

VOL. I.

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LITERARY.

My Twentieth Birthday.

Remorseless Time ! once more thy ceaseless tread Brings round the day which far too oft we see, And still thy hand is lengthening out the thread Which binds a mortal to mortality.

Another link is added to the chain Of years which number now an even score ; Another year of pleasure and of pain Is lying now directly on before.

This day brings back the scenes so long gone by, While Memory's golden doors stand all ajar ; And, looking through with cager gaze, I spy More pictures than my pen can trace by far.

A mingled mass of errors great and small, With here and there a twinkling say of light, While looking through, upon my vision fall, Till in the distant years they're lost to sight.

O, could I but recall the days gone by, And sport once more in childhood's happy mood, I would to better ends my means apply, Nor use for evil that des gned for good.



SYSTEMS OF RELIGION, ANCIENT AND MODERN. NUMBER EIGHT.

JCEL K. DRIGGS.

The theologians of the world, having had much to

brew text of the Bible, tried and condemned by the firmament to our earth, to the angels, in their Holy Tribunal, burned as an act of faith at Seville, | character of ministering spirits." Such was science and in the Square of St. Stephen at Salamanca, pro- when "secret things belonged to the Lord," and scribed during the sixteenth century, prohibited in the 'pulpits of Catholic preachers, declared dangerous, infected with Judaism, and causing those Christians who read it to Judaize likewise, finds itselfowing to this solemn condemnation, from which it cannot be purged save through the adoption of a new translation-finds itself, I repeat, does this text, to have lost the character and authority that, in the spirit of Christianity, the Fathers (only Origen and Jerome) attributed to it. One may, therefore, after all, study this text in a new point of view, purely philosophical and philological; and seek in it a new interpretation, without being scared at the sense which such interpretation may produce. The anathema, with which it has been stricken, has abandoned it to criticism and to the investigation of the world; tradidit disputatione: its testimony is no longer anything but mere human testimony, liable to error like all things that proceed from man." Making due allowance for the Romish spirit in which his views induced him to thus write, if we admit his premises, he appears to be quite logical withal; but then they who yet deny Papal infallibility will not cast aside their regard and reverence for the Hebrew text, notwithstanding the strongly pronounced excommunication upon it. We have here another solemn avowal of the innumerable corruptions which had gathered around the ancient Hebrew text, a knowledge of which may have had much influence in the bad treatment the Jewish people were subjected to in many countries, but especially in the Catholic

brutality manifested in Spain. J. D. PIERSON.

none but his priests dare commune with the spirit world. Regarding, then, the lessons of the past, it behooves the Spiritualist to guard carefully his It is his right to maintain his "circle" in the face of ridicule, pulpit slander, and the silly talk of a yet? Suppose it had been in the season for figs, venal press. It is also his duty to be on his guard against mediums and lecturers, who, from sordid motives, would set themselves up as high priests in the name of a "new religion," under the name of Spiritualism. The Spiritualist cannot afford to have a religion at the expense of his liberty; it is dangerous to delegate to mediums and lecturers the office of supplying our "spiritual nourishment, and growth in grace" with the spirit world and its ideas. No, reader, you need no new religion; the religion which Nature inculcates is as old as eternity; it is established in your inmost being and urges you continually onward in the path of he overturned the tables in the temple and tianize the Indian. He tells too much truth the moduty. It is the trammeling of the soul by religious forms and ceremonies, from which all our religious evils spring. The Phrenological Journal | licitous in regard to the danger that was threatenfor July says, in speaking of the questions which yet remain unsolved: "There is the question of public execution. In the garden of Gethsemane, a correct theology—a religion in harmony with he prayed with so much earnestness, that great man's organization and necessities." And has it drops of sweat were starting from every pore! come to that at last? The pious Journal admits that we have not yet had a correct theology—a blood falling down to the ground." And what is well to mention that while our Indian Agents

The only true priest is the schoolmaster; the have been expected from any man who was a zeal- two or three years rich, and owners of houses and instruction in the lessons of the past, and a knowledge of the sciences of the present-the future morality, while precept will fall on unwilling ears as grating and disagreeable sounds. The spirit of the age is opposed to religious organization,

was any fruit on the tree, but was obliged to go George Francis Train on Our Indian Policy. and see for himself! Well, he found the tree "with nothing on it but leaves," and what did he do about it? Did he manifest any of the principles or attributes of *Divinity* by pronouncing a curse of eternal barrenness against the tree? Was rights. "Eternal vigilance is the price of liberty." it any fault of the tree, that no figs were to be found on it, especially as the time of figs was not red man's bravery and noble characteristics, I am and "still no fruit to be found," would it be any World than the cruelties we have practiced upon the fault of the tree because its surroundings were such that it became barren? Jesus was hungry. He saw a fig-tree, and went to it with the expectation of finding figs on it, but, on finding "nothing | firing off Sepoys from the Punjaub cannon; but you but leaves," he was evidently very much disappointed, and he manifested a disposition that approximates very near to humanity. He cursed the tree, and it withered and dried up. Whenever I witness the manifestation of such a spirit as was

displayed on that occasion, I call it temper. He manifested something of the same spirit, too, when scourged the money-changers. In the closing scenes of his eventful life, we find him deeply so- in the prayer-meeting. He was loudly applauded ing him, and anxious to escape the ignominy of a "And his sweat was as it were great drops of

The Omaha Republican publishes his speech, delivered on the occasion of his late Congressional excursion to the West, from which we extract a

few paragraphs: "While I have no special admiration for the poetical views our authors and painters have given of the thoroughly convinced that religious war or political hate never committed greater cruelties in the Old Indians in the name of Christianity, civilization, and commerce in the New.

Yes, you may talk about Surajul Dowlah and the Black Hole of Calcutta, or old Malakoff smothering the Algerians in the African caves, or Exeter Hall may search all history for a barbarian's torture equal to Clergyman Chivington's unprovoked massacre of the women and little children of the Cheyennes. Yet extermination is the frontier cry. Well, if commerce demands it, wipe them out, but don't call it Christianity! Thirty thousand pulpits have been working day and night for thirty years for the blacks, but not a word for the reds. Missionaries go to the uttermost parts of the earth to civilize the heathen. The Indians are too near home-you cannot Chrisment he gets into the Church. When they converted the old Mackinaw Chief, there was great rejoicing when rising to give his experience. But the old fellow was too honest; too confidential; had lived too long among the whites; and when he went into details and told how wicked he was, and became personal, telling where he had divided the Indian goods with the congregation, and spoke of his amours openly, several brothers and one or two sisters got

up and left the congregation! "To show how fairly we deal with the Indians, it harmonious religion! Where is Christianity? was the burden of the prayer? just such as might The only get fifteen hundred dollars salary, they are en-abled, by great industry and economy, to retire in

say about their knowledge of God and His will manifested to man, and prated largely of the Divine inspiration of the Bible, and the necessity of being instructed in holy things and Scriptural teachings, appear in rather a dubious light when placed side by side with those whom these same theologians stigmatized as heathens and barbarians, altogether outside our most sacred privileges; it is a right scarcely of the plan and pale of gospel salvation. While the heads of the so-called Christian faith were wallowing in the muck and mire of the grossest and darkest ignorance known to the race of man, and glorying in that condition. as we shall see presently, the heathen, so called, were happily engaged in the study of profound philosophy, science, and arts; and, to the best of their efforts, imparting to their fellow-men a knowledge of the same-making the contrast as evils which have always followed in the wake of marked as possible. Suppose we take for example a few of those who pronounced themselves God's vicegerents upon earth, Popes and Emperors, and tilation, sunlight, and cleanliness, so certainly does compare the history of their character with what is known as Grecian philosophers, pure-minded men, humble in life, holding, except in some few instances, no high offices in the government, yet men of integrity and personal worth—superior to timeserving sycophancy and deceitful trickery-lovers of learning and adorers of truth. How will the which cannot exist-by which heaven is supposed whole line of Popes, from Charlemagne to Pius IX, to be merited, and certainly, like Mark Tapley's look in the same picture with the heathen philoso- jollity, deserves considerable credit. I am not phers of Grecian and Persian history? The philos- aware that any part of the world has ever been ophers encouraged and did what they could to stimulate a love of learning in the minds of their countrymen, that they might the better understand their own nature and the laws governing the universe of matter, as well as know something of the political and social laws of so much importance to the welfare of the country and fireside. The theologians, heads of the Church militant, on the contrary, placed obstructions and interdictions of a formidable character in the way of knowledge-literally making ation produced, not only mental indulgence, but everything valuable to man servilely subservient to the faith held by the Church, as that might from time to time be promulgated by the God-chosen vicegerent at the head. Ignorance is the mother of hood. devotion! History tells us that Gregory the Great, in the year of grace, 590, censured Didier, Archbishop of Vienna, for suffering grammar to be taught in abusing the heathen, and comparing his situation his diocese; boasting that he (himself) scorned to conform his Latinity to grammatical rules, lest thereby he should resemble the heathen. In the ninth century, Alfred the Great laments that there was not a priest in England who really understood Latin, and, for ages after, English Bishops were termed "marksmen," because they could not sign their name otherwise than by a cross! "In 1490, the Inquisition caused the Hebrew Bibles to be burned-that is to with a "Christian Topography of the Unisay, the work in default of the author, in the absence verse, established by Demonstrations from Divine of Moses, his Pentateuch." "At Salamanca, the fiend- | Scripture, concerning which it is not lawful for a ish Dominican, Torquemada, reduced some 6,000 | Christian to doubt," by Cosmas, a Christian monk, Hebrew volumes to ashes, and, besides such as were ravished from libraries in Spain and Italy, about 12,000 Talmudic rolls perished, about A. D. 1559, in Inquisitorial fiames at Cremona. These unamenable deeds were induced by orthodox doubts, that the Hebrew text, as represented in the square letter copies, was ever quoted by the Apostles; but, in those ages of darkness, little respect could have be measured from east to west, is the double of its been paid to MSS: even of the New Testament; for such ancient copies as had been preserved, down to A. D. 1749, at Alcala, in Spain, were sold to one which is surrounded by the ocean, and this again Toryo, a pyrotechnist, as materials for sky-rockets. Quintilian, in the first century after Christ, complains that writing was neglected; but it was not until after the barbarian irruptions of the eighth century that "la crasse ignorance" prevailed in Western Europe. It is uncertain if even Charlemagne could



The right to investigate the claims of religion, whatever spiritual form it may assume, is one of second in importance to any other; for when a priesthood has the power-as it has always the will-to deprive us of that right, we no longer and Spiritualism is the offspring of that spirit. have any other right remaining which is not un-

der its control. If communion with heaven be possible, it is certainly not its will that it should be monopolized by a priesthood: the terrible

such monopoly are proof enough; for, as fevers and pestilence follow lack of proper sewerage, venvirtue of its nature retarded and prohibited the spread of knowledge of every kind, for which it has substituted faith—a power to believe in that entirely in possession of spiritual freedom; excepting our own age, perhaps there never was more than that enjoyed under the *regime* of the old Roman Empire; according to Gibbon, "the various modes of worship, which prevailed in the Roman world, were all considered by the people as equally true, by the philosopher as equally false, and by the magistrate as equally useful. And thus tolereven religious concord." From this nursery issued ancient philosophy in all its nobleness and grandeur, in its respect for human reason and man-

The Christian priesthood are never tired of -which, by the bye, is only the work of another class of priesthood-with that of the Christian, who gives all the credit to his religion which clearly belongs to a higher civilization, the result of the progress of sciences his religion has bitterly opposed. But let comparison have its full force. Compare Scipio's Dream, the work of a heathen, in the sixth century. Says Lecky: "' To the law and to the testimony' was his appeal, and he doubted not that he could evolve from their pages a system far more correct than any that pagan wisdom could attain. According to Cosmas, the world is a flat parallelogram. Its length, which should breadth, which should be measured from north to south. In the center is the earth we inhabit.

