

BANNER OF PROGRESS.

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LITERARY.

For the Banner of Progress. The Modern D. D., in the Key of D—

He stands in pulp of the very best, Cushioned and mirrored for its weary tenants, And like a "sinner" in his fine robes drest, He there performs his univacuous prance. In the most graceful and becoming attitude, He prays with eyes o'er fastened on the ladies, And letting fancy have unrighteous latitude, Giveth brilliant panoramic views of Heed! 'Tis seldom red-hot paving-stones of Haad! Are mentioned in his eloquent discourse; And if they are—the story is ideal, And has a most unfashionable source! He is a brilliant preacher—thus his rallery Will hold its "pious paces" with increasing salary! M. ADINGTON DYER.

My Destiny.

With yearning heart I wait Without the golden gate That leads into the realm of Power; Wide lie the lands and fair Beneath the enchanted air; Alas! there is no entrance there for me. Not at my touch unfold Thy mystic gates of gold, Yet through their jeweled bars strange splendors glow; With notes of woe and strife, Within, the fairer life, And bay-crowned forms pass singing as they go. Some sing, and joy appears More glad for what she hears; From others' song Grief learns a sadder moon. Some go in strange rapt guise, With gaze that seeks the skies; Some seek the crowd, and others sit alone. O wondrous realm and fair! There Dante dwells, and there Goethe and Schiller wander hand in hand; There Milton's lightless eyes Unsealed behold the skies— There Shakespeare reigns the monarch of the lan. There exiled Hugo's heart Forgets in song its smart, And shapes new fables from its endless pain; There Longfellow's pure line Learns more from the sun Than from the rainbow's gleam; And fair dead Browning lives and sings again. But I—in vain I knock, I cannot open the lock; Hopeless I stand and hopelessly I wait: Yet may I ne'er behold That mystic gate of gold; How blest am I to stand without the gate! Although I ne'er may win The right to enter in, To thy bright kingdom, immortality! Yet to my raptured eyes Are given its shining skies, The light, the loveliness of Power. To me, to me belong The visions from the fair Past sent; And though I ne'er may stand Within th' enchanted land, My eyes behold it, and I am content. —Lippincott's Magazine.

COMMUNICATIONS.

RATIONAL ASPECT OF SPIRITUALISM, ANCIENT AND MODERN.

Internal and almost inexhaustible evidence exists in the Old Testament, proving beyond controversy the close connection that held the Hebrews in the faith and practice of the Persian and Egyptian Sun-worship, in the early ages of Patriarchal Jewish life. But one or two more examples must suffice for the present. The Egyptian Sun-worshippers held, that all persons afflicted with leprosy were displacing in the sight of the Sun-god; and one of their kings, on being informed that some of the Jewish people were thus afflicted, learned, through an oracle of Ammon, that all those persons must be drowned, as also such as were afflicted with scurvy; and to purify the temples before the land would recover its fertility. It seems that large numbers of poor and diseased people had taken shelter in the temples, where they begged for food; there were among them sundry diseases, but in the operation of cleansing the temples, all except those of leprosy and scurvy complaints were cast out into the desert. A parallel to this is found in the 21st and 23d chapters of Leviticus. For touching the dead, or doing many other forbidden things, the Israelites should be considered unclean until the Sun had gone down. A leprosy person was not permitted to enter a city, nor yet communicate with any of his people, in consequence, as they thought, of his having committed some offense against the Sun. "When Eschines touched at Delos, on his way to Rhodes, the inhabitants of that island were greatly incommoded by a species of illness, called the white leprosy. They imputed it to the anger of Apollo (the Sun), because, in contradiction to the custom of the place, they had entered there the body of a man of rank." (Belos's Herodotus, Clio, 187.) "The Æther is the Spirit, and the Spirit is Jupiter and Ammon. For the Egyptians call the Spirit Jupiter." According to the Hindus, the Deity, in the shape of Æther, pervades all things." "The Father (Belsham) was regarded as Light-Æther in Phenicia, and the expressions Ætherial Light and Ætherial Dew are found." "In the Egyptian catacombs, the track of the Sun may be traced in each of the twelve hours of the day, navigating upon the primordial fluid the Æther, the Cause of all things physical, according to the old Egyptian philosophy." "The Phenicians regarded the sun-light as a Spiritual power, issuing from the Father Bel-Saturn to the sun-god." "In the Chaldean philosophy, the Sun and Moon are the first deities, to which all Stars are subjected: and all Powers of the Planets, of the Zodiac, and all the heavenly host go out from the Sun."

"And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, the dew, and for the deep that coucheth beneath. And for the precious fruits brought forth by the Sun, and for the precious things put forth by the Moon." (Deuteronomy, xxxiii. 13-14.) It will be observed that all the ancient people recognized the existence of Spirit, in their various forms and rites of religious observance, whether of the Sun, Moon, and Stars, or Æther, or in symbolical worship; the Invisible was testified to by their strict attention to omens and sacrifices; the latter running through the whole period of Jewish Biblical history, showing clearly its origin and purpose. If animate forms were endowed with a spirit, why not forms inanimate, reasoned the ancients; and acting upon the idea, they constructed images of stone, and wood, and clay, and consecrated them to the service of a peculiar worship suited to the age and condition in which humanity found itself. Throughout the Oriental nations, and among the people of the West, the serpent was considered the most shrewd and wily of animals, possessing cunning and knowledge far surpassing all the lower races of living forms; hence it is recorded in Matt. x. 13, "Be ye wise as serpents, and harmless as doves." So much was the serpent regarded as possessing wisdom and discretion, that he is made the prominent actor in the supposed Fall of man, in the so-called Paradise of Adam's advent in this (to certain religionists) gloomy and God-forsaken world. The Phenicians adored the serpent as a beneficent genius; and the Chinese consider it as a symbol of superior wisdom and power, and ascribe to the kings of heaven (Tien-hoangs) bodies of serpents. The Egyptians represented the eternal spirit Knep, the author of all good, under the mythic form of that reptile; they understood the art of taming it, and embalmed it after death; but they applied the same symbol for the god of revenge and punishment (Tithrambo), and for Typhon, the author of all moral and physical evil; and in the Egyptian symbolical alphabet the serpent represents subtlety and cunning, lust and sensual pleasure. In Greek mythology, it is certain; on the one hand, the attribute of Ceres, of Mercury, and of Æsculapius, in their most beneficent qualities; but it forms, on the other hand, a part of the terrible Furies or Eumenides; it appears in the form of a Python as a fearful monster, which, the arrows of a god only were able to destroy." In the religious system taught by Zoroaster, the evil spirit in the form of a serpent, who first caused man to sin, is found in Ahiman, or lord of evil under the guise of a reptile. Pocock, in his admirable work, entitled "India in Greece," says, that "the people of Phenicia had their first home in Afghanistan, that is, the land of the Ophi-enses or Serpent tribe, the people of Bud'na, whose symbol was the Serpent."

