. The dandelion opens at five or six in the morning, and shuts at nine in the evening. The daisy opens its day's eye to meet the early beams of the morning sun. The crocus, tulip, and many others close their blossoms at different hours towards evening. The ivyleaved lettuce opens at eight in the morning, and closes forever at four in the afternoon. The night-flowering cereus turns night into day. It begins to expand its magnificent sweet-scented blossoms in the twilight; it is in fall bloom at midnight, and closes never to open again at the dawn

of the day. In a clover field not a leaf opens till after sunrise. So says a celebrated author, who has devoted much time to the study of plants, and often watched them in their slumbers. The plants which seem to be awake all night he styles " the bats and owls of the vegetable kingdom."

A SOUND WONDER .- One of the most remarkable A Sound Wonder.---One of the most remarkable and pleasing illustrations of the properties of sound is the extinguishing of a lighted candle by pure noise. Professor Tyndall, in one of his experiments, places a lighted candle on a table at the end of a tube, supported on bracket holders, resting on the table. The end of the tube, near the candle, is small ord routed. The other end is large and open. By table. The end of the tube, near the candle, is small and pointed. The other end is large and open. By clapping two books together at the large end, Pro-fessor Tyndall extinguishes the candle at the other end. "Pooh!" says an over-intelligent reader, "that is nothing; it is simply blowing out a candle through a pipe." No such thing, super-sagacious critic, as Professor Tyndall proceeds to prove. He burns a pice of brown paper in the tube, filling it with smoke. Now, if the candle be put out by a blow, smoke will issue from the pointed end of the blow, smoke will issue from the pointed end of the tube. Again Professor Tyndail claps the books. Again the candle goes out; but no smoke comes out of the pointed end of the tube. Whatever has put on the candle has passed through the air and smoke in the tube. The light is extinguished by a pulse, and not by a puff. The candle is put out by sound -noise.

THE NEW THROLOGY .- A clergyman went into one of our primary schools a few days ago, says the Charlestown Advertiser, and after hearing the pupils read, spell, etc., thought he would have a chapter of catechism. After sundry questions and satisfactory replies, he said : "Who is the fathey of lies ?" A six-year-older promptly replied, "God." "Why do you think God is the father of lies?" Six-year-older replied as promptly as before, "Be-cause he is *father* of us all." The teacher hid her face and her smiles behind a primer, while the reverend gentleman was for the moment struck dumb with dismay with such logic.

A SANCTIMONIOUS correspondent of a contempo-

rary, writing from Philadelphia, says as follows : 'I heard but a day or two since of a man in this city, who had just devoted himself to the stage. Inquiring further into his history, I learned that the boy, while yet in tender years, had been wont to accompany his father in his frequent visits to the theater, contrary to the earnest remonstrances of his mother."

If that youth had accompanied his father to the butcher shop, contrary to the remonstrances of his mother, he would now be a butcher-we suppose.

AN EDITOR.-A man, who had undertaken editorship without previous training, had to describe the unceremonious burial of a woman, and wrote : "She was buried like a dog with her clothes on." Seeing his mistake, he corrected :: thus: "She was buried with her clothes on like a dog." The third time, exasperated with the 'She was buried with her clothes on like a previous blunders, he had it thus: "Like a dog with her clothes on sho was buried." He then gave it up.

A PRESERVICE who has great faith in catechism, and teaches it with a pertinacity that would challenge the admiration of a Luther or Calvin, was putting the youngest of four through a course one day, when the question came up-"Who tempted Eve?"

The little fellow, after a few moment's thought,

with an air of confidence exclaimed-"It's the gentleman who lives in hell. I've forgotten his name.'

THE

It is said that almost all kinds of flowers sleep | BANNER OF PROGRESS IS DESIGNED TO BE

A LIBERAL PAPER, DEVOTED TO THE

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

And to advocate the Principles of Universal Liberty.

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BY BENJAMIN TODD & CO.

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Six Months...... 2 00

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Boston, Mass .- Sunday at 10 a. m.; at 544 Washington street.

