## VOL. I.

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NO. 20.

#### LITERARY.

For the Banner of Progress.

To Josephine.

BY ELIZA A. PITTSINGER. Little fairy, elfin queen-

Tiny, roguish, laughing sprite-Silken-haired Josephine! To me thou art a beam of light, Shedding silver hues between The shadows of each darksome night

O, thou dark-eyed, sweet gazeile! Come and sit awhile by me! Child thou art, but softly tell What mine older eyes might see, Were it not for that sweet spell That enchains them so to thee-What is hidden, come and tell, In each motion wild and free, That enchains me so to thee?

Spirit beauty, fon 1 and shy, Like some little shooting-star Art thou in our evening sky! Darting down each silver ray-Making most mischievous war In thy darting, dancing play.

Little shooting-star so bright, Dart thy silver rays on me Dart them sweetly through the night-Dart them fondly through the blight Of each lonesome wintry day, Softly, gently down to me-Dart them quickly, for this lay, That I'm singing now to thee, Only wakens to their light

#### PHILOSOPHICAL.

# IN WHAT CONSISTS THE DIFFERENCE

NUMBER NINETEEN. That those peculiarities spoken of in my last article respecting the Egyptians were partaken of by the Hebrews, is clearly evident to the mind of any one who will take the trouble to read the 21st and 23d chapters of Leviticus, which run thus: "For whatever man he be that hath a blemish, he shall not approach; a blind man, or a lame, or he that hath a flat nose, or anything superstitious, or a man which is broken-footed or broken-handed." "No man that hath a blemish, of the seed of Aaron the priest, shall come nigh to offer the offerings of the Lord, made by fire." "Or whosoever touchethanything that is unclean by the dead," etc. "The soul which has touched any such shall be unclean until even, and shall not eat of the holy things unless he wash his flesh with water." "And when the sun is down, he shall be clean, and shall afterwards eat of the holy things, because it is his food." "When the plague of leprosy is in a man, the priest shall shut him up seven days; if the plague spread not in the skin, the priest shall shut him up seven days more." "He is a leprous man, he is unclean." Among the Persians a similar state of feeling exists in regard to the disease of leprosy; a leprous person is not permitted to enter a city, nor yet allowed to have communication with any of his countrymen; believing, as they do, that the individual thus afflicted has committed some offense against the Sun. When Æschines in his travels stopped at Delos on the way to Rhodes, the people of that island were greatly disturbed by the appearance among them of leprosy -known as white leprosy. They believed it to have been sent by the anger of Apollo (the Sun), because, contrary to the custom of the place, they had buried there the body of a man of rank. Among the American aborigines the idea was very prevalent, that the Moon was the wife of the Sun. Indeed, Sun-worship and Fire-worship is to be found everywhere, as well as traditions of an ancient worship of the Sun in the United States, Peru, and other portions of this continent. Mounds were constructed for sun-worship as "high places"; compare the mounds of Assyria and Palestine, and the "great high place" or mound of Gibeon. "The people sacrificed in the high place because there was no house built unto the name of the Lord (Iaho) until those days." "And as Saul and his servants went up the hill to the city, they said, Is the seer here? And they answered: He is; for there is a sacrifice of the people to-day in the high place. And Samuel said, I am the Seer, go up before me unto the high place. There shall meet thee three men going up to God to Beth-El." "Samuel called unto the Lord, and the Lord sent voices (thunder) and rain that day; and all the people greatly feared the Lord and Samuel." The Hebrews seem to have had various names for their God at different times. We find in Hosea, 2d chapter and 16th verse, "That thou shalt call me Ishi; and not all eternity. But, to this, has come up the ques-God." The valley of Elah (Alah). "And the chil-

dren of Israel made Baal-Berith their god." The

Camanche Indians worship the Great Spirit, the Sun,

the Earth, and the Moon, as gods. In Greece the

Pelasgi worshiped the Heaven and Earth, Sun, Moon,

and Stars. The Peruvians worshiped the Sun and

for God, and the Earth for mother; that for the rest.

Pachacamae (Sun-god) had drawn the great world

from nothing. Among the North American Indians,

who have inhabited this continent a greater number

and just definition of the meaning of the term sun, we find that it is in close connection with not only our religion, but our existence as well. "The Sun gives life to all things, to all beings." "Ani is the Sun; Ani-ma is the life, the soul; Ani-mare means to animate." "At the great Kaimic festival which the Peruvians celebrate at the summer solstice (stand still), at the same time as the Cherokees, the fire used in the solemities was given to the Inca priests by the hand of the Sun. The rays were concentrated in a focus, and cotton set on fire. When it was bad weather they were obliged to obtain it by the friction of sticks. For three days previous there was a general fast, and no fire lighted in the dwellings. The sacred flame was intrusted to the care of the Virgins of the Sun; and if by any neglect it went out, the event was regarded as a calamity that boded disaster to the monarchy." "The fire shall ever be burning upon the altar; it shall never go out." (Leviticus, 6th chapter and 13th verse.) "The Indian tribes burn tobacco instead of incense as a propitiation to the Sun. The fire in the temple of Vesta was renewed every year by fire produced from the rays of the sun. The Romans had their Vestal Virgins, who kept up the sacred flame, and hence they were virgin priestesses of the Assyrian Artemis. Among the Greeks human victims were offered to Dionysius (the Sun) as they were to the Hebrew Moloch." The introduction of the serpent among the symbols of Freemasonry, originated in the story of the disobedience of our first parents; this, we are informed, was for the purpose of commemorating the unhappy event | and preserve the equilibrium between composition | of the fall of man from a state of innocence and and decomposition. It has been supported from the name, applied with a transmitted authority to the destructive power, has reached our times. "Thus the Deva or Dive of the East, who was the serpenttempter; the Diu of ancient Hibernia, the Armoric Duc, and the Gaelic Dhu, was no other than the Diabolus of the Greeks and Latins, and the English Devil." The most eminent writers on the subject of Masonry, tell us Freemasonry is a system of Wisdom, Strength, and Beauty; and that this definition was adopted by our ancient Grand Master, King Solomon, who called the science Wisdom; which by the cabalists, was subsequently denominated Baphomet. And he defines it thus: "Wisdom is the worker of all things; she is the brightness of everlasting Light; the unspotted mirror of the power of God, and the image of His goodness. She is more beautiful than the sun, and above all the order of stars, and before the light."

J. D. PIERSON. (COMMUNICATED.)

#### IMMORTALITY PHILOSOPHICALLY CON SIDERED.

Let us see what rational thoughts, if not positive evidence, we can bring to support our convictions or belief of the fact of immortal identity. If it could be proved that the material universe was formed without intelligence or design, and that the human mind or spirit is but the result or effect of organization of matter, then there could be nothing on which to build a hope, even, of a continued life beyond this. But there are evidences of intelligence in the formation of everything, that compel us to look and search deeper for the First Cause, than in any of the known organic laws of Nature. Then comes the great unsolved question, Can this First Cause, or Intelligence, exist independent of matter? or can the great Positive Mind know and act without an organization? The conclusion of many deep thinkers is, that Spirit (and mind as its organ) is refined substance, inseparable from matter, on which it depends for outward expression, and that the material universe is as a vast laboratory, in which to unfold and incarnate spirit germs, offsprings of this Infinite

Some, however, have thought that this idea involved the impossibility of two distinct and selfexistent entities; but I see only the great dual law which unites the Visible with the Invisible. Now, if the possibility of the individualization of spirits, as being the grand ultimate for which all other formations are but the necessary processes, be admitted, then comes the next great question to be solved: For what great end, commensurate with this incomprehensible display of Almighty power and goodness, were they produced or created? This has been answered in many ways, some of which would not be much to the honor or wisdom of their Author; but the most rational and intelligent is, that it was for the happiness and unfolding of intelligent beings to Baali." "We find also Mount Baalah; compare tion, If we are the offspring of a Divine Mind, Allah, Elah, Elohi, Elohim, Alaloh, Eloa, names of shall we not be again absorbed into it and return to nonentity? And if we are only cast up into the realm of organic life, retaining no knowledge of a previous state of existence, like a bubble on the ocean, what surety have we that we shall not sink back from whence we came, and virtually Moon. The Sun-god is Creator. Pachacamac, the cease to exist? To this question there have been Great Spirit of the Peruvians, produced the world | many elaborate answers given, yet none of them | a dismal locality in the next. This idea is dwelt | out of nothing. When king Atahualpa was told that seem to satisfy the skeptical mind; and I do not upon so much that a large proportion of religious our Lord Jesus Christ had created the world, the | think that any theory can fully demonstrate what | people regard it as the object of religious observ- | self. Inca responded that he did not believe that any being is the absolute truth. Some have maintained that ances to escape this punishment. Hence Spiritualbut the Sun could create anything; that he held him | there can be no other immortality but that of re- ists, who have been educated in the old theolgy, production, this being the only conclusion that external laws and reason can arrive at; and I see no possibility of solving it, only by facts presented of years than we are apt to suppose possible, or any from a future state of existence. If clairvoyance historical writer has as yet given them credit for, the is true, and this testimony can be admitted into Sun-god is generally the Great Spirit, or the Great | the domain of science and philosophy, then it can | clearer consciousness of these laws, and thus bring-Spirit resides in the Sun. When we come to a proper be readily solved in the negative, so far as the ing the life more in harmony therewith.

immediate future is concerned, and the proof of continued existence and identity after death. But as to the finale of an eternity, or grand cycle of existence, we need be in no hurry to solve a question so remote. It may be that what has been called God is only the chemical law of affinity inherent in matter, and that the special Providence believed in by many is only the action of those created intelligences that have become able to control the laws of events, etc., which have been heretofore thought to be under the direct superintendence of the Divine Mind; and that this Divine Mind finds its expression only through the forms and intelligences unfolded by the involuntary as well as voluntary laws of Matter and Power, since Motion must exist whenever these exist; and then comes the inevitable evolution of all else; but of the intelligence and attributes of that Power, we can only know by its effects. Some philosophers claim that every atom moves by inherent volition.

There is another theory, that may be true, of immortal existence, which is: that this state is alone to be reached by those who shall live or are born after the laws of organic life have been fully understood and wisely controlled; when the world and its physical and social conditions have reached that state of perfection wherein man shall be able to stop the waste and decay of the material form, unproductive of the end to be attained, and that the several generations of leaves, which prophecied of fruit, were first subject to decay, not possessing the elements of individual existence, although these had first to live before fruit or the higher and ultimate existence was attained. According to this theory, the Tree of Immortal Life, on this globe, has produced but one or two, if any, real fruits. Christ and Elijah may be such, and perhaps some others, if the theory be admitted, which also claims that such are but as it were fruit prematurely gathered, "whom the heavens must contain until the restitution of all things," or until the earth has reached that perfect state wherein spirits may be re-incarnated and dwell again in material forms.

mind as to the proofs of a future state, is much like that which Thomas Dick employs in his philosophy; or, rather, I may be said to use his reasons, with the additional spiritual or intuitive testimony that we are possessed of many faculties which are not unfolded in this life; and those that are, are seldom fully developed, or but partially

#### (COMMUNICATED.) SPIRITUALISM THE RELIGION OF NATURE.

NUMBER THREE.

