LITERARY.

For the Banner of Progress.

Progress. BY MRS. E. P. THORNDIKE.

Morning dawns in mystic grandeur-Mother Earth with beauty teems; Hoary mists of superstition Melt before the genial beams While the car of Day mounts upward, Glowing, sparkling on her course, Winning by her gentle influence-

Hope, with proud exultant pinion, Like a rainbow spans the way, Scattering radiant scintillations As the fountain's jetting spray. Lo! the promise of the Ages, Made to Man, now dawns apace, Harbinger of th' umpire, Reason-Rise and give the stranger place!

Hers no triumph born of force.

Principles sublime and mighty Are evolved in ambient air; All the atmosphere is radiant-For the Truth now do and dare! This the Age demanding action! Gird your armor firmly on ! Noble workers, Heaven-directed, Human prejudice is strong.

Toiling with a holy purpose, When the early Morn appears, Of the swift revolving years. Errors old must be combated, Priest and people shall advance: Musty parchments cannot longer Chain the mind in ignorance.

For the present time is brilliant With the promise of the age: Bravely turn each glowing page. And the goal is Human Freedom! Who shall dare the race impede? 'Tis your birthright, Man and Woman Bow to neither sect nor creed!

The Story of Life.

BY JOHN G. SAXE.

Sav. what is life? 'Tis to be born elpless Babe; to greet the light With a sharp wail, as if the morn Foretold a cloudy noon and right To weep, to sleep and weep again, With sunny smiles between; and then?

And then apace the infant grows To be a laughing, puling boy, Happy, despite his little woes, To be, in short, from two to ten, A merry, moody Child; and then?

And then, in coat and trowsers clad, To learn to say the Decalogue With mirth and mischief all agog; A truant oft, by field and fen, To capture hutterflies; and then?

And then, at last, to be a man; To fall in love, to woo and wed With seething brain to scheme and plan To gather gold or toil for bread; To sue for fame with tongue or pen, And gain or lose the prize; and then

And then in gray and wrinkled Eld To mourn the speed of life's decline To praise the scenes of youth beheld, And dwell in memory of lang syne To dream awhile with darkened ken. Then drop into his grave; and then?

ADDENDA. And then to waken into life That knows decay and death no more To rise to scenes with beauty rife, Surpassing all that earth e'er wore; To cease to dream of future bliss, Euraptured with the life that is.

${f COMMUNICATIONS}.$

RATIONAL ASPECT OF SPIRITUALISM ANCIENT AND MODERN. NUMBER FIVE.

Enfolded within the limits of man's capacity in his primordial condition, among numerous attributes and possibilities, to be developed by the fixed law of human progress, was that of power to acquire for himself the means of communicating and fully shown, we must take for granted the whereby to grow a comprehensive and well-defined there was a time when his voice was first heard: attract the attention of companions, in the same | hood; that mnn was without the power of speech, manner that all races of animals give forth sounds to say nothing of a language; and that a long not read books; and yet their own books and lecof some sort for a like purpose. This might wear period was required before he could convey any tures are seemingly held together by quotations the appearance of speculation or mere assertion, intelligence even by monosyllables. For, those from the books they affect to despise. I can hardly intellects in the United States—such, for instance,

not identical process now in operation among semicivilized and barbarous people, found in various parts of the world at the present day. Writers on the subject of Philology inform us that there are any large tribes and settlements of people to be found, whose language has not yet reached the point of systematizing into grammatical form. All the fruit of an orchard does not ripen at the same time, admitting that it be of one kind; but if there is a variety, the period of ripening is evidently prolonged considerably. The same rule holds good with the human race, undoubtedly. Nation after nation, through the past centuries, have come forth, grown to their appointed limit in the economy of nature, culminated in the highest intelligence they were fitted to receive, and then passed away, giving place to a succeeding people, like wave following wave on the great ocean. Thus have innumerable nations and people gone down with the setting sun of their earthly existence, and become hidden amid the thick darkness of oblivion. Through the repeating process common to all the operations of Nature, each succeeding wave or cycle must be an improvement on the last. A higher intellectually developed race will occupy the place we are so unworthily filling, in the brighter and better ture of mundane existence. Growth and development stands fixed and unalterable on Nature's Great Statute-Book, in beautifully embellished letters, so clear and comprehensible, that her most unlettered children may read at a glance if they will do so. Orthodoxy reverses this order of arrangement, and places the most perfect type of mankind at the entrance door to an earthly home; and her servants, with outstretched hands, exclaims, See how man has fallen from his first estate of singleness! The old, thread-bare, inconsistent babbling about total depravity and original sin could be overlooked as a tale of the past, outlived and out-grown, were it suffered to rest in quietude among the worn-out things no longer useful to the exigencies of life. But while thousands, and tens, and hundreds of thousands of the rising generation are constantly brought under its baleful teachings, their tender minds molded to its requirements, with the asseveration persistently dinned into their ears that this is the only true religion on the earth, and the God of the Universe is the author of it; then the matter takes a different shape in the estimation of such as have satisfied themselves of the unreliable and inconsistent nature of the Bible scheme of religion, as interpreted by the Reverend Doctors of Divinity and their adherents. The Bible contains no such doctrines or requirements as these professional gentlemen teach; it does not make any pretentions, in either the Old or New Testament, as an inspired book; the only mention of an inspired Word of God, is where Paul writes to Timothy, (they being both reared in the Jewish for new facts, and its capability of interpreting faith,) and congratulates him that from a child he | phenomena which had been previously looked has known the (Hebrew) Scriptures, saying that they are "able to make him wise unto salvation," and adding." Every God-inspired writing is also profitable for doctrine, for reproof, for correction, for instruction in righteousness." This passage speaks of the Old Testament, evidently, as at that time there was no New. The catalogue of falsities might be extended indefinitely, from Genesis to Revelation, in the face of the ecclesiastical declaration, that the whole Bible is infallible, written by the finger of God. But what would poor old Theology do, stripped of its mystification and superstition, and brought down to a level with the order of Nature, and made to square with ordinary common sense, such as prevails in all other matters of life? It is precisely to this point that I propose conducting my investigations and researches regarding the whole theory and practice of what is termed the Evangelical or Christian religion, as that system exists at the present time. Believing as I do that one cannot be untrue and deceptive to others, without at the same time greatly injuring his thoughts and desires to the understanding of himself by a double deception and self-disgrace, his fellows. For, until the contrary can be clearly | burning into the vitals of consciousness, as a cancer burns away the surrounding flesh, no pledge ground, that the advent of man on the earth, it for fidelity can be required, and no doubts entermatters not at what period, or in how many local- | tained of wilful misrepresentation in any statements ities, was without language of any kind whatever. that may be made touching the matter at issue. The soil, the seeds, and the germinating force If, then, the Christian religion is irrational, and inconsistent with all else within the scope of human idiom, was a part of his being, but not language, teachings and experience, can it be true to our unper se. The best authorities of this age affirm | derstanding and observation? Now, when the that language is an organic result, under the con- Bible tells me that the first human beings ever ditions of wisdom or ignorance, liberty or serfdom, | placed on this earth were endowed with all the good or bad taste, the glory or shame of a people. | powers and capacities found in persons who have There was a first appearance of man on this lived thousands of years since the supposed first planet, and unquestionably there will be a last; formation of man, gifted with a language, holding converse not only with one another, but with God not as the voice of the turtle, betokening spring, | himself; and that a serpent also had the power of and the singing of birds, but startling the lower | speech, and practiced deception, and worked ruin races of animals with an unknown sound, speak- to the whole race of humanity, my reason revolts ing to them of a new comer and a powerful enemy. | at the picture, as being at variance with every-What were these utterances, and what their | thing else throughout my experience. That which import and purpose? Simply the exercise of a more fully accords with my senses tells me, that quality or power they found in themselves, to the human family began in infancy, not in man-

were it not for the living witnesses to a similar if who have made this branch of study a speciality, pay the public such a poor compliment, as to besay, that all languages begin in the monosyllables. M. von Humboldt affirms, "all that languages arose from monosyllabic roots"; "and all genuine roots must necessarily be identical." "Man has everywhere the same reason, the same external senses and organs of speech." "There is no appeal from an external law." The oldest language known to history is the Bactrian or Zend language, more ancient than the Sanscrit, the sacred language of Zoroaster.

CUI BONO?

Few work without a purpose. The employee is not satisfied in doing a useless labor for an employer. Even the paupers in England would rather risk starvation than perform the labor of turning a grindstone when it was not required,

except to keep them employed. Astronomy is admired for its sublimity, its tendency to elevate the minds of its students; but men would not have been at the pains to perfect themselves in astronomical knowledge, for the purpose of merely ascertaining the relative distances and diameters of the stars. The science of the stars was probably first studied when such knowledge made the heavenly bodies useful "for when, in the course of time, the idea obtained, that previsional knowledge might be educed from a study of the stars, it was pursued with wearying assiduity. Whether or not the pretentious claims of astrology were mere phantasies, it served as the centripetal force in the study of astronomy, till they occupied amid the myriads of stars, and on the country, carrying the good news of the spirthe globe they inhabited; while the centrifugal | itual religion from place to place! Many do so, "of-what-use-is-it?" was by it kept in a respectable

False theories serve their purpose as guides to

"I held it truth with him who sings

That men must rise on stepping stones Of their dead selves to higher things." Thus men have advanced in science, laboring through immense piles of chaff and straw, before they could realize the ripened grains of truth. Nor are they yet able to dispense with the chaff and have a duty to perform, and it is this: when one the straw. Works written two hundred years ago have not the attraction for us which modern literature possesses. And why is it so? We have outgrown the ideas of that age, as those who will live two hundred years hence will have outgrown ours. But their labor was not useless, simply because they labored for ideas externally false. Comté says a theory is necessary to the investigation of any principle. Of course, as the Westminster Review has expressed it, "there is no more convincing truth of a comprehensive theory, than its power of absorbing and finding a place throng—who are willing to forego the pleasures of upon as unaccountable anomalies." The Review instances the Darwinian theory of Natural Selection as an example of this.

Metaphysical ideas have also undergone great changes. Mankind have traveled through magical byways, superstitious bogs, and theological quagmires, in their endeavors to learn "the science of the soul"; and during the past century, wonderful novelties in that field of investigation have yearly increased. There seems to be no rest or stopping-place for the metaphysical student. Animal Magnetism and Spiritualism have wrested from the theologian the sole right to trade in and timid, negative organizations. Who, I ask, ever dispose of such subjects; and now, by the fireside, a traffic is instituted with those at "headquarters," which formerly was monopolized by prophet of the spiritual religion, to obtain more than a

The phenomena which have given rise to the Spiritual philosophy are not now gainsayed, and physical natures; for they are human, like ourit only remains for the scientific to account for them. Legerdemain, or the tricks of the juggler; the once derided and much sneered-at theory of | ing your town; escort them to a place of rest and Animal Magnetism; "remarkable coincidences"; given in explanation. But the spirit theory is the more comprehensive one; no other of the different theories covers the entire ground; and Spirit- thens; and if an unbelieving friend or brother ualism comprehends and explains all that can be claimed by the others. Let the spirit theory, then, be adopted where other theories fail, till a more comprehensive theory shall supplant it, and place Spiritualism among other exploded fallacies. Such. at least, is one use of Spiritualism. It serves as a theory—a guide to truth. The facts exist, and demand explanation; if Spiritualism does not satisfy, it rests with the caviler to advance a more rational and comprehensive theory, or remain at peace and homes, and purses, and lift manfully at the wheel investigate till he can do so.