The Oriental custom and religious faith prompted Moses to set up the brazen Serpent in the wilderness, as a symbol of power, that all who looked upon it might be healed of stings, bites, or any other malady common to that brutish, stilly, plundering swarm of malcontents. It is very evident that a high regard for serpents, or at least serpent symbols, was in vogue long anterior to the period when it is said Abram (Brahim) went down to Egypt; the Brahminical religion dating far back beyond the earliest chronology given to the Bible; hence the borrowed conceptions touching the sagacity of the serpent as portrayed in the first verse of the third chapter of Genesis: "Now the serpent was more subtle than any beast of the field which the Lord God had made." But the writer, whoever he may have been, surpassed even the snake-tamers and charmers of the East, in his endowment of the serpent; for he makes him a conversational snake, talking to mother Eve in the Hebrew tongue, I suppose. The Devil must have had a more respectable standing previous to his paternal advice in the affairs of Adam and his wife, inasmuch as he walked quite upright, as Milton, (Paradise Lost) says—

"Not with indented wave Prone to the ground, as since, but on his rear, Circular base of rising folds that tower'd Fold above fold, a surging maze." It would be a somewhat novel sight to witness the erect attitude and locomotion of a snake; but of course we must bow with meekness and humility before infallible inspiration. We might perchance entertain some doubts of the truthfulness of the statement, but for the undeniable clincher that comes in, in the shape of the curse pronounced by the Lord God upon the snake: Upon thy belly shalt thou go (henceforth) go, and dust shalt thou eat all the days of thy life." (Gen. iii. 14.) Here is unquestionable testimony that the serpent, that "old serpent, the Devil," possessed other means of locomotion preceding the dreadful sentence. There is still further evidence of a peculiar character, admitting of some doubt, or at least requiring an explanation, bearing hard upon this question of traveling. In the book of Job, chap. i, verse 7, it is recorded, that "the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it." Was this affair before the curse was pronounced, or had the Devil recovered his upright mode of traveling? How is it? J. D. FERSON.

THE TRUE CONDUCT OF LIFE.

The question that most vitally concerns us all, is, How shall I live so as to promote and secure most complete manhood or womanhood—how can I best promote a sound and healthy physique, and a sound, well stored, and well disciplined mind? If we can attain to these, or a fair approximation toward them, in this life, it is reasonable to presume that we shall attain to the best the next life can afford, without the aid of prayers or priests. But how few attain this

high standard can be indicated by the aches, the pains, the diseases and early deaths which fill the land with sorrow and mourning. In presenting some truths and principles in this vein, I wish to revert to the history of New England, not out of any feeling of disrespect, or cynical criticism, but because those truths find a more emphatic illustration there than elsewhere. New England has done more to perfect a system of public education than any other part of our country; she has produced a Webster, the Adames, Franklin, Channing, Theodore Parker, the Beecher family, Chief Justice Chase, Emerson, and hosts of others whose names will be held in grateful remembrance as long as history is read:

"Their memory sparkles o'er the fountain, Their spirits wrap the dusky mountain; The meaneat will, the mightiest river, Flows mingling with their fame forever."

And still the people east of the Hudson have too much preaching and too little physiology; too much of the system of grace, and not enough of nature; they have given too much attention to their souls, and not enough to their bodies, which these same souls are compelled to inhabit for a longer or shorter time. Thirty or forty years ago, it was very common to hear persons, who had enjoyed only the most ordinary advantages of a public school education, discuss by the hour whether the free will of the creature is consistent with the foreknowledge and predestination of the Creator; whether the heathen who know not Christ can possibly be saved by his grace; and whether, assuming that the fall of Adam caused all his posterity to be totally depraved morally, it is possible for infants to be saved by the vicarious suffering of Christ. At the same time that the most powerful and influential class were encouraging this religious mania, the people were perishing for lack of the rudiments of physiological knowledge. Such was the morbid condition of the public sentiment, that a professor or public teacher would not be allowed to hint that it might be wisdom for married people to limit or regulate the number of offspring by moral means. At this time, and for generations earlier, it was a very common thing to see ten children and upwards in a family; it was also a common thing for the mother to die early, and the younger children to be far inferior to the older ones, simply because the mother's constitution became gradually exhausted. In those days, in addition to the ordinary housekeeping, wool and flax were carded, spun, and woven in the house, and the family clothing cut and made. The modern introduction of labor-performing—text labor-saving—machinery, has changed all this. Now, childless married people are very common; families of one, two, or three children still more common; while families of eight, ten, or twelve are rare indeed. Statistics as well as observation have shown that there is a wide difference between the average number of children in families of the native stock, and in those of recent immigration. This remarkable condition has attracted the attention of philosophers and medical men. Learned articles have been written to prove that the cause of this gradual decline of the procreative function is attributable to the free use of fine flour, instead of unbolting meal. While much ill-health can be attributed to this custom, as a general cause it is quite inadequate to account for the facts. Foreign immigrants, on settling among us, as generally eat fine-flour bread as the old-stock families; not a few of whom, since the teachings of Sylvester Graham in 1835, have on principle eaten more or less of the unbolting meal. What, then, are the causes of this wide-spread condition, the end of which is not yet? The subject is worth the attention of observing and reflecting beings. I would attribute this difference between families of German, English, and Irish immigrants, and those of the native population to—first, our political, social and educational institutions and habits; second, climatic conditions; third, a developed taste for culture, letters, music, and dress, the gratification of which leads to ignoring the parental instinct. This last cause results from, and is properly included in, the first.

While these causes have operated over the entire Union, their action has been more intensified in New England than elsewhere, owing to a difference in the natural conditions of the country. With a comparatively sterile soil, the achievement of wealth, social position, or official emoluments depended more fully upon personal prowess and industry. Ambition did not fail to stimulate exertion to the utmost. Every mother saw a plain road, for the toddling feet of her infant son, to the White House or the Chief Justice's bench. The prizes of life were open to all, and their attainments limited only by capacity and exertion. This led to continual over-exertion, while at the same time the proper nutrition of the system was neglected. The well-to-do Englishman, at four o'clock, when the day's labor is completed and the mind at ease, will linger for hours over his dinner, wine, and porter; while the Yankee will "bolt" his half-masticated meal in fifteen minutes, and proceed directly to laborious mental or physical toil. The proper nutrition of the system requires something more than that a sufficient amount of nutriment be "bolted" into the stomach. The complicated assimilative processes require the un-

disturbed exercise of the nervo-vital forces of the system. While these habits produce very considerable results and achievements, in a few generations they tell, with terrible effect, upon the person.

