#### LITERARY!

For the Banner of Progress.

THANKSGIVING. BY J. H. ROGERS.

A mandate from our magistrate Now rings throughout the Golden State: It bids us bow our heads and pray-To banish merriment away-And solemn keep Thanksgiving Day, With reverence meek and low.

Great Bullion heard the solemn swells Of melody from morning bells, And as their music filled the air. He laughed in his luxurious lair, And mocked at offering a prayer Where it would make no show.

He drew the rich lace curtains wide: The morning sun, in all his pride, Pours in his mellow light again, Through many a variegated stain That decks each gorgeous window-pane With all the rainbow dyes:

Old Bullion gazed with fond delight; His thirsty soul drank in the sight-Not of the sunbeam's golden ray: His eager eye glanced on the bay, Where his proud ships at anchor lay, Then on the bank across the way. Where his heart's idol lies.

He glanced about the gorgeous room, Where Avarice, with its serpent coil, Enveloped in its folds the spoil Wrung from the needy sons of toil. Till dire starvation came.

"I'll thank myself!" proud Bullion cries; "Fools worship myths beyond the skies; My faith lies in my subtle brain : I bend the knee to golden gain; What reck I of the thousands slain

By Famine's scorching flame? "But now I'll to the house of prayer; I'll in their hollow worship share; We'll keep the toiling millions' eyes Fixed on their home beyond the skies: For in our bright example lies

The source of all our wealth. "And while their mental sight grows dim With gazing on the cherubim-While wrapt in sweet religious trance, Their whole soul in the heavenward glance Be watchful, Bullion I then's your chance

The rich man's carriage rolled away, . Where knaves and fools and bigots pray The knaves go there to use the fools; The bigots claim their doctrine rules : While Bullion laughs—they 're all his tools,

To take their all by stealth."

To keep his coffers full. He reached the consecrated pile; He softly trod the holy aisle. Then stepped within his cushioned pew, And, ever to his training true, Over his eyes he gently drew. The soft religious wool.

"Give thanks to God," the preacher said: Old Bullion meekly bowed his head. And echoed, in a solemn tone, Each accent of the hireling's moan, While in his eye the tear-drop shone Like dew upon a flower.

How well old Bullion wears the mask! The Church of him no questions ask: Each member feels the power of gold-Each has the other bought and sold; Religion's car has ever rolled On golden wheels to power.

The day's sad mockery is o'er; The service sexton tends the door: He flings the pond'rous portal wide; The lesser schemers stand aside Before great Bullion's heavy stride; None dare to cross his path.

The great man's sweet, benignant smile Threw sunshine o'er the holy aisle; But now his visage wears a frown; His pious eyes, in glancing down, ·Fell on a woman of the town; It raised old Bullion's wrath

She barred his way; he had no choice; He must this fallen creature meet, Who asked for alms upon the street With fury Bullion's bosom beat, To hear the wanton's words. From her pale lips the sad sound fell:

She meekly raised her feeble voice

"I 'loved not wisely, but too well'; I will not here the tale unfold How thou hast triumphed with thy gold-How 1, in thy vile serpent fold, Was charmed, like other birds.

"I will not brand thy pious brow With my soul's degradation now; I'm ill, and starving; all I crave, In my dark passage to the grave, That thou wilt raise thine arm to save Our child from fate like mine."

High swelled the rich man's haughty pride He thrust the fallen wretch aside, And then, with mingled shame and fear, Beckoned a pious toady near, And bade him from his pathway clear This sore to eyes divine.

That night old Bullion could not sleep: Dark fancies would around him creep. He strove to fix his scheming brain Upon his heaps of glittering gain; The truant thoughts would not remain Long on the stolen store.

They ever seemed to turn his gaze Where a pale light shone through the baze, Whose mellow radiance, soft and warm, Enveloped one pale female form : She showed the wreck of many a storm On Time's tempestuous shore.

Old Bullion saw, with soul aghast, Roll up the long forgotten past; He heard a soft voice gently say, "You thrust my worn-out form away; My soul hath left the worthless clay,

And now comes back to thee. "Thy bolts and bars and granite walls Shall no more keep me from thy halls; I enter with the viewless air : I come to claim a father's care For my poor child, her rightful share,

Which was denied to me. "Behold," she cried, "the lovely scene! The wild-wood, with its mantle green: Summer still paints the hill and lea With flowers, but never more for me; My sun set in a stormy sea,

"My wreck lies on Love's haunted isle; The beach is strewn, for many a mile, .. With forms of those who spread their sail Before the breath of Passion's gale; They listened to a traitor's tale, Who their hearts' jewel stole.

Where waves of Lethe roll.

"I little dreamed, that summer day, When you among the blossoms lay, To rest you from the noonday heat, A serpent lurked in my retreat : You vowed your bosom only beat With purest love for me.

"Enough! what boots it now to tell The why I trusted, how I fell? Then cast aside the withered flower

"False heart! I bring a demon here, To haunt thee through each coming year ! I leave the demon aye with thee! His breath shall blight thy threshold tree ! Thy dim eye shall no longer see

The god thou 'st worshiped here! "He'll numb the sense, and chill the brain; He'll rack thy shriveled limbs with pain; The eagles thou hast loved so long Have sung to thee their farewell song; No magic can their strain prolong, To greet thy silent ear.

"I see a darkly rolling wave, That bears thee onward to the grave; Thy proud soul trembles at the thought That all thy wealth, so dearly bought-Thy heart's ambition-comes to naught. And thou must feed the worm!

"Thou hast no hope beyond the sky; Thy couch is made-now on it lie, Die, sordid soul ! die all alone ! Let the Dark Angel claim his own! Reap the full harvest thou hast sown. On earth the poisoned germ !"

# COMMUNICATIONS.

GOD IS LOVE.

"Creation is the Picture-word,
The Hieroglyph of Wisdom's Love;
Heaven the full outspoken thought
Of Him by whom the Worlds were wrought; He, throned within that realm above, Inspires that Heaven, that thought, with Love."

So sang the poet Coleridge, on the text of Jesus, 'God is Love." But so do not sing the churches and teachers of the present day, except perhaps some of the so-called heretical sects, who are more enlightened and liberal in their views than the orthodox; the latter, especially Methodists and Presbyterians, delight more in exciting the vengeful and terrible, than the love idea; they take solid comfort in old Satan; everything which does not conform with their tenets and doctrines is attributed to the "Bogy." Christ is said to have reproved the orthodox of his day, when they accused him of casting out devils through Beelzebub, the prince of the devils; and he bade them judge a tree by its fruits; but do his self-constituted ministers follow this command, or do they | the spiritual as disease injures the mortal frame. not rather condemn, without praying, everything and there are natural laws adapted to the cure of that comes out of Nazareth-in other words, all each; but the Rationalist will avoid injuring that does not come through the Church? Else, either; and to teach this, a rational religion is rewhy this crusade against Spiritualism? Scarce a quired. religious publication can be taken up that has not some fling against it. Let any professed Spiritualist make a false step, and the news is joyfully heralded from one end of the continent to the The sick are healed, the lame walk, the blind see, other, as if a truth should be denounced for the follies of its believers. If such were the rule, where would Christianity stand to-day? And what is there in Spiritualism that should be so re- mourned, who came back in bright array with the pulsive to Christianity? I can understand infidels | comforting assurance of a happy immortality. detesting it; but why should Christians fight that faith on which their own certainly depends? If Spiritualism, that is, spirit intercourse, is not possible, then what becomes of Christianity? Did is by the same law open to us in this. Is it not a by the sacred name of prayer: perverse thing that theologians, while they insist upon all the incredible and impossible things nar- and omnipresent God! Thou that searchest the rated in Scripture, place so little stress on or en- hearts and triest the reins of the children of men! tirely ignore injunctions and teachings of the look down with pity and compassion upon us poor, greatest importance? Now, of what consequence | weak, sinful, and unworthy worms of the dust! clearly, it could not be, what we understand it to Thee! We acknowledge that we have sinned piness.

or, as might be more naturally expected, full of store the sick to health everywhere. These favors the food not mentioned in connection with the eling worms of the dust, might live!" loaves and fishes? Again, another miracle: why was Lazarus raised from the dead? or, in the light afforded us by Spiritualism, what crime had Lazarus committed, that he should be forced back out of Paradise into the decaying body he had quitted ?--an act far more cruel, unjust, and arbitrary than it would be to force a collegian into a primary school, or a prince into a beggar's rags; and besides, as impossible as it would be to dwarf the experience of a man back into that of a child. But suppose it were possible—what good? Do tended his presence were simply the attributes of | ties avail anything toward keeping them out of | who have gone before. his perfect nature, not the objects of his mission, that kind of company? It is passing strange to or the proof of his Divinity; and all the works | me that any man can possibly believe God to be which he did, as healing the sick, and conversing | endowed with the attributes of justice and mercy, with high spirits, were done in accordance with when they show an utter want of consistency and laws which he understood, and which the ignorant and undeveloped did not. And therefore they deified him; and his followers thought then, and think now, that they honor him by doing so, the nineteenth century, who believe in the efficacy against his own explicit commands. "Call me not good; there is none good but God; worship

In numerous passages he appears to have foreseen the evil which would result from this idolatry on the part of his followers, and to have warned them against it. Probably no error has caused more bloodshed, animosity, crime, and misery than the breach of this one commandment; the facts are before us, incontrovertible-hundreds of sects, each denouncing the other, and, for nearly two thousand years, burning, slaying, and destroying on every opportunity. Religion has arrayed brother against brother, nation against nation, each supposing that they were destroying the other for the

glory of God. But let us suppose that Jesus had never been deified, what would have been the result? Let us baptisms, no transubstantiation, no dead-body resurrection; but, instead of all these, the inculcation of the simple faith in that righteousness, expressed in the commandment which he gave, and pronounced the greatest of all, "to love one another"; for, as he said, "What greater love can done. man show than to lay down his life for his friend?" What would have been the result?

Why, universal kindness and good-will. If, instead of trusting to his death for forgive ness, mankind had sought in following the grand example of his life for salvation, what a different record would they have made in history! Had they but understood that no vicarious death, even of God's best-beloved son of earth, could atone or nullify the effect of one sin, what suffering and agony might have been saved them! and yet Jesus taught that truth then, and Spiritualism teaches it now-teaches that there is no escape from the penalty of sin except by expiating it. Sin injures

Many of the clergy admit the phenomena of Spiritualism, but denounce them as devilish. Do they in such a case "judge a tree by its fruits"? and the mourners are comforted; yet they say it is of the Devil. I, myself, have seen the mourner throw off the mourning at the bidding of the

# PRAYERS OF THE ORTHODOX.

Do the orthodox believe God to be a just and

"O, Thou great, eternal, invisible, omnipotent, be, wine—the fermented juice of the grape; and against Heaven, and are unworthy of receiving

miracle—i. e. the impossibility—consists in the standing our unworthiness and our transgressions, were taken empty in expectation of the miracle, | deaf; strengthen the limbs of the weak, and re-

is the burden of the prayers of those who profess

heaven and hell. common sense in the form and language of their supplications to Him. Is it possible that men can be found, standing in the full blaze of the light of of such a prayer as above indicated? As your valuable paper is "devoted to the investigation and discussion of all subjects" calculated to improve and elevate the character of man, perhaps some one of the many lights (?) of orthodoxy will condescend to answer my queries through your

columns. "I pause for a reply." . Yours truly,

#### A DECLARATION OF PRINCIPLES CALLED FOR.

join unanimously in promulgating to the people of our State a set of principles upon which all are agreed, you will be more successful in teaching the great truths of our faith. There are many who suppose that there had been no miracles, no dog- do not understand what Spiritualists agree upon mas to fight about, no immaculate conception, no as fundamental truths. I have heard many say that Spiritualists have no religion, no faith. They wished only to pull down sectarianism. What good would that do? To set ourselves right before the people, I would suggest that, at the next Convention of Spiritualists, something should be

To be of service as a lecturer, I think, one should understand what the views of people are concerning us as Spiritualists. I think, also, that when people's religion is attacked, they feel offended, and will not investigate so readily. To always been of feeble mind, and that love, intemtry some plan whereby the people can be brought to realize their true relation toward their neighbors, is the chief aim Spiritualists have in view. Now, when a competent lecturer can be sent out to teach, how is any one to know whether he understands his duty? To fetter a lecturer would not do. To allow any one to misrepresent the opinions of Spiritualists would not be right. Therefore, it would be proper to publish in all the newspapers a set of resolutions, declaring what we as a body are agreed upon. Then no one who reads could misrepresent or misunderstand what