There is another class, who seem to have a mistaken view of the use of Spiritualism-of "spirit influence." They seem to imagine that "spirit influence" will supersede thinking entirely: every mental effort, whether in reading books or any other method of agitating thought, is considered as a stumbling-block in mediumistic development; they publicly boast, like A. J. Davis, that they do

lieve that they will receive, as evidence of spirit existence and power, the verbose "inspirational" twaddle, which, for the greater part, escapes from the lips of spiritual lecturers, claimed to be from spirits; nor would I insult the intelligent of the "Summer Land," by supposing them guilty of such bad taste and judgment. That many, by spiritual influence, have received a mental impetus to further exertion and development, I believe; but that they therefore despise external aids and raised again. helps, is an advance in the wrong direction. A priest at Benicia gave similar injunctions to his flock, lately: to burn every book they possessed but the prayer-book; it contained all the book-lore

that was necessary for them to know. Some very bright intellects have required stimulants to rouse their brain into the required activity. Byron resorted to gin; Burns to whisky; Swedenburg to coffee; A. J. Davis to mesmerism; P. B. Randolph to hasheesh; and hundreds more require to have their brains cudgeled into activity by the spirits of the departed.

Those who speak unconsciously, of course, be long to another class; they do not need brains. I would very respectfully suggest to the denizens of | farce to attempt an election of delegates. the upper spheres a new spiritual manifestation in speaking: the vocal organs of parrots, cockatoos, livering a profound metaphysical discourse would create quite a sensation!

A PLEA FOR PUBLIC LECTURERS.

"I come to my own, and my own receive me not." How often is the above verified in the recepmen discovered where they were—the position | tion of public speakers in California, who go about notwithstanding the slanders and vile vituperations of those who are not only opposed to the advancement of a philosophical religion, but to advancement and progress in all its forms, and in every direction. And now, brother or sister Spiritualist-you who are not called upon to travel and lecture before a thankless public-what think you? Is there any way in which you can assist in bringing before the public mind the truth and beauties of our philosophy? I answer, boldly, yes; we all with a frail, effeminate organization is expected to lecture in our vicinity, it is not enough for us to mechanically walk into the hall or lecture-room and coolly take a seat, listen to the words of inspiration as they drop from the speaker's lips, and then, like automatons, raise our dear selves and stroll away to our homes. Rather let us go to the place of meeting with open hands and warm hearts, and gladly welcome those brave souls, who are willing to turn a deaf ear to the many libelous slanders and vile calumnies of a thoughtless a cheerful home, the society, perhaps, of a dear companion and loving children, and cast themselves upon a cold and thoughtless world—for the ance. sake of our beautiful and true religion, and for the purpose of representing to their brothers and sis ters, in proper language, the laws that govern our being. O, feel not that it is for filthy lucre they are working, as is said by the gaping throng; for we know well a more noble incentive is urging them on, which is the love they bear toward every member of the great family of humanity; yea good brother or sister, well we know that some thing higher, something nobler than the groveling love of wealth must urge on those of such frail, knew a public lecturer, who lectured upon a science so unpopular among the wealthy as is that bare pittance? Many do not get even that. Of course they must have someting to support their selves. O, then, away with all coldness! See that three or four, at least, meet them upon their enterrefreshment, and thence to the lecture-room; and 'good guessing," etc., have been at various times | show by your actions, if not by words, that they are welcome messengers. Let the world know that you are willing to assist in carrying their burspeaks in your hearing words of calumny, let him feel that he assails you likewise. Stand up boldly for the cause of truth; extend the hand of friendship to all our public speakers; let them feel and know that they are sustained by strong hands and willing hearts, and away with these cold, formal receptions, which are so frigid that they would contract the icebergs of the Arctic regions! Open, then, good sister and brother, your hearts, hands, of progress, rolling it on and over the clogs of error, and looking sharply, that it stop not on the sandbar of discord: I fear there is less harmony, existing among Spiritualists than should be. The eyes of liberal-minded, thinking men and women are turned upon us; the truths of our religion are being felt by them and feared by the churches; we are just becoming a power in the world. And why should it not be so? with eleven million adherents, embracing very many of the most gigantic

as Robert Dale Owen, ex-Minister to the Court of Naples: the Honorable Warren Chase: Seth Paine: Judge Edmonds; and a host of others, who have won paise from their enemies. Let us, then, one and all, unite our efforts with those of the countless myriads of angelic intelligences that are hovering around us, and retain the great advantage we have already gained, and never slacken our efforts for good, until error shall be buried so deep beneath the tablet of truth, that it can never be J. P. FORD.

STATE CONVENTION.

EDITORS BANNER:—In your last issue appeared formal call for a State Convention of Spiritualists, to meet in San Francisco on May-day next. The objects of such a Convention, as set forth in the call, are highly commendable. But, as a member of the State Central Committee, I feel called upon to oppose the feature of assembling the Convention by elected delegates. There is but one working organization of Spiritualists in the State that has been in existence more than a few months. In this condition, the delegate system is premature. At best it would be nothing more than a

Take Sonoma county as an illustration. Petaluma, Santa Rosa, Windsor, and Bloomfield, each approaching age, somewhere in the unknown fu- signs and seasons, and for days and years "-for a | and magpies, like those of Balaam's ass of Scripture | have a small number of Spiritualists. These towns sort of celestial time-piece on a large scale. And renown, being used for this purpose. A parrot de- are ten, fifteen, twenty, and forty miles apart. It would be impossible to get the Spiritualists of the county together to choose delegates. A half-dozen would meet in each place and choose delegates, not knowing how many were elected from other parts of the county. Besides, there are occasionally good Spiritualists living remote from towns. who could not get even an election by a neighboring family. I do not see that it would add to the character or efficiency of the Convention. Let the invitation be general to the friends of the cause.

If the Convention had tempting places of profit or social position at its disposal, it might be necessary to introduce the strictness of political party tactics; but even then it would amount to nothing. unless that strictness were also carried into the primaries electing delegates. If a few half-fledged Spiritualists, still retaining a portion of Christian theology, should feel interest enough to appear among us, it is to be hoped that, at the close of the Convention, they would be two-thirds fledged. It is a poor compliment to the vitality of the cause, or the force of its representatives, to fear being overborne or essentially annoyed by such. I have ever advocated efficient working organizations; but until such become much more general, a Convention based upon elected delegates appears im-

As a substitute for the plan submitted in the call, I would propose, that San Francisco elect delegates as suggested. On the assembling of the Convention, let the attendants from each county elect from their members their proportion to be active members of the Convention; and let the remainder enjoy all other privileges of attend-JOHN ALLYN.

[The substitute offered by Bro. Allyn would not change its character as a delegate Convention, and we see no objection to the adoption of his suggestion, provided the other members of the Central Committee agree to it. The members of the Committee who are at present in the State, and who have not been heard from on this subject, are: J. D. Pierson, J. C. Mitchell, Dr. J. H. Josselyn, C. C. Coolidge, Dr. C. C. Knowles, San Francisco; Dr. P. W. Randle, Wilmington; Henry Miller, W. F. Lyon, D. H. Bowman, Mr. Hoyt, Sacramento; E. Gibbs, San Joaquin county; A. B. Paul. Invo county; Mrs. L. Hutchison, Mono; Thomas Loyd, Grass Valley; A. Schellenberger, Marysville; Dr. Hungerford, Napa; Wm. Glass, Tuolumne county; C. P. Hatch, Petaluma; Ira Allen, Watsonville; R. H. Allen, Chico; James Christian, Taylorville; Geo. D. Fiske, Woodland. If the above named persons will signify to us, by letter or otherwise. which of the above plans they are willing to endorse, we will modify the call accordingly, and append their names to it, so that it may be regular and satisfactory.—EDS. BANNER.]

EQUALITY AND TAXATION.

EDITORS BANNER:-It so happened that, when the Constitution of California was adopted, a clause was copied from the Constitution of Texas, declaring that taxation should be equal and uniform. Afterwards, the State Legislature enacted laws exempting various kinds of property from the burdens of taxation, and church edifices were among these exemptions. In more recent times, much property that he could not afford to pay the taxes assessed thereon, neither was he willing to give it to any one who was able so to do. So he stood suit upon it and carried it to the Supreme brotherly love, charity, and kindness of feeling | Court, where it was decided that he must pay his taxes like a man, but that the law exempting church edifices was unconstitutional and void.

Thus matters stand, affording an excellent opportunity for liberalists of every shade of view to assert their rights. If the followers of Moses wish to worship Jehovah in a house costing \$150,000, with domes glittering over half the city, with painted and frescoed walls, cushions of costly velvet or

plush, elaborately carved furniture, I have not the Jesus. who never built churches or directed them | timber; when, in fact, the man is no more blamto be built, wish to enjoy their religious rights and privileges, there can be no objection, if they pay for them. I am opposed to favoritism and special of the operations of laws entirely within the conprivileges. If the Spiritualists wish to enjoy a | trol of the sovereign, God; and if such result had course of lectures, they must hire a hall. The land- | not been designed in the will of God, it could not lord is taxed three per cent. on his property, to have taken place. The sovereign will, therefore, pay the expense of Municipal, State, and County is alone responsible for all that takes place under government. Of course, he must charge a higher | His government; if His laws are defective, it canrent to his tenant to meet this expense. Here the | not be the fault of man. God's will being infinite followers of Moses enjoy property, protected by | in effect, no inferior will can act in contrariety to government, but exempt from its burdens, which it; otherwise, His will would be circumscribed should be taxed \$4,500 in one building alone. The aggregate of property belonging to the Catholic and Protestant Churches enjoying this immunity should be exempt, because religion promotes mo rality; others claim that, as exercised by these rich churches, it has directly the reverse effect.

Efforts will doubtless be made to change this equitable clause in our State Constitution. Let the subject be ventilated, and let liberalists rally, property are concerned, it shall never be changed.

The Banner of Progress.

SATURDAY, FEBRUARY 8, 1868.

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BENJAMIN TODD & CO., PUBLISHERS AND PROPRIETORS.

TO CORRESPONDENTS.

All communications designed for publication in this paper should be addressed "Editors of the Banner of Pro-GRESS." All letters in regard to the business of the paper should be addressed to "Benjamin Todo & Co."

Freedom of Will and Personal Responsibility.

In The Occident was recently published a brief essay on this subject, by a correspondent, in which was undertaken the task of maintaining that man's freedom of will to act is perfectly consistent his acts. We will give the gist of the argument

"A few months ago I saw the keels of two vessels laid in adjoining shipyards, and I watched the rearing of the hulls of those vessels with much interest. Design was manifest in every part from the keel to the rail and truck-head, and as the parts were brought together, you might see the design more fully in its development, until, every part being properly fitted and put in its place, the vessels were complete in all their graceful proportions.

"I watched, with much interest, the mechanical arrangements for launching them, and as they slid from the ways and floated buoyantly upon the water, I felt that there was a perfect illustration of God's sovereignty, man's freedom of will, and man's personal responsibility, all working together in perfect harmony, and I was thankful for the lesson learned from those workmen and their work

"Let me explain more minutely, and I will try to give you the lesson as I there received it.
"Before any work was performed, a model was made, exhibiting in miniature the form of the vessel. Here the proportions were all given, and the specifications all accorded with the model. Then some one superintended the building of the ships, and, in so doing, undertook to complete the work according to

the design and specifications. "Then the labor was divided: to one man was assigned one part, and to another another, until the whole work was in progress. One set of men contracted to furnish timbers of given dimensions. Another set adjusted the several parts—every timber, every rib, every plank, every knee, and brace, and bolt being made according to a specific design, and

intended for a particular place. "It cannot be said that in this work, thus carried on, any man's freedom of will was destroyed. The man who professed to know the use of the broadaxe became responsible for hewing the timber according to the given form and dimensions. If he had changed the plan, because he thought it would look better in some other shape, would he not be justly held responsible for not doing the work according to the directions given? And if he spoiled the timber by his own willfulness, ought he not to

His free will was in no way restrained, if he obeyed the instructions given. If he did it otherwise, he was still in the exercise of his own free will, but was surely responsible.

