

BANNER

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LITERARY.

For the Banner of Progress.

Progress.

By Mrs. M. 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—
Hers no triumph born of force.

Hope, with proud exultant pliancy,
Like a rainbow spans the way,
Scattering radiant scintillations
As the fountain's josting spray.
Lo! the promise of the ages,
Made to Man, now dawns apace,
Harbinger of th' empire, Reason—
Rise and give the stranger place!

Principles sublime and mighty
Are evolved in ambient air;
All the atmosphere is radiant—
For the Truth now doth 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,
Glorious shall be the Noon-day
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;
They who run may read the lesson;
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.

Say, what is life? 'Tis to be born
A helpless Babe; to greet the light
With a sharp wail, as if the morn
Foretold a cloudy noon and night;
To weep, to sleep, or to weep again;
With sunny smiles between; and then?

And then again the infant grows
To be a laughing, pulling boy,
Happy, despite his little woes,
Were he but conscious of his joy;
To be, in short, from two to ten,
A merry, moody Child; and then?

And then, in coat and trousers clad,
To learn to say the Deed's decree;
And break it; an unthinking lad,
With mirth and mischief all agog;
A truant off, by Deed and fee,
To capture quackeries; and then?

And then, at last, to be a man;
To fall in love, to woo and wed;
With scolding 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's e'er wore;
To cease to dream of future bliss,
Enraptured with the life that is.

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 his thoughts and desires to the understanding of his fellows. For, until the contrary can be clearly and fully shown, we must take for granted the ground, that the advent of man on the earth, it matters not at what period, or in how many localities, was without language of any kind whatever. The soil, the seeds, and the germinating force whereby to grow a comprehensive and well-defined idiom, was a part of his being, but not language, *per se*. The best authorities of this age affirm that language is an organic result, under the conditions of wisdom or ignorance, liberty or serfdom, good or bad taste, the glory or shame of a people. There was a first appearance of man on this planet, and unquestionably there will be a last; there was a time when his voice was first heard; not as the voice of the turtle, betokening spring, and the singing of birds, but startling the lower races of animals with an unknown sound, speaking to them of a new comer and a powerful enemy. What were these utterances, and what their import and purpose? Simply the exercise of a quality or power they found in themselves, to attract the attention of companions, in the same manner that all races of animals give forth sounds of some sort for a like purpose. This might wear the appearance of speculation or mere assertion,

were it not for the living witnesses to a similar if not identical process now in operation among civilized 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 many 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 approaching age, somewhere in the unknown future 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, out-lived 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 pretensions, 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 faith), and congratulates him that from a child he 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 himself by a double deception and self-disgrace, burning into the vitals of consciousness, as a cancer burns away the surrounding flesh, no pledge for fidelity can be required, and no doubts entertained of wilful misrepresentation in any statements that may be made touching the matter at issue. If, then, the Christian religion is irrational, and inconsistent with all else within the scope of human teachings and experience, can it be true to our understanding and observation? Now, when the Bible tells me that the first human beings ever placed on this earth were endowed with all the powers and capacities found in persons who have lived thousands of years since the supposed first formation of man, gifted with a language, holding converse not only with one another, but with God himself; and that a serpent also had the power of speech, and practiced deception, and worked ruin to the whole race of humanity, my reason revolts at the picture, as being at variance with everything else throughout my experience. That which more fully accords with my senses tells me, that the human family began in infancy, not in manhood; that man was without the power of speech, to say nothing of a language; and that a long period was required before he could convey any intelligence even by monosyllables. For, those

who have made this branch of study a speciality, say, 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. J. D. PIERSON.

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 signs and seasons, and for days and years"—for a sort of celestial time-piece on a large scale. And when, in the course of time, the idea obtained, that provisional knowledge might be deduced 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 men discovered where they were—the position they occupied amid the myriads of stars, and on the globe they inhabited; while the centrifugal "of-what-use-is-it?" was by it kept in a respectable orbit.

False theories serve their purpose as guides to the true.

"I held it truth with him who sings
To one clear harp in diverse tones;
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 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. Comte 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 for new facts, and its capability of interpreting phenomena which had been previously looked 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 dispose of such subjects; and now, by the fireside, a traffic is instituted with those at "headquarters," which formerly was monopolized by prophet and priest.

The phenomena which have given rise to the Spiritual philosophy are not now gainsayed, and it 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 Animal Magnetism; "remarkable coincidences"; "good guessing," etc., have been at various times given in explanation. But the spirit theory is the more comprehensive one; no other of the different theories covers the entire ground; and Spiritualism 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 cavalier to advance a more rational and comprehensive theory, or remain at peace and 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 not read books; and yet their own books and lectures are seemingly held together by quotations from the books they affect to despise. I can hardly

pay the public such a poor compliment, as to believe 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 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 hashish; and hundreds more require to have their brains cudgeled into activity by the spirits of the departed.

Those who speak unconsciously, of course, belong to another class; they do not need brains. I would very respectfully suggest to the denizens of the upper spheres a new spiritual manifestation in speaking: the vocal organs of parrots, cockatoos, and magpies, like those of Balaam's ass of Scripture renown, being used for this purpose. A parrot delivering a profound metaphysical discourse would create quite a sensation! JESOR, JR.