behind the mountain, it is night; when it is on haply he might find anything thereon; and when our side of the mountain, it is day. To the edges he came to it, he found nothing but leaves, for the houses. Charlie Hayden, as the independent settled houses. Charlie Hayden, as the independent settled houses. Charlie Hayden are not exceeding and time of first was not wet?" Had his abience not exceeding and write. The tenth to the twelfth centuries exhibit behind the mountain, it is night; when it is on haply he might find anything thereon; and when Bishops, Abbots, Clerks, etc., incredibly ignorant; as even in earlier times, before the seventh century, of the outer earth the sky is glued. It consists of time of figs was not yet." Had his clairvoyant speaker, is lecturing to audiences not exceeding an column and a half on the subject of Spiritualism, at the Episcopal Conference of Carthage, the four high walls, rising to a great height and then power proved of as much service to him here as on average of one hundred persons. brought out by listening to a lecture by Mrs. Another argument against settling our best speak-'brigandage' of Ephesus, and the Council of Chal- meeting in a vast concave roof, thus forming an the preceding day, it would have revealed the ers is this: Societies in our large towns and cities Laura DeForce Gordon. It says: cedon-at which last there were forty most incapa- immense edifice, of which our world is the floor. fact that there were no figs there; but as I am not could afford it, and they would not have poor speak-"Lawrence Hall was filled last evening with a ers; and when these societies were supplied, there would be no workers in the outside field to keep up ble Bishops." "Few Romish monks could read in This edifice is divided into too stories by the firma- discussing the philosophy of clairvoyance, I will great deal of apparent intelligence, respectability, the eleventh century; the laity began about the ment, which is placed between the earth and the waive that argument until "a more convenient the interest. "Go, preach the gospel to all the and a sprinkling of beauty, to hear Mrs. Laura world," is the watchword of our glorious cause; and wherever our good and faithful workers have DeForce Gordon on Spiritualism and kindred subend of the thirteenth; but in the fourteenth the sky. A great ocean is inserted in the side of the season." On Jesus' return from Bethany he was (the Inquisitorial agents having acted in obedi-ence to orders sent from Rome) Lacour draws a signified by the waters that are above the firma-net do orders sent from Rome) Lacour draws a signified by the waters that are above the firma-net do orders sent from Rome) Lacour draws a signified by the waters that are above the firma-net do orders sent from Rome) Lacour draws a signified by the waters that are above the firma-net do orders sent from Rome) Lacour draws a signified by the waters that are above the firma-net do orders sent from Rome) Lacour draws a signified by the waters that are above the firma-net do orders sent from Rome) Lacour draws a signified by the waters that are above the firma-net do orders sent from Rome) Lacour draws a signified by the waters that are above the firma-net do orders sent from Rome) Lacour draws a signified by the waters that are above the firma-net do orders sent from Rome) Lacour draws a signified by the waters that are above the firma-net do orders sent from Rome) Lacour draws a signified by the waters that are above the firma-net do orders sent from Rome) Lacour draws a signified by the waters that are above the firma-net do orders sent from Rome) Lacour draws a signified by the waters that are above the firma-net do orders sent from Rome) Lacour draws a signified by the waters that are above the firma-net do orders sent from Rome) Lacour draws a signified by the waters that are above the firma-net do orders sent from Rome) Lacour draws a signified by the waters that are above the firma-net do orders sent from Rome) Lacour draws a signified by the waters that are above the firma-net do orders sent from Rome) Lacour draws a signified by the waters that are above the firma-net do orders sent from Rome) Lacour draws a signified by the sent from Rome (Rome Here and Rome (Rome Here and Rome (Rome (Rome Here and Rome (Rome jects. The audience seemed to be interested all through, both in the speaker and the subject; so much so, that, were she to lecture again, we singular argument in behalf of his own free restora-tions of the Hebrew text, maintaining 'that the He-the sky is allotted to the blest that from the know any more than his disciples whether there wouldn't wonder to see even Washington Hall tions of the Hebrew text, maintaining 'that the He- the sky is allotted to the blest; that from the know, any more than his disciples, whether there son, in the Banner of Light. crowded on the occasion."

J. W. MACKIE. THE DIVINITY OF JESUS.

Having shown in my last that the testimony in favor of the theological standpoint of Divinity was vague, contradictory, and unreliable, I now pro-

pose to notice the life of Jesus more particularly, ignorance and mental slavery follow spiritual mo- and to show that his acts were entirely inconsistnopoly; wherever it has shown itself, it has by ent with the character of the Divine Son of God. In reviewing his public life and acts, there are many, very many things that appear to me to be wholly at variance with the attributes of Divinity. If the mission of Jesus was to prove, by miraculous deeds, that he was invested with special power from on high, why did he imperatively command those whom he healed to "tell no man concerning the matter? If he took upon himself the form of man and came into the world to manifest the character and attributes of Jehovah, why is he so very careful about keeping his wonderful healing powers a secret from the people? If he came clothed with Divine authority, why does he not

say so in plain language, and announce to the world who and what he is? If he came to inaugurate a new era, and make the "sealed book a living letter," why are his sayings clothed with with so much mystery and ambiguity? Many of his remarks, when preaching to the people, were so vague and obscure that even his disciples failed to

comprehend him, and he was often obliged to expound his meaning to them in secret! (Matt. ch., 13, v. 36; Mark, ch. 4, v. 34.)

In the eleventh chapter of Mark the writer tells us that Jesus and his disciples were, one day, traveling toward Jerusalem, and, on arriving near the city, Jesus concluded he would ride the balance of the journey; so he sent two of his disciples into the village of Bethphage, giving them minute directions where they would find a colt tied, "whereon never man sat." They were commanded to bring the animal to him. His orders were duly obeyed -he mounted the untamed steed and rode into the city of Jerusalem. It appears, from the statement of Mark, that Jesus must have possessed the power of second sight, or clairvoyance; for he tells his disciples just where they would find the colt, and under what circumstances they would find it. Now I am not disposed to dispute the claims of Jesus to clairvoyance, but if the statements of Mark are to be relied on, the conditions were not always favorable for the development of that power; for mark the incident of the following day!

high priests, the father and mother at home; the ous and faithful advocate of principles he believed estates. The Indian Agent divides with the Indian only true religion, a sound education, and truthful | to be right. He was prepared to maintain those principles even at the sacrifice of his life, if neces- and all get rich, while the Indian, having lost his sary; but he had much rather live with them than will take care of itself. A good example set by die to maintain them. "Father, if it be possible, and the Indian Agent stopped the council, for he council, for he council the stand the Indian's fire. An Indian war will those priests and high priests will insure sound let this cup pass from me; nevertheless, not my will, but thine, be done." I come now to the last sad scene in the drama---to the eventful hour when he yields up his life, a martyr to his principles. He is nailed to the cross; and as the rough, blunt instruments are driven crashing through his hands and feet, is it any wonder that the torture and cavalry in the world. We are sending out infantry agony of that moment gave birth to the bitter and to fight them. Bah! what nonsense! If the Church despairing cry that stamps the utterer as a poor, suffering, half-doubting man? "My God! my God! why hast thou forsaken me?" INDEX.

A SPECIMEN LETTER.

RUBY CITY, IDAHO, July 14, 1867. MESSRS. BENJAMIN TODD & Co.:-Gentlemen :-My subscription for six months having expired, I send you the inclosed amount for the purpose of renewing it, and wish you to continue sending the BANNER to my address for whatever length of time the within amount (\$4 currency) will pay. I am pleased to see you stirring up those old bigotry-incrusted, self-appointed vicegerents of Godthe preachers—who sit ensconced behind their time-worn religious creeds and dogmas, and hurl their venomous epithets at all reformers, proving on. I don't want the prairies and country to be the truth of the poet's assertion, that

"To follow foolish precedent, and wink

And the time-serving public press is ever ready to continue the silly outcry "Infidelity!" etc., and

And crook the pregnant hinges of the knee, Where thrift may follow fawning."

Success to the BANNER! Long may it wave!

Yours truly, ROBERT TRIMBLE.

Equal Rights.

Equal rights then give us all ; Woman never caused the "Fall "-Never caused the race to sin, Though we've listened to the din For eighteen hundred years or more, And read it in all Bible lore. Just give us equal rights to-day, And all such trash we'll sweep away -Investigator.

Go. Preach the Gospel to All the World.

Settled speakers cannot preach the gospel of Christ to all the world. Christ the spirit said through Jesus the man, "Go, preach the gospel to all the world." That command was a prohibition against speakers and mediums taking congregations in charge, uttered full eighteen hundred years ago. That command is a spiritual one to-day. The Christ of our knowledge bids us to day, "Go, preach the gospel to all the world." My call-list lies open before me. On it are twenty calls for from one day to four months each-the old Macedonian cry, 'Come up to our help." How can I help those souls if I accept a permanent charge? I can help them in the course of twenty months by the itinerating system.

In Boston there is church accommodation for one THE Milwaukee papers record a sad story about a hundred thousand souls, but not over one-third of In the same chapter, where the writer gives a deis encircled by another earth, in which men lived ploated and drunken vagrant who was placed in the that number avail themselves of such accommodabefore the deluge, and from which Noah was transscription of Christ's entry into Jerusalem, he says : station house the other night, where he was recogtion. The same is true of Chicago. Crosby's Opera nized as a once noted divine, who, years before, had, ported in the ark. To the north of the world is a House was rented, Rev. Mr. Hepworth, of Boston, "And on the morrow, when they were coming imported, and the magnetism of the new speaker fills the house to overflowing. Let the Boston peo-ple import Dr. Tiffany, of Chicago, and he will fill time had been certain and speedy. under the guise of religion, seduced the wife of one high conical mountain, around which the sun and from Bethany, he (Christ) was hungry. And seeof his parishioners, and whose downfall from that moon continually revolve. When the sun is hid ing a fig-tree afar off, having leaves. Ire came, if

trader. The Indian trader divides with the Sutler; the Sutler divides with the farmer and the ranchmen, lands and his game, is left to starve. Sa-tan-ti told the whole theory the other day to General Hancock, top emigration, stop gold mining, and throw the est back for years.

'General Sherman says we can have peace or war. live them justice and we can have peace; injustice, and war is certain.

"The powder and ball with which they shoot us down we sold them the other day! That is our Indian policy. The Indians are the best mounted and State say war, let it be done as expensively as possible. The more it costs, the more taxes, and the surer we are to pay the national debt!

'Science, civilization, and Christianity are ahead, as land purchasers. Where is it recorded in any other country that 3,000,000 square miles of gold mines and wheat fields were purchased for a string of beads and a bottle of whisky?"

Satanti's Speech to Gen. Hancock.

The following is the speech of the Chief of the Kiowas at Fort Larned, Kansas:

"I look upon you and General Smith as my fathers. I want friends, and I say, by the sun and the earth I live on, I want to talk straight and tell the truth. All other tribes are my brothers, and want friends, and am doing all I can for peace. If I die first it is all right. All the Indians south of here are my friends. When I first started out (as a warrior) I was a boy; now I am a man, and all men are my friends. I want the Great Father at Washington, and all the soldiers and troops, to hold bloody; but just hold on for a while. I don't want war at all; I want peace. If there were no troops in this country, and the citizens only lived around here, that would be better. I am doing all I can to keep my men down, and doing the best I can to have peace. Down at the mouth of the little Arkansas, where a treaty was made, Col. Leavenworth was present, and I was the first man who came in there to make peace with Col. Leavenworth, and I did it by my word. Little Mountain, the former chief of the tribe, is now dead. He did all he could to make peace, and kept talking and talking; but the white man kept doing something bad to him, and he was in so much misery that he died. Now I want to find out what is the reason that Col. Leavenworth did not give me some annuity goods. All that we have we have bought and paid for. We are all poor men, and I think others have got all the goods; but let them keep them. I want peace, and I don't want to make war on account of our goods."

A Few More of the Same Sort.

AFTER months of cruel abuse, a Methodist minister in Brookfield, Mo., named James C. Slater, poisoned his wife with arsenic. She was sick, and he mixed the deadly drug with some medicine left by a physician. He wished to get her out of the way, in order that he might marry her sister.

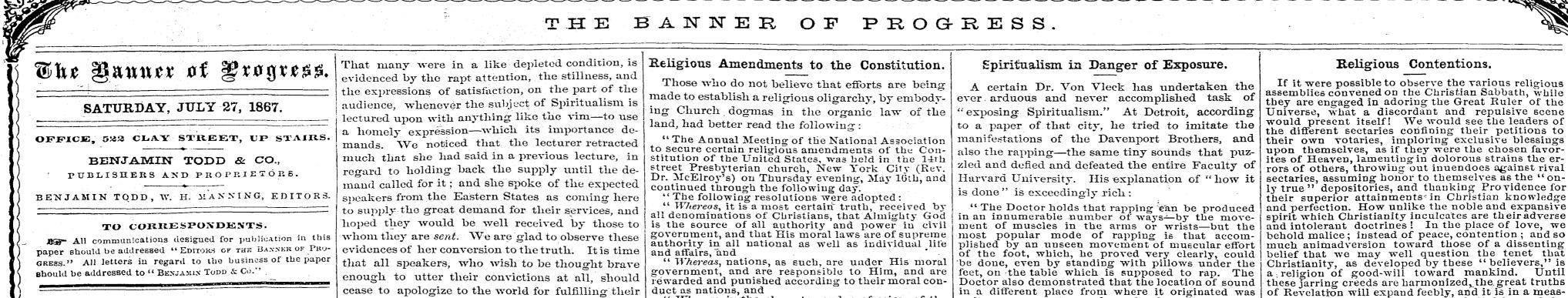
A CAMPBELLITE CLERGYMAN, named Mitchell, of Jeffersonville, Indiana, got drunk in Louisville, recently, went to a house of ill-fame, was arrested, and got out of the lock-up just in time to reach his pulpit on Sunday and preach

ANOTHER CLERGYMAN, the Rev. James Davidson Dyke, of Indiana, has come to grief. A few days ago he was arrested for horse-stealing, and it is said several cases will be made out against him.

RECREANT DIVINE.-North Adams, Mass., excited over the elopement of Rev. S. A. Merrill, a popular Methodist preacher, with a girl of sixteen years, leaving a wife and nine children. The guilty itinerant was, at last accounts, making his way westward, with the girl's brother in close pursuit.

With both our eyes, is easier than to think."

"eandied tongue lick absurd pomp.



"Uses and Abuses of Spiritualism."