Baston, Matt. — Sunday at 10 a. m.; at 544 Washington street.
O. H. Rines, Conductor.
Brooklyn, N. Y. — At 3 p. m., in the Cumberland Street Lecture Room, between Lafayette and DoKalb avenues.
Johu A. Bartlett, Conductor; Mrs. Fannie Cohill, Guardian.
Buffalo, N. Y. — In Music Hall Sunday afternoon. Mrs. S.
H. Wortman, Conductor; Miss Sarah Brooks, Guardian.
Charlestown, Mass. — At City Hall, at 10½ a. m. Dr. C. C¹
York, Conductor; Mrs. L. A. York, Guardian.
At Washington Hall, Sunday forenoon. A. H. Richardson,
Conductor; Mrs. M. J. Mayo, Guardian.
Chelza, Mass. — At Library Hall every Sunday at 10 a. m.
James S. Doige, Conductor; Mrs. K. S. Nodge, Guardian.
Chicago, Ru. — Sunday, at Crosby's Music Hall, at 12½ p. m.
Dr. S. J. Avery, Conductor; Mrs. C. A. Dye, Guardian J. R.
Steeper, President Literary Circle.
Cincinnati — Greenwood Hall, corner of Sixth and Vine sts, at 9 a. m. A. W. Pugl, Conductor; Mrs. Lydia Eeck, Guardian. at 9 a. m. A. W. Pugh, Conductor : Mrs. Lydia Beck, Guar

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

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

Rachel Boly.
Doser and Fozcroft, Me. --Sunday afternoon, in the Universalist church.
Fozdoro', Mass --In the Town Hall every Sunday at 11 a. m., Hamburg, Com.-John Sterling, Conductor; Mrs. S. B. Anderson, Guardian.
Hammonton, N.J. --Sunday at 1 p. m. J. O. Ransom, Conductor; Mrs. Julia E. Holt, Guardian.
Hawana, Ill. --Sunday at 3 p. m., in Andras' Hall. J. F. Coppel, Conductor; Mrs. F. Shaw, Guardian.
Hawana, Ill. --Sunday at 3 n., in Music Hall. John Reiter, Conductor; Mrs. F. L. Currier, Guardian.
Jefferson City, N. J. --Sunday at 10 a. m., in Music Hall. John Reiter, Conductor; Mrs. F. L. Currier, Guardian.
Jefferson City, N. J. --A': the Church of the Holy Spirit, 244 York street Joseph Dixon, Conductor.
Jersey City, N. J. --A': 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.
Latus, Ind. -F. A. Coleman, Conductor; Eliza M. Huddle ston, Guardian. ston, Guardian

Lowell, Mass .- Sunday in the forenoon, in the Lee street J. Madison Allyn, trance and inspirational speaker, Boston. C. Fannie Allyn, Londonderry, Vt., during July. Mrs. Sarah A. Byrnes, Loweli, during Juno. Address, 87 Spring street, East Cambridge, Mass, Mrs. A P. Brown, St. Johnsbury Contre, Vt. Mrs. H. F. M. Browa, P. O. drawer 6325, Chicago, Ill. Mra. Emma F. Jay Bullene, 151 West 12th st., New York. Mrs. Abby N. Burnham inspirational speaker, Auburndale, Mass. Church

Church. Milwaukee — Meets in Bowman Hall, every Sunday at 2 p. m. G. A. Libbey, Conductor; Mrs. Mary Wood, Guardian. Mokena, Ill.—Sunday at 1 o'clock, in the village school-house. W. Ducker, Conductor; Mrs. James Ducker, Guar-dian.

