#### LITERARY.

For the Banner of Progress. REFORM.

The darkening clouds of error, That o'er our earth bave hung Since first from gloomy chaos To shape and form it sprung, As time rolls on, are fading Before the coming dawn, Till now, in every section, "The truth is marching on."

Men hold to what is ancient, And worship mystic lore; They cling to every falsehood Brought down from days of yore; And though the glaring error Is plain in Reason's sight. They choose to live in darkness And dare not face the light.

How many are the martyrs Who, looking through the gloom. Have seen some noble science Arising from the tomb! Yet, having dared unfold it · To those then holding sway, Have met with persecutions,

For knowing more than they!

Ten thousand thus have fallen While battling for the right, And left their names in glory, To shine forever bright. Their sciences unfurled-Are left as splendid emblems To move a grateful world.

Thus every true reformer Has met at first with trials And wrongs on every hand Yet, if he holds out faithful, The truth in time will rise. Will laud him to the skies.

Though venomed darts are hurled. Each one is a reformer-Who faithful lives to duty. Will reap in joy and love, And meet with joyful welcome

In realms of bliss above.

### COMMUNICATIONS.

#### SYSTEMS OF RELIGION, ANCIENT AND MODERN.

NUMBER FIVE.

Having placed before the eye of the reader the great law which governs and controls the progressive steps of the human race, according to Comte, in his Positive Philosophy, let us turn to the consideration of the version of the Holy Bible, as it appears in its English dress, being the authorized translation of the high and mighty Prince, King James I. It seems, from the history of the period, that the reverend English divines were quite dissatisfied with all the various versions of the Bible, holding the idea that they were very imperfect, and demanding a new translation at once. In the year 1603, and under the reign of Queen Elizabeth, the order went forth that the work should be commenced; but its completion was carried into the reign of James. The number assigned to the task was limited to fifty-four; these were the most learned and capable men that could be reached at the time, graduates of the Universities of Oxford and Cambridge; of these, seven died before the termination of the labor. In all that number of the learned profession, there was but a single person who was really a good Hebrew scholar, and he was one of the seven who departed this life while the work of translation was in progress. The name of this man was Lively; beside him, there was but one other worthy the name of Hebraist in England, and he, Hugh Broughton by name, fellow of Christ College, Cambridge, was learned in both Hebrew and Greek; but, for some reason or other, he was not called in to participate in the work, probably through some pique. The learned Dr. Bellamy, in speaking upon this subject, says it is well known that there was not a really critical scholar amongst them, who had a full and complete knowledge of the Hebrew tongue or language, so important to the essential carrying out of this work. The study of Hebrew had been, it appears, most shamefully neglected in the several Universities; so much so, that candidates for orders, as late as 1818, were admitted without a knowledge of this important branch of biblical language. The result was, that the forty-seven translators were unable to read the only proper text, and the oldest, the aboriginal "Divine word" of those "sacred tongues," of which their servile dedication makes parade. In the absence of the requisite knowledge, these immaculate translators sought refuge in the Septuagint (Greek) and the Vulgate (Latin); the consequence was, that they made no new translation, but worked in the harness of the first translators, except perhaps Luther's, 1530-1545, from the original Hebrew only, having been made for 1400 years." Says Bellamy: England as soon as the new translated Bible made its appearance; but as these came from the Papists

Protestant ecclesiastics. Yet the many inaccuraall who knew anything of the character of the thereof." "A century later, the voice of Dr. Kennicott was heard in condemnation of the King James Bible, protesting vehemently against the perpetuation of fallacies which the forty-seven translators' ignorance had spread over the land through King James' version." It may not be uninteresting to state here, that, at the period named for the commencement of the translation of the Bible into English, 1611, the Hebrew had been a dead language for more than two thousand years; and further, that although the forty-seven men selected as translators were chosen for their great piety and learning, yet very few, if any, were competent to fulfill so important a task. Dr. Nott condemned the English translation of the Scriptures. "He makes the astounding assertion that the Hebrew language may be said only to have been recovered within the last century, by modern Orientalists." It is related that, shortly after the time of Alexander the Great, even the learned Jews found it hard to understand difficult passages of the old writings, because the language had ceased to be a living speech. "Such is the position of the which is contained in the scanty relics of the Old | Empire. Testament has been preserved, though but imperfectly, by means of tradition." Some time after the destruction of Jerusalem, in the Palestine and Babylonian schools, and after the eleventh century in those of Spain, this tradition was aided by the study of the Arabic language and its gramscholars. Their pupils were the restorers of Hebrew learning among the Christians of the six-Broughton, whose aid was refused, history does not record any man deserving the name of a Hebraist in England, even during 1603-11. Finally, the name lingua sancta was first given to the ancient Hebrew in the Chaldee version (made long after the Christian era, when Hebrew had orally expired) of the Old Testament, because it was the language of the sacred books in distinction from the Chaldee, the popular language, which was called lingua profana." After setting forth the causes of mistaken renderings in King James' version, "Dr. Kennicott declares that a new translation, prudently undertaken and religiously executed, is a blessing which we make no doubt but the Legislature, within a few years, will grant us. Six years later, finding his humble prayer unheeded, he comes out clamorously against our authorized version, claiming that some of the earlier English translations were more faithful and literal, and backing his appeal with the subjoined among other examples." (Luke, chap. 23, v. 32.) 'Christ made a malefactor! And there were also two other malefactors led with him to be put to death; instead of two others, malefactors. (Judges, chap. 15, v. 4.) Three hundred foxes tied tail to tail, instead of wheaten sheaves placed end to end! And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. The Hebrew is: And Samson went and gathered three hundred sheaves of wheat, and taking torches and turning (the sheaves) end to

### THE NEED OF A NEW RELIGION.

end, set a torch in the midst between two ends.

Elijah not fed by ravens, but by Arabs. (First

Kings, chap. 17, v. 6."

NUMBER THREE.

An examination of the origin of Church theolo gy will show that it is as absurd that the system should be adapted to our religious needs in the present age, as that the system of government, of simultaneous origin, in an oriental country, should The Mosaic dispensation had its origin during the exodus of the Israelites from their oppressive bondage in Egypt. They had become so degraded by their bestial slavery, that it was impossible to fit them for the enjoyment of their religious institutions in the promised land, until one generation had passed away, and another bred under the most rigid system of religious training ever recorded. Thus was established one of the most remarkable systems of religious observance known to history. After fifteen centuries of this culture, progressive humanity asserted its superiority to system, and Jesus and Paul stood forth the crowning fruit of this training. If we had not had Moses we should not have had Jesus. But he was greater than the synagogue or Sanhedrimviolated their precepts, contemned their traditions, and paid the penalty of his life for his temerity.

The philosophic explanation of this remarkable spiritual growth is this: the moral and religious faculties were continually stimulated by these observances, which was increased by a halo of sanctity thrown around them by the high honor "We learn that serious objections were raised in of the people. This stimulation produced a healthy growth so long as the people believed in their religion. But belief and conviction come through tion of the rebellion.)

chiefly, but little notice was taken of them by the intellectual action, and, sooner or later, they repudiate everything not based on the ultimate cies, contained in the new version, were known to | facts and needs of the human spirit. This growth and development of the moral and religious faculwork, and the inadequacy of the performers ties is increased by the laws of hereditary descent. This may be verified by a phrenological examination of children born of the same parents. Those children who were in utero-gestation during the prevalence of an old-fashioned revival, in which the mother was interested, will be characterized by a marked prominence of the moral and religious organs. The writer is cognizant of instances where the prevalence of such a revival has been ascertained by reasoning back from the effect to its natural cause.

Christianity was now initiated in a barbarous age—under the military despotism of the Roman Empire-surrounded on one side by the dead formalities of the Jewish ritual, its living principle having escaped into Christianity; and on the other, by the effete and decaying system of polytheism. After a struggle of over three centuries, it gained the ascendancy over the latter, and established itself as the current religion of the countries bordering on the Mediterranean, then the most progressed of any on earth. From this beginning the Catholic Church, as a powerful religious organism, was slowly elaborated and ripened Hebrew in the world's philosophical history as a during the mediæval ages of darkness, closely folspoken tongue; yet a knowledge of that language lowing the decay and downfall of the Roman

Early in the sixteenth century, Protestantism made its appearance, being, as its name implies, but a protest against the recognized abuses of Mother Church. But Protestantism retained what is to the present age the greatest abuse of all, an iron rule of religious faith and practice, handed mar. Jerome learned the Hebrew from Jewish | down from antiquity in a book written in languages now dead, punctuated, and, perhaps, interpolated in a darker age, and tenaciously held as teenth century—that is, on the continent; for, with | an authoritative inspiration directly from Deity. the exception of Lively, who died, and Hugh | There is no more propriety or justice in fastening on this age a system of Theology, originated in an oriental country, and matured in a dark age, than there would be in hampering and limiting us by the astrology, mental philosophy, mechanics, or political systems of those times. In the Divine economy of the universe, every development is successor. Even the barren glacial epoch, which covered the northern portion of the United States with a sheet of ice a mile in thickness, ground down the rugged granite crags and prepared the soil for the most progressed of people.

Fanciful and supposititious astrology was the parent and precurser of the beautiful and exact science of astronomy. In the dark ages, men labored through long lives in the study of lawless alchemy, vainly endeavoring to find the art of transmuting the baser to the precious metals. But in due time alchemy eventuated in the useful and exact science of chemistry; and in like manner the suppositions of old Theology will result in the beautiful and exact knowledge of the coming religion of Spiritualistic Science. Not that all will be immediately known of the soul-its development and relations, or the mode, measure, and laws of the connection between the spirit and the mundane world. Astronomy, geology, and chemistry are rightly counted among the sciences; but listen for a moment to what Humboldt, the prince of savans, said of the latter: "Who will venture to affirm, at the present day, that we have any precise knowledge of that part of the atmosphere that is not oxygen, or that thousands of gaseous substances affecting our organs may not be mixed with the nitrogen, or, finally, that we have ever discovered the whole number of forces that pervade the universe?" (Humboldt's Cosmos, Vol. I, page 4.) It is something that we have learned the way to begin, and have established some laws and facts. No human power can prevent this transition, or keep back the epoch destined to follow. It is the inevitable result of the progressive development of the moral and religious nature of man. "We become more and more convinced that the forces inherent in matter, and that those which govern the moral world, exercise their action under the control of primordial necessity." (Hum-

boldt's Cosmos, Vol. I, page 50.) If we understand its character, and fall into it wisely, it may result in a beautiful and powerful the people were Spiritualists in that vicinity, besystem, adapted to the needs of the American people for ages to come. It will naturally come on so gradually that great hardship will not result to those whose livelihood is won by ministering to the old Church; indeed, it is to be hoped that not a few instances will occur of pastor, people, and temple going over simultaneously from the decaying old to the vigorous new, as they once went in Massachusetts, from orthodoxy to Unitarianism. But if, in blindness and folly, the waves of progress are obstructed and rolled back upon themdown in the throes of the French Revolution, in the so openly an avowed Spiritualist. eighteenth century; or even as slavery, not being gradually removed, has at length gone down in battle flames, and freedom is baptized in blood.

(I may remark parenthetically that this essay was written nearly a year previous to the termina-JOHN ALLYN.

### JUDGE EDMONDS' LETTER,

NEW YORK, May 17, 1867.

To the Editors of the Banner of Light: I have lately had occasion at several times to speak of the spread and prevalence of Spiritualism throughout the world, and what I have said has been so questioned or misreported, that I have to ask you to let me speak for myself through your columns. In a discourse which I recently delivered in this vicinity. I spoke of the number in this country as being at least ten millions. I was reported in the newspapers as having said we numbered "four millions in the universe." In a recent letter to the London | ter upon the task of preaching Spiritualism. Spiritual Magazine, I made the same statement, and they pronounced it an "exaggeration."

Now, will you be so good as to give a place in your paper to the enclosed copy of a more recent letter to that magazine, that the world may see what is my real opinion on the subject, and upon what basis it

Yours, etc.,

rests?