The friends of the cause, and seekers of truth Hall, on Sunday evening last, with a discourse which seemed to be filled with more of the inspiraplace of meeting. It seemed good to hear the allimportant theme once more presented in forcible and beautiful language to the hundreds of eager listeners, whose souls have long demanded just such food, but have hitherto found no adequate was ever the most powerful and convincing to the understanding. In regard to the "abuses" of Spiritualism, we must take leave to raise an issue with the lecturer. It strikes us as in bad taste, to say nothing of bad policy, for our lecturers to occupy so much of their time in exposing the weak points of the *believers* in a philosophy of such great strength and power as that embracing the truths | done, to deserve a deprivation of spiritual food of Spiritualism. It does seem as if the "abuse" of Spiritualism were frequent and universal | deny a welcome to inspiration, when we see, hear, enough from the sectarian and political world, to | feel, and recognize it; but to say that there has satisfy any and all who like to be abused; but to have so much said on the subject among ourselves certainly appears like being ill-treated in the house of our friends. We feel that no apology is necessary for a belief in Spiritualism—we have none to make for ourselves, and do not desire that others should make any for us. We know there are imperfections of both persons and opinions among Spiritualists; but when our opponents will bring

to our notice a single blessing of humanity that

cease to apologize to the world for fulfilling their mission. Such a concession to the ubiquitous Mrs. Grundy should never be made by those who ex-

pect to be recognized as teachers of the Philosophy generally, were gratified, at Mechanics' Institute of Spiritualism. Those who are ashamed or afraid to work harmoniously and energetically for the spread of the new gospel, cannot have the sympation of the angel world, and to have more of the | thy and support of those who have made innumerring of the genuine coin of truth, than has been able sacrifices for years for the sake of the cause. perceived for some time by the audiences at that | More than this: if those who assume the office of teacher are found ingloriously fleeing from duty, and forsaking the field in which they are appointed to labor, for the purpose of reaping a temporary advantage to themselves in other directions, they will be left out in the cold without ceremony, and supply. And we could not but remark, that when | their office given to another. This is not only in the "uses" and blessings of Spiritualism to the accordance with human nature, but it is according human family were expatiated upon, the language | to Scripture. But what we have said on this point will suffice for the present.

> We hope we shall not again have occasion to speak as we have of any lecturer professedly Spiritualistic. Our Sacramento friends insist that they were furnished with inspiration continually, while our lecturer was holding forth in their city. If that be true, we do not see what San Francisco has that is liberally dispensed to others. We do not been a famine in this latitude, so far as spiritual discourse is concerned, for some time past, would only too truly express the feeling in many minds.

> THE "thoroughly educated" youth, who writes for the Dramatic Chronicle and edits the Californian, not long since composed and published a leading article in the former paper, in which he took the ground that Spiritualism would be the 'religion of the future." But, presto! a change came o'er the "spirit" of his dream, and he soon after began to abuse those who believe what he had himself asserted; and now, indeed, the "religion of the future" is pronounced by the "thoroughly educated" whiffler to be "Gammonology"! We are satisfied that if "Gammonology," or any other "ology," were only the popular religion of the present, the youth aforesaid would not be found ridiculing or abusing its advocates, nor venturing even to write and publish articles against the doctrine itself. It is only because Spiritualists have not yet demonstrated their strength in numbers, that the bats and owls of journalism continue to hoot and snap at them and their belief with so much virulence. REV. MR. EARLE sailed in the last steamer for New York, in company with two other clergymen. What a thumping of marrow-bones there will be upon the decks of that steamer! Earle said of his own work: "He had preached 503 sermons; had traveled 5,000 miles. In a little book which he had kept, he had entered about 4,000 names of such as believed. they had been converted, or reclaimed in connection with his labors. He supposed the results of the meetings would show, in all, about 5,000 converts: and that of these 3,000 had already united with various churches. He now had invitations on hand from 200 different localities. He had labored with 300 ministers of various denominations, and 75 churches. He left with the deepest regret. He did not say he regretted carrying away thousands of dollars of the people's money for his valuable services. Only 5,000 converts for his vear's work! Not so many persons, by a long figure, as were born in California during the same period! Remaining unrevived in California, about 300,000, more or less. M. LIBERAL VIEWS .- The local-items man of the Flag has bothered us. What on earth are "liberal views of the Spiritual philosophy"? Can any views of the philosophy be more liberal than the philosophy itself? He says also that the congregation at Mechanics' Institute Hall is owned by the lecturer. Are we to understand by this that the congregation also own the lecturer? In either case, how can one be independent of the other, as the editor states? He is in error, too, when he says we have made unfriendly allusions to the lecturer. The best friend one can have is he who gives good advice. That is our position in the case, if we know ourselves ; and we don't see any one who knows us better than we do.

Whereas, in the character and profession of the vast majority of our citizens, as well as in many elements of our governmental organization, we are a Christion nation, and therefore have an inalienable ight, and are under the most sacred obligations, to overn ourselves in a Christian manner, and

Whereas, we, as a nation, have experienced broughout our whole history, and especially during he late civil war, the most signal manifestations of God's providential mercy, as well as of His just displeasure for our national sins, therefore, "Resolved, 1. That our duty and gratitude to God,

as our national Governor, Protector, and Preserver and our need of securing His favor and averting His displeasure, require that we distinctly and explicitly acknowledge Him, His Son as Ruler among the nations, and the authority of His Word, in the great charter of our national existence and powers-the fundamental and organic law of the land

"Resolved, 2. That in this acknowledgment no statement should be admitted which would recognize any of the distinctions existing among the various denominations of those who call themselves Chris tians.

"Resolved, 3. That such an amendment of our national Constitution implies no more than the exercise of the inalienable right of a Christian people to acknowledge their God and Preserver; and would do no injustice to those few individuals among us who are the enemies of the Christian religion, and who claim the right to prohibit the nation, as such, from all religious worship, and whose claims cannot be satisfied without abolishing all laws for the observance of the Sabbath, and banishing all religious worship and all chaplains from the army and navy of the United States.

"Resolved, 4. That, in our judgment, in order to effect such an amendment of the Constitution, nothing is required but to arouse public attention to its paramount importance and necessity.'

We have italicized several clauses in the above series of declarations, for the purpose of attracting the attention of the reader to them, and for the reason that we wish to impress upon his mind the

fact, that, if the above dogmatic assumptions should be made a part of the Constitution, it would then become the duty of Congress to pass laws in conformity to them, and enforcing them upon the consciences of the people in their daily practice. Among the laws passed would of course be an oppressive Sunday law, and another imposing taxation for the support of religious worship, as is the case now in England. Liberalists and Spiritualists would then be in the same category with the Catholics in that country, who are heavily taxed to support the Protestant Church established by the State! A beautiful state of things, truly, The lying assertion in the third resolution, that there are "individuals among us who claim the right to prohibit the nation, as such, from all religious worship," is worthy of a Church dignitary of the days of the Inquisition. We simply deny the right of religionists of any denomination to compel us to declare, in the Constitution which is to govern the whole people, what a large number of the people do not and cannot believe is true, and what we do not believe is true. What do the large and respectable body of Unitarians say to the proposition, to acknowledge Jesus as the Ruler of nations, and distinctively as the Son of God? What do Liberalists think of confessing in the Constitution of the country, that the Bible is the only infallible rule of faith and practice? It is time to think of these things, for the bigots are at work, and are indefatigable in their efforts to secure the power to enforce their tenets upon the rest of mankind. "Eternal vigilance is the price of liberty."

quite an easy matter, and can be done by any one with practice.

How strange that the "thoroughly educated" Professors of Harvard could not have thought of that! It was left for the Knickerbocker, Von the Dramatic Chronicle man quotes it from the Detroit paper with much relish as something new! Remarkable toe-joints! that can give one the names of all his deceased relations, and their occupations while on earth! that can number the years of their earth-life, and announce the ages and sexes of their surviving children! that can give a man information of events that took place in his infancy, for confirmation of which information he is obliged to consult his maternal relative! The pretty feet and ankles of woman have often been exposed, in such a manner as to drive many a poor fellow crazy; but they are now unblushingly exposed, by the editor of the Dramatic practices that have a tendency, according to Dr. Wadsworth, to drive people crazy with still greater

rapidity! We advise the Chronicle man to beware. Some fine day he will receive a "rap" over the knuckles from some fair one, for thus slandering the sex. Seriously, we are of opinion that any quack doctor, called Von Vleck or by any other name, who will venture to insult the intelligence of the people at this late day with such a method of accounting for the manifestations of spirit presence and spirit communion, deserves to be visited by a visible "movement of muscular" "We are strengthened in this doubt by the posi-tion of the *Times*, a journal which has as good a right to be regarded as an exponent of the princiit. And any editor of common sense, whether

If it were possible to observe the various religious

and intolerant doctrines! In the place of love, we ure owing to the contentions and divisions of the Christian Church that Infidelity has made, and continues to make; such alarming and astonishing progress !- Sunday Mercury.

We don't see anything alarming or astonishing in it; neither do we see how the creeds can be Vleck, to demonstrate with ease what so puzzled harmonized. Oil and water will mix when the the savans of that classic institution. But this other occurs. The fact is, the sects lack a great "toe-joint" philosophy was advanced and confuted central truth upon which to unite, and there can years ago, and was abandoned as soon as brought | be no union until they find it. The Revelation forward by its advocates, as untenable. And new they profess to have received contains one, but they will not adopt it nor live up to it. Infidelity is only the protest of Reason against their insincerity, untruthfulness, and hypocrisy.' Infidelity is not a denial of truth, but the assertion of it against the practical denials of its pretended advocates. It is the highest expression of the intelligence and understanding of man. An Infidel is one who has no faith in shams, but demands facts and realities. M.

Scalping.

The Golden Era makes some strictures, not too severe, upon the efforts of Rev. Mr. Tipton, Senator from Nebraska, to render himself infamous as Chronicle and he of the Detroit Union, in occult | the author of a proposition that Congress offer a premium for Indian scalps. The Era sarcastically savs

> "Senator Wilson thought such a law would not ook well on the statute-books, and expressed himself to the effect that the proposition was a disgrace to a Christian country. Is it not possible that Wil-son is too fastidious? Ought not Tipton, a Christian minister, be accepted as authority as to what is proper in a Christian country, in preference to Wilson, a shoemaker, who had no opportunity to study divinity until he was advanced in the 'sere and yellow leaf' of the autumn of life. We are not certain

effort of the foot," with a heavy masculine boot on ples of Christianity as any political newspaper in the State. If the *Times* does not squarely indorse position, it is of the opin ton should be excused for advancing it. "There are many things to be said in favor of this scalping proposition, providing it is carried out under proper restrictions. We do not think indiscriminate scalping ought to be permitted. At present we are opposed to scalping Indian women unless it can be proven that they have given aid and comfort to the enemy. We are opposed to lifting the 'tops' of children until the hair shall have got a fair start, so that the scalp shall have an appearance of maturity when offered for premium. We are decidedly adverse to having Christian ministers eligible to positions in the scalping army, as a knowledge of the fact might prejudice heathen nations against the principles of the Gospel of peace."

has not been abused, or one truth that is unmixed with error, or one man or woman who is perfect, we will confess judgment against Spiritualism and Spiritualists as being equally liable to folly and absurdity, abuse and misconception. Until this be done, we prefer to enlarge persistently upon the beauty and superiority of our philosophy, the irrefragability of our facts, and the falsities, absurdities, and follies of our opponents. We have plenty of ammunition, but we do not wish to waste it in a fusilade upon our friends-except when they hanker after the old flesh-pots, and go astray after the old idols. Then we fire a signal-gun of distress after them, to warn them of their danger, and to bring them back into our ranks. We do this from a good motive, and altogether irrespective of persons. We don't like to have a lecturer upon Spiritualism treat us to a discourse upon Original Sin, nor to one upon the Responsibility for Crime. We expect to hear Spiritualist lecturers talking mostly of subjects closely related to the manifestations of spirit presence and to spirit communion. If we are disappointed in this, we cannot longer consider such speakers as advocates or exponents of Spiritualism, and shall take leave to say so. Furthermore, we intend to adhere to the name of our philosophy. We like it more especially because it has been abused, and, generally, because it is the most expressive term that could be employed. We do not intend to accept of such names as our opponents choose to give us -such as Spiritists, table-tippers, etc. Nor will we compromise with them by calling spirit manifestations a "power," a "natural law not understood," etc. We will continue to say, precisely as the spirits themselves do, the philosophy of the immortality of the human soul, demonstrated by spirit manifestations and communications-in a word, Spiritualism.

