Physical Manifestations.

SPIRITUALISM IN ENGLAND—A REMARKABLE TEST.—The other week a respectable county paper—the North Wilts Herald—gave, from the pen of its London correspondent, an account of manifestations which took place at Mrs. Marshall's, (the medium's name was not mentioned, but I have ascertained for myself the name,) of a most conclusive character. An officer, stationed with his regiment at Aldershot, had the pleasing intelligence conveyed to him that some property was left to him. Just in its zenith his joy collapsed, as he found that he must produce his baptismal registry before he could enter on possession of the aforesaid property. He did not know what to do. None of his friends could give him the slightest clue to its whereabouts. In this dilemma some one, I imagine jocularly, told him to go to a medium. It was a silly thing to do; but he would go to one, nevertheless. He was in a great hurry, leaving his quarters in the apparently vain search for the missing entry through the instrumentality of a "witch." A letter was handed to him, which hurried off to Mrs. Marshall, without the smallest shadow of faith in the mysterious rappings he heard. But being prompted to put questions, he asked what he had in his pocket. "A letter," was the answer. Who from? Here the name and monogram of the writer of the letter were given. The officer broke the seal, and to his utter amazement found that the invisible intelligences had read and answered aright. A staggering proof of witchcraft, no doubt; nevertheless, the officer put another more important question: "Did they know where he was baptized?" "Yes." "Would they tell him?" "Yes." And lo! a certain church in the West End of London was named. The gentleman lost little time before he was there, engaged in turning over the registry books, and to his amazement and joy he found the desired entry. He is now, I am informed, in possession of his Thorowal meiostr in the O Sould over in the

property.
This case, I think, deserves recording, as one of the numerous proofs spirits are ever giving of their own individuality and independent action, demands, "Why hast thou disquieted me?" we share apart from the medium or her surroundings. All such cases as this should be carefully noted, as they offer an argument all-powerful against the weak, amusing theory of "mind-reading," which is so readily offered by the uninformed scientist fore have I called thee, that thou mayest make who cannot ignore spiritual phenomena, but must for his own credit's sake find out "how it is all produced."—Correspondence of Banner of Light.

Somnambulism.

A somewhat singular freak of a somnambulist has just been related to us. A gentleman, living in the Seventh Ward, one morning missed a quantity of money which he had in a drawer, and although strict search was made, no clue to the missing cash could be found. The money was kept in a drawer that was kept locked, and the key returned to the gentleman's pocket. The affair was involved in mystery, which was not removed the next day when a set of silver spoons were missed. The servants were suspected of the theft, and as a knowledge that the articles had been missed was kept from them, it was determined to keep a watch the next night and fasten the guilt upon whoever should be found trespassing. Everything about the house remained quiet until about 2 o'clock, when a stir was heard.

The person who was on the watch peered cautiously through the hall from whence came the sounds of footsteps, and saw approaching the gentleman of the house. He went to the cupboard with a stealthy step, took therefrom a quantity of silver plate, and started for the back yard, closely followed by the watchman, who at once suspected the truth of the case. The sleep-walker proceeded cautiously to the wood-shed, and covered the plate carefully in a bar-rel of ashes, and started back to his house. He was awakened, however, by the watchman, and appeared greatly bewildered at finding himself in that place. The matter was explained to him, and search was at once instituted among the ashes for the property. The search was happily rewarded by the discovery of the silver plate, spoons, and greenbacks, safely secreted among the ashes, where they had been deposited by the gentleman, who had been unconsciously guilty of robbing himself. This experience may result in the cure of the gentleman of his habit of sleep-walking.—Milwaukie (Wis.) Sentinel.

