

$\mathbf{LITERARY}$.

For the Banner of Progress. LOOK UP!

Some say this world is only A place of care and pain. Where every glowing sunbeam Portends the coming rain : But others through the stormy cloud Behold the sun's bright light, And ever hold the motto: "Whatever is, is right."

Since much of our contentment And pleasure here below Depends upon impressions Which from ourselves must flow-Since everything is perfect When rightly understood, And "this world is what we make it "____ Why don't we make it good?

The sweetest flower that blossoms On heath or meadow green May give the snarling cynic The food to vent his spleen The coarsest weed that ever Sprang from th' untutored sod To philanthropic vision, Shows forth the love of God.

Let's away with idle serrow And banish useless grief-Throw off our dismal notions, And live in bold relief : Let Cheerfulness be ever

fering to the foolish inner man. The article these upon the stand. Neither Joseph nor Mary have Concise Expression of the Spiritualistic wise men tried to get at was the Oriental vetch, or pea, known as the English chick-pea. Some been called upon to corroborate the statements of

Mistranslation of language, a total misconception of the meaning of passages, and the most egregious blundering, from the first chapter of Genesis to the last chapter . Pevelations, makes up the sum total of King James' version of the socalled Holy Bible. If such a declaration rested upon the judgment of one man or even half a dozen eminent and learned men, who might even be supposed to know whereof they affirm, we might think that pedantry, or some peculiar bias, influenced their minds, causing them to utter sentiments not well founded, or such as could find no support in the realm of facts. But when an array of names, numbering scores of the brightest intellects, scattered all along the pathway of deep and profound biblical research, through a series of years of public devotion to science and letters, and to ethics, as that is connected with the welfare and highest interests of the race of men-when we meet with such evidence as this to corroborate an opinion and establish a judgment, we feel that we are authorized to speak emphatically of Bible

translators might have been, they were far from share of intuitive perception; at least while engaged in the work of making up the English version of the Bible. The examples here furnished, together with that of the wonderful exploits of Samson and the foxes, is sufficient to show how outrageously the forty-seven pious gentlemen have botched and bungled the work called the Holy Bible. And yet we are seriously told by

both the Old and the New Testaments is nothing more nor less than Divinely inspired—written by the finger of God Himself for the benefit and salvation of the entire race of men!

J. D. PIERSON. THE IMMACULATE CONCEPTION.

t is not surprising that there is a tendency in the present age to indulge in license. The age Did it ever occur to your mind as being someis emphatically youthful. It is the first stage of what singular, that the story of the immaculate birth, life, and death of Jesus of Nazareth should approximate so very closely to the story of the mythological god Crishna, or Crishnu? Christ was born of the royal house of David, and Crishna drama of life. It has great virtues and gigantic ry, perverted powers, and willfully vicious acts, all discrepancies, contradictions, and inconsistencies. of the royal house of Devaci. Christ is made to follies. It is lewd, licentious, greedy, and cor- have an important bearing upon the immortal say, that "whosoever shall say unto this mountain. Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith." That is to say, if your faith is strong enough, you may command a mountain to move from its place, and cast itself into the sea, and it will obey you. Well, Crishna's faith was so very strong, that he lifted a mountain with his little finger and cast it into the sea! Christ was conceived by the Holy Ghost and born of the Virgin Mary. Crishna was conceived by an Angel from Heaven and born of a virgin. Christ possessed the power of making himself invisible at will, and Crishna frequently manifested the same power. Christ heals the sick by the laying on of hands; Crishna does the same. Christ is tempted of the Devil in the wilderness, and fasts forty days and forty nights before he gets hungry; Crishna was able to abstain from food several months at one time without any apparent inconvenience. In fact, both performed marvelous marvels, both suffered martyrdom, and both arose from the grave and ascended, with their earthly bodies, into Heaven. But aside from the strange similarity in these two stories, let us take a philosophical view of the subject, and by its own merits let it stand or fall. First, let us get at the evidence in the case. What is the testimony, and who are the witnesses? Matthew says that Joseph, being betrothed to Mary, and finding her enciente before marriage, and being a just man, he was very much troubled about the matter, and finally determined to "put her away"; or, in other words, to annul the engagement. Having come to this determination, he retired to rest, and to sleep, when lo! the Angel of the Lord appears to him in a dream; the dream probably being the natural and legitimate result of intense thought about the matter. Well, Joseph dreams; he dreams of Mary as a matter of course; and notapt to lose patience when listening to the puerile | withstanding appearances are certainly very much twaddle of any one, clerical or otherwise, who against her-notwithstanding she makes no explanation to Joseph in regard to the mysterynotwithstanding a plain stubborn fact stares him full in the face, he dreams that she is still pure and spotless, and on the strength of that dream, he marries her! Mary explains nothing to Joseph. She offers no excuse, nor makes any attempt to explain away the suspicious appearance; but Joseph is perfectly satisfied in the premises, for he has dreamed that everything is all right, and that the child, that had so seriously disturbed his ideas writer by the name of Stanislas Julien, that block of propriety, was the immaculate Son of God, conprinting existed in China as early as A. D. 593, and | ceived by the Holy Ghost! Such is, in substance, the testimony of Matthew in relation to this story the size of the territory known to the writers of the of immaculate conception. Mark is strangely silent about the origin of Jesus. He evidently knows nothing about these marvelous events, so graphically and minutely described by Matthew. Luke differs materially from Matthew in his version of the affair, inasmuch as he makes the Angel appear to Mary, instead of Joseph. He is also silent in regard to the troubles of Joseph when he became possessed of the knowledge of Mary's

these witnesses: nor does it appear upon record difference between that and guano! It becomes that either of them ever supposed for an instant very evident that whatever else the forty-seven that Jesus was other than a man, and subject to all the laws governing the human organism. being inspired men, or endowed with the smallest | Matthew says that Joseph was notified of this immaculate conception through a dream; but his statement, in that particular, is nowhere corroborated. Luke says, that previous to the conception, an Angel appeared to Mary and conversed with her, foretelling the immaculate conception and birth of Jesus. His testimony, like that of Matthew, stands unsupported and alone. Would any man of common sense, in this enlightened age of the clergy of the present day, that every word of the world, with the same fact staring him in the face that confronted Joseph, be willing to overlook the frailty of his betrothed, simply because phrase he dreamed that a fact was not a fact? INDEX.

THE PRESENT AGE.—With so many restraints

removed which formerly held mankind in check,

Faith.

Acknowledging no creedal power, no ecclesiastical authority or dictatorship, the following sen-timents are almost universally accepted by the Spiritualists of this country:

I. The Divine Existence-the Infinite Life-Principle of the universe, Soul of all things, termed

II. The common brotherhood of all races and nations. coupled with the consecrative purpose to engage in the best methods of reform.

III. A continuous, universal, and over-shadowng inspiration.

IV. The eternal progression of all souls, through effort, aspiration, discipline, and evolution, toward the absolute and infinite Perfection.

V. A present, conscious intercommunion between the inhabitants of earth and those that have "put on immortality," to use an apostolic

VI. Death is the door-the sunset-gateway introducing man, a responsible being-all meninto the next state of existence, with better facilities for growth and grander methods for the expansion and harmonization of all the soul's possibilities

VII. That the conscious individualized life of man is unitive and endless; that, as infancy rea new era in religious thought. The mind was | lates to youth, youth has a bearing on manhood, never so free from all forms of shackles as now. and manhood upon old age: so this whole mortal The age is strong, exuberant, and self-reliant. It life, with the resultant actions consequent upon is led by younger men than have at any pre- the conjunction of essential spirit with more ma-

SYSTEMS OF RELIGION, ANCIENT AND MODERN. NUMBER SIX.

COMMUNICATIONS.

Companion, friend, and guide And always near to teach us To view the brighter side.

If ever Sorrow's breakers Around our pathway foam, And "ills that flesh is heir to " In quick succession come, E'en then, be not disheartened-'Tis idle to despond ;

Though death itself assail us, Look up ! " there's light beyond !"

JOEL K. DRIGGS

Thoughts Suggested on Being Called an lnfidel.

"An Infidel !" how easy said : But wherefore comes the name? What is "an Infidel," I ask, And is it cause for shame?

Is it to take for Truth and Right What Reason has weigned well? To "prove all things," hold fast the good ? Then am I "Infidel!"

Is it to trust with fearless faith The God within the soul Heeding the voice that speaks therein, Spurning all false control

Trusting in Inspiration past, In Inspiration now; Selecting wheat from out the chaff. Where'er it comes, or how-

Believing Heaven oft fills our souls With promptings pure and high? If this—all this be "Infidel," Then "Infidel" am I!

Unflinchingly I face the scorp, Freely accept the shame ; For if "an Infidel" mean this, I glory in the name !

With angel-breathings round me oft. With hopes most bright to cheer. With earnest soul pants after Truth, I cannot stoop to fear.

Though oft I meet with those I deem Fast bound in Error's thrall, I pray that charity be mine, For we are erring-all.

With love to God, and love to man, To Justice, Truth and Right-Heaven grant I ne'er be "Infidel " To past or present light !

To creed-bound dogmas, false though old, I've bid a last adieu-Your fetters ne'er can bind my soul, I'm "Infidel" to you! Banner of Light.

LABOR.

Here's to the man with horny hand, Who tugs the breathing bellows: Where anvils ring, in every land, He's loved by all good fellows.

And here's to him who goes afield, And through the glebe is plowing Or with stout arm an ax doth wield While ancient oaks are bowing.

Here's to the delver in the mine. The sailer on the ocean. With those of every craft and line, Who work with true devotion,

Our love for her who toils in gloom, Where cranks and wheels are clanking, Bereft is she of nature's bloom, Yet God in patience thanking.

A curse for him who sneers at toil, And shuns his share of labor ; The knave but robs his native soil, Vhile leaning on his neighbor.

Here may this truth be taught on carth, Grow more and more in favor, There is no wealth but owes its worth To handicraft and labor.

The builders of our nation ; Drink we with acclamation.

Lover, now that heaven's attained-

Or triumphant trumpet sound-Hearts as brave, yet broken in outset. Lovers, but with love uncrowned. Heed not ; pay no vain recital Tithes of pity, praise, or fears Glorious in their unrequital, Richer for the world's 'arrears ! tion of mankind, we Turks are obliged to interfere to prevent you Christians from murdering each until an ass's head was sold for fourscore pieces of account of the Crucifixion, he simply mentions the other !"-Investigator. OLD RICKETTS was a man of labor, and had little silver, and the fourth part of a cab of dove's dung | fact that "the mother of Jesus came and stood at or no time to devote to speculation on the future. Though your fame wax old before vefor five pieces of silver." the cross." He evidently knows nothing about A CROWING WOMAN.-A fortunate young man in He was, withal, rather uncouth in the use of his Though love's leaf with frost be curled. language. One day, while engaged in stopping hog holes about his place, he was approached by a col-porteur, and presented with a tract. "What is all this about?" demanded Mr. Ricketts. "That, sir, Richmond has a wife who crows every morning at Joseph's remarkable dream, for he makes no men-"Sternhold and Hopkins had great qualms When they translated David's Psalms." Justice bears for thee her glory, daylight, for the reason that her mother was fright-Veiled but from the vulgar world. tion of any such phenomenon. ened once by a lusty Shanghae. Where they strayed who reap but stubble, Had the pious forty-seven been fed upon guano The only evidence in regard to this mysterious is a book describing the celestial state," was the re-ply. "Celestial state," said Ricketts, "in what sec-tion is that?" "My worthy friend, I fear you have Silent and unseen she stands, With a look that makes more noble IF you are an editor or proprietor of a newspaper, for a while, which it is well known contains con. and unnatural conception is the testimony of you ought to be willing to do anybody a favor; and Than the kiss of sceptered hands siderable ammonia, they would not have laid their | Matthew and Luke, and the whole of it is founded verily, verily I say unto you, grat-is your reward. not_" "Well, never mind," interrupted Ricketts, And a crown she weaves foreverhands upon their mouths and their mouths in the on hearsay. In their version of the story. they "I don't want to hear about any better State than Bloodless thorn and sweetened rue-APOLLO was held the god of physic and sender of disease. Both were originally the same trade, For each noble, lost endeavor dust, but would most likely have pressed their differ markedly and materially. The only com-Jarsey. I intend to live and die right here, if I can keep them darned hogs out!" Of the soul that died to do. hands upon their stomachs in token of much suf- petent witnesses in this case have not been put -London Spectator. ¹ and still continue.