Religion, like every other department of human achievement, is progressive. As in agriculture, mining, manufactures, and the natural sciences, new principles are from time to time discovered, and new methods adopted; so should it be in religion. Spiritualism is a humanitarian, and not a Deific religion. It denies that God has revealed himself authoritativelf in a book, be it Vedas, Shaster, Bible, Koran, Swedenborg's Arcana Celestia, Book of Mormon, or A. J. Davis' Divine Revelations. It takes this position because these claims never had any founda tion in truth; and the people are fast finding it out. Whatever excuse there may have been in the infancy of the human race, to treat mankind, in regard to religion, like children, by a plausible deception, that excuse no longer exists. Religion is not for the glory of God, but the benefit of man. We do not claim to know more of God than can be inferred from so much of the finite outworking thereof as comes within the scope of our limited capacities. Since all the forces and elements of nature, at least on our planet, have, for inconceivable ages, converged to develop man, and to bring him forward to his present condition, we may infer that whatever tends to man's improvement is pleasing to Deity. Still, as to the qualities and mode of the Divine Being outside of nature's unfoldment, we are not ashamed to confess ignorance, and address ourselves to comprehensible principles and practicable efforts. Religion, then, is simply public or social exercises, whose object is the culture and development of the moral and spiritual faculties of our nature. At the foundation of the subject lies the fact, that these | this present existence? But in combating the faculties are a part of nature, and, as such, amenable | arguments that are sometimes brought forward in to the law, that proper and legitimate exercise con- proof of immortality, the skeptic does not do so duces to growth, as in the intellectual or muscular | because he dislikes the doctrine, nor that he de-

Religion, as an associated movement of men and women, proposes to provide for the proper culture

In the current theology, it is made a prominent feature of religious teachings, that God punishes often fail to appreciate the importance of religious culture, when taught by Spiritualism that God's moral government is substantially the same after death as before, and consists in the natural results of inharmony with moral laws. Many do not readily

Another idea of the current religious teachings is, that by prayer and pious deeds God is conciliated so much as to render supernatural assistance even in daily avocations. Deity is the infinite Father of all life and being, and will not deviate from his perfect relations with the ever-unfolding universe, even at the most fervent solicitation of his children. Religion, then, being the spiritual development of human beings, is purely a human work, in accordance with practical, common-sense principles. California is paying fifteen thousand dollars a year for a geological survey of the State. Some think this amount entirely too small; and few thoughtful men consider it a misapplication of the people's money, thus to bring to light something of the geological formation and mineral resources of the State. While a dissemnation of spiritual truth would be no less valuable, it must be done by voluntary efforts, as there is a great variety of opinions as to truths and methods; and the history of the Church has taught the world the value of religious liberty.

True, the religious development of a people cannot rise much above their physical condition and intellectual status. Excessive and continued toil unfits the mind for effective effort, and must becloud the spiritual perceptions. So long as the present industrial condition of civilization continues, spiritual darkness will prevail. While labor and the fruits of labor are so unequally distributed, it is vain to expect a high order of religious enlightenment in general. But how shall this condition of things be improved? Archimedes could with ease move the world, if he only had a fulcrum on which to rest his all it could. Each atom of which I am composed. purity to sin and wretchedness. Serpent-worship the analogy of the tree and its fruits, that several lever. Without claiming religious culture as the spirit atom and physical atom, has been eternally derived its origin from the same source; and even | years or cycles of its existence were necessarily only means of human improvement, does it not at work; as full of intelligence a million of age come nearer to being this fulcrum for the elevation of man, when judiciously used, than any other means? But how shall this spiritual culture be secured? How but by a diligent use of the best means within the reach of each vicinage or religious association. While there is so much land uncultivated, or poorly cultivated, it were a pity if a plat could not be devoted to so noble a use as a site for a house for enlightened, untrammeled spiritual culture. Let each association have the best music they can afford, the best lectures they can procure, the best conference, and make use of any other means that the best judgment and enlightened reason of the people may suggest. We have formed our own government, we have established a system of public education, there now remains to inaugurate a practical religion on the basis of the Fatherhood of God and the brotherhood of man. And this is a work The reasoning I mostly employ, to satisfy my that will never cease to be required. Philosophical writers anticipate a time in the distant future when man will be so harmonious in his relations as no longer to require governments, laws, prisons, judges, or policemen. But, so long as man begins his existence without knowledge, but with a growing capacity for acquiring ideas; so long as there is use for a daily press and a public school, so long will there be need of the Sunday lecture and the religious conference. I once heard an intelligent Spiritualist say that Spiritualists were the worst people he ever knew; for while they know the most they do the least. However true it may be, there are many worthy exceptions of noble workers, who relax not their efforts, though environed by circumstances of unparalleled discouragement.

(COMMUNICATED.) IMMORTALITY.

Who can fully realize all that is contained in the single word—immortality?

NUMBER FOUR

There is a grandeur in the idea that we shall live forever, with continually improving opportunities for the development and enjoyment of all our faculties, that thrills our entire system, as it increases our self-esteem and gives impetus to our nobler aspirations. Who can read the words that Bulwer puts in the mouth of one of his heroines, without sympathizing with the hopes therein expressed, even if they should not command belief?

"And to what numerous stages of being, what paths, what duties, what active and glorious tasks in other worlds may we not be reserved? perhaps to know and share them together, and mount age after age higher in the scale of being. For surely in Heaven there is no pause or torpor; we do not lie down in calm and unimprovable repose. Movement and progress will remain the law and condition of existence, and there will be efforts and duties for us above, as there have been below."

Is there one who would rather cease to exist than pass into a higher state of being, with his individuality, and all his unsatisfied hopes and desires, which have been the bane and pleasure of sires to destroy a single truth, be it ever so unpalatable; yet he is determined to uphold no faith not based on reason, or cherish a hope which will not bear the closest investigation. His desire is, to "be ready always to give an answer to every sins committed in this life by a positive infliction in | man that asketh him a reason of the hope that is in him"; an answer that will not only silence the caviler, but will satisfy, to the fullest extent. him-

The patient investigator, the honest inquirer, rigid skeptic though he may be, is well satisfied no amount of faith can make a falsehood true, nor unbelief or doubt make a truth false. Neither one nor the other can alter the real condition of things; and while we dispute, wrangle, and enperceive the benefits of bringing individuals to a gender all sorts of inharmonious feelings, on account of our egotistic determination of laving our own idea of things maintained, facts, stub- agree."

indifferent to all that can be said in the matter. We may believe the moon to be made of green cheese-of nothing, when the stars were brought into being-according to the development theory, or any other theory which fancy may create or reason dictate; and all the while the Queen of Night will continue to shine and revolve around the earth the same. Regarding the argument for immortality, based on our intuitive perceptions, our hopes and desires, I am free to confess that I have not yet ascended high enough the "Mount of Pisgah" to see the "Promised Land"; never higher than to acquire an unbounded faith in Nature. Believing her principles to be eternal and unchangable, beyond the capricious interference of any mind whatever, I have confidence that she will continue to operate as heretofore. Job says of God, "Though He slay me, yet will I trust in Him"; so I say of Nature. If, when my body is laid in the grave, I shall wholly mingle with the dust, to be known no more, I have yet this comfort: Nature has taken me to herself, and I am one with her; and all that I am, and have been, will still be used by her. If I continue my identity in another state, still there will Nature preserve me and receive my undivided worship and study. Nothing can be lost. Every atom in the universe has been eternally doing its duty-eternally doing ago as it is to-day—as it will be millions of ages hence. To some, this no doubt will appear only mere assertion; to me, it is a self-evident truth. I have no doubt but that our organisms have, in their gradations through matter, done their duty in flowers and in trees; in the rock and the mineral; in the mighty reptiles and saurians of Geology; in all animated Nature; in earths. comets, and suns. The power that sustained and propelled us through all these changes will continue to do so, and make of us just what the economy of Nature has determined for us.

born facts, still remain what they were, perfectly

Philosophy in vain attempts to pry into the secrets of a future life. To the philosopher the heavens are as brass, and the earth, iron: from the tomb not even a doleful sound salutes his ear; his science destroys his faith, and only reveals the inexorable facts connected with the materials of our present existence. How can it be otherwise, even granting the hypothesis of a future existence? We find all animated beings, in their formation and organic functions, adapted only to the elements in which they live. Fish living in places like the Mammoth Cave, where there is no light, have no eyes, the only sense through which light can be perceived; no more can man have any perceptions of a state which, as yet, he has not reached, and with the elements and conditions of which he has only a prophetic connection. He is of the earth, earthy; and can only analyze and comprehend earthly things. That does not, however, prove that spiritual existences do not exist; nor does it warrant a blind faith in everything we do not comprehend, which may be presented for our acceptance. There are undoubtedly many things in the universe of which we cannot even have the most distant idea; forms and conditions of existence which have no parallel in our experience. It becomes the skeptic, then, not to be too presumptuous in his denials; the supra-mundane theorist, not to be too dogmatic in his assertions. It becomes all, in discussing the subject of immortality, to be candid and patient-receiving all things with caution and rigid investigationrejecting nothing without a fair examination.

CHRISTIAN AND PAGAN.—Ideas occasionally fall from the pulpit which are in perfect harmony with Church is not considered evangelical, and may not perhaps be properly regarded as the exponent of Christianity, but it is a question if it is not more in in sympathy than other churches with the non-professing intellectual lights of the world. The ruling idea of the Orthodox Evangelical Church is that there is but one true religion, all others being false lights leading to final destruction. The Creator, in descending to earth in the person of Jesus Christ, invested the teachings of the latter with a sanctity and authority that raise them far above all other schools of philosophy, constituting them alone the truth from which humanity could take no appeal. to whom they have not been given all hope of salvation, as no one can justly profit by a means of grace of which he is entirely ignorant. It also makes imperative the work of sending missionaries abroad to preach Christ to the heathen, since the latter must live in sin and die without hope until the light of the missionary shall reach him. This absoute aspect of Christianity has caused many good men who were searching honestly for truth to disregard its pretensions. Why had God so favored Christian nations that they only possess the truth without which all must die? Why were pagans to wait the slow leisure of a struggling church for that emana-tion from the Creator which is so absolutely essential, and which God might have imparted directly, thus saving unnumbered millions from death without a Christian's hope? Why was one portion of God's household suffered to remain in darkness while another was reveling in the effulgence from the heavenly throne? These questions have never been satisfactorily answered by Orthodox divines. At most, when pushed, they have said that such was the will of God, and the presumptuous man might go no farther in his questioning.—Golden Era.

"What do you mean by a cat-and-dog life?" said a husband to his angry wife. "Look at Carlo and Kitty asleep on the rug together. I wish men lived half as peaceably with their wives." "Stop!" said the lady, "tie them together and see how they will

#### LETTER FROM VERMONT.

WOODSTOCK, March 27, 1867. ABSENCE FROM CHURCH.

Three-fourths of the adult population in this civilized and Christianized New England stay away from religious meetings. Is it wise or foolishmoral or immoral—pious or impious? A question of great importance, so long as we have so much wealth invested in meeting-houses and their fixtures. Then the great expense in running and sustaining all these churches—the cost of rearing "regular ordained ministers"—is enormous. The aggregate amount for sustaining them and their families is from five hundred to ten thousand dollars a year. With this great outlay, this enormous expense all the time, it becomes quite necessary to institute an inquiry into the cause of so few attending religious service upon Sunday.