Some points in the lecture under consideration deserve only a passing notice, from their evident inutility. Such comparisons, as that those mediums who were the first to come out in public and exhibit their mediumship were like "the scum that always rises to the surface," and that audacity and impudence will always take the first places, are not only in bad taste, but are not in accordance with the facts. It is a poor compliment to the noble band of lecturers and mediums, headed by Emma Hardinge, Ada Hoyt Foye, E. V. Wilson, J. V. Mansfield, Judge Edmonds, Professor Hare, Lizzie Doten, Cora L. V. Daniels, Laura DeForce Gordon, Mrs. F. O. Hyzer, and thousands of not less devoted souls, that, having been first in the field, they are like "the scum that always rises to the surface." Let us remind all who think thus, that the dregs always and inevitably sink to the bottom, and cannot be made to come to the surface until stirred up. It is rather an evidence of life and activity in the mass that the scum rises at all. Were it not so, stagnation and putrefaction would be the result. Such a Dead Sea would be worse than a continual storm of thunders and lightnings. Pray the good angels to save Spiritualism from such a fate.

cause. The action of the clergyman being announcannounced that if there were any others in the church who desired to be united in wedlock, they conclusive evidences of Spiritualism are not made ed to the mother of the divorced woman, the mother WILL our transatlantic friends, when sending us public; but that any better comprehension of the should step forward; and forthwith another couple | died in a fit brought on by the news. In the mean When water is frozen, it is no longer water, but Spiritualistic Philosophy has been reached by documents or newspapers, please place upon them approached the altar as candidates for the matrimotime, the couple were married by another clergyman, ce; so that the patience required to enable one to and the pair attended the funeral of the deceased as double postage stamps, so that we can receive them those who hold themselves aloof from its expresman and wife. carry water in a sieve must equal that of a man The above is a new dodge of the clergy to sion, and from fellowship with its outspoken advo- at an earlier day? Otherwise, they are delayed When clergymen assume the right to go behind waiting for the orthodox hell to freeze over ! increase the number of their marriage fees. It is cates, we do not believe. If there are any who by a long passage around the Horn, and are out the decisions of the civil Courts, a long stride is 'business"! possess more and better information on the subof date when they arrive. M. taken toward usurping civil authority by the MISS SARAH TURNER has recovered ten thousand dollars from J. W. Sidle, of Zanesville, Obio, for breach of promise of marriage. ject, and will not utter it, they are of less benefit TRIFLES.-Some editor save the destiny of the WE have received from a friend a copy of the ecclesiastical. In this instance, we see that a fatal to mankind than Egyptian mummies; for these world often hangs on the smallest trifles. A little "First Annual Report of the Glasgow Association result ensued. What would bigots not do, had miff between Charles Bonaparte and his love, Lettie, last, being dead, yet speak to us of a civilization might have broken off a marriage which gave birth Served him right. Why didn't he sidle up to they full power to do what pleased them most? of Spiritualists, Feb. 1867," from which we shall to Napoleon and the battle of Waterloo. To which the Chicago Advertiser says: "Yes, that is a fact. Suppose a little miff had taken place between Adam and Eve—what then?" and a humanity long past, but full of instruction. her, as he had agreed to? O had she turned his select and publish some interesting extracts next On the whole, we were gratified with the lecheart away from her by any misconduct? A REMEDY.—A homœopathic physician, in France, cures rheumatism by placing a bee on the spot where the pain is the severest, and exciting it until week. М. ture. We had fasted so long, from the necessity JO KERR. of the case, that we had begun to feel an aching According to popular theology there was and is MRS. FOYE'S LAST SEANCE, for the present, will OUR chapter of "Phenomenal Facts" will void, that could not be filled except by just such be held at Mechanics' Institute Hall on Monday a serious miff between Adam and Eve, and their it stings. appear in our next issue. inspiration as a portion of the lecture contained. evening next, at 8 o'clock. We suppose that causes the pain to bee gone. descendants, and the great Creator. M.

MISUNDERSTANDING SOMEWHERE.-The Ban ner of Light professes to have the authority of a letter from Dr. Bryant for saying that he has never had any idea of residing permanently in California. Without being able to see Dr. Bryant personally previous to this issue of our paper, we take the liberty of reiterating our statement, that he did have such an idea, and actually sent for his family to come to this State. Moreover, it is not ten days since Dr. Bryant stated to us personally in our own office, that he intended to go home in October next, and bring his family to this State.

DISCUSSIONS IN OREGON .- The Oregon papers contain notices of the discussions which lately took place at Salem and Portland on the authenticity of the Scriptures. The following is what they say of the matter:

"Benjamin Todd has found an opponent in Oregon-the Rev. I. D. Driver-and the two are making profitable discussion in Salem of the following resolution

"Resolved, That the Scriptures, as contained in the Old and New Testaments, were given by Divine nspiration

⁴Mr. Driver argues affirmatively and Todd denies. Some disagreement about an offer of Mr. Todd to pay Mr. Driver or any other man to meet him in Portland, having occurred between the gentlemen, compromise was effected by which two doorkeepers vere appointed—one to receive admission fees for Mr. Driver and the other for Mr. Todd. Each one of the audience pays to whichever he or she pleases. The discussion was to continue four or five evenings. But it is rumored Mr. Driver withdrew from it in lisorder, having lost-his temper.

"A discussion of the same question was proceeding also at Portland on the 15th inst., between Messrs. Isaac Cox and G. W. Lawson.

A SENSIBLE MAYOR.—The clergy of Cincinnationited in a letter to Mayor Charles F. Wilstach asking his official interference for the better observance of the Sabbath-the street cars, gaming honses, drinking saloons, and Sunday newspapers being nostly complained of as demoralizing in their effect. His Honor replied that street cars are the people's carriages, and cannot well be dispensed with, for the breath of fresh air they enable poor working people to take is all they get; that most of the work of the Sunday papers is done on Saturday; and that, if the reverend gentlemen can suggest any more practical plan for remedying the other evils, he will be glad to adopt it.

We wish the Sabbatarians would always meet as great an obstacle to the enforcement of their bigoted views upon a long-suffering people as the Mayor of Cincinnati.

THE INVITATION ACCEPTED.-The Lansingburg

thoroughly educated " or not, would say, in case such a punishment were administered, "Served him right."

Anniversary Week in Boston.

The recurrence of this occasion was signalized by a Mass Convention of Massachusetts Spiritual ists, which was largely attended. Resolutions and discussions upon questions of Labor, the Eight-hour Law, the Treatment of Indians by the Government, the New Religious Movement, and other interesting topics, occupied the time during the session. Robert Dale Owen, Dr. R. T. Hallock, A. J. Davis, and others, addressed the Convention. Mr. Peebles said that he wanted to say something of the Indians, twelve thousand of whom, he declared, had been destroyed by starvation through the action of our Government, and who were now threatened with extermination by Gen. Sherman. The Indian spirits, he said, had once saved his (the speaker's) life. As an anti-slavery man for the past eighteen years, he felt that it was his duty to plead for the Indians as he had done for the negro. He detailed the history of the Indian policy of our country, and of England before the revolution, and urged that the Spiritualists should protest against the warfare now about to be inaugurated by the government.

Resolutions were passed, requesting the Government to enter into treaties of peace with the Indian tribes, and to gather them together upon reservations with faithful and honest agents to superintend them.

The meeting was one of great importance, and the proceedings were of the most interesting character.

CAPITAL PUNISHMENT.—The Carson Appeal, in chronicling the hanging of the Mexican, Manuel Juarez, at Martinez, makes the following very just reflections, which will meet a hearty response from all right-thinking people:

"This is probably one of not less than a thousand men who have been hung according to statute and Lynch law in California. Now, will any mere reformer or political economist inform us how much good this has done? Granting that all who have been thus disposed of were guilty of the crime charged against them; and going further, and assuming that the country is benefited by riddance of all these scamps; and taking the practical view of the case that a scaffold and rope are a cheaper investment than the attendant expenses of incarceration -has all this neck-stretching made murder any less frequent a crime? Has the example made life any higher priced? Is any greater security of life insured to mankind? 'An eye for an eye, and a tooth for a tooth' smacks of that justice, which, when exercised by individuals, is called 'revenge, and which is apt to cause its perpetrator's hanging; but it is not a principle the barbarism of which needs to be more seriously considered than it is in these enlightened days of reconstruction. If California is a sample of what liberal and frequent hangings will accomplish in the way of moral reform and the betterment of man's conduct toward his fellow-man, then are we almost persuaded that capital punishment, as a corrective and alterative of the body politic, is nothing less than a horrible mistake. As a short cut to a ghastly economy, we are willing to accept it at its value; but as a measure of reform, we repudiate the scaffold."

A New HAVEN CLERGYMAN recently refused to New York) clergy have a novel way of doing They had previously refused to come without his now to use it." hings. At a recent public wedding, the officiating marry a divorced woman to a man, on the ground You can do anything if you will only have pa-tience: water may be carried in a sieve, if you can only wait till it freezes.—*Pacific Gospel Herald*. It may be true that the best tests and most clergyman, after the knot had been successfully tied, that the woman had been divorced without sufficient company and protection.

And much more to the same effect, and not at all complimentary to the wisdom or humanity of Rev. Senator Tipton.

A NEW CHURCH has been organized at Santa Cruz, Rev. C. G. Ames as pastor. The following is the basis of organization:

"We, the undersigned hereby associate ourselves in a body corporate, to be known as Union Church, of Santa Cruz, that we may co-operate in the study, practice and promotion of Christianity, or the Religion of Love to God and Man.'

Seventy-two members were admitted.

Where's our catechism? We are afraid the new church isn't "orthodox." Will somebody furnish us a list of the doctrines that the members don't believe in? Who knows but we'll join?"-Napa Register.

Mr. Ames belongs to the Radical wing of the Unitarians. Nearly a year ago, we predicted that he would organize a church somewhere on this coast, and become its minister. He coquetted with the Spiritualists a while, but found that they did not want a "settled minister," and would not organize a church. So he started a sort of "free religious movement" of his own, and the above is the result.

A PUBLIC DISCUSSION has been proposed by Mr. Buel, agent of the California Bible Society, and accepted by Mr. Buckbee, agent of the American Bible nion, on the relative merits of the new Baptist Union version of the Scriptures and that in common use. The details of the arrangement have not yet been made public.

Their *relative* merits may be interesting to theologians, but to common-sense people, like the Spiritualists, the *positive* merits of either version are of much greater importance. We shall continue to discuss the latter with as much vigor as we can summon to the task.

COMPETITION OF NEWSPAPERS.--We commend the following to the Bulletian, Alta, and Union, the three papers that have so persistently tried to break down a competitor in business-the American Flag :

"The number of papers now published recalls to mind the old anecdote in regard to Franklin's mother-in-law, who objected to her daughter marrying a printer, because there were two newspapers already in this country, and she did not see how Benjamin vas to make a living! There are now over 4,000!"

ONE MORE FOOL DEPARTED.-Don Jose Bautista Baillo de la Mancha, a very wealthy Spaniard, has just left the necessary funds for saying fourteen thousand masses, ten thousand of which are for his ancestors, two thousand for himself, and as many for the repose of souls in purgatory generally.

How a man with such an everlasting long name could have lived so long and got rich, is more than we can say-though the proverb says, "Any fool may get wealth, but it takes a wise man to know

