

# VOL. II.

# SAN FRANCISCO, SATURDAY, MARCH 7, 1868.

# LITERARY.

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

He stands in pulpit of the very best, Cushioned and mirrored for its weary tenants, And like a "sinner" in his fine robes drest, He there performs his uninviting penance. In the most graceful and becoming attitude, He prays with eyes e'er fastened on the ladies, And letting fancy have unrighteous latitude, Gives brilliant panoramic views of Hades ! 'Tis seldom red-hot paving-stones of Sheol 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 raillery Will hold its "pious paces" with increasing salary! H. ABINGTON DYER.

# My Destiny.

With yearbing heart I wait Without the golden gate That leads into the realms of Poesy ; Wide lie the lands and fair Beneath th' 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 : Without are care and strife

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 oracles 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. 12, "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 Phœnicians 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 (tienhoangs) bodies of serpents. The Egyptians represented the eternal spirit Knepp, 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 certainly, 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 Phœnicia had their first home in Afghanistan, that is, the land of the Ophi-enses or Serpent tribe, the people of Bud'ha, 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, filthy, 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 (Brahm) 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 scrpent was more subtile than any beast of the field which the Lord God had made.' 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-

revert to the history of New England, not out of sonnel.

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 Adamses, 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 meanest rill, 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, the house, and the family clothing cut and made. 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 of unbolted meal. While much ill-health can be less of the unbolted meal. What, then, are the causes of this wide-spread- condition, the end of climatic conditions; third, a developed taste for | feel then that it is a truth, that 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.

"And of Joseph he said, Blessed of the Lord be high standard can be indicated by the aches, the disturbed exercise of the nervo-vital forces of the ghouls, vampires, and buzzards, who assume a pains, the diseases and early deaths which fill the system. While these habits produce very considland with sorrow and mourning. In presenting erable results and achievements, in a few genera- humanity? Shameless monsters, who, in the some truths and principles in this vein, I wish to tions they tell, with terrible effect, upon the per-

> 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 nervovital 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

To these causes should be added the dry, electric atmosphere of America, which constantly excites nervous activity to predominate over muscular NO. 9.

medical guise, and feast on the ruin and shame of name of reform, pander to the depraved lusts of mankind! For no name is too sacred for their use;

In European society the social conditions are they call themselves electricians, homeopathists, magnetizers, and eclectic physicians; but the plain, honest, English of their unholy 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 stamina. This, together with ambition, stimu- redeem woman from the degraded position she lated by large opportunities, has developed an now occupies, for his own sake. The reflex con-

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 moan. 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 sightless eyes Unscaled behold the skies-There Shakspeare reigns the monarch of the lan 1.

There exiled Hugo's heart Forgets in song its smart, And shapes new glories from its endless pain There Longfellow's pure line Learns cadences divine, And fair dead Browning lives and sings again.

But I-in vain I knock, I cannot ope the lock Hopeless I stand and hopelessly I wait : Yet many ne'er behold That mystic gate of gold ; How blest am I to stand without the gate !

Although I ne'er may wir The right to enter in To thy bright kingdom, Immortality ! Yct to my raptured eyes Are given its shining skies, Tae light, the loveliness of Poesy

To me, to me belong The singers and the song The wondrous visions from the fair Past sent And though I ne'er may stand Within th' onchanted land, My eyes behold it, and I am content.

-Lippincott's Magazine.

## COMMUNICATIONS.

## RATIONAL ASPECT OF SPIRITUALISM. ANCIENT AND MODERN.

#### NUMBER NINE.

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 Sunworship, in the early ages of Patriarchal Jewish life. But the writer, whoever he may have been, surpassed But one or two more examples must suffice for the even the snake-tamers and charmers of the East, in present.

The Egyptian Sun-worshipers said, that all persons afflicted with leprosy were displeasing 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 leprous and scurvy complaints were cast out into the desert. A parallel to this is found in the 21st and 22d 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 leprous Persian was not permitted to enter a city, all the days of thy life." (Gen. iii. 14.) nor yet communicate with any of his people, in consequence, as they thought, of his having committed some offense against the Sun.

"When Æschines 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 verse 7, it is recorded, that "the Lord said unto the custom of the place, they had interred there the Satan, Whence comest thou? Then Satan answered

#### "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.

t 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 (henceforth) go, and dust shalt thou eat

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, body of a man of rank." (Beloe's Herodotus; Clio, 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. PIERSON.

While these causes have operated over the entire Union, their action has been more intensihas allotted to them : which is, to be his domestic drudge, and to minister to his wants and pleasures. fied in New England than elsewhere, owing to a Woman's sphere being thus defined, her liege lord difference in the natural conditions of the country. With a comparatively sterile soil, the achievement assumes the prerogative of saying: "Hitherto of wealth, social position, or official emoluments shalt thou come, and no further." If man were depended more fully upon personal prowess and true to woman, even in the position he has comindustry. Ambition did not fail to stimulate ex- pelled her to occupy, her slavery would at least be ertion to the utmost. Every mother saw a plain | tolerable; the necessities of life would be suproad, for the toddling feet of her infant son, to the plied her. But even the crumbs, which man's White House or the Chief Justice's bench. The bounty should confer, do not always reach her. prizes of life were open to all, and their attain- | Yet she must live, and gain a livelihood, within ments limited only by capacity and exertion. the limits of her sphere; for no occupation, which This led to continual over-exertion, while at the man has stamped as his, can be free to the apsame time the proper nutrition of the system was proach of woman. The domestic sphere is hers; neglected. The well to-do Englishman, at four hers the privilege of gratifying the sensual desires o'clock, when the day's labor is completed and the of depraved men; and to further ratify this posimind at ease, will linger for hours over his dinner, | tion, gold flows freely from his hands to the courwine, and porter; while the Yankee will "bolt" tezan, and for her palaces of pleasure are erected, his half-masticated meal in fifteen minutes, and | while the honest seamstress starves in a garret. proceed directly to laborious mental or physical It is time something were done to extend the

æsthetic taste for the refinements of civilized inadequate to gratify. The support of children, and especially large families, conflicts with the gratification of this refined taste; hence, married couples sometimes desire to lead childless lives. The average European immigrant is not troubled with these more refined tastes, and the above mentioned store of physical energy finds its expression in large families of small children. These facts and their causes are worthy the attention of reflecting people; for although the causes are mostly beyond our reach and control, they are not wholly so. JOHN ALLYN.

#### WOMAN'S RIGHTS.

"I grant, I am a woman; but withal, woman that Lord Brutus took to wife. 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 husbanded?" . -Shakspeare.