house, W. Duckor, Conductor; Mrs. James Duckor, Guar-dian. Neuark, 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 2½ p. m., at Ebbitt Hall, No. 56 West 23d street, near Broadway. D. B. Marks, Conduc-tor; Mrs. H. W. Farnsworth, Guardian; E. O. Townsend, Manager of Dramatic Wing. Outorn's Prairie, Ind.--Sunday morning at Progressive Friends' meeting-house. Rev. Simon Brown, Conductor; S. A. Crane, Guardian. Oncogo, N. Y.--In Lyceum Hall, Sunday at 12½ p. m. J. L. Pool, Conductor; Mrs. Doolittle, Guardian. Philadelphia, Penn.-Sunday morning at 10 o'clock, at Thompson Stroet Church, below Front street, Isaac Rehn, Conductor, Mrs. Stretch, Guardian. Philadelphia, Penn.-Sunday, at Washington Hall, south west corner of Eighth and Spring Garden streets, at 10 a. m., except July and August, in which the summer recess occurs. M. B. Dyott, Conductor; street, Sunday at 10 o'clock. Prof. I, Rehn, Conductor; Sunday forenoon at 11 o'clock, I. Carver.

M. B. Dyott, Conductor; Arabena pantogon, Canada, At new Hall in Pheenix street, Sunday at 10 o'clock. Prof. I. Reha, Conductor. Plymouth, Mass.—Sunday forencon 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 s. m., in Central Hall Quincy, Mass.—Sunday at 10½ s. m., in Central Hall Quincy, Mass.—Sunday at 10½ s. m., in Central Hall Quincy, Mass.—Sunday at 10½ s. m., in Central Hall Quincy, Mass.—Sunday at 10½ s. m., in Central Hall Quincy, Mass.—Sunday at 10½ p. m. Richland Center, Wis.—Sunday at 1 p. m. Mr. H. A. East-land, Conductor; Mrs. Fidelia O. Pease, Guardian. Richmond, Ind.—In Heury Hall, at 2 p. m. Kli Brown, Con-ductor; Mrs. Emily Addleman, Guardian. Rocheter, N. Y.—In Black's Musical Instituto, (Palmer's Hail.) Sunday afternoon at 2½ p. m. Mrs. Jonathan Wat-son, Conductor; Mrs. Amy Post, Guardian. Rockford, III.—Sunday, at 10½ s. m., in Wood's Hall. F. C. Dunn, Conductor; Mrs. Rockwood, Guardian. Rock Island, III.—At 10 o'clock, iu Norris Hall, Illinois etreet, W. T. Riggs, Conductor; Mrs. W. T. Riggs, Guar-dian. Sorramento. Cal.—At Turn-Verein Hall, Sunday at 2 p. m.

Bitteet, W. T. Riggs, Conductor; Mrs. W. T. Riggs, Guardian.
Sacramento, Cal. — At Turn-Verein Hall, Sunday at 2 p. m.
J. H. Lowis, Conductor; Miss G. A. Brewster, Guardian.
San Francizco, Cal. — At Temperance Legion Hall, Post street, Sunday at 14 o'clock p. m. Conductor, W. H. Manning; Guardian of Groups, Mrs. Whitehead.
Springfield, Mass.—Sunday at 1014 a. m. at Fallon's Hall.
B. S. Williams, Conductor; Mrs. M. & Wyman, Guardian.
Springfield, Ill.—Sunday forenoon at 10 o'clock. Wm. H.
Planck, Conductor; Mrs. A. E. N. Rich, Guardian.
St. Johns. Mich.—Clinton Hall, overy Sunday at 11 a. m. E.
K. Bailer, Conductor; Mrs. A. E. N. Rich, Guardian.
M. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.
At Polytechnic Institute, corner of Secenth and Chestnut streets, at 3 p. m. Myron Coloney, Conductor; Henry Stagg, Cor, Sec.

Cor, Sec. Sturgis, Mich.-Sunday at 12; p. m., in the Free Church, John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian, Troy, N. T.-In Harmony Hall every Sunday at 2; p. m. Monroe I. Keith, Conductor; Mrs. Louise Keith, Guardian, Vineland, N. J.-Sunday at 1 o'clock p. m. Hocka Allon, Conductor; Mrs. Deborah Butler, Guardian. Willimantic, Conn.-Remus Robinson, Conductor; Mrs. S. M. Purinton, Guardian. Worcester, Mass.-In Horticultural Hall, Sunday, at 11; a. m. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian.

Spiritualist Societies and Meetings.