A PLEA FOR PUBLIC LECTURERS.

"I come to my own, and my own receive me not." How often is the above verified in the reception of public speakers in California, who go about the country, carrying the good news of the spiritual religion from place to place! Many do so, 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 have a duty to perform, and it is this: when one 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 throng—who are willing to forego the pleasures of a cheerful home, the society, perhaps, of a dear companion and loving children, and cast themselves upon a cold and thoughtless world—for the sake of our beautiful and true religion, and for the purpose of representing to their brothers and sisters, 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 something higher, something nobler than the groveling love of wealth must urge on those of such frail, timid, negative organizations. Who, I ask, ever knew a public lecturer, who lectured upon a science so unpopular among the wealthy as is that of the spiritual religion, to obtain more than a bare pittance? Many do not get even that. Of course they must have something to support their physical natures; for they are human, like ourselves. O, then, away with all coldness! See that three or four, at least, meet them upon their entering your town; escort them to a place of rest and refreshment, and thence to the lecture-room; and 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 burthens; and if an unbelieving friend or brother speaks 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, homes, and purses, and lift manfully at the wheel 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, brotherly love, charity, and kindness of feeling 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 intellects in the United States—such, for instance,

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 praise 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 raised again. J. P. FORD.

STATE CONVENTION.

EDITORS BANNER:—In your last issue appeared a 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. As, 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 farce to attempt an election of delegates.

Take Sonoma county as an illustration. Petaluma, Santa Rosa, Windsor, and Bloomfield, each have a small number of Spiritualists. These towns 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 impracticable.

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 attendance. 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, Inyo 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, it further happened that a rich Mr. Croesus had so 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 to do so. So he stood suit upon it and carried it to the Supreme 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 slightest objection, provided they are able and willing to pay for the luxury. If the followers of Jesus, who never built churches or directed them to 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 privileges. If the Spiritualists wish to enjoy a course of lectures, they must hire a hall. The landlord is taxed three per cent. on his property, to pay the expense of Municipal, State, and County government. Of course, he must charge a higher rent to his tenant to meet this expense. Here the followers of Moses enjoy property, protected by government, but exempt from its burdens, which should be taxed \$4,500 in one building alone. The aggregate of property belonging to the Catholic and Protestant Churches enjoying this immunity is very considerable. Some claim that the property should be exempt, because religion promotes morality; 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, and see that, so far as church edifices and religious property are concerned, it shall never be changed.

JOHN ALLYN.

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TO CORRESPONDENTS.

All communications designed for publication in this paper should be addressed "EDITORS OF THE BANNER OF PROGRESS." All letters in regard to the business of the paper should be addressed to "BENJAMIN TODD & 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 with the free operation of God's laws, and that man is consequently responsible for the results of his acts. We will give the gist of the argument of the writer, and then proceed to show where the weak point resides:

"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 track-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 certain amount 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 more fully. A model was made, exhibiting in miniature the form of the vessel. Here the proportions were all given, and the specifications all set forth in the model. The same 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 keel, 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 broad-axe became responsible for heaving 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 pay for it?"

"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 the faithful performance of his work, but he was not responsible for any other.

"If a stick of timber was found defective, or a workman incompetent, such things are taken into 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 obligations 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 completion.

"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 that 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 the rule to human conduct in matters of desire or will to do any act whatever. His general laws are uniform in their operation in all cases; but for their operation man is not responsible. How can man be held responsible, for instance, for incompetency, "through willfulness and a 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

condemn an incompetent man to everlasting worthlessness and uselessness, in the same way that man would condemn a defective stick of timber; when, in fact, the man is no more blamable for his incompetency than is the timber for its defectiveness. Both conditions are the result of the operations of laws entirely within the control of the sovereign, God; and if such result had not been designed in the will of God, it could not have taken place. The sovereign will, therefore, is alone responsible for all that takes place under His government; if His laws are defective, it cannot be the fault of man. God's will being infinite in effect, no inferior will can act in contrariety to it; otherwise, His will would be circumscribed, 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 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 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 cranium has never from his birth exhibited the possession 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 organism from sudden destruction through ignorance of those general laws. If a man willfully places his hand in fire, after having become acquainted 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 incompetency 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, cannot subsist.

"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 on to his way to utter disrespectful, slanderous language about Edgar A. Poe, whose inspirational poetry, given through the mediumship of Lizzie Doten, the lecturers is in the habit of reading at the opening of her discourses. In the particular poem referred to, the poet complains of his ill-treatment while on earth, from those who should have been his friends. This correspondent says that, in this communication he 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 refusal to assist him in the publication of his poetical productions; and, if we judge by the conduct of self-righteous Pharisees in general, they 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 broken-hearted, and unable to drown his chagrin in the wine-cup, he sought relief in utter inebriation, and died in delirium. We do not believe the hearsay reports to which this correspondent gives currency, and will not aid in their circulation, considering them as a slanderous attempt to blacken the memory of the departed.

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.

ELDER KNAPP, having been driven out of Stockton by the spirits, is now preaching in this city.

"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" order.