Ahem! 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 wool and flax were carded, spun, and woven in tremendous cackling and flying about in every conceivable wrong direction. However I have The modern introduction of labor-performing-not | not the fear of "Xantippe" before my eyes; she | fusion, or loss of identity. 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 articles have been written to prove that the cause between the sexes, either as regards penalties or of this gradual decline of the procreative function | benefits. Women of foreign birth should have is attributable to the free use of fine flour, instead | the same privileges as men regarding citizenship, and the same responsibilities in the one common attributed to this custom, as a general cause it is | cause of American national integrity, honor, and quite inadequate to account for the facts. Foreign | unity. To do this, opportunities for self-support immigrants, on settling among us, as generally eat | should be extended to them, and less discriminafine-flour bread as the old-stock families; not a | tion in pay awarded for labor performed. This is few of whom, since the teachings of Sylvester | what they ought to have; but the only rights Graham in 1835, have on principle eaten more or 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 which is not yet? The subject is worth the atten- by man. If ever I am ashamed of my sex-ever tion of observing and reflecting beings. I would | made to feel that I have not yet lost the sensation attribute this difference between families of Ger- of blushing-it is when I hear men treating the man, English, and Irish immigrants, and those of subject of women's rights as a good joke; when the native population to-first, our political, social | I see the lip sneeringly curl at the mere mention and educational institutions and habits; second, of woman as a capable and responsible being.

"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 placekept within the mystic bounds of the sphere man

sequences of his policy toward woman drag mansociety, which the means at command are often hood 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.'

Mon 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 intersphering without con-

"A woman impudent and mannish grown not more lothed, than an effeminate man In time of action.' ÆSOP, JR.

WORKINGMEN'S RIGHTS.

EDS. BANNER :--- I am glad to see that the workngmen 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 overtasked. 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 uncut. A. JEAN.

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 (Belitan) was regarded as Light-Æther in Phœnicia, and the expressions Æthereal Light and Æthercal Dew arc 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 Phœnicians 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 Sun."

## 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 1 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 reasontoil. The proper nutrition of the system requires sphere of woman's usefulness, so that she may be subjected: and all Powers of the Planets, of the able to presume that we shall attain to the best something more than that a sufficient amount of self-supporting and more independent of the Zodiac, and all the heavenly host go out from the the next life can afford, without the aid of prayers or priests. But how few attain this complicated assimilative processes require the un- the past policy of man toward woman? Ask the converts.

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 nutriment be "bolted" into the stomach. The doubtful bounty of man. What is the result of throughout the empire, and there are no new

# THE BANNER OF PROGRESS.

# The Banner of Progress.

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BENJAMIN TODD, W. H. MANNING, EDITORS

TO CORRESPONDENTS.

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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 writhing and pain of a single honest worker in the spiritual reform, under the biting sarcasm and bitter philippics of these penny-a-liners, 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 of children in the Boston public schools have 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 egregious egotists, and know no proceed to ratify the above decision, and give the God? Just as well hold us responsible for the more about the philosophy of Spiritualism than an unborn child knows of the source from whence it came. Yet they affect great wisdom, and, owllike, 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 ac<sub>7</sub> quainted 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 mediumistic 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 belief, and then he will be prepared to enter the car 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; more over 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 | the intention had been to tell the truth, it would declare, that, if they could get a communication | have been proper for President Day to have said from her, it would be the truth ; and, if anything | that there is more in it than was dreamed of in should prove incorrect, it would be because the *his* philosophy. 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 ganizing an Association of the Spiritualists of this rainst the medium flow freely. They reason on city. A committee of five was appointed to pre-

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.

the earth, instead of the spirit world. If people

We shall refer to this subject again ere long, and give some facts from our own experience, that will well illustrate the whole matter.

been for some months laboring to get his "Pilgrim" "safe in the promised land." It is therefore with no ordinary pleasure that we announce,

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. Wythe 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. Wythe 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 de-cided to justify its occasional and judicious use.— Exchange

We suppose it could be claimed that any and even 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 "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 Professor a backing up. Children may then be

## "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 savs, "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 "PILGRIM'S PROGRESS."-The Rev. J. H. Wythe, the gentleman that his innuendo, with regard to the "great gun" of Methodism in Oregon, has 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 "Esop," that there on the authority of the Salem Unionist. that he are Atheists from the intellectual standpoint has at last got his Pilgrim across the "river deep | and those that have written largely in support of and wide," and "in at the celestial gate." We the doctrine. We admitted, also, that they are take it for granted that his pilgrimage is now 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 tall about God, the Atheist at once concludes that w 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

#### Absurd Conjectures of Astronomers.

Light comes from the moon in one second and a quarter; from the sun in eight minutes; from Juoiter 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 magni tude, 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 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 spoken of in Job, chapter xxxviii. verse 31: 'Canst thou bind the sweet influences of Pleaides, 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

"Mark Twain" and the "Holy Land."

AMERICAN CLOWN ABROAD.-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 gyrat-ing 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 Jehosaphat? no Rebecca or Miriam to souse 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 jibing with his senseless twattle! 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 theoso worthy of intellectual respect as the astrological | logical 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 some elemental convulsion. This constellation is he writes of the land and its people does not de. tract one iota from the truthfulness of his representation of the facts. His point-blank contradic\_ tion 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 thatserve to dissipate the halo of sanctity which has been thrown around the region he 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."

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 Squeers! Dotheboys 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

> 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 state-ment that could hardly be bettered.—*Pacific Christ*ian Advocate. As no such being as the devil exists, we do not

see that the statement means anything. But if

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 or-

ancient Juggernaut of the Hindoos. Again, sir, your reference to George P. Hol

yoake, 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 barbar ous 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 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 o 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, 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, porting philanthropy, for the help of those who help and are merely the outworking of the inherent laws of His life or will, and no miracle whatever. Again, you say: "But Spiritualism declares 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 s 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 | don Times, Dec. 1st: 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 "Æsop" family degenerated.

TIGHT POCKETS.—At the late meeting of the tal powers necessary for success in the vocation she merican Board at Buffalo, one of the speakers has adopted, and there are probably few causes American Board at Buffalo, one of the

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 votaries 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 formerly did—as to ask him to regulate the 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 associa-tion 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 provisionary 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 intellectually speaking, of our existence hereafter. 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, twentyfive 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-supthemselves-and the Board urgently 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:

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MRS. B. C. WHITING,	MRS. E. BURKE,
MRS. E. V. HATHAWAY,	MRS. B. Z. CLEMENTS,
MRS. R. B. SWAIN,	MRS. W. M. SMITH,
MRS. E. H. HOWES,	MRS. J. R. BRANDON,
MRS. E. L. SCHENCK,	MRS. J. A. DRINKHOUSE,
MRS. W. W. STOW,	MRS. J. LIGHTNER,
MRS. T. N. MACHIN,	MRS. W. WRIGHT,
MRS. B. E. BABCOCK,	MRS. D. WOOSTER,
MRS. J. E. OBER.	