Springfield, 111.—Every Sunday in the hall. Springfield, Mass.—The Fraternal Society of Spiritualists every Sunday at Fallon's Hall. St. Louis.—At Polytichnic Institute, corner of Seventh and Chestnut streets, at 10½ a m and 7½ p. m. Taunton, Mass.—Sunday, in Concert Hall. Toledo. O.—Sunday at 10½ a. m. and 7½ p. m. Troy. N. F.—Sunday at 10½ a. m. and 7½ p. m., in Har-mony Hall, corner of Third and River streets. Vineland, 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 Hall. Hall Hall. Worcester, Mass.—In Horticultural Hall every Sunday after-icon and evening. Lecturers' Appointments and Addresses

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Mrs. Ada Hoyt Foyo, rapping and writing test modium, 42 Geary Street, San Francisco, Cal. Mrs. Laura Cuppy, 1124 Folsom street, San Francisco. Lcc-turing in Scansmoother Street, San Francisco.

nring in Sacramento. Mrs. Laura DeForce Gordon, 131 Montgomery street, San

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

Jose, Cal. Mrs. Anna Barker, San Francisco Beujamin Todd, San Francisco, Cal. Mrs. J. 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. Addro.s, Owens-ville, Mono Co., Col. Mr. & Mrs. Wm. J. Young, Boise City, Idaho Territory.

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Mrs. Mariotta F. Cross, trance speaker. Address, Hamp-stead, N. H., caroof N. P. Cross. Mrs. Hettio Clark, trance speaker, East Harwich, Mass. Mrs. Sophia L. Chappell, 11 South st., Boston. Mrs. Augusta A. Carrier, Box 816, Loweil, Mass. Dr. J. H. Currier, 199 Cambridge street, Boston, Mass. Albert E. Carponter, Putnam, Conn. Mrs. Jeanett J. Clark, trance speaker, Fair Haven, Conn. Miss Lizzle Poten, Pavilion, 67 Tremont street, Boston. George Dutton, M. D., Room 25, Postofilce building, New-burgh, N. Y.

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York. Mrs. Susle A. Hutchinson, Somers, Conn., during August; Cleveland, Ohio, during September, October, and November. S. C. Hayford, Coopersville, New Yerk. Charles A. Hayden, 82 Monroe street, Chicago, III. Miss Nellie Hayden, No. 20 Wilmot street, Worcester, Mass.

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Cephas B. Lyan, inspirational and semi-conscious trance speaker, 567 Main street, Charlestown, Mass.
J. S. Loveland, Sturgle, Mich.
Mrs. E. K. Ladd, trance lecturer, 179 Coart street, Boston.
Mrs. E. K. Ludd, trance lecturer, 179 Coart street, Boston.

Mis. F. A. Lagan, Sain ., Chandage Co., New York. B. M. Lawrence, M. D., 54 Hudson street, Boston, Mass.

Mary R. Longdon, inspirational speaker, 60 Montgomery street, Jersey City, N. J. Mr. H. T. Leonard, trance speaker, New Jpswich, N. H. Miss Mary M. Lyons, inspirational speaker, 98 East Jeffor-son street, Syracuse, New York.

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Dr. G. W. Morrill, Jr., trance and inspirational speaker, ioston, Mass. Loring Moody, Malden, Mass. B. T. Munn, Skanoateles, New York. Dr. Leo Miller. Postoillee box 2326. Chicago, Ill. Mrs. Anna M. Middh-brook, Box 778, Bridgeport, Conn. Mrs. Sarah Helen Mathews, East Westmoreland, N. H. Dr. John Mayhews, 50 Montgomery street, Jersey City, ow Jersey.

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

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C. Norwood, Ottawa, Ill., impressional and inspirational speaker. A. L. E. Nash, locturer, Rochester, N. Y. J. Wm. Van Namee, Morroe, Mich. A. A. Pond, inspirational speaker, North West, Ohio. J. L. Potter, trance speaker, Cedar Falls, Iowa, box 170. Dr. D. A. Peaze, Jr., Detroit, Mich. Mrs. Anna M L. Poits, M. D., locturer, Adrian, Mich. George A. Pierce, Auburn, Me. Mrs. J. Puffer, trance speaker, South Hanover, Mass. L. Judd Pardee, Philadelphia, Pa. Lydia Ann Pearsall, inspirational, speaker, Disco, Mich. Mrs. Metie M. Pease, trance speaker and test medium, De-troit, Mich.