In European society the social conditions are more permanent. The chances of passing from a lower to a higher grade are so small, as to afford but little stimulus to exertion; hence, the people perform their accustomed task, eat their food, and rest in contentment. A vast amount of nervo-vital force that the Yankee expends, under the stimulus of ambition in pushing his fortune, the European expends in nutrition; thus storing it away in the physical system. This accumulated force of generations the immigrant brings with him to the asylum of the oppressed; with this he makes notable achievements in the pursuit of wealth and official position; but he falls into similar habits, and the same causes produce similar effects as those which have operated on the older stock.

WOMAN'S RIGHTS.

"I grant, I am a woman; but withal, A woman that Lord Brutus took to wife. I grant, I am a woman; but withal, A woman well reputed; Cato's daughter. Think you, I am no stronger than my sex, Being so father'd and so husband'd?" —Shakespeare. Altem! I approach this subject with fear and trembling. Undefined dangers surround it, that fill me with dread. To meddle with it, is like disturbing a hen-roost at night—apt to raise a tremendous cackling and flying about in every conceivable wrong direction. However I have not the fear of "Xantippe" before my eyes; she has said her last word—that's one comfort. I suppose women have rights. As well as men, I presume they have the right to be, to do, and to suffer; to the privilege of developing all the faculties of the mind, and to improve themselves as they see fit. They have, or ought to have, the full power to control their own property, and to pay taxes thereon. They ought to have, also, "no taxes without representation" and a voice in the government. Law should not discriminate between the sexes, either as regards penalties or benefits. Women of foreign birth should have the same privileges as men regarding citizenship, and the same responsibilities in the one common cause of American national integrity, honor, and unity. To do this, opportunities for self-support should be extended to them, and less discrimination in pay awarded for labor performed. This is what they ought to have; but the only rights which they at present enjoy are those which belong to what is called "woman's sphere"; a sphere the limits of which have been determined by man. If ever I am ashamed of my sex—ever made to feel that I have not yet lost the sensation of blushing—it is when I hear men treating the subject of women's rights as a good joke; when I see the lip sneeringly curl at the mere mention of woman as a capable and responsible being. I feel then that it is a truth, that

"There are men who have souls so small They never can be damned at all— That never can be damned or blest, Though heaven and hell do their best." They want to see women in their own place— kept within the mystic bounds of the sphere man has allotted to them; which is, to be his domestic drudge, and to minister to his wants and pleasures. Woman's sphere being thus defined, her liege lord assumes the prerogative of saying: "Hitherto shalt thou come, and no further." If man were true to woman, even in the position he has compelled her to occupy, her slavery would at least be tolerable; the necessities of life would be supplied her. But even the crumbs, which man's bounty should confer, do not always reach her. Yet she must live, and gain a livelihood, within the limits of her sphere; for no occupation, which man has stamped as his, can be free to the approach of woman. The domestic sphere is hers; hers the privilege of gratifying the sensual desires of depraved men; and to further ratify this position, gold flows freely from his hands to the courtizan, and for her palaces of pleasure are erected, while the honest seamstress starves in a garret. It is time something were done to extend the sphere of woman's usefulness, so that she may be self-supporting and more independent of the doubtful bounty of man. What is the result of the past policy of man toward woman? Ask the

ghouls, vampires, and buzzards, who assume a medical guise, and feast on the ruin and shame of humanity? Shameless monsters, who, in the name of reform, pander to the depraved lusts of mankind! For no name is too sacred for their use; they call themselves electricians, homoeopaths, magnetizers, and eclectic physicians; but the plain, honest, English of their unholly and nefarious traffic is abortion, murder, infanticide, and crimes for which Webster has no name. Ask them to tell what they know, and each of them might say, with the ghost of Hamlet's father—

"But that I am forbid To tell the secrets of my prison-house, I could a tale unfold, whose lightest word Would harrow up the soul." So long as the votaries of the vices which pander to the pleasures (?) of man are in the van of fashion, living on the richest delicacies in palatial residences; and so long as poverty, neglect, and heart-sorrow follow in the wake of virtuous women who strive by labor to be independent and honest; so long will the whirlpool of pleasure which leads to death be filled with victims. As man has been woman's destroyer, so also must man be woman's redeemer. He must redeem woman from the degraded position she now occupies, for his own sake. The reflex consequences of his policy toward woman drag manhood down, as well as womanhood. To him must woman look for redemption; for Nature has made him the controller of human affairs, including woman's affairs; and as man rises in the scale of manhood, so also will woman rise in the position of womanhood. The few exceptional women who plead for woman's rights find the greatest opposition from their own sex, and the least cultivated among men; for,

"Believe me, good as well as ill, Woman's at best a contradiction still, Heaven, when it strives to polish all it can, Its last best work, but forms a softer man." Men are beginning to feel the use of the restraining and purifying influence of woman in the legislative assemblies, and in the already damned "pool of politics"; and, perceiving the need, man will compel woman, if need be—and need there will be—to assume responsibilities and privileges which naturally belong to her. In all this there is no necessity for a conflict of "spheres." In those things which are common to both, there should be a common interest; in those things which show that

"Woman is not undeveloped man, But diverse," there may be perfect interspersing without confusion, or loss of identity.

"A woman impatient and mannish grown Is not more lothed, than an ecclesiastic man In time of action." —AESOP, JR.

WORKINGMEN'S RIGHTS.

EDS. BANNER:—I am glad to see that the workmen in cities are determined to bring about a new order of things, in regard to the duration of a day's work. It is an excellent and much needed reform; but it should extend to all classes of workmen. The present system of farm labor is oppressive in the extreme; especially during harvest, which is the hardest work the farmer has to perform, and comes on just at that season of the year when the days are longest, and the heat most oppressive. Men must rise at four o'clock, and work until dark; by the time supper is over, it is nine o'clock or later, when, wearied and worn, the poor fellows, who have "borne the heat and burden" of a long day's toil, must wrap themselves in a blanket, and lie down upon the ground, or creep into a straw-pile, in search of the rest which shall enable them to bear their part in the morrow's work. I am told that, in this State, not one farmer in fifty provides sleeping accommodations for his harvest hands; they must pack their blankets about from place to place, or do without; and notwithstanding all this, the wages of farm laborers are low, compared with what mechanics and artisans receive. "Union is strength"; and if those, who depend upon "hiring out" for a living, would but combine, and stand firm in their demand for better wages, or a reduction of the hours of labor, farmers would be compelled to accede to their just demands. And it would be better in the end, both for employer and employee; because a man, when fresh and rested, can perform the same amount of labor in less time, and do it better, than when he is overtaken. Under the present system, a man who works five or six weeks in harvest field is worn out and exhausted and unfit for anything; whereas, if his work were made easy for him, he might continue it for three months, or six, without detriment to his health. When men are fully determined to have their rights, they will get them, and no sooner. "Let justice be done, though the heavens fall"; and let the farmer who neglects to provide comfortable sleeping accommodations for his laborers be compelled, by the force of public opinion, to do so, or suffer the consequences of his meanness, and his grain to stand uncultivated. A JEAN.