EMMA HARDINGE IN ENGLAND .- Says the Lon-

"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 the idea of a God? If "Æsop, Jr." can give us | lady's ability is being duly recognized by the public. no better philosophy than this, most assuredly has Mrs. Hardinge's language is forcible and striking her arguments are appositely illustrated, and the re-markable case and fluency with which she speaks most completely rivets the attention of her hearers. Mrs. Hardinge possesses both the physical and men-

#### 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 for which is the same as for God. They cut the paper in five slits, 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 all their offerings."

"New Year's morning in Japan is a very quiet, and, this year, a very beautiful one. The streets are all nicely swept the night before, and as the people have been up late, they remain in-doors nearly all day. It is the only real Sabbath Japan enjoys. They call it their great Duntak, a corruption of the Dutch for 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 transmitted from here to Holland, and so to the old Knickerbockers of Man-The etiquette observed in the Tycoon's hattan. Court at New Year's time is very great. Relatives, of the royal 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 suffice, and some shop-keepers, like our Jewish friends on the Christian Sabbath in America, 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 New Year's 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. The girls dressed in bright colors, and their black shining hair put up in wondrous waterfalls, play in companies at battledoor and shuttlecocks, at which game they are 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 and telling them off by peals on his bell. 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 concert with him. They read with sonorous voices, and in what no one understands except themselves—a dead language of India. Within the altar, before the chief image, and in two side altars and shrines, were candles burning. Fit emblem this of all those who love darkness rather than light. Human invention in religion is ever increasing the darkness, whilst professing to impart light. 'Professing themselves to be wise, they became fools,' applies to every species of idolatry, whether it be the worship of the image of Mary, or of Benten; that of Jesus, 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. Eagar as President, and

1	against the medium, now neery. They leason on		state ((We have some shunch members	has adopted, and there are probably rew causes	Conrad Wiegand as Rector of the Human and
{	this wise : they know that their sister would not	pare a plan of organization, to be offered for adop-	said: "We have some church members whose religion cannot endure the mention of the word	which would not find in her oratorical ability a	Christian Society, resigned their posts last evening,
2	lie; and, as a lie was told, it must be the medium	tion at a future meeting, to be called by the	dollar. Their hearts shrivel at the sound of it, as	powerful champion."	the former on the ground that there is a face of (
)	who said it; when, in fact, the medium was all	committee when they are ready to report.	the flower shrivels before the bite of the frost.		harmony in the Society and the latter, because, as
)	who said it, when, in hours the mourain was and		They are good at singing, good at feeling well,	THE CHURCH JOURNAL, edited by the son of Bish-	he says, "he is utterly disgusted that even Spirit-
5	the time in an unconscious trance, and perfectly	"INTUITION."-A contributor signing himself	and good at getting happy, but good for nothing in	1 OD HODKINS, AUVISES AGAINST THE MATTING OF THE	i malieta in defience of the express terms of them.
5	oblivious of all the questions and answers. Can	thus should give us his real name, or seek an in-		clergy, and says the cellbacy of ministers in the Catholic Church is one of the practical advantages	1 Society Constitution are 1186 as leaded of maning 1
1				Californe Charch is one of the practical autantages	I religion or the spirit of Christ take noid of the cor-
)		terview with us. His suggestions are very good,			ruptions of politics as the most cowardly orthodox
١.	medium of fraud and deception? Most assuredly		needing the help of their begrudged dollars! We	By way of contrast we will place the following	haburab in the land." but he remains a high-private /
{	not. Where, then, is the blame? In the persons	be out down one half. We cannot publish apong	seriously think it is the American Board, and the	paragraph in proximity to the above:	in the ranks.—Territorial Enterprise.
{	who obtained the communication. The sister	mous communications on any plea whatever.	ministers thereunto belonging, who want the help		>
{	spirit, of course, knew nothing of the relative		of the dollars, and are so ungracious toward their	ing by the Civil Act. and marrying. The official	ELDER KNAPP is after dancers and find ers with
<	value of stocks in the market, and hesitated in	WE have some communications from Plumas	brethren, "good at getting happy." If happiness	paper, published at Naples, recently contained over	all the savageness of a Pawnee after the scalp of
ζ.	giving an opinion in the matter; but she was	county, an epitome of which will appear next			a pale-face. In his sermon, the other evening, this charitable and Christian-like old gentleman mildly
Į.,	coaxed at last, after much persuasion, to acquiesce	week. Our correspondents must have patience,	have it, we think the brethren are right. Dollars	"HISTORY OF THE DEVIL."—William R. Alger,	remarked: "I pray to God that the legs of all
5	in her brothers' views, just the same as she	for we are always over-crowded with contributions	alone are not necessary to hanniness excent of	author of "The Friendships of Women," is at	dancers and the arms of all fiddlers may be par-
1	in not second the just the same as she	101 WE ALC ALWAYS CTOL CLOW COL WITH CONTINUEDINS	alone are not necessary to nappiness, except of		alyzed,"
112	would, had she at the time been an inhabitant of	to our columns.	ministers of the gospel.	work upon a new book, with the above title.	aly low,

# THE BANNER OF PROGRESS.

## The Natural Evidences of Man's Immortality, Drawn from Man. A LECTURE, BY BENJAMIN TODD.

[CONTINUED.]

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 no mistake need occur to secure man's salvation. more or less than man's conscious principle. "But," says one, "How do you know that you have such a conscious principle?" I answer that I am conscious of it, and that is the best evidence in the world. And it is of such a nature that you cannot present an argument logically to increase its strength. You must necessarily admit the point in the commencement, or else you have no intelligence to present the argument to. This conscious principle we call man's personality. But this is only one part of man. Nor does he retain his identity by it, for it is just alike in every person. Not that every individual is | purifies, but our faith in Christ that is to save us." conscious of the same forms of things, but the principle that recognizes things is just alike in all. Hence, we have seen that some part of man is composed of a principle that is immutable in its nature, | The blood of the innocent? Most assuredly not, but over which the law of aggregation and segregation, the blood of the guilty. And who is the guilty one? which so readily apply to matter, has no power. It Paul says "that for as by one man sin entered into now devolves upon us to show that the other part | the world, so death hath passed upon all men, for of man (for he is dual in his nature) is composed of that all have sinned." It seems that sin is the guilty like indestructible material; then our aim will be one, and that it is sin that must die. And if sin attained. This second part of man we call his indi- dies, or has its life destroyed, pray tell me where of the Gospel according to St. John, in which occurs viduality, since by it he retains his identity. The is its power? development of this individuality is the great work of life. It is his occupation here, and will be, hereafter. You ask how we know this to be true. I answer, because old Mother Nature sets us to work Power ever near us to listen to our requests, and at it as soon as we are born, and keeps us to work to give us aid when it is possible, is proved by at it as long as we live; and we have no power to | very many instances both in the past and present. stop the work. Go, and immure a person in one of The honored and talented Washington Allston the darkest dungeons, where the light of day never possessed great faith in this overshadowing Power shines; still the work of individualization goes on. Not as rapidly as it would under more favorable circumstances; yet, nevertheless, it moves forward.