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Springfield, III.-Every Sunday in the hall, Springfield. Man The Point

Two PERSONS wrangling at a hotel about their propensity to sleep, one said to the other, "As soon as you lie down you don't know anything until you get up." "Well," was the reply, "that's better than not to know anything after you get up."

A GENTLEMAN, who was rather impatient at table. declared he wished he could manage without ser-vants. "Why not have a dumb waiter?" suggested a friend. "Eccause," returned the other, "I have tried them—they don't answer."

*** --A FRIEND of a dying clergyman, to whom he was (tating a letter, had written, "I am still in the d of the living," "Stop!" said the gasping correct that, and make it read, 'I am still nd of the dying, but hope soon to be in the the iving." lan

m

GIVE IT UP.-Suppose a man owns a skiff; he fastens the skiff to the shore with a rope made of straw; along comes a cow; cow gets into the boat; turns around and eats the rope; the skiff, thus cut loose, with the cow on board, starts down stream, and on its passage is upset; the cow is drowned. Now, has the man that owns the boat to pay for the cow, or the man that owns the cow to pay for the boat?

--++

AN English Judge, visiting a penal institution, proposed to try the treadmill. After a little time he desired to be released, but was told by the warden that it was set for twenty minutes, the short est time possible, and the poor Judge had to tread until his term expired. It taught him how to pity and show mercy to the culprit.

An usher in an English school, seeing one of the boys with a thick lump in one of his checks, asked: "Quid est hoc?"—(What is there?) To which the lad, sputtering out a large piece of chewing tobacco, replied: "Hoc est quid,"—(There is a quid,)-for which repartee the master forgave him.

"I SAY, friend, your horse is a little contrary, is he not ?"

"No, sir." "What makes him stop, then?"

"O, he's afraid somebody 'll say whoa, and he sha'n't hear it !"

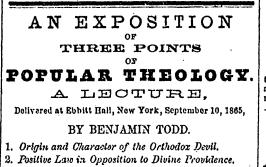
TUACKERAY said the drollest thing he heard while in this country, and the most characteristically American, was the remark of a New Yorker: "O, I have no objection to England, Mr. Thackeray; the only thing I should be afraid of would be to go out at night there, lest I might step off!"

SUCH is the blessing of a benevolent heart, that, let the world frown as it will, it cannot possibly bereave it of all happiness, since it can rejoice in the prosperity of others.

ONE thoroughly good-humored person in a house will do more to preserve both the moral and phys-ical health of the inmates, than a fashionable physician and a popular preacher together.

A MAN stopping his paper wrote to the editor: "I think folks ottent to spend their munny for papurs; my dad didn't and evwrybuddy says he was the intellygintest family of boys that ever dugged taters.'

INDIANA POLITENESS .-- An Indiana paper refused lately to publish eulogiums gratis, but added: "We will publish the simple announcement of the death of any of our friends with pleasure."



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ATLANTIC STATES.

Baltimore, Md .-- The First Spiritualist Congregation of Bal Baltimore, Md. --The First Spiritualist Congregation of Baltimore on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours. Mrs F. O. Hyzer will spi-ak till further notice. Banger, Mc. --IN Pioneer Chapel, every Sanday. Boston, Mas.--Miss Lizzie thaten will lecture each Sanday alternoon in Mercantile Hall, 16 Summer street, commencing at 24 of clock. Admittance 15 cents. The Progressive Bible Society, every Sunday, in No. 3 Tre-mont Bow Hall 55. Free discussion on the Christian Atome.

mont Row, Hall 55. Free discussion on the Christian Atone-ment at 10½ a. m. Lecture followed by conference at 3 and 7 p. m. Miss Pheips, regular lecturer. Spiritual meetings every Sunday at 544 Washington street. Conference at 2½ p. m. Circle at 7½ p. m. Brooklyn. N. F.—In the Cumberland street Lecture Room,