In Japan, it is said, there are about 20,000 Roman Catholics, descended from the Christian converts left there 200 years ago, at the time Japan was closed to foreign intercourse. They are scattered throughout the empire, and there are no new converts.

The Banner of Progress.

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Mediums and Speakers.

Of all the difficult, thankless, and ill-repaid tasks that mortals ever had to perform, none have been more so than that of spiritual mediums and speakers. Our own experience of some sixteen or seventeen years, as a speaker in the spiritual ranks, and also as a medium in several phases of phenomena, enables us to speak from positive knowledge in the matter. No class of public characters have been so constantly and ruthlessly assailed and abused, and without any just cause. We wish it distinctly understood, that, so long as we conduct the BANNER OF PROGRESS, a public journal devoted more particularly to the facts and philosophy of Spiritualism, its columns are free to mediums and speakers, that they may defend themselves from the traducing reports of the public press. And should any of them not feel equal to the task, our own pen will readily be wielded in their behalf, and especially for those whom we know to be honest and true. We will not sit idly by, and witness the writing and pain of a single honest worker in the spiritual reform, under the biting sarcasm and bitter philippic of these penny-aphidians, who have no souls, sense, or reason, and have no other aim in writing than to tickle the public ear with sensational items, and get money enough with which to "go on a spree." But it is not only from those who are without the pale of Spiritualism that speakers and mediums have to suffer. They are slandered, vilified, and outrageously abused by many who call themselves Spiritualists; they are only Spiritualists in name. In fact, they are egotistical, and know no more about the philosophy of Spiritualism than an unborn child knows of the source from whence it came. Yet they affect great wisdom, and, owl-like, wink and blink their slanders from one to another concerning individuals whose standpoint for moral purity, honesty, and good sense are as far above their own as heaven is above the nethermost hell. They are the Mrs. Grundys of the world, and should be despised by every lover of justice. They belong to the class which Pollock calls "the foulest whelps of sin, and take delight in making hellish meals of good men's names." There is another class, that really intend no harm to any one, but, on account of their utter ignorance of the spiritual philosophy, and especially that part of it that relates to the law of control, are unconsciously guilty of this injustice. Any one who is at all acquainted with our philosophy knows, that no one medium can give satisfactory tests to all persons, though some mediums may possess the power to a greater extent than others. But persons ignorant of the law of control frequently go to mediums, and obtain no satisfaction; and they go away and pronounce the medium an arrant humbug and impostor; whilst other individuals might go to the same medium, and obtain the most complete satisfaction. And why should so much better success attend the one than the other? Simply because, in the latter case, the spirit friends of those seeking the communication could so much more readily come en rapport with the medium. We are well acquainted with mediums in this city, whom we have heard called impostors, while we have frequently obtained from them the most indubitable evidences of their great mediumpic powers, and the most satisfactory tests, even of a prophetic character, which have been invariably, to the last item, fulfilled. But, at the same time that we claim honesty for a large majority of those pretending to be mediums, we are willing to admit that there are pretenders, who are nothing more; and when we know them to be such, we do not allow their advertisements an insertion in our columns; moreover we consider it our duty to warn the public, that it may not be imposed upon by them. Let us notice a little further the result of ignorance of the law of spirit control. Suppose, for instance, that some persons have a dearly loved sister in spirit life, on whose integrity they can with the utmost confidence rely. They are ready to declare, that if they could get a communication from her, it would be the truth; and, if anything should prove incorrect, it would be because the medium lied. Away they go to some medium, who is in the incipient stages of development; their sister comes, and, among other questions asked, they endeavor to ascertain what will be the future value of certain stocks, in which they think of investing their ready funds. The replies of the spirit sister are evasive, or of an undecided character. Being desirous of obtaining a positive, and at the same time a favorable answer, they press the matter, until at last they get a reluctant assurance in accordance with their wishes. They go, and invest largely; in a few days the stocks go down and become worthless, and they lose all they invested; the cry of "humbug," and curses against the medium, flow freely. They reason on this wise: they knew that their sister would not lie; and, as a lie was told, it must be the medium who said it; when, in fact, the medium was all the time in an unconscious trance, and perfectly oblivious of all the questions and answers. Can anything well be more unjust, than to accuse the medium of fraud and deception? Most assuredly not. Where, then, is the blame? In the persons who obtained the communication. The sister spirit, of course, knew nothing of the relative value of stocks in the market, and hesitated in giving an opinion in the matter; but she was coaxed at last, after much persuasion, to acquiesce in her brothers' views, just the same as she would, had she at the time been an inhabitant of

the earth, instead of the spirit world. If people wish to get information in business affairs from the spirit world, let them go to a thorough test medium, and call for some one who was a business man, well acquainted with that particular branch concerning which they wish to consult him. Next, let them ascertain (as they can do) the identity of the spirit purporting to communicate, and the information which they obtain will undoubtedly be correct. We shall refer to this subject again ere long, and give some facts from our own experience, that will well illustrate the whole matter.

"PILGRIM'S PROGRESS."—The Rev. J. H. Wytke, the "great gun" of Methodism in Oregon, has been for some months laboring to get his "Pilgrim" "safe in the promised land." It is therefore with no ordinary pleasure that we announce, on the authority of the Salem Unionist, that he has at last got his Pilgrim across the "river deep and wide," and "in at the celestial gate." We take it for granted that his pilgrimage is now over; that he is constantly playing on a golden harp, and singing "Safe in the Promised Land," which he will continue to sing and play in like manner forever and ever, "world without end." We wish him joy with his acquisition, and the Rev. Wytke also, that he is now free from anxiety on the Pilgrim's account. We began to fear for the politicians of the Unionist stripe, however, in Oregon; we did not feel certain that the Rev. Wytke would not run his Pilgrim on the opposition ticket for Governor. But he has landed him in heaven, and, as the editor of the Unionist would say, "we breathe more freely," as the country is now in no danger from that source.

PUNISHMENT IN SCHOOLS.—The Boston school committee, after due deliberation on sundry memorials praying for the abolishment of corporal punishment from the city public schools, have decided to justify its occasional and judicious use.—Exchange. We suppose it could be claimed that any and every frequent use of the rod is "occasional," and "judicious" likewise. Who is to draw the line between the judicious and injudicious use of corporal punishment? It is evident that the parents of children in the Boston public schools have "gained nothing by their motion." Professor Knowlton is justified now, by the school committee of the modern Athens, in his girl-whipping propensities. Our Board of Education may now proceed to ratify the above decision, and give the Professor a backing up. Children may then be sent to his school, with redoubled assurance that all the faults and foibles, inherited by them from their parents, will be thoroughly whipped out of them. Hurrah for Squealers! Dottheboys Hall will now be in its glory once more.