The above recited case, and many others which might be adduced, verify the belief of Spiritualists, that the somnambulist is influenced or obsessed by a mischievous or evil-disposed spirit, who takes advantage of the negative condition of the body during sleep, to perform such acts as the above through the organism of the sleep-walker, above through the organism of the sleep-walker, the sweet influences of the Pleiades, and the bands in order to gratify a passion for theft, or some of Orion. Thy teacher was a reverent worshiper of other, which could not be satisfied except in such a manner. The fact that the sleeper is wholly unconscious of the act, during and after its performance, is proof enough that it is done by the exer cise of intelligence and power entirely independent

The remedy for somnambulism is easy and effectual. The control may be broken up, and permanently banished, by the use of cold water whether called "holy" or not—dashed in the face of the sleep-walker as often as he is discovered in the somnambulistic state. A few applications of this remedy suffices to promote a reaction in the physical system, and to render it so positive that a did the daughter of the Magi feel the goal of truth spirit can no longer obtain sufficient control to compel locomotion. When this condition of body is attained, somnambulism ceases.

FAITH vs. REASON.—When faith gets over reason, a man can believe almost anything, however absurd. He can believe that something came of nothing; a son can be as old as his father; (see Catechism— "The eternal Son of God.") He can believe a wo-man may be—is "mother of God," and that God can die; in fact, that the only way to save man is to kill God. He can believe that bread can be prayed into the flesh of man; that water can save from sin, as it really does from dirt. He can believe that a whale swallowed a man, or the man swallowed a whale, just as well, if you say so. He can believe that "suffering is necessary to happiness"—and yet that God is happy, never having suffered; that "suffering is necessary to enable the mind to sympathize with the sufferer "—yet that God does sympathize with the sufferer, though He never suffered. He can believe that God, or good, is infinite, and yet that evil is necessary to—so before, older than, and really the father of—good, or God. He can believe that "suffering is transient," and "happiness is eternal," in spite of all these necessities for evil. He can believe that an infinite, unchangeable Cause, which has produced evil as well as good, will yet produce only good.—Austin Kent, in the Investigator.

Wrath in the Pulpits.—Were many, or most, of the sectarian pulpits to be accepted as leaders for the public sentiment, instead of working to mold the popular heart continually to works of peace and spiritual advancement, it would stir it up to a pitch spiritual advancement, it would stir it up to a pitch spiritual advancement, it would stir it up to a pitch spiritual advancement, it would stir it up to a pitch spiritual advancement, it would stir it up to a pitch spiritual advancement, it would stir it up to a pitch spiritual advancement, it would stir it up to a pitch spiritual advancement, it would stir it up to a pitch spiritual advancement, it would stir it up to a pitch spiritual advancement, it would stir it up to a pitch spiritual advancement, it would stir it up to a pitch spiritual advancement, it would stir it up to a pitch spiritual advancement, it would stir it up to a pitch spiritual advancement, it would stir it up to a pitch spiritual advancement, it would stir it up to a pitch spiritual advancement advancem where all the passions would be hottest and reason would melt in the flames it has deliberately kindled. | Saul, who was in disguise, and unknown to her; The pulpits want Davis hanged, and approve of the and thus had compelled the visible presence of one execution of Maximilian after he had surrendered. of the most devout servants of the Most High God. Why are they so bloodthirsty above others? Why do they relish the horrors of war and bloodshed, the destruction of human life and the instigation of human hatred? It is because they preach, in all other respects, the doctrines of revenge instead of persuasion, of punishment in place of charity and love. They go upon the old parish methods still, and nothing less might be expected of them. But their influence is sensibly on the wane. The people are more religious than they are.—Banner of Light.

AN ACUTE writer says, "Of all the preparations for atrocious crime, none are more ominous or complete than a presumption of possessing superhuman virtue. Sanctity of this heroic and immortal order may dip its hands in blood and fear no stain."

A Beautiful Tribute to the Woman of Endor.