There must be something radically wrong somewhere, with all this great wealth expended in erecting, beautifying, and making comfortable and attractive these houses of worship, that so small a number give their attendance. Then the men of talent, erudition, superior wisdom, (or who ought to be, as the highest advantages our country possesses are within their reach and contribute to their assistance,) called by God to expound His will and wisdom to His children.

"If a man die shall he live again?" Can there be a subject of greater interest to poor, suffering, dying men and women? I again ask, Why is it that so few attend our Sabbath gatherings? I can answer only for one. And I do it with the love of God-not fear-and my fellow-men as witnesses. I am too poor, too needy, to waste or squander time as it is done at all our religious meetings at present.

"Time is money," is an old proverb. It is more than that to me. It is happiness or misery; it is salvation or damnation-life or death. There is no exaggeration here either. Horace Mann, when at the head of the Massachusetts Educational Department, affirmed that nineteen-twentieths of all the crime and suffering in this world was wholly because of ignorance. In my opinion, had his courage equaled his wisdom, there would have been no fractional exception made. I most truly believe and solemnly affirm that ignorance is the sole cause of all our sorrows, wrangles, and bloody wars. Ignorance of what? ask many. Ignorance of God's universal, unchangeable lawsman and his relations to those laws.

I said I was too poor to attend church oneseventh of the whole time, under present rules and restrictions. The pulpit has been of very little service in warning our Nation of the wickedness and danger of chattel slavery. Nearly all the ministers south of Mason and Dixon's line went in for the Rebellion, and far too many were in deep sympathy in pious New England. O, the past record of our ministers and churches, in all the great practical reforms, will appear in a bad light to the purely honest followers of Jesus and

all great reformers! How can a true follower of the great Represensubmit without a question or a protest. This has tending upon meetings of any Christian order, rules of church government, and seeing so little zeal for the great practical truth of brotherhood, "Love thy neighbor as thyself," we become disturbed—even disgusted—and resolve that we will not waste so much of our time and be witnesses to the propagation of error, not being allowed to give a warning voice against such usurpation. We all know and feel, that to be passive and witness error, false teachings, deception of any kind, and not raise our voices against it, makes us participants, guilty and condemned by the civil and

Beecher, in one of his sermons not long ago, was speaking upon this subject. He said "the herd would always be found where green sweet | fountain of life is so impure, that the little streams forage grew; they needed no urging or goading. But when fed upon rye straw, that had been cut five hundred years, they knew enough to stay away: and he honored their taste." Here lies the whole secret. A rehash or rehearsal of the loves and sensual life of Solomon and David has become stale and unworthy of the time and attention of good, sound, thinking men and women. Beecher remarked further, in reference to congregations getting drowsy and nodding in service-time: "When I discover any of my hearers inattentive and sleepy, I want no messenger-boy, or sharp rebuke, sent among them. It is the preacher that wants awakening and reprimanding. He is in the fault, not his audience. He, or his subject, is out of place and taste. The people know where the 'green pastures are.' Yes, as of old, 'the people hear him gladly." This is all true, and ever has been. When and wherever you find a minister or teacher superior to his hearers, like Parker, Beecher, Chapin, and Starr King; as to give her a piece of paper, with a few words Beecher says, "the herd will be there," and they written upon it, and send her out of his house, can't stay away. All hanker for information and and the poor woman had no redress. But nowisdom. But such ministers are rare. Nineteentwentieths of the professed Christian teachers are far below their hearers in moral standing and in-

telligence. Thus said and wrote Theodore Parker many years ago. He could call together one of the most | might bring home a Hagar, and wake her their refined, moral, and elevated societies in all New mistress, like Abraham; they might slay a whole England, and was himself cultured as no other | nation of fathers, mothers, and sons, and bring man in that region. At the same time, he felt home all the virgins, and give themselves up to that many of his hearers were far superior to him- general prostitution in their tents, in the presence

here and hereafter. He was not willing to assume the whole responsibility, and be the sole teacher. He said there was scarcely a religious society in all New England but possessed from twenty to one hundred members or hearers, superior to their settled ministers. And, with the present church rules, these superior members had no voice-no opportunity to say a word for their starving brothers and sisters. These things should not be and he strove to institute a more liberal and democratic course, and give an opportunity to all his hearers to speak and make inquiries. His meetings were devoted one-half the time to conferences and free meetings. The members' rights were recognized, and all, male and female, were heard. This comports with the rules that Jesus laid down: "Where the spirit of the Lord is, there is liberty." 'Prove all things." "Be ready always to give an answer to any one that asketh you a reason of the hope that is in you." "Why not even of yourselves judge ye not what is right?"

The time has come for new rules and regulations in our churches. The masses are too far advanced to be cheated by the self-righteous priest any longer. The honest lover of the simple doctrine of "Love thy neighbor as thyself," (without transparent to all lovers of truth and brothering will save them but greater toleration, and a more liberal course toward their brother man. Men and women must and shall be heard indiwithdraw their attendance and support. This is honest, and I hope to see it carried out in regard | done in a holy manner; the murder perpetrated to every religious association. I have for many was a legal one, and had the sanction of the holy years refused to aid in the erection of any church, or support any religious meeting, where freedom NATHANIEL RANDALL, M. D.

## The Banner of Progress.

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paper should be addressed "EDITORS OF THE BANNER OF PRO-GRESS." All letters in regard to the business of the paper should be addressed to "Benjamin Todo & Co."

#### Woman's Rights.

Much has been said and written upon this subject, but as yet with apparently little result in comparison with the amount of labor bestowed. Viewing the matter from the standpoint of the unprogressive portion of the world, woman has tative Man attend upon any of our regular church | no rights that the lords of creation are bound to services? They are built upon the one-man power respect. If shown any favor by the male sex, it is and wisdom—purely monarchical—the opposite of not from duty or right principle, but is merely all of Jesus' teachings and practices—no freedom | gratuitous on their part; and woman should be of speech, except to flatter the self-righteous and particularly careful to consider it as such, and to vain ministers. No matter how inefficient, dog- show no more than a due amount of gratitude matic, and beastful they may appear to their therefor. The philanthropy of a certain portion auditors and true worshipers of Truth, you must of mankind has run wild over the wrongs of the poor Indian and the African, but has failed to disbeen the rule throughout the past ages of all cover the horrors of that bondage under which Christendom. Hence, in my judgment, here lies woman has suffered indescribable torture her the whole cause of so large a number staying | whole life long, carrying thousands of her sex away from Sunday religious meetings. Men and annually down to a premature grave. Many women love improvement, reform, new truths, shrink from the discussion of the subject, from and feel guilty and condemned if they are remiss | the fact that it is so intimately connected with in giving counsel and aid to the misled and fren-that so-called holy institution—marriage. True zied ones, whenever there is an opportunity. It is marriage is holy, and was instituted by the Father like witnessing a heinous crime, and not using our and Mother of the universe. But the marriage God-given strength to prevent it. Hence, in at- institution of to-day is rotten to the core; and Heaven pity the ignorance of those who call it and hearing great stress laid upon the sectarian holy. It is the Inquisition, by which woman is daily tortured. It is the bloody altar, where her heart daily dies. It is the Juggernaut, whose ponderous, bloody wheels daily run riot over its crushed and groaning victims. It is a hell far more terrific in its torture than the fabled Tartarus of old, or the sulphureous, fiery world of Christian Theology. It is a perfect cesspool of vice and crime. There is a far greater amount of licentiousness committed in the marriage-bed than out of it. In seven-tenths of the number of cases, marriage is but another name for legalized adultery. Talk about the corruption of our political institutions! They are Purity itself, in comparison with the social relations of life. Is it strange, when the flowing therefrom should be not much less than fiends incarnate? To us it does not appear strange that fiends should be born in hell! And since we realize from what source a large portion of humanity flows, we only wonder that the children are as pure as we find them. But this so-called religious or holy institution—marriage—is like the majority of the holy practices of mankind. Not a crime is mentioned in the Decalogue, nor one at which the soul of every true man and woman instinctively revolts, that has not been committed at some time in the name of religion, or been sanctioned and practiced by some one who stood high in religious estimation.

The religious teachers of the world have ever insisted that woman should be subjected to the whims and caprices of man. Under the Godsanctioned (?) religion of Moses, a man could marry a woman, take her to his home, use her a while, and then, if not satisfied with her, had only where do we read in the book that women could send their husbands away, however contemptible, mean, and abusive they might behave. They might come home drunk, and in a shameless manner expose their nakedness, like Noah; they self in many things pertaining to man's happiness of their wives, as did the Israelites; they might at Beckwourth's Valley to Martha Ann Doom.

have harems, wherein their wives and concubines could be numbered by hundreds, like Solomon; they might go on a "regular bender," as David did, and strip themselves stark naked, and dance with the young maidens—and yet there was no redress for the unhappy wives. And if one of them dared to give a curtain-lecture to her wayward lord and master, it was at the peril of her future happiness, as in the case of David and

In New Testament times, Paul being taken as authority, woman's condition was not much imfact, he commands them thus: "Wives, submit yourselves to your husbands in all things." The Christian world has held tenaciously to the letter ally appear in our Police Courts.

regard to race or color,) will not aid or abet the dollars for them; hence they claim that they have ferings. It would, perhaps, be more proper to call vidually, in all religious assemblies, or they will it a lingering death from the beginning; for it is so to many of them. But it is all right; it was marriage law! The physician said the disease was consumption; and the priest said God had trouble to acquire and the care to preserve that of speech is to be prohibited or curtailed. I be done the deed, and, of course, no one was to blame. lieve in human rights—equity to all men and And away goes the tyrant, and takes to himself another victim. Yet, such is the state of public opinion, that, if a woman finds herself in such a no longer toward it. We part with it without redomestic hell, and makes an endeavor to escape the chains of her tyrant, in order to free herself comes from the pulpit, which first makes the from a thraldom worse than death—holding her body and soul in perpetual bondage-fastidious, its cure. We strongly suspect that the clerical fashionable society arrays itself in the panoply of | profession is as much addicted to quackery as the Mrs. Grundy, and starts after the panting victim, | medical. Its practice in certainly worse; for it and hounds her back to her master. What is the first creates the disease by wholesale in society, remedy for all this? The answer is, Restore to that it may afterward sell its nostrums at a heavy woman her rights and privileges, so that she may | profit, and gain credit for its pretended cure besides. be equal with man. But, you inquire, how is this All the trouble which men have is the best thing to be brought about? We reply, by constant | for their development, or the all-wise Creator speak boldly out his or her opinion of the ques- prescriptions in the world will not remove it from tion. Throw fastidiousness and bat-blind con- the world servatism to the winds. Let not such a barrier stand one moment in the way of a reform so much the old fossilized grumblers are crushed beneath all. We believe, on what we consider good evi- stitution of the United States. We believe all its ponderous wheels, it will be all the better for dence, in a continued existence; and so does the men are by nature religious—even the Digger the world.

## Editorial Notes.

WHERE ARE WE GOING?