THE INDUSTRIAL SCHOOL.—The Grand Jury have again presented this institution as mismanaged by its Superintendent, in that extreme cruelties are practiced toward the inmates, and the children are abused for trivial offenses. The Jury discovered a boy in a high fever, confined in a solitary cell, the floor of which was quite wet. In another cell, from which the light of day was wholly excluded, and which they aptly describe as a second "Black Hole," they found another boy, only fifteen years old, who had been two weeks thus confined, and allowed nothing but bread and water for food. The Grand Jury rightly call this mode of punishment, inflicted upon lads so young, "the refinement of cruelty." We hope, now that the matter has been fully presented, that the Superintendent will be immediately displaced, and that a man of more humane instincts will be appointed to the position.

ELDER KNAPP is still murdering the American language and insulting the common-sense of his hearers at the First Baptist Church in this city. One report of his preaching reads as follows: "In a recent discourse, he endeavored to tell the San Francisco people what they must do to get to heaven, and what they must not do if they wish to get there. The main points of information were, that no person should advocate any system of religion upon which he is not willing to risk his eternal all; that entertaining ideas bordering on Unitarianism was a sure guarantee that a man would slip through and go to the Devil; that to find fault with the actions of church members is finding fault with God's children (!) and the Lord on high will not look upon such with a smiling face; and to become a thorough Christian a man should not know too much; that is, he should not stop to argue the question of religion, but have faith, and possess an unwavering belief, and then he will be prepared to enter the car that will take him to glory."

Such absurd teaching seems almost impossible in this day of newspapers and common schools.

EXACTLY.—The late venerable President Day, of Yale College, on being asked what he thought of modern Spiritualism, so-called, replied, "Either there is nothing in it, or the devil is in it." A statement that could hardly be bettered.—Pacific Christian Advocate.

As no such being as the devil exists, we do not see that the statement means anything. But if the intention had been to tell the truth, it would have been proper for President Day to have said that there is more in it than was dreamed of in his philosophy. SACRAMENTO PROGRESSIVE LYCEUM.—Mrs. Laura Cuppy writes that our sister Lyceum is in a flourishing condition, and that the adult Liberty Group, of which she has the charge as Leader, is so large, that the members are compelled to meet in a separate room. Upwards of forty young ladies and gentlemen constitute this Group, and are regular in their attendance and enthusiastic in their inquiries. PRELIMINARY MEETING FOR ORGANIZATION.—A meeting was held at the office of Dr. Grant on Wednesday evening last, for the purpose of organizing an Association of the Spiritualists of this city. A committee of five was appointed to prepare a plan of organization, to be offered for adoption at a future meeting, to be called by the committee when they are ready to report.

"INTUITION."—A contributor signing himself thus should give us his real name, or seek an interview with us. His suggestions are very good, but his letter is too long for insertion. It should be cut down one-half. We cannot publish anonymous communications on any plea whatever. We have some communications from Plumas county, an epitome of which will appear next week. Our correspondents must have patience, for we are always over-crowded with contributions to our columns.

"Æsop, Jr."

In the last issue of the BANNER, "Æsop, Jr.," informs us that he wants to have a little talk with us—not, as he says, "for the purpose of controversy"—and then immediately proceeds to controvert our proposition, that is, if we understand Webster in his definition of the verb controvert. He says it is "to dispute; to oppose by reasoning; to contend against in words or writing; to deny, and attempt to disprove or confute." He accuses us in our lecture of building up "a man of straw," which can offer no resistance." We at that time gave the reason for so doing; and we can assure the gentleman that his innuendo, with regard to an imaginary Atheist serving our purpose better, is entirely uncalled for, as our course of action heretofore has fully proved. We did not deny in our lecture, referred to by "Æsop," that there are Atheists from the intellectual standpoint, and those that have written largely in support of the doctrine. We admitted, also, that they are able, well educated, and refined individuals. But we contended that there is a deeper and more interior part of their being, that spontaneously rises up in antagonism to the reasonings of the intellect, and cries out for a Divine Father and immortal life. Your quotation from Frances Wright, wherein she says, that "the idea of an unseen Being, ever at work around and about us, may afflict the human intellect with idle terrors, but can never guide the human practice to what is rational and consistent with our nature," amounts to just nothing at all. And that she was a "free and noble woman" adds no weight to the idea. The freest and most noble persons in the world are liable to teach false conclusions, especially when they reason from a false basis. There could not be a greater source of comfort to us, than to feel that just such a Being was "working around and about us"; for then we should feel that nothing could result in wrong. We are not speaking of the theological idea of God; for we would not blame any one for being afraid of Him, with all His "fire, anger, and torments." When we talk about God, the Atheist at once concludes that we believe in the God of the Church; and at once commences ridiculing the idea. Herein he does injustice; for we have no more faith in Him than has the Atheist. Must we, because we believe in an All-wise, Supreme Being, be held responsible for the crude and irrational idea of the orthodox God? Just as well hold us responsible for the ancient Juggernaut of the Hindoos.

Again, sir, your reference to George P. Holyoake, who served six months in prison for being an Atheist, proves nothing to the point, more than the imprisoning of thousands of other fanatics on various subjects. We deny your position that the Theist has stolen his idea from the Atheist, and called Nature God. To us, Nature is but the manifestation of a Supreme Being—the evidence to our intellect that He exists, and is "working around and about us."

Again, you say that "Indians and other barbarous nations recede before the advance of civilization; so also does God before the advance of science. The time is coming, and now is, when men will as soon think of asking God to interfere with an eclipse, or the presence of a comet—as they formerly did—as to ask him to regulate the weather in our behalf, or to cure the sick." There you go again, Mr. "Æsop," full tilt after the orthodox God and the faith of the Church! Let us tell you again, that we have no such God as that. Our God understands His own business, and needs no suggestions or instructions whatever from us.

Hereafter, do not confound a rational idea of God with the irrational one of religionists, and hold us responsible for the latter.

Again, we admit that we did imply the idea of an unbelief of immortality as belonging to the Atheist. And we now declare that individuals, who deny the existence of a Supreme Being, have no ground on which to predicate an argument, intellectually speaking, of our existence hereafter. Here "Æsop" leaves the intellectual (the point in discussion), and flees to the emotional and phenomenal; and it is on this ground, as we claim, that a person ceases to be an Atheist.

Let us quote again: "To say that a belief in God is necessary to a belief in Spiritualism, is to say that a future life depends upon the will of God—or on a miracle." You are begging the question, or merely asserting a proposition, without any argument to sustain it. All life, form, and motion are dependent upon the will of God, and are merely the outworking of the inherent laws of His life or will, and no miracle whatever.