NEW YORK, May 4, 1867. To the Spiritual Magazine of London:

J. W. EDMONDS.

I have for some time observed that our friends in England do not correctly appreciate the condtion of Spiritualism in the United States; and I have lately noticed particularly an article in your number for April, from your correspondent "A. L.," under the heading of "Notes on Spiritualism and Spiritualists in the United States in 1866." In that article your correspondent says: "Only the other day I heard it Judge Edmonds had estimated the number of Spiritualists in the United States at five millions," etc., and he questions the accuracy of the statement. Upon that subject it is that I desire to say some-

It is easy for us here to see at once, from the tenor of your correspondent's remarks, what class of Spiritualists he fell among in this country; and, as a consequence, how exceedingly limited were his means of observation. His associations here would afford him very little chance of seeing, knowing, or even hearing of the eighty thousand or one hundred thousand Spiritualists in this city alone, and afford him none whatever of knowing anything about the vast numbers that are known to exist in our interior towns, and our extended rural districts. I am therefore not surprised that he should have fallen into the error. It is true that I did estimate the number in 1866 at between five and six millions; but I am now satisfied that I was mistaken, and am persuaded that useful in its time, and also prepares the way for its the number is twice as large as my estimate. Let me give you my reason for this opinion, that your readers may judge whether my estimate is well founded, or is the product of a sanguine imagination.

> I. In 1854, I devoted several months to lecturing on this subject in different parts of the country, through a territory extending from Boston, on the Atlantic shore, to St. Louis, on the Mississippi, going as far South as Cincinnati, on the Ohio River. and as far North as Milwaukie, on Lake Michiganembracing an erea of some twelve hundred miles long by two hundred miles wide, and that the most populous and best educated part of the nation. I many thousands of the people.

> The conclusion I came to was, that we were then (in 1854) some three millions in this country. So thorough was my conviction of the accuracy of my estimate, that I told a gentleman, who is now a conspicuous member of our Congress, from one of our Western States, that if he was ambitious of political distinction he must take the anti-slavery side in politics, for I had seen enough to assure me that every Spiritualist would vote on the anti-slavery side whenever an opportunity should be afforded—that we were already so numerous as nearly to hold the bal ance of power, and were increasing so fast that we should ultimately hold it completely. I then belonged to the dominant Democratic party, and my prophecy as to its overthrow has been verified by subsequent events. In 1856 the anti-slavery candidate for the Presidency came very near being elected, and in 1860

> II. Some two or three years before the death of Theodore Parker, whose popularity as a public speaker took him to all parts of the country, he told his congregation that at least two-thirds of all the people of New England were Spiritualists. He was no Spiritualist himself, and uttered this as a warning. III. Some six or eight years ago, I bought me a country place in the wild and romantic region of Lake George, and spend my summers there. Governor Marcy, who had been Secretary of War and Secretary of State, spent his summers at Ballston Spa, about forty miles from me, and there he died. He was no Spiritualist, but said that he saw almost all

hand in their conversion, but had found such a state of things when I went there. IV. My correspondence has been very voluminous. For now someten or fifteen years letters have poured | stranger, a mere casual traveler among us, would in upon me by the hundreds, from all parts of the see nothing of all this, would know nothing of it, country, telling me of the spread of our belief in

cause I had located there. He was right as to the

information. V. Wherever I go, and in my daily intercourse with people, I am spoken to by persons of whose beselves, they may accumulate so much power as to | lief in Spiritualism I had no conception. They speak burst their barriers and sweep in one tumultuous | to me more freely than they would to a stranger, or ruin the obstructing churches; as feudalism went | even to their ordinary acquaintances, because I am

> VI. From all these sources, and from the information which I get from our public speakers and newspapers, I can form something of an idea of the spread of our doctrines, and therefore it was that I estimated that we were some five or six millions.

VII. The churches (so-called) or religious sects are

to our increase. Several instances have come to my knowledge where the preachers have freely denounced our heresy; yet after doing so have been waited upon by their hearers, and have been assured, much to their surprise, that the most of their congregations were believers. The effect generally has been to cause such attacks to cease; but in one case -that of the most popular preacher in the country -it was followed by an open avowal of belief on his part. Many priests of different denominations have called on me to consult on the subject—avowing their belief, and-some of them asking of me whether it was not their duty to abandon their position, and en-

VIII. But, above all, comes to me this information: Within the last two or three months there has been at Baltimore a convocation of the Roman Catholic Bishops and Archbishops of this country. One of the most interesting subjects for their consideration, was the statistical religious condition of our people. Each Diocese brought its information, and the result was, that while Romanism and Protestantism combined numbered from eight to nine millions, with some forty-five thousand preachers, Spiritualism numbered between ten and eleven millions, with fifty thousand mediums. Recollect, now, that this estimate comes not from us, but from our opponents -is not the product of our imaginations, but the result of the severe scrutiny of those who have no sympathy with us. I confess, however, that I believe it to be accurate; all my information goes to confirm it; and my error was in estimating the number too low, lest I might be accused of exaggeration.

But you, your readers, and your correspondents, will very naturally ask, Why does not this thing show itself publicly, so that everybody can see it? I will tell you why. For centuries past the great curse upon Christianity has been sectarianism, whereby men were required to combine together to advance certain dogmas, to form societies for the furtherance of whose views the most intense selfishness should be invoked: and such has been the effect, that at the time of the advent among us of spiritual manifestations, so great had been the dislike of the theology of the day, that at least fourfifths of all the educated classes in Christendom were actually unbelievers in the Christian religion.

We were early taught, by the unseen intelligence which was guiding this movement, to avoid this rock, on which modern Christianity had become shipwrecked. Hence our effort has been to defeat, and not encourage, attempts at forming societies. getting up conventions, and establishing a sectarian press, whereby a hierarchy might be established, and a control created in a few over the individual opinions of the many. We have been for years true to that principle, and have taught priesthood and laity to worship where they pleased, and how they pleased, but to keep ever in view the foundation of our faith, namely, to love God and one another, and work out their own salvation. Hence, when priests came to us, avowed their belief, and asked if they ought not to abandon their callings and preach Spiritualism—and such instances have not been unfrequent—our answer was: "No. Continue as you are, so long as your congregations object not; let delivered some seventy discourses, and, at my public | there be no concealment as to your belief, but meetings and in social and private intercourse, saw | preach the doctrines of Christianity-not the dogma of a sect." When laymen came and asked where they should worship, the answer was, "Wherever the good of your soul prompts you. If you love the forms and ceremonies of the Catholic Church, go there. If you prefer the simplicity of the Quakers, or the enthusiasm of the Methodists, as best calculated to encourage or gratify in you the spirit of devotion, go there." And so, when men would come to us avowing their belief, and asking if they ought not to make a public avowal of it, they would be asked, "Why should you? Each man's belief is a matter between God and himself, and it matters not to the world what he believes; his duty is to give to others the truth as freely as it has been given to him, but to proselyte is none of his business." And when, in reply to this, people have said to me, "But you made a public avowal of your belief," my answer has been, "Ah! but my position was such as to demand it, for the sake of the truth. If you are thus situated, make the avowal; but beware lest in doing so you may be governed by the selfish desire for martyrdom which has governed so many in all ages of the world."

The effect of all this line of conduct has been, that few have known who even of their own neighbors were believers. I can illustrate this by one instance: A gentleman who had been a member of Congress, and one of our foreign ambassadors, was a correspondent of mine on the subject, and in one of his letters said to me that he did not know of another believer in his State; and he was surprised when, in reply, I informed him that the Governor of his State, the Chancellor of his State, one of his State's Senators in Congress and his brother, and a former fact, but wrong as to the cause of it; for I had no | Governor of his State, were all believers, and correspondents of mine; and I have known instances where members of the same family were believers, without its being known to each other. Now, a unless he fell among those who did know it; and places and among people of whom I had no previous | not even then, perhaps, unless he made particular inquiries; and he would miserably misjudge, who, like your correspondent, would infer that this universally prevailing reticence was the product of fear.

On the other hand, our cardinal rule of action has been: Build up no party, create no sect, cultivate no spirit of proselytism, make no parade of your faith, but let it enter your soul and govern your life. Not by selfishly withdrawing yourself from association with your fellow-men, and erecting something for your own exclusive gratification, but, by carrying the spirit of God abroad with you into the world, helping to leaven the whole mass with its influence.

This principle of action has now been predomiprofessedly hostile to us, yet bear strong testimony | nant among us for years, and the consequence has

This is certain: that not only is its existence among us recognized and respected on all hands, but it is at this moment spreading with a rapidity | the Constitution subsists. far surpassing anything heretofore known. But this would not be apparent to a stranger, for it makes no public exhibition of its progress. During our rebellion its progress was very much impeded. A stranger would not have observed that. Since the war ended, its progress has been greatly accelerated; but a stranger would not observe it. I, however, breathless in my astonishment at the speed with which it is moving through the land.

Let, then, our friends in England be well assured as to the onward progress which our glorious faith is making in this country, and as to the fact that under no circumstances will any sect be built up out of Spiritualism by believers withdrawing themselves into selfish associations, and away from an intimate or Dissenters, they may choose to place themselves. into every relation in life, and spreading among mankind in this country and throughout the earth with a celerity and a universality that no human power could produce.

I have thrown together these remarks thus hastily, amid the pressure of my other avocations, because correspondent, if suffered to go unnoticed, would

I am, respectfully, yours, J. W. EDMONDS.

## The Banner of Progress.

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OFFICE, 522 CLAY STREET, UP STAIRS BENJAMIN TODD & CO.,

PUBLISHERS AND PROPRIETORS.

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### TO CORRESPONDENTS.

All communications designed for publication in this 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 TODD & Co."

### Church and State.

In order that liberal thinkers may see what a legalized religion does with the rights and liberties of the people, we cut the following from the colclergymen's paper:

THE PROPAGANDA OF INFIDELITY.—The John Bull commends to those who rejoice in going as far toward actual infidelity as is respectable, the admirable remarks of the Lord Chief Baron this week in the case of "Cowan vs. Melbourne," an action in which the plaintiff, who had distributed blasphemous placards at Liverpool, advertising lectures on the "Character and Teachings of Christ; the former Defective, the latter Misleading!; and on "The Bible Shown not to be More Inspired than any Other Book"—endeavored to obtain damages from the defendant for breach of agreement in refusing to allow him the use of the Assembly Rooms. The Chief Baron said—and it is refreshing in these days to hear such words from the judicial bench-"Whatever contract might have been entered into by the defendant, no doubt could be entertained that he was justified in preventing his rooms being used for the pur pose mentioned. It needs no authority to show that Christianity was part and parcel of the law of England, and to publicly attempt by argument and reasoning to prove that the character of our Savior was defective and his teachings misleading, was blasphemy and impiety. Not only was the defendant justified in refusing the use of his rooms for the purpose in question, but he was bound by the laws of his country to do all in his power to prevent their being so used."

On the same grounds, a lecture on the nonexistence of the devil, or any other discourse denying the dogmas of the Established Church, could of the "new version" of the New Testament have been forbidden and prevented. The law of legal authority, that no civil contract is binding that allows a free expression of opinion upon theological dogmas, when that expression contravenes the settled authority of the Church. In other words, the Church has full sway over the consciences of the people, so far as opinion in matters of religion is concerned. This is going back to the dark ages with one long stride. May copy the above without comment, that they approve the decision against the lecturer? The John Bull newspaper says "it is refreshing in these days to hear such words from the judicial bench." It may refresh the memory of those who approve those refreshing words, to reflect that just such doctrines and authority were held by the old Spanish Inquisition, and were enforced with all the rigor that the possession of power enabled the

officers of Church and State to use. We do not anticipate any attempt to invalidate contracts of the kind mentioned, in our own country, where a State religion has no existence. But it is well to take observations occasionally, that we may see whither we are drifting, and to be on the look-out for hidden rocks, on which the civilization of many States has been wrecked in the past. An

been, that while a few, who could find no other gress to engraft upon the Constitution of the United States not only a formal recognition of the existence of God, but also of the truth of the dogma of salvation by His Son; and the next step will be to authorize the enactment of laws to punish those who do not accept that dogma, and who speak out their opinion in regard to it. We apprehend, that, if such interpolations are ever attempted in Congress, eleven millions of Spiritualists will have something to say in regard to the matter; and without their consent the object can never be effected.