We 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; in another sense, the all in all. This individuality is composed of no more or less than the spirit-form of | felt for them, and even doubting if there were any things. In other words, it is what we learn; and we learn only through form. If you can think of something that is without form, please tell me what it is; also, describe it to me. A moment's reflection will convince any mind that no accurate knowledge can be obtained of anything, unless it has form. his wife. Before he had risen he heard a knock "But," says one, "how is it about God—has He on his door. At first he felt ashamed at being in Catalogue of Liberal and Spiritual Books a form? or even a principle-has it a form?" I re- such a position, as if it were not quite dignified ply, Man's mind is so constructed, that, of those things that we cannot bring to one of his six senses, it gives them forms before it asks the conscious principle to take cognizance of them. Take the infant, when it is first born : it is conscious, first, of a physical want, namely, for food; but, as it grows, it becomes conscious of the fact of its nurse and parents, and after a time of its toys-will call for them when they are absent. Just ask the child, when it calls for a toy, to describe it. He readily complies. How can he describe the form of his toy, when he does not see it? Simply because he has its form embodied in his conscious principle. So, from infancy through boyhood, up to manhood, and even to old age, the work of individualization goes on, building a superstructure of spiritual beauty. that shall rise like the eternal years of our God, knowing no bounds. But let us notice this principle, as the light of man. Our conscious principle is indeed the light by which, and in which, we behold everything. Take the greatest man the world has ever produced, it matters not though he has reached the topmost round in the ladder of fame, science, or art; let him receive a heavy blow upon the head, and, at the instant, a dark, impenetrable curtain drops down and hides all his attainments from view. But let the organs through which this principle acts be restored to their proper functions, and the veil is lifted, and all is clear as before. Indeed, it is "the light that lighteth every man that cometh into the world." But let us illustrate farther 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." I reply, If you saw it, please describe it: and you comply with my request. How do you describe it, when you cannot see it? I answer, that you describe it from the form you have received into your conscious principle. I will take the flower now, and subject it to the action of the frosts; how soon its leaves are shriveled, and its beauty faded! But let twenty years pass over your head; how is it then with that spiritual llly? Your hair may have turned gray, and your form become bowed with the weight of years, since then, but that beautiful blooming flower has not faded in your conscious principle in the least. It still exists in the same inimitable loveliness that it did twenty years ago. Time, with his wasting hand, may scatter dust on Memory's page, but can never efface the impressions there. It is only necessary that the breezes that sweep the immortal balm-laden gardens of our God should blow o'er the soul, and sweep the dust of Time away, and every form we have learned in earth-life will stand forth as living stones in our immortal superstructure. When viewed from this standpoint, how the great work of this life, as well as our future destiny, rises in lofty grandeur before us! While passing through the refining fires of earth, wearer; but we prefer natural or artificial leaves and how often have I heard the toil-worn ones exclaim, | flowers. "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." Cheer up, weary ones! you have commenced a great work; you are laying the foundation-stones of your individuality. And what though you do at times cement them with tears? the superstructure rises. and by-and-by you will stand above the plane of tears and sighs, in the soft mellow light of the angel world. You are individualizing your conscious principle, that you may become immortal sentient principle, that you may become immortal sentient

conscious principle? We answer, By inspiration, for it is by that alone man can be taught the truth. Popular theology seeks to teach man truth by authority. But it can never be done, for whoever teaches by authority teaches falsehood. "But," says one, "there is enough in the Bible that is so plain that Let us try it for a moment, and see if it is so. We will select one of the plainest and most simple passages in the New Testament, that refers to the cause of salvation, and see if it will convey the same idea to all minds, as it should if it is authority for all. "Without the shedding of blood there is no remission of sins." "Now," says one, "this does not mean the shedding of Christ's blood, but that of tions are, the major part of them, myths. Theolorams, goats, turtle-doves, etc." Says another, "It gians are trying to patch up the old fabric of exploded does mean Christ's blood, and nothing else." Says another, "It is not the actual blood of Christ that | miracles; and tyranny, superstition, and idolatry If you should ask me, I should give you still another definition. For instance, if blood must be shed, we would naturally inquire whose blood must be shed.

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

#### An Experience of Washington Allston.

The fact that there is a Divine Presence and jest upon what was most sacred to others.

His first wife was a sister of the late Dr. Chansometimes did not even know how to purchase food for himself and wife. One day, when, overwhelmed with anxiety and distress, he sat in his studio, he thought of the blessings that had formerly been his, and how little gratitude he had power except his own active energy.

All at once he felt inspired with the hope that the Father who cared for the sparrow, and never remembered the distrust of the penitent, might hear him. He locked his door, and on his bended knees prayed for a loaf of bread for himself and

On opening the door, a stranger begged to know if that wonderful painting of the angel Uriel, which Mr. Allston regarded as one of his masterpieces, and which had been on exhibition at the Academy, was sold. Allston took it from its obscure corner, and, wiping the dust from it, held it before the stars and wiping the dust from it, held it before the stars are stars and wiping the dust from it, held it before the stranger. He was enthusiastic in his delight. " Can it be purchased ?" said he. "No one has ever been willing to give me near its value, and so I knew it was not appreciated, and I would not sell it," replied Allston.

## 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 he them. This is the first day's work; and from the 14th verse to the 19th we find he again has to finish the 1st day's work on the 4th day. Was not the first day's work a success? How can we reconcile this with the logical deductions of science? Geology teaches us that the world was not made in seven days, nor seven years, nor seven hundred thousand years, but s the work of an indefinite age or time-countless millions of years cannot cover it. There never was a beginning to matter. It is co-existent with God. Fact upon fact demonstrates the great truth of the age of this planet-the Earth. The slow progress of change in matter can be arrived at only by the earth's stratification, mathematically, by progressive geological science; and therefore we have been taught an absurdity by old theology. The whole fundamental structure of the Bible fabricaerrors, but they cannot accomplish it. The sciences are demolishing all the structures built upon will melt away before the sunlight of Truth, drawn from the laws of nature and God.

Truths come slowly upon man, and long it is before these angel visits are acknowledged by humanity. The world clings to its errors, and avoids the truth, lest its light should betray their miser-able follies.—D. W. Hambly, in the Quincy Union.

QUESTION FOR BIBLICAL STUDENTS .- At a meeting of one of the Bible classes, held in this city last week, the members were discussing the first chapter the following passage:

"Nathaniel said unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.'