I would like to know when the next Convention will be held. The Society is young, and will progress rapidly if the proper means be taken. The idea many entertain concerning us is, that we wish only to destroy other creeds, and do not desire to do any good. If that were the fact, what an untold amount of misery would be caused! Spiritualists should rouse themselves for the purpose before mentioned. There are truths to which all can agree, and those only should be published. We could do more good in that way than in any other. Let a Convention be called as soon as pos-

Spiritualists have a good work before them. Christ speak with Moses and Elias, or not? If impartial being? I am led to this interogatory, There are so many reforms needed; society rethey admit that he did, do they not concede the from the fact that, since my first recollection of quires it. Then, when we agitate, people will whole point at issue? I do not dogmatically as- men and things, I have invariably heard from the think and act. Their views of the Creator are sert that he did; but I do affirm that if the spirit pulpit and sanctuary the following sentiments adpuerile. Their views of our future are silly. Their utterly disregarded. Let us now adopt an enlightworld was open to Jesus and others in that day, it dressed to the Supreme Intelligence, and dignified views on their own health are extremely bad. The chief of all subjects is their future. When we can draw their attention to that, we can to the rest. To begin a dissertation on the future of man, we must look at the present. How much unhappiness there is, no one can tell. Every one seems unhappy. But there are some who will is it whether Jesus turned water into wine or not? Thou, who art the great fountain-head of justice dispute it. Well, they must know there are de-That was a miracle, i. e. an impossibility. If the and mercy! we approach Thee as humble suppliants grees of unhappiness. Who can measure the deliquid was water, it was water; and I think the for mercy and forgiveness, with a full sense of our grees? To believe that all are happy is equally fable relates that it was drawn from a well. Then, unworthiness, and our entire dependence upon difficult. There are, of course, degrees of hap-

When the time arrives for a Convention to meet, l

no hocus pocus could make it such. Again, of even the smallest of Thy favors; and if we had I may give my views more clearly. Suppose a what consequence is it to us whether five thousand our just deserts we should ere this have been cut person were to lecture, and give forth his ideas were fed upon five loaves or not, except that they off, and the portion assigned us would have been only, and be responsible—what would be the efmust have had mighty small appetites; but the with the hypocrite and unbeliever! Yet, notwith- fect of that? It would be this. People would say that his views were not like those of some fragments filling seven baskets; although, to be we pray Thee to pardon all our iniquities and re- others. Then they would say, some believe one sure, the size of the baskets is not stated; nor is it store us to Thy favor! We pray Thee, O God, to thing and some another; and what is the use of stated how the baskets got there—whether they open the eyes of the blind; unstop the ears of the troubling ourselves about their belief? That would be a natural conclusion. To do them justice, we must be right ourselves. Then, what are provender, as is usual in camp-meetings of the we ask, not through any merit of our own, but the fundamental truths? The first are these: present day; but if they went empty, why did through the merits of him who gave himself to that the Creator is the Ruler of the Universe; they go empty? And if they went full, why is the world and the cross to die, that we, poor grov- that He rules by laws or principles that cannot be changed; that He never intended to injure any-The foregoing, if not the exact stereotyped form, thing He has made; that, when we do wrong, we put ourselves in opposition to one or more of His to believe in an individualized God, and a local laws, and that such opposition is always defeated; that the defeat is the punishment for sin. To il-Here we see the noblest and most intelligent of lustrate: Suppose a man kills anothor; what is created beings, the ultimate of earth's intelli- the law in that case? The law is this: The gences—man—not only degrading and debasing | Creator made all living things, and man among himself, but accusing a just and impartial God of them. He did not make one man to kill another, injustice and partiality! If they sincerely believe for the result would be annihilation. Then, this that they are so abominably wicked that they are being the law, whoever sheds his brother's blood undeserving the least of God's favors and attention, must also suffer. Then, what is the punishment? such puerilities prove a Divinity? Yet upon such | why do they persist with so much tenacity in de- | some would say. The murderer fears to lose his things do the Christian Church principally found manding such a large share of both? If their life, and is in constant dread. After he dies, he their claims, while the grand mission of the Re- just deserts would place them with the hypocrite | feels a remorse for the act which may endure for former is almost ignored. The wonders which at- and unbeliever, will their prayers and importuni- centuries. We get this information from those T. W.

#### "Among the Crazy Ones."

Under this caption, Calvin B. McDonald gives in the American Flag, an account of two cases of insanity in the Stockton Lunatic Asylum, as fol-

One of the most interesting cases is that of a man whom they call "The Mormon Preacher." He told me, however, that he was a "hard-shell Baptist": but as he comes from a Mormon settlement in San Bernardino, I guess he is one of the prophets. The poor fellow has wasted to a skeleton, although a prodigious eater. His peculiar crotchets are preaching and exhortation—vocations which he pursues under difficulties, as his hands are kept in "straps," or muffs. He is, without exception, the most grotesque-looking man I ever saw; and notwithstanding the poor fellow's misfortune, I think the veriest evangelist would have to laugh at the recollection of his appearance. He is an extravagant exaggeration of an old-fashioned exhorter, and in a most eminent degree possesses that which Volney characterized as "a mortified countenance." When walking back and forth through the passage, he will suddenly stop, strike an attitude of declamation, bend his knees a EDITORS BANNER OF PROGRESS:—When the time arrives for the Spiritualists of California to little, close his eyes, adjust his features to "sanctimonious seeming," and proceed with an exhortation until wholly exhausted. So indescribably ludicrous are his attitudes and facial expression, that even the hopeless ones, who are only a little less insane, manifest their sense of amusement. One of them took me aside and told me in confidence "not to mind him; he was crazy!" adding that the boys had a great deal of trouble with him at meal-time, as, notwithstanding his thinness, he was disposed to devour

everything in sight. There are comparatively few in the Asylum from religious causes, nor are there more than three who have become insane through Spiritualistic excitement. These are interesting facts, which may be relied on as coming directly from the Supervisors of the institution. The most distressing case was that of a young man who had lost his wits at one of the Rev. Mr. Earle's revival meetings. He was a raving maniac when admitted, and, though his hands were fastened in "straps," had butted his head against the wall, until prevented from further injury by thick bandages. I thought of the man told of in the Scriptures, who was "walking among the tombs, crying and cutting himself with stones." But on close inspection, it was easy to see that the man had perance, or any other exciting cause might have dethroned his reason as easily. One of the most touching sights in the Asylum is to see these few poor people on their knees at prayer, and it reminded me of Mrs. Browning's lines-

# And can it be that God, with angels singing round him,

SUNDAY LAWS AND IMMIGRATION.—We pay too little regard to the feelings and opinions of the foreign populations whom we would fain attract to our shores. The German immigration is probably the very best and most desirable element that comes to us. But this element is repelled by our puritanical Sunday legislation. The Germans at home are accustomed to regard Sunday as a day of recreation and rest. All over the continent the first day of the week is considered in this light. The German element in our population is one of the best we have. Our German citizens attend to their business, do not ostentatiously meddle with politics, they are not office-seekers, and they did not take sides with the rebels in the recent civil war. They are people of culture, sense, and refinement. They make no rows, have no disposition to massacre helpless Chinamen, and do not evince a disposition to govern the country and drive all native-born Americans out of it. But the Germans have certain tastes and notions which they adhere to with extraordinary pertinacity. They love their lager, and their Sunday amusements. They love their freedom from all priestly and puritanical restraints. "Sunday laws" repel and disgust them; and hundreds of thousands of Germans. who wished to emigrate to the United States, have been induced to go to Canada or Australia in preference, because of the representations received from Germans in this country in regard to the bigotry and intolerance of our laws in regard to Sunday amusements. We think the time has come for more enlightened legislation on this class of subjects. Puritans and pietists have had too much sway. Common sense and human nature have been too ened and liberal policy in despite of the priests, and we shall attract to these shores all the best elements in the population of the Old World.—Dramatic Chronicle.

MUSIC IN SCHOOLS.—The Germans, who are a nation of singers, require music to be taught in their schools, for the double purpose of disseminating the science and guarding against disease; and it is a significant fact that comparatively very few persons die of consumption in those countries where music is generally taught. A portion of the lungs in healthy persons is ordinarily inactive, and this inactivity, without caution, would promote disease; but vocal music brings into exercise every portion, and tends to keep them healthy.

TAKE care when you buy that you are not sold.

REV. GENTLEMEN:-I hereby extend a challenge to any one of you whom your religious organization will endorse as being capable of defending your articles of faith, to meet me either in this city or in Sacramento, San Jose, Marysville, or Napa City, in oral discussion on the following questions:

1. Do the spirits of the departed possess power to return and communicate intelligently with their friends in the earth-life?

I taking the affirmative, you the negative. Discuss two days.

2. Are the teachings of Spiritualism immoral in their tendencies, as compared with the teachings of the Bible and Christianity?

You to take the affirmative and I the negative. Discuss two days.

An early reply is desired. Yours respectfully,... BENJAMIN TODD.

The following personal invitation has also been

SAN FRANCISCO, April 2, 1867. REV. MR. DWINELL:

SIR:—In the Sacramento Union of recent date I saw the report of a discourse delivered by you in which you speak in a manner highly derogatory of Spiritualism. I herein challenge you to meet me in an oral discussion, either in Sacramento or in this city, to continue four days, upon the following questions:

1. Do the spirits of the departed possess power to return and communicate intelligently with their friends in the earth-life?

I taking the affirmative, you the negative. Discuss two days.

2. Are the teachings of Spiritualism immoral in their tendencies, as compared with the teachings of the Bible and Christianity?

You to take the affirmative, and I the negative Discuss two days.

An early reply is desired.

Yours respectfully, BENJAMIN TODD. We intend to keep the above in a conspicuous place, because some have imagined that the challenge had been withdrawn on account of the temporary absence of Mr. Todd on a lecturing tour in Oregon. It will not be withdrawn for any reason except illness.

#### Womanhood Suffrage.

We place the following in the hands of our friends of the better sex, and judge that they will know what to think of it, and what to say about

MAN AND WIFE ONE.—Professor Lewis has settled the question for married women. He says: "It is not inconsistent with the oneness of the marriage state that it should have two aspects-an inward and outward. In one of these the idea may be utterly desecrated; whilst it still holds, and the parties should be held to it, in the other—that is, the outward relation. When, therefore, they claim a separate political action, society may justly send them back to their agreement, as made with society itself and with each other. They have solemnly covenanted to be one-one in all things domesticone especially in all things public. Being one, they are not entitled to two votes, whether simply double or opposing each other. The case of unmarried women, whether widows or maidens, stands by itself; but in regard to those who have entered into the marriage unity the answer is conclusive. They cannot be known as two either at home or abroad They have merged their separate individuality. They should not sue each other; they should not vote against each other. All of these acts are equally at war with the marriage idea; and when they are permitted, marriage ends.

MUSICAL EXPRESSION RUN MAD.—Some years since a choir, in a New England town (we refrain from being more explicit) were preparing for a special occasion an anthem in which occurred the "And bind the monster sin in chains." The chorister happened to be a man of no ordinary breadth of intellect. He was not one to allow golden opportunity to pass unimproved. He said to himself: "Here is a grand idea to be expressed. How shall it be done? How shall the congregation be led to realize that the 'monster sin' is actually to be 'bound in chains'?" He pondered the matter well, and in due time his course of action was decided upon. He procured a heavy ox-chain and took it into the gallery, before the services began; and when the exciting moment arrived in which the choir were to sing those weighty words, he rattled the chain as an accompaniment to the voices, that the idea might be terribly and indelibly impressed upon the minds of all the hearers. We have no doubt that it was so, but it may be regarded an open question as to whether the "monster sin" or the children in the congregation would be the more likely to be frightened by such a demonstration.-Pacific Musical Gazette.

PATENT WELL.—We saw, a few days since, at Mr. Stowe's place, a new style of artesian well, which, it appears to us, can hardly fail to come into general use in this valley. It consists simply of an inch gas-pipe driven into the ground. The pipe is con-structed in sections of six feet in length, for convenience in driving, and may be set down to any required depth. The lower section is perforated with holes to admit the water, and has a sharpened plug in the end, the better to penetrate the earth. Two men, with no other tools than a sledge-hammer, a wooden clog to prevent the battering of the pipe, and a common pipe-wrench, can put down a wel one hundred feet deep in ten hours' time. For an ordinary surface or non-flowing well, a common suction pump is attached directly to the top of the well, (no further pump-pipe being required,) and the apparatus is complete. A flowing well of the above size would be large enough for ordinary purposes, and thus avoid the immense waste of water consequent upon a six or ten-inch well. /It is a patented contrivance, and the owner of the right for this State is now here making arrangements for the introduction of the wells into general use. - San Jose

THE SABBATH DAY .- Gen. Wilson offered in the U. S. Senate, the other day, the following resolu-

"Resolved, That the Committee on Foreign Relations be instructed to consider the expediency of passing a resolution expressive of the sense of the nation that the American department of the World's Exhibition at Paris shall not be opened on the Sab-

The Senator, to be consistent, should provide that all vessels bearing visitors to the Exhibition should bunk their fires (or reef their sails) and lay to, and "pipe all hands to prayers" on Sundays. But, seriously, doesn't the Senator see that we are voluntarily sending our goods to a foreign capital, and in courtesy must submit to the rules established for its "Exposition?"—The Commonwealth.