"Benjamin Todd writes to his paper, from Port land, that during one of Brother Earle's revival meetings, all the ladies who wished to have better husbands were requested to rise. The uprising was instantaneous and unanimous. Where does Brother Fodd expect to go to when he dies?"—Daily Ameri

We rather think that the editor of the Flag slightly exaggerated our assertions; nevertheless, he is so good a friend of ours, and seems to extend his anxiety for our welfare so far-in fact, beyond the grave—that we will answer his question. We do not anticipate going anywhere when we die, at all. That the tenement we now occupy will be ings, we have no doubt. And, wherever that may occur, we hope we shall not be then obliged to witness the results of these contemptible religious revivals. If we do, we will follow the same occupation then that we do now; namely, going about and tearing down as fast as their authors build up.

"Rev. Mr. Benjamin Todd, editor of the BANNER F PROGRESS, a paper devoted to the promotion of nsanity, free love, and table-tipping Spiritualism, challenges any Minister of the Gospel to a two-days liscussion of Spirits. Should we ever feel inclined o discuss spirits, we should prefer a different kind of Todd from Benjamin. The name is at least sug gestive."—Humboldt Register.

We think the editor, when he wrote that article, must have been discussing "spirits" extensively, and that he must have had an estray brick in his hat at the time. It sounds just like a drunken is required. "Prove all things; hold fast that man's twaddle.

## A MEAN DOG SHOULD BE WATCHED.

"Mr. Todd, the lecturer on Spiritualism, gave he city folks a course of his lectures last week. His ectures are rather pleasant to hear, making about he same impression on the mind that the illustrated title-page to some of the monthly magazines do. addressed to rational beings, the sooner we abolish There are a few common words in the middle, almost obscured by flourishes, with a border of angels and Cupids hanging to grape-vines, apparently endeavorng to decipher the meaning of all the extra flour-shes within."—Unionist, (Salem, Oregon.)

Let the citizens of Salem keep watch and ward over the editor of the Unionist, if they care anything about retaining him on this side of death; for, unless his nature be changed very much, he will wake up some morning and find will take a "grape-vine," or the first piece of hemp he can find, and go and hang himself.

OUR esteemed friend, Dr. P. W. RANDLE of this city, has been appointed Assistant Surgeon of the United States Army, and is now stationed at the Sutter street.

DR. CHEEVER'S CHURCH, in New York, has been not the first time the "house of God," so called, upon the plenary inspiration of the Bible, and

A COLORED SPIRITUALIST LECTURER.—Mrs. Wilson, a trance speaker of great power, has cre- and never increase the number of believers. ated a sensation in Charlestown, Mass., where she is lecturing to crowded houses.

THE first official copies of the Declaration of Independence were printed by a woman-Mary Catharine Goddard—in 1776.

#### More Pulpit Ethics.

A BRIEF BUT PITHY SERMON.—Here is the pithiest sermon ever preached: "Our ingress into life is naked and bare; our progress through life is trouble and care; our egress out of it we know not where; but doing well here we shall do well there; I could not tell more by preaching a year.'

The above has been going the rounds of the press for some time past, without credit. We cut it out of the Daily Times of this city, whose clerical editors no doubt thought it a fine piece of preaching. We have been trying to extract the 'pith" which it is said to contain, but as yet withproved. Paul makes man the supreme tyrant out success. Let us see if we can put some "pith" over his wife and family, without any redress. In | into it, which will bear the analysis of common sense at least. "Our ingress into life is naked and bare." It needed no pulpit orator to give us the astonishing information that Nature does not of Paul's teaching; and when the wife does not furnish us with ready-made clothing, wherein we submit willingly, she is made to yield by physical | may be ushered into this "breathing world." It force. A small proportion of such cases continu- is a fact patent to every eye in all increasing families. It is, in truth, the "naked truth." Our Many men—in fact, most men—have been ac- | clerical friends need not have been so indelicate as customed to look upon their wives as property. to twit us of the fact. We couldn't help it; for They own them as much as they do their horse, how could we know it was the fashion here to dog, or any other kind of property. They buy wear clothes? The Second Adventists have imthem of the priest, and pay five, ten, or twenty proved upon Nature in this respect; for they furnish "ascension robes" to those who are to be sectarian religious churches. They are becoming a right to use them at their own pleasure, in any born again "that is, "resurrected" into the manner, cruel or otherwise. As the result of such | heavenly state of existence. The Pharisaic dochood, and a hideous picture they present. Noth- treatment, lingering disease and pain haunt the trine of a bodily resurrection, we suppose, first brief hours of the married life of woman, until a suggested the idea of clothing, embalming, and premature death puts an end to their physical suf- | mummifying the dead. But reason now revolts at this old superstition. Let us look again at this pithy sermon."

> "Our progress through life is trouble and care. And what would life be worth without them? That which costs us no trouble and requires but little care is but lightly esteemed. It is the very give all the value to everything we possess. What we care nothing about gives us no trouble, and is soon banished from our thoughts. Our desire is gret. All the whining about trouble and care trouble, and then offers its own patent panacea for agitation of the subject. Let every true reformer | would not have instituted it; and all the clerical

"Our egress out of it we know not where." If | tate what our religion shall be. Neither do we it is not quite certain what locality we shall occupy | plead guilty to the charge of being irreligious; needed as that in behalf of woman. Push for- when we cease to live in the body, it is less doubtward the car of Progress; let nothing hinder. If | ful whether we can make our egress from life at | lieve, is a right guarantied protection by the Conpulpit and its adherents pretend to believe in it, though they do not seem to understand what sort of an existence it is, nor how it is entered upon. To discuss this point here, however, would make this article of too great length. We shall have ample opportunity for future articles devoted exclusively to this part of the discussion.

"But doing well here we shall do well there." Where? Having just declared that they know not whither they are going, how is it possible for them to know what conditions are pre-requisite for "doing well" in the future state? "There" is very indefinitely used in this case. It may mean anything but a locality where happiness is experienced. But this is not the only solecism the pulpit is guilty of, in attempting to impress its pecufor the simple reason that we do not expect to die liar logic on the minds of the people. The very argument made use of in "Paley's Theology," to found vacant some of these odd nights or morn- describe and illustrate the perfection of the works of the Creator, carried out to its natural and logical results, forms a corollary so powerful as to sweep away the the cobwebs of total depravity, vicarious atonement, eternal punishment, and all other dogmas of the Church, bearing the same relation to the future destiny of man. And yet the pulpit orators continue to declaim in the same vein, and almost in the same language, as formerly

upon these exploded themes. "I could not tell more by preaching a year." Scarcely less could have been told in the shortest time possible. What is self-evident in the above extract need not have been told at all. That which is assumed in it had better never have been said. Mere assumption adds nothing to the amount of the world's knowledge. Proof is what which is good." After assuming that we do not know where we shall go at death, to prescribe conditions of attaining happiness there, it strikes us, is the hight of the "foolishness of preaching." If the world is to be saved by such foolish arguments, common schools the better. They can teach us nothing that will be of any benefit to us hereafter. It is only the pulpit and the foolishness spoken from it that is or will be of any value.

MRS. FOYE'S LAST PUBLIC SEANCE will take place next Monday evening, at Mechanics' Institute Hall, Post street, near Kearny, commencing at 8 o'clock. We learn that Mrs. Foye will not himself so dogged mean, that, Judas-like, he hold sittings in public again in this city for the present. This will therefore be the last opportunity of the kind, perhaps, for many months, to witness those remarkable manifestations which occur in her presence. She will, however, con tinue to sit daily for visitors at her residence, 124

ACKNOWLEDGING THEMSELVES DEFEATED. Some orthodox preachers in Illinois having been converted into a magnificent jewelry store. It is invited to discussion with Spiritualist lecturers, kindred subjects, declined, giving as a reason that all public debates concerning the origin of the Bible invariably increase the number of infidels,

"PATIENTS' HOME."-Mr. and Mrs. F. Gould and chronic diseases, at No. 30 Silver street, where they will be treated by electro-magnetism, baths, human magnetism, and botanic remedies. Rooms and board are included, in the charges for treat-MET HIS DOOM.—Justus C. Haynes was married ment, which are from ten to twenty dollars per suppose, however, if he does get it, it will be

#### Relics of Bigotry.

AN OLD MANUSCRIPT. - We were yesterday shown manuscript which may be considered quite ancient. from the care with which it was prepared. It contains the notes of several sermons delivered by the Rev. Timothy Edwards, a member of the first grad-uating class of Harvard College. One of the sermons was delivered at East Windsor, Connecticut, October 5th, 1718. The Rev. Timothy Edwards was grandfather of the famous Jonathan Edwards, whose reputation as a theologian is world-wide. The manuscript before us is small, and the writer's characters upon it are almost microscopic, while every portion of the parchment is thickly covered. The writing was thus fine on account of the exorbitant price of paper at that time. Like most of the sermons of that period, these are models of accurate and logical reasoning: the intellect, not the feelings, were ap-More industrions and thorough scholars than those old divines have never lived, and they have bequeathed to subsequent generations a vast fund of ideas and arguments, which, in new and changed forms, are from day to day presented to us. This curious and valuable manuscript is owned by Mr. S. E. Alden, of this city, who is himself a descendant of Jonathan Edwards. He has a treasure which will increase in value each year that it is preserved .- Oakland News.

The readers of controversial and theological works will easily recall to mind who Jonathan Edwards was, and what was the character of his theology. He it was who asserted that hell was paved with the skulls of infants not a span long! We should think such ideas would need to be presented to this generation in "new and changed forms," to be acceptable to us in our present humanitarian development. It would be better for our opinion of poor humanity in the past, if the "price of paper" had been sufficiently "exorbitant" to have wholly inhibited the writing of such abominable doctrines upon its pure white surface. The "industry" of those old divines, not to mention their "scholarship," seems to have been exclusively devoted to proving God a monster beyond even human conception. Contrary to the opinion expressed in the above extract, we see no present value in such works, and do not think that time will work any enhancement of the estimation in which they should be held.

## A Couple of Notices.

"THE BANNER OF PROGRESS.—We cannot class this among the religious journals, and are in doubt as to what species it properly belongs. But certainly it is very irreligious in its tone and general character of its doctrine; hence we place it in that division. Its special mission seems to be to denounce everything good and holy."—Pacific Gospel Herald.

The above contains a notable typographical error, and we hasten to correct it. The word denounce is evidently a misprint. As corrected, it should read, "Its special mission is to announce everything as good and holy."

As to our religious character, we will attend to that matter ourselves. We allow no man to dicdifference of opinion in religious matters, we be-

But here is what this Pharisee says of its Presbyterian contemporary:

"THE PACIFIC.—We have seen a few copies of this ultra-politico-religious journal. It does not visit us, and we are not sorry for it."

"Let brotherly love continue."

THE SABBATH.—The original meaning of the word Sabbath "is rest." The seventh day of Creation was called Sabbath, for on that day God rested from His labors. The Jews were required to keep holy the seventh day. When the Lord of the Sabbath was here on earth, the first day of the week was made the day of rest and worship, instead of the seventh, that the resurrection of our Savior might be commemorated weekly, until time should be no more.—Pacific Gospel Herald.