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 prompt reply. The answer was one that naturally presents itself to all practical minds, but sadly at variance with the opinions of those who have devoted more time in studying the character in his later life. In his younger days he was and habits of those ancient Hebrews, and who are of accustomed to ridicule religious things, and would the opinion that Nathaniel was engaged in prayer. The answer partakes somewhat of the ridiculous, when we take into serious consideration the import ning, and with her he made his second visit to ance of the question; nevertheless, our theological Europe. But there he became very poor. He novice refuses to be convinced that he is in error without further proof, and the matter has been referred to us for consideration. We are unable to throw any light on the subject. Our acquaintance with the Israelites of the present day is pretty extensive, and from a knowledge of their habits we

should say they are not much given to praying; but it is possible a slight change may have been wrought in their characters by associating with Gentiles for the last eighteen hundred years, and in order that the truth may be arrived at, we propose to refer the question to Biblical students, trusting that it will receive that serious attention which its importance demands.-Nevada Gazette.

## 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. We are personally acquainted with the Doctor, and know him to be incapable of deceit or imposition. The cures which he is daily effecting here and elsewhere are not imaginary, but stand forth as so many facts which we cannot deny. His mode of treatment certainly can injure no one, and if we were fortunate enough to "fall into the hunds of the doctors," we should certainly give him a call :

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 our citiz ns. Soon after that time, he went to California, where the same marvelous success attended him. Cases of chronic disease, which had been pronounced incurable by other physicians, and which had been long considered by those suffering from them as far beyond the reach of all human aid, were

absolutely cured by Dr. Bryant. All these things were done, as many can testify, without the use of medicines and without a surgical operation in any case. The means employed were simply, if we remember rightly, a laying on of hands by the physician, and an infusion of his own vitality into the

diseased and abnormal system of the patient. His charges were always very moderate, and no one who was relieved by him from the pangs of sickness and pain felt that what he

asked was more than he deserved. Dr. Bryant is now located in New York City, at No 308

West 34th street, a place convenient of access from all the principal railroad depots.

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NO MEDICINES GIVEN. No Surgical Operations performed.

# IMPORTANT TO INVALIDS!

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## САЦЦ 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, 1868, and continue in session three days, or more, at the discretion of the Convention.

Spiritualists residing in the various parts of the State shall be entitled to representation in the Convention in the proportion of two Delegates for each Senator and Member of Assembly the County or District may be entitled to in the State Legislature, such Delegates to be chosen in the manner deemed most advisable by the organized Societies and individual friends of Spiritualism, in the Counties or Districts to e represented.

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

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

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

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

Fif h-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.

uany	to carry out the object.	Shere Ber Iorth.
	A. C. STOWE,	J H. JOSSELYN,
	W. N. SLOCUM,	JOHN ALLYN,
	J. J. OWEN,	R. H. ALLEN,
	THOMAS LOYD,	J. D. PIERSON,
	JOHN STIRLING,	
	Members of Sic	te Central Committee.

# THEY ARE COMING!

INVOICES just received of a NEW AND GENERAL - SUPPLY OF SPIRITUALIST BOOKS, to come by the first Steamer in February, and which will be sold at Eastern prices, at SNOW'S LIBERAL AND RE-FORM BOOK STORE, 410 Kearny street (up stairs) between California and Pine. A. J. Davis' two new books, 'Arabula,'' and the "Stellar Key" are included in this lot. Price of Arabula, \$1 50, postage about 20 cents; of the Stellar Key, \$1,00, postage 15 cents. Send in your orders, with the HERMAN SNOW money, or write for a catalogue to Business hours from 9 to 12, and 1 to 4; and on Wednesday and Saturday evenings. San Francisco, Jan. 24th, 1868.

DR. H. SPENCER SPARKS,

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nd I would not sell it," replied Allston. "Then fix your price," said the stranger. "I am not willing to do it, for no offer has ever ome near my valuation." "Then I offer you four hundred pounds." "It is more than I ever asked" said Allston "I to more than I ever asked " said Allston "I to more than I ever asked " said Allston "I to more than I ever asked " said Allston "I to more than I ever asked " said Allston "I to more than I ever asked " said Allston "I to more than I ever asked " said Allston "I to more than I ever asked " said Allston "I to more than I ever asked " said Allston "I to more than I ever asked " said Allston "I to more than I ever asked " said Allston "I to more than I ever asked " said Allston "I to more than I ever asked " said Allston" "I to more than come near my valuation."

"It is more than I ever asked," said Allston.

The stranger then announced himself as the Marquis of Stafford, and he became, from that his great powers were appreciated.

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 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*. 12mo..... The Origin and Antiquity of Physical Man, Sci-entifically Considered. 12mo..... spiritual world.-Banner of Light.

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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.

For a male adult the badge should be made by placing a wreath from one inch and a quarter to two inches in diameter, formed of tiny green leaves on a white ribbon.

For a female adult the only difference should be a single row of the same leaves crossing the wreath. For a child the wreath should be formed of tiny green leaves and white rose-buds.

For an infant the wreath should be formed only of green leaves with a single white rose-bud in the center.

of a Lyceum, there should be two green wreaths. one placed in the center of the other.

If a female, the same, adding a single row of green leaves across the center of the two wreaths.

If the loved one was a scholar of the Lyceum there should be two wreaths of green leaves and white rose-buds, one placed inside of the other. In these wreaths for children the centers may be

crossed with buds and leaves, when the children are females. These emblems should be placed on white ribbon and when the loved ones follow each other in quick

succession to the Summer-Land, appropriate emblems for each can be placed on the same ribbon. This badge can be worn as a bracelet, on the shoulder, bosom, bonnet, hat, or wherever it is the most convenient to the wearer.

The length of time for this badge to be worn must depend upon the inclination of the wearer; but for a general rule we would propose from two to three months.

These leaves and buds may be real or artificial, or wrought in any way that may suit the taste of the

We give this communication, so that those who do not wish to wear black, but still feel like wearing some token of remembrance, can find something more harmonizing to their feelings; something that speaks more of hope than the mournful drapery usually adopted.-Banner of Light.

SINGULAR IMPRESSION.—A lady in Lawrence suddenly awoke in the night with the impression that her little girl was in danger. Feeling her

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who are destined to pass through the coming change of the set of t