"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 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 every thing 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 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 the Church to apologize for slavery, and to justify 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 the reverse; if it were what the *Unionist* pretends to think it of, we should be the last to wish to deprive 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 when the ancient faith is assailed by new philosophers." Only those who cling to ancient errors and hug old delusions are pained when the existing scalpel of Reason cuts away those unhealthy excrescences from their souls.

At Mrs. FOYE'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 old gentleman to take up the boards composing the temporary platform, and examine for himself. This he disingenuously declined to do. Mrs. 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 seance somewhere. The poor man is not to be blamed for being a fool; he had no control over the circumstances of his birth.

Does.—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, who are afraid the "leaders" will take the wagon, 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 drifting sands 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 heaven-born and angel-crowned. Every nerve, 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, crowned with perennial youth.

If we go to King Solomon's Temple for 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.

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 unbroken granite 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 are passing through the fitting process even now: 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 inherent in humanity, and are developed in obedience to the demands and needs of human growth. Resting upon these for its basis, Spiritualism becomes invulnerable to its foes. Its phenomenal facts and philosophy challenge the attention of the scientific world. It courts investigation at 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 overthrown. As well might you attempt to stop the earth in her diurnal revolutions, or cause the stary canopy that o'arches this globe of ours to bow at your feet, as to try to stop or even retard for a moment the onward march of Spiritualism. Popular Theology has brought her slanderous shotguns to bear upon it again and again, but all 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, Spiritualism looks down from its lofty position 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 *choiler* 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 one county in the State where there were no stated public services of Christian worship, and he had seen that fact recently noted in a paper published in this State, with the comment added that it was a 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 of some crime. The preacher went on to say that he knew a county in this State where there were held no divine services, where the Sabbath was practically disregarded—implying that it was the same county above referred to—and that in that county the chief official and some of the subordinate officers, and many of the people, were cohabiting with the lowest specimens of the female portion of the Indian tribe. This, the preacher said, he instanced in order to illustrate how rapidly men had lapsed into barbarism when they threw aside and trampled under foot the institution of the Christian Sabbath.

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 incorporate 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 be defeated in the Senate. We shall see.

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—

"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 and comprehensive, and yet scriptural sermons for the people, which has ever been produced in the town. It shows the history of the new Society to be a noble and noble result of free thought, free speech, free schools, and a free press; for they are but the roughnesses which have taken place here during the resistless 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 way which is a caution to all beholders. They even go aboard of steamboats, invade the sanctity of the Captain's bed-chamber, take his hat off from a peg, and lift 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 Gazette*.

OBJECTS TO THE ELDER'S PREACHING.—The *Stockton Gazette* gets after Elder Knapp in the following style: "People in California go to church with the expectation of hearing the minister preach 'Christ and Him crucified,' not 'the Devil and him boss.' They will excuse such an excuse which can be said for the remarks made by Elder Knapp, on Sunday last, is that he is an old man, in his dotage, and not responsible for what he says. We are not sure, however, what means he has 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 *Stockton Gazette* continues its revolutionary warfare, and that the Eureka's 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 ministrations 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 he were 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, in a 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 plays the deuce.

A GIRL that has lost her beau may as well hang up her fiddle.

The Natural Evidences of Man's Immortality, Drawn from Man.

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?"

First, it has given us a more correct idea of God than the theological world ever offered. 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?

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 last bring them all to dwell in His own great cardiac kingdom.

Spiritualism has given to us a more correct idea of the transition from earth to spirit life than ever entertained before. The theological world has 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.

"There are faces there, Divinely fair, The earth that I shall love, And their foreheads white, where curls lay bright, Like sunbeams over snow."

"There are sunny eyes like their own blue skies— Eyes that I've seen before— That will glow as bright as the stars at night, When I near the welcome shore."

"There are little feet I loved to meet, When the world was sweet to me; I know they'll be found 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 dogma.

Another good thing that Spiritualism has done, is this: by it a life beyond the grave has been established 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 find a faith; and that faith is strong or weak, in proportion to our appreciation 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 ideas that have ever blessed the world. As Spiritualists, we longer say that we believe, but that we know we shall live in a life beyond this; that we shall meet our loved ones gone before, where the strong ties of friendship, and the holier ties of love, shall find a full fruition in a land of fadeless glory.

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 law of nature, namely, that of demand and supply. 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 a Being infinite in wisdom, He would not commence a work He had 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.

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 would apply to the arts and sciences as well. The Bible never told us anything about the law of gravitation; yet Sir Isaac Newton was inspired with the idea by the simple phenomenon of an apple falling from the tree whereon it grew.

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; and 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 solemnity, she mounts the bier, 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; and that parting shall never more be known.

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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 law of nature, namely, that of demand and supply. 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 a Being infinite in wisdom, He would not commence a work He had 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.

On Sunday, the 19th January, Rev. C. H. North, pastor of the Methodist church, delivered a discourse on the subject of dancing. He took a truly orthodox view of the amusement, such as was held 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 entirely 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 music," if he wanted to draw better houses. How peculiarly edifying and appropriate was this as an illustration of the character of social gatherings, in which dancing 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 dancing, 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 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" of their pastor. Dancing, like any other amusement, may be carried to excess, and result in evil, but young people will enjoy themselves, in spite of all the diatribes of those who are too old or too awkward to participate in the amusement.—Nevada Gazette.