It may suit the dogmatists to cry out "Infide Propaganda!" against every lecturer who dissents from their creeds, and boldly proclaims his reasons for so thinking and speaking; but, in our country, no power over others, or among men? What is as yet, there is no law against the freest expression there to require a public demonstration of belief, of religious opinions, at all times and in all places. and the cry has no terrors for the freedom-loving give to a casual observer anything like an adequate | citizens of the freest country on earth. Whenever a local Legislature enacts an oppressive Sunday law, the people refuse, as in this State, to obey it, and it becomes a dead letter. A few bigoted magistrates in large cities may attempt to enforce its provisions upon innocent school-boys engaged in ball-playing, but that will be the whole extent to which its enforcement can be carried. Church and State have been forever divorced in our country by its Constitution, and will continue so, as long as

#### To Our Subscribers.

We extend our congratulations, and expect to be congratulated in return, that the BANNER OF Progress has been in existence six months, with no signs of a flagging of interest, either in its can see it, and know it to be so. And I am almost | columns or its readers. Those who favored us with their subscriptions for six months only, are now invited to renew them for the rest of the year There are very few of the six-months subscribers but still we would like to retain them. Many reflections crowd upon us on this occasion, some very pleasant and a few of the opposite kind; but we trust that, whatever may be said, no one of our connection with their fellow-men, in whatever con- readers is able to accuse us of timidity or time dition, Catholic or Protestant, Established Church | serving, in treating the various subjects of interest that have arisen for discussion in our columns. For ours is a religion for all men, diffusing itself | We are radical and iconoclastic, and we had a distinct understanding with our readers at the commencement, that we were and should continue to be so. We do not propose to build our faith upon a heap of rubbish; and we therefore labor to remove the unsightly pile, and lay our foundations it seemed to me that the views entertained by your | deep and strong, upon the Rock of Ages-Natural Law. Our implements, both of destruction and be calculated to engender a feeling of despondency | reconstruction, are the human Reason and Underwhich the real facts of the case would by no means standing. We shall continue to write and print our thoughts with boldness, regardless of approval or disapproval, except of our own judgment as to what is true or false. All opinions, from whatever source, expressed with propriety and decency of language, will find free admission to our columns, when we have room therein for their publication. Nothing is sacred in our minds but Truth; and to the ascertaining and practical applying of all truth to the life of humanity, we are devoted. Our opinions are our own, and so is our right to express them. We mean to be as free in their expression in the future as in the past.

THE range of subjects cognate with Spiritualism is broad and extensive, and there can be no excuse for speakers, who are ostensibly Spiritualistic, going out of the way to pick up such trifling subjects of discourse as "Slander," "Trifles," and others of equally slight importance, when there remains so much to be accomplished in presenting that only the consideration of pleasant or unthe facts and philosophy of Spiritualism to the public mind. A few Spiritualistic speakers, who of people. Otherwise, it is of little consequence are devoted to their mission, and have no quarrel with each other for popular favor or recognition, will soon be on the way to this coast, and, in addition to those who are now at work in the umns of the Times, of this city, the Methodist interior, will quickly reawaken an interest in the subject, which had been well-nigh lost since our associate left the city, had it not been for the seances of Mrs. Foye.

> Over-Zealous.—A lecturer at Mechanics' Institute Hall, on last Sunday evening, while speaking on the subject of "Female Suffrage"—as she rather inelegantly expressed it-took occasion to say that people "could be over-zealous in the Church and in Spiritualism, as well as in every thing else." Why Spiritualism should be lugged into a discourse on Womanhood Suffrage, and in such a deprecatory way, we cannot determine. Be that as it may, we should like to have a few of the "over-zealous" come this way: for we think we could show them how they can be useful to the cause of Spiritualism and Progress, without much sacrifice on their part. Certainly, no one could ever accuse the speaker herself of being "over-zealous" in the cause of Spiritualism.

More Revision Expected.—The Pacific Gospe Herald, in the course of a long article approving remarks that the American Bible Union "do not England, then, is, as interpreted by the highest | intend that their present work shall become stereotyped for all time; but that, as new light is thrown upon it, they will go on giving us God's word in its purity." We may therefore conclude that we do not yet possess "God's word in its purity," but must wait until the Bible Union are ready to give it to us. The Methodists think they already have it in King James' version. So do the Presbyterians and Congregationalists. Only we conclude, from the fact that the Times editors | the Baptists are still unsatisfied with their own version! They propose to go on giving us God's

> time ago announced that it would no longer be have an opportunity of witnessing the wonderful the sectarian organ of the Congregationalists, but effects of the "laying on of hands"—the hands of Foye's seance on Monday evening last, which would henceforth be a reformatory, humanitarian one of the most distinguished practitioners of that sheet, devoted to the best interests of the race, independent of party or sect. And now, at this late day—a "day after the fair"—comes the Illinois Congregational Association, with a resolution repudiating the New York Independent! We rather think humanity will survive the Illinois Congregationalists and their resolution, and that the Independent will be better sustained than

word to all eternity!

Mrs. Foye's usual seance will be held at Meattempt is now being made, by some fanatical re- chanics' Institute Hall next Tuesday evening, ligionists in the Eastern States, to persuade Con-linstead of Monday evening, as heretofore. M.

#### The Clergy Slandered.

The San Francisco Daily Times, edited by two Methodist clergymen, says we have been guilty of a wholesale slander upon the clergy, in saying, two weeks ago, that they were "a licentious set." Let us see whether it be a slander or not. In the Illustrated Police News, published in Boston, in the United States far exceeds all estimates Mass., we find a long account of the doings of six or seven clergymen, of various denominations, some of whom are now on trial in the Courts for their misdeeds. Below we give their names, and and our doctrines; for, surely, when the politic the list of crimes with which they are charged. and the time serving discover that they are in number of a single periodical. How many more will, at no distant day, begin to use their votes in Judge Thayer, and unanimously passed: might be selected from other publications through- | furtherance of their views, these cringing sycoout the country we have no means of ascertaining. | phants at the shrine of a dead theology will be But here is the list:

Rev. Sereno Howe, congregation at East Abington. Mass. Offense-corrupting little girls, one of them placed in his charge to educate; and criminality with the ladies of his congrega-

Rev. James Priestly, Pittsburg, Pa. Criminal conduct with the ladies of his congregation. Rev. Hart L. Stewart, Chicago, Ill. Same offense.

Rev. Mr. Mattic, Agent Young Men's Christian Association, St. Louis. Seducing the wife of Dr. J. Fischer, of the same city.

bastardy. A married man. Rev. Horace Fowler, Trasburgh, Vt. Outrages upon the person of his wife's niece, only

Add to the above list the names of two churchmembers—a Mr. Brandon, of Morrisania, N. Y., and Thomas Higgins, of Detroit, Mich., who, like the Rev. Sereno Howe, have been corrupting and outraging little children—and we think the charge made by us, a short time since, is fully substantiated. Let us hear no more about "slandering' the clergy.

twelve years of age.

THE INFLUENCE OF GREAT INTELLECTS.—The Oakland News, quoting our enumeration of distinguished persons who were and are believers in Spiritualism, says:

"If the above named persons really believed in all the tenets of Spiritualism, then Brother Manning has made a strong argument in favor of his doc-

We did not bring forward their names as strong argument in favor of our doctrines"; for the fact that ever so many persons, of distinction or otherwise, believe as we do, would not constitute convincing evidence to us or others of the truth of our doctrines. We only wished to show that what such great intellects accepted, ordinary people might accept with honor to themselves, when fully convinced. No number of great names can consecrate error; but the example of great intellects may encourage the timid and faltering to an open acknowledgment of the truth. This was the purpose we had in view.

LIBERALITY.—When a man gets to that pass he considers it a matter of no consequence what people believe, he has but a single step more to take n order to reach a stage of "liberality" where he will consider it of little consequence (except so far as pleasant or unpleasant consequences are involved) what people do.—Dramatic Chronicle.

When pleasant consequences are involved, would seem to be of great consequence that people should do nothing to make them unpleasant; but, vice versa, when the consequences would be unpleasant, people should do everything to make them pleasant. That parenthetical exception is a master-stroke of policy! It is as clear as mud, pleasant consequences should govern the actions what they do. The logic of the mellow-dramatic writer above quoted is almost as good as that of the editor of the Californian.

A PECULIAR EXCELLENCE.—The Weekly Californian uniformly contains the best stories and sketches onl**y d**isagreeable feature in that paper is a spirit of rather than the literary journalist. The picking up of typographical errors, or the correction of other people's bad grammar, is too small a business for that otherwise substantial and classical paper.—Daily

The above is only just, but it might have been added that its editors have a dandyish desire to be thought the dilettanti of this coast, and the most 'thoroughly educated" people this side the classic precincts of old Harvard. They sometimes cut a very ridiculous figure with their "education."

BROTHER TODD, of the BANNER OF PROGRESS, says hat, when he leaves this world, he wants to go where there won't be any revivals. We fear that. in his first mortal travels, Brother Todd will come across an old gentleman in black, who will be running around with a long poker. -S. F. Flag.

Give yourself no uneasiness, Brother McDonald; the Devil has more than he can attend to, taking care of the old orthodox churches. They are an unruly set, and half vex the old fellow's life out of him. And when he gets them over to his own dominions, they will give him more trouble, to stop their quarrels with one another.

RASPBERRIES ABUNDANT THIS YEAR.—At Slopeville, (Port Wine,) June 17th, a little daughter was born to Mr. and Mrs. Raspberry. So says the Downieville Messenger. What raspberries have to do with Port Wine is more than we know: but they make very good wine, nevertheless. The little Raspberry just born may be the making of Port Wine some years hence. Let us hope so

DR. J. P. BRYANT, the Healer, will remain in Marysville until July 27th, after which date he will make a tour of Oregon. The friends in Port- | Vincland are Spiritualists. Too LATE.—The New York Independent some | land, and other principal towns in that State, will method of healing.

> THE California Christian Advocate is attacking to the prospects of Cocos Island stock! the new Baptist version of the Bible with great vigor. What a pother the Christian advocates make about that book! And what a blessing we has its show-bills posted on the corner curb-stone, feel it to be, that we are free from any anxieties over the culverts of the common sewer. about its versions or interpretations, originating with any Church whatever!

OBDURATE.—The table-tipping infidel organ of this city still refuses to take back its slanders against Jonathan Edwards, Dr. Watts, and other illustrious men, alive and dead. (!!)—Dramatic Chronicle.

#### Judge Edmonds on the Progress of Spiritualism.

We republish, on the first page, the admirably written and conclusive argument of Judge Ed-Magazine, showing that the progress of our belief hitherto made by Spiritualists themselves. Upon this showing, we think we can afford to be magnanimous toward those who habitually revile us This account is only what is contained in one the minority, and, above all, that Spiritualists only too glad to come in as eleventh-hour men, to claim that "they always thought Spiritualism | 20th; and whereas, the large and attentive audiences that have listened to his lectures evince the deep inwas true." The "thoroughly educated" and the "half educated" will then be on equal terms, so far as the acceptance of the truth is concerned. The self-constituted leaders in science, political economy, religion, and literature, will then be not too proud to confess that they had not known everything that could be known, and that there have been many things discovered without their aid. The facts brought to light by Judge Edmonds are no less encouraging than gratifying to Rev. Mr. Schneider, Aurora, Ind. Seduction and | Spiritualists everywhere.