The above is palpably a pious falsehood, as everybody conversant with religious history knows. The seventh day was not observed as a Sabbath by the Christians until Pope Gregory ordered it so to be. When Jesus—whom we suppose to be the person called the Lord of the Sabbath by the veracious and very religious paper above quoted-when Jesus was upon the earth, he trampled upon the Sabbath of the Jews in every possible way, and showed his contempt for religious observances in the most unmistakable manner. Read your Testament, neighbor.

WISE MEN DISAGREE.—While our friend Mac-Donald, of the Flag, adduces the annual rings of the "Big Trees" as negative proof of the Mosaic account of the Creation, the savans of the California Academy of Natural Sciences have been discussing the question whether these rings are annual, and whether they are any evidence at all as to the age of trees. Some think they are not, and some suppose they are. Positive proof is what we want, gentlemen, and that you cannot give. Indeed, your geologists furnish us with abundant evidence that the Mosaic account is incorrect, and in some particulars even absurd.

·SIXTY Roman Catholic priests arrived in New Orleans recently, to open schools for the freedmen.

Well, we suppose religious history is to repeat itself in the case of these poor colored people. They must pass through the same midnight darkness of superstition as the whites have in matters of religion, before they will see the dawning light of rational belief. The transition, though, will be shorter, in their progress, because of greater general enlightenment all around them.

REV. MR. EARLE is at Virginia City, reviving religion, which has died a thousand deaths in that region. Mr. Earle is getting to be the great miracle-worker of the Pacific Coast. He goes about "raising the dead," and, as the Daily Trespass has it, "melting stalwart men." The same paper says that "many submitted to Christ on the spot"-whatever that may mean. Seriously, if there ever was a "jargon" made use of in religious literature, these canting revivalists are masters of it.

HE'S BEEN AND GONE AND DONE IT.—The hitherto unmarried partner of J. J. Owen, editor of the San Jose Mercury, has jumped the fence, and continue to receive patients suffering with acute is now in clover. By the chuckling in the marriage notice column, we should judge he had a better thing than the office of State Printer, to which Owen aspires. To complete the luck of the establishment, Owen should get said office. We owin' to circumstances.

#### PHENOMENAL FACTS.

#### Writing Mediumship.

It may be stated without hesitation, that, in this particular phase of mediumship, so far as tests of spirit manifestation and identification are concerned, no medium has hitherto been developed who exhibits the spiritual phenomena in so wonderful a manner, as Mrs. Ada Hoyt Foye, now of this city. Could a history of every exhibition given by this lady be written, with each particular manifestation and test minutely specified and substantiated, it would form a volume of evidence of spirit communion invaluable to all seekers of truth, and irrefragable by its enemies. While Mrs. Foye was present at a Spiritualist gathering at the Melodeon, on one occasion, discovering Prof. Felton, of Harvard University, in the audience, she arose and publicly challenged him and the whole Faculty of that institution to a public or private test of her powers-or, rather, of the powers of the spirit intelligences for whom she is the instrument. It is needless to say the challenge was not accepted. A committee of that Faculty had been previously worsted in an investigation with the celebrated "Fox girls." Prof. Felton was chairman of the committee, and Agassiz was also a member of it. A report by them was never made, although they were appointed for that very purpose, in order that the public might know what those scientific savans thought of the (at that time) new and strange development. And, to this day, the "wise men" of all the Universities have deemed it wise to ignore the spirit manifestations authoritative endorsement, the doctrines necessapeople. But appealing to authority has become formerly. They prefer living testimony to ancient tradition—rational religion to dogmatical assumption and authoritative interpretation. The result solution of the question of our destiny.

Mrs. Foye's speciality as a medium consists printhough tests by other modes are frequently given have a good deal of celebrity, but that was only thirty feet in circumference, and is completely dwarfed by those gigantic wonders of the West." procedure is as follows: The medium sits at a table, if in public, with a committee of two, time, but it is too long for us to wait for these chosen by the audience, whose duty it is to watch trees to "get their growth." We shan't wait. every proceeding and report to the audience at the close of the sitting whether all has been conducted fairly and without deception. The committee is | HALL.-Miss Eliza A. Pittsinger will read selecgenerally selected for their acknowledged skepti- tions from the Poets on Wednesday evening, May cism; though it is always desirable that unfair 29th. Among the productions selected will be and prejudiced bigots should not be chosen to that some of her own pieces, such as the "Tribute to position. Folded slips of paper are then collected Woman," and the "Tribute to California." Miss or passed up to the table from the audience, each | Pittsinger's claims as a poetess have been long containing the name of some deceased friend of since acknowledged by the reading public, and the party writing it. Mrs. Foye then takes them her poems need no encomiums from us. The price up one by one, and, while holding each, still fold- of tickets has been fixed at one dollar for a lady ed, asks for the spirit whose name is in the paper, and gentleman. Single tickets, fifty cents. We If the spirit happen to be present, a response is copy the following notice of the Readings of Miss received by three loud and distinct raps upon the Pittsinger from one of the interior papers: table or upon the platform on which the medium sits. She then asks if the spirit will write the name contained in the paper. The answer in the affirmative is returned as before, by three raps. Mrs. Foye's hand and arm immediately become rigid, and are involuntarily moved to write. The writing is performed in a singular manner, from the right side of the bottom of the sheet, toward the left, so that it appears upside down to herselfwhile to the committee-men opposite or beside her it is written in the natural position. She is thus obliged to turn the sheet round in order to read what is written. She then hands the folded ballot to one of the committee, who invariably finds that the name written in it corresponds to that which the medium has just written upside down. Sometimes whole conversations are written in this way -the spirit giving instructions to friends still in the form, with as much apparent interest as when on earth. The name is frequently written by the medium first, and then the ballot is selected from the heap on the table by raps as before, and handed true word spoken in jest. to the committee for inspection. In either case, the names are always found to correspond with each other. The person in the audience who sent up the folded ballot to the table is then requested to ask any question of the spirit, to which an answer is given sometimes by raps and sometimes by writing in the same way as before described. The questions asked are such as would suggest themselves to any friend or relative of the deceased;such as the age at the time of departure; number | believing it, will not insure them eternal happiof years or months deceased; number of children living on earth; total number of children; names of surviving friends; names of children; events known only to the deceased and the inquirer; nature of the fatal disease; how long the sickness lasted; general questions as to the present state of the spirit communicating, etc.;—all of which are answered with a readiness that astonishes all who hear. Sometimes the person making the inquiries, while sitting among the audience, will write several names on a slip, and among them his own, and, pointing at each separately with a pencil, ask the spirit to rap a response when the name of the inquirer is reached; and this is invariably accomplished, without a mistake. The same thing is done with the spirit's own name, with dates, ages, events, or any subject upon which the inquirer may desire information. The spirits frequently are so desirous of communicating with their friends, that they crowd in upon the medium by writing their

On several occasions during her seances in this city, spirits have announced themselves present who were not called for by their friends, and unexpected tests of an indisputable kind have been given by them. One instance of sudden, unexpected communication was by a little girl, who wrote that she desired her mother not to grieve for her as she had done, for she was there present alive and well, and signed her name in full. The mother was much affected, and acknowledged that the name was that of her little daughter; she money for the books, and postage, must invariably accom- tor's office at any time during office hours, from 8 to 10 A. M., then proceeded to ask several questions of the pany the order.

names by her hand before the spirit already in

possession gets through; thus bringing two com-

municating spirits before the audience at once. It

then requires some presence of mind on the part

of the medium to prevent confusion.

spirit, all of which were responded to correctly. At the seance on Monday evening last, a nephew of Joseph Smith, the Mormon propnet, announced himself, uncalled, by writing; his name was Wm. C. Smith; there was but one person in the audience who knew him; this person came to California with him on the ship Brooklyn, in 1847; he questioned the spirit, and received correct replies. The most remarkable thing about this manifestation was, that another Wm. C. Smith had been called for by another person in the audience, and did not make his appearance; but this one came and answered to the name contained in the ballot, and identified himself as the nephew of the founder of Mormonism.

Interesting replies are frequently received in relation to spirit life, and the present religious faith of the spirit communicating, as compared with his belief on earth; and these replies are sometimes the source of much amusement. Remarkable as these public manifestions are, it is in private sittings with the medium that the inquirer obtains the most indubitable proofs of the presence of his or her friends in the spirit.

In our next article, we will give a few examples of communications made and tests given by Mrs. Fove at her own residence, when sitting for persons by special appointment. These far surpass anything that has been or ever can be obtained at a public seance.

THE CALIFORNIA BIG TREES GROWING FROM SEED, IN NEW YORK.—The N. Y. Times of April

"It is an interesting fact in natural history, which, we imagine, is not known to everybody, that the altogether, thinking, perhaps, that, without their celebrated 'Big Trees' of California are now being successfully grown in this State, and are increasing in magnitude, according to the proper order of rily resulting could make no progress among the things. It is now thirteen or fourteen years since a gentleman, resident near Rochester, made plantations of these gigantic trees from seeds procured obsolete in a great degree in our days, and people in California; and the progress they have already made gives proof that in two or three thousand years they will attain their full growth and cover an empire with their shadow. When we consider that they reach a hight of 300 or 360 feet, and a circumference of 90 or 100, it is evident that this country will not be as destitute of lumber in the far distant is, that the evidences afforded by spirit manifesta- future as some people have feared. The experiment tions of the real state of man after the death of of introducing these trees into this part of the world has excited more interest in Europe than among the body are being rapidly accepted as the only ourselves, and the proprietor is constantly receiving inquiries from England as to the procuring of seed for use there. The 'Big Tree' on General Wadsworth's estate, on Genesee flats, under which the cipally in what is called the "ballet test," al- Indians in early days held their councils, used to

Two or three thousand years is not a very long

POETICAL READINGS AT MECHANICS' INSTITUTE BANNER OF PROGRESS

"Miss Eliza A. Pittsinger, the talented Poetess of the Pacific Coast, gave one of her chaste entertainments at the Metropolitan Theater last evening, which transcended anything of the kind we have been permitted to hear. Miss Pittsinger has but few, if any, superiors in the art of elocution. 'The Yankee Ballad,' and 'March to Moscow,' kept the audience in a roar of laughter. Poe's 'Raven' was delivered in an exceedingly impressive and tragic manner-but by far the grandest feature of the Readings was her own magnificent poems, which show her wonderful command of language."-Meadow Lake Sun.

PLAIN TRUTH PLAINLY SPOKEN.—What a number of proselytes the Spiritualists would make if the invisibles would only teach those with whom they communicate how to make or find gold. The streets of the New Jerusalem are to be paved with gold, therefore let us pray fervently that we may go there. Many persons would pray if they felt sure that they would be paid for doing so-in gold. Glorious

If the above had been printed in letters of gold, it could not have been more impressively said. We thank the Californian heartily for so much truth, even if jocosely uttered. There is many a

A GLASGOW PUBLISHER has got up a splendid edi tion of the Bible, of which only twelve copies are to be printed, and the price is six hundred dollars each.

Perhaps the purchasers of copies of so costly an edition will think they have fairly bought their ticket for heaven. And perhaps they will discover their mistake when they find that the possession of a Bible, ever so costly, or even the reading and

THE IMPENDING EPOCH is the title of a monthly Spiritual paper in Augusta, Georgia, published by Henry J. Osborne, and edited by him and Miss Lydia A. Baker, medium. Terms, two dollars per year. We welcome it to our table with pleasure.