Womanhood Suffrage.

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 allowed to vote? Who is the man that scorns the idea of woman suffrage? Unquestionably, if any, he who grumbles because his wife falls or forgets to put a button on his shirt, or who curses her when she returns from 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 an hour, and desiring that which she would have been in great danger of receiving an unmerciful scolding as an apology for her hard labor; or who stigmatizes his wife as an ignoramus, because she cannot tell who determined the velocity of light, or mentions 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 upon which the world is so much interested, or who drudging slave of his wife by compelling her to work day and almost night in order to satisfy his voracious disposition; or 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, and which to purchase clothing for her children, for which she is too penurious to provide such articles; or who haunts the dens of vice and sinks of iniquity in the cities, frequently 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, accompanied with an oath, that is his none of her business, and what she considers nothing but a superior race of slaves, differing only in color from that recently emancipated in the South.

They 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 portion 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 are 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 bear the burden of the household, and do 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 they would have to perform the duties of the household, and 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 would be likely to be decided at the ballot-box, thus throwing more labor upon the men. They do it, because then their wives would be eligible to be raised to positions in the Government, which would be likely to result in punishing men for drinking and gambling, and sentencing them to imprisonment for whipping their better halves. They do it, because then, and not till then, will the women be able to vote, and women be stigmatized and banished from respectable society, as those women are with whom they cohabit unlawfully. They do it, because such a proposition would make every man a dictator, and every lawful ruling member of them; wives of legislators members of Congress; geniuses occupants of the gubernatorial chair; intellectual women Chief Magistrates; and every woman an almighty and all-wise, 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, despising and desecrating husbands, what means do you so persistently withhold your sanction to the most sublime and soul-inspiring proposition that has ever been advanced in the history of the world? Do you, or more appropriately, slave drivers, to which I have referred, indignantly reject? In dissenting to this proposition, you encourage those men in the world who are engaged in the most 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 are the slaves; and that they must conform 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 promote more public-hearted women, and more than well-wishers of men, to deserved positions of profit and trust in the government?

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 women to your places of suffrage? Are you not feeling strangely abashed, because you refuse to receive female mastersly intellects into your halls of legislation? Are you not apprehensive that the women will vote, and will ever illuminate 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 curtailing 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 discountenance the wisest and noblest innovation in the government ever proposed by man. To whom are you indebted for your success in suppressing a most gigantic and ennobling and christianizing influence of oppressed woman, to the man who has been the low, wiest and noblest innovation in the government ever proposed by man. To whom are you indebted for your success in suppressing a most gigantic and ennobling and christianizing influence of oppressed woman, to the man who has been the low, wiest and noblest innovation in the government ever proposed by man. To whom are you indebted for your success in suppressing a most gigantic and ennobling and christianizing influence of oppressed woman, to the man who has been the low, wiest and noblest innovation in the government ever proposed by man.

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!

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Special Potiques. DR. J. M. GRANT HEALS THE SICK Laying on of Hands, AT No. 11 GEARY STREET, Third Door from Kearny and Market Streets, SAN FRANCISCO.

DR. GRANT has, for the greatest part of the last two years, been practicing in Sacramento City with eminent success. Some of the most stubborn cases have been ENTIRELY CURED by his wonderful Healing Powers, which can be substantiated by referring to the many known names which appear on his Circulars, and to the well known whose names can and will be given, if required.

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

VITAL MAGNETISM, Applied with the hands, gives immediate relief, in all cases treated by Dr. Edwards. MEDICAL CLAIRVOYANCE Used in detecting the cause and nature of disease, and the proper treatment to be given. Electricity and medicines given only when the case needs them.

MRS. LENA CLARKE, CLAIRVOYANT TEST MEDIUM, N. W. corner Stockton & Jackson Sts., (Entrance on Jackson.) OFFICE HOURS, from 10 A. M. to 4 P. M.

MRS. MARY E. BEMAN, Clairvoyant Physician, HEALING AND TEST MEDIUM. No visible Medicine given. The Deaf hear, the Blind see, and the dumb walk. OFFICE AND RESIDENCE, corner of FREMONT and MADISON STREETS, Brooklyn, Alameda County.

MISS JANESON, INDEPENDENT CLAIRVOYANT, AND HEALING MEDIUM, Southeast corner Market and Second streets, (UP STAIRS.) Hours, from 9 A. M. to 4 P. M.

MRS. H. A. DUNHAM, CLAIRVOYANT TEST MEDIUM, NO. 1014 STOCKTON STREET. OFFICE HOURS, from 10 A. M. to 5 P. M.

PATIENTS' HOME. MR. & MRS. F. GOULD, SPIRITUAL HEALING PHYSICIANS, TREAT BY Magnetism, Electricity and Medicated Baths. Patients accommodated with Rooms and Board. Residence, No. 30 Silver Street.

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

PACIFIC CLAIRVOYANT MEDICAL INSTITUTE, 320 Jessie Street, above Fourth, SAN FRANCISCO. The undersigned have established the above named Institute for the treatment of disease, acute and chronic. Those in need of medical aid are invited to call. Persons out of the city requiring our services, will please send symptoms, age, and sex. Those wishing information as to mode of treatment will call, or write to our address, through Wells, Fargo & Co.