THE REAL CAUSES IGNORED.—A contemporary alluding to the numerous cases of suicide, and murdering of children by mothers, in the northvest. savs :

"When the fathers in that country determine to tar and feather every fanatical lecturer they catch in the act of haranguing silly people on the subject of Spiritualism, freeloveism, and damphoolism generally, the throats of their children will be safe."

Rather say, that when the fathers cease to drink lightning" whisky, stop chewing, smoking, and snuffing tobacco, let cards and dice alone, and no longer otherwise make "damphools" of themselves, "the throats of their children will be safe." Because they will then be in such a healthy state of mind, that neither Spiritualism nor any other "ism" can do them any harm; or, rather, Spiritualism will then do them some good.

This very appreciative estimate of Todd's eloquence sends his organ into vituperation, such as the Spiritists are in the habit of expectorating against persons who are shrewd enough to detect their charlatanism.—Dramatic Chronicle

The editor of the Chroniele reminds us very much of an old story we once heard related by a gentleman, concerning his father's dog, which was a general nuisance; but his life was prolonged simply because he was so sneakingly mean that nobody would kill him. He would suck eggs and kill sheep; but people thought little of this, because it was natural to him. But his grand pecularity was, that at night, when there was a moon, he would stand and bark all night at it, or until it set. Here the gentleman ceased speaking, and we inquired what the result was. "O, nothing," he replied; "the moon kept right on, the same as though the dog had not barked."

WE find the following advertisement in The Radical for June. It speaks for itself: We shall comment upon it at another time:

FREE RELIGION.—The friends of religious progress, represented by the undenominational Unitarians and Universalists, the Progressive Friends, the Liberal Jews, and Spiritualists, will hold a meeting to consider the conditions, water, and prospects of Free Religion in America, at Horticultural Hall, in Boston, on Thursday, May 30th, at 10 o'clock A. M. Addresses are expected from R. W. Emerson, Robert Dale Owen, Lucretia Mott, T. W. Higginson, D. A. Wasson, Henry Blanchard, Isaac M. Wise, John Weiss, F. E. Abbot, and others.

O. B. FROTHINGHAM, WM. J. POTTER, ROWLAND CONNER, Committee.

A DRAMATIC CRITIC CRITICIZED.—

Mrs. Sophie Edwin done well as "Madeline," and o did Mrs. Judah as "Widow Barton."

The same the same William Hayward, the balladist, and a couple of educated dogs, were at Sandy Hill, N. Y.

Would it not have been well to have stated whether the said dogs are "thoroughly" educated? The editor of the Californian might wish to know. In case they are only "half" educated dogs, he of the Californian cannot receive them into his

THE whole number of deaths in English coal mines, from the time any account was first made of them to the present, is estimated at \$25,000.—Even-

At the above valuation for the whole number of deaths in the coal mines, how much is each correct compositor on the Bulletin worth? or, at the same rate per whole number, what will the Bulletin give for each living voter who will deposit a bolter's ticket in the ballot-box at the approaching

SHOULD a Moslem, when praying, feel himself disposed to gape, he is ordered to suppress the sensation as the work of the devil, and to close his mouth, lest the father of iniquity should enter and take possession of his person. It is curious that the opinion prevails also among the Hindoos, who twirl their fingers close before their mouths before gaping, to prevent the evil one from getting in that

Such superstitions are not a whit more foolish and ridiculous than all the dogmas about the devil now in vogue in the churches. He is a personage without an existence, having a name, but no

LICENSE TO SELL WHISKY.—A vote of the citizens of Vineland, New Jersey, was recently taken on a proposition to license the sale of intoxicating drinks, resulting in a unanimous verdict against license. Almost the entire community at

An amusing occurrence took place at Mrs. caused not a little merriment at the expense of a deaf old gentleman, who questioned the spirit of a little girl, only one year and a half old, in regard out Europe. In Paris, the journals say her success-

APPROPRIATE PLACE.—A melodeon in this city

THE Californian places the Sunday evening lectures, at Mechanics' Institute Hall, under the head of "Dramatic Affairs"!

IT is often the case that men, for the sake of getting a living, forget to live.

#### Corvallis, Oregon.

The religionists in this city have been running their revival mill for several weeks, with very poor success. A few unsophisticated children have been monds, in his recent letter to the London Spiritual | frightened into a belief in their dogmas, and two or three deserters have been arrested and returned to the ranks. One or two practicing physicians, with but few patients, have joined the Church, and had the impudence to say that they should make many a dollar out of it. We delivered four lectures in the place, at the close of which, Judge Chenoweth arose in the audience, and offered the following resolutions, whereupon they were seconded by

> Whereas, we have listened with pleasure and deep interest to the four lectures delivered at the Court House in Corvallis, by Benjamin Todd, ending June terest taken in the subject discussed; therefore be it Resolved, That while we express no opinion as to

the correctness or incorrectness of the sentiments taught by Mr. Todd, yet, in our opinion, his discourses have been conducted with gentlemanly fairness and marked ability; and that his lectures are well calculated to break up religious intolerance, bigotry, and other bulwarks of ignorance and crime. Resolved, That we are in favor of full, free, and unobstructed discussion on all questions, and that nothing is true that suffers by investigation. "Resolved, That a copy of these resolutions be furnished the Corvallis Gazette, with a request that they be published."

A HELL UPON EARTH.—Theodore Tilton has been looking into New York by gas-light, and dare not tell all that he saw. He says in the Independent:

"In company with several well-known public men, and under guidance of the police, we made a tour Saturday night through the nethermost haunts of misery, vice, and crime in the city of New York. This is an exploration, which every man connected with public affairs, either by civil or editorial duty, ought, if possible, to make at least once in his life. Born in New York, and having always either resided or labored within it, we never saw or knew our own city until last Saturday night. Never until then had we any adequate conception of its poverty, or of its squalidness, or of its villainy, of its debauchery, of its leprosy! The sight can never be forgotten! The story, even if we had the heart to tell it, must, for decency's sake, remain untold. We can only say that none of the familiar descriptions had adequately prepared us for the actual scenes. We were shocked, confounded, sickened! And as we now look back upon the awful revelations of the one night's descent into hell, we can hardly persuade ourselves that what we saw was reality; it seems a hideous dream."

CLERGYMEN AS POLITICIANS.—Some people do not like to see clergymen taking an active part in politics. This is all wrong. Moses was a priest and a lawgiver. We are commanded not to bury our talents. If a clergyman has a talent for stump oratory, why should he bury it? Don't bury any of your talents. There are people so narrow-minded that they would object should their minister play billiards, ride races, or go to the theater. And yet the poor minister might possess immense talent for all these things, the repression of which, by public opinion, nearly makes him burst. Many a clergy-man has been sent to a premature grave because he was condemned by public opinion to dress in black, wear a white neck-tie, move gravely, soberly and sanctimoniously about, poor man, knowing all the time that he operated like an iceberg on every circle of young folks with which he was brought in contact; and that, too, when he wanted to kick up his heels as high as any of them. I tell you the lives of the martyrs of the church have not all been written yet. Public opinion must murder no more ministers. Let 'em-talk in political meetings. It will save their lives.—"Dogberry," in the Californian.

Installation.—At a regular meeting of the Excelsior Division, No. 6, Sons and Daughters of Temperance, held Monday evening, July 1st, the following officers were installed by Joseph Weed, G. W. P., and E. A. Street, D. G. C.; L. G. Mc-Cammant, W. P.; Mrs. E. A. Carrique, W. A.; J. W. Mackie, R. S.; Miss Mary E. Johnson, A. R. S.: C.P. Woodside, F.S.; James Thomson, Treas.; Henry Koaster, Conductor; Miss Emma J. Green, Asst. Conductor; Miss Sarah Beston, I. S.; L. B. Johnson, O.S.; John S. Meserve, Chaplain; James Hammond, P. W. P. A large number of visitors were present, the ceremonies having been made public; after which suitable refreshments were served to all, and the evening devoted to amusement and recreation. It was indeed a pleasant time, one which will be long remembered with pleasure by both visitors and members.—Flag.

"THEM SEATS IS TOOK."—The Alta of yesterday contained a remarkable communication from 'A Man With a Seedy Coat," who, on entering Dr. Stone's church and taking a vacant place, was tapped on the shoulder and told that "that seat was taken." He became discouraged by the warlike aspect of the sentinel on the walls of that paricular Zion, and, suspending his devotional intentions, took himself off. In casting about for an explanation, he could ascertain nothing except, My coat was a little seedy—that's a fact!

We reckon the usher will be a little more particular, in future, in relation to the elimination of seedy-looking disciples.—Daily American Flag,

For Surgeons.—For some time back a lady in Milwaukie has been afflicted with a huge swelling on her neck, which was supposed to be an immense wen. It becoming exceedingly troublesome she submitted to an operation recently, while under the influence of ether. When the gathering was opened, it was found to be, instead of a wen, an enlargement of the artery, fed from the lungs by twenty mouths, or channels. She survived the operation, however, but a few days.

Those utilitarian people of the Gradgrind order, who have little faith in the beautiful unless it is immediately connected with the material and substantial. will be horrified to know that more than a million dollars are expended in this country for cut flowers. New York spends \$400,000; Boston, \$200,000; and it is a very moderate computation which sets down \$500,000 for the rest of the United States, outside of Gotham and the Hub.

A LARGE NUMBER OF MONKS and priests in Italy have taken advantage of the new privileges conferred upon them by the new law for civil marriages, and have rushed into wedlock with unexpected alacrity. Even the nuns have caught the infection, and the matrimonial mania threatens to complete the abolition of convents begun by the

A CERTAIN MINISTER lately perpetrated the followng involuntary (we hope) pun, in the course of a flight of eloquence in the pulpit. Speaking of the peaceful departure of the Christian, resembling going to sleep, he exclaimed, "Lazarus slept, the son of the widow also slept, and Stephen, the martyr, was rocked to sleep!"

A ROYAL PEACE-MAKER.—Queen Victoria having through the Peace Congress called by her at London, preserved the peace of Europe on the Luxembourg question, warm gratitude to her is expressed throughful intervention will tend to draw closer the bonds

of friendship between France and England. OIL vs. COAL.—Experiments at the Charlestown (Mass.) Navy Yard, with crude petroleum as fuel, have demonstrated that one pound of oil will do the work of nearly nine pounds of coal, and with it three men can run the machinery that formerly required

A CHILD in Montgomery county, Virginia, was recently christened "Andrew Jackson Gordon James Buchanan Raise The Flag And Fire The Cannon Downs." It was all the parents had to give their

twenty men.