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of this city, dreamed that she had called on Mrs. B., whom she found in the nursery, wearing a scarlet jacket and attending on her child, sick with the measles. Miss W. related the dream at the breakfast-table as singular, and said it reminded her that she had not called on Mrs. B. for some time, so she must visit her that day. She went, and was somewhat astonished at being invited into the nursery, where she found Mrs. B. in a scarlet jacket, attending a sick baby. Miss W. asked what was the matter with the child, and the mother could not tell: she had not seen a physician and thought it was a fever. Miss W. said nothing of her dream; but she was there might be on her clothing some infection that nephew, she spent several hours in the street, and in paying visits to adult friends, before going home. A week after, she met Mrs. B. and inquired about the baby; the reply was that he had the measles, but was nearly well again. She foresaw the visit, the reception in the nursery, the dress, and the nature of the disease—the last being at the time entirely unknown to any person. When she told the dream at the breakfast-table she did not imagine that it would be verified. She is not a Spiritualist, neither does she pretend to have any powers as a medium.—Alta, May

PLACID COMMUNITY.—As related by the Trespass Brother Earle hadn't very good luck in Virginia The obdurate sagebrushers wouldn't "re-The exemplary editor explains that "Our people mix their religion so evenly along in

their everyday affairs, that they leave no wickedness to answer for in big lumps. They keep smoothly on, and offer their condolence and sympathy to those who do feel secure in a title to mansions in the skies. Brother Earle is soon to go to Carson, where there is more wickedness to the acre. - Daily American Flag.

LECTURE.—Last evening Mr. Benjamin Todd, of the "Friends of Progress," closed his first course of lectures in Salem. The court-room was crowded; notwithstanding the fact that all could not be seated, scores of our citizens were forced to stand up night after night and hear him through. Mr. Todd, apart from his ability and occupation as a lecturer, is a member of the newspaper fraternity, being chief editor of the BANNER OF PROGRESS published at San Francisco. He has made many warm friends during his short sojourn among us.—Salem (Oregon) Weekly

IMPROVED.—The Times has discontinued its Saturday double sheet, and has become a seven-day paper. That is a great improvement, in addition to a valua ble facility. It will enable the apostolical editors to write and publish the Sabbatical exhortations which they ought to be addressing to infatuated sinners, who are going to the diabolical Old Scratch as hard as they can.—Daily American Flag.

says that flour and Christianity will kill them off quicker than a war of extermination.—Daily Ameri We never heard whisky called by that name

A writer who has had much to do with Indians,

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

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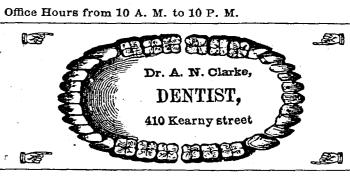
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EXTRA TRIP SATURDAY NIGHT. Leaving San Antonio at 6.30, Oakland at 6.40, and San Fran cisco at 11 30 A line of Freight Boats for Oakland and San Antonio will leave Ferry Wharf, near foot of Market street, daily (Sun-

lays excepted), as follows: SAN ANTONIO. 9 00 A. M. 10 15 A. M. 8.00 A. M. 9 10 A M 900 A M 11.30 л. м. 11.30 A. M. An EXTRA BOAT to let for Excursions. A. A. COHEN, General Superintendent.

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further particulars, apply to the Captain on board, or to CHARLES MINTURN, Agent

## The Banner of Progress.

**SATURDAY, MAY 25, 1867.** 

#### LYCEUM DEPARTMENT.

Pretty is that Pretty does.

BY ALICE CARY. The spider wears a plain brown dress, And she is a steady spinner; To see her, quiet as a mouse. Going about her silver house, You would never, never, never guess

The way she gets her dinner. She looks as if no thought of ill In all her life had stirred her But while she moves with careful tread. And while she spins her silken thread, She is planning, planning, planning still The way to do some murder!

My child, who reads this simple lay With eyes down dropped and tender, Remember the old proverb goes That pretty is which pretty does, And that worth does neither go nor stay For poverty or splendor.

'Tis not the house, and not the dress, That makes the saint or sinner; To see the spider sit and spin, Shut with her webs of silver in, You would never, never, never guess The way she gets her dinner

Zebra.

The Zebra is a native of Southern Africa. It is nearly as large as a horse. Zebras are of a pale brown color, and striped with broad black bands. They are naturally very wild; though, with some care, they may be domesticated. Mr. Rarey was successful in taming them. They associate together in large herds, traveling rapidly from place to place. Their flesh is eaten by the natives and hunters of South Africa, and is considered very good, though the fiber is coarse. Baldwin, the great African hunter, was very glad to make a meal of boiled Zebra, and share it with his Kaffir friends. The Zebra is very shy, seeking the most secluded spots for grazing. When attacked by an enemy, they put their heads together, forming a circle, and defend themselves by a shower of kicks.

#### Word Puzzle.

I am composed of 10 letters. My 1 is in pies, but not in cake. My 2 is in Isaac, but not in Joseph. My 3 is in paper, but not in cloth. My 4 is in reap, but not in sleep. My 5 is in open, but not in shut. My 6 is in finger, but not in hand.

My 7 is in wood, but not in bark. My 8 is in rap, but not in knock. My 9 is in teamster, but not in driver. My 10 is in sweet, but not in sour.

My whole is a musical instrument.

ly mouths, imperfect mastication. Everybody regrets it. What is the cause? It is the want of cleanliness. A clean tooth never decays. mouth is a warm place—ninety degrees. Particles of meat between the teeth decompose; gums and teeth must suffer. Cleanliness will preserve the teeth to an old age. Use a quill pick, and rinse the mouth after eating; brush and castile soap every morning, then brush with pure water on retiring. Bestow this trifling care upon your precious teeth, and you will keep them and ruin the dentists; neglect it, and you will be sorry all your lives. Children forget. Watch them. The first teeth determine the character of the second set. Give them equal care. Sugar, acids, hot drinks, saleratus, are nothing compared with food decomposing between the teeth. Mercury may loosen the teeth, use may wear them out, but keep them clean and they will never decay. This advice is worth more than a thousand dollars to every boy and girl. Books have been written on the subject. This brief article contains all that is essential."

THE EFFECTS OF TEA ON THE SKIN.—If you drop a few drops of strong tea upon a piece of iron—a knife blade, for instance, the tannate of iron is formed, which is black. If you mix it with iron fillings or pulverized iron, you can make a fair article of ink. If you mix it with fresh human blood, it forms, with the iron of the blood, the tannate of Now, when we remember that the liquids which enter the stomach are rapidly absorbed by the yeins and absorbants of the stomach, and enter into the circulation, and are thrown out of the system by the skin. respiration, and the kidneys, it is probable that a drink so common as tea, and so abundantly used, will have some effect. Can it be possible that tannin introduced with so much warm liquor, producing perspiration, will have no more effect upon the skin? Look at the tea-drinkers of Russia, the Chinese, and the old women of America, who have so long continued the habit of drinking strong teas. Are they not dark-colored and leather-skinned? When young they were fair-complexioned.

SILK.—Heliogabalus was the first Roman who wore a garment all silk, which must have been about the year 220 A. D. The Emperor Aurelianus, who died in 275, denied his empress a robe of silk, because it was too dear. In the year 555, some monks, who had been in India, brought some eggs of the silkworm to Constantinople, where, in time, they produced raw silk, which was manufactured at Athens, Corinth, Thebes, etc. Charlemagne sent Offa, king of Mercia, a present of a belt and two silken vests in the year 780, which is the earliest account we have of silk being seen in England.

A Toy.—A top has been invented in Paris, called the prolific top; it is set spinning by means of a thread and needle. As soon as it is fairly in motion, a half dozen small tops come out of it—how? that is the inventor's secret—and begin to spin around it like the satellites around Jupiter, and after some time the top re-absorbs them.

ILLINOIS has abolished capital punishment.

## BORN.

In this city, May 21, to the wife of Rasey Biven, a daugh-In this city, May 20, to the wife of Charles W. Pierce, In Sacramento, May 18, to the wife of Geo. H. Winterburn. In Sacramento, May 19, to the wife of L. Dryfus, a daugh-

In San Jose, May 11, to the wife of H. Levy, a daughter. In Stockton, May 15, to the wife of T. Eckstrom, a son. In Yreka, May 14, to the wife of E. Lauer, a son.

## 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 21, Jerome N. Stevenson to Emma A In this city, May 21, Henry D. Hudson to Mary C. Mulford, In this city, May 19, R. D. Watson to Sarah J. Thomas. In this city, May 19, George Vaughn to Annie Rogers. In this city, May 19, D. Puckhaber to Catherine Borches. n Oroville, May 11, A. G. Congleton to M. Lynch. In Oroville, May 13, A. Whiting to Lucy A. lugalis. In Sau Jose, May 13, Washington Valpy to Lina Camalio. In Bodega Corners, May 10, Albert H. Heffron to Sarah

## 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."

In this city, May 20, Emanuel Levy, aged 7 months and 15 In this city, May 22, F. M. Owens, aged 48 years 2 months, In this city, May 21, Richard Carpenter, aged 35 years. In Sacramento, May 18, Patrick Griffin, aged 25 years. In Washington township, May 8, Benj. K. Matthews, age In Sarta Rosa, May 1, George Badger, aged 4 years; May Joseph Badger, aged 1 year and 6 months. In Idaho City, I. T., April 29, S. P. Emerson, formerly of

Progressive Lyceum Register.

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

Charlestown, Mass.—C. C. York, Conductor; Lucy A. York,

Chelsea, Mass.—At Library Hall every Sunday at 10 a.m. James S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian.

Chicago, Ill.—Sunday, at Crosby's Music Hall, at 12½ p.m. Or. S. J. Avery, Conductor; Mrs. C. A. Dye, Guardian; J. R. Sleeper, President Literary Circle.

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

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

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

Hammonton, N. J.—Sunday at 1 p. m. J. O. Ransom, Conductor; Mrs. Julia E. Holt, Guardian. Havana, Ill -Sunday at 3 p. m., in Andrus' Hall. J. F Coppel, Conductor; Mrs. E. Shaw, Guardian.

Haverhill, Mass.—Sunday at 10 a. m., in Music Hall.

Jefferson City, N. J.—Sunday afternoon in the Church of the Holy Spirit, 244 York street. Mr. Joseph Dixon, Conduc Johnson's Creek, N. Y.—At 12 m. every Sunday. Miss Emma Joyce, Conductor; Mrs. H. O. Loper, Guardian. Lotus, Ind.—F. A. Coleman, Conductor; Eliza M. Huddle Lowell, Mass. -Sunday in the forenoon, in the Lee street Milwaukee - Meets in Bowman Hall, every Sunday at 2'p.

Mokena, III.—Sunday at 1 o'clock, in the village school-house. W. Ducker, Conductor; Mrs. James Ducker, Guar-Newark, N. J.-Music Hall, No. 4 Bank street, Sunday afternoon at 2 o'clock. Mr. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian. New York City.—Sunday at 2½ p. m., at Ebbitt Hall, No. 55 West 23d street, near Broadway. D. B. Marks, Conductor; Mrs. H. W. Farnsworth, Guardian; E. O. Townsend,

Manager of Dramatic Wing.