THE BANNER OF PROGRESS. The Free Religious Movement. Transformations of Christianity. Special Notices. Rise and Progress of Spiritualism on MRS. ADA HOYT FOYE. the Pacific Coast. A book with this title has been translated from Dr. R. T. Hallock, of New York, does not think Rapping, Writing, Test & Business Medium. the French of Athanase Coquerel, by E. P. Evans. the Radical Unitarians and others will succeed in DR. J. P. BRYANT, GIVES PRIVATE SITTINGS DAILY, Contrary to the usual custom, we begin the hisestablishing their "free religion," so long as they Ph. D. We make a few extracts, to show the lib tory of Spiritualism on this coast in the reverse oreral tendencies of the author. The translation is ignore the facts of the spiritual phenomena. He AT 124 SUTTER STREET. THE HEALER. der of time, from the present moment, intending speaks as follows of their new theology : for sale by A. Roman & Co. Speaking of abso-(Opposite Lick House,) "Now, the facts upon which to rest a 'Scientific Theology' must be facts in kind; that is to say, they must be spiritual facts—facts presented by spir-its from the world of spirits. I know there are to review it backward as far as our knowledge exlutism in religion, the author says : DR. J. P. BRYANT will open Rooms at From 10 A. M. to 4 P. M. tends. And, taking in the present aspect of things "Several religions, it is true, have declared themselves absolute; and there are still minds sufficiently in connection with the progress of our opinions, PUBLIC SEANCES PORTLAND, Oregon, irrational to believe and repeat that the true religion we observe that the field of operations is so vast, many white-handed gentlemen who cannot bear is necessarily absolute, and that a religion which AT MECHANICS' INSTITUTE. On MONDAY, August 5th, where he will HEAL with any patience so much as the mention of them; should not claim to be so would be no religion. that no adequate means have hitherto been availa-These specious formulas have in reality no sense, and refute themselves. For, what is religion? It is the relation, or, if you choose, the totality of the real or imaginary relations of the human soul to the and I know, too, that our most Christian Church and THE SICK by the Post Street, near Kearny, ble for supplying it with teachers and lecturers, in our most refined society came, a few years back, to such an exalted pitch of piety and refinement, that sufficient numbers to supply the demand. A few Laying on of Hands. the repetition, by the Abolitionists, of the preamble mediums have temporarily sojourned with us, and UNTIL FURTHER NOTICE. NO MEDICINES GIVEN! to the Declaration of Independence, was received Divinity which it adores; in other words, religion is a relation of the finite being called man to the infiwith utter loathing; but they have been compelled to finally returned to the homes whence they came. No Surgical Operations performed! Each Seance will be preceded by a brief return to it, and use it as the only basis upon which A larger number have been partially developed nite being called God, or Jehovah, Jupiter, Allah, or to reconstruct the nation; and it seems to me equally Brahma. Now, a relation between the absolute and LECTURE here, but have preferred following their usual avorue that our friends of the Radical Convention, i contingent cannot itself be infinite and absolute, on the Laws and Conditions governing Manifestations. they really hope to establish a 'scientific theology, cations to engaging in mediumship for a liveli-PATIENTS' HOME. since it would not then be accessible to a finite bewill have to bear patiently, not only with the history, ADMISSION, FIFTY CENTS. ing. God is indeed infinite, but the notion we have of God is necessarily imperfect, because we are not hood. Of lecturers, the number furnished by our but with the actual presence and careful analysis of MR. & MRS. F. GOULD, the facts, upon the nature of which alone a scientific own population has been small, and not very disabsolute. heology can rest. which time no one will be admitted. Referring to the prevalent opinions concerning 'Upon purely benevolent grounds, I might wish SPIRITUAL HEALING PHYSICIANS, these necessary preliminaries of theological science the sudden miraculous advent of Christianity special arrangement. The best and most efficient of those who have were better adapted to the taste of our best society, TREAT BY among men, he thus speaks: come to us from the older States is undoubtedly and more congenial with the habits of scholarship "We are aware that it will seem impious to many but, at the same time, I remember with resignation Mrs. Emma Hardinge. She it was who first inau-Magnetism, Electricity and Medicated Baths. persons to admit that Christianity did not fall from that to know of a thing it must be studied when. gurated meetings in California which were free to heaven like an aerolite, and that it profited from a long course of historical or providential preparation. where, and in the way it presents itself. Nature's Patients accommodated with Rooms and Removal. facts are all naked; the robes in which we dress them the public-herself depending on the voluntary But this is puerile. If the words of Jesus had fallen are of our own creation; God furnishes the stars. Board. contributions of the audience for her support. The on unbroken ground, they would have remained inert and unfruitful, like the stones which come from man the astronomy; and I am comforted by the faith CLAIRVOYANT. only organization of Spiritualists here that met that the apostles of radicalism will discover, after a few more failures, that not until man shall learn to Residence, No. 30 Silver Street. bolides, or lunar volcanoes." with substantial success-the "Friends of Pro-"Among the pagans, another development, paral-lel to that of religion, and still more advanced, had arrived at results of the same nature. Philosophy had enlightened minds, and even matured them." construct astronomy without the stars, will he be able to create a pure Spiritual Philosophy independ-ently of the manifestations of spiritual life." MME. CLARA ANTONIA, M. D., EXAMINATIONS MADE AND MEDICINES PRESCRIBED gress "---was instituted by Mrs. Hardinge just previous to her departure from California, and still ex-Also, Directions given to those who wish to become ists. From the impetus which she gave it in the developed as Clairvoyants and Mediums, by MRS. F. GOULD. Physician, and Independent Medium, California Agricultural College. In relation to the sayings and teachings of Jesus, beginning, it has grown to be considered as the To all persons investigating Spiritualism, tests will be given ie makes some qualifications very similar to those 14 GEARY STREET, The Oakland News, in commenting upon the by Rapping and Writing. working organization of the Pacific coast-having most frequently made by liberal minds, and for Between Kearny and Dupont Streets. location of the College in the vicinity of Oakland. MRS. FITZGERALD, for a long time performed the labor of hiring halls the expression of which the term "Infidel" is employing lecturers, singers, and mediums, to give makes the subjoined very just remarks: Rapping Test and Business Medium, often projected toward them by orthodox theolo-Will sit for tests and communications daily. Parties desiring "It may be the nucleus of a University truly befitting the standing which we ought to have among the learned of all nations. The nearer, therefore, to San Francisco, the better. A Universcorrect Diagnostic Description given thereof if desired. interest to our meetings, and raising the needful gians. No degree of skepticism could produce a private tests at their own residences, in the city, can be ac-Phrenological Examinations made. means of defraying the expenses of the same. more radical repudiation of orthodoxy than the folcommodated. These meetings, with few exceptions, have been espondence. EXAMINATIONS, TWO DOLLARS EACH. lowing : ty might well proceed from such a germ; but farefree to the public, and the lecturers have been thus "If we take all discourses literally, and, like all Office Hours from 10 A. M. to 10 P. M. PATIENTS ACCOMMODATED WITH ROOMS AND BOARD, well to agricultural science if the clergy get control of it. enabled to realize for their own pockets the entire the Orthodox, regard them as having been pro-nounced word for word by him as they have come FROM FIFTEEN TO TWENTY DOLLARS PER WEEK, MED It is on the cold material laws of nature, fixed and receipts by collection from the audience. The absolute, that Science takes her stand, and appeals ICINES AND GOOD NURSING INCLUDED. to Reason corroborated by experiment as her sole amount has sometimes reached as high as three Remember, No. 30 Silver Street. director, admitting no subordinate authority. Piety 13 hundred dollars per month, and often above two

But this system has been found to work injury to the cause in more ways than one. Latterly, since Mrs. Hardinge was here, several speakers have come from the Eastern side, who were and had been so impecunious, that the reward of their labors here-so easily acquired, and so much larger than they had been accustomed to receiveinflated the acquisitive faculty to such a degree, in one case at least, as to make remuneration the principal consideration. This encouraged a tendency to hold on to the position in one locality as long as possible as a settled speaker, re-or less distinct, of the ideas and language of the gardless of the wishes of the friends of the cause writer." here and in other parts of the State. The officers of the Society of the Friends of Progress, having all matters of this kind in charge, tried to remedy | the authors of the "Gospels" with the evident this difficulty, by vacating the platform for every purposes and mission of Jesus. The author seems new speaker who arrived from the older States. This was resisted, in the case above referred to, with great vehemence, until a division finally occurred in the Society, and a state of inaction and apathy soon followed. This is the condition of the cause in this city at the present time. It is true there is still a meeting each Sunday morning and evening, nominally Spiritual, but in reality devoted to the discussion of every subject, and to the personal and pecuniary aggrandizement of the speaker, who hires her own hall, and provides for securing her hearers and collecting from them her compensation. It is unnecessary to remark that this method of proceeding cannot be favorable to the dissemination of our doctrines with very great rapidity among the people-for the advancement of the cause is secondary, and the pecuniary results primary, in the mind of the speaker. Under such circumstances, the audiences are and will be composed, not of Spiritualists and investigators of Spiritualism, but mainly of an idle crowd of curious people, drawn together to hear a woman lecture in public, or because they have no other place in which to while away an hour-the Sunday law having closed all places of rational amusement on that day. Among the later lecturers in this city, the only one who adhered to the organization and its constitution to the last was our associate, Mr. Todd now lecturing and organizing Societies and Chil dren's Progressive Lyceums throughout Oregon. He certainly possesses organizing capacity and executive ability to a great degree; and had not the depressing effect of division and discord been felt so sensibly, the Society in this city would now be in the full tide of success, which he contributed to | time and space to demonstrate to intelligent readers maintain while here. That it still exists as an organization, awaiting the coming of able speakers, is due to the unselfish devotion of a few of the old guard, who desire the spread of liberal views, and who have no private ends to subserve in preserv ing the Society from the dissolution which threat ened it.

tinguished.

hundred.

down to us, we shall be forced to admit that he shared the illusions of his surroundings; that he confounded the end of the world with the imminent destruction of Jerusalem, and that he hoped to return upon earth speedily and miraculously, in order to establish there, during the life of the then existng generations, a theocratic and universal monrchy. His apostles and his biographers did not doubt that all these things should come to pass, and they unconsciously put into his mouth their own expectations on this point. The difficulty is radically insoluble for orthodoxy, which admits at once the absolute Divinity of Jesus, and the absolute ex-actness and inspired infallibility of the Gospel; but it is sufficient to read any discourse, any parable, any fact as reported by two Evangelists, by three, or all four them—and, what is still more decisive, it is suf-ficient to read the same narrative, reported two or three times by the same author-in order to become

expected from a sectarian source.

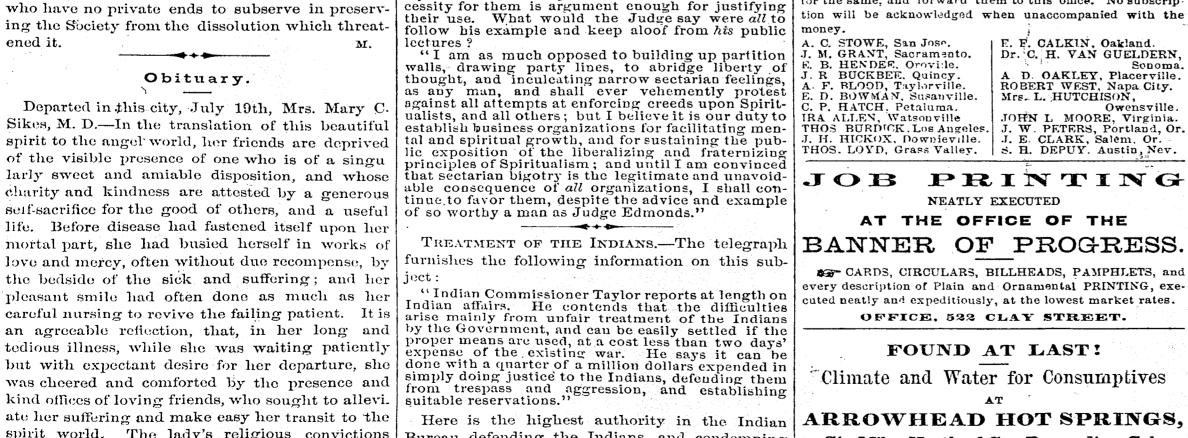
cates in that State.

and virtue, as the world now believes, are the keys which open Heaven, irrespective of sectarian creeds, and science and industry the true guides to philosophical truth and temporal prosperity. The College might well feel proud in availing itself of every accession of secular learning. If it be wise, it will steer clear of theology."

RADICAL CHANGES.-It is proposed in the Convenion now in session for a revision of the Constitution of the State of New York, to confer the right of of appointing Judges for life or during good be-havior, instead of electing them, as at present. Both of these propositions have a great many advo-

The Convention has rejected the provision for womanhood suffrage, by a vote of 50 to 21.