Obituary. A few weeks ago, we took the steamer at Portland for the city of Albany, lying on the Willamette river, some seventy miles from Portland. We accepted the kind invitation cordially extended to us, to make the home of Jeremiah Driggs our own during our stay in the place. We found it one of the pleasantest and most genial homes that it has ever been our fortunate lot to tarry in, during our travels for the last fifteen years. Were we in the habit of praying in the orthodox fashion, and embellishing our prayers with Scriptural language, we should pray that their house might be like that of Obed Edom of old, wherein the Ark of the Lord rested, blessed continually. Only some two or three months since, this family sustained a severe loss, in the death of their oldest son, Joel K. Driggs, aged between twenty-one and twenty-two years. From childhood up, he had manifested a precocious development of intellectual and moral character, and was universally beloved by all who knew him. He was remarkably industrious and studious in his habits, never allowing a moment to pass unimproved or be spent in trivial amusements, as do many other boys. When he commenced attending school regularly, for the purpose of obtaining an education which should qualify him to follow some profession in education than our common schools can give him. life, he applied himself with that untiring energy and perseverance which enabled him to outstrip all his competitors. And, at the time that he bid adieu to all sublunary scenes, for one of his age, he possessed a mind that was remarkably well supplied with scholastic attainments. Some two or three months prior to his death, he found himself under the necessity of taking a respite from such proffer, I should have learned much that I urgently close application to study; for his eyesight, which never was very strong, had become seriously impaired by constant use. Yet, not wishing to be idle, he thought that he might be able to teach for a single term. But that ambition, perseverance, and industry that had always characterized his efforts, in connection with an earnest desire to championship of its dogmas in return. I would not benefit his school, proved altogether too much for his overtaxed energies. Although he had always led a remarkably abstemious life, both in eating | and welcome the deeper truth that may dawn on and drinking, yet he had been prodigal with his intellectual powers. He was an uncompromising foe to stimulants in all forms; hence he found an open field for his efforts among the Good Templars, where he labored diligently and with marked success. Shortly prior to the expiration of his engagement in teaching, he was attacked very suddenly with a severe hemorrhage of the lungs. It that his stay in the earthly tabernacle would be for which purpose \$75,000 have been appropriated. short. Being of rather a retiring and unobtrusive na ture with regard to expressing his opinions, he had never up to that time expressed his views on re ligious subjects; so that his parents, even, were ignorant of them. But he manifested them readily in the commencement of his confinement in-doors. He openly avowed himself a Spiritualist. He said that it was no visitation from God that was upon pew-cushions. him, but that he had violated the laws of his own being, and he must bear the consequences; and never a murmur escaped his lips to the last. Though he patiently waited for the hour of his departure to arrive, yet he desired earnestly its apto which he had endeared himself by his constant courtesy and acts of kindness, it was but natural that many should call to see him in his last illthat many should call to see him in his last ill-ness. Among them were many professors of Chris- powdered, rub the knife until all the rust has disaptianity, who manifested a large amount of anxiety for his spiritual welfare. They were shocked that he should entertain such monstrous "inconsistencies," and so near death, too! They thought it lamentable that one so good, and so much to be papers printed the speech, leaving the n out of window." respected and loved, should die without "an in-Clergymen, with whom he had been on the most intimate terms, called to see him, and were desirous of reasoning him out of his belief. But he told them that it was useless, for they had nothing but faith to offer, and he had passed beyond the in the future was no matter of doubt with him, but a subject of positive knowledge. And during the last month, he almost daily received corrobo. rating testimony of its truth in some form, from the angel world. He was very desirous that no one should weep for him. And when the tears of a school in a few days, but hearing of the would start unbidden in the eyes of his near rela- marriage of the gentleman to whom she was entives, he would chide them gently for it, telling them that he should be much better off than in a bright smile would light up his countenance, follow him to the grave with smiling countenances, and to place no marble slab at the head, to mark the spot where his form was mouldering back to device, which meets this want, has been secured by its mother earth. His death was calm and peace. ful; for he passed away without a struggle—not a sigh or groan escaped his lips. He fully relied on | and the head of the tip, being concave, renders the the angels, who had come to open wide the gate of immortality for him to pass. His parents kindly permitted us to examine some of his manuscripts; and, while reading them, we could readily discover the growth of his mind, in his progress to the point where he became convinced of the great truths of Spiritualism. We selected two or three and that by a fourth—the age of iron. poems from his writings, that are indicative of his views, which we shall publish in the future. How often we are told by the religious world that Spiritualism will not do to die by, when, in fact, therein is where its power is most sensibly realized! It is Spiritualism alone that robs Death of all his terrors, and accepts him as a friend, "who alone possesses the power to unlock life's flower-encircled

The religious impulse of the time seems to be to throw away whip, and sword, and banner, even. No more long processions. No more great "Captains of Salvation." God has finished with us as babes. He will no longer hold us up, but is withdrawing all outward supports. He does not now seem to say, "This is my beloved son"; but "These are my beloved principles, my well-considered laws." It leaves us in bewilderment for the time being. It puts us on hard fare. But it is the fresh start of the puts us on hard fare. But it is the fresh start of the race for greater power and nobility.—The Radical.

door, and introduce us to those we love."

#### The Guardian Angel.

Thou wouldst my guardian angel be?
Alas! thou know'st not what the task;
The angel that shall guardian means that suffer more than I can ask. I would not have one pang of mine Pass from this bosom into thine.

How canst thou know the angry mood That grows in strife with fellow-men, The restless and unboly brood Of passions that assault me then? Stay, pitying, in thy gentler sphere, And pray for me who struggles here.

Yet still thou wouldst the danger share, And ward the blows in store for me, And turn all stormy skies to fair? Sweet angel, that can never be. For mine from thy way runs apart,

And I alone must nerve my heart. Still, though thy heart may never guide Me through my dark and doubtful way, I bless the love, whate'er betide, That made thee wish to be my stay; And though I clasp them not, O, spread Thy gentle hands above my head!

# Horace Greeley's Education.

Horace Greeley writes to the Little Corporal, oys' and girls' paper, as follows:

"When I was nine years old, there unexpectedly appeared one day, in my father's humble farm-house. the clergyman, doctor, lawyer, and perhaps one or two other magnates of our New England rural township, who addressed my parents to this effect: 'Your older son is so promising a student, so easy and rapid a learner, we think he should have a better We propose, therefore, that he be sent to Phillips Academy, and thence to college; and we offer, should you choose to entrust him to us, to see that he is properly schooled without expense to you.' My poor, but proud parents, responded with thanks, but decided they would give their children all the schooling they could fairly afford, and that this must suffice them. And among the many things for which I have cause for filial gratitude, I accord a high place to this need to know; for I never was, even for a day, a pupil n any seminary higher or other than a very common school; but I prize the independence thus secured far above the learning which it would have dearly purchased. I would like to read Homer and Æschylus, Plato and Demosthenes, in their native tongue;

but not at the cost of owing my ability so to read them to the bounty of some sect or educational society, who would reasonably expect of me the be bound, even by the silken ligaments of gratitude, to what seems to me the truth of to-day, if I were thereby to be rendered ever disinclined to accept my apprehension to-morrow."

#### ITEMS

THE most fashionable barber in London calls himself a professor, and styles his journeymen, students A case of breach of promise between two deaf mutes is on the docket of the Superior Court in Franklin county, Mass.

INDUSTRIAL SCHOOL.—The State of Connecticut very soon became apparent to himself and friends is about to establish an industrial school for girls, THEY err widely who propose to turn men to the thoughts of a better world by making them think

A CLEVELAND paper says there is a man in that neighborhood so mean that he sits on the door-steps of the church on Sundays to save the wear of his

PROFESSOR WILLIS, of the New York Medical College for Women, says there are 300 female medi-

cal practitioners in the country, some of whom are in receipt of from \$10,000 to \$20,000 a year. RABELAIS, the facetious divine, laid a wager that he would make a declaration of love in a pulpit; proach. Having a large circle of acquaintances, accordingly, he took these words for his text from the Canticles: "It is for you, woman, that I die."

RUST ON DINNER-KNIVES.—Cover the steel with sweet oil, well rubbing it on. Let it remain forty

An orator, perspiring freely, in a husky voice said: "In short, ladies and gentlemen, I can only say I wish I had a window in my bosom, that you might see the emotions of my heart." The news-

An old clergyman who had been an army chap terest in Christ." But he smiled at all their fears. | lain, and was teaching a female seminary, in the course of a conversation, said: "I have been under civil government, ecclesiastical government, military government, and petticoat government—and like petticoat government best.

AN ELOPEMENT.—A "tin wedding" was observed after an unusual manner in Vermont, the other day. but faith to offer, and he had passed beyond the bounds of faith long before. His spiritual state her all the "tin" her husband had saved in ten years. The discovery of her absence, of course, closed the festival.

ALL FOR LOVE.—A young lady of Fishkill, being engaged to be married to a young man, her father

gaged, she deliberately shot herself. Something New for Horses.-A New York mechanic has invented something for horses for this life. And while talking of the angel world, which he will probably be made an honorary member of the Society for the Prevention of Cruelty to Animals. It consists of a small reservoir filled with evidencing to all that his future was anything but | water, to be placed upon the animal's head, keeping dark or forbidding. He requested his relatives to the brain cool, and thus warding off the effects of the

> A NEW SHUTTLE.—A shuttle that will not split has ong been a desideratum with manufacturers. A etters patent. In this shuttle a thread is cut on the shank of the tip, which is screwed into and through a piece of seasoned walnut inserted in the shuttle splitting of the shuttle almost impossible.

> INDIAN RELICS.—Stone implements were the first used by man, so far as our knowledge extends. There was an age when the inventive genius of mankind taught him to fashion the stone into implements of war and aids to industry, and that state of civilization and progress is exhibited all over the world. It was followed by the second era—the age of bronze; and that by a third—the age of copper;

THERE is great religious excitement just now in several of the principal cities and towns of Maine. Many persons are laboring under a "deep concern of and quite a number of converts have been baptized in the icy waters of the Kennebec. At Gardiner, recently, one of the exhorters—so runs the story—became rather indignant because a brother was his superior in singing and praying. So up he got and said: "Brother — can sing and pray; but, by the blessing of God, there's one thing I can beat him in. I can fiddle his shirt off!"

AN UNGRATEFUL WOMAN.—A laundress, who was employed in the family of a distinguished U.'s. Senator, said to him with a sigh: "Only think, sir, how little money would make me happy!" "How little, madam?" said the old gentleman. "O, dear little, madam?" said the old gentleman. "O, dear

WHILE the troops were in Nashville, a little fellow frequently passed headquarters inquiring whether any one desired be services to sharpen knives. The boy was poorly clad, and seemingly very ignorant. One morning when he stopped as usual, Col. B., of Regiment, who prided himself no little on his "I SHALL cane you soundly," said the dominie.
"What for?" inquired the delinquent. "For being rude." "You ought not to cane me soundly for that!" "Why?" "Because it's contrary to the table of weights and measures!" "How so?" "You can sit and replied, "Yes, for them what's got any; but I down," said the dominie.

One morning when he could himself no little on his literary attainments and sharpness of speech, asked the boy "if he thought he could sharpen wits?" The juvenile eyed the elegant uniform for an instant, and replied, "Yes, for them what's got any; but I down," said the dominie.

One morning when he could himself no little on his literary attainments and sharpness of speech, asked the boy "if he thought he could sharpen wits?" OCTAVO, THIRTY-TWO PAGES.

We will send the above, postage and replied, "Yes, for them what's got any; but I never thinks of bringing my sharpener round here."

Copies for sale at this office. Price 50 cents.

#### Co-operation under Trial in the United States on a Large Scale.

The question is comparatively new in this country, yet it has already awakened a lively interest, and some progress has been made in applying the principle. A writer describes its working in one of the argest furniture factories in the United States, located in Cincinnati. The proprietors commenced twenty-five years ago as workingmen with very small means; but being men of industry and ability, they have made a large fortune, and their business now requires a capital of \$2,000,000; their buildings, six stories high, cover two entire squares in Cincinnati, and they have a branch house in Dayton. The weekly wages show payments to about 600 men, and to a large number for job work. For the successful working of such an immense concern, brains were needed-of money and muscle there was an abundance. The proprietor determined to make it the personal interest of his employees to see that everything was done in a workmanlike manner, and that care was taken of the property, and economy exercised in the use of materials; and to that end he gave every man in his employ an opportunity to become a partner. A company was formed with a capital of \$2,000,000, in shares of \$100 each, and although it has been in operation but two months, about forty workmen and salesmen have taken shares, and the hands are straining every nerve to become shareholders. Everything works harmoniously, and there is no talk of eight-hour laws and no fear of strikes in this institution. Whenever a workman shows special capacity or industry, the proprietor advances him the money to become shareholder, at a rate of interest less than half the dividends that may reasonably be expected, and gives him his time to repay the loan. Each man receives his daily or weekly wages as usual, and is earning a share of the profits besides. To the workman an industrial partnership of this kind is a blessing. It furnishes a strong incentive to save his earnings, in order to increase the number of his shares; it is better than a savings bank, for it pays him a larger interest, and he has full opportunity to observe the conduct of the business in which his savings are invested, and it renders his position more secure, for if necessity should compel a reduction of the force, the shareholder will, of course, be the last to be dis-

A CURIOUS FACT.—An article on "Co-operative Societies" mentions the curious fact, that when England was at war with Turkey, and Greece was a dependence of Turkey, the English ships frequently gave chase to Greek merchant vessels, but rarely succeeded in capturing them. This failure is deemed to be explained by the fact that every member of the Greek merchantman's crew, from the captain down to the cabin-boy, has a share in the vessel

"SISTER," said one of the brethren at a love feast, "are you happy?"
"Yes, Deacon; I feel as though I were in Beelze-

'Not in Beelzebub's bosom, sister!" "Well, one of the patriarchs'; I don't care much

A LADY, stepping into a railway car, said to her little son, "Aren't you going to kiss your mother before you go?" The little rogue couldn't wait, and called out, "Conductor, won't you kiss mother

"Hello! I say, what did you say your medicine would cure?" "O, it'll cure everything—heal anything!" "Ah! well, I'll take a bottle! maybe it'll heel my boots; they need it bad enough!"

the trundle-bed called out, "O, mother, the dark is winking! first it shuts up, and then it shuts down.' A DRUNKEN man who slipped down upon a piece of ice, one cold night, wanted to know why it was that water always froze with the slippery side up.