Sunday at 8 and 7% p.m. Charlestown Mass.-First Spiritual Society, at Washington Hall, overy Sunday. The Independent Society of Spiritualists. Charlestown,

The Independent Society of Spiritualists. Charlestown, overy 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 Libra-ry Hall every Sunday afternoon and evening, and 7μ p.m.. The Bible Christian Spiritualists, every Sunday in Winni-simmet Division Hall, Chelsea, at 3 and 7 p. m. Mrs. M. A. Ricker, regular speaker. D. J. Ricker, Superintendent. *Chicago, III.*—First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, State street. Hours of meeting 10 $\frac{1}{4}$ a.m. and 7 $\frac{1}{4}$ p. m. Spiritual meetings, for intellectual, scientific and epiritual improvement, every Sunday at 10 $\frac{1}{4}$ a.m., and Tuesday, at 7 $\frac{1}{4}$ p. m., at the hall of the Mechanics' Institute, 165 South Clark street, room 9, third floor, till further notice. Seats free,

Chark street, room c_1 cance -free. *Cincinnati*, Ohio.—Religious society of Progressive Spiritu-alists, Greenwood Hall, corner of Sixth and Vine streets, on Sunday mornings and evenings, at 10% and 7% o'clock. *Cleveland*, O.—Sunday at 10% a. m. and 7% p. m., in Tem-

perance Hall. Dover and Flacroft, Me.-Sunday forencon and evening, in

Miss Elvira Wheelock, normal speaker, Janesville, Wis. Warren Woolson, trance speaker, Hastings, N. Y. Henry C. Wright, care of Bela Marsh. Boxton. Mra. Mary J. Wilcox, care of Dr. Larkin, 244 Fulton street, Brooklyn, N. Y. Mrs. Mary E. Wilchee, trance speaker, 71 Williams street, Newark, N. J. A. C. Woodruff, Buffalo, N. Y. Miss H. Maris Worthing, trance speaker, Oswego, Ill. Jonathan Whipplo, Jr., inspirational and trance speaker, Mystic. Conn. Mrs. Juliotte Yeaw, Northboro, Mass.

Cleveland, O.-Sunday at 10½ a, m. and 7½ p, m., in 1em-perance Hall.
 Dower and Exacroft, Me.-Sunday forenoon and evening, in the Universalist church.
 Fast Bodom, Mass. --In Temperance Hall, 18 Maverick street. FastBodom, Mass. --In Temperance Hall, 18 Maverick street. FastBodom, Mass. --In Temperance Hall, 18 Maverick street. FastBodom, Mass. --In the Town Hall.
 Lowell --Lee street C... sch, afternoon and evening, Lynn, Mass. --Sunday at 10½ a. m. and 7 p. m., at Ellis Hall, Bolleview Avenue.
 Hauerhill, Mass. --Spiritualists hold meetings at Music Hall every Sunday, at 2½ and 7 p. m. Jerzey City, N. J.-Sunday at 10½ s. m. and 7½ p. m., at the Church of the Holy Spirit, 244 York street. Louisville, Ky.-Sundays, at 11 a. m. and 7½ p. m. in Temperance Hall, Market street, between 4th and 6th. Morritania, N. Y --First Society of Progressive Spiritual-itst, in the Assembly Rooms, corner of Washington avenue and Fifth street, Sunday at 3½ p. m. Newoon Corner, Mass --Spiritualists and Friends of Progress, in Middlesex Hall, Sundays, at 2½ and 7 p. m.. New Tork City. --Tho First Society of Spiritualists every Sunday, in Dodworth's Hall, 806 Broadway. Scats free. At Ebbit Hall, 23d street. near Broadway, on Sundays, at 10½ a. m and 7½ p. m. H. B. Storer. Sceretary. Oucego, N. Y.-Sunday at 2½ and 7½ p. m., in Lyceum Hall. West Second, near Bridge street. Phitodelphia, Pa.--In the now hall in Phaenix street, every Sunday afternoon, at 3 o'clock.
 Purouth, Mass.--The Plymonth Spiritualists' Fraternity, in Leyden Hali, three-fourths the time. Portland, Oregon.--First Spiritual Society meet at Oro Fino Hall every Sunday. morning and evening. At Washington Hall, corner of 8th and Spring Garden sts., every Sunday.
 Providand, Mas.--The Priends of Progress, every Sunday Morning, in Henry Hall, at 10½ a. m. and 7½ p. m. quinon Weinesday ovening at 8 o'clock.
 Putnam, Conn.-At Central Hall, Sunday at 1½ p. m. Quincy, Muss.-Sunda