A NOVEL PERFORMANCE.—Near the city of St. Joseph, Missouri, a few years since, the rite of baptism was performed on several women by immersion in the river. As it was winter, it was necessary to cut a hole in the ice, and the novelty of the scene attracted a large crowd, among whom were several Indians, who looked on in wondering silence. They retired without understanding the nature or the object of the ceremony they had seen; but observing that all the subjects of immersion were females, kind to-day are indebted more to the idiosyncratic and getting the vague idea that it was to make them good, the Indians came back a few days afterwards, bringing their squaws with them. Cutting another hole in the ice, near the same place, they immersed each and all of them, in spite of their remonstrances.

Don't Want to Mix.—At Morrisville is an epitaph on one Sam. McLaughlin mortuus, with the addenda: "If all the leading priests and politicians go to heaven, I want to get off at some other station."

# The Banner of Progress.

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GRESS." All letters in regard to the business of the paper

#### Are the Tendencies of Spiritualism Immoral?

We pass on now to speak of Bible Societies. We frankly and openly confess that we are opposed to spreading the Bible among mankind, with the understanding concerning it that religionists have, namely, that it is a plenarily inspired book, and that the writers thereof were holy men, and hence good examples for us at the present day. If such is the true statement of the case, then Brigham Young is the holiest man in the world to-day; for he is more like David of old than any other man living; and David was said to be a man after God's own heart. Again, Brigham Young must be the wisest man to-day; for he is more like Solomon of old than any other person. For lecherousness and concubinage, Solomon excelled any individual whose history has ever been given to the world. And the bacchanalian songs that he composed, when rioting in the most lascivious manner among his multitude of wives and concubines, are found in that so-called plenarily inspired book. In fact there is not a book in the Old Testament, in which language and figures of speech do not abound, which are so atrociously vulgar and licentious in their character, as to outrage the sense of propriety in the minds of all who are of good morals and true refinement. Again, we challenge the Christian world to find more foolish and egregious lies in Jack the Giant-Killer, Mother Goose's Melodies, or Baron Munchausen's Travels, than can be found in that book. Can these societies, which seek to spread abroad such baneful influences—and under the name of religion, too—be Some portions of the New Testament, also, are but little better. One of the great (if not the greatest) writers of the New Testament gave us a pious example of morals. He deemed it right to use guile in winning people to his religious faith. He acknowledged himself to be a perfect hypocrite to win some; and, when caught in a lie, he excused himself on the ground that they had obtained more of the truth of God by it, and hence should not blame him. Now, these statements are true, and capable of positive demonstration. Must not the Christian world be totally blind in the matter, not seeing that these things are so, or else heartlessly cruel and dishonest, that they do not cease to spread their baleful influences among

A word or two in regard to missionaries, in con nection with the Bible. And this is the last religious institution we will notice for the present. for missionary purposes, and spreading the Bible | Earle passes around, and speaks to each one sepin heathen lands, so-called. Now, we challenge arately. any person to show any heathen nation, whose moral and physical condition is superior to what it was before missionary and Bible influences were brought to bear upon them; or to show that the moral and physical improvement attained can be considered as the legitimate result of Bible teach-

Having examined some of the objections that are claimed to be the result of a change of faith, no especial regard for the sacredness of the Sabligious institutions, etc., we come to some of the graver charges brought against Spiritualism, such as licentiousness, and being the cause of insanity. Before coming directly to the point, let us premise a little, in order to know what is the true standpoint from which to reason. Bigoted religionists are very apt to have a narrow mode of reasoning, and to make hasty conclusions, without stopping to ascertain whether there is any legitimate basis for their deductions-especially when they suppose that their craft is in danger. When attacked in their citadel, they remind us very much of a nest of ants, when their dwelling is disturbed by the plowshare of the husbandman. They are thrown into the greatest consternation, running hither and thither, dashing out their brains against each other-all for want of some regular rule or welldigested plan of action. In this manner do they reason, when their frail sophistries are met by the sound and logical arguments of Spiritualism. Instead of meeting argument with argument, reason with reason, they use sophistry—throw dust, smut, and dirt-hoping thereby to so befog the whole matter that no one can be aware of their true position. So far as they alone are concerned, they succeed admirably by pursuing such a course. But can those who thus jump at conclusions be considered as philosophers? In forming our opinon of any given set of principles, we should never judge hastily, or endeavor to reach a conclusion solely from prima facie evidence. One or two il lustrations, selected at random, will never satisfy a philosopher of the validity or invalidity of a conclusion. Such illustrations might answer for a sophist, to hang a forlorn hope upon, but for no others.

When seeking to test the tendencies of new religious ideas, it would be far more proper, in arriving at the truth, to reason from the inherent powers, possibilities, and capabilities of those ideas | the time, was in the Atlantic States on business. in universal practice, than to judge prematurely | The Rev. gentleman prayed that the father might from their apparent effect in isolated cases. Mancharacter of individuals for the manifestations of human nature that we behold, than to any religious influences brought to bear upon them. How, then, can a few illustrations, taken at random from among the believers composing any religious body in the world, be accepted as a correct criterion | manifestations will be held at Mechanics' Institute by which to judge of the practical workings of next Monday evening, commencing at So'clock.

their faith? It would be very unjust indeed to so judge, unless the organization and surroundings of each person were taken into consideration in making up the verdict. A man may be a professing Christian, and yet, at the same time, be the biggest rascal that ever went unhung; but would it be fair to infer therefrom, and assert, that one of the legitimate tendencies of Christianity is to make its believers rascals? Most assuredly not. Again, a person may profess to be a Spiritualist, and yet, at the same time, be the meanest man that walks God's green earth; but would it be just to infer that Spiritualism had made him thus mean? If it is unjust in the case of the professing Christian, to charge his rascality to Christianity, would it not be equally unjust to charge the meanness of a Spiritualist to Spiritualism? A man may be the veriest infidel-yea, even an Atheist-and yet be a good man; we have known many such. Would you say that the tendency of Atheism was to make men better and happier? for the good only are a fair race of Affghan extraction, inhabit the plains happy. Again, a man may be an Atheist, and be a very bad man; and the orthodox would undoubtedly say that his character was the natural result of Atheism. To us, such an opinion would be a gross error; for a very large majority of those who profess to be infidels and Atheists are also the best men in community. They have the most generous natures, and the largest philanthropy. They originate and carry forward moral reforms, and labor with indefatigable zeal for the education of the people, and the amelioration of their condition. Now, are all these happy results the fruit of their infidel proclivities? We answer, no; they are the result of the nobleness in their natures, which has developed naturally, unbiased by sectarian creeds and dogmas.

#### Editorial Notes.

THE RIGHT WAY. Let none who wish to become mediums be discouraged, or give up the matter without a fair trial. A gentleman in Portland, Oregon, who, by the way, was a Catholic, became somewhat interested in the subject of Spiritualism. He applied to a friend, a Spiritualist, to know what course he should pursue to obtain a communication from a wife and three children whom he had in spirit life. His friend advised him to go into his room alone, and sit down at his stand some twenty minutes or half an hour each evening, and see what the result would be. He did so. Evening after evening countenance is deformed by violent unsubdued passions any suffering. Deep sensibility gives passed, and there were no manifestations. But he did not get discouraged; and at last, after sitting about three weeks, his perseverance was crowned with success. For, on rising to leave the stand as usual, he found it following him across the room. Although somewhat startled at so unusual an occurrence, he sat down at the stand again, and commenced asking questions, all of which were answered to his great satisfaction. The next night, as soon as it was dusk, he retired to his room again, anxious to communicate further with his spirit friends, when he became strongly influenced physically, and was shaken for some two hours. At the same time they communicated to him that they would develop him as a writing medium, and thus make it easy for them to converse with him. Go and do likewise, ye who wish to become mediums.

RELIGIOUS COMEDY IN PORTLAND.

Scene 1. Rev. Mr. Earle's Room.—Present, Millions on millions of dollars have been expended Rev. Earle and twenty-two young girls. Rev.

Earle.—Do you feel that you love God?

Girl.—I do! Earle.—Have you given your heart to Jesus? Girl.—I hope and trust I have. Earle.—Then kiss me for Christ's sake!

Scene 2. The Presbyterian Church.—Earle and the congregation present.

Girl.—(Kisses Earle.)

Earle.—Only think of it, ye gray-headed sinfrom Christianity to Spiritualism, such as having | ners! twenty-two young girls, just blooming into womanhood, came to my room and told me bath, neglecting prayer, setting at nanght all re- that they had given their hearts to Jesus! (He didn't mention the kissing!)

> We do not vouch for the truth of the above, but give it as it was related to us. Will the religious papers please copy?

NOT MIND-READING. It is often asserted that communications claiming to come from our spirit friends can be accounted for on the principle of mind-reading. A gentleman wellk nown in Portland related to us lately the circumstances which first drew his at- M. E. Church. He would attend all the religious tention to the subject of Spiritualism. And we meetings in various places, and, when they were obliged to go to the Atlantic States on some business that required his absence for several months. He left his family in good health, and with fair prospects of meeting them on his return. In the fore part of the month of June following his departure from home, he was stopping in Boston. He awoke one morning, and was upon the point of rising from his bed, when, all of a sudden, one of his daughters appeared to him, and informed him of her departure to the spirit world, and stated that she was well then, but had suffered greatly in her last sickness. He immediately turned to his bed-fellow, and told him what had occurred, and that he knew that his daughter was dead. Now, by what process could any one arrive at the conclusion that this was the result of mindreading? This gentleman, up to this time, had always been a skeptic with regard to Spiritualism, believing it to be a humbug.

A BARBARIAN'S PRAYER. and requested prayers for her husband, who, at return to his home walking over the coffins of his children, if through no other means he could be brought to get religion! This is the regular old David style-kill the innocent babies, for the benefit of the sinning parents!

MRS. FOYE'S NEXT PUBLIC SEANCE for spirit

#### Changes in Development.

Our theory of the climatic development of the numan race could not receive stronger support than in the following further extracts from Mrs. Somerville's "Physical Geography," which were not included in our examination of the subject last

"Darkness of complexion has been attributed to the sun's power from the age of Solomon to this day-'Look not upon me, because I am black, because the sun hath looked upon me;' and there can be no doubt that, to a certain degree, the opinion is well founded. The invisible rays in the solar beams which change vegetable colors, and have been employed with such remarkable effect in the daguerreotype, act upon every substance on which they all, producing mysterious and wonderful change in their molecular state—man not excepted.

"Other causes must have been combined to occasion all the varieties we now see, otherwise every nation between the tropics would be of the same hue, whereas the sooty Negro inhabits equatorial Africa, the Red man equinoctial America, and both are mixed with fairer tribes. In Asia, the Robillas, north of the Ganges; the Bengalee and the mountaineers of Nepaul are dark, and the Mahrattas are yellow. The complexion of man varies with height and latitude; some of the inhabitants of the Himalaya and Hindoo Koosh are fair, and even a redhaired race is found on the latter. There are fairhaired people with blue eyes in the Ruddhua mountains in Africa. The Kabyles, that inhabit the coun try behind Tunis and Algiers, are similar in com-plexion to the nations in high northern latitudes." 'A nation or tribe driven by war, or any other

cause, from a warm to a cold country, or the contrary, would be forced to change their food both in quality and quantity, which in the lapse of ages might produce an alteration in the external form and internal structure. The probability is still greater, if the entire change that a few years produces in the matter of which the human frame is composed be considered. At every instant during life, with every voluntary and involuntary, with ever thought and every exercise of the brain, a portion of our substance becomes dead, separates from the living part, combines with some of the inhaled oxygen, and is removed. By this process it is supposed that the whole body is renewed every seven years individuality, therefore, depends on the spirit, which retains its identity during all the changes of its earthly house, and sometimes even acts independently of it. When sleep is restoring exhausted nature, the spirit is often awake and active, crowding the events of years into a few seconds, and, bits unconsciousness of time, anticipates eternity Every change of food, climate, and mental excite ment, must have their influence on the reproduction of the mortal frame; and thus a thousand causes may co-operate to alter whole races of mankind placed under new circumstances, time being granted. "The difference between the effects of manual

labor and the efforts of the brain appears in the intellectual countenance of the educated man, compared with that of the peasant, though even he is occasionally stamped with nature's own nobility. sions, anxiety, and suffering. Deep sensibility gives emotion is unfavorable to perfect regularity of feature; and of that the Greeks were well aware when

their unrivalled statues." "The countenances of the Fuegians brought to England in 1830 by Captain Fitzroy improved greatmen, but they had not returned to their savage brethren more than a year, before their whole appearance was completely changed; the look of intelligence they had acquired was gone; and when compared with likenesses that had been taken of them when in England, they were not to be recognized as the same persons.