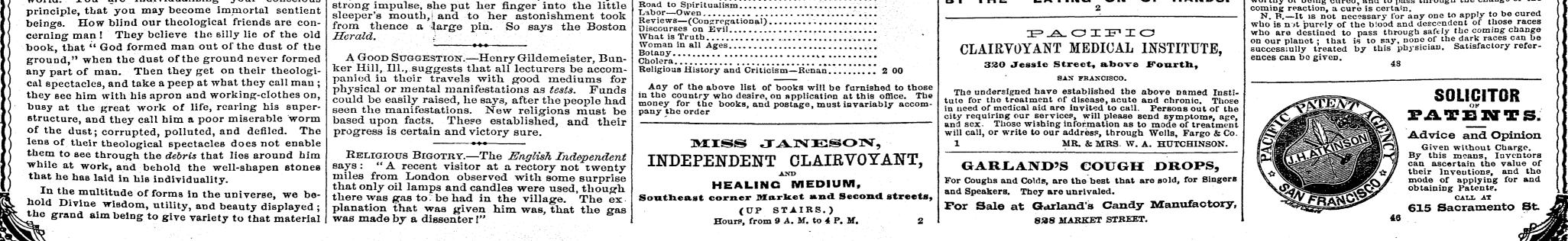
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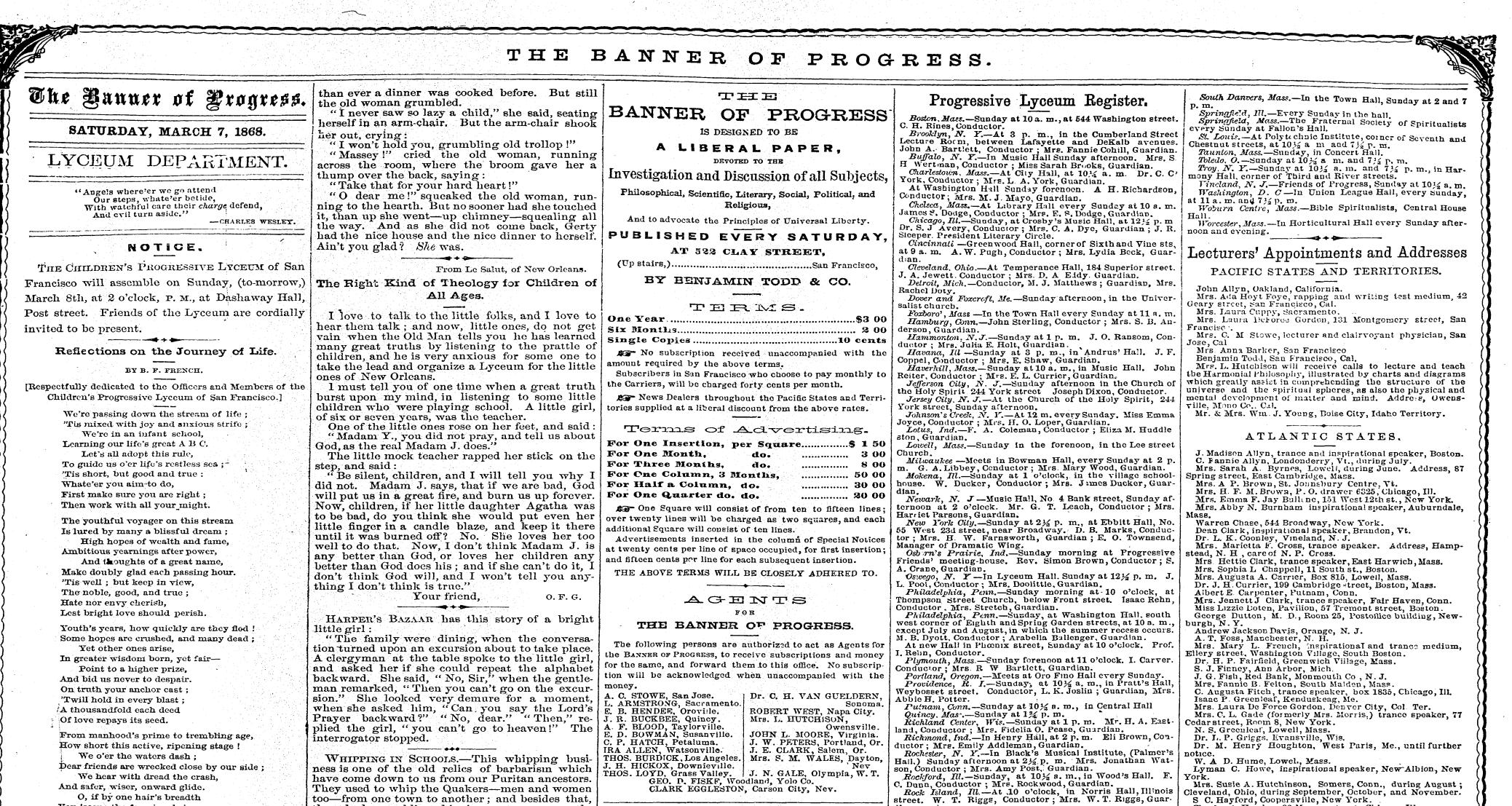
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# Image: Display the second s If the loved one has been a male leader or officer | Harmonial Man--Davis....(paper.)..... Is there a Dovil-Baldwin .... (paper.) .....

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We o'er the waters dash : Dear friends are wrecked close by our side ; We hear with dread the crash, And safer, wiser, onward glide. O, if by one hair's breadth You 'scape the foaming brine, Doom the to moral death No bark so near like thine !

How oft by tempests fiercely tossed ! How oft sincere affection lost ! True friends disowned, abhorred : Knaves welcomed, feasted, and adored ; 'True riches cast away

For those which wither in a day ! Ah ! if a friend you find, In need and sickness kind, In danger firm and bold, He is worth worlds of gold !

Bright lights upon yon headland shore Prompt us to hope forevermore ; No tiny grain of sand Is lost, nor vapor from the sea : Preserved by Nature's hand Are they; then surely we shall be. Fear not ! the Power that gave Our life, the same will save ; He wisely lets us fall, That we may conquer all !

From the New York Mercury.

#### Little Gerty---A Fairy Story.

Little lame Gerty came down the path with a heavy pail. She could hardly stand up under its weight; but sesing a spider on its back, kicking, she stepped aside, not to crush it.

"You are a kind-hearted little girl," said the spider, "and you shall be rewarded."

Gerty was much surprised to hear the spider speak; but she dared not stop to look at it, for she lived with a cross old dame, for whom she could never do anything soon enough. So she hurried to draw the water, which was no easy task, for the stones about the well were slippery with ice, and the rope so stiff she could hardly lower it. As she walked along, she heard, however, something like "plash! plash!" as if hundreds of little buckets were pouring water into her pail; and before she reached the well, her pail was quite full.

She hurried back again, and got to the house in half the usual time; but the old dame grumbled, as usual.

"Always slow! Always behind-hand! Where did you stop to play, you wicked child? Go now and sweep the room up stairs."

But when Gerty got up stairs, there was the broom marching up and down, sweeping of its own accord. The chairs, bedstead, and bureau moved out of their places and moved back again. The cloth began to wash the china bowl and ewer, and the feather-duster to brush the shelves and chair.legs. All this was done with the greatest swiftness; but still the old dame grumbled.

"How slow you are! You might have swept the whole house. But you are always idling. Go down and cook the dinner."

So Gerty went out to catch a chicken, and one came flying toward her.

"Since I must die," said the chicken, "I am resigned; but remember me to the old brown hen and to the Shanghai."

Thus saying, it put its neck under the axe, and the axe chopped off its head.