From "Shadow-Land, or, The Seer," by Mrs. Elizabeth Oakes Smith, we extract the following glowing panegyric upon the woman whom the Gilboa, where the dread issues of battle were to be whole clerical profession cease not to abuse with their slanderous tongues, because, as they say, "she was a witch." In this tribute to her real worth, we have the Spiritualistic view of her real character also. And in this portraiture all modern mediums of reliability and genuine powers may consider themselves as included; for spiritual gifts are the same in all ages, and are possessed by individuals of similar development in all nations. We particularly commend this characterization of the Woman of Endor to the Revs. Wadsworth and McMonagle, and to all others of the same cloth who continue to think evil of that noble woman and genuine prophetess. If so good a man as Samuel would obey her summons from the spirit-land, it is an evidence in her favor as possessing the same gift of prophecy, and as being equally good with the prophet himself. The he hastily placed, unopened, in his pocket, and authoress of "Shadow-Land" thus introduces Saul to the Woman of Endor:

Disheartened by intestine troubles, appalled by oreign invasion, the spirit of the unhappy king forook him, and it is said "his heart greatly trembled." Samuel, the stern and uncompromising revealer of truth, was no more. Unsustained by a hearty reliance upon Divine things, Saul was like a reed cast upon the waters, in this, his hour of trial

and perplexity.
"When Saul inquired of the Lord, the Lord answered him not, neither by dreams nor by prophets."
Unhappy man, thy prayers were those of doubt, not of faith, and how could they enter that which is

In the utterness of his despair, he consults the Woman of Endor. She might not control events,

There was majesty in thee, O Saul! even in thy disguise and agony, as thou didst confront thy stern counselor brought from the land of shadows—"the old man covered with a mantle." When Samuel in the desolateness and sorrow which thy answer

"God is departed from me, and answereth me no known unto me what I shall do.' The Woman of Endor! That is a strange perversion of taste that would represent her hideous in

aspect. To me she seemeth all that is genial and ovely in womanhood. So great had been the mental suffering of Saul, that he had fasted all that day and night, and at the terrible doom announced by the seer his strength utterly forsook him, and he fell all along upon the

Now cometh the gentle ministry of the Woman of Endor. "Behold, thou hast prevailed with me to hearken to thy voice, even at the peril of my life; now, also, I pray thee hearken to the voice of thy handmaid, and let me set a morsel of bread befor thee, and eat, that thou mayest have strength.' Can aught be more beautiful, more touching or

womanly in its appeal? aught more foreign from a cruel and treacherous nature, aloof from human sympathies, and dealing with forbidden or unholy knowledge?
To the Jew, trained to seek counsel only from Jehovah, the Woman of Endor was a dealer with spirits of evil. With us, who imbibe truth through

a thousand channels made turbid by prejudice and error, she is a distorted being allied to the hags of a wild and fatal delusion. We confound her with the witches of Macbeth, the victims of Salem, and the Moll Pitchers of modern days.
Such is not the Woman of Endor—we have adopted the superstition of monk and priest through the

long era of darkness and bigotry, and every age hath lent a shadow to the picture. "Hearken to the voice of thine handmaid, and let me set a morsel of bread before thee." Beautiful picture of primitive and genial hospitality! The Woman of Endor riseth before me in the very attitude of her kind, earnest entreaty. The braids of her dark hair mingle with the folds of her turban; her oriental robes spread from beneath the rich girdle, and the bust swells with her impassioned appeal. I behold the proud contour of her features, the deep, spiritual eye, the chiseled nostril, and the

lip shaming the ruby. The cold, haughty grace, becoming the daughter of the Magi, hath now yielded to the tenderness of her woman's heart. Woman of Endor! thou hast gathered the sacred lotus for the worship of Isis; thou hast smoothed the dark-winged Ibis in the temple of the gods; thou art familiar with the mysteries of the pyramids; thou hast quaffed the waters of the Nile, even where they well up in the cavernous vaults of the ancient Cheops; thou hast watched the stars, and learned their names and courses; art familiar with nature, and thou a meek and earnest pupil. Thou heldest a more intimate communion with nature than we of a later and more worldly age. Thou didst work with her in her laboratory, creating the gem and the pearl, and all things whatsoever into

She had used a spell of great power in behalf of Even she was appalled, not at the sight of the "old man covered with a mantle," but that she saw "gods descending to the earth.

The authoress has misquoted the text here, which reads, "gods ascending out of the earth." This was the faith of the Jews; they believed that the spirits of men, when called, arose from the ground. But. in rendering the language thus, she has exhibited to AMERICAN LIBERTY. us the faith of the Magi, which was the reverse of that of the Jews, and, to the Spiritualist, is the true one.-ED. BANNER.]