"As with one timber, so with the formation of every part. Every man assumed responsibility for

'If a stick of timber was found defective, or a consideration as contingencies likely to occur. The defective material is rejected, the incompetent man exchanged for one who is capable and willing, and the work goes on.

"In this work of building the vessels, the plans and specifications may represent the divine decrees; the master architect may represent the sovereignty of God; each workman, in the performance of his work, represents the exercise of free will, and in their personal obligation to do faithfully the work they had assumed to do, is clearly expressed individual responsibility. By their united labor, through the development of a plan, we find the work carried to

"God's Word contains the directions as to how we are to work, and we are held responsible for working in accordance with the directions there given. But if we prove incompetent, through willfulness and a malicious disposition, God will set us aside and give the privileges and rewards to others, that might have been ours. We shall suffer injury, but God's plan will not be deranged.'

Here we have a corollary insisted upon throughout, which has no premises tnat can stand; for the latter may be subverted in a moment by a simple denial. There is no proof that God ever gave directions, by word or otherwise, which must be tion, and died in delirium. We do not believe the the rule of human conduct in matters of desire or hearsay reports to which this correspondent gives will to do any act whatever. His general laws currency, and will not aid in their circulation, are uniform in their operation in all cases; but for their operation man is not responsible. | blacken the memory of the departed. How can man be held responsible, for instance, for incompetency, "through willfulness and malicious disposition," any more than for the "contingency" of a "defective stick of timber" The same general law brought him into existence, "malicious disposition" and all, that caused the stick of timber to grow defectively. Shall we hold the stick of timber "morally responsible" also? Whatever may be "God's plan," we may be sure that no act of man may thwart it; for, all that the creature can do is to fulfill the purpose of its creation.

The main intent of the writer evidently is, to show that God in His sovereignty will reject and ton by the spirits, is now preaching in this city.

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condemn an incompetent man to everlasting slightest objection, provided they are able and worthlessness and uselessness, in the same way willing to pay for the luxury. If the followers of that man would condemn a defective stick of able for his incompetency than is the timber for its defectiveness. Both conditions are the result

and could no longer be infinite. It follows, then, that, whatever a man may do or will to do, he can only enact the will of God in is very considerable. Some claim that the property | his particular case; which is the same thing as saying that he can only obey the laws of his own being, as he finds them in operation, and that he is not responsible either for his own acts or for those of others. One might as well blame another because he cannot sing, or dance, or play upon musical instruments, as to hold him responsible and see that, so far as church edifices and religious for an inability to appreciate the sacredness of private property, or of human life, when his mental and bodily organization is such as to render appreciation of these things impossible to him If man created or even developed his individual character by his own will, then responsibility would attach to his conduct; but being the creature of circumstances beyond his control, he is no more responsible for results than for the winds that blow. Can a man be benevolent, whose cra nium has never from his birth exhibited the pos session of the quality of benevolence, and whose surroundings have ever been unfavorable to its development? Could one be aught else than a thief, if he were brought up among thieves, and were born with a thievish disposition? Where is the responsibility for the acts committed under such controlling circumstance? Not in the parents, nor in theirs; for they may have been similarly educated. Antecedent conditions, for which the sovereign will is alone responsible, are, therefore, the cause of subsequent acts of apparent moral obliquity; and hence no blame can attach to the actors, where no responsibility inheres.

That men are punished in this life, in a measure approximating to the degree of disobedience of general laws, is a fact that does not militate against our argument in the least. These correctives are in the nature of warnings to place man on his guard, and preserve his physical with the free operation of God's laws, and that organism from sudden destruction through ignoman is consequently responsible for the results of rance of those general laws. If a man willfully places his hand in fire, after having become acof the writer, and then proceed to show where the quainted with its nature and effects, he does it with a full knowledge and acceptance of the results; and he has the right to accept and endure them. It is in accordance with the desire implanted in him, which desire was planted there by nature. He did not originate the desire, any more than he originated himself. The physical suffering, which is often caused by men's acts even to themselves, reacts upon them, and induces caution. carefulness, and a desire for self-preservation; and these beget other desires and develop other qualities tending to improve their condition and increase their happiness.

The plan and specifications for the building of a ship are definite guides to the workmen, to be sure, provided the latter are competent to comprehend them; but who is to be blamed if incom petency should be found to characterize some of the workmen? Certainly not the latter, if our reasoning above be correct. But the case of moral action and development must be considered differently. No "plan" or "specifications" exist, except such as may reside in a man's own nature, as he finds it. Upon that "plan" he must work, through life; and his conduct can only be modified and differed according to such changes and modifications as may be made in his nature by the influence of surrounding and controlling circumstances. Responsibility, therefore, in a moral sense, as toward the Creator in the creature,

"SPEAK NAUGHT OF THE DEAD BUT GOOD."-A correspondent of the San Francisco Times, at Sacramento, after speaking of the lectures of Mrs. Laura Cuppy in that city, as being well attended each Sunday evening, goes out of his way to utter disrespectful, slanderous language about Edgar A. Poe, whose inspirational poetry, given through the faithful performance of his work, but he was not the mediumship of Lizzie Doten, the lecturess is in the habit of reading at the opening of her workman incompetent, such things are taken into discourses. In the particular poem referred to the poet complains of his ill-treatment while on earth, This correspondent says, if this communication be from a spirit at all, that it is a lying spirit; for, he continues, genius never had truer, or more charitable or liberal, friends, than had Poe. We doubt it. They were constantly twitting him of his intemperance, and making it the ground of a duct of self-righteous Pharisees in general, they healthy excrescences from their souls. drove him by their neglect to still deeper draughts of liquid poison, and hastened his premature death. The critics of the immaculate literary emporium of New England ridiculed his pretensions to poetical genius, and condemned his immortal "Raven" as a burlesque. The same result as in the case of "poor Keats" took place. Broken-hearted, and unable to drown his chagrin in the wine cup, he sought relief in utter inebriaconsidering them as a slanderous attempt to

MRS. GORDON'S LECTURE at Mechanics' Institute Hall, on Sunday evening last, was fully attended, and was an elaborate and close argument on the Scripture text, "The truth shall make you free." She proved easily, we think, that authority and perfect liberty cannot exist together, in matters of religious faith; and that the authority of truth is paramount, and will always assert and maintain itself against all other. Her lectures will be continued at the same place, every Sunday afternoon and evening.

"To Let: A Haunted House. References Exchanged.'

Such is the singular announcement in the columns of an advertising journal of this city It is a remarkable commentary on the present attitude of the daily press in relation to the recent manifestations in this and other cities of the State. It shows that the people at large are interested in the solution of the problem presented by them, and that the excitement in regard to them is on the increase. There are not wanting those who would take advantage of any excitement whatever for the purpose of making money. Haunted houses, it seems, are in demand, as affording opportunities of investigating the spiritual phenomena. And here is a ready-made "haunted house" advertised, for which the owner will no doubt charge a handsome rental to "a good tenant"—one who pays in advance, and asks no repairs. Would it not be a good plan for those landlords who complain so bitterly of bad tenants, through the columns of the Morning Call, to get up a story that their premises are "haunted," and thus secure tenants who, from sheer curiosity, will pay enough for their rental to make up for the losses of the owners from their bad tenants? Let the "Landlord" whose "shingles covered from twenty-five to thirty tenants," and who always obtained his money or his premises through the kind offices of a constable, act upon this suggestion, and he may secure indemnity for the past, and immunity for the future, in an increased rental and a better class of tenants. In this respect, Spiritualism may be made to pay; and as soon as this is the case, it will become respectable, and everybody will wish to be considered as Spiritualists of the most "thoroughly convinced' "References exchanged." That's very respectable

indeed! Of course this particular house is

haunted by none but "respectable" ghosts! Otherwise, good paying tenants might object to their company, and refuse to pay their rent; whereupon patient "Job," after waiting long for his money, might come out in the papers with a card, saying his house was not haunted, only the tenants said so in revenge for being turned out for non-payment of rent! The advertiser of this "haunted house" cannot be "Job," however; for it is evident that the owner thinks he can make money out of the fact of its being haunted. "Job" lost money from the same fact in regard to his house, and therefore thinks it necessary to deny it in a card, that he may lose no more. We advise the "haunted house" speculator to take "Job's" house off his hands. and thus become the owner of another upon which to speculate. He can thus secure premises protected from the intrusion of disreputable ghosts by the guardians of the city, and in a double sense obtain security for his rent. Should trumpet-tongued Rumor blare upon the streets that the house is not haunted, he can then come out in a card, like "Job," and assert positively that it is, and threaten to sue any venturesome | are passing through the fitting process even now: daily newspaper that dares assert the contrary! In this way a demand for haunted houses will soon be created, and our speculator will make money by purchasing other houses to rent and advertising them as haunted! And if money be made in this way, it will soon make the ghostly philosophy of Spiritualism respectable; for everything is respectable that has money in it! Witness the respectability of Calvary Church, in this city, which is able to pay the pastor thereof \$10,000 a year! But, if managed rightly, the business of letting "haunted houses" may be made to pay more than that amount of profit on the investment, with even less expenditure of brains than Calvary Church exacts. What's worth more than brains is management! Try it in the "haunted house" business, and see if it is not better than preaching, even at \$10,000 a year.

Too Tenacious.—The editor of the Salem Unionist refused to publish the progressive poem on our first page, because, forsooth, it might stir up some of the old fossils belonging to his party! He also gives entirely too much credit to the Christian Church for patriotism in the late rebellion; for it is notorious that the American | inherent in humanity, and are developed in obedi-Tract Society expunged every reference to the "peculiar institution" from their publications for years previous to the war for its preservation, and there were not wanting pastors and people in facts and philosophy challenge the attention of the Church to apologize for slavery, and to justify | the scientific world. It courts investigation at it from the Bible. As to the religion of old theology being a "rod and staff" to those who pass through the "dark valley," we are sure it is quite from those who should have been his friends. the reverse; if it were what the Unionist pretends thrown. As well might you attempt to stop the to think it is, we should be the last to wish to de- earth in her diurnal revolutions, or cause the prive them of it. The "old Covenanter" of the Unionist had better shake off his "superstitions," and then he will no longer "feel a shade of pain | for a moment the onward march of Spiritualism. when the ancient faith is assailed by new philosophers." Only those who cling to ancient errors | shotted guns to bear upon it again and again, but refusal to assist him in the publication of his and hug old delusions are pained when the expoetical productions; and, if we judge by the con- cising scalpel of Reason cuts away those un-

> AT MRS. Fore's SEANCE, on Tuesday evening last, at Dashaway Hall, one John C. Piercy, a Presbyterian, having been appointed on the committee to investigate the phenomena, on his own profession that he was unprejudiced, got up at the conclusion of the sitting, and pronounced the manifestations a humbug, saying that there was a person under the platform producing the raps and replying to questions, and that Mrs. Foye wrote answers from some signal from said person. The lady promptly desired the he disingenuously declined to do. Mr. Foye then took them up, and covered the old man with confusion. He still insisted, however, that there were wires, etc., and that he had discovered such at a similar séance somewhere. The poor man is not to be blamed for being a fool; he had no control over the circumstances of his birth.