An Israelitish editor, in the city of New York, in 1853, gave utterance to the following clear and rational views regarding the English version of the **Bible**:

"WHAT WE SHOULD LIKE TO SEE AT THE WORLD'S FAIR.-It would give us a great deal of pleasure to see at the World's Fair a correct Engish version of the Bible, resting upon the solid fundament of the results of modern criticism; reaching the elevation of modern science, and being accomplished by men of a thorough scholastic education, and free from every foreign influence, who take the letter for what it is without paying any regard to authorities, and without coming to the task with a certain quantity of prejudices. Such a work would reconcile science and religion; it would reclaim many an erring wanderer to the straight path of truth; it would evaporate many a prejudice and a superstition : it would greatly modify many sectarian views, and would closely unite the men of opposite nations. It appears, however, that the men for this task are not vet among the mortals; for the theologians come to the Bible with an established system, which must lead them away from the true import of letters, where they find again their own system whenever it can be done conveniently; and where their sentiments frequently overbalance their critical judgment.'

It must be clearly evident to the sense of any person, who will take the pains to examine a little into the matter, that the Bible in its present garb is rapidly losing the interest that was formerly felt for it as a Divine volume, by reason of the well known mistranslations that abound in it, and are made every day more and more apparent as the spread of generally diffused knowledge makes its way among the masses of the American people. It would therefore be no idle conjecture to say, that, within the circuit of a near future, unless the Bible shall receive the proper attention of a better class of men than the theologians have proved themselves to be, it must, in the nature of things, yield up the ghost and receive due burial in some potter's field, where the dead are suffered to lie in the deepest obscurity, alone and forgotten. One is puts forth the nonsensical idea that every book, chapter, and verse of the Bible is the direct emanation from the Power that governs the world we inhabit, and the whole universe of worlds that harmoniously revolve in space, when thinking of such passages as that found in Job, chap. 19, v. 23: "O that they were PRINTED in a book !" when it is well known that block printing was unknown to Europe prior to A. D. 1423, and printing in types before 1457. We are, however, informed by a types A. D. 1041. But a moment's reflection, as to Bible, will show conclusively that even at the last mentioned date, these writers knew about as much of China—or rather those living in that age knew

the part of a cruel stepmother, are the adopted they left this life. children of the national family. In time, the ness, charity, and love are the crowning graces of true religion.-Golden Era.

THE EIGHT-HOUR LAW .- The eight-hour law is considered by the working men as the great panacea for all their ills, from high rents, high bread and and high clothing—for everything ruinously high compared with prices six years ago; and as the workmen are united, and poll the majority of votes in this country, they are bound to have an Eight-hour law passed in every State where they make the issue. Indeed, it is safe to say they could have a four-hour law passed if they were to insist on it, for very few representatives and no Governors would dare to oppose their wishes. Many of the Legislatures, notably those of New York and Illinois, have lately fixed eight hours as the legal day's work in the absence of any special contract; but employers say : You cannot expect us to pay the same for eight hours' work that we have been accustomed to pay for ten. We accept the situation, but as you reduce the service 20 per cent., we will reduce the wages in like proportion." And here comes in the hitch. Mechanics say the law is a dead letter and a mockery if wages are to be cut down, and they will not hear to it. The consequence is a dead-lock between capital and labor; and as capital is in no danger of starvation, and has no suffering wife and children pleading for bread to shake its resolution, labor is getting the worst of it everywhere. Improvements of all sorts, productions of every kind have been suspended, and millions of dollars have been lost to the operatives. Capital coldly buttons its pockets, and says: "Very well; I am not obliged to build house or a ship, nor to work a mine or a factory this year. I'll wait for better times." And what answer can helpless labor make to this?

THE EDITOR.-The realm of the press is enchanted ground. Sometimes the editor has the happiness of knowing that he has defended the right, exposed the wrong, protected the weak; that he has given utterance that has cheered somebody's heart, made somebody happier, kindled a smile upon a sad face or hope in a heavy heart.

He may meet with that sentiment many years after; it may have lost all charms of its paternity, but he feels affection for it. He welcomes it as a lost child. He reads it as for the first time-and wonders if he, indeed, wrote it. Perhaps he could not give utterance to the sentiment now-perhaps he would not if he could.

It seems like the voice of his former self calling to his parents, and there is something mournful in his tone. He begins to think—to remember why he wrote it, who were his readers then, and how much he has changed. So he muses, until he finds himself wondering if that thought will continue to float after he is dead, and whether he is really looking upon something that will survive him. And then here comes the sweet consciousness that there is nothing in the sentence that he would have unwritten-that it is a better part of him-a shred from a garment of immortality he shall leave behind when he shall join the "innumerable caravan." and take his place in the silent halls of death.-Benj. F. Taylor.

RELIGION cannot teach man his duties, because it getting sick of the bargain, applied to a friend to help her untie the knot before it was too late. "O, instructs him to regard others of a different belief as as much of China-as they did of America. It is Then pledge the founders of our wealth. enemies. Consequently the Catholics have no sincertainly!" he replied. "It's very easy to untie it almost inconceivable how forty-seven learned theocere sympathy for Protestants, nor Protestants for We know their worth, now to their health now it's a beau. Catholics; and if either of these branches of the logians could suffer such a blunder as this to pass Christian religion had supreme power in this State ONCE at a coronation scene, a person who was iminto the published form; yet so it is, and it gives pressed with the majesty of human sovereignty, said co-day, no Liberalists would be allowed to reside FAILURE. to a gentleman beside him, "Our Emperor is very within its borders, any more than was the case two assurance of a great number of similar faults. great." The gentleman replied, "But God is great-In Leviticus, chap. 11, v. 20, we find the follow-ing choice specimen of the truthful and efficient labor of King James' forty-seven biblical transla-tors: "All fowls that creep, going upon all four, shall be an abomination to you." Again, in 2d k = v - 25 "And there was a great he mentions the name of the parents of Jesus at the mentions the name of the parents of Jesus at the mentions the name of the parents of Jesus at the mentions the name of the parents of Jesus at the mentions the name of the parents of Jesus at the mentions the name of the parents of Jesus at the mentions the name of the parents of Jesus at the mentions the name of the parents of Jesus at the mentions the name of the parents of Jesus at the parents of mankind, we Turks are obliged to interfere the mankind, we Turks are obliged to interfere the mentions the name of the parents of Jesus at the parents of mankind, we Turks are obliged to interfere the parents of Jesus at the parents of mankind, we Turks are obliged to interfere the parents of Jesus at the parents of mankind, we Turks are obliged to interfere the parents of Jesus at the parents of mankind, we Turks are obliged to interfere the parents of Jesus at the parents of mankind, we Turks are obliged to interfere the parents of Jesus at the parents of mankind, we Turks are obliged to interfere the parents of Jesus at the parents of mankind, we Turks are obliged to interfere the parents of Jesus at the parents of mankind, we Turks are obliged to interfere the parents of Jesus at the parents of mankind, we Turks are obliged to interfere the parents of Jesus at the parents of mankind, we Turks are obliged to interfere the parents of Jesus at the parents of mankind, we Turks are obliged to interfere the parents of Jesus at the parents of mankind, we Turks are obliged to interfere the parents of Jesus at the parents of mankind, we Turks are obliged to interfere the parents of mankind, we Turks are obliged to interfere the parents of mankind, we Turks are obliged to interfere the paren hundred and forty years ago. The sects are kept down, as it were, by Infidels or Liberals, who in fact Victor, from the fight disrobing-Ere the shouts be lost in sobbing, The clear heaven with storm-clouds stained : Mind ye ! 'mid your golden sunset,

rupt : it is likewise lavish, charitable, tolerant, and | existence, each and all commencing "over there," kind. The poor were never cared for as now. mentally and spiritually, as relates to knowledge. The unfortunates, to whom Nature has played loves, tendencies, and purposes, precisely where

VIII. That God, the same spiritual laws govfaults of the age will be less conspicuous, and erning mental and spiritual natures, must be the its virtues, shine with a steadier light. The same in all states of existence; and that, inasmuch youth will become a man. He will learn that as absolute, essential spirit exists hereafter, in license does not lead to happiness-that integ- conjunction with more material yet spiritual rity is as essential to the well-being of the world bodies, as means for manifestation, there must as if an eternity of torment were the penalty of necessarily be in the spirit-world *imperfection*, transgression. He will learn that man in his error, sordid purposes, selfish aims, disciplines, de-highest type is a law unto himself, and that feats and victories, gradations, good and evil spirits, truth and justice are the foundation, as kind- and yet all are our immortal brothers and sisters." the subjects of endless progression.

IX. That penalty and pain follow the violation of Deific laws as natural consequences: that obedience, purity of purpose, and purity of life are indispensable to happiness in all states of existence, and that, desiring the renovation and redemption of humanity, all genuine Spiritualists must, to be consistent, be reformers in word and practice, accepting the voiced expression of the National Convention of Spiritualists: "No question of general human well-being is foreign to the idea, spirit, or genius of the great spiritual movement."-Banner of Light.

LAMENTABLE SUICIDE.—We learn from the Progressive Age, that, recently, Miss Jennie Rider, a young lady living in the family of Col. H. B. Humphrey, in Thomaston, Me., committed suicide by throwing herself into the river from Tucker's wharf. Col. Humphrey's family was absent, and a sister of the unfortunate girl was staying with her at the time, whom she left asleep when she stole away to commit the fatal act. She left a note giving information of her intention to take her life, and some indication of the cause which led to this determination. Miss Rider had very recently made a profession of religion, and joined the Baptist church, and it is reported that religious excitement produced the state of mind in which she took her life.—Boston Journal.

THE method of wearing the hair practiced by Mother Eve-according to Milton-is now in vogue among the ladies in Paris. The hair flows freely down all over the neck and shoulders.

Facetious.

TRU luy iz spelt jist the same in Choctaw az it iz n English.-Josh Billings.

"I LOVE thee still," said the quiet husband to his chatting wife.

THE world is my country; to do good, my religion.—Thomas Paine.

"CAN you return my love, dearest Julia." "Certainly, sir. I don't want it, I'm sure.'

THOZE who retire from the world on abount of its sin and peskyness, must not forget that they have got to keep company with a person who needs just as much watching as ennyboddy else.—Josh Billings.

THERE is an old proverb that says that contentment is the true philosopher's stone. Brown says it s very likely, for nobody has ever found one or the other.

A LADY took her little boy to church for the first time. Upon hearing the organ he was on his feet instanter. "Sit down," said the mother. "I won't," he shouted; "I want to see the monkey!"

A YOUNG LADY being engaged to be married, and

BANNER OF PROGRESS THE

The New York Independent.

"Soul-Hunger,"

Such is the head of a discourse delivered at Mechanics' Institute Hall on Sunday evening last. the land, and it is with pleasure we record its The main point of the lecturer seemed to be, that declaration of independence, in the extracts which it is impracticable and even useless to set before the people a repast for the soul-even if superior

is a demand for it on their part; or, in other

words, until an appetite for such spiritual food has Child, Charles Sumner, Thomas Wentworth Higgin- developed itself. The whole scope of the lecture was to the effect that we should not attempt to Messieurs critics! Remember the words of King | force Spiritualism upon the people before they are ready for it. The same thing has been better said Lord's anointed, and be guiltless? It makes one sorrowful to witness the pitiful bigotry which can consent to write the word 'Infidelity' over the and not of strong meat"; for "strong meat belongeth to them that are of full age." But this position is not tenable in every case; nor can it be made to appear so in the present one. "You are very sick," says the physician ; " but until you have an appetite for rhubarb and castor oil, the

> not think for a moment of forcing them upon you." And so the patient languishes, his appetite growing poorer and poorer, especially for rhubarb and castor oil.