The fate of Saul would have been the same had

ful doom, "To-morrow shalt thou and thy sons be as I am," but he might till the last have realized that vague comfort to be found in the uncertainty of destiny, and in the faint incitements of hope. Fancy might have painted plains beyond the mountains of tried, and he would have been spared that period of agony, when the strong man was bowed to the earth

at the certainty of doom.

Saul and the Woman of Endor, ages on ages since, fulfilled their earthly mission, leaving behind this simple record of the power and fidelity of human emotions in all times and places; we cannot regret even the trials of Saul, in the view of enlarged humanity, for had he been other than he was, the world had been unblessed with this episode of woman's grace and woman's tenderness, in the person of the Woman of Endor.

THE Massachusetts papers are rejoicing over a new argument in favor of the Hoosac Tunnel. Rev. Mr. Bronson, in an address at the recent Sabbath School Convention, related the following in illustration of a point he was enforcing. He visited the tunnel a short time ago, and went in as far as the "bore" would allow; addressing an Irishman, he said: "Patrick, do you think the tunnel will ever be finished?" "Sure, your honor, sure; if there's needed and the blow it through?" "But it's a powder enough to blow it through." "But it's a long way to go." "Yes, your honor, but we've got a mile already, sir." "If you do get through, do you think it will pay?" "Pay? no, to be sure, 'twill not pay, but 'twill be a great ornament to society,

EVADING THE LAW.—The Salem (Oregon) Herald ells of a novel plan invented by a lover to make a girl his wife in spite of the law, and without violating it. A widower of the interior of that State loved a damsel under age, and her parents would not consent to the nuptials. The two eloped, went to the sea-side, procured a minister and a smack, went o sea far enough to be a league from shore, and thus, beyond the jurisdiction of Oregon, they were married, and thence returned to their homes. The plan has not been patented, so that it is open for others to try who find themselves in like predica-

A CURE-ALL.—Old Dr. A— was a quack, and very ignorant one. On one occasion he was called by mistake to attend a council of physicians in a ritical case. After considerable discussion, the opinion was expressed by one that the patient was convalescent. When it came to Dr. A—'s turn to speak, he thus delivered himself:—"Convalescent!" said he, "why, that's nothing very serious; I have cured convalescent in twenty-four hours!"

Among the curious things at the Paris Exposition, says a French writer, is a bar of iron about as long and as thick as the pole of a carriage, tied in a knot, as though it were a ribbon, without the vestige of a flaw or crack, and the visitor is assured that it was tied when cold!

REV. W. H. CARRINGTON, of Flora, Ill., addressed the Alumui Association of McKendree College, recently, on "gipsies, necromancers, astrologers, witches, and the devil generally."

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AN EXPOSITION •THREE POINTS

POPULAR THEOLOGY.

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

2. Positive Law in Opposition to Divine Providence. 3. Man's Our esponsibility in Opposition to Vicarious

on personal application at this office.

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

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L. Origin and Character of the Orthodox Devil.

GARDEN OF HUMANITY.

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ARROWHEAD HOT SPRINGS, Six Miles North of San Bernardino, Cal,

And Two Thousand and Thirty-five Feet above Sea Level. After much study of the nature and tendency of Lung Discases, I have arrived at the conclusion that all that is

necessary to cure those, more than others, is to relieve the Lungs of burden, by oxygenating the blood through the skir, purifying it with the purest diet, and assisting vital action by Magnetism and Electricity.

For a climate perfectly adapted to consumptives, I searched long, and feel confident I have found it at these Springs, where I have already treated many Lung and Bronchial discount and account of the search of the

eases auccessfully—none having tried it without benefit.

All other diseases treated with like success.

For particulars, address the Proprietor,

21

D. N. SMITH, M. D.

LYCEUM DEPARTMENT.

"Angels where'er we go attend Our steps, whate'er betide, With watchful care their charge defend,

-CHARLES WESLEY.