tion, his magnetic hands, like magic, dispel pain and disease DR. PAINE received the First Premium at the Mechanics' THE in a wonderful manner. He is also a NATURAL BONE-SET-And yet this book was written in the interest of Fair, 1864. TER, and perfectly familiar with the anatomy of the system. Christianity, and to reconcile the inconsistencies of **BANNER OF PROGRESS** and many deformities have been relieved and regulated by DR. B. STURMAN, IS DESIGNED TO BE DR. OLMSTED has associated with DR. H. A. BENTON. Office 128 Kearny Street, near Sutter, A LIBERAL PAPER, the Medical Electrician and Homeopathist, Is prepared to treat all kinds of Diseases, to which humanity to be a Christian in a better sense than usually DEVOTED TO THE is subject. Female Complaints and the Diseases of Children Office, 314 Bush street, San Francisco, pertains to that term. He believes not in faith, but will be promptly attended to. Investigation and Discussion of all Subjects, in works. To him, it is not of much consequence who, having all the necessary facilities, such as the PATENT N. B.-CANCER and Scirrhous Affections, Diseases of the ELECTRO-CHEMICAL, SULPHUR, VAPOR, HOT AIR, and what a man believes, but of more what he does. Philosophical, Scientific, Literary, Social, Political, and Eye, and those of a private nature, treated, and a permanent MEDICATED With him, opinions may change, and it is necessacure insured. And, for the benefit of those who may wish it, Religious, BATHS, ry that, in the progress of the race, they should. a private examination, by one of the most reliable CLAIRwhich aid in curing all curable diseases, whether acute or And to advocate the Principles of Universal Liberty. VOYANT in the State for detecting Diseases in the system. Anything like fixity in religious belief is rejected chronic, and, with the combined skill, and the aid of an and prescribing for the same, under the supervision of medi-PUBLISHED EVERY SATURDAY excellent LADY ASSISTANT, give an assurance of CURE to as incompatible with spiritual progress. In cal science and experience combined, can be had at the Docmany, benefit to al!, and injury to none. all this we most emphatically agree with Mons. AT 522 CLAY STREET, tor's office at any time during office hours, from 8 to 10 A. M., N. B.-Terms for treatment within reach of all. Coquerel, and so will all Spiritualists, and liberal and 3 to 7 P. M. (Up stairs,).....San Francisco, Office Hours, from 9 A. M. to 8 P. M. Sundays, by appoint thinkers of all shades. Compared with the dog-BY BENJAMIN TODD & CO. THE GENIUS matic assumption and presumptuous dictation of TERMS. orthodox theologians, Protestant or Catholic, the Catalogue of Liberal and Spiritual Books One Year\$3 00 sentiments of the book under consideration are AMERICAN LIBERTY. FOR SALE AT THE as liberal and philanthropic as could be desired or Single Copies10 cents A PATRIOTIC POEM, Office of the Banner of Progress. No subscription received unaccompanied with the BY FANNY GREEN MCDOUGAL amount required by the above terms. Judge Edmonds Reviewed. OCTAVO, THIRTY-TWO PAGES. Subscribers in San Francisco who choose to pay monthly to Important Questions..... 1 75... 24 the Carriers, will be charged forty cents per month. Copies for sale at this office. Price 50 cents. Principles of Nature; Her Divine Revelations. Dean Clark, in the Banner of Light, has written ... 4 00.... News Dealers throughout the Pacific States and Terri-The Great Harmonia ; being a Philosophical Reveviews corresponding with those of Bro. Allyn, in ories supplied at a liberal discount from the above rates. lation of the Natural, Spiritual and Celestial MISS ANESON, lissenting from Judge Edmonds' theory of inac-Universe 5 vols 12mo..... 7 50...1 00 The Magic Staff. An Autobiography. 12mo..... 1 45... 24 tion among Spiritualists. Bro. Clark's concluding Terms of Advertising. INDEPENDENT CLAIRVOYANT, The Harbinger of Health, containing Medical Pre-scriptions for the Human Body and Mind..... 1 50... 20 remarks are very forcible and to the point : 3 00 "If it is wrong to seek 'to convert' mankind For One Month. - do. HEALING MEDIUM. from error to truth, from ignorance to wisdom, from For Three Months. do. 8 00 No. 465 Minna street, between Fifth & Sixth, ecclesiastical bondage to spiritual liberty, then ought For One Column, 3 Months, 50 00 not Judge Edmonds to put an injunction upon the (UP STAIRS.) Denton's Soul of Things: or Psychometric Re-For Half a Column, do. spirit-world, and forever hold his peace? Hours, from 9 to 1, and 2 to 4 P. M. For One Quarter do. do. 20 00 "Another point I will refer to, relating to the formation of societies for disseminating the Spiritual One Square will consist of from ten to fifteen lines; Philosophy, maintaining Progressive Lyceums, and over twenty lines will be charged as two squares, and each Will soon be Issued, Ideal Attained. 12mo... .. 2 00... 24 cultivating our intellectual, social, and devotional Gordon's Three-fold Test of Modern Spiritualism. additional Square will consist of ten lines faculties, which the Judge discourages by both pre-12mo.... Home's Incidents in My Life.... Howitt's History of the Supernatural. 2 vols. 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	THE B	ANNER OF PROG	RESS.	
The Banner of Progress.	BORN.	Progressive Lyceum Register.	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.
	In this city, July 22, to the wife of S. Rich, a son. In this city, July 22, to the wife of Henry Lalmsen, a	Boston, Mass.—Sunday at 10 a. m., at 544 Washington street. C. H. Rines, Conductor.	Taunton Mass. Surday in Canal 1/2 p. III.	THROUGH LINE TO NEW YORK,
SATURDAY, JULY 27, 1867.	daughter. In this city, July 17, to the wife of E. Koch, a son.	Lecture Rocm, between Lafayette and DeKalb avenues.	Troy. N. YSunday at 10½ a. m. and 7½ p. m., in Har- mony Hall corner of Third and Biyun at 25% p. m., in Har-	CARRYING UNITED STATES MAI
LYCEUM DEPARTMENT.	In Sacramente, July 16, to the wife of C. A. Warner, a daughter. In Sacramento, July 19, to the wife of Wm. S. Real, a daughter.	Buffalo, N. YIn Music Hall Sunday afternoon. Mrs. S. H. Wertman, Conductor; Miss Sarah Brooks, Guardian. Charlestown, MassAt City Hall, at 10¼ a. m. Dr. C. C' York, Conductor; Mrs. L. A. York, Guardian.	Washington, D. C — In Union League Hall, every Sunday, at 11 a. m. and 7½ p. m. Wohurn Centre Mass — Bible Spiritualists (Jactor) House	L 11 o'clock A. M. of the following dates for PAN connecting via PANAMA RAILROAD with one of the pany's splendid Steamers from ASPINWALL for NEW Y
"Angels where'er we go attend		At Washington Hall, Sunday forenoon. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian. Chelsea, Mass. — At Library Hall every Sunday at 10 a. m.		On the 10th, 18th and 30th of each month that has 30 On the 10th, 19th and 30th of each month that has 31
Our steps, whate'er betide, With watchful care their charge defend, And evil turn aside.'' —CHARLES WESLEY.	MARRIED. "O married love l-each heart shall own,	Chelsea, Mass.—At Library Hall every Sunday at 10 a.m. James S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian. Chicago, Ill.—Sunday, at Crosby's Music Hall, at 12½ p.m. Dr. S. J Avery, Conductor; Mrs. C. A. Dye, Guardian; J. R.		When the 10th, 19th and 30th fall on Sunday, the leave on Saturday preceding; when the 18th falls on St they will leave on Monday following.
	When two congenial souls unite, Thy golden chains inlaid with down, Thy lamp with heaven's own splendor bright."	Sleeper, President Literary Circle. Cincinnati — Greenwood Hall, corner of Sixth and Vine sts,	ARRANGED ALPHABETICALLY.	Steamer leaving San Francisco on the 10th touches at zanillo. All touch at Acapulco. Departures of 18th connect with French Transatlantic
The Chicken's Mistake.	In this city, July 23, Lucas Tiddens to Emma Allison.	at 9 a. m. A. W. Pugh, Conductor; Mrs. Lydia Beck, Guar- dian.	PACIFIC STATES AND TERRITORIES.	pany's Steamer for St. Nuzaire and English Steamer for America.
BY PHEEBE CARY.	In this city, July 23, Andrew Brown to Maria Larkin. In this city, July 23, Gerd Schafer to Anna Bolte.	Cleveland, Ohio.—At Temperance Hall, 184 Superior street. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.	John Allyn, San Francisco, California.	Departure of the 10th connects with English Steame Southampton and South America, and P. R. R. Co's St for Central America.
A little dowdy chicken one day Asked leave to go on the water,	In this city, July 19, Gorham C. Bearse to Ann Murry. In this city, July 14, John Frederick Brunjes to Johanna	Detroit, Mich.—Conductor, M. J. Matthews; Guardian, Mrs. Rachel Doty. Dover and Foxcroft, Me.—Sunday afternoon, in the Univer-	Mrs. Ada Hoyt Foye, rapping and writing test medium, 124 Sutter street, San Francisco, Cal.	The following Steamships will be dispatched on da given below :
Where she saw a duck with her brood at play, Swimming and splashing about her.	Feileke. In this city, July 15, Eibe H. Fitter to Johanna Schmidt.	salist church. Foxboro', Mass.—In the Town Hall every Sunday at 11 a. m.	Mrs. C. M. Stowe, lecturer and clairvoyant physician, San Jose, Cal	July 30-Steamship GOLDEN CITY, Capt. W. F. Lapp
Indeed, she began to peep and cry, When her mother would not let her ;	In Sacramento, July 20, Lewis Hickok to Martha J. Weaver. In Tulare county, July 10, William V. Turman to M. J. Lowery.	Hamburg, Conn.—John Sterling, Conductor; Mrs. S. B. An- derson, Guardian. Hammonton, N.J.—Sunday at 1 p. m. J. O. Ransom, Con-	Mrs. Anna Barker, San Francisco. Benjamin Todd, San Francisco, Cal. Mr. & Mrs. Wm. J. Young, Boise City, Idaho Territory.	Cabin passengers berthed through. Baggage c through-100 pounds allowed to each aduit. An experienced Surgeon on board. Medicine and dance free.
" If the ducks can swim there, why can't I? Are they any bigger or better ?"	DEPARTED.	ductor; Mrs. Julia E. Holt, Guardian. Havana, Ill.—Sunday at 3 p. m., in Andrus' Hall. J. F. Coppel, Conductor; Mrs. E. Shaw, Guardian.	ATLANTIC STATES.	These Steamers will positively sail at 11 o'clock. P gers are requested to have their baggage on board bef o'clock.
Then the old hen answered, "Listen to me, And hush your foolish talking; Just look at your feet and you will see They were only made for walking."	"Death is not dreadful; to a mind resolved, It seems as natural as to be born !"	Haverhill, Mass.—Sunday at 10 a. m., in Music Hall. John Reiter, Conductor; Mrs. E. L. Currier, Guardian. Jefferson City, N. J.—Sunday afternoon in the Church of	C. Fannie Allyn, Londonderry, Vt., during July. Mrs. Sarah A. Byrnes, Lowell, during June. Address, 87	Through tickets for Liverpool by the Cunard. Inme National Steamship Lines, can be obtained at office of M.S.S. Co., San Francisco.
But chicky wistfully eyed the brook,	"Man makes a death, which Nature never made."	the Holy Spirit, 244 York street Joseph Dixon, Conductor. Jersey City, N. J At the Church of the Holy Spirit, 244	Spring street, East Cambridge, Mass. Mrs. A. P. Brown, Eden Mills, Vt., June 30 and July 7; Wood-	For Merchandise Freight, apply to Messrs. WELLS, H
And didn't half believe her; For she seemed to say, by a knowing look, Such stories couldn't deceive her.	In this city, July 24, Willie Andrews, aged 4 years and 23 days. In this city, July 23, Nathan Lynde, a native of Charles-	York street, Sunday afternoon. Johnson's Creek, N. Y.—At 12 m. every Sunday. Miss Emma Joyce, Conductor; Mrs. H. O. Loper, Guardian.	Mrs. H. F. M. Brown, P. O. drawer 6325, Chicago, Ill.	The splendid Steamship COLORADO will be dispate MONDAY, April 1st, 1867, for HONGKONG, via Kan carrying passengers, mails, and freight.
And as her mother was scratching the ground,	town, Mass., aged 50 years. In this city, July 23, F. W. C. McDonald, aged 11 months	Lotus, Ind.—F. A. Coleman, Conductor; Eliza M. Huddle ston, Guardian. Lowell, Mass.—Sunday in the forencon, in the Lee street	Mrs. Emma F. Jay Bullene, 151 West 12th st., New York. Mrs. E. A. Bliss, 250 North Second street, Troy, N. Y.	For Passage and all other information, apply at the
She muttered lower and lower, "I know I can go there and not be drowned,	and 5 days. In this city, July 19, Mrs. Mary C. Sikes, M. D. In this city, July 18, Mrs. William H. Hamilton, a native of	Church. Milwaukee — Meets in Bowman Hall, every Sunday at 2 p.	Mrs. Abby N. Burnham inspirational speaker, Auburndale, Mass. Warren Chase, 544 Broadway, New York.	dorff streets. 3 OLIVER ELDRIDGE, A
And so I think I'll show her."	Michigan, aged 25 years. In this city, July 23, Charles Hosmer Kohler, aged 6 months	m. G. A. Libbey, Conductor; Mrs. Mary Wood, Guardian. Mokena, IllSunday at 1 o'clock, in the village school-	Dean Clark, inspirational speaker, Brandon, Vt. Dr. L. K. Coonley, Vineland, N. J.	FARE AND FREIGHT REDUCED
Then she made a plunge where the stream was deep, And saw too late her blunder; For she hadn't hardly time to peep Till her foolish head went under.	and 17 days.	house. W. Ducker, Conductor; Mrs. James Ducker, Guar- dian. Newark, N. JMusic Hall, No 4 Bank street, Sunday af- ternoon at 2 o'clock. Mr. G. T. Leach, Conductor; Mrs.	Mrs. Marietta F. Cross, trance speaker. Address, Hamp- stead, N. H, care of N. P. Cross. Mrs. Hettie Clark, trance speaker, East Harwich, Mass.	FOR ALVISO, SANTA CLA
And now I hope her fate will show	A Challenge to the Clergy.	Harriet Parsons, Guardian. New York CitySunday at 2½ p. m., at Ebbitt Hall, No.	Mrs. Sophia L Chappell, 11 South st., Boston. Mrs. Augusta A. Currier, Box 815, Lowell, Mass. Dr. J. H. Currier, 199 Cambridge street, Boston, Mass.	AND SAN JOSE. THE NEW AND ELEGANT STEA
The child my story reading, That those who are older sometimes know	To the Clergymen of the Pacific Coast :	55 West 23d street, near Broadway. D. B. Marks, Conduc- tor; Mrs. H. W. Farnsworth, Guardian; E. O. Townsend,	Albert E. Carpenter, Putnam Conn	CORA.
What you will do well in heeding.	REV. GENTLEMEN:I hereby extend a chal- lenge to any one of you whom your religious	Manager of Dramatic Wing. Osb rn's Prairie. Ind.—Sunday morning at Progressive	Miss Lizzie Doten, Pavilion, 57 Tremont street, Boston. George Dutton, M. D. Boom 25 Postoffice huilding New.	T. C. WALKER
That each content in his place should dwell, And envy not his brother ; And any part that is acted well		Friends' meeting-house. Rev. Simon Brown, Conductor; S. A. Crane, Guardian.	burgh, N. Y. Andrew Jackson Davis, Orange, N. J.	Will leave Pacific Street Wharf, FOR ALVISO,
Is just as good as another.	defending your articles of faith, to meet me either	Oswego, N. Y In Lyceum Hall, Sunday at 12½ p. m. J. L. Poul, Conductor; Mrs. Doolittle, Guardian.	Mrs Mary L. French inspirational and trance medium	Every Tuesday, Thursday and Satu
For we all have our proper sphere below And this is a truth worth knowing :	in this city or in Sacramento, San Jose, Marysville, or Napa City, in oral discussion on the following	Philadelphia, Penn.—Sunday morning at 10 o'clock, at Thompson Street Church, below Front street. Isaac Rehn,	Dr. H. P. Fairfield, Greenwich Village, Mass.	At 2:00 o'clock, P. M. CONNECTING WITH A SPLENDID LINE OF COACHE
You will come to grief if you try to go Where you never were made for going !	questions :	Philadelphia, PennSunday, at Washington Hall, south	S. J. Finney, Ann Arbor, Mich. J. G. Fish, Red Bank, Monmouth Co., N. J.	SANTA CLARA AND SAN JOSE.
Adjournment of the Lyceum	, cowing when communication into the grand gr	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
The sessions of the Children's Progressive	friends in the earth-life? I taking the affirmative, you the negative.	I. Rehn, Conductor. Plymouth, Mass.—Sunday forenoon at 11 o'clock. I. Carver.	Mrs. C. L. Gade (formerly Mrs. Morris,) trance speaker, 77 Cedar street, Room 8, New York.	Freight to Santa Clara and San Jose —
receum are suspended for a time, or until the first	Discuss two days.	Conductor; Mrs. R W. Bartlett, Guardian. Providence, R. I.—Sunday, at 10½ a. m., in Pratt's Hall, Weybosset street. Conductor, L. K. Joslin; Guardian, Mrs.	N S Greenleaf Lowell Mass	This route is unequaled for comfort, and the travelin lic have heartily endorsed its reopening by the owners CORA. This staunch and exceedingly swift-running 1
inday in October. The causes which have led to	2. Are the teachings of Spiritualism immoral in their tendencies, as compared with the teachings of	Abbie H. Potter.	dress care of Mrs. Martha Jacobs, Worcester, or care of	elegantly fitted up as a Day Boat expressly for this rout a large, airy and luxurious saloon Passengers will be
e suspension are so patent to the observation d comprehension of all who have taken an in-	the Bible and Christianity?	Putnam, ConnSunday at 10½ a.m., in Central Hall Quincy, MasSunday at 1¾ p.m. Richland Conter, Wis Sunday at 1 p.m. Mr. H. A. Fast-	Thomas Ranney, 50 Federal street, Boston, Mass. Dr. M. Henry Houghton, West Paris, Me., until further notice	in San Jose at the door of their hotel or residence, San Francisco within hail of street cars running to ever
rest in the Lyceum, that we will not discuss	You to take the affirmative and I the negative.	Richland Center, Wis.—Sunuay 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-	W. A. D. Hume, Lowell, Mass.	of the city. To those who are tired of the cramped dust, smoke and stifling almosphere of rail cars, an
em at this time. We cannot avoid the duty of	Discuss two days. An early reply is desired.	ductor; Mrs. Emily Addleman, Guardian. Bochester N Y In Black's Musical Institute. (Palmer's	York. Mrs. Susie A. Hutchinson, Somers Conn. during August	prefer the health giving breezes and beautiful scenery Bay Route , we offer all the accommodations requi
marking, however, that, in a future reorganiza-	Yours respectfully, BENJAMIN TODD.	Hall,) Sunday afternoon at 2½ p. m. Mrs. Jonathan Wat- son, Conductor; Mrs. Amy Post, Guardian.	Cleveland, Ohio, during September, October, and November. S C. Hayford, Coopersville, New York.	business men, with the pleasures sought by excursi- and no expense will be spared by the owners or ex-
on and resumption of its sessions, the Children's ogressive Lyceum must be a radically different	· · · · · · · · · · · · · · · · · · ·	Rockford, Ill.—Sunday, at $10\frac{1}{2}$ a m., in Wood's Hall. E. C. Dunn, Conductor ; Mrs. Rockwood, Guardian.	Charles A. Hayden, 82 Monroe street, Chicago, Ill. Miss Nellie Hayden, No. 20 Wilmot street, Worcester, Mass.	omitted by the officers and $crew$ of the CORA to insu comfort and good-will of our patrons.
stitution from that which has just ceased to as-	addressed:	Rock Island, III At 10 o'clock, in Norris Hall, Illinois street. W. T. Riggs, Conductor; Mrs. W. T. Riggs, Guar-	Mrs. S. A. Horton, Brandon, Vt. Miss Julia J. Hubbard, box 2, Greenwood, Mass.	RETURNING: Stages leave SAN JOSE at 8:30 o'clock A. M., every
mble. It must in effect be a great improvement	SAN FRANCISCO, April 2, 1867.	dian.	Mrs. F O. Hyzer, 60 South Green street, Baltimore, Md.	DAY, WEDNESDAY and FRIDAY, connecting with h