Ir a man marry a shrew, are we to suppose he is

IS DESIGNED TO BE A LIBERAL PAPER.

BANNER OF PROGRESS

Investigation and Discussion of all Subjects. Philosophical, Scientific, Literary, Social, Political, and

And to advocate the Principles of Universal Liberty.

PUBLISHED EVERY SATURDAY. AT 522 CLAY STREET,

(Up stairs,).....San Francisco, BY BENJAMIN TODD & CO.

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over twenty lines will be charged as two squares, and each additional Square will consist of ten lines. Advertisements inserted in the column of Special Notices at twenty cents per line of space occupied, for first insertion;

and fifteen cents per line for each subsequent insertion. THE ABOVE TERMS WILL BE CLOSELY ADHERED TO.

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THE GENIUS

### AMERICAN LIBERTY.

### Special Notices.

### DR. J. P. BRYANT, THE HEALER.

DR. J. P. BRYANT will open Rooms at MARYSVILLE. On MONDAY, July 1st, where he will HEAL

THE SICK by the Laying on of Hands. DR. BRYANT will be in PORTLAND, Oregon,

after July 27th. NO MEDICINES GIVEN! No Surgical Operations performed!

PATIENTS' HOME.

### MR. & MRS. F. GOULD, SPIRITUAL HEALING PHYSICIANS.

Magnetism, Electricity and Medicated Baths. Patients accommodated with Rooms and

Residence, No. 30 Silver Street.

EXAMINATIONS MADE AND MEDICINES PRESCRIBED Also, Directions given to those who wish to become developed as Clairvoyants and Mediums, by MRS. F. GOULD. To all persons investigating Spiritualism, tests will be given by Rapping and Writing.

MRS. FITZGERALD, Rapping Test and Business Medium. Will sit for tests and communications daily. Parties desiring

private tests at their own residences, in the city, can be accommodated.

EXAMINATIONS, TWO DOLLARS EACH. PATIENTS ACCOMMODATED WITH ROOMS AND BOARD FROM FIFTEEN TO TWENTY DOLLARS PER WEEK, MED-ICINES AND GOOD NURSING INCLUDED.

Remember, No. 30 Silver Street.

#### IMPORTANT NOTICE. ANOTHER DOCTOR IN THE FIELD!

DR. H. A. BENTON Has been doing many wonderful things in this city during the past two years; and, as his practice is fast increasing at the office, he finds it difficult to attend to all the outside calls. He has therefore concluded to invite DR. R. H. OLMSTED to join him. DR. OLMSTED is a gentleman who has been for eighteen years successfully treating obstinate cases—the past eight years at Napa City-with Water, Electricity, and the Magnetic Forces, (and, when needed, ECLECTIC Remedies-ONE night, in a thunder shower, we thought the he being a graduate of that school). He is also the seventh ittle ones were all asleep, when a little voice from son of a celebrated physician. Having a powerful organization, his magnetic hands, like magic, dispel pain and disease in a wonderful manner. He is also a NATURAL BONE-SET-TER, and perfectly familiar with the anatomy of the system, and many deformities have been relieved and regulated by

> DR OLMSTED has associated with DR. H. A. BENTON, the Medical Electrician and Homoeopathist,

Office, 314 Bush street, San Francisco, who, having all the necessary facilities, such as the PATENT ELECTRO-CHEMICAL, SULPHUR, VAPOR, HOT AIR, and BATHS,

which aid in curing all curable diseases, whether acute of chronic, and, with the combined skill, and the aid of an excellent LADY ASSISTANT, give an assurance of CURE to many, benefit to al!, and injury to none. N. B .- Terms for treatment within reach of all.

Office Hours, from 9 A. M. to 8 P. M. Sundays, by appoint

Catalogue of Liberal and Spiritual Books FOR SALE AT THE

Office of the Banner of Progress.

Brittan's Man and His Relations. 8vo......\$3 50... 40

Davis' Penetralia; being Harmonial Answers to The Great Harmonia; being a Philosophical Revelation of the Natural, Spiritual and Celestial

The Magic Staff. An Autobiography. 12mo..... 1 75... 24 The Harbinger of Health, containing Medical Prescriptions for the Human Body and Mind..... 1 50... 20 Denton's Soul of Things: or Psychometric Re-Gordon's Three-fold Test of Modern Spiritualism. Howitt's History of the Supernatural. 2 vols. 12mo...... Owen's Footfalls on the Boundary of Another 

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

### REMOVAL.

.... 1 50... 20

#### JACOB SHEW'S PIONEER PHOTOGRAPH GALLERY. Late 315 Montgomery Street, IS REMOVED TO No. 612 CLAY ST.

North side, four doors above Montgomery, SAN FRANCISCO. Having superior accommodations, and every facility for all

branches of the Art, at greatly reduced rent, I am enabled to produce the very best quality of work, of all kinds, at

Twenty-five per cent. below the Montgomery Street Galleries,

and equally as low as the most inferior galleries in other parts of the city, at the same time taking the greatest pains JACOB SHEW.

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Pioneer Photographer,

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A CHOICE COLLECTION OF FLOWERS. CULLED FROM THE

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

price in currency or postage stamps; or copies may be had are two inspirational poems by Lizzie Doten, which are worth

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Post Street, near Kearny, EVERY MONDAY EVENING,

UNTIL FURTHER NOTICE.

Each Seance will be preceded by a brief

LECTURE on the Laws and Conditions governing Manifestations.

ADMISSION, FIFTY CENTS. Doors opened at 7 o'clock, and closed at 8, after which time no one will be admitted.

Evening PRIVATE Seances for small parties given by

MRS. FOYE respectfully challenges honest investigation.

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### MME. CLARA ANTONIA, M. D.,

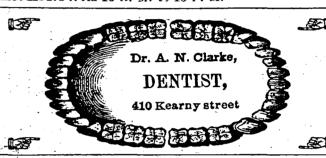
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Physician, and Independent Medium, 14 GEARY STREET,

Between Kearny and Dupont Streets. Successful treatment of all curable Diseases; also, a

correct Diagnostic Description given thereof if desired. Phrenological Examinations made. Consultations in English, French, and German, and by cor-

Office Hours from 10 A. M. to 10 P. M.



### DENTISTRY.

DR. H. J. PAINE,

No. 522 California Street, Between Montgomery and Kearny, four doors west of Wells,

SAN FRANCISCO.

DR. PAINE received the First Premium at the Mechanics'

# DR. B. STURMAN,

Office 128 Kearny Street, near Sutter, Is prepared to treat all kinds of Diseases, to which humanity is subject. Female Complaints and the Diseases of Children

will be promptly attended to. N. B.—CANCER and Scirrhous Affections, Diseases of the Eve, and those of a private nature, treated, and a permanent cure insured. And, for the benefit of those who may wish it, a private examination, by one of the most reliable CLAIR-VOYANT in the State for detecting Diseases in the system, and prescribing for the same, under the supervision of medical science and experience combined, can be had at the Doctor's office at any time during office hours, from 8 to 10 A. M.,

### P. Wm. POULSON, M. D.,

HOMEOPATHIC PHYSICIAN. Surgeon and Accoucheur. Office and Residence, 655 Howard Street,

Between Second and Third Streets, SAN FRANCISCO. Office Hours, from 8 to 81/2 A. M., 12 to 3 and 7 to 71/2 P. M.

MISS JANESON, INDEPENDENT CLAIRVOYANT,

HEALING MEDIUM, No. 465 Minna street, between Fifth & Sixth,

Hours, from 9 to 1, and 2 to 4 P. M.

#### Will soon be Issued, SPIRITUALISM DEFENDED AGAINST THE CHARGE OF

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EXTENDING FROM B TO C STREET, Entrance, Nos. 14 and 16 North B street, (A few doors north of International Hotel,)

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POPULAR THEOLOGY. A LECTURE.

Delivered at Ebbitt Hall, New York, September 10, 1865, BY BENJAMIN TODD.

Origin and Character of the Orthodox Devil. 2. Positive Law in Opposition to Divine Providence. 3. Man's Own Responsibility in Opposition to Vicarious

PRICE 25 CENTS. We will send the above, postage free, on receipt of the price in currency or postage stamps; or copies may be had

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RELIGIOUS REVIVALS.

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### The Banner of Progress.

SATURDAY, JULY 6, 1867.

#### LYCEUM DEPARTMENT.

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

-CHARLES WESLEY.

THE CHILDREN'S PROGRESSIVE LYCEUM of San Francisco will meet on Sunday as usual, at 11 o'clock, P. M., at Mechanics' Institute Hall, Post street, between Montgomery and Kearny streets

#### The Better Land. BY FELICIA HEMANS.

"I hear thee speak of the better land; Thou call'st its children a happy band; Mother! O, where is that radiant shore Shall we not seek it, and weep no more? Is it where the flower of the orange blows, And the fireflies glance through the myrtle boughs?" "Not there, not there, my child !"

"Is it where the feathery palm-trees rise, And the date grows ripe under sunny skies? Or 'midst the green islands of glittering seas, Where fragrant forests perfume the breez, And strange, bright birds on their starry wings Bear the rich hues of all glorious things?" "Not there, not there, my child !"

"Is it far away, in some region old. Where the rivers wander o'er sands of gold ?-Where the burning rays of the ruby shine, And the diamond lights up the secret mine And the pearl gleams forth from the coral strand?— Is it there, sweet mother! that better land?" "Not there, not there, my child!

"Eye hath not seen it, my gentle boy ! Ear hath not heard its deep songs of joy; Dreams cannot picture a world so fair-Sorrow and death may not enter there: Time doth not breathe on its fadeless bloom, For beyond the clouds, and beyond the tomb, It is there, it is there, my child!"

#### INDEPENDENCE DAY

Has come and gone, and the boys have had their pop-guns and fire-crackers in combustion from morning till night-each new explosion only seeming to increase the desire for more. If there is anything a boy delights in more than another, it is noise. We don't blame them for it, however we only state the fact. The girls are no less demonstrative, but they are less noisy; their enthusiasm is exhibited in a more quiet way, consonant with their more delicate sense of propriety. The Fourth of July is a day of rejoicing for the young, on account of the numerous privileges they enjoy only on that day; and as it comes but once a year, like Christmas and New Year's, it is all the more appreciated by them. Sweet-meats and candies, cakes and fruit, are distributed among them with a liberal hand; and many a headache on the suchas been enjoyed by the little ones. We have not of Spiritualism. I herein challenge you to meet the heart to remonstrate with them for this; we in this city, to continue four days, upon the folwould only caution them against excess. The pleasures of youth are none too many, when it is considered that, in after years, cares multiply and disappointments occur to mar their happiness, to | friends in the earth-life? say nothing of injuries and illness. Let them be happy while they may; and let us render ourselves happy also in contributing to their happiness, remembering that we were once children, and are not much more or better than they even now; we have only attained a larger growth physically-do we know what has been our growth spiritually? Many children are able to teach us yet in many things; and in devising ways and means of being happy, with the least trouble, they are far ahead of the oldest head among us. We have always a blessing for children; may we never be deprived of their society or their love. May each returning Independence Day rejoice the hearts of the children with the pleasures accorded to them with so liberal a hand, by universal consent, on that Day of days. M.