BY FELICIA HEMANS .- WRITTEN AT THE AGE OF THIRTEEN. 'Tis sweet to think the spirits of the blest May hover round the virtuous man's repose

SONNET.

And oft in visions animate his breast,
And scenes of bright beatitude disclose. The ministers of Heaven, with pure control,
May bid his sorrow and emotion cease,
Inspire the pious fervor of his soul,

And whisper to his bosom hallowed peace. Ah, tender thought! that oft with sweet relief May charm the bosom of a weeping friend, Beguile with magic power the tear of grief, And pensive pleasure with devotion blend; While oft he fancies music, sweetly faint, The airy lay of some departed saint,

Parental Correction.

That man commits a crime, and so does the woman, who will send a child to bed with a wounded spirit, or who shall allow any vindictiveness of feeling to exist in consequence of anything the child may have done. Sharp-pointed memories have driven some men mad; multitudes are there, more dead than alive, from the ailings of the mind, which is wasting itself away in vain remorses for the irrevocable past. The fault of most parents is over-harsh reproofs of their children; reproofs that are hasty, unproportioned to the offense, and hence, as to one's own child, helpless and unresisting, are a cruelty as well as an space, so as to afford some opportunity for repairing some unmerited unkindness to the dear darling. Parents have been many times urged in these pages to make persistent efforts to arrange two things in domestic intercourse, and to spare no pains and no amount of moral courage and determination, in order that they should be brought about. It may require a thousand efforts, and there may be a thousand failures, as discouraging as they are sad; still let the high resolve go out, "It shall be done!" and the prickling of many a thorn will be spared in after years and old age. The two points to be daily aimed at are:

1. Let the family table be always a meetingplace of pleasantness and affection and peace, and for the exhibition of all the sweeter feelings of

2. Let every child be sent to bed with kisses of affection, especially those under ten years of age. -Hall's Journal of Health.

LITTLE THINGS.—The preciousness of little things was never more beautifully expressed than

in the following morceau: "Little martin-boxes of homes are generally the most happy and cosy; little villages are nearer to being atoms of a shattered paradise than any- me in an oral discussion, either in Sacramento or most content, and little hopes the least disappointment. Little words are the sweetest to hear; little charities fly the farthest and stay longest on the wing; little lakes are the stillest, little hearts the fullest, and little farms the best tilled. Little books are the most read and little songs the most loved. And when Nature would make anything especially rare and beautiful, she makes it littlelittle pearls, little diamonds, little dews. Everybody calls that little that they love best on earth. We once heard a good sort of a man speak of his little wife, and we fancied that she must be a perfect bijou of a wife. We saw her, and she weighed 210; we were surprised; but then it was no joke. The man meant it; he could put his wife in his heart and have room for other things beside. And what was she but little? Multum in parvo—much in little—is the great beauty of all we love best, hope for most, and remember the longest."

AN AUTHENTIC ACCOUNT OF A DOG.—A favorite hound, belonging to an old hunter, came to his master one morning when he was engaged in chopping wood in the forest, and by various intelligible signs persuaded his owner to follow him to a thicket, some little distance off in the woods. The hunter, on following his dog, found there a small and very feeble fawn, entangled in some vines and brambles, so that it was impossible for it to extricate itself. The unfortunate fawn was carried to the house, and fed upon milk; but the hound, who was ever ready to hunt and pull the wild deer in the forest, seemed to understand that he had saved this little animal's life. He made it share his bed at night, and through the day was ever on the look-out to defend or aid it, till the rest of the pack of hounds learned to know it, and to understand that they were not to molest their companion's pet.

A LITTLE GIRL, worn out by a long sermon, observing the preacher gathering himself for the introduction of another "point," exclaimed, "O mother! he's not going to quit at all! He's swelling up again!"

A RURAL PHILOSOPHER avers that subjecting all children to the same system of instruction, is like boiling large and small potatoes in one pot, and for a like number of minutes. Some of them get done, and some don't.

"MOTHER, can I go and have photograph taken?" "No; it isn't worth "e." "Well, then, you might let me go and have a tooth pulled—I never go anywhere!"