While Gerty was looking on in surprise, she heard a noise in the cellar, and a host of potatoes came tumbling up.

"To be skinned alive, and boiled," said they, "is the fate of all potatoes, sooner or later."

Just then she heard a noise in the vegetable garden; and looking out, saw a number of parsnips tearing themselves up by the roots.

ness is one of the old relics of barbarism which have come down to us from our Puritan ancestors. They used to whip the Quakers-men and women too-from one town to another; and besides that, they had a public whipping-post permanently located near to the church, as "a terror to evildoers." But as Liberalism increased, this brutality diminished; the whipping-post has disappeared, though whipping in the schools is still practiced in Cambridge and Boston, which is owing to the fact that some of the leaven of Puritanism is yet working in these Christian cities.—Investigator.

THREE little girls were playing among the sage brush in a back yard. Two of them were "making believe keep house " a few yards distant from each other-neighbors as it were. One of them says to the third little girl: "There, now, Nelly, you go to Sarah's house, and stop a little while and talk, and then you come back and tell me what she says about me; and then I'll talk about her; then you go and tell her all I say, and then we'll get mad and won't speak to each other, just like our mothers do, you know. O, that'll be such fun ! "

WORK OF A SPIRITUALIST.-Victor Hugo, according to his custom, gave a Christmas festival to forty poor children in the Isle of Guernsey. The festival comprised a luncheon, presentation of garments, and distribution of gifts from a Christmas tree. -----

LITTLE BOBBY—"Isay, 'ma, is it true that we are made out of dust?" Ma—"Yes, my boy : so we are told." Bobby—"Well, I'll be hanged if I believe it, 'cause if—if we was, when we sweat wouldn't it be muddy ?"

THE brief address of Charles Dickens, on board the school-ship in Boston harbor, closed with these words: "Boys, do all the good you can in the world, and make no fuss about it.'

"My name," said a gentleman, "is composed of seven letters; but take the first two away, and there will remain eight." His name was Speight.

WIIY is an infant like a diamond? Because it is a dear little thing.

MARRIED. "O married love !--each heart shall own,

When two congenial souls unite, Thy golden chains inlaid with down, Thy lamp with heaven's own splendor bright."

In this city, March 2d, by Justice P. B. Ladd, JAMES F. D'ABCY to Miss CLARA OLIVER, both of San Francisso, Dalles, Oregon, papers please copy.)

[The above announcement is as gratifying to the numerous friends of the parties as though a surfeit of sweets had been sent to them, and to the printers also, which we are sure was not the case. Unlike "Oliver" Twist, we cannot cry for "more." "A Roland for your Oliver," Mr. F. D'A.]

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Planck, Conductor; Mrs. E. G. Planck, Guardian.
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Worcester, Mass.—In Horticultural Hall, Sunday, at 11½ 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. J. Payne; Secretary, Dr. John Allyn. Sacramento, Cal — Children's Progressive Lyceum, every Sunday afternoon, at Turn Verein Hall, K street. Conductor, J. H. Lewis; Guardian, Miss Brewster. Portland, Oregon — First Society of Progressive Spiritualists, every Sunday. Salem, Oregon — Friends of Progress.

#### ATLANTIC STATES.

Baltimore, Md.-The First Spiritualist Congregation of Bal imore on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours. Mrs. F.O. Hyzer will speak till further notice. Banger, Me .- In Pioneer Chapel, every Sunday. Boston, Mass.-Miss Lizzie Doten will lecture each Sunday afternoon in Mercantile Hall. 16 Summer street, commencing at 21/2 o'cleck. Admittance 15 cents. The Progressive Bible Society, every Sunday, in No. 3 Tre-mont Row. Hall 58. Free discussion on the Christian Atone-

mont Row. Hall 58. Free discussion on the Christian Atone-ment at 10½ a.m. Lecture followed by conference at 3 and 7 p. m. Miss Phelps, regular lecturer. Spiritual meetings every Sunday at 544 Washington street. Conference at 2½ p. m. Circle at 7½ p. m. Brooklyn. N. Y.—In the Cumberland street Lecture Room, Sundar at 3 and 7½ p. m.

Sunday at 3 and 7½ p. m. Charlestown Mass.—First Spiritual Society, at Washington Hall, every Sunday. The Independent Society of Spiritualists, Charlestown

every Sunday afternoon and evening, at Mechanics' Hall, corner of Chelsca street and City square. Seats free. City Hall, meetings every Sunday afternoon and evening.

Chelsea .- The Associated Spiritualists of Chelsea, at Libray Hall every Sunday afternoon and evening, 3 and 7½ p.m.

The Bible Christian Spiritualists, every Sunday in Winni-simmet Division Hall, Chelsea, at 3 and 7 p. m. Mrs. M. A. Ricker, regular speaker. D J. Ricker, Superintendent. Chicago, Ill .- First Society of Spiritualists in Chicago, every

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

iree. Cincinnati, Ohio.—Religious society of Progressive Spiritualists, Greenwood Hall, corner of Sixth and Vine streets, on Sunday mornings and evenings. at 101/2 and 71/2 o'clock. Cleveland, O .- Sunday at 101/2 a. m. and 71/2 p. m., in Tem

perance Hall. Dover and Fixeroft. Me.-Sunday forenoon and evening, in the Universalist church. East Boston Mass.—In Temperance Hall, 18 Maverick street. Foxboro', Mass.—In the Town Hall.

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Lowell — Lee street Church, alternoon and evening. Lynn, Mass.—Sunday, afternoon and evening, at Essex Hall. Hammonton, N. J.—Sunday at 10½ a. m. and 7 p. m., at Ellis Hall, Belleview Avenue. Haverhill, Mass.—Spiriualists hold meetings at Music Hall

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

Louisville, Ky.-Sundays, at 11 a. m. and 7½ p. m, in Temperance Hall, Market street, between 4th and 5th. Morrisania, N. Y -- First Society of Progressive Spiritual-

York. A. B. Whiting, Albion, Mich. sts, in the Assembly Rooms, corner of Washington avenue and Fifth street. Sunday at 3½ p. m. Newton Corner, Mass — Spiritualists and Friends of Progress, in Middlesex Hall, Sundays, at 2½ and 7 p. m. New York City.—The First Society of Spiritualists every Sunday, in Dodworth's Hall, 806 Broadway. Seats free.