NOTICE. J. R. SPROUL, INSPIRED PHYSICIAN, No. 706 Folsom Street, near Third, San Francisco. Cures thoroughly all of the most difficult Chronic Diseases of any description, by giving the Patient a perfect course of treatment; prepares his own medicines, to act properly on any part of the human system, consisting only of pure vegetable ingredients. The disease being fully given and revealed, no as to a Clairvoyant, but by "Inspiration," and every change and stage of the same, as the Patient progresses in health, the preparations are put up accordingly—never two of the same, but always progressive, adapted to the stage of the disease. No poisonous drugs or medicines used internally. It matters not how low a patient may be; if the same is worthy of being cured, and to pass through the change of the coming reaction, a cure is certain.

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SOLICITOR OF PATENTS. Advice and Opinion Given without Charge. By this means, Inventors can ascertain the value of their Inventions, and the mode of applying for and obtaining Patents. CALL AT 615 Sacramento St.

CALL FOR A DELEGATE STATE CONVENTION OF SPIRITUALISTS.

THE SECOND ANNUAL STATE CONVENTION OF SPIRITUALISTS of the State of California will convene at Hall, in the City of San Francisco, at 11 o'clock, A. M., on FRIDAY, THE FIRST DAY OF MAY, 1888, 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 opinion.

Second—To exhibit our principles, and our numerical strength and ability to maintain them, in a manner to command recognition and respect.

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

Fourth—To consider the best means of providing the rising generation with healthy and natural education, and of supplying the demands of inquirers after truth with the purest, truest, and best of 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.

Members of State Central Committee. THEY ARE COMING! INVOICES just received of a NEW AND GENERAL SUPPLY OF SPIRITUALIST BOOKS, to come by the Great Steamship Enterprise, and to be sold at Eastern prices, at SNOW'S LIBERAL AND REFORM 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 and Saturday evenings. HERMAN SNOW, San Francisco, Jan. 24th, 1888.

DR. H. SPENCER SPARKS, For Five Years Proprietor OF THE NEW YORK AND BROOKLYN Electro-Therapeutic and Medical Institute, 244 FULTON ST., BROOKLYN, N. Y., PRACTICAL PHYSICIAN, FOR ALL CURABLE DISEASES, Has, in connection with DR. H. A. BENTON, Established an Electro-Therapeutic and Healing Institute, At 314 Bush Street, over Congress Hall, SAN FRANCISCO.

Where they can be consulted, and where all diseases will be treated, by their combined facilities and peculiar mode of practice. It is necessary to say more than, as thousands will testify, that by the vital or positive and negative forces of the system become equalized, and what seems more wonderful than is considered incurable are frequently cured by one or two operations.

LECTURES. DR. SPARKS WILL COMMENCE HIS LECTURING TOUR through California, Oregon, and Nevada, commencing at Los Angeles, and will visit all places of interest. Will lecture in all suitable places, and heal the sick. Dr. Sparks can be addressed at the Institute, San Francisco. 18

SPENCER'S Positive and Negative Powders. THE SCIENCE AND PRACTICE OF MEDICINE REVOLUTIONIZED. Magnetism is the Key to Medicine. Polarity is power. The Positive and Negative forces lock and unlock everything in nature. Spencer's Positive and Negative Powders, being magnetically polarized, act as VEHICLES OR CARRIERS of the magnetic forces through the blood to all parts of the system—the Brain, the Heart, the Lungs, the Stomach, the Intestines, the Liver, the Kidneys, the Womb, the Generative and Reproductive Organs, the Muscles, the Nerves, the Bones, the Glands, and every tissue and fibre of the body. Disease, in all cases, consists of a loss of the healthy BALANCE or EQUILIBRIUM of the magnetic or electric forces of the part or parts that are diseased. The Positive and Negative Powders restore the balance or equilibrium of the magnetic force, and thus restore the diseased part or parts to the most perfect health. This they do without the least violence to the blood, and because they introduce no force, and do not alter the blood—no mineral poisons, no narcotics, no vegetable irritants. The Positive and Negative forces which they carry into the blood, and through the blood to every organ, fibre, and tissue of the body, are natural and congenial to the body, and are essential, not only to its health, but even to its very life. Hence, Spencer's Positive and Negative Powders, as we have said, do no violence to the system; they neither purge, nor nauseate, nor vomit, nor narcotize, nor constipate; but they silently, gently, soothingly, and mysteriously restore the diseased organs to perfect health.

The Greatest Family Medicine of the Age. Spencer's Positive and Negative Powders are adapted to every variety of disease, and every emergency of sickness that 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. For sale by DANIEL NORCROSS, No. 5 Montgomery street, San Francisco, Cal.

AN EXPOSITION OF THREE POINTS OF POPULAR THEOLOGY. A LECTURE, Delivered at Ebbitt Hall, New York, September 10, 1885, BY BENJAMIN TODD. 1. Origin and Character of the Orthodox Devil. 2. Positive Law in Opposition to Divine Providence. 3. Man's Own Responsibility in Opposition to Vicarious Atonement. PRICE 25 CENTS. We will send the above, postage free, on receipt of the price in currency or postage stamps; or copies may be had on personal application at this office.