A SUNDAY LAW THAT WE CAN APPROVE.-A law that indirectly compels the cessation of speculative business on Sunday, by rendering the bar\_ gains illegal, and the consideration irrecoverable at law, is one that we heartily approve. The operation of such a law has just been illustrated

"In Massachusetts, no action lies to recover the price of anything sold on the Lord's Day. By a recent decision of the Supreme Court, an action to recover the agreed price for a horse delivered on Sunday, although the bargain was made on a week day, cannot be maintained. But if the defendant in such a case should retain possession of the horse, he would be liable to an action for damages for converting the horse to his own use.

What think our "woman's sphere" philoso phers, especially those of the Christian persuasion of the following information as to what women are doing in England? Perhaps the scoffers at woman's rights will allow the sex the privilege of preaching, if no other:

"Female evangelists apper to be on the increase n England. In addition to Mrs. Thistlethwaite and Mrs. Booth, who occasionally address congregations in London, Mrs. McFareane has been holding services at the Polytechnic Institution; Mrs. Octavia Jary has been addressing large congregations at Atherstone; Miss Geraldine Hooper, besides "her usual ministrations at Bath," has been holding services at various other places; and Miss J. L. Arm strong has been preaching at Arbroath and Dundee.

A PIOUS COUNTERFEITER.-Ira Bush, of Port Jervis, Orange County, New York, has been arrested for wholesale circulation of counterfeit Treasury and National Bank Notes. He was an the cause of justice by informing against the Elder and Sunday-school Superintendent in the would be most happy to be shown how it can pos- over, make purchases at the country stores, paying sibly be accounted for by the principle of mind- in counterfeit notes. Upwards of five hundred reading. Somewhat more than a year ago, he was dollars of this sort of currency were found upon

> A POKER.—The Dramatic Chronicle says it pokes fun at everybody and everything, as moved by the spirit that possesses it. In every poke that we have received from that paper, we have discovered "the spirit," a young porker. What can be expected of a pig except bristles? We shall put the unruly beast in a poke that will keep him on his own side of the fence, and from poking his ugly nose into others' affairs—a practice to which he is very much addicted.

> MR. Todd requests the friends in California and Nevada to excuse him from his proposed tour among them until September next; his pressing engagements in Oregon rendering it necessary for him to remain in that State longer than he an-

Eight Hours.—The house-carpenters will have During the late revival in Portland, got up by a great procession and public speaking in this city Mr. Earle, one lady, who had lost one child, and on the 3d of June, and have invited all who are had another lying dangerously ill, went forward | favorable to the Eight-hour system to join with them on that occasion. We accept the invitation and shall participate.

SPIRIT MANIFESTATIONS.—Mrs. Ada Hoyt Foye gave one of her Spiritual Seance, at Hinshaw's Hall, last evening, to a good house. The manifestations will be repeated to-night. There is something truly wonderful in this phenomenon as manifested by this lady.—Patalogue Journal and Argue lady .- Petaluma Journal and Argus.

CHARLESTON CIVILIZATION.—The street-car question has been settled in Charleston, and colored people are suffered to ride like other humans. With this in view, if another barbarism occurs in San Francisco, an example should be made of both conductor and Company.—Daily American Flag.

## PHENOMENAL FACTS.

#### Writing Mediumship.

Conrad Wiegand, Esq., while an Assayer in the U.S. Mint in this city, conceived the idea of testing something besides the precious metals, and concocted a scheme, assisted by some of his friends. whereby to entrap Mr. Mansfield, and defy his powers as a writing medium. A letter was prepared, containing a request for a communication from a number of deceased persons, and this letter was then encased in leather, in paste-board, and again in India-rubber, tied with a string, and then permanently sealed, so as to be returned to the writer in the same condition. It was then handed to Mr. Mansfield, with a request for an answer. In a short time, the letter was returned unopened, with the seal undisturbed, and accompanied by an answer to every inquiry therein contained, supplemented by information not asked for, and names not mentioned in the sealed document. The test was an overwhelming proof of spirit communion, and Mr. Wiegand and his friends were compelled to admit it to be such. All the parties were strangers to Mr. Mansfield.

Mr. L. A. Gitchell one day called upon the medium, and, being invited to sit down, without any introduction or previous conversation, was astonished at receiving, in a few minutes, a communication from an old mining partner, containing reminders of occurrences known only to himself and the spirit communicating. Mr. Gitchell was a stranger to Mr. Mansfield, and the latter had no knowledge of the spirit friend. This test was followed by others, equally remarkable; and Mr. Gitchell, who had been for some time previous an investigator of Spiritualism, was favored with constant communication from day to day for many

Mr. S. Howard, of this city, also received from a dozen spirit friends, who had been for many years in the spirit world, satisfactory proofs of their continued existence, and of their power to communicate with him, through the mediumship of Mr. Mansfield.

J. R. Hardenbergh, Esq., from a most prejudiced and skeptical unbeliever in Spiritualism, and against all his mental ingenuity, exerted to confute the evidences presented through Mr. Mansfield, became suddenly and indubitably satisfied of the truth of both phenomena and philosophy, by receiving such proofs as only such a mind could appreciate. In company with Recorder N. Green Curtis, of Sacramento, he held a number of interviews with Mr. Mansfield, during which the spirit friends of both gentlemen came and conversed of events in their lives which occurred many years before, and which they were obliged to confess were known to no other persons on earth.

The wife of President Lincoln, after the death of her son Willie, corresponded with him through the mediumship of Mr. Mansfield, while the latter was in San Francisco. On one occasion, Willie sent in answer to his mother, as a test, an account of a certain excursion at which he claimed to have been present with her in her carriage, mentioning events that occurred during the ride, so that there could be no mistake as to his identity.

Rev. T. Starr King addressed several sealed letters to Mr. Mansfield, to all of which he received satisfactory replies, some of them from his deceased father. Mr. Mansfield received from Mr. King a written acknowledgment of the correctness of the communications, and of the satisfaction experienced in their reception. After Mr. King's departure, he paid Mr. Mansfield a friendly visit in the spirit, and again expressed his obligations to him.

No less than three cases of secret murder became known to Mr. Mansfield through the accusations of spirits against the guilty parties, who visited him for the purpose of inquiring for deceased relatives. The horror of the consciencestricken men on being so confronted with their victims, may well be imagined. One would sink into a chair, pale with fear, and implore Mr. Mansfield never to mention what he had become cognizant of; another cried like a child, and made the same request in piteous tones; and the third exacted the promise with trembling emotion, and a countenance expressive of intense pain. As these cases could not be made public so far as the persons are concerned, neither could the particulars of communications be made, under the circumstances. No benefit could have been derived to murderers, because the testimony would not be taken in any court. Mr. Mansfield therefore found no difficulty with his convictions of duty in giving the required pledge, and their guilt is still unknown to all others of their fellow-men. How much crime would be forever uncommitted, by those disposed to its commission, if the conviction were universal that its discovery might be made in this way, by the interposition of the victims

STATE TEACHER'S INSTITUTE.—This Association has been in session in this city the past week. An able Report and Address was made by the State School Superintendent in which the progress, present state, and prospects of education in California were most eloquently portrayed. It was full of liberal ideas and noble sentiments. Professor Wilkinson, of the Deaf Mute Asylum, gave an interesting and instructive exhibition of the accomplishments of the pupils under his care. J. W. Winans, President of the Board of Education. also gave an eloquent address on the occasion. Nearly every county in the State was represented

great excitement in Illinois and Missouri on this question, and some violence has taken place in Chicago. The workingmen there are resolute, and the employers inclined to be obstinate. But we think the agitation will result in benefit to the working people. Some of the employers have consented to the eight-hour system at a reduced rate of wages—about twenty per cent. Many workmen have returned to their places on these

Spurgeon is going to Paris to preach during the Exposition.—Exchange.

We suppose he will make a splurge-on that oc-

"In ancient Italy the sun was God, under the name of Anus, and the moon was Anna. In Greece, Ion was the sun. In Egypt was kept a festival at the time of the new moon of the month Phamenoth, of of fertilizing the earth. The moon bark is inscribed, Ship of the Creator, on which the Good Deity rides. The sun's bark is called Boat of the Sun, the Lord of the two regions, who fares in his boat to weave seasons for the house of the world. The sculptures of the temple of Apollinopolis represent the progress of the sun, called Phre-Hor-Hat, Lord of Heaven, in his bark or bari through the hours. It was a most natural idea to the mind of a Hebrew or Egyptian writer of sacred tales, that the sun-deity, Noah, should enter his ark. He did the same thing every time that his priests took his image in the bari (sacred boat), in solemn procession upon the Nile. Ammon, his bari. The boat of Pthah-Sokari-Osiris was borne in solemn procession. The ship of Osiris is mentioned by Plutarch. Osiris is both the Sun and the Inundation; and therefore, in this respect, is the same as Noah, the god of the annual overflow of the Nile. The sacred bark of the Sun was carried in procession by twelve priests. Jupiter is the sun-god, become chief of the gods. He is not merely a nature-god, but also ruler of all human destinies and interests. He is a war-god besides. His name is derived from the old sun-name, Op or Ap, and Adar or Atar; Thor, the Thunderer, the name of the Assyrian Mars. The wife of Op is the Earth, Ops (Opis)." Here we get an insight into the modus operandi of manufacturing systems of holy religion, which many suppose to be too sacred to admit of a solitary doubt; and consider it wrong to investigate, because it is the plenary inspiration of Deity, given to man for his guidance through life on earth, and to prepare him for a heaven of rest beyond the grave. From Egypt these ideas travel to Greece, and Greece adopts them as her religion; and from Greece they travel to Rome, and become the religion of the Romans. With some slight variation to suit altered circumstances, they become the faith of all the surrounding provinces, extending to Italy and Spain. This process had been in operation, as we have seen, from the opening of the Egyptian ports, 670 years before the date of the commencement of the Christian era. Although this ancient Egyptian form of religion was surrounded with pomp, ceremony, and mystery, yet we nowhere find | to judge the world. any trace or pretensions to the business of miracleworking, or the close affinity and communion, as per Moses, with the great Jehovah of the Universe. Such ideas had other parentage in other and later ages, and other lands, with different circumstances, and among a peculiar people. The magian system of Zoroaster, the Persian, who is known as a very learned man in his day, and generally supposed to be the author of the Hindoo sacred book, the Zend Avesta, has contributed something to the stock of the form known as Hebrew-Christian religion. It is from that source we have the doctrine of good and evil. Ormuzd represents all that is good, true and spiritual; he is the Divine essence of all life, all angelic force, and supreme ruler of the unseen world of beauty and loveliness. Ahriman, on the contrary, represents the evil side of nature, being in direct antagonism with all that gives pleasure, happiness, or anything that offers consolation to suffering humanity, while under the control of this power of evil. Ormuzd is spiritual. Ahriman is material. But there is in this Persian system of theology, like the Christian and many others, a holy trinity, or god-head of three in one, and one in three, if any one can understand that hocus pocus method of arithmetic. Vishnu is the second in command, and, in much of that mediatorial power that is said to belong to his divine office, closely resembles the character the Christian theology ascribes to Christ; so sidered a copy, so close the resemblance. Jesus might, however, have been a "postscript," as Victor Hugo says of himself, provided what the celebrated Dr. Lightfoot says is true: "This learned writer thinks he can, with great probability, settle the precise time when the Christian covenant began. He says that Adam was created on Friday morning, at nine o'clock; that he ate the forbidden fruit about one (that being the time of eating); and that Christ was promised about three o'clock in the afternoon." Here is accuracy in chronology with a vengeance! But it must be remembered that everything pertaining to chronology in matters of religious faith is entirely of modern invention. The Apostles themselves, and the most primitive fathers, who understood everything allegorically, never dreamed of giving us any more definite indications of date to the sacred story than the common preface to a fable, "And it came to pass in those days." There are no references to contemporary circumstances in the New Testament, but such as are outrageously at variance with historical fact. Justin Martyr, the first of the Christian apologists, is out in his chronology to the difference of 300 years, and makes Ptolemy, king of Egypt, and Herod, king of Jerusalem, contemporaries. An eminent author, and one whose writings, or any part thereof, has never as yet been disproved, says that he has diligently searched and scrutinized the claims of every document pretending to a plausible connection with hisproduced within the first hundred years, that can in any way be tortured into a recital of the existence of such a person as Jesus Christ. In this endeavor he utterly failed. The nearest reliable authority for matters belonging to the first century of the Christian era is that of Tacitus, whose earliest production was A. D. 107. And yet see how vast and voluminous are the pretended writings in the hands of

"THE PACIFIC MUSICAL GAZETTE," published monthly, by Kohler, Chase & Co., 421 Montgomery street, has been laid on our table. Terms, one dollar per year, ten cents per single copy. It is a

birth, life, and death of the "man of sorrows."

large quarto of sixteen pages, four of which are music. It is well printed, and filled with matter of interest to the musical public.