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<b>J</b> \	oust then she heard a hoise in the vegetable		more mail the price asked.	and Fifth street, Sunday at 3 <sup>1</sup> / <sub>2</sub> p. m.	MIRS. S. E. Warner, Box 14, Berlin, Wis.
47	garden; and looking out, saw a number of par-	PRICE 25 CENTS.		Newton Corner, Mass -Spiritualists and Friends of Progress,	E. V. Wilson, Rock Island during June ; Galesburg during
()	snips tearing themselves up by the roots.	We will send the above, postage free, on receipt of the		in Middlesex Hall, Sundays, at 21/2 and 7 p. m.	July Address Babcock's Grove Du Page Co., 111.
X	"It is hard to part with old filends sold them		REMOVAL.	New York CityThe First Society of Spiritualists every	Alcinda Wilhelm, M. D., inspirational speaker, care of H.
U	"It is hard to part with old friends, said they.	on personal application at this office.		Sunday, in Dodworth's Hall, 806 Broadway. Seats free.	N. F. Lewis, Detroit, Mich.
1)	Still, snow is coming; so we may as well follow		JACOB SHEW'S	At Ebbitt Hall, 23d street near Broadway, on Sundays, at	Prof. E. Whipple, lecturer upon Geology and the Spiritual
34	the potatoes." And they jumped in too.			10½ a. m and 7½ p. m. H. B. Storer, Secretary.	Philosophy, Sturgis, Mich. Elijah Woodworth, inspirational speaker, Leslie, Mich.
47	Meanwhile the carving knife seized the chicken,	Notice to	PIONEER PHOTOGRAPH GALLERY,	Oswego, N. FSunday at 2½ and 7½ r. m., in Lyceum Hall. West Second, near Bridge street.	Mrs. E M. Wolcott, Danby. Vt.
1	and was cutting it up and putting it in the pot.		I TAUFFIL I HAI ANTUULI AUNFRILL	Philadelphia, Pa.—In the new hall in Phœnix street, every	$\mathbf{O}$ IT Wentman $\mathbf{D}_{\mathbf{u}} \mathbf{\hat{\mathbf{U}}}_{\mathbf{u}} \mathbf{\hat{\mathbf{U}}} \mathbf{\hat{\mathbf{V}}} \mathbf{\hat{\mathbf{F}}} \mathbf{\hat{\mathbf{U}}} \mathbf{\hat{\mathbf{I}}} \mathbf{\hat{\mathbf{I}}} \mathbf{\hat{\mathbf{I}}} \mathbf{\hat{\mathbf{I}}}$
X	(Dean a with a start and participation of the start of th	TRAVELING LECTURERS.	Late 315 Montgomery Street,	Sunday afternoon, at 3 o'clock.	E. S. Wheeler, inspirational speaker, 5 Columbia street, $\rangle$
J)	"Dear me !" said the rolling pin, "I had better			Plymouth, Mass.—The Plymouth Spiritualists' Fraternity.	Deston
1	be about my business, too. Pan, bring me some	<b>W</b> OTICE IS HEREBY GIVEN, that the people of Saratoga.	IS REMOVED TO No. 612 CLAY ST.	in Leyden Hall, three fourths the time.	Tarmonge Mass Postcilice box 473.
1	flour."	1 1 In Sinta Clara County have organized in that place a	North side, four doors above Montgomery,	Portland, OregonFirst Spiritual Society meet at Oro Fino	Lois Waisbroker, Mankato, Blue Earth Co., Minn., care of
Ð	So the pan brought flour, and the dipper brought	I FREE CONFERENCE ASSOCIATION having for its object in	SAN FRANCISCO	Hall every Sunday, morning and evening.	the Older Hours
1	Water and the welling win melled out the double	tellectual cultivation. All itinerant or traveling Lecturers		At Washington Hall, corner of 8th and Spring Garden sts.,	$\pi r = \pi r \pi \pi \pi \pi \pi r \pi r \pi r \pi r \pi r \pi $
3(	and a built of rolling-pin rolled out the dough,	1 9 CO DO CO	I we then a the second statement and an another familian for all	every Sunday.	E T Walaworth Postoflice drawer 0.529, Unicago, III.
Ð	j and a mile cut it up med piscuits, and me bis-	I section of country, to call upon and assist us in our nursuit of I	I branchog of the Art at greatly reduced rent. I am enabled	Spiritualists in the southern part of Philadelphia, at No.	A. A. Wheeleck, trance and inspirational speaker, St.
14	cuits stepped into the baking-pan, and the	f truth and knowledge. Our little town is situated ten miles	to meduce the many host quality of work of all kinds at	337 South Second street, at 19% a. m. and 7% p. m., and on	Johns, Mich.
1	baking-pan hopped into an oven, and the oven	South-west from can Juse, and upon the direct road to the	i mmisson about	Wednesday evening at 8 o'clock	Miss Elvira Wheelock, normal speaker, Janesville, Wis. Warren Woolson, trance speaker, Hastings, N. Y
<b>(</b> )		famous Soda or Mineral Springs, Nature's ceaseless fountain of health, distant only 1% miles. Our regular meetings are		Providence, R. IIn Pratt's Hall, Weybosset street, Sun-	Henry C. Wright, care of Bela Marsh. Boston.
7	on famously.	of health, distant only 1.4 miles. Our regular meetings are 1	Twenty-five per cent. below the Montgom-	day alternoons, at 3, and evenings, at 712 o'clock.	Mrs. Mary J. Wilcox, care of Dr. Larkin, 244 Fulton street,
17		held on Saturday evenings of each week. The traveling pub lic are also invited to attend and assist in our deliberations.	ery Street Galleries,	Futnam, ConnAt Central Hall, Sunday at 11/2 p. m.	Brooklyn, N. Y.
()	"Since there is nothing to do here," thought	Public Lecturers, who will accept our hospitable fare, and		Quincy. MassSunday at 234 and 7 p. m.	M.s. Mary E. Witheo, trance speaker, 71 Williams street,
23	Gerty, "I'll go up and lay the cloth." But when	againt up an acquision man give them an appoint white	parts of the city, at the same time taking the greatest pains	Richmond, Ind.—The Friends of Progress, every Sunday morning, in Henry Hall, at 10 % a. m.	Newark, N. J.
V	she got up, the cloth was laid, and the plates,	warmly welcomed	to give entire satisfaction.	Rochester. N. YSociety of Progressive Spiritualists, at	A. C. Woodruff, Buffalo, N. Y.
I)	cups, knives, and forks, were marching in order	Inquire for J. P. FORD, President of the Association, or		Black's Musical Institute (Palmer's Hall), Main street, Sun-	Miss H. Muria Worthing, trange speaker, Oswego, Ill.
77	to the table.	TRAVERSE INGRAM, Secretary.	JACOB SHEW,	day evening. Public circle on Thursday evening.	Jonathan Whipple, Jr., inspirational and trance speaker,
19	to the table.	By order of the Association,	Pioncer Photographer,	Salem, MassSunday, ternoon and evening, in Lyceum	Mystic, Conn.
A	All this was done, and the dinner cooked quicker	Jan 13ry 10th, 1868. J. P. FO3D, President.	8 612 Clay street, above Montgomery.	Hall.	Mrs. Juliette Yeaw, Northboro, Mass.
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6		그는 것은 것은 것은 것은 것은 것은 것을 가지 않는 것을 가지 않는 것이 없다.			
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