Again, you say: "But Spiritualism declares a future life to be as natural as the present one, and is therefore acceptable by the Atheist when demonstrated." Why as natural? Because God is "not God of the dead, but of the living."

Once more, you say: "Bro. Todd, will you not allow that there is such a being as an Atheist, and that he may believe in Spiritualism?" No, Mr. "Æsop," we will not admit that there is one who is atheistical in all the departments of his being; or, if he is so, he cannot be a Spiritualist in the true sense of the word. We can scarcely conceive of a greater absurdity than for a Materialist to talk of a future or spiritual life.

Again: "God is receding before the advance of science." Will you give us one fact connected with the developments of science that controverts the idea of a God? If "Æsop, Jr." can give us no better philosophy than this, most assuredly has the "Æsop" family degenerated.

TIGHT POCKETS.—At the late meeting of the American Board at Buffalo, one of the speakers said: "We have some church members whose religion cannot endure the mention of the word dollar. Their hearts shrivel at the sound of it, as the flower shrivels before the bite of the frost. They are good at singing, good at feeling well, and good at getting happy, but good for nothing in helping God."—Exchange.

What a powerless God those Christians have, needing the help of their begrudged dollars! We seriously think it is the American Board, and the ministers thereunto belonging, who want the help of the dollars, and are so ungracious toward their brethren, "good at getting happy." If happiness be "the chief end of man," as the catechisms have it, we think the brethren are right. Dollars alone are not necessary to happiness, except of ministers of the gospel.

Absurd Conjectures of Astronomers.

Light comes from the moon in one second and a quarter; from the sun in eight minutes; from Jupiter in fifty-two minutes; from Uranus in two hours; from a star of the first magnitude, three or twelve years; from a star of the fifth magnitude, sixty-six years; from a star of the twelfth magnitude, four thousand years. Light which left a star of the twelfth magnitude when the Israelites left Egypt has not yet reached the earth.—Exchange.

Setting aside the impracticability of ascertaining the exact moment when a ray of light leaves any heavenly body, it must still be left to conjecture only, to determine the velocity of light through a medium beyond our reach for measurement, namely, the ether above our atmosphere. However possible it may be to ascertain the velocity of a ray of light through the atmosphere of the earth, it has never yet been mathematically demonstrated that the light of the sun and the stars traverses intermediate space at a rate that may be determined by any method of calculation that the human mind is now in possession of. This imposition upon wondering ignorance, which conjectural astronomers are constantly palming off upon the people as astronomical science, is not so worthy of intellectual respect as the astrological horoscopes of the ancients. Let us examine one of the statements of the above quoted paragraph, which will serve as an example for them all.

"Light which left a star of the twelfth magnitude when the Israelites left Egypt has not yet reached the earth."

Astronomers tell us that a star of the constellation called Pleiades has disappeared—that, in fact, it no longer exists, having probably been destroyed by some elemental convulsion. This constellation is spoken of in Job, chapter xxxviii. verse 31: "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?" Now, suppose a ray or rays of light to have been shed by the missing star, either at the time when the Israelites left Egypt or in the time of Job; what has become of the light, since the star itself no longer exists, and earth's inhabitants have not yet seen the particular ray in question? Is it wandering about in space, seeking for a planet whose inhabitants may receive it and be blessed? Or has it been absorbed in the great ocean of light diffused through space by the myriads of other stars and suns in the universe? If light be electricity, as maintained by philosophers, and a star which dispersed currents of the same toward this earth, centuries ago, no longer exists, how can those currents of electric light ever reach us, after the propulsion behind them has ceased to act?

Again, if light continues to reach us after the destruction of its source, how do we know that many of the stars apparently visible in the sidereal heavens are not at this very moment out of existence, and that this state of things has not subsisted for thousands of years?

According to another assertion in the above quotation, the light of the morning sun does not reach us until eight minutes after its disc appears above our horizon; that is, its entire body is above the horizon before we see the first outline of its upper limb! Truly, astronomy is a great science, and its rotaries are moon-struck in the midst of their theories!

We have said so much merely as introductory to other observations, which we intend to make, upon the efforts of theologians to reconcile the facts of astronomy with so-called revelation. Their endeavors to accomplish this have hitherto been as abortive as their struggle to compel a reconciliation of geology with the Bible.

Woman's Co-operative Union.

To the People of San Francisco: It is proposed to organize a company or association under the corporate title of "The Woman's Co-operative Union," for the purpose of giving employment to the greatest possible number of needle-women, and securing to them the highest profits for their work. The undersigned have been requested to act as a provisional Board of Trustees, and have drawn articles of organization to that effect, and now take this method to bring the whole matter before the public. The corporation will issue three thousand shares of stock, at ten dollars per share; and when three hundred shares have been taken, and twenty-five per cent. paid in, it will go into operation. It is not proposed to call for more than twenty-five per cent of the stock; but if the wants of the Union should require it, twenty-five per cent. a month may be called for until the whole is paid in. With the means thus furnished and carefully managed, it is expected to divide the profits on purchase, manufacture, and sale, among the shareholders, and enable every woman not only to get good prices for her work, but also to participate in the general profits of the concern. The Provisionary Board believe that the plan of the Union is worthy of your intelligent consideration, and that it is capable, if made universal and popular, of being developed into a permanent and self-supporting philanthropy, for the help of those who help themselves—and the Board earnestly request all persons to become members of a great popular corporation for the benefit of the needle-women of the city. Immediately on the subscription of three hundred shares a meeting of the people will be called, at which the details and working plan of the institution will be laid before you. Subjoined are the names of the Provisionary Trustees: MRS. E. C. WHITING, MRS. E. DURKE, MRS. B. V. HATHAWAY, MRS. B. Z. CLEMENTS, MRS. R. B. SWAIN, MRS. W. M. SMITH, MRS. E. H. ROWEN, MRS. J. R. BRANSON, MRS. E. L. SCHUBERT, MRS. A. DRINKWATER, MRS. W. W. SACHS, MRS. J. LIGHTNER, MRS. T. N. MACHIN, MRS. W. WRIGHT, MRS. E. E. BARCOCK, MRS. D. WOOSTER, MRS. J. E. OBER.

EMMA HARDINGE IN ENGLAND.—Says the London Times, Dec. 1st:

"A series of Sunday evening lectures, by Mrs. Emma Hardinge, are in course of delivery at the Polygraphic Hall, and, judging from the crowded audience that assembled here last Sunday, when the subject chosen by Mrs. Hardinge for her discourse was the 'Soul and Its Questioner,' this talented lady's ability is being duly recognized by the public. Mrs. Hardinge's language is forcible and striking; her arguments are appositely illustrated, and the remarkable ease and fluency with which she speaks most completely rivets the attention of her hearers. Mrs. Hardinge possesses both the physical and mental powers necessary for success in the vocation she has adopted, and there are probably few causes which would not find in her oratorical ability a powerful champion."