Osborn's Prairie, Ind.—Sunday morning at Progressive Friends' meeting-house. Rev. Simon Brown, Conductor; S. A. Grane, Guardian Oswego, N. Y.-J. L. Pool, Conductor; Mrs. Doolittle, Guardian. Philadelphia, Penn.—Sunday morning at 10 o'clock, at Thompson Street Church, below Front street. Isaac Rehn, Conductor: Mrs. Stretch, Guardian. Philadelphia, Penn.—Sunday, at Washington Hall, south west corner of Eighth and Spring Garden streets, at 10 a. m., except July and August, in which the summer recess occurs.

M. B. Dyott, Conductor; Arabella Ballenger, Guardian Plymouth, Mass.—Sunday forenoon at 11 o'clock. I. Carver. Conductor; Mrs. R. W. Bartlett, Guardian. Providence, R. I.—Sunday, at 10½ a. m., in Pratt's Hall, Weybosset street.

Putnam, Conn.—Sunday at 10½ s. m., in Central Hall. Richland Center, Wis.—Sunday at 1 p. m. Mr. H. A. Eastland, Conductor; Mrs. Fidelia O. Pease, Guardian.

Richmond, Ind.—Eli Brown, Conductor; Mrs. Emily Addle-

man, Guardian.

Rochester, N. Y.—In Black's Musical Institute, (Palmer's Mochester, N. Jonathan Wat-Hall,) Sunday afternoon at 2½ p. m. Mrs. Jonathan Watson, Conductor; Mrs. Amy Post. Guardian. Rockford, Ill.—Sunday, at 10½ a. m., in Wood's Hall. F. C. Dunn, Conductor; Mrs. Rockwood, Guardian.

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

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

San Francisco, Cal.—At Mechanics' Institute Hall, Post street, Sunday at 2 o'clock p. m.

Springfield, Mass.—B. S. Williams, Conductor; Mrs. M. A. Wyman, Guardian. Springfield, Ill.—Sunday forencon at 10 o'clock. Wm. H

Planck, Conductor; Mrs. E. G. Planck, Guardian.
St. Johns, Mich.—Clinton Hall, every Sunday at 11 a. m. How to Save Your Teeth.—Mr. Beecher, who is something of a physician, as well as geologist, editor, author, lecturer, and reformer generally, says: "Our teeth decay; hence bad breath, unseemly mouths, imperfect mastication. Everybody remouths, imperfect mastication. Everybody remouths, imperfect mastication. Everybody remouths, imperfect mastication. Everybody remouths a superfect mastication and superfect mastication. Everybody remouths a superfect mastication and superfect mastication and superfect mastication. Everybody remouths a superfect mastication and superfect mastication. Everybody remouths a superfect mastication and superfect mastication and superfect mastication. Everybody remouths a superfect mastication and superfect mastication and superfect mastication. Troy, N. Y.—In Harmony Hall every Sunday at 21/2 p. m. Monroe I. Keith, Conductor; Mrs. Louise Keith, Guardian Vineland, N. J—Sunday at 1 o'clock p. m. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian. Willimantic, Conn.—Remus Robinson, Conductor; Mrs. S M. Purinton, Guardian.

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

#### Spiritualist Societies and Meetings. PACIFIC STATES.

San Francisco, Cal - Friends of Progress. President, Dr. H. J. Payne; Secretary, Dr. John Allyn. Children's Progressive Lyceum, Mechanics' Institute Hall, Post street, every Sunday afternoon at 2 o'clock. Conductor John C. Mitchell; Guardian of groups, Mrs. Whitehead. Sacramento, Cal -Children's Progressive Lyceum, every Sunday afternoon, at Turn Verein Hall, K street. Conductor, H. Bowman : Guardian, Mrs. Brewster. Portland, Oregon —First Society of Progressive Spiritual-ists, every Sunday. Benjamin Todd, Lecturer. Salem, Oregon —Friends of Progress. Benjamin Todd, Lec-

## ATLANTIC STATES.

Boston, Mass.-Miss Lizzie Doten will lecture each Sunday afternoon in Mercantile Hall, 16 Summer street, commencing at 2½ o'clock. Admittance 15 cents. The Progressive Bible Society, every Sunday, in No. 3 Tremont Row, Hall 58. Free discussion on the Christian Atonement at 10 1/2 a. m. Lecture followed by conference at 3 and 7 p. m. Miss Phelps, regular lecturer. Spiritual meetings every Sunday at 544 Washington street. Children's Lyceum at 10 a. m. Conference at 2½ p. m. Circle at 7½ p. m. C. H. Rines, Conductor. Charlestown Mass.-Children's Lyceum connected with the First Spiritual Society of Charlestown, Washington Hall, every Sunday forenoon. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian. The Independent Society of Spiritualists, Charlestown every Sunday afternoon and evening, at Mechanics' Hall, corner of Chelsea street and City square. Seats free. City Hall, meetings every Sunday afternoon and evening. Children's Lyceum at 1014 a.m. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. ry Hall every Sunday afternoon and evening, 3 and 71/2 p m.

Chelsea .- The Associated Spiritualists of Chelsea, at Libra-Children's Progressive Lyceum at 101/2 a.m. J. S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian.

The Bible Christian Spiritualists, every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 p. m. Mrs. M. A. Ricker, regular speaker. D. J. Ricker, Superintendent. Lowell .- Lee street Church, afternoon and evening. Children's Progressive Lyceum in the forence

Newion Corner, Mass - Spiritualists and Friends of Progress, in Middlesex Hall, Sundays, at 2½ and 7 p. m.

Haverhill, Mass.—Spiritualists hold meetings at Music Hall every Sunday, at 21/2 and 7 p. m. Children's Progressive Lyceum at 10 a. m. John Reiter, Conductor; Mrs. E. L. Currier, Guardian.

Plymouth, Mass.—The Plymouth Spiritualists' Fraternity, in Leyden Hall, three fourths the time. Children's Progressive Lyceum every Sunday forencon a 11 o'clock.

Worcester, Mass -In Horticultural Hall every Sunday after-Children's Progressive Lyceum at 11½ a. m. every Sunday. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian Mrs. Martha P. Jacobs, Cor. Sec. Springfield, Mass.—The Fraternal Society of Spiritualists Progressive Lyceum at 101/2 a. m.; Conductor H. S. Wil-

liams; Guardian, Mrs. Mary A. Lyman. Lectures at 2 and 7 Woburn Centre, Mass .- Bible Spiritualists, Central House Providence, R. I.—In Pratt's Hall, Weybosset street, Sunlay afternoons, at 3, and evenings, at 71/2 o'clock. Progressive Lyceum at 12½ o'clock. Conductor, L. K. Jos in ; Guardian, Mrs. Abbe H. Potter. Banger, Me.—In Pioneer Chapel, every Sunday.

New York City.—The First Society of Spiritualists every Sunday, in Dodworth's Hall, 806 Broadway. Seats free.

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

Children's Lyceum at 2½ p. m. every Sunday. P. F. Farns-Philadelphia, Pa.—In the new hall in Phoenix street, every Sunday afternoon, at 3 o'clock. Children's Progressive Lyceum every Sunday forenoon a 10 o'clock. Prof. I. Rehn, Conductor. At Washington Hall, corner of 8th and Spring Garden sts. every Sunday. Children's Lyceum at 1112 a. m. Evening lecture at 7 1/3.

Spiritualists in the southern part of Philadelphia, at No. 337 South Second street, at 10½ a.m. and 7½ p. m., and on Wednesday evening at 8 o'clock. Ba timore, Md.—The First Spiritualist Congregation of Bal timore on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours. Mrs F. O. Hyzer will speak till further notice. Washington, D. C-In Union League Hall, every Sunday, at 11 a. m. and 7½ p. m.

Cincinnati, Ohio.—Religious society of Progressive Spiritualists, Greenwood Hall, corner of Sixth and Vine streets, on Sunday mornings and evenings, at 10% and 7% o'clock. Progressive Lyceum meets immediately before the morning ceture. A. W. Pugh, Conductor. Chicago, Ill.—First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, State street. Hours

of meeting 10% a.m. and 71% p.m.
Spiritual meetings, for intellectual, scientific and spiritual improvement, every Sunday at 1012 a. m., and Tuesday at 7% p. m., at the hall of the Michanes' Institute, 155 South Ciark street, room 9, third floor, till further notice. Seats Springfield, Ill.—Every Sunday in the hall. Children's Progressive Lyccum every Sunday forenoon at 10 o'clock. Mr. Wm. H. Planck, Conductor; Mrs. F. G. Planck,

Richmond, Ind.—The Friends of Progress, every Sunday morning, in Henry Hall, at 1015 a. m. Children's Progressive Lyceum meets in the same hall at 2 Louisville, Ky.-Sundays, at 11 a. m. and 7 1/2 p. m , in Temperance Hall, Market street, between 4th and 5th.

ARRANGED ALPHABETICALLY.

PACIFIC STATES AND TERRITORIES.

John Allyn, San Francisco, California. Mrs. Ada Hoyt Foye, rapping and writing test medium, 124 Sutter street, San Francisco, Cal. Mrs. C. M. Stowe, lecturer and clairvoyant physician, San Benjamin Todd, San Francisco, Cal. Mr. & Mrs. Wm. J. Young, Boise City, Idaho Territory.

ATLANTIC STATES.

J. Madison Allyn, trance and inspirational speaker, Boston. C. Fannie Allyn, Londonderry, Vt., during July.
Mrs. Sarah A. Byrnes, Lowell, during June. Address, 87
Spring street, East Cambridge, Mass.
Mrs. A P. Brown, Eden Mills, Vt., June 30 and July 7; Woodstock, June 16 and 23; Bridgewater, June 2; South Reading, June 9. Address, St. Johnsbury Centre, Vt.

Mrs. H. F. M. Brown, P. O. drawer 6325, Chicago, Ill.
Mrs. Emma F. Jay Bullene, 151 West 12th st., New York.
Mrs. E. A. Bliss, 250 North Second street, Troy, N. Y.
Mrs. Abby N. Burnham, inspirational speaker, Auburndale, Warren Chase, 544 Broadway, New York. Dean Clark, inspirational speaker, Brandon, Vt. Dr. L. K. Coonley, Vineland, N. J.

Mrs. Marietta F. Cross, trance speaker. Address, Hampstead, N. H., care of N. P. Cross.

Mrs. Hettie Clark, trance speaker, East Harwich, Mass.

Mrs. Sophia L. Chappell, 11 South st., Boston.

Mrs. Augusta A. Currier, Box 815, Lowell, Mass.

Dr. J. H. Currier, 199 Cambardge street, Boston, Mass.

Albert F. Carpenter, Putpum Conn. Albert E. Carpenter, Putnam, Conn. Mrs. Jennett J. Clark, trance speaker, Fair Haven, Conn. Miss Lizzie Doten, Pavilion, 57 Tremont street, Boston. George Dutton, M. D., Room 25, Postoffice building, Newburgh, N. Y.

burgh, N. Y.
Andrew Jackson Davis, Orange, N. J.
A. T. Foss, Manchester, N. H.
Mrs. Mary L. French, inspirational and trance medium,
Ellery street, Washington Village, South Boston.
Dr. H. P. Fairfield, Greenwich Village, Mass.
S. J. Finney, Ann Arbor, Mich.
J. G. Fish, Red Bank, Monmouth Co., N. J.
Mrs. Fennie R. Felton, South Malden, Mass. Mrs. Fannie B. Felton, South Malden, Mass.