> If all the reformers of the past had waited for the people to demand their services before supplying their needs, there never would have been in history a character like that of Jesus Christ, or of any prophet or priest who preceded him; no modern Galileo nor Martin Luther would have forced their truths upon the unwilling multitude, and compelled a recognition of their right to teach them. Indeed, according to Scripture, which the lecturer frequently quotes with so much unction,

all the prophets, seers, and saviors have invariably been sent to the people, for the very purpose of indoctrinating them with the precepts, and inducing them into the practice, of some new gospel, supe-'moral parricide.' The Dog Noble now respect- rior to all that had preceded it. "Go ye into all the world," said Jesus, "and preach the gospel to every creature." He did not say, "When the

people send for you, go and supply their demand the Dramatic Chronicle gives a passing notice of | for the gospel." Long before, one faithless prophet some of the catch-penny affairs gotten up on the is said to have refused to go on his mission to the by the Court to pay a fine of \$250. Fourth of July. Among the rest was "a great | people, and was thrown overboard to the big fish. hash" at the Academy of Music, day and evening, For the history of his after life, see the record. It

female lecturer, who, the Chronicle says, furnished | One more example from the great text-book of an oration "touching on all the popular subjects our lecturer, and we will pass to a more congenial of the day, and concluding with the reading of view of the question. Although we set aside the of shingles and cat-o'-nine-tails at any moment.

their own native tongue, and then says: "The and corrupt. There is no such thing as demorali- balancing tricks"—all for fifty cents! "The at- for the lesson taught in that portion of it, wherein Rev. Mr. Driver, a leading Methodist preacher in tendance," says the same paper, "was most | the temptation of Eve is accomplished by present decidedly slim, and the enterprise anything but a | ing to her astonished eyes the beautiful fruit of profitable one." The actors and actresses failed to the Tree of Knowledge. The appetite for this fruit had not existed up to the time when it was offered her, and she knew it had been forbidden. Yet the considerations in its favor-namely, that it was beautiful to the eye, and would make her wise-were sufficient to induce her to brave all consequences, and try its flavor. Had the tree not publication. been set in the garden, bearing such tempting fruit, the human race would perhaps have known no more to-day than at the moment of creation. And we must therefore consider the fall of man, so much deplored by the devotees of bibliolatry, as the greatest blessing recorded in that veracious the Christian religion.-Investigator. history. Unless the bliss of primeval ignorance is more desirable than the highest wisdom attainable, we have reason to thank his snakeship for the persuasive eloquence with which he drew the attention of our maternal ancestor to that tree and coming from the Church and its dignitaries. its fruit. He knew there had been no demand for the latter, although the supply had long been ripe and abundant. But he undertook to force it upon the market, and soon found a customer. He created a demand where none existed before; and, ever since, that demand has been in excess of the supply. do not fall short of two millions per annum There need be no fear that the supply which our Trustees of the Public Library to open their Read- | lecturers, of both sexes, are able to furnish, will ever glut the market. The supply will never equal the demand, unless we should be favored in of the total population of the earth. "Evangeliwants, a strong effort is being made by the Sab- future with intellects of vastly greater caliber zation" is rather slow! than any that have ever yet appeared among us. There is another consideration in this connection, which forces itself upon us. It is matter of history of very late date, that the modern spirit manifestations, with their corollary, the Spiritual more than he would make by the job. Philosophy, came upon mankind like a clap of thunder in a clear sky, unexpected and undesired, and for a long time not even understood. No prayers had been offered up in the churches for such a dispensation; and the churches to this day back yard to play ball. have refused to accept the proffered boon of a better theology which the Spiritual Philosophy guaranties to those who receive it. But if we wait a contingent bequest, will be increased to \$250,000. until the churches, and all who stand in awe of running of the street cars on Sunday, the bigots them, demand our services in enlightening them as to the new theology, they will never be the wiser. So did not Paul nor any other evangelist. day without a special permit from the Directors. He said to the Athenians: "Whom ye ignorantly worship, Him declare I unto you." And if he, who acknowledged that he only saw as "through the country! a glass, darkly," could be aware of the necessity of forcing his doctrine upon their attention, in or-THE old story that Charles the Second knighted a der to rid them of their superstitions, how much more need is there in these days, with the additional glory of a new enlightenment streaming in We believe the proper orthography of the upon us, for forcibly presenting the knowledge of the truth to the understandings of all whom we can induce to listen! We repeat it-this is missionary work; and although we do not recomknighthood of a loin of beef. mend extraordinary efforts to proselytize, such as are in vogue among the churches, and called "revivals," yet we think no opportunity should be thrown away of illustrating the truths of our philosophy, and creating an inquiry for more light Bush street. Five teeth and four stumps were ex- kept up until one o'clock. The Portland folks are on the subject. Those who are too lukewarm or sighing, produce a sound not easily described.? too selfish for this work had better retire from the M. We should think so! And not quite equal field of Spiritualistic lecturers, and give place to to the "music of the spheres," either. those who are more earnest and enthusiastic. The ----former should certainly cease to claim the sympathy and support of Spiritualists, while running into all sorts of vagaries to catch the applause and small change of the rabble, and leaving the contest to be fought out by better and braver souls. and other adjuncts for use in the Lyceum. AN APOLOGY .-- Last week, a person took the

AGAINST NOVEL READING .-- A Presbyterian pastor at Saratoga, N. Y., preached against novel reading, and said of Henry Ward Beecher's novel, that no novel-writing minister could baptize the Ledger into the church. He said all who had become backsliders were readers of the Ledger. This person would be a good character for Mr. Beecher to introduce into his story. Let him be called Mawworm.

Henry Ward Beecher, in writing a novel, has turned his back—(or set his face against, which is it?)-on all the traditional hostility of the Church toward novels. He is a strong and brave man, or the Church would crush him.

Banner of Light) of a Spiritual lecture in Philadelphia by Mrs Brigham, occurs the following paragraph, containing a cutting rebuke which she administered to a sanctimonious and very foolish bigot :

"A person once said: If I believed as you do, that there is no hell of fire and brimstone and no devil, I would go out and steal and lie, and perhaps commit murder, because I should be forgiven. The reply was: Well, God knows that you would do these things, and so he lets you believe in a hell and a devil to restrain you. When you grow out of these conditions, He will let you out of your present belief."

A PIOUS DEACON at Machias, Me., accuses the church of "bringing a reproach upon itself which it could not wipe out for many years," because some of its members attended a series of gymnastic exercises, upon the plan of Dr. Dio Lewis!

And the Church is horror-stricken here because our Children's Lyceums practice calisthenics on Sunday. By the way, we see that somebody has persuaded the officers of our Lyceum in this city to discontinue these exercises. What is to be gained by it? The children like calisthenics, and they are beneficial to them. Why should they be discontinued?

THE new trial granted to Rev. Joel Lindsley, of lbion, N. Y., for whipping his child to death, was finished on Saturday, (1st instant,) the jury fail-ing to agree—standing 10 for acquittal and 2 for conviction. The prisoner then pleaded guilty of

It seems, then, that the price for which a minister of the Gospel may purchase the privilege of murdering his child, in New York State, is only \$250. Clergymen's children, who don't say their prayers, may now expect the extreme unction

BROUGHT TO THE STICKING POINT AT LAST,-

The Banner of Progress. SATURDAY, JULY 13, 1867.

OFFICE, 522 CLAY STREET, UP STAIRS.

BENJAMIN TODD & CO., PUBLISHERS AND PROPRIETORS

BENJAMIN TODD, W. H. MÅNNING, EDITORS

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."

"Bible " Revision ?--- No, indeed!

The resident editor of the Pacific Gospel Herald is a wonderful hair-splitter. He is undoubtedly able to divide a hair 'twixt south and south-west side. As a proof of his ability in this regard. read a few extracts from his leading article of last week. This is his style of doing it :

"It seems, from the remarks of some of our contemporaries, that they do not understand the difference between the revision of King James' translation, and revision of the Bible. To those who know anything of the subject, it is not necessary to make any explanation on this point. All such are well aware that our translations are not inspired; but that God gave to man His word in the Hebrew and Greek languages, which, after they had served this high and holy purpose, ceased to be spoken, and hence ceased to change. God never does any-thing for man, that man can do for himself. Man could not learn what God's will was, until He re-vealed it; but man has the power to learn His will from the sacred Hebrew and Greek text; hence it is required of those who love His will, and have the power to translate it accurately, to give it to the masses in their own native tongues. The American Bible Union has been for years, and is still engaged in this good work.

But it would seem from the BANNER OF PRO-GRESS, the organ of that branch of Infidels known as Spiritualists, that its intelligent editor thinks that the Union is engaged in revising the Bible. Friend McManus (sic!) should examine subjects a little more carefully, before he criticizes so cavalierly."

This from a man who cannot read our name correctly at the head of our editorial column! But, seriously, if the reader will examine the argument of the above extract, he will see how contradictory it is. This Herald of the Gospel first says that the Bible Union have only revised King James' translation; he then goes on to state that it is the duty of Greek and Hebrew scholars | traditions is competent to make honest men of to give to the masses an accurate translation into born villains, nor moral ones of the innately selfish together with a grand tableau, and the wonderful unworthy of credence, we yet have great respect

longer fetter the minds of men as they have done in the gloomy past. A free press, free speech, and free thought have done the business for all descriptions of "holy" writings. In a few short years, they will no longer be considered as "holy."

The Eclipse of Faith.

"When the world has thrown off all 'superstirestraints, when it has lost all sense of tious' accountability, all dread of the supernatural, all reverence, and all awe; when it has been made thoroughly infidel; when it worships no God, believes in no hell, and smiles at the sauctions of a future life of rewards and punishments as an idle tale invented by old women and priests—then the millennium will be at hand, and men, without the aid of law or the necessity of worship, will be a law unto themselves. Such is the fond dream of infidel philosophy—a silly and childish dream. Man never has, and never will be able to walk alone. He needs something to govern and guide him, something to lean upon, something to love, something to reverence, something to fear. The prevalence of crime, the laxity of morals, the frivolity, irreverence, giddiness, and want of the division that the theory of the start division. fixed principle, that seem to threaten the utter dissolution of society, have their real source in the spread of the infidel 'isms' of the day-of deism, pantheism, spiritism, atheism. When religious faith is weakened, morals become corrupted; and all history shows that neither philosophy nor sentimentalism can supply the place of religion. When men cease to fear a God to whom they hold themselves accountable for 'the deeds done in the body'; when they cease to look forward to a future state of rewards and punishments; when they cease to pray, and to observe the rules of religion, they are sure to become presumptuous, self-confident, and subject to

the power of sudden temptation. They are then the creatures of desire, whim, impulse, surrounding, and circumstance. They may be cultivated, amiable, sentimental, well-intentioned, but under the assaults of temptation, and the solicitations of desire and opportunity, they have no safeguard, no strength. It is the temporary eclipse of faith—of Christian faith—that has produced this wide-spread demorali zation, and it will be the revival of faith that will furnish the remedy."—Dramatic Chronicle.

A Calvinistic sermon in a nutshell! We should judge that the adviser of the clergy, who writes for both the Californian and Chronicle, was about

ready to "take orders" for the ministry. He certainly exhibits great aptitude in presenting the strong points of Calvinistic doctrine in a brief compass. It could not have been better done by Beecher himself. But, notwithstanding this ob-

jurgation and lamentation ex cathedra, peope will continue to think for themselves, and form and express their opinions on religious matters, just as if our candidate for the orthodox pulpit had not preached so well in the theatrical newspaper. They will not believe, any more quickly for his saying it, that faith in absurd dogmas and untrue

The immense increase of subscription to the New York Independent has made it a power in we make below:

> "We have lately been bullied and brow-beaten to their customary intellectual food-until there affectionately, of course!) by some Congregational lergymen, because we have invited into our columns such writers as William Lloyd Garrison, Lydia Maria son, and others. These writers have been solemnly and warningly described to us as 'Infidels.' Shame, David: 'Who can stretch forth his hand against the Lord's anointed, and be guiltless?" It makes one faithfulest men and women of this age! Personally, we do not agree with the religious views of these writers. Nor, to take another instance, do we agree with the religious views of our familiar contributor, Mr. Greeley. But shall we, on this account, shut the doors of the *Independent* in the faces of these riends? Shall we blot from our hymn-book one of the sweetest and noblest of modern hymns, ' Nearer my God, to Thee!' because its author was a Unita- | only things that will restore you to health, I canrian? Shall we imitate the last number of the Congregational Review, and fiercely charge one of the most Christian of American women, Mrs. Harriet Beecher Stowe, with 'denying the fundamental doc-trines of the Bible ?' Shall we make these columns an Index Expurgatorius, for the sake of keeping a catalogue of such men as may be allowed to speak, and of such others as must be kept silent? Shall we shrivel the *Independent* into a pious tract for weekly distribution by the American Tract Society? God

forbid! "We hereby announce to the theological critics of William Lloyd Garrison and Horace Greeley, Lydia Maria Child and John G. Whittier, Charles Sumner and Wendell Phillips, Thomas Wentworth Higginson and Edmund Quincy, Anna Dickinson and Frederick Douglass, that when the time shall arrive for the exclusion of these men and women from the Independent, on the ground of Infidelity, heterodoxy, and religious unsoundness, we shall proudly retain what measure of self-respect we now possess, and retire in their honorable company!