THE CHURCH JOURNAL, edited by the son of Bishop Hopkins, "advises against the marriage of the clergy, and says the celibacy of ministers in the Catholic Church is one of the practical advantages it has over the Episcopal Church."—Exchange.

By way of contrast, we will place the following paragraph in proximity to the above:

A great many Catholic priests in Italy are profiting by the Civil Act, and marrying. The official paper, published at Naples, recently contained over fifty marriage notices of this description.—Exchange.

"HISTORY OF THE DEVIL."—William R. Alger, author of "The Friendships of Women," is at work upon a new book, with the above title.

"Mark Twain" and the "Holy Land."

AMERICAN CLOWN ABOARD.—Mark Twain's letters from the Holy Land, as published in the San Francisco Alta, are among the worst of literary abominations. No publishers of common sense and an ordinary perception of the fitness of things, would pay for such disgusting truck. What could be more repulsive than a mountebank grimacing and gyrating through the country which the whole world of civilization regard as classic, sublime, and holy; and which has been the scene of the grandest epics of human language? Curse the clownish fellow! Is there no Salathiel about Jerusalem, to boot him down through the valley of Jehoshaphat? no Rebecca or Miriam to hose him with dishwater? Only think of a half-witted newspaper reporter standing by the sepulcher of Jesus Christ, or by the place where the heroic Nehemiah stood building upon the broken walls—think of such an one, and amid such surroundings, grinning and fibing with his senseless twaddle! What must the enlightened scholars of Europe think of the popular taste in San Francisco, which will tolerate and encourage such blasphemous folly?—American Unionist, Salem, Oregon.

We fear that Macdonald is playing the hypocrite up in Oregon, for the sake of political advantages. Nothing can be farther from his true sentiments than those uttered as above. The fact is, and he knows it, that "Mark Twain" went to the so-called "Holy Land" unprovided with theological spectacles, and saw things through a pair of observing, common-sense eyes, that could not be humbugged by any sanctimonious "twaddle," such as is generally given forth by clerical visitors to Palestine. It is somewhat of a relief to read his truthful descriptions of the present condition of that overrated country, after the surfeit we have had of religious works upon the subject. By his account we are enabled to judge of its past history as well. The vein of humor in which he writes of the land and its people does not detract one iota from the truthfulness of his representation of the facts. His point-blank contradiction of Bible statements in regard to its geography, capacity for sustaining a large population, etc., to say nothing of the light thrown upon the habits of the people themselves—the same now as in "Bible times," and not at all attractive at that—serve to dissipate the halo of sanctity which has so recently traversed, and to impress the reader with a feeling of disgust for the sort of reading hitherto furnished by religious "travelers in Palestine." Free thinkers owe a debt of gratitude to "Mark Twain" for the masterly manner in which he has shown up some of the superstitious absurdities having their origin in the religious history of the "Holy Land."

Japanese Customs.

A correspondent of The Occident, at Yokohama, Japan, gives some interesting items of information regarding the manners and customs of this singular people:

"One of the principal, in fact indispensable, articles used in ornamentation is Japanese paper, the name of which is the same as for God's sake here. The paper is five silts, which are supposed to correspond to the five members of the body, and thus represent God. These papers are suspended along the front of their houses, and placed with their corners...

"New Year's morning in Japan is a very quiet, and this year, a very beautiful day. The streets are clean, and a great many of the people have been up late, they remain in-doors nearly all day. It is the only real Sabbath Japan enjoys. They give their great Duntak, a country dance, every Sunday. The officers of Government, nicely dressed in their visiting suits, pay their respects to all their superiors, and afterwards make visits of ceremony and friendship among their friends. They frequently merely file a card. I think the New York custom of making New Year's calls, owes its origin to Japan, having been introduced here by the Hollanders, and so to the old Knickerbockers of Manhattan. The etiquette observed in the Tycoon's Court at New Year's time is very great. Relatives, of course, and friendly families, make their visits on the first day—great Princes the second day, and so on for several days. New Year's really lasts a couple of weeks. In Yokohama, however, three or four days will do, and some shop-keepers, for instance, are to be seen having a door or shutter open here and there, to indicate their willingness to do a little business. The amusements of the people seem to commence about midday. In these the children predominate. The boys in their best clothes fly their kites, of which they have a great variety, and a girl dressed in bright colors, and their black shing hair put up in wondrous waterfalls, play in companies at battledore and shuttlecocks, at which game their play is very expert. The number of children in the streets is truly astonishing. They are very desirous of the notice of foreigners, and often desire us to take part with them."

"We called at a Buddhist temple, beautifully situated under the hills, whither we were attracted by the sound of the priest repeating his prayers. As we entered we were greeted by a young man, and we looked in at the door and saw only the old priest in his yellow robes, attended by a young priest, who read prayers in connection with him. The latter, however, seemed to us to be a dead language of India. Within the altar, before the chief image, and in two side altars and shrines, were candles burning. It is the custom of all those who love darkness rather than light. Human invention in religion is ever increasing the darkness, whilst professing to impart light. It is better, to be wise, they became fools, applies to every species of idolatry, whether it be the worship of the image of Mary, or of Bonten; their fathers, or of Shaka. The young priest, of a very pleasant face, gave us a bow and a smile in his prayers, and as we turned to go away came to the door and bowed to us, without seeming to think it any interruption to the worship of his god."

Observe the testimony, afforded by the writer of the above, of the similarity of the Buddhist worship to that of the Christian Church, especially the Catholic and Episcopal branches. Bells and candles are as much in use in the latter as among the Japanese. We shall be able to satisfy the minds of the majority, by-and-by, that Christianity is only Paganism modernized. More of our social customs, as well as religious ones, are borrowed from the "heathen," than the people at large are informed of. The clergy are in the habit of claiming for "Christian civilization" a great deal that originated among peoples and in times before the erection of the Egyptian Pyramids.

RESIGNATION.—Thos. Eggar as President, and Conrad Wignand as Rector of the Humanitarian Christian Society, resigned their posts last evening. The former on the ground that there is a lack of the former on the ground that there is a lack of harmony in the Society, and the latter, because, as he says, "he is utterly disgusted that even Spiritualists, in defiance of the express terms of their Society Constitution, are just as fearful of having religion or the spirit of Christ take hold of them as the church in the land," but he remains a high-prive in the ranks.—Territorial Enterprise.

ELDER KNAPP is after dancers and fiddlers with all the savaginess of a Pawnee after the scalp of a pale-face. In his sermon, the other evening, this charitable and Christian-like old gentleman mildly remarked: "I pray to God that the number of leg-dancers and the arms of all fiddlers may be paralyzed."