Dogs.-The Golden Era advertises that it is "a whole team and a literary dog under the wagon." There are too many of these "literary dogs"; and some of them are allowed to get into the wagon and drive the "whole team." One of this sort drives the "leaders" of the Dramatic Chronicle; but, as he is only a "whiffet, his incessant snapping and snarling disturb no one but the owners of the team, ELDER KNAPP, having been driven out of Stock- who are afraid the "leaders" will take the wagon, I proprietors and all, to the devil.

Spiritualism.

THIRD ARTICLE.

The beauty and uses of Spiritualism are seen in the solidity of its basis, in the rapidity of its growth, and in the harmonious development of its gigantic proportions. And whither shall we turn for an illustration, which shall portray in any just measure its magnificence and grandeur? Shall we go to the catacombs and pyramids of Egypt? Those mighty structures have so long stood in the stream of time that its dashing waves have well-nigh obliterated their hieroglyphic history, and around their base the drifting sands have gathered, until no track or trace is left to tell when and by whom they were reared. There the ghost-like shadows marshal their serried ranks, and tread their noiseless rounds about those sepulchral homes, where sleep only the dead of the past. But it is not so with Spiritualism. There is no effete matter about it. It is heavenborn and angel-crowned. Every nerve, yea, every fiber of its being is inspired and quickened by the energizing influences of the spirit world. The flowing tide of immortality goes rushing and throbbing through every avenue of its being. And when, in the future, the work of destruction already commenced on the Egyptian pyramids shall have been completed by the slow-wasting law of change, Spiritualism shall still live,

If we go to King Solomon's Temple for an adequate illustration, our efforts are alike abortive. For, with all its gorgeousness and regal splendor, which led the Queen of Sheba to exclaim that the half had not been told her, yet it pales into incomparable insignificance when contrasted with the Spiritual Temple that is being reared to day. In the above comparison, we do not feel that we rob King Solomon of the glory of his designs, or Grand Master Hiram of his architectural skill and reputation. Their reputations as designers and builders will live while history perpetuates the names of great and good. There was a largeness in the conception of the plans, and a completeness in the execution of the designs, that reflected upon them high honor. The cedars were all prepared in the forests of Lebanon; the stones were all hewn in the quarries where they were raised and so completely was every separate part adapted to the grand whole, that, when the spot was reached where the superstructure was to be reared, no sound of hammer or any other tool of iron rang sonorously along its mighty corridors.

crowned with perennial youth.

But, in the building of the Spiritual Temple, a greater than Grand Master Hiram is the designer. He is none other than the Almighty Architect of the universe. The whole human family is the material, this world the quarry, and every living soul a stone. Many are still in the unbrokengranite state, but the time is not distant when they shall be started from their fossilized beds, and be shaped for the position they are destined to occupy in the lofty superstructure. Some of us being hewed and squared by the surrounding circumstances of life-for they are the means that execute the Grand Architect's design. None need attempt to escape the hewing and hammering, for not a living stone goes into that Temple, that has not had the square of the Master upon it We remarked at the commencement of this third portion of our essay on this subject, that the beauty and uses of Spiritualism were seen first in the solidity of its basis. And what are the basic principles of our glorious faith, which is challenging the attention of almost the entire world at the present day? We answer, first, negatively, it does not rest upon the intangible foundation of utter nothingness, as do the wild chimeras born of religiously insane thoughts. Nor is it founded upon the mythologies of the dim and shadowy past; it seeks not to perpetuate itself by the sanctity of time-honored institutions. Nor does it rest on, and find its greatest security in, the ignorance of the masses, nor seek to rear itself upon the passions and fears of mankind. It teaches no total depravity, or necessity of vicarious atonement. It has no devil to fear, no hell to shun, no angry tyrant of a God to propitiate, and no sins to be forgiven. Its basic principles are ence to the demands and needs of human growth. Resting upon these for its basis, Spiritualism becomes invulnerable to its foes. Its phenomenal every step of its progressive growth. So strongly and firmly does it rest upon its scientific and philosophical basis, that it has no fear of being over starry canopy that o'erarches this globe of ours to bow at your feet, as to try to stop or even retard Popular Theology has brought her slanderall in vain. The serried ranks of sectarianism have charged upon it again, and again but it still stands, a glorious monument of the invulnerability of eternal truth.

The basis of Spiritualism not only possesses solidity, but has great breadth. It has no sect to build up, and no creeds circumscribe it. It has no dogmas to propagate, no church institutions to maintain. But it presents a platform free to all and extends to every one the largest liberty, in thought, sentiment, and action, that they are capable of appreciating. At the same time, fearing no opposing power, spring from what source it may, old gentleman to take up the boards composing the | Spiritualism looks down from its lofty position temporary platform, and examine for himself. This | with pity upon the religious sects, that are groping their way in moral and spiritual blindness, seeking vainly to become religious on the animal plane of development.

> "SPIRITUAL SIGNIFICANCE OF GEMS."-Cora Wilburn is about to publish a pamphlet with this title. It will be for sale at twenty-five cents a copy. Orders may be sent to this office for any number of copies. She also designates the gems proper to be worn by persons of the different temperaments, on the receipt of a small fee-one dollar, we believe. The month of nativity, complexion, and age should be mentioned in the application.

How do we know Lord Byron was good-tempered? Because he always kept his choler down.

Prospect of the Repeal of the Sunday Law.

The Sacramento correspondent of the Daily Times says, that, in anticipation of the repeal of the Sunday Law, there was preaching in all the churches of that city on Sunday last.

"Rev. Dr. Dwinelle, of the Congregational Church, preached directly on the subject; and in the evening the minister officiating at the Methodist Episcopal Church North discoursed on the subject during his sermon. In this connection he said that there was fortunate thing that such was the case—that there never had been but one clergyman in that county, and that he had been hung there for the commission tically disregarded—implying that it was the same the chief official and some of the subordinate offi the lowest specimens of the female portion of the instanced in order to illustrate how rapidly men reapsed into barbarism when they threw aside or rampled under foot the institution of the Christian

He might have added, that, in this city, where the Sunday Law is in full force and effect, men, even officials, cohabit "with the lowest specimens of the female portion of" the Chinese population. But what has that to do with the observance of the Christian Sabbath? Do the Sabbatarians propose to imitate Connecticut blue-laws, and forbid a man from kissing a woman on Sunday? Do they propose to legislate upon matters of taste, and to ncorporate into the Sunday Law a clause prohibiting any association of people of different colors on the Christian holiday?

Seriously, these people wish to cloud the main issue, by raising others having no relation to it whatever, and thus endeavor to alarm the minds of the people with consequences of a repeal of the Sunday Law that come from entirely different causes. If the observance of the Christian Sabbath as a sacred day had any tendency to abate evils, or to increase the happiness of mankind, there might be some show of reason in the arguments of these people. But the experience of eighteen hundred years ought to be enough to satisfy the most bigoted that religious observances of days have been of no practical benefit to race. The Roman Catholic Church has more 'sacred days" than any other in Christendom; yet the condition of the people in Roman Catholic countries is a striking commentary on the practice of observing any day as more sacred than others. This correspondent thinks that the bill to repeal the law may pass the Assembly, but that it will

THE Friends of Progress and Humanitarians of Virginia City have organized a Society, and are having regular lectures from their members. Conrad Wiegand recently delivered one before them, which is very highly spoken of by the Enterprise, of that city. The weather was very stormy, yet, that paper says-

he defeated in the Senate We shall see

"A large and intelligent audience of ladies and gentlemen assembled at the Court House, and listened with unabated interest for an hour and a quarter, to one of the most thoroughly live, commonsense, and yet scriptural sermons for the people, which has ever been produced in the town. It shows the Rector of the new Society to be alive alike to the views of theology prevailing, guarded against a sacred, and yet strongly imbued with that rising outside Christian faith of the people, which is the inevitable result of free thought, free speech, free schools, and a free press; for they are but the roughness of surface on the stream of life, indicating a esistless current of freedom beneath the surface, which is bearing the world on to an unspeculative realization of practical Christianity ahead.

THE SPIRITS have commenced their pranks again, and now hold high carnival in many places which they have hitherto avoided. Their operations are no longer confined to throwing dirty water on children in one or two houses, but spittoons, sticks of furniture, stovepipe hats, etc., are dashed around in a manner which is a caution to unbelievers. They even go aboard of steamboats, invade the sanctity of the Captain's bed-chamber, take his hat off from a peg, and hit him in the face with it, etc. In fact, they are raising the old Ned generally, and their rappings are, in some cases, terribly distinct. But, seriously, if one-half the reports in regard to unusual disturbances which have taken place here during the last few days are true, there is certainly occasion for the most serious and thorough investigation. One may assume an air of nonchalance which he does not feel, and treat the subject with as much levity and ridicule as he likes; but this does not alter the facts. The disturbances have taken place, are taking place every day and night, and, for one, we are decidedly in favor of investigation. We want to see the mystery explained, by some means or other.—Stockton

OBJECTS TO THE ELDER'S PREACHING.—The Stockon Gazette gets after Elder Knapp in the following expectation of hearing the minister preach 'Christ and Him crucified,' not 'the Devil and him boss.' The only excuse which can possibly be offered for the remarks made by Elder Knapp, on Sunday last, s that he is an old man, in his dotage, and not reponsible for what he says. We are at a loss to discover what means he had of knowing that the young man's soul was in hell, or wherein he expects to be benefited by saying so. We apprehend that the earth will continue its diurnal revolutions, and that the Eurekas' ball will come off at the appointed time, Elder Knapp to the contrary notwithstanding. Good-day, Elder Knapp.'

ELDER KNAPP.—Great excitement prevails in Stockton concerning the ministration of this eccentric divine (!) His peculiarity seems to be in extravagant language, and preaching the old-fashioned hell-fire-and-brimstone doctrine, and frightening by fear, rather than drawing by love. His harsh expressions, almost bordering on profanity in the pulpit, are the common talk through town. It is painful to hear a man use expressions in the pulpit which would be called swearing if heard on the street. When will preachers of the Gospel-if so they may be called—learn the evil influence of such a course? Pacific Gospel Herald.

Spice.—The Dramatic Chronicle quotes us as having said that it (the Chronicle) is the most spicy paper in the State. We beg now to qualify our remark by saying that it is not all-spice. Flat foolishness and peppery cynicism abound in its columns. There is frequent need of taking its statements in company with a grain of salt.

WANTED-A large room on the second floor, it building centrally located, and two sleeping-rooms in the same building. The large room to be used as an office by a physician in the day-time, and for a circle-room in the evening. The rooms must be furnished, and the rent must not exceed thirty-five dollars per month.

WHAT gentleman can, with any sense of propriety, ask a fat woman to lean on his arm.

THE worst organ-grinder—a hollow tooth that A GIRL that has lost her beau may as well hang up

A LECTURE, BY BENJAMIN TODD.

Almost the first question presented to us, when conversing with those who are opposed to Spiritualism, is, "What good has Spiritualism ever done for the world, to give it a claim upon our attention? tell us of one good thing that it has ever done, and | would apply to the arts and sciences as well. The we will investigate the matter; and, if we find it to Bible never told us anything about the law of gravibe true, we will gladly receive it." Two or three tation; yet Sir Isaac Newton was inspired with the good things that Spiritualism has done may be mentioned, by way of introduction to our discourse.