The Independent once expressed an editorial opinion, (not written by ourselves, nor by our pre-decessor,) that William Lloyd Garrison was a 'degraded Infidel,' and that Oliver Wendell Holmes was fully announces that he has quit barking at that ancient hole !"

SPECULATIVE AMUSEMENTS.—Under this head in which figured to a surpassing degree a certain is a fearful warning to lukewarm disciples. President Lincoln's Emancipation Proclamation, | fable of Adam and Eve in the garden, as being

American Bible Union has been, for years, and is still engaged in this good work." If this does not | Those who have native honesty, and morality | imply that the Bible Union is "revising" the Bible by re-translating it, we do not know what The foundation of a good life is laid in the infancy language could be used to more clearly express of men by the parents. If they are pure and good, such an intention. But he says further :

"That there may be a revision of a translation, without it being in the remotest degree a revision of what God has said in the *original*, seems to us self-

Suppose the translation itself should be found to have "revised" what God is supposed to have given us, how much advantage would there be in a "revision" of the "translation"? And this is what the Bible Union does in fact claim; namely, that the common translation is imperfect-is, indeed, a "revision" of God's word-and therefore requires to be revised anew. It is not true, furthermore, that the revision now going on under the auspices of the Bible Union is only a revision of the King James translation. That body have always distinctly set forth their work as "Bible" revision; and the product has invariably been called a new version. For proof of this, see the Baptist weekly prints in the Eastern States for many years past.

The Gospel Herald man goes on to speak of another enterprise, in the hands of one H. T. Anderson, who also is engaged in preparing "God's word" for the press in a new dress, translated direct from the original Greek-which language and the original Hebrew, we must suppose, are the only ones spoken by the Almighty, therefore the necessity for translators, at whose mercy we must be for a correct version! Says the Herald :

"The Union has given us a revision of the Common Version, while Anderson has given us a translation direct from the Original Greek of the New Testament. We do not suppose that either of them is perfect, because their authors are but fallible men; yet that they are both excellent translations, and great improvements upon the accepted version, all must admit who regard pure English as of any importance. In some respects we deem one preferable. and upon other points the other. We have not now the time nor inclination to compare passages which are rendered differently.

Only think of man's salvation from eternal torments depending upon a correct understanding of a book, acknowledged to be an imperfect translation, "because its authors are fallible men"! And when it is considered that the misplacement. or displacement of a single comma may affect the sense to a fatal degree, the reader will see upon what a slender thread these theologians hang our fate. He continues :

"We should not expect that the work of one man -no matter how learned and talented-no matter how accurate his translation may be-will ever be accepted by all the bodies of professing Christians. But when we have the scholarship of the Christian world combined in giving us what they believe to be the exact meaning of the sacred writers, the time is not far distant when it will be received. It may not be received by the leaders, but the common people will not always be held in bondage to the whims and caprices of the clergy. They will break over the barriers, and drink at the fountain of Eternal Truth. And these same self-constituted magnates, when they shall have grown weary of kicking against the goads-when they shall have exhausted their strength in shouting "Great is the Diana of the Ephesians-when they shall have discovered that their 'craft' is not only 'in danger,' but entirely gone, then they may be induced to look at this great matter in the light of reason and common sense."

And pray, if the clergy, who are supposed to understand Greek and Hebrew, cannot accept the previously placed in a pleasant magnetic sleep by "new version," how can the "common people," Dr. O. The patient conversed freely after her teeth who have hitherto depended upon the clergy for were taken out, and did not appear to suffer in the interpretation of the Scriptures? If the above least. The case is a remarkable one in many redefiance of the clergy had been uttered in this spects; for the patient, Mrs. Stansfield, is a public paper, it would be called Infidelity. But we guess singer, and has been unable, from debility and the it's of no consequence. The new version will condition of her teeth, to follow her profession for prove just as unsatisfactory to everybody as King some time. Her general health, under mesmeric James' version is to the Catholics. No one who treatment, is rapidly improving, and, with the aid "looks at this matter in the light of reason and of a skillful dentist, she will soon recover her common sense," as the *Herald* well expresses it, voice and be able to resume her occupation as a can accept any version of the Bible as a finalitysinger. as beyond an appeal to the tribunal of reason. Neither the original languages, nor any transla-MRS. FOYE'S SEANCE takes place at Mechanics' tions from them, in the form of a "holy Bible," can | Institute Hall next Monday evening, as usual.

zation. Backsliders are known only to the Church. generally hold out in those qualities to the end. and of healthy mind and body, the progeny will

inevitably be the same, and continue the same. In other words, Nature makes her own noblemen and her meanest specimens, according to favorable or unfavorable circumstances. The circumstances we suppose to be governed by laws that are as yet but imperfectly understood. The general result

is, that only a small proportion of the race are, even at this day, well born. How, then, can we expect the large majority to be well behaved?⁴ It is preposterous to even hope for such a thing; the foolishness of preaching" for eighteen hundred years, and even for a longer time, has not been able to negative the laws of Nature operating in man, and never will. The fool who undertakes to do it, in press or pulpit, attempts a labor greater than that of Sisyphus. Let us rather try to better comprehend the laws of our being, and our relations to each other, and organize society upon

natural and just principles; then we shall be able to meet and overcome the difficulties that now beset all communities, in the form of personal and social offenses. These originate in the false and unjust constitution of society, by which cunning and shrewdness and brute force are enabled to have full swing, and to carry off in triumph all the prizes, at the expense of the simple, the honest the truthful, and the weak.

WHO IS DR. HATCH ?- A subscriber at Millford

Lassen county, asks this question, and speaks of a renunciation of Spiritualism on the part of Hatch, in a work on that subject. We will state, for our inquirer's information, that Dr. Hatch was the husband of Cora L. V. Hatch, the trance-speaking medium. Failing in his main object in marrying her-namely, to make money out of her gifts as a medium-he quarreled with and abused her, till she was driven from him, and compelled to rely

upon herself. He sought and obtained a divorce, and then turned traitor to all his own convictions and professions, and published a book against Spiritualism. It is unnecessary to say that the book is full of vindictive falsehoods, and whole sale slanders of his former friends, and that his own real character is exhibited in it in no en viable light. The book is not for sale here, we believe, but can be obtained in New York. Those

who remember the disgraceful particulars of his long contest with his wife to obtain the mastery-even endeavoring to induce her to open a house of assignation with him-will not be surprised at the character of his book. Mrs. Hatch has since married Mr. Daniels, a respectable and well-to-do Louisiana planter, and is living in happy seclusion for a while, after her bitter experience.

MESMERIC OPERATIONS ON THE TEETH.-A tracted in a few minutes without the slightest pain | a lively people.

or inconvenience to the patient, who had been

'pay the employees of the house."

WENT BACK TO HIS COLD MUTTON .- A few years ago, one Joseph Barker, in England, came out from the Church, and preached Infidelity in sermons and tracts with a good deal of vigor and ability. He has since eaten all his words, and gone back into the bosom of the Church. He was lately challenged to public discussion by one of his former Infidel associates, and declined, like the Rev. Mr. Driver in Oregon, after having given his word of honor that he would meet his opponent.

A GREAT and much used phrase among evangel ists, from Paul to Earle, is, that sinners are "without God in the world." If that ineffable Being is omnipresent, how can we be without Him? Does He not include us and all things else? If He does not, then there are limits to infinity, and definite bounds to His power, His presence, and His wisdom. He is reduced to an absurdity at once.

BOSTON PUBLIC LIBRARY TO BE OPEN ON SUN. DAYS.—The City Council of Boston have passed to a second reading an ordinance requesting the ing Room on Sundays from 2 to 10 o'clock, P. M. As an offset to this liberal concession to popular batarians to stop the running of the street cars on Sunday in that city.

REV. EARLE has been trying to get up a revival at Grass Valley, but with indifferent success. He appointed Saturday, two weeks ago, as a day of fasting and prayer among the people of that burg. Nobody paid any attention to the occasion except the Postmaster, who, being a disciple of Nasby or St. Paul-we don't know which, and it don't make any difference which-closed the post-office, and went home!

SABBATARIANS OF PHILADELPHIA STILL UN-SATISFIED.—Having succeeded in stopping the are now forbidding the mourners from visiting the graves of their friends in the cemeteries on that How much will the people submit to, before they resist these oppressions at the ballot-box? M.

THE Oakland News prints a description of the personal appearance of Jesus Christ, purporting to have been sent by Publius Lentulus, Governor of Judea to the Roman Senate. It is sufficient to say of this production, that it has been pronounced a forgery by the ablest bibliologists during the last two centuries. It was invented long subsequent to the Nicene Council.

FESTIVAL OF THE PORTLAND SPIRITUALISTS.-Two evenings during the last week in June were few days since, we witnessed a successful work of devoted by the Spiritualists of Portland to a festhis kind, performed by the hands of Dr. Olmstead, tival, consisting of tableaux and dancing. Reof Dr. H. A. Benton's office, over Congress Hall, freshments were served, and the dancing was

Oregon, has at last been induced to hold a four days' discussion with Mr. Todd, at Salem, the capital of the State, upon the Divine authenticity of the Bible. The Rey. gentleman's friends would not be satisfied until he had screwed up his courage to accept the challenge of Mr. Todd, and appointed time and place for the discussion. We shall probably soon have the particulars of the debate for

IF any one wishes to know what Christianity has done for the benefit of mankind, let him look at hose periods when it had everything its own way, and nothing to oppose it, and he will see that the Dark Ages," which continued for seven or eight hundred years, were originated and perpetuated by

To which may be added, that all modern discoveries in science and art were made in spite of and outside the Christian Church—the greatest opposition to and persecution of the discoverers

EVANGELIZATION OF THE WORLD.-The Christian *Year-Book*, published in England, which undertakes o give the religious statistics of the whole world, tates, that there are no less than two hundred socieies at work for the evangelization of the world, and he funds placed at their disposal by their supporters

After the lapse of eighteen hundred years, since the Christian era, the professing Christians of all churches number not more than one-fourth

THE perils of Sunday labor in Baltimore have ust been illustrated. Frank Smith, having no regard for the "Christian Sabbath," undertook to paint a barber's pole on Sunday. He did not finish, and had to pay \$5 and costs for what he had done—

We can beat that in this city. Judge Rix of our Police Court fined two little boys twenty cents each for playing ball in the street on Sunday. Naughty boys! They should have gone into the м. В

YALE COLLEGE FUND.-The funds of the Yale Theological School now amount to \$210,000, and, by

The whole of that sum is to be devoted to educating the minds of the youth of our country into a belief in a false theology, that they may go forth and preach its errors to their fellow-men and render them miserable by an acceptance of its dogmas. What a baneful use of the wealth of

oin of beef, calling it Sir-Loin, is disproved by the discovery of the word in a manuscript of a much

word would be sur-loin, meaning the piece above the loin. Of course this method of spelling would do away with all the nonsense about the

SPURGEON'S AUDIENCE.-Burleigh, in one of his letters from London, in speaking of Spurgeon's preaching, says: "Between the heads of his sermon he paused. It allowed the audience time to relieve their pent-up feelings, of which they took advantage. Twenty thousand people, coughing, sneezing, and

CHILDREN'S LYCEUM AT PORTLAND .--- The Spiritualists of Portland, Oregon, are about to organize a Children's Progressive Lyceum. This is peculiarly the work of Brother Todd, and we are not surprised to learn that he is at the head of the movement. They have sent to this city for books

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liberty to insert copies of a printed advertisement THE notorious Rev. Sereno Howe, the former between the folds of this paper, without informing member of the Legislature from Abington, Mass. us or obtaining our permission, and distributed called at the State House a few days ago, and drew his pay up to the time of the resignation of his seat some weeks since.