Our little friend, Josephine Wallis, daughter of Senator Wallis of Mayfield, has our thanks for a beautiful bouquet of fragrant flowers, arranged with her own youthful hands. Like the unfolding petals of the rose, whose fragrance gladdens the summer air, so may the unfolding life of our fair young friend shed the fragrance of true womanly goodness all

It's too bad! The Mercury man has a bouquet, and we haven't any! Why don't some little Josephine send us one? We are willing to have a little friend, too, who will send bouquets once in a while. If they only knew how much we love flowers, many little Josephines, or Victorines, or Florentines would do so, we know.

### Little Paragraphs.

WHIPPING in the public schools has been abol-

As LONG as a miser lives, his money-chest is very sure to be heir-tight.

Why was Job so thoroughly boiled? Because his wife kept him in hot water.

Ir is remarkable that the word education contains all the vowels of the English alphabet.

It is an important part of good education to be able to bear politely with the want of it in others. Why do annual flowering plants resemble whales? Because they only come up to blow.

THE power of fortune is confessed only by the miserable; for the happy impute all their success to prudence and merit.

A SCHOOLMISTRESS down East tried to knock down the wall of a room with a boy's head, but was

THE Spectator says: "Dr. Lucky will remain in California, and devote himself to education." Lucky for the urchins, if he don't flog.—Flag. A TEACHER in a public school gave a sentence to

be written and properly punctuated. A boy gave the following as the result of his effort:—"The quality of mercy says, Shaks pear is not strained." A LITTLE boy had a wooden horse, and in course

of time his tail, ears, and legs got knocked off, and the toy presented rather a ragged appearance. One day, says he: "God sees everything, don't He, mother?" "Yes, my child." "Well, I guess He'll laugh when He sees this horse."

OVERPRAYED HIMSELF.—A Virginia negro boy, who professed to be alarmed at the cholera, took to the woods to avoid it, and there was found asleep. Being asked why he went to the woods, he said, "To pray." "But," said the overseer, "how is it that you went to sleep?" "Don't know, massa, zackly, but I spec I must have overprayed myself!

CURIOUS ACCIDENT.—A little boy in an Illinois country town was recently killed under somewhat odd circumstances. His father had a butting ram, and the boy was amusing himself by putting the handle of a pitch-fork through a crack in the barn door, for the ram to but against. The ram butted at the handle and drove the tines of the fork violently against the boy's head, one of them entering an eye, and penetrating the brain.

#### BORN.

At Wilson's Ranch, Stanislaus county, June 23, to the wife of Thomas A. Wilson, a son. In Marysville, June 26, to the wife of Cleaveland, a son. In this city, June 30, to the wife of P. Berwin, a son.
At Slopeville, (Port Wine,) June 17, to the wife Mr. Raspberry, a daughter.

#### 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, June 27, Theodore E. Smith to Lucilla H. Bates

At Fletcher's Station, Central Pacific Railroad, June 26, Robert Legge to Catharine Carr. In Colfax, June 25, J. J. Johnson to E. J. Quinton. In Colfax, June 23, S. Coombs to Rosa A. Denmead.

At Elliot, San Joaquin county, June 26, Thomas Parke to In this city, June 30, Mr. Alonzo M. Skiff to Miss Jennie S. Chapmar. At Camptonville, June 24, Mr. E. H. Gale to Miss Anna E.

#### 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, June 28, Charles Sumner, only child of George and Elizabeth Phillips, aged 4 months.

In this city, June 29, Arthur William, son of Richard E. and Emily F. Rowland, aged 10 months.

In this city, June 28, at the City and County Hospital, Hamilton R. Gamble, aged 34 years, a native of Pennsylvania.

In Alameda, June 19, Sarah S., wife of George Merrill, aged 30 years. In this city, June 30, at the City and County Hospital, Chas. Ray, aged 50 years, a native of Massachusetts.

In this city, July 1, Miss Emma Robinson, a native of Nottingham, England, aged 56 years.

#### A Challenge to the Clergy.

To the Clergymen of the Pacific Coast:

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

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

I taking the affirmative, you the negative. Discuss two days. 2. Are the teachings of Spiritualism immoral in

their tendencies, as compared with the teachings of the Bible and Christianity?

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

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

The following personal invitation has also been

SAN FRANCISCO, April 2, 1867.

SIR:—In the Sacramento Union of recent date, saw the report of a discourse delivered by you, ceeding day attests the zest with which the Fourth | in which you speak in a manner highly derogatory me in an oral discussion, either in Sacramento or

lowing questions: 1. Do the spirits of the departed possess power to return and communicate intelligently with their

I taking the affirmative, you the negative. Discuss two days. 2. Are the teachings of Spiritualism immoral in

their tendencies, as compared with the teachings of the Bible and Christianity? You to take the affirmative, and I the negative. Discuss two days.

An early reply is desired.

Yours respectfully, BENJAMIN TODD.

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

#### ALAMEDA FERRY. FROM PACIFIC STREET WHARF, Connecting with the

San Francisco and Alameda Railroad.

THROUGH TO HAYWARD'S BY BOAT AND CARS. Only Twelve Miles from Warm Springs. TINTIL FURTHER NOTICE, THE HOUR

SAN FRANCISCO.	ALAMEDA.	SAN LEANDRO.	hayward's
7.30 A. M.	5.10 A. M.	4.50 A. M.	4.30 A. M.
9.30	7.40	7.15	7.00
1.°0 P. M.		9.15	9.00
4.30	1.35 P. M.	1.15 P. M.	1.00 P. M.
6.15 Freighi.	4.35	4.15	4.00
	SUNDAY	TIME.	
SAN FRANCISCO.	ALAMEDA.	BAN LEANDRO.	HAYWARD'S
9.00 A.M.	9 00 A. M.	8 45 A. M.	8.30 A. M.
11 15	11 15	<b>1</b> 1 00	10.45
			1 00 P. M.
4.30	4 40	4 20	4 00
6 15	6.20	6.00	5.45
Horses, Buggie on the cars to an	es, and all desc adfrom Haywa	riptions of Stock ard's.	can be taker
		ALFRED A. COH	EN.

#### General Superintendent. OAKLAND FERRY. FROM THE FERRY SLIP.

CORNER OF PACIFIC AND DAVIS STREETS, Connecting with the

San Francisco and Oakland Railroad. TINTIL FURTHER NOTICE, THE TIMES

of departure will be as follows (Sundays excepted, wnen the first trip each way will be omitted): SAN ANTONIO. OAKLAND. SAN FRANCISCO. 5.30 A. M. 5.40 A. M. 6.45 A. M. 8.00

12.50 P. M. 2.00 P. M. 4 00 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 wil leave Ferry Wharf, near foot of Market street, daily (Sun-

days excepted), as follows: SAN ANTONIO. OAKLAND. SAN FRANCISCO. 7 50 A. M. 8.00 A. M. 9 00 A. M. 9 10 A. M. 9 00 A. M 10 15 A M. 11.30 A. M. 10.25 A. M. 11.30 A. M. 2.00 P.M. 2 10 г. м. 2 00 г. м. An EXTRA BOAT to let for Excursions. A. A COHEN. General Superintendent.

### SAN PABLO AND SAN QUENTIN FERRY.

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

#### THE FAVORITE STEAMER CONTRA COSTA,

.....JOHN T. McKENZIE Will leave as follows: BAN OFFENTIN. BAN FRANCISCO.

8 00 A. M. 9 30 A. M. 1.00 P. M. 11.30 2.30 P. M.

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

### Progressive Lyceum Register.

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

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

Buffalo, N. Y.—In Music Hall Sunday afternoon. Mrs. S.
H. Wertman, Conductor; Miss Sarah Brooks, Guardian. Charlestown, Mass.—At City Hall, at 1014 a. m. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian.
At Washington Hall, Sunday forenoon. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian. Chelsea, Mass.—At Library Hall every Sunday at 10 a. m. James S. Dodge, Conductor; Mrs. F. S. Dodge, Guardian. Chicago, Ill.—Sunday, at Crosby's Music Hall, at 12½ p. m. Dr. 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. Pugn, Conductor; Mrs. Lydia Beck, Guar-Cleveland. Ohio .- At Temperance Hall, 184 Superior street. J. A. Jewett, Conductor; Mrs. D. A. Eldy, Guardian.

Detroit, Mich.—Conductor, M. J. Matthews; Guardian, Mrs.

Rachel Doty.

Dover and Foxcreft, Me.—Sunday afternoon, in the Univer-Foxboro', Mass -In the Town Hall every Sunday at 11 a. m. 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, I'll —Sunday at 3 p. m., in Andrus' Hall. J. F. Coppel, Conductor; Mrs. E. Shaw, Guardian. Coppel, Conductor; Mrs. E. Shaw, Guardian.

Haverhill, Mass.—Sunday at 10 a. m., in Music Hall. John
Reiter, Conductor; Mrs. E. L. Currier, Guardian.

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

Jersey City, N. J.—At the Church of the Holy Spirit, 244

York Street. Sunday afternoon.

Johnson's Creek, N. F.—At 12 m. every Sunday. Miss Emma Joyce, Conductor; Mrs. H. O. Loper, Guardian.

Lotus, Ind.—F. A. Coleman, Conductor; Eliza M. Huddle ston, Guanajan, Lowell, Mass. - Sunday in the forenoon, in the Lee street

Milwaukee -Meets in Bowman Hall, every Sunday at 2 p. m. G. A. Libbey, Conductor; Mrs. Mary Wood, Guardian.

Mokena, Il.—Sunday at 1 o'clock, in the village schoolhouse. 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. Crane, Guardian.
Oswego, N. F.—In Lyceum Hall, Sunday at 12½ p. m. 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. At new Hall in Phoenix street, Sunday at 10 o'clock. Prof. I. Rehn, Conductor.

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. Conductor, L. K. Joslin; Guardian, Mrs.

Abbie H. Potter. Putnam, Conn. -Sunday at 101/2 a. m., in Central Hall. Quincy, Mas.—Sunday at 13/2 a. m., in Central Han.

Quincy, Mas.—Sunday at 13/4 p. m.

Richland Center, Wis.—Sunday at 1 p. m. Mr. H. A. Eastland, Conductor; Mrs. Fidelia O. Pease, Guardian.

Richmond, Ind.—In Henry Hall, at 2 p. m. Eli Brown, Conductor; Mrs. Emily Addleman, Guardian.

Rochester, N. Y.—In Black's Musical Institute, (Palmer's Hall,) Sunday afternoon at 2½ p. m. Mrs. Jonathan Wat-

son, Conductor; Mrs. Amy Post, Guardian.

Rockford, Ill.—Sunday, at 10½ a.m., in Wood's Hall. E.
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 1½ o'clock p. m. Conductor, John C. Mitchell; Guardian of Groups, Mrs. Whitehead.

Springfield, Mass.—Sunday at 10½ a. m., at Fallon's Hall.

B. S. Williams, Conductor; Mrs. M. A. Wyman, Guardian.

Springfield, Ill.—Sunday forenoon at 10 o'clock. Wm. H.

Planck, Conductor; Mrs. E. G. Planck, Guardian. St. Johns, Mich.—Clinton Hall, every Sunday at 11 a. m. E. K. Bailey. Conductor; Mrs. A. E. N. Rich, Guardian.