First, It has given us a more correct idea of God than the theological world could ever offer. Could anything well be darker and more horrible than their angry, hating, fiery, revengeful, malignant, and malevolent Being, creating millions on millions innumerable, of creatures, that He might satisfy His fiendish disposition, by putting them to the most excruciating torture throughout an endless existence? The few He saves from this eternal misery He dooms to a hardly more desirable fate, from the fact that He robs them of all the finer sensibilities of their natures, and stultifies them so that they can look on the hell-suffering with all the fiendish delight that He does.

How different is the Spiritualistic idea of God! We look upon Him as a kind heavenly Father, loving all his children alike, working in and through them all with His Divine energies to make them what He designed them to be; and we believe He will at least bring them all to dwell in His own great cordiac

Spiritualism has given to us a more correct idea of of the transition from earth to spirit life than ever entertained before. The theological world have always looked upon Death as the enemy of the human race. They have ever painted him like some horrid monster, as though they would frighten all mankind away from the portals of future life, through which they must inevitably pass. And when they have talked of death, the shroud, the coffin, and all the habiliments of the grave, it has been with whispered words of dread, and hearts all love. Suffer me to give the Spiritualistic idea of death, in the language of another. Said one writer: "I shall steer my bark where the waves roll dark,

I shall cross a stranger sea; But I know I shall land on that bright stand,

Where my loved ones are waiting for me. 'There are faces there, Divinely fair,

The earth lost long ago;
And their foreheads white, where curls lay bright

There are sunny eyes like their own blue skies— That will grow as bright as the stars at night, When I near the welcome sohre.

'There are little feet I loved to meet, When the world was sweet to me; I know they will bound when the rippling sound

Of my boat comes o'er the sea.

'I shall see them stand on the gleaming sand, Their white arms o'er the tide, Waiting to twine their hands in mine, When I reach the farther side.

Such is the Spiritualistic idea of the transition from earth to spirit life. We leave it for the candid mind to decide if the spiritual idea of passing from earth to heaven is not superior to the old theological

Another good thing that Spiritualism has done, is lished against all doubt. Hitherto, all that the religious world has had to give was faith in a future life; but Spiritualism has given us indubitable evidence of a future existence, whose surroundings will be ever more real than those of the present one. The ideal is in fact the real. Our present life is but a dim, shadowy prophecy of the unfolding of that which is to come. On testimony, we may found a faith; and that faith is strong or weak, in proportion to our appreciation of or confidence in that testimony. But positive evidence comes and appeals to our conscious principle; it is no longer a matter of faith; it becomes positive knowledge. Inasmuch, then, as positive knowledge is superior to faith, so is Spiritualism superior to all other isms loved ones gone before, where the strong ties of song and story, and handed down through many friendship, and the holier ties of love, shall find a full fruition in a land of fadeless glory. In discussing the subject before us, we shall present the arguments in favor of immortality, drawn from man himself. And here let me remark, that, if there | law of nature, namely, that of demand and supply. cannot be found in the constituents of man's being sufficient evidence of his immortality, we shall look elsewhere in vain for it. Even Spiritualism does not prove man's immortality. It does not prove that we shall live forever. So far as it goes, the testimony is valuable as a collateral one; but it does not reach | wisdom, He would not commence a work He had the extremes of the case. We have analogies in nature, of lives commenced in a nucleus condition, developed up to a certain position, then passing through a transition state or born into a higher and more beautiful life. The caterpillar, for instance, comes forth from his shrouding habiliments no more a loathsome, crawling worm, from whose contaminating touch we instinctively shrink, but with a winged cherubic beauty it goes floating away on the summer sunbeam, kissing the smiling face of every lovely flower it meets, thus living out its one day of ecstatic bliss, and then dies. And how know we but that future state, to which we pass when we leave this terrestrial sphere, may be like the second life of the winged beauty on departing from his cocoon? We take the ground that everything innature holds within its own being, in the embryo state, the elements of all that it is ever to be, and that man is by no means an exception to the rest of nature in this respect. Hence, if man is immortal, there must necessarily inhere in his being the elements of immortality; and, being the most perfect in his organization of any part of creation or formation, we might naturally expect that, upon a subject of such vital interest as that of his continued existence, we should see even in his present development some outeropping of that part of his being, which would be a prophecy of his future unfolding.

Confining ourselves, then, entirely to man and the philosophy of his life, and setting all inspired writings aside as useless in the discussion, we shall pursue our subject.

The first argument which we propose to present ment is drawn from man's affectional nature. Our third and most important argument is, that the indestructible in their nature, and that the law of aggregation and segregation has no power over

First, the innate desire for and belief in immortality, that pervades the human breast. Our theological brother comes now and tells us that there is no such innate principle in man; that all the world knows about immortality has been gained from the Bible, and, did not the Bible speak of immortality, we never should have known anything about it, and have had no desire for it. We hardly think that this reasoning is logical; if it were, it idea by the simple phenomenon of an apple falling from the tree whereon it grew. The Bible gave us no allowed to vote? knowledge of the use of the pendulum; but Galileo was inspired with the idea while sitting in a cathedral and watching the swinging of the chandelier. The Bible tells us nothing about the power of steam; yet the iron horse sweeps over the prarie, and climbs to the mountain's top, while the mighty steam-ship ploughs the rolling billow "like a thing of life." The Bible says, "Thou shalt not muzzle the ox that treadeth out the corn"; but it tells us nothing about the threshing machine, which hulls its thousand bushels of grain a-day.

But let us investigate this subject a little further. on a different plane. Go back with me about two thousand years, to the plains of Hindoostan. Forth from one of those villages goes a funeral train. Mark the character of the chief mourner; it is a woman; does she look like one whose heart is bowed with grief? Do we hear any wails of sorrow escaping from her lips? Nay, verily; her form is erect, her step elastic, her eyes bright and sparkling. But the train moves on; the spot is reached; the pile of stones is reared; the wood is laid thereon, and also the corpse of her dead husband. The torch is applied; are they under the necessity of binding her, and causing her to become an unwilling sacrifice beside her husband? By no means; for, with unparalleled heroism, she mounts the burning pile, and lays herself down, fondly dreaming that, in the murky incense arising from the fire, her spirit will pass to that far-off land where the great Brahma resides, beneath whose enfolding wing there shall be a happy reunion with her husband, gone before; filled with fear. But Spiritualists look on Death (so | and that parting shall never more be known. Who called, for there is no death) as a kind friend, coming | told that Hindoo woman of the great Brahama and to the toiling, weary sons of earth with gentle hand, the far-off land? Not the Bible, most assuredly; to relieve them of their suffering. In fact, it is for the Bible was not then written, nor had the death alone that possesses power to unlock life's | sound of a church-going bell ever rung out on flower-encircled door, and introduce us to those we | Hindoo plains. Go back, in the history of our own nation, to the time ere the foot of the white man trod the rock-bound shores of the Atlantic, and behold the native savage, as he follows the war-path and the chase, in all his pride and glory. Here we behold another funeral train; they are bearing the inanimate form of one of their mightiest braves to upon the men. They do it, because then their wives his last resting-place. They have scooped out a hole down in the warm breast of mother earth, and laid him down therein. Behold him for a moment: how changed his appearance in a few hours! That | better halves. They do it, because then, and not till stalwart form, which was once active, lies powerless now. That brown cheek, which never blanched able society, as those women are with whom they with fear, has turned pale beneath the destroyer's cohabit unlawfuly. They do it, because such a prohand. That eye, which never quailed in the hour of position world make passive spectators of assemblies danger, lies quietly beneath its sheltering lid. Those arms, which once were strong to bend the bow and speed the arrow on its mission of death, have lost their prowess. Those feet, which never grew weary in the chase or on the war-path, will roam the hills and plains no more. But what means the movement in the rear of the funeral train? They are bringing his bows and arrows, his trophies of victory, and all the various utensils of life, and depositing them in the grave beside the dead chief. They cover him with earth, and raise a pile of stones over him; then they join hands and march around the spot, chanting one of those mysterious, weirdthis: by it a life beyond the grave has been estab- like chants, that thrill the soul of every listener. Why all this ceremony? It is because they believe that, while they sing the death-song and recount the mighty deeds he has done, his spirit is passing to those glorious hunting-groun ds where the Great Spirit dwells, away toward the setting sun, where song and dance are endlessly prolonged. Where did the native sons of the forest get their ideas of the Great Spirit and the glorious hunting-grounds? Not from the Bible, or from the Christian religion. What said one of their greatest braves, many years ago, when the Apcstle Elliot sought to instruct them in the dogmas of Christianity? The reply was, "Ye white men murdered the son of the Great Spirit; we Indians had nothing to do with it; it is none of our affair; ye must settle it among yourselves." that have ever blest the world. As Spiritualists, we | This reply shows that they had never heard of salvalonger say that we believe, but that we know we shall | tion by grace, or of the Bible God and heaven. live in a life beyond this; that we shall meet our | For, otherwise, it would have been perpetuated in

> moons from father to son. We claim, then, that the desire for immortality is innate in the human breast in all tribes and lands. And here let us make an application of an eternal If there be a demand in man for immortality, then there is a supply for that demand, or else God commenced a work that He could not or would not finish. If He could not, then He ceased to be an infinite Being. For, if He were an Being infinite in no power to finish. If He could and would not, He shrinks at once from the dignity of the God of all things, and becomes a rival of the old Grecian gods who put Tantalus to the torture.

[CONTINUED IN NEXT NUMBER.] Lecture on Dancing.

On Sunday, the 19th January, Rev. C. H. Northup, pastor of the Methodist church, delivered a harangue—or what church people would probably call a "discourse"—on the subject of dancing. He took a truly orthodox view of the amusement, such as was held to by pious Christians a century ago, and considered dancing as sinful in itself, and tending to licentiousness and the corrupting of the morals. His remarks proved either that he was entirely ignorant of everything pertaining to ball-room usages, or else he most grossly misrepresented them. He referred to the dancing of David, as related in Scripture, and said that must have been a godly dance, for David was a "man after God's own heart," and was entirely different from the licentious waltzes, mazourkas and schottisches of the present day. We are not aware that any of the inspired writers have described the peculiarities of the "dance that David danced," consequently we have no data to compare it with the fashionable modern dances; but we are quite certain that such a reprobate as David taking his character as described by himself and his contemporaries—would not be tolerated in a respectable ball-room of the present day. He was particularly severe on the members of the Young Men's Social Club of Nevada; said they were all standing on the brink of a precipice, and liable at any moment to be cast into the fiery lake. As an instance of the licentiousness of dancing, he referred to the advice given the manager of some low melodeon, to lengthen the dances and shorten the petticoats,"

if he wanted to draw better houses. How peculiarly edifying and appropriate was this as an illustration is, the natural desire for and belief in immortality, of the character of social gatherings, in which dancthat exists in the human breast. Our second argu- ing is indulged in as an amusement! In the course of his diatribe, he alluded to the gentleman who dropped dead of heart-disease at a ball in Susanville, a few weeks ago. His death was attributed to dancsubstances of which the true man is composed are ing, and possibly the exercise may have been the immediate cause. Sawing wood or shouting at a camp meeting would have had the same effect. Some of his remarks and allusions were too indecent them. Upon these three propositions we rest the | to be referred to in print, and would not be tolerated in any place except the pulpit. We believe there

was scarcely a member of the church present who was not ashamed of the "discourse" tor. Dancing, like any other innocent amusement, may be carried to excess, and result in evil. but young people will enjoy themselves, in spite of all the distribes of those who are too old or too awkward to participate in the amusement.—Nevada Ga-

Womanhood Suffrage.

From the San José Mercury.