Notice to TRAVELING LECTURERS. NOTICE IS HEREBY GIVEN, that the people of Saratoga, in Santa Clara County, have organized in that place a FREE CONFERENCE ASSOCIATION, having for its object intellectual education. All itinerant or traveling Lecturers are hereby cordially invited, while traveling through this section of country, to call upon and assist us in the pursuit of our noble and laudable work. Our little town is a situated ten miles South-west from San Jose and upon the direct road to the famous Soda or Mineral Springs. Our regular meetings are held on Saturday evenings of each week. The traveling public are also invited to attend and assist in our deliberations. Those who wish to give them an opportunity, will be warmly welcomed. By order of J. P. FORD, President of the Association, or TRAVELING INGRAM, Secretary. January 10th, 1888. J. P. FORD, President.

The Banner of Progress.

SATURDAY, FEBRUARY 8, 1868.

LYCEUM DEPARTMENT.

"Angels where'er we go attend Our steps, what'er our betide, With watchful care their charge defend, And evil turn aside."

NOTICE.

THE CHILDREN'S PROGRESSIVE LYCEUM of San Francisco will assemble on Sunday, (to-morrow), February 9th, at 2 o'clock, at Dashaway Hall, Post street. Friends of the Lyceum are cordially 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 time clearest lies;

We'll not stay in realms 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 bright ray Of the coming happy day.

Haste thee, Time, O, haste away, Bringing us that joyous day! Swift-winged hours, fly away!

LULU M. MERRERY.

Make Home Beautiful.

Make your home beautiful—bring to it flowers; Plant them around you to bud and to bloom; Let them give life to the delicate flowers; Let them bring life to enliven your gloom.

Make your own world—one that never has sorrowed—Of music, and melody, and the sweetest of song; A home-world, where forehead care never has furrowed, And whose cheek of bright beauty will never be frown'd.

Make your home beautiful—weave round its portal Wreaths of the jeweled and the fragrant spray; Of red-fruit'd woodbine, with gay immorille, That blesses and brightens wherever it strays.

Make your home beautiful—gather the roses That heard you the sunshine with exquisite art; Perchance they may pour, as your darkness closes, That soft and sweet melody into your heart!

Make your home beautiful—sure 'tis a duty; Call up your little ones—teach them to walk Hand in hand with love and with holy bring; Encourage their spirits with Nature to talk.

Make your home beautiful—where all beautiful feelings; Cluster like bees, and their honey dew bring; Make it a temple of holy revelations, And let the angels of heaven shadowing wing.

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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 position was readily accepted to, and, this done, they repaired to their several homes, all of them more than satisfied with the "fun" of the evening.

THE USE OF PEPPER.—Pepper is almost an universal condiment. Black pepper irritates and weakens the coating of the stomach. Red pepper 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.

A MERCHANT who was absent from home received a telegram informing him of the 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 southern base of Alaska Territory has a long range of mountains, from Sitka, the present capital, mariner sails to Kodiak, 560 miles. From thence he sails westward 640 miles, and reaches Unalaska.

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

Catalogue of Liberal and Spiritual Books

Table listing various books for sale, including 'Confucius and the Chinese Classics', 'The Great Harmonia', 'The Magic Staff', 'The Book of Nature', etc.

The Best Fun.

"Now, boys, I'll tell you how we can have some fun," said Freddie B. to his companions, who had assembled on a beautiful moonlight evening, for snow-balling, sliding, and fun generally.

"How?" "Where?" "What?" asked several eager voices, all at once.

"I heard Mr. M. tell a man, a little while ago," replied Freddie, "that she was going over to sit up with a sick child to-night. She said she would be over about eight o'clock. Now, as soon as she is gone let's go and make a big snow man on her doorstep, so that when she comes back in the morning she cannot get into her house without first knocking him over."

"Capital!" "First-rate!" "Hooral!" shouted some of the boys.

"See here," said Charlie N., "I'll tell you the best fun."

"What is it?" again asked several voices.

"Wait a while," said Charlie. "Who's got a wood-saw?"

"I have." "So have I." "And I," answered three of the boys. "But what in the world do you want a wood-saw for?"

BANNER OF PROGRESS

IS DESIGNED TO BE A LIBERAL PAPER.

DEVOTED TO THE INVESTIGATION AND DISCUSSION OF ALL SUBJECTS,

Philosophical, Scientific, Literary, Social, Political, and Religious.

And to advocate the Principles of Universal Liberty.

PUBLISHED EVERY SATURDAY,

AT 523 CLAY STREET,

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BY BENJAMIN TODD & CO.

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For Three Months, 1 00

Single Copies, 10 cents

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For One Month, do, 3 00

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For One Column, 3 Months, 50 00

For Half a Column, do, 30 00

For One Quarter do, do, 20 00

One Square will consist of ten to fifteen lines; over twenty lines will be charged as two squares, and each additional Square will consist of ten lines.

Advertisements inserted in the column of Special Notices at twenty cents per line of space occupied, for first insertion; and fifteen cents per line for each subsequent insertion.

THE ABOVE TERMS WILL BE CLOSELY ADHERED TO.