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

A LECTURE, BY BENJAMIN TODD.

Said one anciently: "I am the light that lighteth every man that cometh into the world." This should be translated: "The I Am lighteth every man that cometh into the world." This I, myself, is no cometh into the world.

Now come to inquire, Of what is this individuality composed, which, when once wrought into a superstructure, can never be destroyed? It is, in one sense, the most simple substance imaginable.

But let us illustrate further with regard to receiving forms within our conscious principle. I place before me, in view of this large congregation, a beautiful flower. It is of a peculiar kind, one that you have never seen before; notice it well. I now remove the flower from your sight, and ask you if there was a flower there; you answer "Yes, I saw it."

While passing through the refining fires of earth, how often have I heard the toll-woman exclaim, "O, that I knew why I was ever born! It seems as though I only live on, just to know how much a human heart can bear, and not break."

In the multitude of forms in the universe, we behold Divine wisdom, utility, and beauty displayed; the grand aim being to give variety to that material

out of which our individuality is built up. But we come now to inquire how the former find their way to, or by what power they are conveyed to man's conscious principle? We answer, By inspiration, for it is by that alone man can be taught the truth.

An Experience of Washington Allston. The fact that there is a Divine Presence and Power ever near us to listen to our requests, and to give us aid when it is possible, is proved by very many instances both in the past and present.

This instantaneous answer to his prayer seemed to him a proof of the Divine Power, and he ever afterwards thought reverently of the influences that guarded him. He became a religious man in the sense of true religion, that aspires to do the best, and seeks for guidance and aid from the spiritual world.—Banner of Light.

Mourning and Mourning Apparel.

A COMMUNICATION, THROUGH MRS. C. J. OSBURN, ST. LOUIS, MO.

The spirits find a great difference in the opinion of Spiritualists in regard to wearing black for their departed friends. In place of black—a mark of mourning and desolation—we prefer a badge indicating that a loved one has gone to the land of flowers where all is bright and pure—to the home of the angels.

These leaves and buds may be real or artificial, or wrought in any way that may suit the taste of the wearer; but we prefer natural or artificial leaves and flowers.

SINGULAR IMPRESSION.—A lady in Lawrence suddenly awoke in the night with the impression that her little girl was in danger. Feeling her way in the dark to the child's crib, directed by a strong impulse, she put her finger into the little sleeper's mouth, and to her astonishment took from thence a large pin.

A GOOD SUGGESTION.—Henry Gildemeister, Bunker Hill, Ill., suggests that all lecturers be accompanied in their travels with good mediums for physical or mental manifestations as tests.

RELIGIOUS BIGOTRY.—The English Independent says: A recent visitor at a rectory not twenty miles from London observed with some surprise that only oil lamps and candles were used, though there was gas to be had in the village.

Genesis and Geology.

We find, in the first five verses of the 1st chapter of Genesis, that God created the heavens and the earth, light and darkness created him. This is the first day's work; and from the 6th verse to the 10th we find he began to finish the 1st day's work on the 4th day.

QUESTIONS FOR BIBLICAL STUDENTS.—At a meeting of the Bible class held in the 4th ward last week, the members were discussing the first chapter of the Gospel according to St. John, in which occurs the following passage:

After reading this, the Class Leader inquired of a newly initiated member "what he supposed Nathaniel was doing under the fig tree?" "Eating figs," was the answer.

Catalogue of Liberal and Spiritual Books.

Table listing various books for sale, including 'The Banner of Progress', 'The Spiritualist's Manual', 'The History of the Human Mind', and 'The Origin and Antiquity of Physical Man'.

Table listing 'PAPER COVERS' for various books, such as 'Spiritualism', 'Phrenology', and 'The Ministry of Angels'.

Any of the above list of books will be furnished to those in the country who desire, on application at this office. The money for the books, and postage, must invariably accompany the order.

MISS JANESON, INDEPENDENT CLAIRVOYANT, AND HEALING MEDIUM, Southeast corner Market and Second streets, (UP STAIRS.)

From the Liberal Christian. We clip the following from the editorial columns of the Rochester Democrat, with regard to Dr. J. P. Bryant, whose advertisement appears in another column of this paper.

RETURN OF DR. BRYANT.—Most of our readers will remember Dr. J. P. Bryant, who was located here two or three years ago, and who performed many wonderful cures upon his patients.

Special Notices.

DR. J. M. GRANT HEALS THE SICK BY Laying on of Hands, AT NO. 11 KEARY STREET, Third Door from Keary 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.

IMPORTANT TO INVALIDS!

Consumption and Nervous Debility Are promptly Cured by the use of Winchester's Hypophosphites OF LIME AND SODA.

THIS SPECIFIC REMEDY FOR CONSUMPTION, IN every Stage, has been used by thousands of Physicians, and tens of thousands of sufferers, in the last ten years, with results unparalleled in the course of medicine.

Professional Testimony!! As sure a remedy in Consumption as Quinine in Intermittent Fever, and as effectual a Preservative as Vaccination in Small Pox.—Dr. Churchill.

It is unequalled in Nervous Debility, and I believe it is the ONLY MEDICINE that will cure a pure case of it.—Dr. E. V. Starbuck, Paris, N. Y.

DR. JAMES EDWARDS CAN BE CONSULTED AT HIS ROOMS 209 KEARY 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 it requires.

MRS. LENA CLARKE, CLAIRVOYANT TEST MEDIUM, N. W. corner Stockton & Jackson Sts., (Entrance on Jackson.)

MRS. MARY E. BEMAN, Clairvoyant Physician, HEALING AND TEST MEDIUM, 34 No. 30 Silver Street.

MRS. H. A. DUNHAM, CLAIRVOYANT TEST MEDIUM, NO. 1014 STOCKTON STREET.

DR. J. P. BRYANT, THE HEALER, Will Heal the Sick at his Residence, 303 West 34th St., near 8th Avenue, NEW YORK.

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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.

GARLAND'S COUGH DROPS, For Coughs and Colds, are the best that are sold, for Singers and Speakers. They are unrivaled.

For Sale at Garland's Candy Manufactory, 528 MARKET STREET.

CALL FOR A DELEGATE STATE CONVENTION OF SPIRITUALISTS.

THE SECOND ANNUAL STATE CONVENTION OF SPIRITUALISTS of the State of California will convene at the Hall, in the City of San Francisco, at 11 o'clock, A. M., on FRIDAY, THE FIRST DAY OF MAY, 1868, and continue in session three days, or more, at the discretion of the Convention.

Spiritualists residing in the various parts of the State shall be entitled to representation in the Convention in the proportion of two Delegates for each Senator and Member of Assembly, and one Delegate for each County or District.

The specific objects of said Convention shall be: First—A better acquaintance with each other, and a friendly and social interchange of thought and opinions.

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

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

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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.

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