It appears to me that no devoted lover of his wife could object to a law conferring the right of suffrage

upon her. What reason is there within the reach of the most lively imagination, that she should not be Who is the man that scorns the idea of woman

suffrage? Unquestionably, if any, he who grumbles because his wife fails or forgets to put a button on the field to dinner, because she purposely neglected to make a pudding on account of having been obliged to perform an unusual large washing within the limited space of a half day, failing to do which she would have been in great danger of receiving an unmerciful scolding as a eulogy for her hard labor; he who stigmatizes his wife as an ignoramus, because she cannot tell who determined the velocity of light. or mention the individual who first ascertained that the earth revolves upon its own axis, not having been able to post herself in regard to those things on account of houshold duties; he who makes a drudging slave of his wife by compelling her to work day and almost night in order to satisfy his avaricious disposition; he who considers that the only office of his wife is to remain at home the year round, superintending her domestic affairs, and contracting her life by overworking herself in raising chickens, ducks, and pigs, with which to purchase clothing for herself and children, for whom he is too penurious to provide such articles; he who haunts the dens of vice and sinks of iniquity in the cities, frequently never returning home until one or two o'clock in the morning, when, if his wife inquires where he has been, he insults her by an indignant answer, accompained with an oath, that it is none of her business; and he who considers women as nothing but a superior race of slaves, differing only in color from that recently emancipated

These are among the first individuals that oppose the proposition of woman suffrage, and they do it not upon the ground of fair, humane, and democratic reasons, but for the reason of keeping a beautiful power out of the body politic that would brand them with eternal shame, and forever withhold the marriage license from such ungrateful husbands in case they should become widowers to need it. They do it because, in case of its incorporation in the Constitution, they would be afraid to exercise so much unwarranted and brutal authority over their wives. They do it, because then they would have to hesitate in demanding the performance of so much physical labor from them, while they recline upon the sofa or chair for hours reading some mysterious love story, or fascinating novel. They do it, because then the duties of their wives would be more important and extensive. They do it, because then the women would be under a greater necessity of reading in order to thoroughly inform themselves upon questions that they would be called upon to decide at the ballot-box, thus throwing more labor would be eligible to be raised to positions in the Government, where they would have the power of punishing men for drinking and gambling, and sentencing them to imprisonment for whipping their then, will those who hold unlawful commerce with lawful ruling members of them; wives of legislators members of Congress; geniuses occupants of the Gubernatorial chair; intellectual women Chief Magistrates; bondwomen free women, and slaves masters.

O, contemptible men! what reasons for opposing woman suffrage! These are the very reasons why you should confer the elective franchise upon them. Now, O, ennobling and deserving husbands, why do you so persistently withhold your sanction to the most sublime and soul-inspiring proposition that ever agitated the American mind, which that no small class of men, or, more appropriately, slave drivers, to which I have referred, indignantly reject? In dissentng to this proposition, you encourage those men in their abusing and subjecting acts toward their innocent and time-serving wives. You virtually say to them, continue to apply the lash to your women when they refuse to work, for you are the masters and they the slaves; curse them when they inquire into your business, for your family governments are absolute monarchies, and you the ruling despots. O, noble-hearted men and well-wishers of women, why do you oppose a proposition to elevate more noblenearted women, and more than well-wishers of men, to deserved positions of profit and trust in the gov-

O, young America! there is reason for you to blush, because of your ingratitude to women! Does not the blood of shame rush to your cheek, when you indignantly refuse to admit distinguished and eminently qualified electors to your places of suffrage? Are you not feeling strangely abashed, because you refuse to receive female masterly intellects nto your halls of legislation? Are you apprehensive that they would become the brighest lights that ever illuminated the halls of the American Congress? If you are, your fears are well founded. Are not your cheeks burning with shame because you talk of a Constitutional amendment, conferring the right of suffrage upon the colored race, while you stubbornly refuse to entertain for a moment a proposition to elevate the fairest and most refined race upon the continent to a level with your electoral citizens: Young America, you merit the highest encomiums because you favor every economical, scientific, and mechanical improvement, but you deserve the lowest execrations because you discountenance the wisest and noblest innovation in the government ever proposed by man. To whom are you indebted for your success in separating yourself from the tyrannical rule of an abusive and ungrateful mother; your world-wide fame; your electrifying appellation; your enviable reputation of a charitable nation; your success in suppressing a most gigantic and causeless rebellion; and your character as a Christian nation? I opine, not to men alone. For the acquisition and accomplishment of those things, and for the gentle love and refined character of your noble institutions, you are largely indebted to the women. Now you are no less bound by the principle of honesty, than duty, to discharge this enormous indebtedness, and nothing less than the consideration of unqualified suffrage will compensate them for their valuable services. The repudiation of this debt, contracted in bitter tears, silent to give them the ballot, can be nothing else than a gigantic national swindle. When the wise and just proposition of woman suf-

frage is incorporated in your masculine Constitution, and when some masterly intellect of the other sex is both mistress of the White House and Chief Magistrate of the United States, then will your government in the fullest sense be a democratic government. I hope to see the day when some nobleminded and able stateswoman shall wield the scepter of State. Then will we know and feel the ennobling and christianizing influence of oppressed pressed woman to its fullest extent.

EDEN VALE, Jan. 3d, 1868. When people are "sworn" in a court of justice they kiss the outside of the book; doubtless because they consider an oath a "binding" matter!

MRS. LAURA DeFORCE GORDON'S LECTURES ON

SPIRITUALISM WILL HEREAFTER BE GIVEN AT MECHANICS' INSTITUTE HALL,

SUNDAY and SUNDAY EVENING, COMMENCING

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coming reaction, a cure is certain. N. B.—It is not necessary for any one to apply to be cured who is not purely of the blood and descendent of those races who are destined to pass through safely the coming change on our planet; that is to say, none of the dark races can be successfully treated by this physician. Satisfactory references can be given.



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DELEGATE STATE CONVENTION OF SPIRITUALISTS.

THE SECOND ANNUAL STATE CONVENTION OF SPIRIT. ualists of the State of California will convene at _____ Hall, in the City of San Francisco, at 11 o'clock, A. M., on FRIDAY. THE FIRST DAY OF MAY, 1868, and continue in session three days, or more, at the discretion of the Convention. Spiritualists residing in the various parts of the State shall be entitled to representation in the Convention in the proportion of two Delegates for each Senator and Member of Assembly the County or District may be entitled to in the State Legislature, such Delegates to be chosen in the manner deemed most advisable by the organized Societies and individual friends of Spiritualism, in the Counties or Districts to be represented.

The specific objects of said Convention shall be: First-A better acquaintance with each other, and a friendly

and social interchange of thought and opinions. Second-To exhibit our principles, and our numerical strength and ability to maintain them, in a manner to commend recognition and respect.

Third-To secure concert of action among all Spiritualists and friends of progress on this coast.

Fourth-To consider the best means of providing the rising generation with a healthy and natural education, and of supplying the demands of inquirers after truth with the purest, truest, and best of all that can be obtained by means of Spiritual literature, lectures, and other modes of imparting a knowledge of our sublime faith.

Fifth-To consider, and, if thought best, to adopt, some plan of organization, by means of which we may be enabled more effectually to carry out the objects here set forth.

A. C. STOWB, J. J. OWEN, W. N. SLOCUM.

Members of State Central Committee.

THEY ARE COMING!

INVOICES just received of a NEW AND GENERAL SUPPLY OF SPIRITUALIST BOOKS, to come by the first Steamer in February, and which will be sold at 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, postage 15 cents. Send in your orders, with the

money, or write for a catalogue to Business hours from 9 to 12, and 1 to 4; and on Wednesday PERMAN SNOW. and Saturday evenings. San Francisco, Jan. 24th, 1868.

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Where they can be consulted, and where all diseases will be treated, by their combined facilities and peculiar mode of It is unnecessary to say more than, as thousands will testify, 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

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The Greatest Family Medicine of the Age. Spence's Positive and Negative Powders are adapted to every variety of disease, and every emergency of sickness that is likely to occur in a family of adults and children, male and female. In localities where the physician resides at a distance, the Positive and Negative Powders will, in most cases, if promptly administered, cure the disease before the physician can reach the patient. They are emphatically and pre-eminently, therefore, the PEOPLE'S MEDICINE.

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warmly welcomed.
Inquire for J. P. FORD, President of the Association, or TRAVERSE INGRAM, Secretary.
By order of the Association,
January 10th, 1868.

J. P. FORD, President.

The Banner of Progress.

SATURDAY, FEBRUARY 8, 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,) February 9th, at 2 o'clock, at Dashaway Hall, invited to be present.

Lines.

Written while blindfolded, by a little girl nine years old, at Sacramento. The writing is produced from right to left, and upside down, in the presence of witnesses.

> Passing swiftly, fleeting by, All earth's days away will fly, Till the spirit soars on high. Then within those realms of light, With the angels happy and bright, There we'll dwell in robes of light: Soaring round the earth and sky, Far above the earth so high, Where the tiny cloudlets lie. We'll not stay in rea!ms below; To Spirit Land we soon will go-To the world where there's no woe. Let the time, then, haste away; Soon we'll see the first oright ray

Bringing us that joyous day ! Swift-winged hours, fly away!

LULU E. MEDBERY.

Make your home beautiful-bring to it flowers ; Plant them around you to bud and to bloom : Let them give life to your loneliest hours-Let them bring life to enliven your gloom.

Make your own world—one that never has sorrowed— Of music, and sunshine, and gold summer air; A home world, whose forehead care never has furrowed. And whose cheek of bright beauty will never be fair.

Make Home Beautiful.

Of the coming happy day.

Hasce thee, Time, O, haste away,

Make your home beautiful—weave round its porta Wreaths of the jessamine and delicate sprays Of red-fruited woodbine, with gay immortell That blesses and brightens wherever it strays. Gather the blossoms too-one little flower, Varied verbena, or sweet mignonette, Still may bring bloom to your desolate bower, Still may be something to love and to pet.

Make your home beautiful—gather the roses
That hoard up the sunshine with exquisite art; Perchance they may pour, as your darkness closes,
That soft summer sunshine down into your heart! If you can do so, O, make it an Eden
Of beauty and gladness! remember 'tis wise:
'Twill teach you to long for that home you are needing, That heaven of beauty beyond the blue skies.

Make your home beautiful; sure 'tis a duty; Call up your little ones—teach them to walk Hand in hand with the wandering angel of beauty; Encourage their spirits with Nature to talk. Gather them round you, and let them be learning Lessons that drop from the delicate wings Of the bird and the butterfly-ever returning To Him who has made all these beautiful things.

Make home a bive, where all beautiful feelings Cluster like bees, and their honey-dew bring;
Make it a temple of holy revealings,
And Love its bright angel with "shadowing wing." Then shall it be, when afar on life's billows,
Whenever your tempest-tossed children are flung. They will long for the shades of the home weeping-willow. And sing the sweet song which their mother has sung.

The Best Fun.

met her when I was coming back, so let's be off "But what are you going to do?" inquired

several impatient members of the party. "You shall see directly," replied the leader, as they approached the humble residence of Mrs. M. "Now, boys," said Charlie, "you see that pile of wood; a man hauled it here this afternoon, and I heard Mrs. M. tell him that unless she got some one to saw it to-night she should have hardly anything to make a fire of in the morning. Now, we can saw and split that pile of wood just about as easy as we could build a great snow man, and when Mrs. M. comes home from her watching she will be fully as much surprised to find her wood sawed as she would to find a snow man on her doorsteps, and a great deal more pleasantly surprised too. What say you? Will you do it?" One or two of the boys rather demurred at first. They didn't like to saw wood, they said. But the Reviews—(Congregational)..... majority were in favor of Charlie's project; so Discourses on Evil.... they finally joined in, and went to work with a | What is Truth.....

door. Then we'll take turns in sawing, splitting | and carrying in the wood; and I want to pile it in the country who desire, on application at this office. The up real nice, and to shovel all the snow away from money for the books, and postage, must invariably accomthe door; and a good wide path, too, from the pany the order door to the street—won't it be fun when she comes home and sees it ?"