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The following persons are authorized to act as Agents for the BANNER OF PROGRESS, to receive subscriptions and money for the same, and forward them to this office. No subscription will be acknowledged when unaccompanied with the money.

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CARDS, CIRCULARS, BILLHEADS, PAMPHLETS, and every description of Plain and Ornamental PRINTING, executed neatly and expeditiously, at the lowest market rates.

OFFICE, 523 CLAY STREET.

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THE LYCEUM BANNER.

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EDITED BY MRS. H. F. M. BROWN.

It is an octavo, printed on good paper, and embellished with fine electrolytic illustrations.

Some of our best writers are engaged as regular contributors.

We teach no human creeds: Nature is our law-giver—to deal justly, our religion.

The children want Amusement, History, Romance, Music—they want Moral, Mental, and Physical Culture. We hope to aid them in their search for these treasures.

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BOUQUET NO. 1.

A CHOICE COLLECTION OF FLOWERS, GARDEN OF HUMANITY.

A COMPILATION OF ORIGINAL AND SELECTED POEMS, BY BENJAMIN TODD.

PRICE 25 CENTS.

We will send the above, postage free, on receipt of the price in currency or postage stamps; or copies may be had on personal application at this office.

SPIRITUALISM DEFENDED

AGAINST THE CHARGE OF IMMORALITY.

A PAMPHLET, BY BENJAMIN TODD.

6mo. pp. 64. Price twenty-five cents. For sale at this office. A liberal discount to book agents.

THE PHILOSOPHY OF RELIGIOUS REVIVALS.

BY BENJAMIN TODD.

Price 25 cents. For sale at this office. A liberal discount to book agents. It is a pamphlet of 24 pages, 12mo. There are two inspirational poems by Lizzie Doten, which are worth more than the price asked.

REMOVAL.

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Progressive Lyceum Register.

Boston, Mass.—Sunday at 10 a. m., at 544 Washington street. C. H. Rines, Conductor.

Brooklyn, N. Y.—At 3 p. m., in the Cumberland Street Lecture Room, between Lafayette and Duane avenues. John A. Bartlett, Conductor; Mrs. Fannie Cahill, Guardian.

Buffalo, N. Y.—In Music Hall Sunday afternoon. Mrs. S. H. Werten, Conductor; Miss Sarah Brooks, Guardian.

Charlestown, Mass.—At City Hall, at 10 1/2 a. m. Dr. C. O. Y. Conductor; Mrs. L. A. York, Guardian.

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

Chicago, Ill.—Sunday, at Crosby's Music Hall, at 12 1/2 p. m. Dr. S. A. Vee, Conductor; Mrs. A. D. Dye, Guardian; J. R. Sleeper, President Literary Circle.

Cincinnati, Greenwood Hall, corner of Sixth and Vine sts, at 9 a. m. A. W. Fugh, Conductor; Mrs. Julia Beck, Guardian.

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

Detroit, Mich.—Conductor, Mrs. D. Matthews; Guardian, Mrs. Reel Doley.

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

Hammond, N. J.—In the Town Hall every Sunday at 11 a. m. Hamburg, Conn.—John Sterling, Conductor; Mrs. S. B. Anderson, Guardian.

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

Haverhill, Mass.—Sunday at 10 a. m., in Music Hall. John Reel, Conductor; Mrs. L. C. Carter, Guardian.

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

Johns River, Va.—At the Church of the Holy Spirit, 244 York street, Sunday afternoon.

Los Angeles, Cal.—Every Sunday, every Sunday. Miss Emma Joyce, Conductor; Mrs. H. O. Loper, Guardian.

Lotus, Ind.—F. A. Coleman, Conductor; Eliza M. Huddlestone, Guardian.

Lowell, Mass.—Sunday in the forenoon, in the Lee street Church.

Louisville, Ky.—Meets in Bowman Hall, every Sunday at 2 p. m. G. A. Libby, Conductor; Mrs. Mary Wood, Guardian.

Madison, Wis.—Sunday at 1 o'clock, in the village school-house. W. Ducker, Conductor; Mrs. James Ducker, Guardian.

Marquette, 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 2 1/2 p. m., at Ebbitt Hall, No. 55 West 23d street, near Broadway. D. B. Marks, Conductor; Mrs. H. W. Farnsworth, Guardian; J. E. Townsend, Manager of Dramatic Wing.

Osborn's Prairie, Ind.—Sunday morning at Progressive Friends' meeting-house, Rev. Simon Brown, Conductor; S. A. Crane, Guardian.

Owego, N. Y.—In Lyceum Hall, Sunday at 12 1/2 p. m. J. L. Cook, Conductor; Mrs. Doolittle, Guardian.

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

Philadelphia, Pa.—Sunday, at Washington Hall, south-west corner of Eighth and Spring Garden streets, at 10 a. m., except July and August, in which the summer recess occurs. M. B. Dyott, Conductor; Arabella Ballinger, Guardian.

Rock Island, Ill.—At 10 o'clock, in Norris Hall, Illinois street. W. T. Riggs, Conductor; Mrs. W. T. Riggs, Guardian.

Sacramento, Cal.—At Turn-Verein Hall, Sunday at 2 p. m. J. H. Lewis, Conductor; Miss G. A. Brewster, Guardian.