N. Balley, Conductor; Mrs. A. E. N. Rich, Guardian.
St. Louis, Mo.—Sunday, at 2½ p. m., at Mercantile Hall.
Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.
At Polytechnic Institute, corner of Seventh and Chestnut
streets, at 3 p m. Myron Coloney, Conductor; Henry Stage, Sturgis, Mich.—Sunday at 12% p. m., in the Free Church. John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian. Troy, N. Y.—In Harmony Hall every Sunday at 2½ 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 11½ a.

m. Mr. E. R. Fuiler, Conductor; Mrs. M. A. Stearns, Guardian.

# Spiritualist Societies and Meetings.

PACIFIC STATES. San Francisco, Cal -Friends of Progress. President, Dr. H. J. Payne; Secretary, Dr. John Allyn.

Sacramento, Cal.—Children's Progressive Lyceum, every
Sunday afternoon, at Turn Verein Hall, K street. Conductor,
H. Bowman; Guardian, Mrs. Brewster. Portland, Oregon.—First Society of Progressive Spiritualists, every Sunday. Benjamin Todd, Lecturer.
Salem, Oregon.—Friends of Progress. Benjamin Todd, Lec-

### ATLANTIC STATES.

Baltimore, 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.

Banger, Me.—In Pioneer Cnapel, every Sunday.

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 Tp. m. Miss Phelps, regular lecturer.

Spiritual meetings every Sunday at 544 Washington street.

Conference at 2½ p. m. Circle at 7½ p. m.

Brooklyn. N. Y.—In the Cumberland street Lecture Room,

Sunday at 3 and 7½ p. m.

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

The Independent Society of Spiritualists. Charlestown,

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

City Hall, meetings every Sunday afternoon and evening. Chelsea.—The Associated Spiritualists of Chelsea, at Library Hall every Sunday afternoon and evening, 3 and 7½ p. m.
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. Chicago, Ill.—First Society of Spiritualists in Chicago, every

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

free.
Cincinnati, Ohio.—Religious society of Progressive Spiritualists, Greenwood Hall, corner of Sixth and Vine streets, on Sunday mornings and evenings, at 10 ½ and 7 ½ o'clock, Cleveland, O.—Sunday at 10 ½ a. m. and 7 ½ p. m., in Temperance Hail. Dover and Foxcroft, Me .- Sunday forenoon and evening, in

the Universalist church. East Boston. Mass.—In Temperance Hall, 18 Mayerick street. Foxboro', Mass.—In the Town Hall.

Lowell —Lee street Church, afternoon and evening. Lynn, Mass.—Sunday, afternoon and evening, at Essex Hall. Hammonton. N. J.—Sunday at 101/2 a. m. and 7 p. m., at Ellis Hall, Belleview Avenue.

Haverhill, Mass.—Spiritualists hold meetings at Music Hall Jersey City, N. J.—Sunday at 10½ a. m. and 7½ p. m., at the Church of the Holy Spirit, 244 York street. Louisville, Ky.—Sundays, at 11 a. m. and 7½ p. m, in Temperance Hall, Market street, between 4th and 5th.

Morrisania, N. Y.—First Society of Progressive Spiritualists, in the Assembly Rooms, corner of Washington avenue and Fifth street. Sunday at 3½ p. m.

Newton Corner, Mass — Spiritualists and Friends of Progress, in Middlesex Hall, Sundays, at 2½ and 7 p. m. New York City.—The First Society of Spiritualists every Sunday, in Dodworth's Hall, 806 Broadway. Seats free.

At Ebbitt Hall, 23d street near Broadway, on Sundays, at

10½ a. m and 7½ p. m. H. B. Storer, Secretary.

Oswego. N. Y.—Sunday at 2½ and 7½ p. m., in Lyceum
Hall. West Second, near Bridge street. outh Spiritualists' Fraternity, Mass.—The Ply in Leyden Hall, three-fourths the time.

Philadelphia, Pa.—In the new hall in Phoenix street, every Sunday afternoon, at S o'clock.

At Washington Hall, corner of 8th and Spring Garden sts., every Sunday.

Spiritualists in the southern part of Philadelphia, at No. 337 South Second street, at 10 1/2 a. m. and 7 1/2 p. m., and on Wednesday evening at 8 o'clock

Providence, R. I.—In Pratt's Hall, Weybosset street, Sunday afternoons, at 3, and evenings, at 7½ o'clock.

Putnam, Conn.—At Central Hall, Sunday at 1½ p. m. Quincy, Mass.—Sunday at 2% and 7 p. m. Richmond, Ind.—The Friends of Progress, every Sunday norning, in Henry Hall, at 101/2 a. m. Rochester, N. F.—Society of Progressive Spiritualists, at Black's Musical Institute (Palmer's Hall), Main street, Sunday evening. Public circle on Thursday evening. Salem, Mass.-Sunday, afternoon and evening, in Lyceum South Danvers, Mass.—In the Town Hall, Sunday at 2 and 7

Springfield, Ill.—Every Sunday in the hall.

Springfield, Mass.—The Fraternal Society of Spiritualists every Sunday at Fallon's Hall, St. Louis. - At Polytechnic Institute, corner of Seventh and

St. Louis.—At Polywonnic Institute, corner of Seventh and Chestnut streets, at 10½ a m and 7½ p. m.

Taunton, Mass.—Sunday, in Concert Hail.

Toledo, O.—Sunday at 10½ a. m. and 7½ p. m.

Troy. N. Y.—Sunday at 10½ a. m. and 7½ p. m., in Harmony Hall, corner of Third and River streets.

Vincland N. I.—Friends of Progress Sunday at 10½ a. m. Vineland, N. J.—Friends of Progress, Sunday at 10½ a.m. Washington, D. C—In Union League Hall, every Sunday, at 11 a. m. and 7½ p. m.

Woburn Centre, Mass.—Bible Spiritualists, Central House Worcester, Mass -In Horticultural Hall every Sunday after-

# Lecturers' Appointments and Addresses

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

ose, Cal. 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 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, Hamp-Mrs. Marietta F. Cuoss, trance speaker, East Harwich, Mass. 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 Cambridge street, Boston, Mass.

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., Boom 25, Postoffice building, Newourgh, 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.

Ellery street, Washington Village, South Boston.

Dr. H. P. Fairfield, Green wich Village, Mass.
S. J. Finney, Ann Arbor, Mich.
J. G. Fish, Red Bank, Monmouth Co., N. J.
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
Cedarstreet, Room 8, New York.
N. S. Greenleaf, Lowell, Mass.
Dr. I. P. Griggs, Evansville, Wis.
Mrs. Emma Hardinge, Worcester, Mass., during June. Address care of Mrs. Martha Jacobs, Worcester, or care of Tnomas Ranney, 50 Federal street, Boston, Mass.
Dr. M. Henry Houghton, West Paris, Me., until further

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, lecturer, Ypsilanti, Mich. W. F. Jamieson, inspirational speaker, Postoffice drawer

W. F. Jamieson, inspirational speaker, Postoffice drawer 6325, Chicago, Ill.
S. S. Jones, Esq., 12 Methodist Church Block, South Clark street, Chicago, Ill.
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.
Canber B. Lynn inspirational and semi-conscious tranca

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 on 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, Skanesteles, 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 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. A. A. Pond, inspirational speaker, North West, Ohio.

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.
Mrs. J. Puffer, trance speaker, South Hanover, Mass.
L. Judd Pardee, Philadelphia, Pa.
Lydia Ann Pearsall, inspirational, speaker, Disco, Mich.
Mrs. Nottic M. Pease, trance speaker and test medium.

Mrs. Nettie M. Pease, trance speaker and test medium, De troit, Mich.
A. C. Robinson, 15 Hawthorne street, Salem, Mass.
Dr. W. Ripley, Box 95, Foxboro', Mass. Dr. W. Ripley, Box 95, Foxboro', Mass. Dr. P. B. Randolph, lecturer, care box 3352, Boston, Mass. G. W. 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 medium, Sturgis, Mich.

Mrs. Nellie Smith, impressional speaker, Sturgis, Mich.

Dr. Wm. H. Selisbury, Box 1313, Portsmouth, N. H.

E. Sprague, M. D., inspirational speaker, Schenectady,

New York. Selah. Van Sickle, Greenbush, Mich. Prof. 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. Sawyer, Baldwinsville, Mass. Miss Martha S. Sturtevant, trance speaker, Boston, Mass. Mrs. Mary Louisa Smith, trance speaker, Toledo, Obio. 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, Seymour, Conn. Mrs. M. Macomber Wood, 11 Dewey street, Worcester, Mass.

York.

A. B. Whiting, Albion, Mich.

Mrs. S. E. Warner, Box 14, Berlin, Wis.

E. V. Wilson, Rock Island during June; Galesburg during July Address, Babcock's Grove, Du Page Co., Ill.

Alcinda Wilhelm, M. D., inspirational speaker, care of H. N. F. Lewis, Detroit, Mich.

Prof. E. Whipple, lecturer upon Geology and the Spiritual hilosophy, Sturgis, Mich.
Elijah Woodworth, inspirational speaker, Leslie. Mich.
Mrs. E. M. Wolcott, every Sabbath in Danby, Vt. Address,

F. L. H. Willis, M. D., Postoffice box 29, Station D, New

Danby, Vt. S. H. Wortman, Buffalo, N. Y., Box 1454. E. S. Wheeler, inspirational speaker, 5 Columbia street, . 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 Miss Elvira Wheelock, normal speaker, Janesville, Wis. Warren Woolson, trance speaker, Hastings, N. Y. Henry C. Wright, care of Bela Marsh. Boston.

Henry C. Wright, care of Bela Marsh. Boston.
Mrs. Mary J. Wilcox, care of Dr. Larkin, 244 Fulton street,
Brooklyn. N. Y,
Mrs. 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,

lystic, Conn. Mrs. Juliette Yeaw, Northboro, Mass. Mrs. S. J. Young, trance lecturer, 208 Tremont street, corner LaGrange, Boston.

Mrs. Fannie T. Young, of Boston, trance speaker, 285 South

Clark street, Chicago, Iil

# PACIFIC MAIL STEAMSHIP CO.'S

THROUGH LINE TO NEW YORK,

CARRYING UNITED STATES MAIL! EAVES 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 spiendid Steamers from ASPINWALL for NEW YORK:
On the 10th, 18th and 30th of each month that has 30 days. On the 10th, 19th and 30th of each month that has 31 days. When the 10th, 19th and 30th fall on Sunday, they will leave on Saturday preceding; when the 18th falls on Sunday, they will leave on Monday following.

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

Departures of 18th connect with French Transatlantic Company'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 July 10-Steamship SACRAMENTO, Capt. J. M. Cavarly. Cabin passengers berthed through. Baggage checked through—100 pounds allowed to each adult.

An 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

Through tickets for Liverpool by the Cunard. Inman and National Steamship Lines, can be obtained at office of the P. For Merchandise Freight, apply to Messrs. 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 Leides-

dorff streets.

#### OLIVER ELDRIDGE, Agent. FARE AND FREIGHT REDUCED! FOR ALVISO, SANTA CLARA,

AND SAN JOSE. THE NEW AND ELEGANT STEAMER

CORA. ..Master

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. Freight to Santa Clara and San Jose .....

This route is unequaled for comfort, and the traveling pubic 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 hall of street cars running to every part san Francisco within half of street cars running to every part of the city. To those who are tired of the cramped seats, 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 A. M., every MON-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.

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 6.00 and 8.00 A. M., 4.00 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.

### R. P. HAMMOND, Sup't.

CENTRAL PACIFIC RAILROAD. ON AND AFTER NOVEMBER 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

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

of the California Central Railroad for Lincoln and Marysville, and all points north. All trains run daily; Sundays excepted. C. CROCKER,

The 6:30 A. M train connects at the Junction with the cars

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

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

will take the Coaches of the Company on the arrival of the train at the **Depot in San Jose**. Passengers can lie over at any point of the route, and resume their seats within six days. Through tickets to Los Angeles, or to any place on the route, can be procured at the San Jose Railroad Depot in San Francisco. Further information, and tickets, can be obtained at the Company's Office, 232 Bush street, opposite Occidental Hotel.

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