WOMAN SUFFRAGE.—The Legislature of Wisconsin has, by over a two-thirds vote of each house, passed a resolution proposing an amendment to the Constitution, so as to give all persons, male and female, over twenty-one years of age, the right of suffrage. In this movement, Wisconsin has the lead of all the

Punch says that women first resorted to tight-lacing, to prove to the men how well they could bear tight-squeezing.

(COMMUNICATED.) IMMORTALITY. NUMBER TWO.

So deeply rooted in the minds of those educated in Christian dogmas is the idea that from revelation alone can any correct idea of philosophy, religion, or a future state be obtained, that when any similarity is discovered existing between the rites of heathen worship and the Christian or the ingress of Osiris into the moon for the purpose Mosaic, it is immediately inferred that the Mosaic or Christian revelation was the source of their information. It is thus with the Chinese, and others who have worshiped as they do now centuries before Jesus was born; yet the Jesuit finds himself forestalled in many of the rites he would teach them to perform. The divine Plato is said to have received his ideas of the immortality of the soul, when traveling in Egypt, by (it is thought) accidentally finding the writings of Moses. Mrs. Somerville says:

"The belief in a future, so universal, shown by respect for the dead, has no doubt been transmitted from nation to nation. The American Indians, driven from their hunting grounds, still make pilgrimages to the tombs of their fathers; and these tribes alone, of all uncivilized mankind, worship the Great Spirit as the invisible God and Father of being and surroundings, they conclude there is no all—a degree of abstract refinement which could eternal hell, heaven is sure, and they prefer to take hardly have sprung up spontaneously among a rude people, and which must have been transmitted from races who held the Jewish faith."

And these assertions are made, notwithstanding the notorious fact that, throughout the Pentateuch, when Moses contrasts the consequences of the good and evil conduct of the Israelites, he does not extend one of them beyond this life; they were blessed or cursed in "their basket and their store"; they defeated, or were vanquished by, their foes; prosperity or adversity attended them as they served or disobeyed the God of Israel; but no reference is made to either Heaven or Hell, which, ally; as if it were his or any one's duty to manufacaccording to Christian ethics, are such powerful ture a religion for the people; as if Nature, which auxiliaries to the preservation of good morals. On | gave us birth and sustains us, and is a sufficient this subject, Dr. Priestly observes:

"I think I have also proved in my Disquisitions, that the doctrine of a soul as a substance distinct from the body, and capable of being happy or miserable when the body is in the grave, was borrowed from pagan philosophy, is totally repugnant to the system of revelation, and unknown in the Scriptures; which speak of no reward for the righteous, or punishment for the wicked, before the general resurrection, and the coming of Christ

And a late writer, Mr. Alger, whose work on this subject is replete with information, says:

Professor Stuart admits that he finds only on consideration to show that Moses had any idea of which were as perfect in every age and country as a future retribution, and that is, that the Egyp- | the development of the people would permit?" tians expressly believed it; and he is not able to comprehend how Moses, who dwelt so long among them, should be ignorant of it. \* \* In the canonic books of the Old Dispensation there is not a single genuine text, claiming to come from God, which teaches explicitly any doctrine whatever of isted among the Jews, was no part of their pure religion, but was a part of their philosophy."

Strange, that the philosophers of Greece, and other parts of the world, should be indebted for their ideas of immortality to a book, which, alone amid the sacred writings of the many pretended revealed religions, contains no teachings nor reference to the matter at all! Paul confirms this, when he says that Jesus brought "life and immortality to light through the gospel"; from which we can only infer that it was never brought to light before. And Paul's hope of a "glorious immortality beyond the grave "depended entirely on the truth of the bodily resurrection of Jesus; he teaches plainly that man has no inherent immortality—no deliverance from Hades only through much so, that had Jesus been first in the field of the resurrection. "For," says he, "if the dead divine labor, the other (Vishnu) might well be con- rise not, then is not Christ raised; your faith is in vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept."

That only in this life we have hope, was the opinion of Solomon, who received his wisdom directly from God. "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity. All go unto one place, all are of the dust, and all turn to dust again." Then he challenges the science of his day to disprove what he affirms: Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Some think that by spirit he means breath, which man by his upright position breathes upward, and the beast downward. There is a feeling of sadness in his expression: "For to him that is joined to all the living there is hope; for a living dog is better than a dead but the dead know not anything, neither have they any more a reward; \* \* \* neither have torical facts, relating to occurring events of the first | they any more a portion forever in anything that century of our era, for the express purpose of ascer- is done under the sun." Seeing this, he advises taining whether there existed any credible writing to avoid the miserable life Paul complains of. "Go thy way," he says, "eat thy bread with joy, and drink thy wine with a merry heart," etc.; and, 'wherefore I perceive that there is nothing better than that a man should rejoice in his own works, for that is his portion; for who shall bring him to see what shall be after him?"

Will the Christian Spiritualist please note the theologians, purporting to have been written all the significance of these quotations. Solomon eviway from the year one or two, down to the present | dently did not believe in his having any interest period, furnishing indubitable testimony of the in mundane affairs after death: "Who shall bring him to see what shall be after him?" Such are the lights which it is said enlightened Plato, and gave the American Indian his ideas of the happy hunting grounds in the spirit land!

> J. W. MACKIE. SUDDEN DEATHS always have a natural cause, and the following are no exceptions, though if an Infidel [or Spiritualist] lecturer were to drop down dead upon the platform while speaking, his death would be pronounced by many Christians a Divine "judgment" upon him for the wickedness of the doc-

> "A lady fell dead in the M. E. Church, at Bath, N. Y., on Sunday week. "Recently, at Barnesville, Ohio, a gentleman fell dead while leading a prayer-meeting."—Boston In-

A RARE INSTANCE.—A country paper speaks of a man who "died without the aid of a physician." Such instances are very rare.

(COMMUNICATED.) SPIRITUALISM THE RELIGION OF NATURE.

NUMBER ONE.

Old theologians, bigoted sectarians, and even those who are in a slight degree dependent on the popular churches for spiritual development, salvation, or reigious culture, are requested not to read this article. It is written expressly for the benefit of Spiritualists, progressionists, and liberal thinkers. And let me bespeak the patience and toleration of such, while I address you a few plain words upon the gist of the matter which we are holding out to the world as of paramount importance. Twenty years ago on MONDAY, April 8th, where he will HEAL the writer left the church, because she would not | THE SICK by the tolerate the utterance of what to him appeared as vital truth. I trust he will not be forced to come out from Spiritualists for the same reason.

Probably the majority of Spiritualists regard this

whole movement as simply a disintegrating power, whose end and object is to level to the ground the churches, show the absurdity of an authority in Scripture given by supernatural inspiration, and the utter unsoundness of the theology of Christianity. Having satisfied themselves by a careful study of the phenomena, that, after the change called death, our existence is continuous under the laws of our their own time and way of reaching that delectable place, without being at too much trouble or expense to facilitate the journey, or assist others in reaching their inevitable destiny. If it were an isolated case, it might not be significant, that friends vociferously insist, in the "FraternityConference," that Spiritual ism is nothing but a disintegrating power, while many firm Spiritualists, with their families, resort to a free Unitarian church for spiritual pabulum.

A clear-headed writer on the Religion of Nature, says: "'Do not destroy or tear down religion, if you cannot substitute a better in its place,' is the cry which meets the religious iconoclast continuguide in scientific pursuits, in our every-day labors, in health and disease, and in our political organizations, should fail us in our social, moral, and spiritual

A thorough and intelligent Spiritualist, who has given liberally of his time, his influence, and his money to the good work, put the question, as near as memory serves me, in this manner: "Do you consider the religions of mankind, as developed in history, to be an excrescence, an intrusion, foisted on the ignorant many by the designing few for their own selfish aggrandizement, or a natural, normal growth, like governments, which, though imperfect, have supplied an imperious need of humanity, and

It must be plain to every reflecting mind, that, if the former is true, all that is requisite for the highest interest of humanity is to utterly demolish all religions from the face of the earth; if the latter, then the more difficult problem is presented to the a life beyond the grave. That doctrine, as it ex- reformer, of showing the errors of the old and substituting a better in its place.

"The master must become the builder too." That man is a part of Nature—if we use the term to include the spiritual, the imponderable, as well as the palpable—and that his physical, intellectual, and spiritual powers are developed, and ever must exist, under her beneficent laws and forces, is a proposition so self-evident to an instructed mind, as scarcely to need discussion. But this seems as far as most Spiritualistic writers go, ignoring the great fact that the real problem pressing upon this age, and indeed upon every age, for solution, lies beyond this. Your correspondent, after beautifully elucidating the subject up to this point, complacently stops, as if the subject were exhausted and nothing more need be said or done. To me, it appears that they have just passed the vestibule, and scarcely entered the temple of religious truth and culture. None but the exceedingly ignorant at this day doubt that agriculture, horticulture, mechanics, and other fields of human effort and achievement, are developed under Nature's laws; but so long as but a part controlled to man's purposes, there must be a continued progress as human intellect and will are brought to bear upon them. For a religious iconoclast, while with Herculean blows demolishing the prevalent religions, to complacently ignore any obligation upon him, or any one else, to substitute a better in its place, is much as if a writer on civil government should say to his fellow-citizens, "There is no obligation resting upon you to manufacture a government for the public, or to substitute better laws for the bad ones you are exerting yourselves to get repealed. Supernatural powers, either malevoent or benevolent, have nothing to do with governments; laws are made by men; men are a part of Nature, and Nature will take care of herself." But the question still recurs, and for ages will recur, What is Nature? What are her laws, teachings and requirements? An ancient mythology represents a sphinx as propounding riddles to those who approach her. If they are able to solve them it is POPULAR THEOLOGY well; if not, she devours them. Nature is continually presenting this sphinx-riddle to individuals, to nations, to religions; if they solve it correctly, it lion. For the living know that they shall die; is well; if not, she devours or at least mangles them. Admitting that man's intellectual, spiritual, and executive powers are parts of nature, it remains to 2. Positive Law in Opposition to Divine Providence. ascertain what are the functions and uses of these 3. Man's Own Responsibility in Opposition to Vicarious powers in promoting the moral and spiritual development of the race and of individuals. It is a favorite theory with many, that when humanity attains the maturity of its development on this planet, there will be such a growth of the intellectual and moral faculties as to preclude the use of the learned professions; every man will be a law unto himself, his own priest, king, and physician. Some writers seem to leap over the immense chasm of time separating this condition from the present, especially when treating of the subject of religion, which may be defined as the best method and means the human intellect has been able to devise and put in practical

> operation for the moral and spiritual culture of the Spiritualists hold that civilized nations are sadly in need of a new religion. It is true that the practical workings of the churches, (thanks to native common sense,) are better than their creeds and their theology; but the striking discrepancies can JOHN ALLYN. but have a damaging effect.

Some Liquor, seized by the Massachusetts State constables in Middlesex county, was analyzed a short time since, and on a bottle which was lettered in gilt "D. Brandy," 30 cents per glass, the chemist put the following label:—"Unable to decide what the manufacturer of this article intended to imitate: it contains more or less camphene."—Investigator.

DIGNIFIED AND UNDIGNIFIED-A CONTRAST. Witness: "This here feller broke our winder with a tater, and hit Isabeller on the elber as she was playing on the pianer." Magistrate: "The condcut of

DR. R. McLean is requested to call at this office, and settle his bill for advertising.

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orrect Diagnostic Description given thereof if desired. Phrenological Examinations made.

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DR. B. STURMAN, Office 128 Kearny Street, near Sutter, Is prepared to treat all kinds of Diseases, to which humanity

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A line of Freight Boats for Oakland and San Antonio will leave Ferry Wharf, near foot of Market street, daily (Sundays excepted), as follows: SAN FRANCISCO. SAN ANTONIO. OAKLAND 9 00 A. M. 10 15 A. M. 11.33 A. M. 7 50 A. M. 9 00 A M 8.00 A. M.

9 10 A M. 10.25 A. M. 11.30 A. M. 2 10 Р. м. 2 00 P. M. 2.00 P. M An EXTRA BOAT to let for Excursions.