upon the past, or it will share the fate of those that have gone before. We must have a gathering -one that will show for itself that the attractions presented are sufficient to draw them into regular | in this city, to continue four days, upon the foland cheerful attendance. The future institution | lowing questions: must be no fearful experiment, but a confident and bold and successful venture. It should be no return and communicate intelligently with their timid single step forward, but a long stride in friends in the earth-life? advance-no compromise between an orthodox Sunday school and a week-day public school, but a living, active, representative school of liberal thought and liberal action-no fossilized imitation of Dotheboys Hall, where theology and propriety may be ladled out to the children like treacle, but a place for recreation and instruction, the latter made attractive and impressive by a proper proportion of the former being mingled with it. The old Puritanical restraints upon the movements of the children must not be thought of. The leaders be childlike in their manner toward them, and come | any reason except illness. down to their level as nearly as possible. In a word, the conductors of a Children's Progressive Lyceum, as a whole and in the groups, must themselves become as little children among children, if they wish to obtain their attention, their respect, and their love. Attention must be secured, or they will not be instructed; respect must be deserved, or obedience will not be rendered; and love must be inspired, or they will not be attracted. A forbidding and austere exterior has no attractions for children; neither has a rigid and formal adherence to a discipline which can only be enforced upon well-trained adults. We must relax our brows in the presence of a child, if we would gain its confidence and impress our wishes upon its mind. The interchange of thought between leader and led must be mutual; and it cannot be mutual until confidence is established. The method of instruction in a Lyceum, contrary to that pursued in a Sunday school, is to draw out all the mental peculiarities of the child, not to force upon its mind the convictions of our own. The latter course may well be left to the bigots and dogmatists. Spiritualists profess to be capable of better things. Let us see what can be done in the future to bring out of the present chaos a Lyceum that shall be a model for the whole coast, as the one in Philadelphia is for the whole country. The children will be eager enough in their attendance, when the attractions presented are great and powerful enough to draw them. We shall have more to say upon this subject hereafter.

Boys.-Keep your boy a boy whilst he is a boy ; a well-behaved, polite boy; a manly boy; a courageous, self-reliant boy; no milksop boy tied to his mother's skirts, but still a boy; not a weakling fop, a precocious snob, a conceited monkey, aping the airs and acquiring the habits of grown-up dandies and fast characters. Don't make a selfindulgent small gentleman of him. Teach him to wait upon and take care of himself, and to respect his inferiors and treat them courteously and kindly. Pray, save him from the absurdity of a cane and kid gloves, and garments that are not suitable for downright, hearty play. It may be pretty and aristocratic, and a sign of your opulence, to dress him up in the height of fashion; but in so doing you run a risk of spoiling him for any

SIR:--In the Sacramento Union of recent date, of children on Sundays that will be an evidence | I saw the report of a discourse delivered by you, in which you speak in a manner highly derogatory of Spiritualism. I herein challenge you to meet me in an oral discussion, either in Sacramento or in this city, to continue four days, upon the fol-lowing questions: Hell; 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 forencon at 10 o'clock. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Guardian. St. Johns, Mich.—Clinton Hall, every Sunday at 11 a. m. E. K. Bailey. Conductor; Mrs. A. F. N. Rich, Guardian. St. Louis. Mo.—Sunday. at 214 p. m. at Mercantile Hall of interest on the part of the children themselves | in which you speak in a manner highly derogatory

1. Do the spirits of the departed possess power to

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 must be those who can make themselves under- temporary absence of Mr. Todd on a lecturing stood and appreciated by the children. They must | tour in Oregon. It will not be withdrawn for |

ALAMEDA FERRY.	1			
FROM PACIFIC STREET WHARF,				
Connecting with the				
San Francisco and Alameda Railroad.	1			
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:	ł			
	2			
	1			
	1			
9.30 7.40 7.15 7.00 1.30 F. M. 9.35 9.15 9.00				
	(
4.30 1.35 P. M. 1.15 P. M. 1.00 P. M. 6.15 Freighi. 4.35 4.15 4.00				
SUNDAY TIME.	5			
SAN FRANCISCO AT ANEDA RAN TRANDRO RAVWARD'S				
SAN FRANCISCO. ALAMEDA. BAN LEANDRO. HAYWARD'S. 9.00 A. M. 900 A. M. 845 A. M. 8.30 A. M.				
	(
130 P. W. 140 P. W. 120 P. W. 100 P. W.				
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.	-			
4 General Superintendent.	•			
	1			
OAKLAND FERRY.	1			
FROM THE FERRY SLIP,	2			
CORNER OF PACIFIC AND DAVIS STREETS.				
Connecting with the				
San Francisco and Oakland Railroad.				
UNTIL FURTHER NOTICE, THE TIMES of departure will be as follows (Sundays excepted,				
when the first trip each way will be omitted):				

N ANTONIO.	OAKLAND.	SAN FRANCISCO.
.30 A. M.	5.40 л. м.	6.45 л. м.
.45	6.55	7.45
.50	8.00	9.00
0.50	10.00	. 11.15
.50 г. м.	1.00 P. M.	2.00 г. м.
.50	3.00	4 0 0
. 00	4 10	5.15
.15	5.25	6.30
EXTRA	TRIP SATURD	AY NIGHT.

Leaving San Antonio at 6 30, Oakland at 6.40, and San Fran cisco at 11 30

leave Ferry Wharf, near foot of Market street, daily (Sun-days excepted), as follows :

AN ANTONIO.		SAN FRANCISCO.
7 50 л. н.	8.00 A. M.	900 л. м.
9 00 A. M	9 10 A M.	10 15 A M.
1.30 A. M.	10.25 л. м.	11.30 л. м.
2.00 P. M	210 г. м.	200 р. м.
An EXTRA	BOAT to let for Excur	rsions.
		. A. COHEN,
L	Gene	ral Superintendent.

SAN PABLO AND SAN QUENTIN FERRY.

H. Bowman, Conducto San Francisco, Cal.—At Mechanics' Institute Hall. Post street, Sunday at 1½ o'clock p. m. Conductor, John C. Mitch-

ell ; Guardian of Groups, Mrs. Whitehead.

ses Hull, Milwaukee,

Loring Moody, Malden, Mass.

6325, Chicago, Ill.

Boston, Mass.

County, Wis.

speaker.

roit. Mich.

New York.

street. Cleveland. Ohio.

York.

Miss Susie M. Johnson, Milford, Mass.

Dr. P. T. Johnson, lecturer, Ypsilanti, Mich

F. Jamieson, inspirational speaker, Postoffice drawer

S. S. Jones, Esq., 12 Methodist Church Block, South Clark

peaker, 567 Main street, Charlestown, Mass. J. S. Loveland, Sturgis, Mich. Mrs. E K. Ladd, trance lecturer, 179 Court street, Boston.

Dr. G. W. Morrill, Jr., trance and inspirational speaker,

Mrs. Anna M. Middlebrook, Box 778, Bridgeport, Conn. Mrs. Sarah Helen Mathews, East Westmoreland, N. H.

Mrs. Sarah Helen Mathews, East Westmoreiand, N. H. Dr. John Mayhews, 50 Montgomery street, Jersey City, New Jersey. Dr. James Morrison, lecturer, McHenry, Ill. Mr. & Mrs. H. M. Miller, Elmira, care W. B. Hatch, N. Y. Prof. R. M. M'Cord, Centralia, Ill.

Emma M. Martin, inspirational speaker, Birmingham, Mich. Charles S. Marsh, semi-trance speaker, Wonewoc, Juneau

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

C. Norwood, Ottawa, Ill., impressional and inspirational

A. A. Pond, inspirational speaker, North West, Obio. J. L. Potter, trance speaker, Cedar Falls, Iowa, box 170. Dr. D. A. Peaze, Jr., Detroit, Mich. Mrs. Anna M. L. Potts, M. D., lecturer, Adrian, Mich.

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

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

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

G. W. Rice, trance speaking medium, Brodhead, Wis. J. H. Randall, inspirational speaker, Upper Lisle, New

Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich.

 $\Pr(f, S. M. Strick, inspirational speaker, Peoria, Ill. J. W. Seaver, inspirational speaker, Byron, N. Y. Miss Lottie Small, trance speaker, Mechanic Falls, Me.$

Mrs. M. E. B. Sawyer, Baldwinsville, Mass. Miss Martha S. Sturtevant, trance speaker, Boston, Mass.

Mrs. Mary Louisa Smith, trance speaker, Toledo, Ohio. H. B. Storer, inspirational lecturer, 75 Fulton street, New

Mrs. H. T. Stearns, Detroit, Mich., care of H. N. F. Lewis. Mrs. M. S. Townsend, Bridgewater, Vt. Mrs. Charlotte F. Taber, trance speaker, New Bedford,

Mass., Postoffice box 394.
J H. W. Toohey, 42 Cambridge street, Boston.
Mrs. Sarab M. Thompson, inspirational speaker, 36 Bank

James Trask, Kenduskeag, Me. Francis P. Thomas, M. D., lecturer, Harmonia, Kansas. N. Frank White, Oswego, N. Y., during June; during July,

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

Mass.
F. L. H. Willis, M. D., Postoffice box 29, Station D, New York.
A. B. Whiting, Albiou, Mich.
Mrs. S. E. Warner, Box 14, Berlin, Wis.

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

Prof. E. Whipple, lecturer upon Geology and the Spiritual Philosophy, Sturgis, Mich.