Enduring brass!

WE didn't say that the "dramatic criticisms the small paper" were "written by the editor of the Californian." We quoted the "educated dog' story, not to adorn a tale in the Californian, but to point a moral for the benefit of its editor.

WE found the following conceit in the Califor nian of last week: "What is the worst seat a man can sit on? Self-

conceit. The editor undoubtedly speaks from experience.

Our friends in California must sustain Dr. Bryant them to our city subscribers. We deeply regret in his efforts to spread the Gospel of Truth in their midst. See to it that the creedist persecutors do not such an occurrence, and assure our readers that no harm him. Eternal vigilance is the price of liberty. -Banner of Light. such impropriety shall take place again.



rested for violating the Sabbath by unnecessary travel, and they were mulcted in \$10 and costs. The	
constable evidently made a poor Sunday's work." —New Bedford Mercury.	ł

AN INDULGENCE GRANTED.—An indulgence of one year has been granted by the Pope to all who shall devoutly recite the Gloria Patri and Ave Maria, with the intention of obtaining from God the entire conreconciliation with the chair of St. Peter.

And what is an "indulgence"? It is simply a permit from his Holiness, who claims to be God's and I hope for happiness beyond this life. * * vicegerent, to indulge in acts which are generally ment

bigotry.

EXTENSION OF ORTHODOXY.-A, letter from St. Petersburg indicates that the Greek Christians are hoping that our acquisition of Russian America will introduce into the United States the true faith, as tives have been converted to the Greek faith, and it is possible that in those distant regions members of both churches (Greek and Protestant) may worship in the same temple. This may tend to the extension of orthodoxy in America."

The dogmas of hell and the devil may spread civilized people.

THE EFFECT.—Some men are frightened by hard words, when hardly anything else *could* frighten and spit them. Here is a case in point. There was a man in united? South Kingston about twenty years ago, a perfect nuisance, and nobody knew how to get rid of him. One day he was hoeing corn, and he saw the Sheriff Now if he had told him it was a writ, what would he have cared? But he told him it was a capias ad satisfaciendum, and the man dropped his hoe and ran, and has not been heard of since!

The above reminds one of a similar story about Dean Swift and a Billingsgate fish-woman, whom he angered to a pitch of fury by calling her a hypothenuse!

A Few More of Them.

REV. PHILIP ALBRECHT, of the St. Boniface Roman Catholic Church, in Chicago, has been detected in improper conduct, and has been obliged to leave the city to save himself from rough handling by the indignant congregation.

church, has been detected in gross immoralities with a number of Sunday School girls, and compelled to leave for parts unknown.

A NEW YORK Sabbath School teacher, named George Mason, has been detected in gross immor-alities with the scholars of his class. He was treated with less leniency than the Rev. Sereno Howe, and sent to jail.

A MOUAMMEDAN LAWYER.-Budroodcen Tvabee, Mohammedan, has been admitted to practice at the English bar. He was sworn on the Koran. He intends to practice at the bar at Bombay, and will be the first member of the bar in India who is a disciple of the Prophet.

A notable event. Sworn on the Koran! A disciple of the Prophet! The "Christian dogs," as the Mohammedans-call them, are becoming N. very tolerant.

was found; then, not satisfied with the programme thus far carried out, the little brother must needs disembowel his dead brother, almost in the exact manner in which his father had the pigs the day before.'

PAINE'S RELIGIOUS CREED .--- It has been my intention, for several years past, to publish my thoughts upon religion. I intended it to be the last offering I should make to my fellow-citizens of all nations version of the English nation to the truth, and to and that at a time when the purity of the motive that induced me to it could not admit of a question, even by those who might disapprove the work. * * I believe in one God, and no more; I believe in the equality of man; and I believe that religious duties consist in doing justice, loving considered sinful and criminal; the Pope guaran-teeing a full pardon in advance for said acts, and "Are we to have no word of God—no revelation?" an assurance that God also pardons the sins com-mitted during the period of indulgence. It is a mitted during the period of indulgence. It is a WE BEHOLD; and it is in this word, which no human license, from the Head of the Roman Church, to invention can counterfeit or alter, that God speaketh do that which at other times or by other per- universally to man. * * * * It preaches to all nations and to all worlds; and this word of God sons, would be criminal. A nice little arrange- reveals to man all that is necessary for man to know of God. Do we want to contemplate His power? We see it in the immensity of the Creation. Do we

want to contemplate His wisdom? We see it in the unchangeable order by which the incomprehensible whole is governed. Do we want to contemplate His munificence? We see it in the abundance with which He fills the earth. Do we want to contemthey look at it. The writer says: "The Russians have left several churches in the settlement they have just ceded to the Americans, a great many na- do we want to know what God is? Search not the book called the Scripture, which any human hand might make, but the Scripture called the Creation. -Age of Reason, 1794.

TO M. B. DYOTT, PHILADELPHIA.-Our thought ever reverts to the Philadelphia Lyceum as the best, very rapidly among the Esquimaux, but we doubt | all things considered, we have ever attended. Howwhy is it thus? There must be similar material in whether they can gain ground much longer among every city. Answer us these questions, dear brother : I. To what extent, if any, should the financial in-

terests of a Society and Lyceum be co-related? II. How do you manage to keep the social, mental

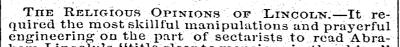
and spiritual interests of the two so thoroughly III. How do you contrive to throw wisdom's net over so many youth of both sexes, say from fourteen to twenty, and hold them in the Lyceum as by coming with a paper, and he asked what it was. magic, while helping them up the steeps of progress? IV. How have you convinced the Spiritualists of Philadelphia that it is neither consistent nor wise to

send their children to sectarian Sunday Schools, to be taught creeds and monstrous theological falseoods '

V. What healing panacea have you discovered for the permanent relief of little petty jealousies and rivalries, and the spirit that says-"If things can't be thus and so, I won't come any more "?

VI. Does the Lyceum service just before the lecture increase the attendance and more thoroughly impress parents with the educational interests and moral issues of the hour and the age ?-Banner of Light.

THE Boston Recorder, the famous Orthodox paper of New England, and which was published for half a century or so, has gone under as an individuality, and become incorporated with the Congregationalist CHARLES JENKS, formerly a picture-dealer in Tremont Street, Boston, and a Deacon in a Baptist no great harm is done; for though the death of a good and useful paper is a public loss, yet this can-not be said of an Orthodox journal, which, being a promoter of superstition and bigotry, exerts a bad influence, and therefore its exit is a general benefit. Another fact, and an encouraging one, proved by the death of the Recorder, is, that Orthodoxy is dying out; for there is no better index of public opinion than a newspaper, and when it is suffered to be discontinued, it is certain that the cause it supports is in a bad way and losing ground. This Orthodox publication, however, to which we are alluding, has had great influence in its day; and with so much veneration was it regarded by those who endorsed its doctrines, that it was no uncommon thing to hear them remark, that the only proper reading for the "Lord's Day" was the Bible, and, in the evening, the Boston Recorder.—Investi-



Magnetic Forces, (and, when needed, ECLECTIC Remedieshe being a graduate of that school). He is also the seventh SAN FRANCISCO. And to advocate the Principles of Universal Liberty. son of a celebrated physician. Having a powerful organization, his magnetic hands, like magic, dispel pain and disease DR. PAINE received the First Premium at the Mechanics' PUBLISHED EVERY SATURDAY. in a wonderful manner. He is also a NATURAL BONE-SET-TER, and perfectly familiar with the anatomy of the system. AT 522 CLAY STREET, and many deformities have been relieved and regulated by (Up stairs,).....San Francisco, DR. B. STURMAN, BY BENJAMIN TODD & CO. DR. OLMSTED has associated with DR. H. A. BENTON, Office 128 Kearny Street, near Sutter, the Medical Electrician and Homcopathist, Is prepared to treat all kinds of Diseases, to which humanity TERMS. is subject. Female Complaints and the Diseases of Children Office, 314 Bush street, San Francisco, One Year\$3 00 will be promptly attended to. who, having all the necessary facilities, such as the PATENT 2 00 Six Months..... N. B.-CANCER and Scirrhous Affections, Diseases of the Single Copies ELECTRO-CHEMICAL, SULPHUR, VAPOR, HOT AIR, and10 cents Eye, and those of a private nature, treated, and a permanent MEDICATED No subscription received unaccompanied with the cure insured. And, for the benefit of those who may wish it, BATHS, amount required by the above terms. a private examination, by one of the most reliable CLAIRwhich aid in curing all curable diseases, whether acute or VOYANT in the State for detecting Diseases in the system, Subscribers in San Francisco who choose to pay monthly to chronic, and, with the combined skill, and the aid of an and prescribing for the same, under the supervision of medithe Carriers, will be charged forty cents per month. excellent LADY ASSISTANT, give an assurance of CURE to cal science and experience combined, can be had at the Doc-News Dealers throughout the Pacific States and Terrimany, benefit to all, and injury to none. tor's office at any time during office hours, from 8 to 10 A. M., tories supplied at a liberal discount from the above rates. N. B.-Terms for treatment within reach of all. and 3 to 7 P. M. Office Hours, from 9 A. M. to 8 P. M. Sundays, by appoint Terms of Advertising. ment. P. Wm. POULSON, M. D., For One Insertion, per Square......\$ 1 50 For One Month. do. 300 HOMEOPATHIC PHYSICIAN, Catalogue of Liberal and Spiritual Books FOR SALE AT THE For One Column, 3 Months, 50 00 For Half a Column, do. Office of the Banner of Progress. 20 00 For One Quarter do. do. One Square will consist of from ten to fifteen lines; over twenty lines will be charged as two squares, and each additional Square will consist of ten lines. Principles of Nature; Her Divine Revelations. The Great Harmonia; being a Philosophical Reve-Advertisements inserted in the column of Special Notices at twenty cents per line of space occupied, for first insertion; lation of the Natural, Spiritual and Celestial and fifteen cents per line for each subsequent insertion. The Harbinger of Health, containing Medical Pre-scriptions for the Human Body and Mind..... 1 50... 20 THE ABOVE TERMS WILL BE CLOSELY ADHERED TO. Answers to Questions Practical and Spiritual. (A Sequel to the Penetralia.) 12mo...... 1 50... 20 AGENTS 24 FOR THE BANNER OF PROGRESS. searches and Discoveries. 12mo...... 1 50... 20 Eliza Woodson: or the Early Days of one of the The following persons are authorized to act as Agents for Will soon be Issued, the BANNER OF PROGRESS, to receive subscriptions and money Ideal Attained. 12mo..... 2 00... 24 Gordon's Three-fold Test of Modern Spiritualism. for the same, and forward them to this office. No subscrip-tion will be acknowledged when unaccompanied with the E. F. CALKIN, Oakland. Dr. C. H. VAN GUELDERN, A. C. STOWE, San Jose. J. M. GRANT, Sacramento. E. B. HENDEE, Oroville. Sonoma A. D. OAKLEY, Placerville. ROBERT WEST, Napa City. Mrs. L. HUTCHISON, BUCKBEE, Quincy. BLOOD, Taylorville. BOWMAN, Susanville.

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ham Lincoln's "title clear to mansions in the skies. Unbaptized, unconverted even, unwashed in the 'blood of the Lamb" through faith, and connected in no church relations, he was thrust by an assassin's hand from Ford's theater into eternity. His last thoughts were theatrical thoughts. Orthodox theology being true, he was an Infidel; and all Infidels must be damned! "Damned" sounds to our ear a little profane, but 'tis a Bible word, and hence, theologically admissible.