A. A. COHEN, General Superintendent.

### LYCEUM DEPARTMENT.

#### Go, let the Angels in.

[A little girl, who was about to expire, said to her mother Now, mother, I'm dying, open the door and let the angels

in—they've come to take me home."]

Go, open wide the door, mother, And let the angels in; They are so bright and fair, mother,

So pure and free from sin:

I hear them speak my name, mother,
They softly whisper, "Come!"
O, let the angels in, mother,
They've come to take me home!

I know that death has come, mother;

His hand is on my brow : You cannot keep me here, mother,

For I must leave you now.

The room is growing dark, mother, I thought I heard you weep;

'Tis very sweet to die, mother-Like sinking into sleep.

I now must say farewell, mother, For I am going home;
Now—open wide the door, mother,
And let the angels come!
And let them bear me far away,

Up to the world of love, The city where the angels stay, The brighter world above.

#### Two Dog Stories.

A BRUTAL CLERGYMAN.—The Melbourne Aus-

One of the most brutal and disgusting scenes which it has ever been our misfortune to read of, is reported in the Owens Advertiser, as having occurred in Trinity Church, Wanagaratta, a Sunday or two ago. It appears that the Rev. Mr. Booth, the incumbent of the living, had just given out the evening hymn, when he noticed a little dog running about among the congregation. Incensed at this breach of decorum, the reverend gentleman left his reading desk, and a chase commenced which resulted in the capture of the intruder. Mr. Booth then proceeded to carry the dog to the door, but before reaching it he was met by a member of the congregation, who offered to relieve him of his burden. Our contemporary shall describe what ensued in its own words: "Mr. Booth relinquished his captive to the gentleman who volunteered his services—at least a portion of it—giving him the fore part of the animal to hold, but retaining its hind legs in his hand. It is with the greatest reluctance we record what followed, but truth compels us. The reverend gentleman took one of the dog's hind legs in both his hands, and, after several attempts, deliberarely snapped it in two. This act of cruelty gave rise to the most sickening sensations in the church, and a large

A HUMANE PHYSICIAN.—The Harrisburg (Pa.) Telegraph tells the following story:

the office of one of our physicians on Third street, they discovered on the steps leading thereto, a dog who had been severely wounded in one of his legs, from which the blood was flowing freely. Seeing the door open, the dog at once entered the office, limped to the doctor, and in a most imploring attitude held up the wounded leg. The man of pills and bandages took pity on the animal, and upon examining the wound found that an artery had been cut. Carefully laying his dogship on the floor, the doctor proceeded to bandage the wound, which he accomplished as skillfully as if his patient were a member of the human family. The dog seemed grateful for the attention shown to him, and after exhibiting his grattitude in an unmistakable manner, he proceeded to the door and departed. What seems most singular is, that the animal had never been at the office before, and that he was an entire stranger to the physician. Instinct alone could only have caused him to visit the gentleman referred to, in his hour of distress. Although this statement may scarcely be believed by some of our readers, we assure them that it is true in every particular, and the dog referred to

QUAKER DIALOGUE—LINEN AND DIAMONDS.— (Enter rich heiress.)—"Good morning, aunt, how

can be seen any day within a short distance of the

office where he received the physician's attention.

"Very well, I thank thee. And how does thee "Very well. Does thee see my new diamond ear-

rings?"
"Ah! are they real diamonds?" "Yes; they cost three thousand dollars. My lover gave them to me. How does thee like them?" "Well, I must bear my testimony according to my convictions, and I must say that I would rather know that thee wore clean linen, than to see thee

with those diamonds in thine ears!"

A CANNIBAL.—A lady advertises in a Glasgow paper that she wants a gentleman "for breakfast and



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..... 30 00 For One Quarter do. do. One Equare will consist of from ten to fifteen lines; over twenty lines will be charged as two squares, and each additional Square will consist of ten lines.

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THE ABOVE TERMS WILL BE CLOSELY ADHERED TO.

#### BORN.

In this city May 6 to the wife of D. L. Watson, a daughter In Clinton, Alameda county, May 6th, to the wife of Y. H. In this city, May 7th, to the wife of Henry Keller, a son. In this city, May 7th, to the wife of Geo. F. Benning, a son In this city, May 7th, to the wife of H. Myers, a son. In Sacramento, May 1st, to the wife of Peter Humrich,

#### 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 May 4th, L. W. McGlauflin to Ella M. Burrage o In this city, May 4th, John Kunder to Catharine Noger.
In this city, May 5th, Benjamin Maron to Louisa Carcovich.
In this city, May 5th, Claus Meyne to Magdalena Essen.
In this city, May 6th, Nathan Bucklin of W. T., to Marian Stevens, eldest daughter of John Campbell.

### DEPARTED.

"Death is not dreadful; to a mind resolved, It seems as natural as to be born !" " Man makes a death, which Nature never made."

At Vallejo, May 6th, Charles W. Chandler, formerly of Wal-In this city, May 6th, at the German Hospital, Joseph Belhorn, a native of Prussia, aged 46 years. In this city, May 6th, Rachel Grace, only daughter of Henry and Rebecca Mary Cohen, aged 1 year, 7 months and 19

Near Santa Rosa, May 4th, Peter Hartman, aged 68 years. In this city, at the City and County Hospital, May 5th, Joseph Curty, a native of France, aged 45 years.

Drowned at Yokohama, April 4th, Capt. Hatfield, of the American bark Swallow In New York, March 27th, Samuel Cohen, late of this city, to Matilda, eldest daughter of Mannas A. King of New York.
At Indian Springs, Nevada county, April 18th, A. Johnson to Kate Cartwright.

### Dr. Bryant's Answer.

IN THE DISTRICT COURT OF THE FIFteenth Judicial District of California, in and for the City and County of San Francisco. JOHN W. FARMER, Plaintiff, vs. J. P. BRYANT. Defend-

ant.

And now comes the said defendant, J. P. BRYANT, and answers the complaint of the said plaintiff herein, as fol-1st-He denies that at the times referred to in said plain-

tiff's complaint, or at any other time, he, said defendant, has professed to be, or has been, engaged in the occupation or practice of a Doctor of Medicine in the City and County of San Francisco, or elsewhere, but, on the contrary, says that he has never used or administered, or professed to use or to administer any, whatever, of those drugs, minerals, or other articles commonly denominated medicines, nor has he ever professed to be skilled in their qualities, use or administra-This defendant admits, that said plaintiff, after suffering

for some two months or more from diseased eyes, became so far convalescent as to assume his own personal care, and was then able to walk alone in the street and to write letters; but he says that said plaintiff did not become so convalescent whilst he, said plaintiff, was under the care and treatment of a physician other than this defendant, but that he became so convalescent and able to assume his own personal care, and to walk alone in the streets and to write letters, whilst he was under the care and treatment of this defendant, and in consequence of this defendant's treatnumber rose and hurriedly left, quite shocked at what they had witnessed."

defendant, and in consequence of this defendant's treatment, and not otherwise; and upon his information, recollection and belief, he says that this convalescence had taken place not on said 15th day of November, 1866, but prior

This defendant denies that, on the 15th day of November, 1866, or at any other time, he, this defendant, represented himself to said plaintiff as a regularly educated, graduated, A few days ago, as several persons were leaving or licensed Doctor of Medicine, or that he, this defendant, was of the allopathic or old school practice, or that he, this defendant, was of great experience in the treatment and cure of the kind of disease affecting said plaintiff's eyes; and he denies that he then, or at any time whatever, assured said plaintiff that he, this defendant, could effect a cure of plain

This defendant denies that, at any interview between this defendant and said plaintiff, on said 15th day of November, 1865, or at any other time, he, this defendant, solemnly, or in any other manner, assured said plaintiff that he. this de fendant, could, or would cure plaintiff's said disease, in twenty days, or in any other space of time, or that if he, this defendant, failed to effect said cure, he, this defendant, would pay any other physician one thousand dollars, or anything

whatever, to cure said plaintiff. This defendant admits, that said plaintiff, did, for a certain length of time, place himself as a patient under the treat-ment of this defendant, and that he paid to this defendant the sum and fee of ten dollars, but he denies that said plain tiff was moved or induced thereto by the statements and assurances, or professions of learning and skill, in said com plaint in that behalf alleged, but, upon his information and belief, says, that on the contrary said plaintiff did the same under the circumstances, and moved by the inducements. hereinafter in that behalf more particularly stated and set

And this defendant denies, that his entry upon the treat ment of said plaintiff for said disease was after the payment of said fee of ten dollars, but says that on the contrary there-of, he, said defendant, had previously to such payment treated said plaintiff for said disease for a considerable length of time gratuitously and without charge, as hereinafter stated, and he denies that his rubbing of said plaintiff's eyes

was at any time severe. This defendant, upon his information and belief, denies that the result or effect of his treatment of said plaintiff was a total or partial loss of sight, or any loss of sight or injury thereto whatsoever, within one week from the time this defendant first commenced his treatment of said plaintiff, or ever at any time; and he denies that by, or in consequence of, his treatment of said plaintiff, he, said plaintiff has become or has ever at any time since been, or now is totally or partially blind, or that his eyesight has been or is now injured in any manner or degree whatsoever: and he denies that he ever alleged as a reason for said plaintiff's blindness, or otherwise, that he, this defendant, had rubbed into said plaintiff's eyes a coat of bluestone, or that he ever alleged that said plaintiff's former physician had covered his,

said plaintiff's eyes with a coat of bluestone. This defendant denies, that he, said defendant, as a part of his treatment of plaintiff or otherwise, ever ordered said plaintiff to have four, or any, of his teeth extracted; and upon his information and belief, he denies that the teeth of said plaintiff, which were extracted during the time of this defendant's treatment of said plaintiff, were sound or healthy; and he in like manner denies that plaintiff had said teeth, o any teeth whatever, extracted through any reliance on the

skill or learning of this defendant. This defendant, upon his information and belief, denies that said plaintiff was, at the time of this defendant's treating him, or that at any time thereafter, down to the time of the filing of his complaint herein, he has been without physi cal disease except said blindness, but, on the contrary thereof, this defendant, upon his information and belief, avers that said plaintiff had, at the time of this defendant's treating him, and thereafter, down to the time of the filing of his complaint herein, physical disease other than said blindness, which physical disease rendered any permanent and lasting cure of said plaintiff's eyes extremely difficult, if not impos-

And this defendant denies that he, this defendant, treated plaintiff's said disease unskillfully or improperly; and he de nies that he, said defendant, is either ignorant or unskillful in the treatment of diseases according to the mode and manner of healing, which this defendant in his intercourse with said plaintiff professed to practice, and which in his treatment of said plaintiff, he did in fact practice; and he denies that by, or through his, said defendant's, treatment, of said plaintiff, the character of plaintiff's said disease has become or is structural, or that thereby said plaintiff has become or is totally or partially blind, or injured in his eye sight in any manner or degree whatsoever, or has been deprived of the use of four or any of his sound or unsound

And this defendant denies, that he ever represented him self to said plaintiff to be an educated, graduated, or licensed Doctor of Medicine, and he avers that his representations to said plaintiff in that behalf were not false, but true. And he denies that, by reason of anything alleged in said complaint, or by any act, negligence, or unskillfulness of this defendant, he, said plaintiff, has sustained damage to the

amount of thirty thousand dollars, or of one cent, or any

21-And for a further and separate answer and defense to said action, said defendantsays, that, from the month of July 1862, down to the time of the bringing of this action, and since, this defendant has been and still is employed in treating persons for the cure of chronic diseases, by means of human magnetism and electricity, psychological control of the mind, and what are known as "Swedish movements," (originally practiced by Dr. Ling of Sweden,) together with the occasional use of water, as remedial or curative agents; that this defendant has not during all of said time used, or professed to use, any other remedial or curative agents than those above mentioned; that during said period of time this Subscribers in San Francisco who choose to pay monthly to the Carriers, will be charged forty cents per month.