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

Elijah Woodworth, inspirational speaker, Leslie, Mich.

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

E. V. Wilson. Rock Island during June ; Galesburg during

George A. Pierce, Auburn, Me. Mrs. J. Puffer, trance speaker, South Hanover, Mass. L. Judd Pardee, Philadelphia, Pa.

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

B. T. Munn, Skanesteles, New York. Dr Leo Miller. Postoffice box 2326, Chicago, Ill.

Miss Sarah A. Nutt. Lawrence, Kansas.

A. L. E. Nash, lecturer, Rochester, N. Y.

Austen E. Simmons, Woodstock, Vt. Mrs. Fanni: Davis Smith, Milford Mass.

Selah. Van Sickle, Greenbush, Mich.

Hudson Tuttle. Berlin Heights, Ohio.

J. Wm. Van Namee, Monroe, Mich.

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 K. Balley, Conductor; Mrs. A.F. N. Rich, Guardian.
 St. Louis, Mo.—Sunday, at 2½ p. m., at Mercantile Hall.
 Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.
 At Polytechnic Institute, corner of Seventh and Chestnut streets, at 3 p m. Myron Coloney, Conductor; Henry 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.
Willingantic Comp. Respus Robinson Conductor: Mrs. S.

Willimantic, Conn.-Remus Robinson, Conductor; Mrs. S M. Purinton, Guardian.

Miss Mary M. Lyons, inspirational speaker, 98 East Jeffer-son street, Syracuse, New York. John A. Lowe. Box 17, Sutton, Mass. Worcesler, Mass. In Horticultural Hall, Sunday, at 11½ a. m. Mr. E. R. Fuiler, Conductor; Mrs. M. A. Stearns, Guardian.

Spiritualist Societies and Meetings.

PACIFIC STATES.

San Francisco, Cal -- Friends of Progress. President, Dr H. J. Payne; Secretary, Dr. John Allyn. Sacramento, Cal — Children's Progressive Lyceum, every Sunday afternoon, at Turn Verein Hall, K street. Conductor H. Bowman; Guardian, Mrs. Brewster. Portland, Oregon -First Society of Progressive Spiritual

ists, every Sunday. Benjamin Todd, Lecturer. Salem, Oregon — Friends of Progress. Benjamin Todd, Lec-

turer.

ATLANTIC STATES.

Batimore, 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.

balvert and Saratoga streets, at the usual hours. Mrs. F. O.
Hyzer will speak till further notice.
Banger, Me. --In Pioneer Chapel, every Sunday.
Boston, Mass.-Miss Lizzie Doten will lecture each Sunday
afternoon in Mercantile Hall, 16 Summer street, commencing,
at 2½ o'clock. Admittance 15 cents.

The Progressive Bible Society, every Sunday, in No. 3 Tremont Row, Hall 58. Free discussion on the Christian Atone-ment at $10\frac{1}{2}$ a.m. Lecture followed by conference at 3 and

ment at 10½ a. m. Lecture followed by conference at 3 and
7 p. m. Miss Phelps, regular lecturer.
Spiritual meetings every Sunday at 544 Washington street.
Conference at 2½ p. m. Circle at 7½ p. m.
Brooklyn. N. F.—In the Cumberland street Lecture Room,
Sunday at 3 and 7½ p. m.
Charlestown Mass.—First Spiritual Society, at Washington

Hall, every Sunday. The Independent Society of Spiritualists. Charlestown, every Sunday afternoon and evening, at Mechanics' Hall, corner of Chelsea street and City square. Seats free.

City Hall, meetings every Sunday afternoon and evening. Chelses.—The Associated Spiritualists of Chelses, at Libra ry Hall every Sunday afternoon and evening, 3 and 7½ p.m. The Bible Christian Spiritualists, every Sunday in Winni-simmet Division Hall, Chelsea, at 3 and 7 p.m. Mrs. M.A.

Ricker, regular speaker. D. J. Ricker, Superintendent. Chicago, Ill.—First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, State street. Hours of meeting 10½ a. m. and 7½ p. m.

Spiritual meeting $10\frac{1}{2}$ a. m. and $1\frac{1}{2}$ 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 free. Cincinnali, Ohio.—Religious society of Progressive Spiritu-alists, Greenwood Hall, corner of Sixth and Vine streets, on

Sunday mornings and evenings, at 101/2 and 71/2 o'clock. Cleveland. O.-Sunday at 101/2 a. m. and 71/2 p. m., in Tem. perance Hall.

Dover and Foxcroft Me .- Sunday forenoon and evening, in the Universalist church.

East Boston, Mass. -- In Temperance Hall, 18 Maverick street.

Lynn, Mass.—Sunday, afternoon and evening, at Essex Hall. Hammonton. N. J.—Sunday at $10\frac{1}{2}$ a. m. and 7 p. m., at Ellis Hall. Belleview Avenue.

Haverhill, Mass .- Spiritualists hold meetings at Music Hali

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 Middlesex Hall, Sundays, at 2½ and 7 p. m. New York City.—The First Society of Spiritualists every Sunday in Dodworth's Hall SOG Broadway Society free

Sunday, in Dodworth's Hall, 806 Broadway. Seats free. At Ebbitt Hall, 23d street near Broadway, on Sundays, at 10½ a. m and 7½ p. m. H. B. Storer, Secretary. Oswego, N. Y.—Sunday at 2½ and 7½ p. m., in Lyceum Hall. West Second, near Bridge street. Danby, Vt. S. H. Wortman, Buffalo, N. Y., Box 1454

E. S. Wheeler, inspirational speaker, 5 Columbia street, Boston. Plymouth, Mass.—The Plymouth Spiritualists' Fraternity, in Leyden Hall, three fourths the time. Mrs. S. A. Willis, Lawrence, Mass., Postoffice box 473.

Lois Waisbroker, Mankato, Blue Earth Co., Minn., care of Philadelphia, Pa.-In the new hall in Phœnix street, every the Clifton House. Sunday afternoon, at 3 o'clock. At Washington Hall, corner of 8th and Spring Mrs. N. J. Willis, trance speaker, Boston, Mass.

Mass.

Francisco in time for the business of the day For freight or passage apply on board, or to P. CADUC.

Arrangemenns will be perfected in a few days for carrying freight through to San Jose.

SUMMER ARRANGEMENT.

S. F. AND S. J. R. R.

O^N AND AFTER WEDNESDAY, MAY 1st, 1867, (until further notice,) Trains will run as follows: PASSENGER TRAINS* leave SAN FRANCISCO from the New

Mrs. E. K. Lada, 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 treet, Jersey City, N. J. Mr. H. T. Leonard, trance speaker, New Ipswich, N. H. Depot, junction of Market and Valencia streets : For San Jose and Way Stations at 8.10 A. M., 3.40 and 5.00 P.M. Leave San Jose at 6 00 and 8.00 A. M., 4.00 P. M.

ON SUNDAYS: Leave San Francisco at 8.20 and 9 40 A. M, 4 20 P. M. Leave San Jose at 8.00 A. M., 4 60 and 7.00 P. M. FREIGHT TRAINS with Passenger Cars attached Leave San Francisco as above daily, (Sundays excepted) at 1.30 P. M. Leave San Jose at 3.00 A. M.

Trains leave on sharp time.

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

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

CENTRAL PACIFIC RAILROAD.

O^NAND AFTER NOVEMBER 29, 1866, until further notice the trained until further notice, the trains of the Central Pacific Railroad will run as follows :

Going East.

Passenger trains will leave Sacramento at 6:30 A. M., and arrive at Cisco at 12 M.; also at 2 P. M., arriving at Cisco at 7:30 р. м.

Going West.

Passenger train leaves Cisco at 6:30 A. M., and arrives at Sacramento at 12:30 P. M.; also, at 1 P. M., arriving at Sacramento at 6:30 P. M.

The morning passenger trains connect at Auburn with stages for Yankee Jims, Forest Hill, Michigan Bluffs and Georgetown; and at Colfax with Stages for Grass Valley, Nevada and San Juan ; and at Cisco with Stages for Summit City, Austin, Virginia City, and all points in the State of Nevada

The 6:30'A. M. train connects at the Junction with the cars of the California Central Railroad for Lincoln and Marysville,

All trains run daily, Sundays excepted. C. CROCKER, Superintendent C. P. R. B. G. F. HARTWELL, Assistant Superintendent.

DAILY COAST LINE.

San Juan & Los Angeles U. S. M. Stages.

Abram Smith. Esq., inspirational speaker and musical me-dium, 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, Daily Winter Arrangements for 1866 & 1867.

DASSENGERS FOR SAN JUAN, PASO RObles Hot Springs, San Luis Obispo, Santa Barbara, San Buenaventura and Los Angeles, leave San Francisco by the Morning Train of the San Jose Railroad, daily, and will take the Coa hes of the Company on the arrival of the train at the **Depot in San Jose**.

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

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

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THROUGH TO BIG RIVER IN SIXTEEN HOURS! Shortest and most pleasant route to Geyser Springs !

FARE AND FREIGHT REDUCED! From Vallajo street wharf, at 9 o'clock A. M.

FOR SONOMA (VIA LAKEVILLE) AND PETALUMA, connecting with stages from Bloomfield PETALUMA, connecting with stages from Bloomfield, Bodega, Duncan's Mills, Tomales, Santa Rosa, Windsor, Healdsburg, Gyserville, Skagg's Springs, Geyser Springs, Anderson Valley, Novato, Albion and Biy Rivers, Noyo, Fort Bragg, Ukiah and Long Valley.

The well known and favorite Steamer PETALUMA,

C. M. BAXTERCaptain In order to better accommodate the traveling public, will run DAILY as above, Sundays excepted.

Foxboro', Mass.—In the Town Hall. Lowell —Lee street Church, afternoon and evening. *Active fille, Market Spirite and The International Internation*

A line of Freight Boats for Oakland and San Antonio will

ANTONIO.	OAKLAND.	SAN FRANCISCO.	
50 л. н.	8.00 A. M.	900 л. м.	1
00 A. M.	9 10 A M.	10 15 A M.	
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00 г. м	210 г. м.	200 р. м.	
- An EXTRA B	OAT to let for Ex	cursions.	1
		A. A. COHEN,	

}	robust and useful living.	Through to San Rafael via San Quentin.	every Sunday.	F. L. Wadsworth, Postolice drawer 6325, Chicago, Ill. A. A. Wheelock, tranco and inspirational speaker, St.	Returning, will leave Petaluma at 2 r. M. Freight received and receipted for at all hours of the
_} }	WHAT word is always pronounced wrong? Wrong,	FROM VALLEJO AND DAVIS STREETS.	Spiritualists in the southern part of Philadelphia, at No. 337 South Second street, at $10\frac{1}{2}$ a. m. and $7\frac{1}{2}$ p. m., and on	Johns, Mich.	day, and taken at the lowest rate. CHARLES MINTURN.
: () of course.	THE FAVORITE STEAMER	Wednesday evening at 8 o'clock. Providence, R. I.—In Pratt's Hall, Weybosset street, Sun-	Warren Woolson, trance speaker, Hastings, N. Y.	
	A MAN often acts so as to get himself the credit of having a "bad heart," when, in fact, the real	L CONTRA COSTA,	day afternoons, at 3, and evenings, at 7½ o'clock. Putnam, Conn.—At Central Hall, Sunday at 1½ p. m.	Mcs. Mary J. Wilcox, care of Dr. Larkin, 244 Fulton street, Brooklyn, N. Y.	General News Agents.
: }	trouble lies in his liver.	CAPTAINJOHN T. MCKENZIE'	Quincy, Mass.—Sunday at 234 and 7 p. m. Richmond, Ind.—The Friends of Progress, every Sunday	Mrs. Mary É. Withee, trance speaker, 71 Williams street, Newark, N. J.	SUBSCRIPTIONS RECEIVED FOR PAPERS
. }	A CORONER'S JURY in Logan, Ohio, recently re- turned a verdict that the death of a child was "the		morning, in Henry Hall, at 10½ a. m. Roches'er, N. YSpiciety of Progressive Spiritualists, at	A. C. Woodruff, Buffalo, N. Y. Miss H. Maria Worthing, trance speaker, Oswego, Ill.	AND MAGAZINES PUBLISHED IN ALL
1) Visitation of God to take it out of misery."	11 30 1.00 P. M.	Black's Musical Institute (Palmer's Hall), Main street, Sun- day evening. Public circle on Thursday evening.	Jonathan Whipple, Jr., inspirational and trance speaker, Mystic, Conn.	PARTS OF THE WORLD.
ļ	A WRITER called at a printer's and accused the compositor of not having punctuated his poem,	Connecting with Stages for San Rafael, Olima, Tomales, and	Salem, Mass.—Sunday, afternoon and evening, in Lyceum Hall.	Mrs. S. J. Young, trance lecturer, 208 Tremont street, cor-	Send for Subscription List. Address
	when the typo earnestly replied, "I'm not a pointer	further particulars, apply to the Captain on board, or to	p. m.	ner LaGrange, Boston. Mrs. Fannie T. Young, of Boston, trance speaker, 285 South	HOIN BROS., N.W corner Montgomery and Jackson streets,
4		4 CHARLES MINTURN, Agent.	Springfield, 111Every Sunday in the hall.	Clark street, Chicago, Ill.	5 San Francisco