San Francisco, Cal.—Sunday at 10 o'clock, in Post street, Sunday at 1 1/2 o'clock p. m. Conductor, W. H. Manning; Guardian of Groups, Mrs. Whitehead.

Springfield, Ill.—Sunday forenoon at 10 o'clock, in the Church of the Holy Spirit, 244 York street.

St. Louis, Mo.—Sunday, at 2 1/2 p. m., at Mercantile Hall. Col. Wm. E. Moberly, Conductor; Mrs. M. B. Blood, Guardian.

St. Paul, Minn.—Sunday, at 10 o'clock, in the Church of the Holy Spirit, 244 York street.

Sturgis, Mich.—Sunday at 12 1/2 p. m., in the Free Church. J. H. Jacobs, Conductor; Mrs. Nellie Smith, Guardian.

Tenon, N. J.—Sunday at 10 o'clock, in the Church of the Holy Spirit, 244 York street.

Monroe, La.—Sunday, at 10 o'clock, in the Church of the Holy Spirit, 244 York street.

Wilmington, Conn.—Remus Butler, Conductor; Mrs. S. M. Morrison, Guardian.

Worcester, Mass.—In Horticultural Hall, Sunday, at 11 1/2 a. m. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian.

Spiritualist Societies and Meetings.

PACIFIC STATES.

San Francisco, Cal.—Friends of Progress, President, Dr. H. A. Payne, Secretary, Dr. John Allan.

Sacramento, Cal.—Children's Progressive Lyceum, every Sunday afternoon, at Turn Verein Hall, E 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 Baltimore on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours. Mrs. F. O. Hyer will speak till further notice.

Bangor, Me.—In Pioneer Chapel, every Sunday.

Boston, Mass.—Mines Lecture Hall, 16 Summer street, commencing at 2 1/2 o'clock. Admittance 15 cents.

Brooklyn, N. Y.—In the Cumberland Street Lecture Room, Sunday at 2 1/2 p. m. Circle at 7 1/2 p. m.

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

The Independent Society of Spiritualists, Charlestown, every Sunday afternoon and evening, at 3 and 7 1/2 p. m.

Chicago, Ill.—The Associated Spiritualists of Chicago, at Library Hall every Sunday afternoon and evening, 3 and 7 1/2 p. m.

The Bible Christian Spiritualists, every Sunday, in Westminster Division Hall, Chelsea, at 3 and 7 p. m.

Mrs. M. A. Ricker, regular speaker. D. J. Ricker, Superintendent.

Chicago, Ill.—The First Society of Spiritualists in Chicago, every Sunday at Crosby's Opera House, Hall, State street. Hours of meeting 10 1/2 a. m. and 7 1/2 p. m.

Spiritual meetings, for intellectual, scientific and spiritual improvement, every Sunday at 10 1/2 a. m., and Tuesday at 7 1/2 p. m., at the hall of the Mechanics' Association, 115 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 10 1/2 and 7 1/2 o'clock.

Cleveland, O.—Sunday at 10 1/2 a. m. and 7 1/2 p. m. Temperance Hall.

Dover and Freeport, Me.—Sunday forenoon and evening, in the Universalist church.

East Boston, Mass.—In Temperance Hall, 18 Maverick street. Lectures, at 10 o'clock, on Wednesdays, Thursdays, and Saturdays. Lecturer, Lee street Church, afternoon and evening.

Lyons, Mass.—Sunday, afternoon and evening, at Essex Hall.

Hammond, N. J.—Sunday at 10 1/2 a. m. and 7 p. m., at Ellis Hall, Bellevue Avenue.

Haverhill, Mass.—Spiritualists hold meetings at Music Hall every Sunday, at 2 1/2 and 7 p. m.

Jersey City, N. J.—Sunday at 10 1/2 a. m. and 7 1/2 p. m., at the Church of the Holy Spirit, 244 York street.

Louisville, Ky.—Sundays, at 11 a. m. and 7 1/2 p. m., in Temperance Hall, Market street, between 4th and 5th.

Maryland, N. Y.—First Society of Progressive Spiritualists, in the Assembly Rooms, corner of Washington Avenue and Fifth street, Sunday at 3 1/2 p. m.

Newton Corner, Mass.—Spiritualists and Friends of Progress in Middlesex Hall, Sundays, at 2 1/2 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, 25 West 23d street, near Broadway, on Sundays, at 10 a. m. and 7 1/2 p. m. H. E. Stearns, Secretary.

Owego, N. Y.—Sunday at 2 1/2 and 7 1/2 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., every Sunday.

Spiritualists in the southern part of Philadelphia, at No. 337 South Second street, at 10 1/2 a. m. and 7 1/2 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 7 1/2 o'clock.

Putnam, Conn.—At Central Hall, Sunday at 1 1/2 p. m.

Quincy, Mass.—Sunday at 2 1/2 and 7 p. m.

Rochester, N. Y.—First Society of Progressive Spiritualists, at Black's Music Institute (Palmer's Hall), every Sunday, Sunday evening. Public circle on Thursday evening.

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

South Danvers, Mass.—In the Town Hall, Sunday at 2 and 7 p. m.

Springfield, Ill.—Every Sunday in the hall.