News Dealers throughout the Pacific States and Terricories supplied at a liberal discount from the above rates.

those above mentioned; that during said period of time this defendant has so treated many thousands of persons (much the larger portion thereof gratuitously), at the several cities and towns of Syracuse, Oswego, Auburn, Utica, Watertown, Cooperstown, Binghamton, Rochester, Buffalo, Avon Springs, and Brooklyn, in the State of New York; and at Detroit in the State of Michigan. Chicago, in the State of Detroit, in the State of Michigan; Chicago, in the State of Illinois; Milwauk'e in the State of Wisconsin; at Compton, in Canada East, and at the City and County of San Francisco loss of voice, diseases of the liver, kidneys, and heart, falling of the womb and other sexual weaknesses, weakness of of the limbs, dyspepsia. rheumatism, sciatica, diseases of the hip and other joints, bronchitis, diabetes and general nervous debility, and has likewise in some instances cured, and in others greatly benefited, persons suffering from paralysis, epilepsy, deafness, diseases of the eyes, and several other diseases; that, from the number of cures so effected by this defendant during his said practice prior to his coming to the

cures had gained from their extraordinary character, this

defendant and his said mode of practice had through the

newspaper press and other means become known to a consid-

erable number of persons in the State of California, so that,

upon this defendant's arrival in the city of San Francisco,

and his opening an office and likewise a free hall for the gratuitous treatment of indigent persons therein, on or about the 12th day of October, A. D. 1866, this defendant had almost immediately a large number of patients and visitors desirous of being healed, or of witnessing this defendant's practice upon others; that, among those who very soon after this defendant's arrival called at this defendant's free hall, was the said plaintiff, John W. Farmer, who, by the means above mentioned, and likewise by hearing this defendant orally explain the remedial agents which he used, and his mode and system of practice, as well as by express notice and seeing this defendant treat others, had become acquainted with and well aware of the fact that this defendant did not treat diseases according to the allopathic or old school practice, or profess skill or experience therein, that he gave no medicines, and performed no surgical operations, but that he practiced the curing of diseases by a method almost entirely peculiar to himself, by means of the above mentioned therapeutical agents of human magnetism and electricity, psychological control of the mind, "Swedish movements," and water, and that this defendant did not profess to be able to cure in all cases, or to cure all diseases, nor did he guarantee a cure in any, but only offered to those who saw fit to try his mode of treatment his honest and best ex ertions for their relief and cure; that the said John W. Farmer thereafter, at said free hall, requested this defendant to treat him, the said Farmer, for a disease of the eyes under which he was then suffering; that the said Farmer's eyes were then very much inflamed and in a very bad condition, and he was, as he then informed this defendant, and this defendant believes, nearly blind; that this defendant thereupon manipulated his eyes by rubbing them in this defendant's usual manner of treating such diseases, and directed him to apply to them towels previously dipped in hot water; that the said Farmer returned to this defendant's free half shortly thereafter, (according to this defendant's recollection and belief, on the following day,) and expressed himself much pleased with this defendant's treatment and the result thereof, declaring that his eyes had been much benefited thereby, and desired this defendant to repeat said treatment, which this defendant accordingly did; that thereafter, and when this defendant next saw the said Farmer, (which according to his recollection and belief was on the following day,) the said Farmer again expressed himself as much bet ter, and as having then, from his own experience of its effects, the strongest faith and confidence in this defendant's remedies and mode of treatment, and in their effecting for him an ultimate and speedy cure of his said blindness, and either on the same day or after a very few more like manipulations at this defendant's free hall, to wit: on the 19th day of October,

1866, the said Farmer voluntarily came to this defendant's office, and, without demand from him, paid to this defendant's secretary the sum of ten dollars, and thereafter received at this defendant's office further treatment of his eyes, of the same kind which he had theretofore received gratuitously at this defendant's free hall; that after a few more daily ma nipulations of his eyes, to wit: on or about the 23d day of October, 1866, the said Farmer appeared to be and declared that he was nearly cured, and that he could see almost as well as he ever could, and that he was so nearly well that he had determined to return to his residence, which he informed this defendant was at a ranch or farm a few miles from the town of Vallejo, in Solano County, in this State; that there after, for a few days, this defendant saw no more of the said Farmer, but that, on or about the 26th or 27th day of October

1866, the said Farmer again appeared at this defendant's office, in said city of San Francisco, with his eyes considerably worse, and in reply to this defendant's inquiries how he had got them into that condition, stated in substance that he had been into the country to his ranch, and had a very boisterous time upon said trip, and exposed his eyes and taken cold; and the said farmer, either during that conversa-tion, or during one had by this defendant with him shortly thereafter, (this defendant is unable positively to say which,) stated to this defendant that, on his arrival at his residence above Vallejo, he had washed from his eyes particles resem bling blue sand, and which made the water in which he washed appear of a bluish color, and this defendant, having pre-viously learned from him that the physician who treated his eyes prior to his coming to this defendant, had applied to them large quantities of bluestone, and not being then aware

of any other way of accounting for the existence of the fact so as above stated by the said Farmer, thinks he remarked that perhaps in his last manipulation of said plaintiff's eyes, he might, by rubbing them pretty hard, have disengaged some of the bluestone, which from its long use might have inhered in the folds of the mucous membrane of his eyes; but whether such was or was not the case, this defendant any positive opinion: that the said Farmer thereupon re quested this defendant to give his, the said Farmer's, eyes, further treatment, which this defendant accordingly did, by manipulation and water as previously, charging him nothing and receiving nothing therefor; that either at this interview, or at one had by the said Farmer with this defendant shortly thereafter, the said Farmer made known to this defendant that he belonged to the Order of Free Masons, and gave this defendant to understand in substance that his pecuniary circumstances were not very good, and that he was

short of means to pay for the treatment of his eyes and to defray his expenses whilst remaining in said city of San Francisco for such treatment; whereupon this defendant, being likewise a Free Mason, told the said Farmer, in substance, to give himself no uneasiness on the subject of money, so far as compensating this defendant for the treatment of his eyes was concerned; that if this defendant could cure him, he, this defendant, would gladly do so without charge, and that if he, said Farmer, had not the means to defray his expenses whilst remaining in San Francisco for treatment, that this defendant would assist him in that respect also; that the said Farmer came to this defendant's office several times thereafter, and at his, said Farmer's, request, this defendant treated his eyes by manipulation and water as he had previously done, but that such treatment did not appear to have the same effect in restoring his eyes to a healthy condition which it had had when first applied, as Farmer complained to this defendant that some one or more of his teeth were troubling him very badly, causing him great pain, and that he thought he had better have them out;

to which this defendant replied, that if they were much decayed, this defendant thought he had better have them out, but that he had better see a dentist on the subject; that this defendant did not examine the said Farmer's teeth to ascertain whether they were or were not decayed, as it was not, and never has been, any part of this defendant's business or profession to extract teeth; that at a subsequent interview, the said Farmer stated to this defendant that he had had one of said teeth extracted by a dentist, but that it had not entirely relieved him of pain; that other of his teeth were now troubling him, and that he thought he should have them extracted, but this defendant did not undertake to advise him on that subject, any more than on the previous occasion, inasmuch as it was no part of this defendant's profession or business; that at one of these interviews, this defendant thinks after the first tooth was drawn and this defendant had earned from said dentist that said tooth was badly exosto this defendant asked the said Farmer if he had ever suffered from any syphilitic disease, to which the said Farmer replied that he never had; that after considerable more treatment

of the said Farmer's eyes by this defendant, without much appreciable improvement, this defendant becoming impressed with the idea that there was some cause undisclosed to him by the said Farmer which rendered their cure so difficult, suggested to him that if he, said Farmer, did not think that ne was deriving any benefit from this defendant's treatment he, this defendant, wished him to have no hesitation about going to any other physician whom he might choose; that of course it was of no pecuniary interest to this defendant whether this defendant treated him, said Farmer, or not, in asmuch as this defendant considered that be was doing it gratuitously, and solely from the desire to relieve him if this defendant's power; that at a subsequent and the last time at which the said Farmer came to this defendant's office for treatment, and after he had expressed to this defendant the intention of trying some other physician, this defendant, from a feeling of sympathy for his condition, as well in recognition of his Masonic obligations, said to him on leaving, that if this defendant could be of any assistance to him at any future time, to let him, this defendant, know it; that some few days thereafter, Mrs. Farmer, the wife of said plaintiff, called at this defendant's office, and desired this defendant to call and see said plaintiff at his rooms, which were not very far distant; that this defendant accordingly, shortly thereafter, called on the said plaintiff, and on learning from him, during said interview, that he was short of

money, this defendant handed him the sum of ten dollars, for which he thanked this defendant, and that on each of two subsequent occasions, when the wife of said plaintiff called at this defendant's office and made known to him that said plaintiff needed some money, this defendant sent him the sum of ten dollars, making in all the sum of thirty dollars. And this defendant further says, that during the whole time of his treatment of said plaintiff for said disease of the eyes, he, said defendant, treated him in good faith and according to the best of his skill, judgment, and ability, and with the sincere and honest desire to cure him of his said malady; and that at no time, during said treatment, did this defendant treat him, said plaintiff, either ignorantly, unskillfully, or improperly, according to the mode and system

of treating such diseases then and always practiced by this defendant, or otherwise; and that said plaintiff has sustained no damage whatever by reason of this defendant's said treat-Wherefore said defendant prays judgment in his favor, and that he may be hence dismissed, with his reasonable costs in this behalf most wrongfully sustained.

E. D. WHLELER, Defendant's Attorneys.

CITY AND COUNTY OF SAN FRANCISCO, SS :- J. P. BRYANT, being duly sworn on his oath, states that he is the defendant named in the foregoing answer; that he has heard said answer read, and knows the contents thereof, and that the same is true of his own knowledge, except as to the matters which are therein stated on his information or belief, and as to those matters, that he believes it to be true.

Sworn to and subscribed on this 28th day of March, A. D. 1867, before me. [L. s.] JOHN WHITE, Notary Public. SAN PABLO AND SAN QUENTIN FERRY.

Through to San Rafael via San Quentin. FROM VALLEJO AND DAVIS STREETS. THE FAVORITE STEAMER

CONTRA COSTA,

CAPTAIN.....JOHN T. McKENZIE Will leave as follows: 9 30 A. M. 8 00 A. M. 11 30

2.30 P. M. 5.00 Connecting with Stages for San Rafael, Olima, Tomales, and Bolinas, in Marin county; and also with San Pablo. further particulars, apply to the Captain on board, or to CHARLES MINTURN, Agent.

#### PACIFIC MAIL STEAMSHIP CO.'S THROUGH LINE TO NEW YORK,

# CARRYING UNITED STATES MAIL!

EAVES FOLSOM STREET WHARF AT It also or connecting via PANAMA RAILROAD with one of the Company's splendid Steamers from ASPINWALL for NEW YORK:

On the 10th, 18th and 30th of each month that has 30 days.

On the 10th, 19th and 30th of each month that has 31 days.

When the 10th, 19th and 30th fall on Sunday, they will leave on Saturday preceding; when the 18th falls on Sunday, they will leave on Monday following.

Steamer leaving San Francisco on the 10th touches at Manzanillo. All touch at Acapulco.

zanillo. All touch at Acapulco.

Departures of 18th connect with French Transatlantic Com pany's Steamer for St. Nazaire and English Steamer for South

Departure of the 10th connects with English Steamers for outhampton and South America, and P. R. R. Co's Steamer for Central Am rica. The following Steamships will be dispatched on dates as iven below: May 10-Steamship GOLDEN AGE, Capt. J. T. Watkins.

Cabin passengers berthed through. Baggage checked brough—100 pounds allowed to each adult. An experienced Surgeon on board. Medicine and attendance free. These Steamers will positively sail at 11 o'clock. Passengers are requested to have their baggage on board before 10

Through tickets for Liverpool by the Cunard. Inman and National Steamship Lines, can be obtained at office of the P. M. S. S. Co., San Francisco For Merchandise Freight, apply to Messrs. WELLS, FARGO

The splendid Steamship COLORADO will be dispatched on MONDAY, April 1st, 1867, for HONGKONG, via Kanagawa, For Passage and all other information, apply at the Pacific Mail Steamship Co.'s office, corner of Sacramento and Leidesdorff streets. OLIVER ELDRIDGE, Agent.

#### FARE AND FREIGHT REDUCED! FOR ALVISO, SANTA CLARA, AND SAN JOSE.

THE NEW AND ELEGANT STEAMER

Will leave Pacific Street Wharf,

FOR ALVISO. Every Tuesday, Thursday and Saturday, At 2:00 o'clock, P. M. CONNECTING WITH A SPLENDID LINE OF COACHES FOR SANTA CLARA AND SAN JOSE.

Fare to Alviso. Fare to Santa Clara and San Jose...... 1 50 Freight to Santa Clara and San Jose... This route is unequaled for comfort, and the traveling pub

have heartily endorsed its reopening by the owners of the CORA. This staunch and exceedingly swift-running boat is elegantly fitted up as a Day Boat expressly for this route, with a large, airy and luxurious saloon. Passengers will be landed in San Jose at the door of their hotel or residence, and in San Francisco within hail of street cars running to every part of the city. To those who are tired of the cramped seat-, lust, smoke and stifling atmosphere of rail cars, and who prefer the health giving breezes and beautiful scenery of the **Bay Route**, we offer all the accommodations required by business men, with the pleasures sought by excursionists; and no expense will be spared by the owners or exertion omitted by the officers and crew of the CORA to insure the comfort and good-will of our patrons.

RETURNING: Stages leave SAN JOSE at 8:30 o'clock A. M., every MON-DAY, WEDNESDAY and FRIDAY, connecting with boat at Alviso; by which arrangement passengers will arrive at San rancisco in time for the business of the day.