Salem, Mass .- Sunday, ternoon and ovening, in Lyceum Hall.

A. C. Robinson in Francischer (Street, Street, Mass., Dr. P. B. Randolph. lecturer, care box 8352, Boston, Mass. G. W. 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. Franie Davis Smith. Milford Mass. Abram Smith. Ecq., inspirational speaker and musical me-lium, Sturgis, Mich. Mrs. Nellie Smith, impressional speaker, Sturgis, Mich. Dr. Wm. H. S. ilsbury, Box 1313, Portsmonth, N. H. E. Spraguo, M. D., inspirational speaker, Schencetady, Jour Vorte

E. Sprague, M. D., inspirational speaker, Schenectady, New York.
Selah, Ven Sickle, Greenbush. Mich.
Pr. f. S. M. Strick, inspirational speaker, Peoria, III.
J. W. Seavor, inspirational speaker, Byron, N. Y.
Miss Lottic Small, trance speaker, Mechanic Falls, Me.
Mrs. M. E. B. Sawyer, Baldwinsville, Mass.
Miss Martha S. Sturterant, trance speaker, Toledo, Obio.
H. B. Storer, inspirational lecturer, 75 Fulton street, New York.

OTE. Mrs. H. T. Stearns, Detroit, Mich., care of H. N. F. Lowis. Mrs. M. S. Townsend, Bridgewater, Vt. Mrs. Charlotte F. Taber, trance speaker, New Bedford, for Verture Mark 204

Miss., Outriette F. Taber, traite speaker, New Bederd, Mass., Postoffice box 394. J H. W. Toohoy, 42 Cambridge street, Boston. Mrs. Sarah M. Thompson, inspirational speaker, 36 Bank Street, Cloreland, Ohio. Hudgen Tuttle, Berlin Heights, Ohio.

troit, Mich.

James Trask, Kenduskeag, Me. Francis P. Thomas, M. D., lecturer, Harmonia, Kansas. N. Frank While, O:wego, N. Y., during June; during July,

Seymour, Conn. Mrs. M. Macomber Wood, 11 Dewey street, Worcester, Mass.

F. L. H. Willis, M. D., Postoffice box 89, Station D, New

Boston.

F. L. H. Willis, M. D., Postoffice box 39, Station D, Now York.
A. B. Whiting, Albion, Mich.
Mrs. S. E. Warner, Box 14, Berlin, Wis.
E. V. Wilson, Rock Island during, June; Galesburg during July Address, Babcock's Grove, Du Page Co., Ill.
Alcinda Wilhelm, M. D., inspirational speaker, care of H.
N. F. Lewis, Detroit, Mich.
Prof. E. Whipple, lecturer upon Geology and the Spiritual Philosophy, Sturgis, Mich.
Eligah Woodworth, inapirational speaker, Leslie, Mich.
Mirs. F. M. Wolcott, Danby, VI.
S. H. Wortman, Buffalo, N. Y., Box 1454.
E. S. Wheeler, inspirational speaker, 5 Columbia street, Boaton.

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

F. L. Wadsworth, Postoffice drawer 6325, Chicago, Ill.

the Clifton Bouse. Mrs. N. J. Willis, trance speaker, Boston, Mass.

Lois Walsbroker, Mankato, Blue Earth Co., Minn., care of

A. A. Wheelock, trance and inspirational speaker, St. Johns, Mich.

Miss Elvira Wheelock, normal speaker, Janesville, Wis.