It is certain that to some degree President Lincoln investigated Spiritualism. He consulted mediums-A WARNING TO SEAMSTRESSES.-A late French we personally know those that have sat with him in

journal states that a number of seamstresses have circles-the teachings and doctrines there received suffered from violent colic, in consequence of putcharming him with their naturalness. He was no ting into their mouths the silk they use in sewing believer in special inspiration, and ever held in utter This disease is attributed to the practice of mixing contempt the Phariseeism of the priesthood. He the silk with a preparation of lead (the sulphate) so was generally considered in the West an Infidel.as to increase its weight. Banner of Light.

gator.

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		ANNER OF DROC		
#		ANNER OF PROG	RESS.	
The Banner of Progress.	BORN. In this city, July, 8, to the wife of P. T. Flynn, a son.	Progressive Lyceum Register. Boston, MassSunday at 10 a. m., at 544 Washington street.	Springfield, Mass.—The Fraternal Society of Spiritualists every Sunday at Fallon's Hall. St. Louis.—At Polytechnic Institute, corner of Seventh and	PACIFIC MAIL STEAMSHIP CO
SATURDAY, JULY 13, 1867.	In this city, July 7, to the wife of J. W. Gale, a sol. In this city, July 8, to the wife of John Love, twin daugh-	C. H. Rines, Conductor. Brooklyn, N. YAt 3 p. m., in the Cumberland Street Lecture Room, between Lafavette and DeKalb avenues	Chestnut streets, at 10½ a m and 7½ p. m. Taunton, Mass.—Sunday, in Concert Hall, Toledo. O.—Sunday at 10½ a m. and 7½ p. m. Troy. N. F.—Sunday at 10½ a. m. and 7½ p. m., in Har- mony Hall, corner of Third and River streets.	THROUGH LINE TO NEW YORK, CARRYING UNITED STATES MAI
LYCEUM DEPARTMENT.	In this city, July 4, to the wife of Samuel H. H ^a nry, a son. In this city, July 2, to the wife of H. Hyman, a son. In this city, July 3, to the wife of Julius Baum, a son.	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 10½ a. m. Dr. C. C [*] York, Conductor; Mrs. L. A. York, Guardian.	mony Hall, corner of Third and River streets. 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.	L EAVES FOLSOM STREET WHARE 11 o'clock A. M. of the following dates for PA connecting via PANAMA RAILROAD with one of the convide splowed for the SERVICE AND WITH the NEW
"Angels where'er we go attend Our steps, whate'er betide,	MARRIED. "O married love !-each heart shall own,	York, Conductor; Mrs. L. A. York, Guardian. At Washington Hall, Sunday forenoon. Conductor; Mrs. M. J. Mayo, Guardian. <i>Chelsea, Mass.</i> —At Library Hall every Sunday at 10 a. m.	Woburn Centre, Mass.—Bible Spiritualists, Central House Hall. Worcester. Mass.—In Horticultural Hall every Sunday after-	pany's spiendid Steamers from ASPINWALL for NEW On the 10th, 18th and 30th of each month that has On the 10th, 19th and 30th of each month that has When the 10th, 19th and 30th fall on Sunday, th
With watchful care their charge defend, And evil turn aside." —CHARLES WESLEY.	When two congenial souls unite, Thy golden chains inlaid with down, Thy lamp with heaven's own splendor bright."	James S. Dodge, Conductor; Mrs. E. 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.	Lecturers' Appointments and Addresses	-leave on Saturday preceding; when the 18th falls on s they will leave on Monday following. Steamer leaving San Francisco on the 10th touches a
THE CHILDREN'S PROGRESSIVE LYCEUM of San	In this city, July 6, Fr. derick Axe, to Emma E. Edeline. In this city, July 7, Louis P. Levy to Lene Levy.	Sleeper, President Literary Circle. Cincinnati — Greenwood Hall, corner of Sixth and Vine sts, at 9 a. m. A. W. Pugh, Conductor; Mrs. Lydia Beck, Guar- dian.	ARRANGED ALPHABETICALLY.	zanillo. All touch at Acapulco. Departures of 18th connect with French Transatlant pany's Steamer for St. Nazaire and English Steamer fo America.
ncisco will meet on Sunday as usual, at $1\frac{1}{2}$ ock, P. M., at Mechanics' Institute Hall, Post	In this city, July 6, Lorenzo D. Manning to Josephine Riker. In this city. July 9, Harvey T. Kellom to Lucy V. Smith. In Silver City, Idaho, June 23, Mr. B. M. Davis to Caroline Rube	Cleveland, Ohio.—At Temperance Hall, 184 Superior street. J. A. Jewett. Conductor; Mrs. D. A. Eddy, Guardian. Detroit, Mich.—Conductor, M. J. Matthews; Guardian, Mrs.	PACIFIC STATES AND TERRITORIES. John Allyn, San Francisco, California.	Departure of the 10th connects with English Stear Southampton and South America, and P. R. R. Co's a for Central America. The following Steamships will be dispatched on d
eet, between Montgomery and Kearny streets.	In San Jose, Vincente Castro to Miss Vincenta Pico, daugh- ter of Don Antonio Maria Pico.	Rachel Doty. Dover and Foxcroft, MeSunday afternoon, in the Univer- salist church. Foxboro', MassIn the Town Hall every Sunday at 11 a.m.	Mrs. Ada Hoyt Foye, rapping and writing test medium 124 Sutter street, San Francisco, Cal. Mrs. C. M. Stowe, lecturer and clairvoyant physician, San Jose, Cal.	given below: July 10-Steamship SACRAMENTO, Capt. J. M. Cav
A Baby Song.	DEPARTED. "Death is not dreadful; to a mind resolved,	Hamburg, Conn.—John Sterling, Conductor; Mrs. S. B. An- derson, Guardian. Hammonton, N.J.—Sunday at 1 p. m. J. O. Ransom, Con-	Benjamin Todd, San Francisco, Cal. Mr. & Mrs. Wm. J. Young, Boise City, Idaho Territory.	Cabin passengers berthed through. Baggage through—100 pounds allowed to each adult. An experienced Surgeon on board. Medicine and dance free.
Come, white angel, to baby and me; Fill his blue eyes with visions of sleep, In his surprise he will cease to weep; Hush, child ! the angels are coming to thee !	It seems as natural as to be born !'' '' Man makes a death, which Nature never made.''	ductor; Mrs. Julia E. Holt, Guardian. Havana, Ill —Sunday at 3 p. m., in Andrus' Hall. J. F. Coppel, Conductor; Mrs. E. Shaw, Guardian. Haverhill, Mass.—Sunday at 10 a. m., in Music Hall. John	ATLANTIC STATES. J. Madison Allyn, trance and inspirational speaker, Boston.	These Steamers will positively sail at 11 o'clock. gers are requested to have their baggage on board be o'clock.
Come, white dove; to baby and me; Softly whirr in the silent air,	In this city, July, 8, John Mc all, aged 36 years. In this city, July 4, Nannie Hortense Marsh, aged 5 years. At sea, on board the ship Majestic, March, 15, of consump-	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	C. Fannie Allyn, Londonderry, Vt., during July. Mrs. Sarah A. Byrnes, Lowell, during June. Address, 87 Spring street, East Cambridge, Mass. Mrs. A. P. Brown, Eden Mills, Vt., June 30 and July 7; Wood-	Through tickets for Liverpool by the Cunard. Inn National Steamship Lines, can be obtained at office of M. S. S. Co., San Francisco. For Merchandise Freight, apply to Messrs. WELLS,
Flutter about his golden hair ; Hark, child 1 the doves are coming to thee 1 Come, white lilies, to baby and me ;	tion, Lieut. E. Dane. a native of Maine, aged 40 years. In this city, July 7, Fannie Marshall, aged 7 months. In this city, July 7, Mrs Anne, wife of John D. Wanz. In this city, July 7, 1 izzie A., wife of Charles H. Hopkins.	York street, Sunday afternoon. Johnson's Creek, N. YAt 12 m. every Sunday. Miss Emma Joyce. Conductor : Mrs. H. O. Loper, Guardian.	stock, 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.	& CO. The splendid Steamship COLORADO will be dispate MONDAY, April 1st, 1867, for HONGKONG, via Kan carrying passengers, mails, and freight.
Drowsily nod before his eyes, So full of wonder, so round and wise ; Hist, child ! the lily-bells tinkle for thee !	In this city, July 7, John Brennar, aged 66 years. In this city, July 7, Susan, infant daughter of Angus and Fannie McDonald, aged 5 months.	Lotus, Ind.—F. A. Coleman, Conductor; Eliza M. Huddle ston, Guardian. Lowell, Mass.—Sunday in the forenoon, in the Lee street Church.	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, Mass.	For Passage and all other information, apply at the Mail Steamship Co.'s office, corner of Sacramento and dorff streets.
Come, white moon, to baby and me; Gently glide o'er the ocean of sleep, Silver the waves of its shadowy deep;	At Stockton, July 3, of softening of the brain, Roland Olmstead, aged 43 years.	Milwaukee.—Meets in Bowman Hall, every Sunday at 2 p. m. G. A. Libbey, Conductor; Mrs. Mary Wood, Guardian. Mokena, III.—Sunday at 1 o'clock, in the village school-	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-	S OLIVER ELDRIDGE, A
Sleep, child I and the whitest of dreams to thee I An Enigma.	A Challenge to the Clergy. To the Clergymen of the Pacific Coast :	house. W. Ducker, Conductor; Mrs. James Ducker, Guar- dian. Newark, N. J.—Music Hall, No. 4 Bank street, Sunday af- ternoon at 2 o'clock. Mr. G. T. Leach, Conductor; Mrs.	stead, N. H., care of N. P. Cross. Mrs. Hettie Clark, trance speaker, East Harwich, Mass. Mrs. Sophia L. Chappell, 11 South st., Boston.	FOR ALVISO, SANTA CLA AND SAN JOSE.
What are those letters, four in group, Used both in coining and in soup? A tedious search from east to west	REV. GENTLEMEN:—I hereby extend a chal- lenge to any one of you whom your religious	Harriet Parsons, Guardian. New York City.—Sunday at 2½ p. m., at Ebbitt Hall, No. 55 West 23d street, near Broadway. D. B. Marks, Conduc-	Mrs. Augusta A. Currier, Box 815, Lówell, Mass. Dr. J. H. Currier, 199 Cambridge street, Boston, Mass. Albert E. Carpenter, Putnam, Conn, Mrs. Jennett J. Clark, trance speaker, Fair Haven, Conn.	THE NEW AND ELEGANT STEA
Is not the way to find them best; But take no thought or trouble in it, And you may have them in a minute.	organization will endorse as being capable of defending your articles of faith, to meet me either	Osborn's Prairie, Ind.—Sunday morning at Progressive Friends' meeting-house. Rev. Simon Brown, Conductor; S.	Miss Lizzie Doten, Pavilion, 57 Tremont street, Boston. George Dutton, M. D., Room 25, Postoffice building, New- burgh, N. Y.	T. C. WALKER Will leave Pacific Street Wharf,
A Governor Taken from a Crate.	in this city or in Sacramento, San Jose, Marysville, or Napa City, in oral discussion on the following		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.	FOR ALVISO, Every Tuesday, Thursday and Sat At 2:00 o'clock, P. M.
benevolent old man of Brooklyn was making tour of the city, in pursuit of truants and little	questions: 1. Do the spirits of the departed possess power to return and communicate intelligently with their	Thompson Street Church, below Front street. Isaac Rehn, Conductor: Mrs. Stretch, Guardian. Philadelphia, PennSunday, at Washington Hall, south	Dr. H. P. Fairfield, Greenwich Village, Mass. S. J. Finney, Ann Arbor, Mich. J. G. Fish, Red Bank, Monmouth Co., N. J.	CONNECTING WITH A SPLENDID LINE OF COACE SANTA CLARĂ AND SAN JOSE.
nderers, one Sabbath morning, a score of years b, when he found a little boy asleep in a crate on b of the wharves.	friends in the earth-life? I taking the affirmative, you the negative.	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 Phœnix street, Sunday at 10 o'clock. Prof.	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.	Fare to Alviso
Ie shook the crate, and a pair of bright, black s opened and flashed upon him, with a look of prise and timid bashfulness. 'Why do you sleep here?'' inquired the old man.	Discuss two days. 2. Are the teachings of Spiritualism immoral in their tendencies, as compared with the teachings of	I. Rehn, Conductor. <i>Plymouth</i> , Mass.—Sunday forenoon at 11 o'clock. I. Carver. Conductor; Mrs. R W. Bartlett, Guardian.	Mrs. C. L. Gade (formerly Mrs. Morris,) trance speaker, 77 Cedar street, Room 8, New York. N. S. Greenleaf, Lowell, Mass. Dr. J. P. Griggs, Evansville, Wis.	Freight to Santa Clara and San Jose
Because I have no home," the child replied. Where is your father?" I don't know, sir. I hain't seen him for a long	their tendencies, as compared with the leachings of the Bible and Christianity? You to take the affirmative and I the negative.	Providence, R. I.—Sunday, at 10½ a. m., in Pratt's Hall, Weybosset street. Conductor, L. K. Joslin; Guardian, Mrs. Abbie H. Potter. Puinam, Conn.—Sunday at 10½ a. m., in Central Hall.	Mrs. Emma Hardinge, Worcester, Mass., during June. Ad- dress care of Mrs. Martha Jacobs, Worcester, or care of Thomas Ranney, 50 Federal street, Boston, Mass.	CORA. This staunch and exceedingly swift-running elegantly fitted up as a Day Boat expressly for this rou a large, airy and luxurious saloon. Passengers will b
e; never since he told mother he wouldn't come ne again." Where is your mother ?"	Discuss two days. An early reply is desired.	Quincy, Mas.—Sunday at 1% p. m. Richland Center, Wis.—Sunday at 1 p. m. Mr. H. A. East- land, Conductor; Mrs. Fidelia O. Pease, Guardian. Richmond, Ind.—In Henry Hall, at 2 p. m. Eli Brown, Con-	Dr. M. Henry Houghton, West Paris, Me., until further notice. W. A. D. Hume, Lowell, Mass. Lyman C. Howe, inspirational speaker, New Albion, New	in San Jose at the door of their hotel or residence San Francisco within hail of street cars running to ex of the city. To those who are tired of the crampe dust, smoke and stifling atmosphere of rail cars,
'She is dead." 'So you have no home—no father, no mother— d live from hand to mouth in the street, and sleep	Yours respectfully, BENJAMIN TODD. The following personal invitation has also been	ductor; Mrs. Emily Addleman, Guardian. Rochester, N. YIn Black's Musical Institute, (Palmer's Hall,) Sunday afternoon at 2½ p. m. Mrs. Jonathan Wat-	York. Mrs. Susie A. Hutchinson, Somers, Conn., during August; Cleveland, Ohio, during September, October, and November.	prefer the health-giving breezes and beautiful scener, Bay Route , we offer all the accommodations requires business men, with the pleasures sought by excurs
"Yes, sir. I sell soap and matches, and sleep	addressed: SAN EPANCISCO April 2 1867	son, Conductor; Mrs. Amy Post, Guardian. Rockford, Ill.—Sunday, at 10½ a. m., in Wood's Hall. E. C. Dunn, Conductor; Mrs. Rockwood, Guardian.	S. C. Hayford, Coopersville, New York. Charles A. Hayden, 82 Monroe street, Chicago, Ill. Miss Nellie Hayden, No. 20 Wilmot street, Worcester, Mass.	and no expense will be spared by the owners or e omitted by the officers and crew of the CORA to insu comfort and good-will of our patrons.