For freight or passage apply on board, or to Arrangemenns will be perfected in a few days for carrying freight through to San Jose.

#### SUMMER ARRANGEMENT.

S. F. AND S. J. R. R. O<sup>N</sup> AND AFTER WEDNESDAY, MAY 1st, 1867, (until further notice,) Trains will run as follows:

PASSENGER TRAINS\* leave SAN FRANCISCO from the New Depot, junction of Market and Valencia streets: For San Jose and Way Stations at 8.10 A. M., 3.40 and 5 00 P.M. Leave San Jose at 6 00 and 8.00 A. M., 4.00 P. M. ON SUNDAYS:

Leave San Francisco at 8.20 and 9 40 A. M., 4 20 P. M. Leave San Jose at 8.00 A. M., 4 00 and 7.00 P. M. FREIGHT TRAINS with Passenger Cars attached Leave San Francisco as above daily, (Sundays excepted) at 1.30 P. M. Leave San Jose at 3.00 A. M.

EXCURSION TICKETS issued on SATURDAY AFTERNOONS and SUNDAYS, good for return until MONDAY MORNING

H. M. NEWHALL, President. R. P. HAMMOND, Sup't.

# CENTRAL PACIFIC RAILROAD. ON AND AFTER NOVEMBER 29, 1866. until further notice, the trains of the Central Pacific

Going East. Passenger trains will leave Sacramento at 6:30 A. M., and arrive at Cisco at 12 m.; also at 2 P. m., arriving at Cisco at Going West.

Passenger train leaves Cisco at 6:30 A. M., and arrives at Sacramento at 12:30 P. M.; also, at 1 P. M., arriving at Sacramento at 6:30 p. m. The morning passenger trains connect at Auburn with stages for Yankee Jims, Forest Hill, Michigan Bluffs and Georgetown; and at Colfax with Stages for Grass Valley, Nevada and San Juan; and at Cisco with Stages for Summit City, Austin, Virginia City, and all points in the State of The 6:30 A. M train connects at the Junction with the cars of the California Central Railroad for Lincoln and Marysville,

and all points north.

All trains run daily, Sundays excepted.

C. CROCKER, Superintendent C. P. R. R. G. F. HARTWELL, Assistant Superintendent. 3

# DAILY COAST LINE.

San Juan & Los Angeles U. S. M. Stages. Daily Winter Arrangements for 1866 & 1867. DASSENGERS FOR SAN JUAN, PASO RObles Hot Springs, San Luis Obispo, Santa Barbara, San Buenaventura and Los Angeles, leave San Francisco by the Morning Train of the San Jose Railroad, daily, and

will take the Coaches of the Company on the arrival of the train at the **Depot in San Jose**.

Passengers can lie over at any point of the route, and resume their seats within six days. Through tickets to Los. Angeles, or to any place on the route, can be procured at the San Jose Railroad Depot in San Francisco. Further informa

tion, and tickets, can be obtained at the Company's Office 232 Bush street, opposite Occidental Hotel.
W. E. LOVETT & CO., Proprietors. WM. G. ROBERTS, Agent. WM. BUCKLEY, General Superintendent.

#### STEAMER PETALUMA. FOR PETALUMA AND SONOMA, (VIA LAKEVILLE.)

SUMMER ARRANGEMENT: THROUGH TO BIG RIVER IN SIXTEEN HOURS! Shortest and most pleasant route to Geyser Springs! FARE AND FREIGHT REDUCED:

From Vallajo street wharf, at 9 o'clock A. M. FOR SONOMA (VIA LAKEVILLE) AND PETALUMA, connecting with PETALUMA, connecting with stages from Bloomfield, Bodega, Duncan's Mills, Tomales, Santa Rosa, Windsor, Healdsburg, Geyserville, Skagg's Springs, Geyser Springs, Anderson Valley, Novato, Albion and Big Rivers, Noyo, Fort Bragg, Ukiah and Long Valley.

#### The well known and favorite Steamer PETALUMA, C. M. BAXTER...

...Captain In order to better accommodate the traveling public, will run DAILY as above, Sundays excepted. Returning, will leave Petaluma at 2 P. M. Freight received and receipted for at all hours of the day, and taken at the lowest rate. CHARLES MINTURN.

# PACIFIC PATENT AGENCY.

JOSEPH H. ATKINSON PROCURES AND DISPOSES OF PATENTS AND PATENTED ARTICLES.

Agencies solicited.

# IMPORTANT MEDICAL DISCOVERY.

#### Electricity as a Curative Agent.

WHEN IT WAS PROMULGATED BY THE Directors of the ELECTROPATHIC INSTITUTE, that disease could be entirely eradicated from the system without the use of poisonous drugs, the thoughtless, and those who do not look deeply into cause and effect, scoute the assertion as chimerical, and wrote long articles replete with sophistry, claiming that only through the digestive system could the blood be purged of the poisons which constitute disease; a great cry went up from those interested in the continued supremacy of the old system of one poison to cure another. supremacy of the old system of one poison to cure another. All of the empirics joined in the chorus, and in their ignorance laughed at the new system, circulating base stories of its ill success, and quoting imaginary cases as proofs. Time has demonstrated their dishonesty. After five years of uninterrupted success, the Electropathic system is the leading idea in medical jurisprudence. While by the old system physicians were content to cure one in every five cases, there were those who were diving deep into the science of the curative art; among these were the Electropathists; finally it was discovered that the failure in most of the cases of organic disease, was entirely due to the machine. Taking this view of the case, Dr. J. H. JOSSELYN, after years of experiment, has perfected an Electropathic Instrument, which will cure any disease to which flesh is heir, always to be understood that the case is not so far advanced as to show a destruction of the vital tissues. We do not claim that the use of medicines may not be more advantageous in some cases, but that, in connection with medicines, it will perform a cure much sooner than without, and also that diseases hither deemed incurable can be cured by this system. From early morn until late at night, this instrument is employed, imparting health and strength to all who are so fortunate as to obtain its services. Diseases which, by the old system, took months or even years to cure, are now cured in a few days or weeks. The cost, too, is not so great as by the old system, besides the saving of time.

During the time that the Institute has been in operation, there has been more benefit to the human family derived from the system than from all other systems combined dur-

ing the same period. Among the most troublesome diseases to which Californians have been exposed is Rheumatism; none have given the honorable practitioner more trouble to relieve, and none have pretended to cure (if we except known empirics) permanently. But this subtle disease gives way before the Electropathic System in a very short time, enabling the sufferer to go about his business without pain or the fear and dread of a relapse. And so with most other diseases, considered incurable. We mention Rheumatism because of its abundance, but we could enumerate many other diseases full as troublesome, and some far more fatal in their results. There is one more disease, or disorder, which stands upon the calendar, which is fatal both to body and mind. It is one about which there has been more deception used by empirics, because it is of a private nature. We allude to sexual debility, paraded by quacks in the journals of the day under the head of seminal weakness, spermatorrhea, nocturnal emissious, etc. The poor victim is kept taking medicines and paying for them until his last iollar is gone, and then as soon as he undertakes to work to obtain more funds the trouble comes back in all its loathsomeness. To this disease Electropathy is peculiarly applicaole, its action being upon the spermatic nerve, strengthening the secretory organs, and at the same time, creating an equilibrium in the system, thereby preventing relapse. We dwell upon this desease because it is one about which there has been more deception used than all others put together.

#### TO FEMALES.

The Directors would say, Electropathy is particularly applicable to your delicate and fragile systems, and to the numerous troublesome and painful diseases to which you are liable; should you be irregular, a few treatments will restore the functions to the proper state without pain or inconvenience. Should you be weak and enfeebled, either general or local, this system imparts strength and vitality, making the recipient feel buoyant and youthful, where before they were languid, and enable to enjoy the pleasures of life. One great blessing connected with Electropathy is, it purifies the system so thoroughly that it beautifies the complexion, making the coarse and freckled skin as pure and fair as possible, giving

### Dr. Josselyn's Preventives are Safe and Sure.

TO THE NERVOUS. The Directors would say that you can be entirely relieved from those dreadful feelings of evil foreboding, and your system strengthened so that nothing can disturb the current of your life. Several cases of insanity, arising from a disarrangement of the nervous system, have been permanently cured by this system. Connected with Electropathy is the celebrated

Electro-Magnetic Baths, than which there is no more powerful auxiliary in the world for the radical cure of disease. There is no institute in the State where the Electropathic system is practiced, except

#### Electropathic Institute. 645 Washington Street.

Persons seeking remedial assistance may wish to know something of the system by which diseases are so rapidly removed from the body. Electricity is a fluid of so subtle a nature that it can only be studied by its results. We know that it forces everything of a foreign nature in the body upon the surface, while the vitality which it imparts fills up the vacuum, preventing thereby the subtle poison from returning to the hitterto diseased parts; and here let it be understood that the Bath should never be administered until the disease has been forced to the surface, except, perhaps, in case of cold, where fever has not set in. Its action upon mercurial diseases is peculiar. The best authorities are of the opinion that it liquefies the mercury, which, when in a liquid state, by its own specific gravity forces itself out of the body. This result has been arrived at by testing the water after an Electro-Magnetic Bath. After such tests have been found in the water the patient is not troubled any more with those pains peculiar to the disease. In all other cases it forces itself to the surface and is washed off by the bath. The whole system in its application is a LUXURY, there being no pain or inconvenience attending upon it, but the reverse in the case, being one continued pleasure. It would be consuming space to no purpose, to enumerate the diseases to which this system is applicable. Suffice it to

say, that there is no disease within the catalogue of human ils but what can be cured at the Electropathic Institute. We have instructed the Resident Physician to warrant a perfe and permanent cure, or ask No Pay for Services, when in his judgment it is within the bounds of cure. The Institute was established to, if possible, prevent the unwary from falling into those dens of robbery (yelept quack doctors' traps), and hereafter the scientific originators of this Institute will not be to blame if the afflicted are robbed of their money, and injured in their constitution. There is also another view of the affair. The rising generation should be reared with strong constitutions, and the Directors wish to arouse their guardians to a proper sense of their duties in the premises, if possible, to prevent them stuffing their young charges with deleterious drugs, with a chance of entailing upon the tender constitution, just forming, a complication of evils a thousand times worse than death.

DR. JOSSELYN—Dear and Honored Sir—You requested me to let you know how I feel after being at home three weeks. Well, sir, I have now been here little over two weeks, and there is no return of that very unpleasant trouble. My sleep is sound and there is no disturbance of the regular laws of nature. I feel as strong as I ever did before bad habits had weakened my system. Not only has the general debility entirely disappeared, but the local trouble has gone. feel so strong that there is no fear of its return. Considering that you only took one month to cure a disorder of seven years' standing, I think your system almost miraculous. Accept my sincere thanks, and publish this if you please; I have sworn to it, as you will see.

State of California, County of Sacramento-ss. Subscribed and sworn to before me, this tenth day of CHAS. HART, Notary Public.

NEVADA, Nov. 8th, 1860. DEAR DOCTOR :- Pursuant to agreement, upon my arrival I sit down to pen you a few lines in acknowledgment of the great service you have rendered me, in relieving me of that painful case of neuralgia and rheumatism. When I look back and see the gallons of medicines I have swallowed to no purpose, and then think how soon you cured me, I am aston-ished. You were only twelve days performing a cure of the trouble for which I had taken medicine over six months, and spent hundreds of dollars. Dear Doctor, if you could see the wonder exhibited by my friends, who can hardly believe that a cure was performed without medicines; but here I have been cured, and I have not taken a drop of medicine from you nor from any one else while being treated by your splendid instrument. I shall try to show my gratitude by sending every sick man I come across to you

Yours till death,
FRANCIS GARLAND. To J. H. Josselyn, M. D., Resident Physician Electropathic Institute.

State of California, County of Nevada-ss. Subscribed and sworn to before me, this eighth day of November, A. D. 1860. F. SPAULDING, Notary Public.

CAUTION. All persons seeking the Electropathic Institute should be careful to remember the name and number.

Electropathic Institute, 645 Washington Street. south side, between Kearny and Montgomery, over the Re-

#### J. H. JOSSELYN, M. D., Resident Physician,

on the sign. With these remarks we leave the interest of the Institute with the public asking only the same generous confidence and patronage thus far awarded to it. The record shows over twenty thousand consultations, and a very large amount of suffering relieved. Persons wishing to consult the Resident Physician by Letter, can do so with the utmost confidence, and can if they wish have Electric Remedies for any disease sent to all parts of the State; all Remedies sent from the Institute warranted to be effectual. All letters must be addressed plainly, J. H. JOSSELYN, M. D., Box 1945, San Francisco, Cal. All letters will be destroyed or returned, as directed by the writer.