The boys began to appreciate the fun, for they felt that they were doing a good deed, and individually experienced that self-satisfaction and joy which always result from well-doing. It was not a long, wearisome job for seven robust and healthy boys to saw, split' and pile up the poor widow's half cord of wood, and to shovel a good path; and when it was done, so great was their pleasure and

work at first, proposed that they should go to a neighboring carpenter's shop-where plenty of shavings could be had for the carrying away—and each bring an armful of kindling wood. The proposition was readily acceded to, and, this done, they repaired to their several homes, all of them more than satisfied with the "fun" of the evening. And the next morning, when the weary widow returned from watching by the sick bed, and she saw what was done, she was pleasantly surprised; and afterwards, when a neighbor, who had, unobserved, witnessed the labors of the boys, told how it was done, her fervent invocation, "God bless them!" of itself, if they could have heard it, was an abundant reward for their labors. Ay, boys and girls, the best fun is always found in doing something that is kind and useful.

THE USE OF PEPPER.—Pepper is almost an universal condiment. Black pepper irritates and inflames the coatings of the stomach. Red pepper Post street. Friends of the Lyceum are cordially | does not irritate, consequently it should be used instead of black pepper. It was known to the Romans, and has been in the East Indies from time immemorial, as it corrects that flatulence which attends the large use of vegetable food. Persons in health do not need any pepper in their food. But to those of weak and languid stomachs it is far more healthy to use cayenne pepper at meals, than any form of wine, brandy, or beer that can be named, because it stimulates without the reactions of sleepiness or debility.—Hall's Journal of Health.

> SIMPLE HEALING AGENT.—The leaves of the geranium are an excellent application for cuts, For One Month, where the skin is rubbed off, and other wounds of For Three Months. that kind. One or two leaves must be bruised, and | For One Column, 3 Months, 50 00 applied to the part, and the wound will be cicatrized in a short time.

A MERCHANT who was absent from home received a telegram informing him of his wife's safe delivery of a little girl, at the same time a letter from his partner advised him that a draft had been presented for \$5,000, and the signature seemed rather doubtful. The merchant replied to both letters, but misdirected them. The astonishment of his wife may be imagined, when she read, "I know nothing about it; it's a swindle." The partner received a hearty congratulation upon his safe delivery.

THE southern base of Alaska Territory has a long range. Starting from Sitka, the present capital—the mariner sails to Kodiak, 560 miles. From thence he sails westward 640 miles, and reaches Ounalaska. But the end is not yet. Passing scores, and even hundreds of islands, in a continuous line, he finally reaches Attou, the western limit of the national domain-700 miles beyond Ounalaska.

THE young lady who gives herself away loses her self-possession.

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eight now, so go and get your saws. You, Freddie	Is there a Devil—Baldwin(paper.) 20	
and Nathan, get each an ax, and I will get a	Incidents in My Life—Home	
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AGENTS

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Brooklyn, N. Y.—At 3 p. m., in the Cumberland Street Lecture Room, between Lafayette and DeKalb avenues. John A. Bartlett, Conductor; Mrs. Fannie Cohill, Guardian. Buffalo, N. Y.—In Music Hall Sunday afternoon. Mrs. S. H Wertman, Conductor; Miss Sarah Brooks, Guardian.

Charlestown, Mass.—At City Hall, at 10% a. m. Dr. C. C'
York. Conductor; Mrs. L. A. York, Guardian.

At Washington Hall, Sunday forencon. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

Chelsea, Mass.—At Library Hall every Sunday at 10 a. m. James S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian. Chicago, Ill.—Sunday, at Crosby's Music Hall, at 12½ p. m Dr. S. J. Avery, Conductor; Mrs. C. A. Dye, Guardian; J. R. Sleeper, President Literary Circle.

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

Dover and Foxcroft, Me.—Sunday afternoon, in the Universalist church.

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

Hamburg, Conn.—John Sterling, Conductor; Mrs. S. B. Anderson Guardian. derson, Guardian.

Hammonton, N.J.—Sunday at 1 p. m. J. O. Ransom, Conductor; Mrs. Julia E. Holt, Guardian.

Havana, Ill.—Sunday at 3 p. m., in Andrus' Hall. J. F. Coppel, Conductor; Mrs. E. Shaw, Guardian. Haverhill, Mass.—Sunday at 10 a. m., in Music Hall. John Reiter, Conductor; Mrs. E. L. Currier, Guardian.

Reiter, Conductor; Mrs. E. L. Currier, Guardian.

Jefferson City, N. J.—Sunday afternoon in the Church of
the Holy Spirit, 244 York street Joseph Dixon, Conductor.

Jersey City, N. J.—At the Church of the Holy Spirit, 244
York street, Sunday afternoon.

Johnson's Creek, N. Y.—At 12 m. every Sunday. Miss Emma
Joyce, Conductor; Mrs. H. O. Loper, Guardian.

Lotus, Ind.—F. A. Coleman, Conductor; Eliza M. Huddle
ston, Guardian ston, Guardian. Lowell, Mass.—Sunday in the forenoon, in the Lee street 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 schoolhouse. W. Ducker, Conductor; Mrs. James Ducker, Guar-

Newark, N. J -- Music Hall, No. 4 Bank street, Sunday afternoon 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. 55 West 23d street, near Broadway. D. B. Marks, Conductor; Mrs. H. W. Farnsworth, Guardian; E. O. Townsend, Manager of Dramatic Wing.

Osborn's Prairie, Ind.—Sunday morning at Progressive Friends' meeting-house. Rev. Simon Brown, Conductor; S. A. Crane, Guardian.
Oswego, N. Y.—In Lyceum Hall, Sunday at 12½ p. m. J.

L. Pool, Conductor; Mrs. Docittle, Guardian.

Philadelphia, Penn.—Sunday morning at 10 o'clock, at Thompson Street Church, below Front street. Isaac Rehn, Conductor. Mrs. Stretch, Guardian.

Philadelphia, Penn.—Sunday, at Washington Hall, southwest 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; Arabella Ballenger, Guardian. At new Hall in Phœnix street, Sunday at 10 o'clock. Prof.

At new Hair in Filence Street, Sunday at 10 clock. The Plymouth, Mass.—Sunday forenoon at 11 o'clock. I. Carver. Conductor; Mrs. R. W. Bartlett, Guardian.

Portland, Oregon.—Meets at Oro Fino Hall every Sunday.

Providence, R. I.—Sunday, at 10½ a. m., in Pratt's Hall, Weybosset street. Conductor, L. K. Joslin; Guardian, Mrs. Abbie H. Potter.

Putnam, Conn.—Sunday at 10½ a. m., in Central Hall

Quincy, Mas.—Sunday at 13/2 p. m.

Richland Center, Wis.—Sunday at 1 p. m. Mr. H. A. Eastland, Conductor; Mrs. Fidelia O. Pease, Guardian.

Richmond, Ind.—In Henry Hall, at 2 p. m. Eli Brown, Conductor; Mrs. Emily Addleman, Guardian.

Rochester, N. Y.—In Black's Musical Institute, (Palmer's Hall,) Sunday afternoon at 2½ p. m. Mrs. Jonathan Watson, Conductor; Mrs. Amy Post, Guardian. Rockford, Ill.—Sunday, at 10½ a. m., in Wood's Hall. E. Dunn, Conductor; Mrs. Rockwood, Guardian. Rock Island, Ill.-At 10 o'clock, in Norris Hall, Illinois street. W. T. Riggs, Conductor; Mrs. W.T. Riggs, Guar-

Sacramento, Cal.-At Turn-Verein Hall. Sunday at 2 p. m.

J. H. Lewis, Conductor; Miss G. A. Brewster, Guardian.

San Francisco, Cal. — At Temperance Legion Hall, Post street, Sunday at 1½ o'clock p. m. Conductor, W. H. Manstreet, Sunday at 1½ o'clock p. m. Conductor, W. H. Manning; Guardian of Groups, Mrs. Whitehead.

Springfield, Mass.—Sunday at 10½ a. m., at Fallon's Hall.

B. S. Williams, Conductor; Mrs. M. A. Wyman, Guardian.

Springfield, Ill.—Sunday forenoon at 10 o'clock. Wm. H.

Planck, Conductor; Mrs. E. G. Planck, Guardian. St. Johns, Mich.—Clinton Hall, every Sunday at 11 a. m. E. K. Bailey, Conductor; Mrs. A. E. N. Rich, Guardian.

St. Louis, Mo.—Sunday, at 2½ p. m., at Mercantile Hall.

Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.

At Polytechnic Institute, corner of Seventh and Chestnut streets, at 3 p m. Myron Coloney, Conductor; Henry Stagg,

Sturgis, Mich.—Sunday at 12½ p. m., in the Free Church.
John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian.
Troy, N. Y.—In Harmony Hall every Sunday at 2½ p. m.
Monroe I. Keith, Conductor; Mrs. Louise Keith, Guardian.
Vineland, N. J.—Sunday at 1 o'clock p. m. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian.

Willimantic, Conn.—Remus Robinson, Conductor; Mrs. S.

M. Purinton, Guardian. Worcester, Mass.—In Horticultural Hall, Sunday, at 11 ½ a. m. Mr. E. R. Fuiler, Conductor; Mrs. M. A. Stearns, Guardian.

Spiritualist Societies and Meetings. PACIFIC STATES.

San Francisco, Cal — Friends of Progress. President, Dr. H. J. Payne; Secretary, Dr. John Allyn.

Sacramento, Cal.—Children's Progressive Lyceum, every Sunday afternoon, at Turn Verneral Hall, K street. Conductor, H. Bowman; Guardian, Mrs. Brewster. Portland, Oregon -First Society of Progressive Spiritualists, every Sunday.
Salem, Oregon.—Friends of Progress.

ATLANTIC STATES.

Baltimore, Md.—The First Spiritualist Congregation of Bal timore on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours. Mrs F. O. Hyzer will speak till further notice. Banger, Me.—In Pioneer Chapel, every Sunday.
Boston, Mass.—Miss Lizzie Doten will lecture each Sunday afternoon in Mercantile Hall, 16 Summer street, commencing at 21/2 o'clock. Admittance 15 cents. The Progressive Bible Society, every Sunday, in No. 3 Tremont Row. Hall 58. Free discussion on the Christian Atonement at 10 1/2 a. m. Lecture followed by conference at 3 and 7 p. m. Miss Phelps, regular lecturer. Spiritual meetings every Sunday at 544 Washington street.

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Brooklyn. N. Y.—In the Cumberland street Lecture Room,
Sunday at 3 and 7½ p. m.

Charlestown Mass.—First Spiritual Society, at Washington Hall, every Sunday.