here.

"Would you like to have a home, and go to school, and grow up to be a good and brave and useful man ?

"Yes. sir."

"Come along with me; I will take you to my own house, and feed and clothe you, and send you to school, if you prove to be, as I think you are, a good and faithful boy."

As the old man said this, he dashed a tear from his eyes, with his coat sleeve, for the boy was the very image of his own sweet child who had died a few years before. Lifting the lad tenderly out of the crate, he led him to his own pleasant home, where he was washed and combed and then dressed in a suit of clothes formerly worn by the son of the philanthropist.

To shorten the story, which has in it material enough for a volume, the good old man gave the lad all the advantages afforded by the common schools of the "city of churches," and then gave him a clerkship in his own store, for he was a well-to-do merchant.

After several years of faithful service, the young man expressed a wish to engage in business on his own account, or in some other way to extend his usefulness.

"I will start you in business," said the old man, " on certain conditions."

"Please state them," remarked the young man, with a smile; for he supposed his benefactor was about to perpetrate a joke at his expense.

"I will start you in business, if you will make three promises," continued the old man. "Pray, what promises do you wish me to make?"

"One is, that you will never swear." " Agreed."

"Another is, that you will never drink rum."

" Agreed." "The other is, that you will have nothing to do

with politics.' Agreed."

True to his promise as the steel to the star, the old man furnished his clerk with capital, and started him in business in one of the Western States. The young man was very attentive to his business, and his habits of industry and sobriety were crowned with good fortune, which generally accompanies virtue, courage, enterprise, and intelligence. A few years ago he paid a visit to his venerable friend in Brooklyn-found him the same kind-hearted and genial gentleman that he was when he first led him from the crate on the wharf to the pleasant cottage on the avenue.

"I am delighted to see you," remarked the old man. "May I ask you if you have kept the pledges you gave me, when you suggested to me the idea of starting business on your own account—are you a temperance man?"

"I have not tasted a drop of any kind of intoxicating liquors since I promised you I would not, and you know I had no sacrifice to make in keeping that promise, for I never was accustomed to the use of such liques; and I do not furnish them to my guests, nor to persons in my employment."

"Good boy-give me your hand and let me shake it again! How about that promise not to use profane speech?"

"Well, sir, when I was a little wanderer, and sold soap and matches, I scattered my oaths as liberally as colleges do their D. D.'s, but I dropped them in your Sabbath school, and I never resumed them. I never indulge in the silly and vulgar habit of swearing. I think it shows a lack of originality. A man wishes to say something to be emphatic, and owing to a lack of ideas and proper use of language, he fills up the chinks of conversation with oaths. He curses his eyes, his limbs, his soul, his heart, his horse, his luck, and thinks he is fluent when he is only profane. No, sir, I do not claim to be a paragon of perfection, but I should be ashamed of my speech if I spiced it with profanity."

"Good, good; I expected such a report from you. How about politics?"

The young man of business had until this moment maintained perfect self-command; but when the last question was put to him, his cheeks grew red as crimson.

"Well, sir, I suppose some folks think I am politician," remarked the young merchant.

'Sorry-very sorry," observed the old man. "I could not help what happened, sir."

"You promised me you would have nothing to do with politics?"

"I know I did."

"Well, it is strange that you could not keep that promise as easily as you kept the other two." "Well, sir, have patience with me, and I will tell

SAN FRANCISCO, April 2, 1867. **REV. MR. DWINELL:** dian. SIR :-- In the Sacramento Union of recent date,

saw the report of a discourse delivered by you. in which you speak in a manner highly derogatory of Spiritualism. I herein challenge you to meet

me in an oral discussion, either in Sacramento or in this city, to continue four days, upon the following questions:

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

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

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

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

An early reply is desired.

Yours respectfully, BENJAMIN TODD. We intend to keep the above in a conspicuous place, because some have imagined that the challenge had been withdrawn on account of the temperary absence of Mr. Todd on a lecturing

tour in Oregon. It will not be withdrawn for any reason except illness. M.

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. UNTIL FURTHER NOTICE, THE HOUR of departure, except on Sundays, will be as follows :

SAN FRANCISCO. ALAMEDA. SAN LEANDRO. HAYWARD'S 7.30 A. M. 5.10 л. м. 4.50 A. M. 4.30 A. M. 7.15 7.40 7.00 9.30 1.30 г. м. 9.35 9.15 9.00 4.301.35 P. M. 1.15 Р. М. 4.15 1.00 P. M. 6.15 Freighi. 4.35 4.00SUNDAY TIME. AN FRANCISCO. ALAMEDA. SAN LEANDRO. HAYWARD'S 900 л. м. 1115 900 A. M. 8 45 A. M. 8.30 A. M. 11 15 11 00 10.45 1 30 P. M. 1.40 р. м. 1 20 P. M. 1 00 P.M. 4.30 4 40 4 20 6.15 6.20 6.00 5.45

Horses, Buggies, and all descriptions of Stock can be taken on the cars to and from Hayward's. ALFRED A. COHEN,

General Superintendent. OAKLAND FERRY.

FROM THE FERRY SLIP, CORNER OF PACIFIC AND DAVIS STREETS, Connecting with the

San Francisco and Oakland Railroad.

UNTIL FURTHER NOTICE, THE TIMES U of departure will be as follows (Sundays excepted when the first trip each way will be omitted):

•		
SAN ANTONIO.	OAKLAND.	SAN FRANCISCO.
5.30 л. м.	5.40 л. м.	6.45 л. м.
6.45	6.55	7.45
7.50	8.00	9.00
9.50	10.00	11.15
12.50 P. M.	1.00 P. N.	2.00 P. M.
2.50	3.00	4 00
4 00	4 10	5.15
5.15	5.25	6.30
EXTRA	TRIP SATURD	AY NIGHT.
Leaving San Anton	io at 6 30, Oakland a cisco at 11 30	t 6.40, and San Fran
	f, near foot of Marke	and San Antonio will et street, daily (Sun-
SAN ANTONIO.	OAKLAND.	SAN FRANCISCO.
7 50 A. M.	8.00 A. M.	9 00 A. M.
900 A. M	910 A M.	10.15 A M.
11.30 A. M.	10.25 A. M.	11.30 л. м.
0.00		0.00

200 р. м.

210 р. м.

An EXTRA BOAT to let for Excursions.

2.00 Р. М.

. Dunn, Conductor; Mrs. Rockwood, Guardian. Rock Island, III.—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

San Francisco, Cat. At Mechanics' Institute Hail, Fost 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. St. Louis, Mo.-Sunday, at 2% 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. Myren Coloney, Conductor ; Henry Stagg, Cor. Sec.

Sturgis, Mich.—Sunday at 12½ 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. Fuller, Conductor; Mrs. M. A. Stearns, Guardian.

Spiritualist Societies and Meetings.

PACIFIC STATES.

San Francisco, Cal — Friends of Progress. President, Dr. H. J. Payne; Secretary, Dr. John Allyn. Sacramento, Cal.—Children's Progressive Lyceum, every Sunday afternoon, at Turn Verein Hall, K street. Conductor,

H. Bowman ; Guardian, Mrs. Brewster. Portland, Oregon — First Society of Progressive Spiritual-sts, every Sunday. Benjamin Todd, Lecturer. Salem, Oregon — Friends of Progress. Benjamin Todd, Lec-

turer.

ATLANTIC STATES.

Ba timore, Md.-The First Spiritualist Congregation of Bal timore on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours. Mrs. F. O. Hyzer will speak till further notice. Bangor, Me. -In Pioneer Chapel, every Sunday. Boston, Mass.-Miss Lizzie Doten will lecture each Sunday

afternoon in Mercantile Hall, 16 Summer street, commencing at 2% o'clock. Admittance 15 cents. The Progressive Bible Society, every Sunday, in No. 3 Tre

mont Row, Hall 58. Free discussion on the Christian Atonement at $10\frac{1}{2}$ a. m. Lecture followed by conference at 3 and 7 p. m. Miss Phelps, regular lecturer.

Spiritual meetings every Sunday at 544 Washington street.
 Conference at 2½ p. m. Circle at 7½ p. m.
 Brooklyn. N. Y.—In the Cumberland street Lecture Room

Sunday at 3 and $7\frac{1}{2}$ 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 Winni-simmet Division Hall, Chelsea, at 3 and 7 p. m. Mrs. M. A. Ricker, regular speaker. D. J. Ricker, Superintendent. Chicago, Ill.—First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, State street. Hours

of meeting $10\frac{1}{2}$ a m. and $7\frac{1}{2}$ p. m. Spiritual meetings, for intellectual, scientific and spiritual improvement, every Sunday at $10\frac{1}{2}$ a. m., and Tuesday at $7\frac{1}{2}$ p. m., at the hall of the Mechanics' Institute, 155 South Clark street, room 9, third floor, till further notice. Seats

Cincinnati, Ohio.-Religious society of Progressive Spiritualists, Greenwood Hall, corner of Sixth and Vine streets, on Sunday mornings and evenings, at 10½ and 7½ o'clock. Cleveland, O .- Sunday at 101/2 a. m. and 71/2 p. m., in Tem

perance Hall. Dover and Foxcroft. Me .- Sunday forenoon and evening, in

the Universalist church. East Boston. Mass.—In Temperance Hall, 18 Maverick 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 10½ a. m. and 7 p. m., at Ellis Hall. Belleview Avenue.