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

Dr. J. P. Griggs, Evansville, Wis. Mrs. Emma Hardinge, Worcester, Mass., during June. Ad dress care of Mrs. Martha Jacobs, Worcester, or care of Thomas Ranney, 50 Federal street, Boston, Mass. Dr. M. Henry Houghton, West Paris, Me., until further W. A D. Hume, Lowell, Mass.

Lyman C. Howe, inspirational speaker, New Albion, New Mrs. Susie A. Hutchinson, Somers, Conn., during August Cleveland, Ohio, during September, October, and November. S. C. Hayford, Coopersville, New York. Charles A. Hayden, 82 Monroe street, Chicago, Ill. Miss Nellie Hayden, No. 20 Wilmot street, Worcester, Mass.

Mrs. S. A. Horton, Brandon, Vt.
Miss Julia J. Hubbard, box 2, Greenwood, Mass.
Mrs. F. O. Hyzer. 60 South Green street, Baltimore, Md.
Dr. E. B. Holden, Carenden, Vt.
Moses Hull, Milwaukee, Wis.
Miss Susie M. Johnson, Milford, Mass.
Dr. P. T. Johnson, Balturer, Vapillanti, Migh.

Dr. P. T. Johnson, lecturer, Ypsilanti, Mich. W. F. Jamieson, inspirational speaker, Postoffice drawer 6325, Chicago, Ill. S. S. Jones, Esq., 12 Methodist Church Block, South Clark street, Chicago, Ili.
Harvey A. Jones, Esq., Sycamore, Ill.
Wm. H. Johnston, Corry, Pa.
O. P. Kellogg, lecturer, East Trumbull, Ashtabula Co., O. George F. Kittridge, Buffalo, New York.

Cephas B. Lynn, inspirational and semi-conscious trance speaker, 567 Main street, Charlestown, Mass. J. S. Loveland, Sturgis, Mich. Mrs. E K. Ladd, trance lecturer, 179 Court street, Boston. Mrs. F. A. Logan, Salina, Onondaga Co., New York. B. M. Lawrence, M. D., 54 Hudson street, Boston, Mass.

Mary E. Longdon, inspirational speaker, 60 Montgomery street, Jersey City, N. J. Mr. H. T. Leonard, trance speaker, New Ipswich, N. H. Miss Mary M. Lyons, inspirational speaker, 98 East Jeffer son street, Syracuse, New York. John A. Lowe, Box 17, Sutton, Mass. Dr. G. W. Morrill, Jr., trance and inspirational speaker Boston, Mass. Loring Moody, Malden, Mass.

B. T. Munn, Skaneateles, New York. Dr. Leo Miller. Postoffice box 2326, Chicago, Ill. Mrs. Anna M. Middlebrook, Box 778, Bridgeport, Conn Mrs. Sarah Helen Mathews, East Westmoreland, N. H. Dr. John Mayhews, 50 Montgomery street, Jersey City, New Jersey. Dr. James Morrison, lecturer, McHenry, Ill. Mr. & Mrs. H. M. Miller, Elmira, care W. B. Hatch, N. Y.

Prof. R. M. M'Cord, Centralia, Ill. Emma M. Martin, inspirational speaker, Birmingham, Mich. Charles S. Marsh, semi-trance speaker, Wonewoc, Juneau County, Wis. Mrs. Mary A. Mitchell, inspirational speaker, care of box 221. Chicago, Ill. Miss Sarah A. Nutt, Lawrence, Kansas. C. Norwood, Ottawa, Ill., impressional and inspirational

A. L. E. Nash, lecturer, Rochester, N. Y. J. Wm. Van Namee, Monroe, Mich. J. L. Potter, trance speaker, Cedar Falls, Iowa, box 170. Dr. D. A. Peaze, Jr., Detroit, Mich.

Mrs. Anna M. L. Potts, M. D., lecturer, Adrian, Mich. George A. Pierce, Auburn, Me. J. Puffer, trance speaker, South Hanover, Mass. Judd Pardee, Philadelphia, Pa. Lydia Ann Pearsall, inspirational, speaker, Disco, Mich. Mrs. Nettie M. Pease, trance speaker and test medium, De-

C. Robinson, 15 Hawthorne street, Salem, Mass. Dr. W. Ripley, Box 95, Foxboro', Mass. Dr. P. B. Randolph, lecturer, care box 3352, Boston, Mass. Rice, trance speaking medium, Brodhead, Wis. J. H. Randall, inspirational speaker, Upper Lisle, New Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich. Austen E. Simmons, Woodstock, Vt. Mrs. Fannie Davis Smith, Milford Mass.

Abram Smith. Esq., inspirational speaker and musical meium. Sturgis. Micb. Mrs. Nellie Smith, impressional speaker, Sturgis, Mich. Dr. Wm. H. Salisbury, Box 1313, Portsmouth, N. H. E. Sprague, M. D., inspirational speaker, Schenectady

Selah. Van Sickle, Greenbush, Mich. Pr. f. S. M. Strick, inspirational speaker, Peoria, Ill. J. W. Seaver, inspirational speaker, Byron, N. Y. Miss Lottie Small, trance speaker, Mechanic Falls, Me. Mrs. M. E. B. Sawver, Baldwinsville, Mass. Miss Martha S. Sturtevant, trance speaker, Boston, Mass. Mrs. Mary Louisa Smith, trance speaker, Toledo, Ohio. H. B. Storer, inspirational lecturer, 75 Fulton street. New

Mrs. H. T. Stearns, Detroit, Mich., care of H. N. F. Lewis Mrs. M. S. Townsend, Bridgewater, Vt. Mrs. Charlotte F. Taber, trance speaker, New Bedford Mass., Postoffice box 394. J H. W. Toohey, 42 Cambridge street, Boston. Mrs. Sarah M. Thompson, inspirational speaker, 36 Bank street, Cleveland, Ohio: Hudson Tuttle. Berlin Heights, Ohio.

James Trask, Kenduskeag, Me. Francis P. Thomas, M. D., lecturer, Harmonia, Kansas. N. Frank White, Oswego, N. Y., during June; during July, Mrs. M. Macomber Wood, 11 Dewey street, Worcester, F. L. H. Willis, M. D., Postoffice box 39, Station D, New

A. B. Whiting, Albion, Mich. Mrs. S. E. Warner, Box 14, Berlin, Wis. E. V. Wilson, Rock Island during June; Galesburg during uly. Address, Babcock's Grove, Du Page Co., Ill.
Alcinda Wilhelm, M. D., inspirational speaker, care of H. Prof. E. Whipple, lecture upon Geology and the Spiritual Philosophy, Sturgis, Mich.

Elijah Woodworth, inspirational speaker, Leslie, Mich. Mrs. F. M. Wolcott, every Sabbath in Danby, Vt. Address, S. H. Wortman, Buffalo, N. Y., Box 1454. E. S. Wheeler, inspirational speaker, 5 Columbia street, Mrs. S. A. Willis, Lawrence, Mass., Postoffice box 473. Lois Waisbroker, Mankato, Blue Earth Co., Minn., care of

Mrs. N. J. Willis, trance speaker, Boston, Mass. F. L. Wadsworth, Postoffice drawer 6325, Chicago, Ill. A. A. Wheelock, trance and inspirational speaker. St. Johns, Mich. Miss Elvira Wheelock, normal speaker, Janesville, Wis. Warren Woolson, trance speaker, Hastings, N. Y.

Henry C. Wright, care of Bela Marsh. Boston. M.s. Mary J. Wilcox, care of Dr. Larkin, 244 Fulton street, Brooklyn, N. Y. Mcs. Mary E. Withee, trance speaker, 71 Williams street. Newark, N. J. A. C. Woodruff, Buffalo, N. Y. Miss H. Maria Worthing trance speaker, Oswego, Ill. Jonathan Whipple, Jr., inspirational and trance speaker.

Mystic. Conn. Mcs. Juliette Yeaw, Northboro, Mass. M. S. S. J. Young, trance lecturer, 208 Tremont street, corner LaGrange, Boston. Mrs. Fannie T. Young, of Boston, trance speaker, 285 South Clark street, Chicago, I.I.

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LEAVES FOLSOM STREET WHARF AT 11 o'clock A. M. of the following dates for PANAMA, 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 Man-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 Southampton and South America, and P. R. R. Co's Steamer for Central Am rica. The following Steamships will be dispatched on dates as given below: May 18-Steamship MONTANA, Capt. Joseph Sutton.

Cabin passengers berthed through. Baggage checked through—100 pounds allowed to each adult. experienced Surgeon on board. Medicine and atten-These Steamers will positively sail at 11 o'clock. Passengers are requested to have their baggage on board before 10 'clock. 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 Messre. WELLS, FARGO The splendid Steamship COLORADO will be dispatched on MONDAY, April 1st, 1867, for HONGKONG, via Kanagawa, carrying passengers, mails, and freight.

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 CORA,

T. C. WALKER. 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 Santa Clara and San Jose...... 1 50 Freight to Santa Clara and San Jose.....

This route is unequaled for comfort, and the traveling pub lic 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, dust, 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 DAY, WEDNESDAY and FRIDAY, connecting with boat at Alviso; by which arrangement passengers will arrive at San Francisco 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.

ON 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.

Trains leave on sharp time. EXCURSION TICKETS issued on SATURDAY AFTERNOONS and SUNDAYS, good for return until MONDAY MORNING H. M. NEWHALL, President.

## CENTRAL PACIFIC RAILROAD.

R. P. HAMMOND, Sup't.

On AND AFTER NOVEMBER 29, 1866, until further notice the transfer 29, 1866, until further notice, the trains of the Central Pacific Railroad will run as follows: 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 acramento 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.

### 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 information, and tickets, can be obtained at the Company's Office 232 Bush street, opposite Occidental Hotel.

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## Lecturers' Appointments and Addresses PACIFIC MAIL STEAMSHIP CO.'S 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 peisonous drugs, the thoughtless, and those who do not look deeply into cause and effect, scouted 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 suppresses of the old system of creating the continued 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 n 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 conner than without, and also that diseases hitherto deemed ncurable 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 nonths or even years to cure, are now cured in a few days or

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 during 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 'atal 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 dollar 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 applicable, 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

weeks. The cost, too, is not so great as by the old system,

TO FEMALES. The Directors would say, Electropathy is particularly applicable to your delicate and fragile systems, and to the numerous troublesome and painful disesses to which you are liable; snould you be irregular, a few treatments will restore the functions to the proper state without pain or inconveni-ence. 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 the patient a fresh and healthful look.

#### 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 hitherto 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 coid, 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,

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 i Is but what can be cured at the Electropathic Institute. We have instructed the Resident Physician to warrant a perfect 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 scientfic 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

being one continued pleasure.

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. I 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. C. EOWMAN. State of California, County of Sacramento-ss. Subscribed and sworn to before me, this tenth day of October, A. D. 1860. 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 astonished. 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 Dector, 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

nor from any instrument. I shall try, to show a 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-

#### staurant, 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.