The Independent Society of Spiritualists, Charlestown, every Sun ay afternoon and evening, at Mechanics' Hall, corner of Chelsea street and City square. Seats free. City Hall, meetings every Sunday afternoon and evening. Chelsea .- The Associated Spiritualists of Chelsea, at Library Hall every Sunday afternoon and evening, 3 and 7½ p. m.
The Bible Christian Spiritualists, every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 p. m. Mrs. M. A. Ricker, regular speaker. D. J. Ricker, Superintendent. Chicago, Ill.—First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, State street. Hours

of meeting 10½ a m. and 7½ p. m.
Spiritual meetings, for intellectual, scientific and spiritual improvement, every Sunday at 10½ a. m., and Tuesday at 7½ p. m., at the hall of the Mechanics' Institute, 155 South Clark street, room 9, third floor, till further notice. Seats free.

Cincinnati, Ohio.—Religious society of Progressive Spiritualists, Greenwood Hall, corner of Sixth and Vine streets, on Sunday mornings and evenings, at 10½ and 7½ o'clock. Cleveland, O.—Sunday at 101/2 a. m. and 71/2 p. m., in Temperance Hall. Dover and Foxcroft Me. - Sunday forenoon and evening, in the Universalist church.

East Boston Mass.—In Temperance Hall, 18 Mayerick street. Foxboro', Mass.—In the Town Hall.

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Hammonton, N. J.—Sunday at 10% a.m. and 7 p.m., at Ellis Hall, Belleview Avenue.

Haverhill, Mass.—Spiritualists hold meetings at Music Hall Havernit, Mass.—Spiritualists and the things at Masic Harrie every Sunday, at 2½ and 7 p. m.

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

Louisville, Ky.—Sundays, at 11 a. m. and 7½ p. m , in Temperance Hall, Market street, between 4th and 5th.

Morrisania, N. Y.—First Society of Progressive Spiritualists in the Assembly Rooms, corner of Washington avenue ists, in the Assembly Rooms, corner of Washington avenue and Fifth street. Sunday at 3½ p. m.

Newton Corner, Mass — Spiritualists and Friends of Progress,
in Middlesex Hall, Sundays, at 2½ and 7 p. m. New York City.—The First Society of Spiritualists every Sunday, in Dodworth's Hall, 806 Broadway. Seats free.

At Ebbitt Hall, 23d street near Broadway, on Sundays, at 10½ a. m and 7½ p. m. H. B. Storer, Secretary.

Oswego, N. Y.—Sunday at 2½ and 7½ p. m., in Lyceum Hall. West Second, near Bridge street.

Philadelphia, Pa.—In the new hall in Phoenix street, every Sunday afternoon, at 3 o'clock. Plymouth, Mass.—The Plymouth Spiritualists' Fraternity, in Leyden Hall, 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., Spiritualists in the southern part of Philadelphia, at No. 337 South Second street, at 10½ a.m. and 7½ p. m., and on Wednesday evening at 8 o'clock. Providence, R. I.—In Pratt's Hall, Weybosset street, Sunday afternoons, at 3, and evenings, at 7½ o'clock.

day afternoons, at 3, and evenings, at 7½ o'clock.

Putnam, Conn.—At Central Hall, Sunday at 1½ p. m.

Quincy, Mass.—Sunday at 2¾ and 7 p. m.

Richmond, Ind.—The Friends of Progress, every Sunday morning, in Henry Hall, at 10½ a. m.

Rochester, N. Y.—Tociety of Progressive Spiritualists, at Black's Musical Instante (Palmer's Hall), Main street, Sunday evening.

Public circle on Thursday evening.

Salem, Mass.—Sunday, ternoon and evening, in Lyceum Hall.

South Danvers, Mass.—In the Town Hall, Sunday at 2 and 7 Springfield, Ill.—Every Sunday in the hall.
Springfield, Mass.—The Fraternal Society of Spiritualists very Sunday at Fallon's Hall. St. Louis.—At Polytechnic Institute, corner of Seventh and

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. Y.—Sunday at 10½ a. m. and 7½ p. m., in Harmony 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, t 11 a. m. and 7½ p. m.

Woburn Centre, Mass.—Bible Spiritualists, Central House Worcester, Mass.—In Horticultural Hall every Sunday afternoon and evening.

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Mrs. Mary L. French, inspirational and trance medium,
Ellery street, Washington Village, South Boston.
Dr. H. P. Fairfield, Greenwich Village, Mass.
S. J. Finney, Ann Arbor, Mich.
J. G. Fish, Red Bank, Monmouth Co., N. J.
Mrs. Fannie B. Felton, South Malden, Mass.

Mrs. Fannie B. Felton, South Malden, Mass. C. Augusta Fitch, trance speaker, box 1835, Chicago, Ill. Isaac P. Greenleaf, Kenduskeag, Me. Mrs. Laura De Force Gordon, Denver City, Col. Ter. Mrs. C. L. Gade (formerly Mrs. Morris,) trance speaker, 77 Cedar street, Room 8, New York. N. S. Greenleaf, Lowell, Mass. Dr. J. P. Griggs, Evansville, Wis.

Dr. M. Henry Houghton, West Paris, Me., until further W. A. D. Hume, Lowell, Mass. Lyman C. Howe, inspirational speaker, New Albion, New Mrs. Susie A. Hutchinson, Somers, Conn., during August Cleveland, Ohio, during September, October, and November. S. C. Hayford, Coopersville, New York. Charles A. Hayden, 82 Monroe street, Chicago, Ill.

Miss Nellie Hayden, No. 20 Wilmot street, Worcester, Mass. Mrs. S. A. Horton, Brandon, Vt. Miss Julia J. Hubbard, box 2, Greenwood, Mass. Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md. Dr. E. B. Holden, Carenden, Vt. Moses Hull, Milwaukee, Wis. Miss Susie M. Johnson, Milford, Mass.

Dr. P. T. Johnson, lecturer, Ypsilanti, Mich. W. F. Jamieson, inspirational speaker, Postoffice drawer 6325, Chicago, Ill. S. S. Jones, Esq., 12 Methodist Church Block, South Clark

street, Chicago, Ili.
Harvey A. Jones, Esq., Sycamore, Ill.
Wm. H. Johnston, Corry, Pa.
O. P. Kellogg, lecturer, East Trumbull, Ashtabula Co., O.
George F. Kittridge, Buffalo, New York. George F. Kittridge, Bullalo, New 101k.
Cephas B. Lynn, inspirational and semi-conscious trance
speaker, 567 Main street, Charlestown, Mass.
J. S. Loveland, Sturgis, Mich.
Mrs. E K. Ladd, trance lecturer, 179 Court street, Boston.

Mrs. F. A. Logan, Salina, Onondaga Co., New York. B. M. Lawrence, M. D., 54 Hudson street, Boston, Mass. Mary E. Longdon, inspirational speaker, 60 Montgomery street, Jersey City, N. J. Mr. H. T. Leonard, trance speaker, New Ipswich, N. H. Miss Mary M. Lyons, inspirational speaker, 98 East Jeffer-

John A. Lowe, Box 17, Sutton, Mass.

Ifr. G. W. Morrill, Jr., trance and inspirational speaker, Loring Moody, Malden, Mass. B. T. Munn, Skaneateles, New York.

Dr. Leo Miller. Postoffice box 2326 Chicago, Ill. Mrs. Anna M. Middlebrook, Box 778, Bridgeport, Conn. Mrs. Sarah Helen Mathews, East Westmoreland, N. H. Dr. John Mayhews, 50 Montgomery street, Jersey City, New Jersey.

Dr. James Morrison, lecturer, McHenry, Ill.

Mr. & Mrs. H. M. Miller, Elmira, care W. B. Hatch, N. Y.

Prof. R. M. M'Cord, Centralia, Ill.

Emma M. Martin, inspirational speaker, Birmingham, Mich Charles S. Marsh, semi-trance speaker, Wonewoc, Juneau County, Wis.

Mrs. Mary A. Mitchell, inspirational speaker, care of box 221. Chicago, Ill.
Miss Sarah A. Nutt, Lawrence, Kansas. C. Norwood, Ottawa, Ill., impressional and inspirational

A. L. E. Nash, lecturer, Rochester, N. Y. J. Wm. Van Namee, Monroe, 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.

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. Nettie M. Pease, trance speaker and test medium, Detroit, Mich,
A. C. Robinson, 15 Hawthorne street, Salem, Mass. Dr. W. Ripley, Box 95, Foxboro', Mass.
Dr. P. B. Randolph, lecturer, care box 3352, Boston, Mass.
G. W. Rice, trance speaking medium, Brodhead, Wis.

Mrs. Anna M L. Potts, M. D., lecturer, Adrian, Mich.

H. Randall, inspirational speaker, Upper Lisle, New York.
Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich. Austen E. Simmons, Woodstock, Vt. Mrs. Fannie Davis Smith, Millord, Mass. Abram Smith. Esq., inspirational speaker and musical me-

Mrs. Nellie Smith, impressional speaker, Sturgis, Mich. Dr. Wm. H. Selisbury, Box 1313, Portsmouth, N. H. E. Sprague, M. P., inspirational speaker, Schenectady, New York. Selah. Van Sickle, Greenbush, Mich. Prof. S. M. Strick, inspirational speaker, Peoria, Ill. J. W. Seaver, inspirational speaker, Byron, N. Y. Miss Lottie Small, trance speaker, Mechanic Falls, Me. Mrs. M. E. B. Sawyer, Baldwinsville, Mass. Miss Martha S. Sturtevant, trance speaker, Boston, Mass.

Mrs. Mary Louisa Smith, trance speaker, Toledo, Ohio. H. B. Storer, inspirational lecturer, 75 Fulton street, New Mrs. H. T. Stearns, Detroit, Mich., care of H. N. F. Lewis. Mrs. M. S. Townsend, Bridgewater, Vt. Mrs. Charlotte F. Taber, trance speaker, New Bedford, Mass.. Postoffice box 394. J. H. W. Toohey, 42 Cambridge street, Boston.

Mrs. Sarah M. Thompson, inspirational speaker, 36 Bank

street, Cleveland, Ohio, Hudson Tuttle. Berlin Heights, Ohio. James Trask, Kenduskeag, Me. Francis P. Thomas, M. D., lecturer, Harmonia, Kansas. N. Frank White, Oswego, N. Y., during June; during July, Mrs. M. Macomber Wood, 11 Dewey street, Worcester,

Mass. F. L. H. Willis, M. D., Postoffice box 39, Station D, New York. Mrs. S. E. Warner, Box 14, Berlin, Wis. E. V. Wilson, Rock Island during June; Galesburg during 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. Elijah Woodworth, inspirational speaker, Leslie, Mich. Mrs. E M. Wolcott, Danby, Vt. S. H. Wortman, Buffalo, N. Y., Box 1454. E. S. Wheeler, inspirational speaker, 5 Columbia street,

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

Lois Waisbroker, Mankato, Blue Earth Co., Minn., care of the Clifton House.

Mrs. N. J. Willis, trance speaker, Boston, Mass.

F. L. Wadswo; th, Postoffice drawer 6325, Chicago, Ill.

A. A. Wheelock, trance and inspirational speaker, St. Miss Elvira Wheelock, normal speaker, Janesville, Wis. Warren Woolson, trance speaker, Hastings, N. Y. Henry C. Wright, care of Bela Marsh, Boston. Johns, Mich. Mrs. Mary J. Wilcox, care of Dr. Larkin, 244 Fulton street.

Brooklyn, N. Y,
Mrs. Mary E. Withee, trance speaker, 71 Williams street,
Newark, N. J.
A. C. Woodruff, Buffalo, N. Y.
Miss H. Miria Worthing trance speaker, Oswego, Ill.
Jonathan Whipple, Jr., inspirational and trance speaker,
Mystic, Conn.
Mrs. Juliette Yeaw, Northboro, Mass.