Haverhill, Mass.-Spiritualists hold meetings at Music Hall

Haverniti, Mass.—Spiritualists hold meetings at Music main every Sunday, at 2½ and 7 p. m.
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 Spiritual-

ists, 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 Muddlesex 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 $10\frac{1}{2}$ a. m and $7\frac{1}{2}$ p. m. H. B. Storer, Secretary.

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 W. F. Jamieson, inspirational speaker, Postoffice drawer 6325, Chicago, Ill. 6325, Chicago, III.
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.
Cephas B. Lynn, inspirational and semi-conscious trance

peaker, 567 Main street, Charlestown, Mass.

speaker, 567 Main street, Charlestown, Mass.
J. S. Loyeland, 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 Jefferson street, Syracuse, New York.
John A. Lowe, Box 17, Sutton, Mass.
Dr. G. W. Morrfil, Jr., trance and inspirational speaker, Boston, Mass.

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 County, Wis

Mrs. Mary A. Mitchell, inspirational speaker, care of box 221. Chicago, Ill.

Miss Sarah A. Nutt, Lawrence, Kansas. C. Norwood, Ottawa, Ill., impressional and inspirational

speaker. 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, Iows, box 170. Dr. D. A. Peaze, Jr., Detroit, Mich.

Lydia Ann Pearsall, inspirational, speaker, Disco, Mich.

Mrs. Nettie M. Pease, trance speaker and test medium, De-

Dr. W. Ripley, Box 95, Foxboro', Mass. Dr. P. B. Ran lolph, lecturer, care box 3352, Boston, Mass.

Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich. Austen E. Simmons, Woodstock, Vt.

Abram Smith. Esq., inspirational speaker and musical me

Jium, 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,

Miss Martha S. Sturtevant, trance speaker, Boston, Mass.

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,

Mrs. Sarah M. Thompson, inspirational-speaker, 36 Bank street, Cleveland, Ohio.

Mrs. M. Macomber Wood, 11 Dewey street, Worcester,

F. L. H. Willis, M. D., Postoffice box 39, Station D, New

Mrs. S. E. Warner, Box 14, Berlin, Wis. E. V. Wilson, Rock Island during June; Galesburg during

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

Prof. E. Whipple, lecturer upon Geology and the Spiritual

Mrs. E. M. Wolcott, every Sabbath in Danby, Vt. Address,

Elijah Woodworth, inspirational speaker, Leslie, Mich.

uly Address, Babcock's Grove, Du Page Co., Ill.

S. H. Wortman, Buffalo, N. Y., Box 1454.

James Trask, Kenduskeag, Me. Francis P. Thomas, M. D., lecturer, Harmonia, Kansas.

Mrs. Mary Louisa Smith, trance speaker, Toledo, Ohio.

J H. W. Toohey, 42 Cambridge street, Boston.

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.

H. Randall, inspirational speaker, Upper Lisle, New

Mrs. Anna M L. Potts, M D., lecturer, Adrian, Mich.

George A. Pierce, Auburn, Me. Mrs. J. Puffer, trance speaker, South Hanover, Mass.

C. Robinson, 15 Hawthorne street, Salem, Mass.

W. Rice, trance speaking medium, Brodhead, Wit

. Judd Pardee, Philadelphia, Pa.

Mrs. Fannie Davis Smith, Milford Mass,

Selah. Van Sickle, Greenbush, Mich.

Hudson Tuttle. Berlin Heights, Ohio.

roit, Mich.

lew York.

mour, Conn.

York. A. B. Whiting, Albion, Mich

Philosophy, Sturgis, Mich.

Mass.

Danby, Vt.

[^	you how it happened."	A. COHEN,	Hall, West Second, near Bridge street.	Boston.	The well known and favorite steamer
} <	"Well, go on."	4 General Superintendent.	Plymouth, Mass.—The Plymouth Spiritualizts' Fraternity,	Mrs S A Willig Lawrence Mass Postellice how 179	PETALUMA,
	"As you are aware, I was fortunate in trade, hon-		in Leyden Hall, three-fourths the time.	Lois Waisbroker, Mankato, Blue Earth Co., Minn., care of	C. M. BAXTERCaptain
[`	ored my paper when it became due, and paid with	SAN PABLO AND SAN QUENTIN FERRY.	Philadelphia, PaIn the new hall in Phœnix street, every	the Clifton House.	In order to better accommodate the traveling public, will
	interest the money you had the kindness to advance.	OAN FADLO AND SAN QUENTIN FERAL.	Sunday afternoon, at 3 o'clock.	Mrs. N. J. Willis, trance speaker, Boston, Mass.	run DAILY as above, Sundays excepted.
•	I was a leading business man in the town; had	Through to San Rafael via San Quentin.	At Washington Hall, corner of 8th and Spring Garden sts.,	F. L. Wadsworth, Postoffice drawer 6325, Chicago, Ill.	Returning will leave Petaluma at 2 P. M.
[`	opinions in relation to men and measures, and did		every Sunday.	A. A. Wheelock, trance and inspirational speaker, St.	Freight received and receipted for at all hours of the
	not hesitate, on all proper occasions, to express and	FROM VALLEJO AND DAVIS STREETS.	Spiritualists in the southern part of Philadelphia, at No.	Johns, Mich.	day, and taken at the lowest rate.
	defend them, and sustain them with my vote on		337 South Second street, at 101/2 a. m. and 71/2 p. m., and on	Miss Elvira Wheelock, normal speaker, Janesville, Wis.	3 CHARLES MINTURN. (
	election day."	THE FAVORITE STEAMER	Wednesday evening at 8 o'clock.	Warren Woolson, trance speaker, Hastings, N. Y.	
}	"There can be no objection to that 11	지수 집에는 지 않는 것이 가지 않는 것이 많이 가지 않는 것이 집에 가지 않는 것이 있다. 가지 않는 것이 있는 것이 없는 것이 없 않 않이 않	Providence, R. IIn Pratt's Hall, Weybosset street, Sun-	Henry C. Wright, care of Bela Marsh. Boston. Mrs. Mary J. Wilcox, care of Dr. Larkin, 244 Fulton street,	· · · · · · · · · · · · · · · · · · ·
	"There can be no objection to that," remarked	CONTRA COSTA,	day afternoons, at 3, and evenings, at 7½ o'clock. Putnam, Conn.—At Central Hall, Sunday at 1½ p. m.	Brooklyn, N. Y,	General News Agents.
(`	the old man; "politics, as a trade, is what I dislike."	CAPTAIN	Quincy, Mass.—Sunday at 234 and 7 p. m.	Mrs. Mary E. Withee, trance speaker, 71 Williams street,	
}	"As I said before, I got along well, and as good		Richmond, Ind.—The Friends of Progress, every Sunday	Newark N.J.	SUBSCRIPTIONS RECEIVED FOR PAPERS
	fortune would have it, persuaded some of my friends	BAN QUENTIN. EAN FRANCISCO.	morning, in Henry Hall, at 10½ a.m.	A C Woodruff Buffalo, N. Y.	1 - ·
[`	to think and vote as I did; without consulting me,	$\begin{array}{c} \text{BAN QUENTIA.} \\ \text{8 00 A. M,} \\ \end{array}$	Rochester, N. YSociety of Progressive Spiritualists, at	Miss H. Maria Worthing, trance speaker, Oswego, Ill.	AND MAGAZINES PUBLISHED IN ALL
) (one day, at a State Convention, they nominated me		Black's Musical Institute (Palmer's Hall), Main street, Sun-	Jonathan Whipple, Jr., inspirational and trance speaker,	PARTS OF THE WORLD.
	for Governor, and I was elected. Indeed, I am now	2.30 P. M. 5.00	day evening. Public circle on Thursday evening.	Mystic, Conn. Mrs. Juliette Yeaw, Northboro, Mass.	I ARTS OF THE WORLD.
	on my way to Washington to transact important	Connecting with Stages for San Rafael, Olima, Tomales, and	Salem, MassSunday, afternoon and evening, in Lyceum	Mrs. S. J. Young, trance lecturer, 268 Tremont street, cor-	Send for Subscription List. Address
7	business for the State."	Bolinas, in Marin county; and also with San Pablo. For			HOIN BROS.,
	The writer desires to say that this story is a true	further particulars, apply to the Captain on board, or to	South Danvers, Mass.—In the Town Hall, Sunday at 2 and 7	Mrs. Fannie T. Young, of Boston, trance speaker, 285 South	N.W corner Montgomery and Jackson streets,
1	n one.—Little Corporal.	4 CHARLES MINTURN, Agent.	Springfield, 111Every Sunday in the hall.	Clark street, Chicago, Ill.	5 San Francisco.
9		그렇는 그 그를 빼내는 것이는 것이 같은 것이 같은 것이 같은 것이 있다.			
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			그는 그는 것은 영국에서는 말했다. 전문에 가지 않는 것이다.		

**RETURNING:** 

DAY, WEDNESDAY and FRIDAY, connecting with boat at Alviso; by which arrangement passengers will arrive at San

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

For San Jose and Way Stations at 8.10 A. M., 3.40 and 5.00 P.M.

**ON SUNDAYS:** 

FREIGHT TRAINS with Passenger Cars attached Leave San

EXCURSION TICKETS issued on SATURDAY AFTERNOONS

H. M. NEWHALL, President.

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and SUNDAYS, good for return until MONDAY MORNING

CENTRAL PACIFIC RAILROAD.

O^N AND AFTER NOVEMBER 29, 1866, until further notice, the trains of the Central Pacific

Going East.

Passenger trains will leave Sacramento at 6:30 A. M., and

arrive at Cisco at 12 M.; also at 2 P. M., arriving at Cisco at

Going West.

Sacramento at 12:30 P. M.; also, at 1 P. M., arriving at Sac-

Passenger train leaves Cisco at 6:30 A. M., and arrives at

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 Sum-

mit City, Austin, Virginia City, and all points in the State of

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

of the California Central Railroad for Lincoln and Marysville,

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 RO-

bles 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 José Railroad Depot in San Francisco. Further informa-

tion, and tickets, can be obtained at the Company's Office, 232 Bush street, opposite Occidental Hotel. W. E. LOVETT & CO., Proprietors.

STEAMER PETALUMA.

(VIA LAKEVILLE.).

SUMMER ARRANGEMENT:

THROUGH TO BIG RIVER IN SIXTEEN HOURS!

Shortest and most pleasant route to Geyser Springs!

FARE AND FREIGHT REDUCED:

FOR SONOMA (VIA LAKEVILLE) AND PETALUMA, connecting with stages from Bloomfield, Bodega, Duncan's Mills, Tomales, Santa Rosa, Windsor,

Healdsburg, Geyserville, Skagg's Springs, Geyser Springs, Anderson Valley, Novato, Albion and Big Rivers, Noyo, Fort Bragg, Ukiah and Long Valley.

From Vallajo street wharf, at 9 o'clock A. M.

WM. G. ROBERTS, Agent. WM. BUCKLEY, General Superintendent.

1.6. the Steeman

All trains run daily, Sundays excepted.

Francisco as above daily, (Sundays excepted) at 1.30 P. M.

Depot, junction of Market and Valencia streets :

Leave San Jose at 6 00 and 8.00 A. M., 4.00 P. M.

Leave San Jose at 3.00 A. M.

R. P. HAMMOND, Sup't.

Railroad will run as follows :

ramento at 6:30 P. M.

and all points north.

ONLY.

7:30 р. м.

Nevada.

N. Frank White, Oswego, N. Y., during June; during July, FOR PETALUMA AND SONOMA,

E Columbia stude

Trains leave on sharp time.

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.

Francisco in time for the business of the day.

For freight or passage apply on board, or to

Stages leave SAN JOSE at 8:30 o'clock A. M., every MON-

P. CADUC.