ESTIMATING CHARACTER.—In our estimation of what is good or evil, and in determining on the characters of men, who are the good and who are the bad, we are often in hazard of committing mistakes. The real characters of men are only known to God, and frequently depend on the secret and unseen parts of life. As in judging of ourselves we are always partial, so in judging of others we often err, through the imperfect information which we have gathered, or the prejudices we may have formed. We are too apt to limit the character of virtue to those who agree with us in sentiment and belief: and to exaggerate the feelings of those against whom we have conceived a dislike, into great and unpardonable crimes .- The Hebrew.

Mary and Keziah Hicks, of Roane County Tenn. have lately disagreed with their step-mother, and the other day they removed the old lady to the smoke-house, labored like fiends to strangle her, then poured melted lead into her ear, and finally struck her several murderous blows on the head with an ax. The girls then left her and went to church! The old lady died soon after.

OF Two New York ladies, one attended at the aristocratic Grace Church, and the other at the humble St. Paul's. The former, one Sunday, sent a request to the latter, her friend, that she would go to church with her, to which she replied, that she would have been happy to do so, only that she "was dressed for St. Paul's."

A LADY wrote some verses upon a window intimating her design of never marrying. A gentleman wrote the following lines underneath:

The lady whose resolve these words betoken. Wrote them on glass to show it may be broken."

Well Knit.—"Ma," said a five-year-old young lady to her mother, the other day, "do they make men the same as they do stockings?" "How absurd you are, Jane!—of course not." "Then what absurd you are, Jane:—or course not.

made you say, this morning, that Major Spanker was further particulars, apply to the Captain on board, or to CHARLES MINTURN, Agent.

THOMAS PAINE. - Some time after the death of Mr. Paine, a certain Doctor of Divinity advertised that he was going to lecture on the subject. Mr. Woodsworth told his friends that he intended to hear the lecture, and to correct any misstatements that might be made, on the spot. The clergyman heard of it, and called on Mr. Woodsworth. Said he— "I understand, Mr. Woodsworth, you intend to

disturb me in my lecture on Paine.' "No. Sir," said Mr. W.; "but I did say that if you should make any statements that I know to be untrue, I would take the opportunity to correct

"Oh! you would not do that, Mr. Woodsworth, I hope."
"Certainly I would," Said Mr. W., "as the advocate of a deceased friend, whom I know better than you. I have heard lies enough reported about Mr. Paine—his drunkeness, his filthiness, and his recanting his writings—and if you repeat any of

them you will hear from me on the spot.'

The lecture never came off.—Investigator.

EXPERIENCE teaches us that the calamities of mankind have sprung from their religious opinions. The ignorance of natural causes created gods, and imposture made them terrible. Mankind lived unhappy, because they were taught from their infancy to think God had condemned them to misery. They never entertained a wish to break their chains, because they were taught that devotion, the renouncing of reason, mental debility, and spiritual debasement were the means of obtaining salvation.

A SENSITIVE YOUNG SCHOOL-MISTRESS Was once shocked, when, in the geography class recitation, she asked why it was impossible to keep the Mississippi from overflowing its banks, and received for answer from a little chap: "Because dam it you can't."—Evening Bulletin.

A Challenge to the Clergy.

To the Clergymen of the Pacific Coast:

REV. GENTLEMEN:-I hereby extend a challenge to any one of you whom your religious organization will endorse as being capable of defending your articles of faith, to meet me either in this city or in Sacramento, San Jose, Marysville, injustice. Thrice happy is that parent who has no child which can be wished back, if for a brief or Napa City, in oral discussion on the following questions:

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

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

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

You to take the affirmative and I the negative Discuss two days. An early reply is desired.

Yours respectfully, BENJAMIN TODD.

The following personal invitation has also been

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

SIR:—In the Sacramento Union of recent date, I saw the report of a discourse delivered by you, in which you speak in a manner highly derogatory of Spiritualism. I herein challenge you to meet H. Bowman, Conductor; Miss G. A. Brewster, Guardian.

San Francisco, Cal—At Mechanics' Institu e Hall. Post thing we know of; and little fortunes bring the | in this city, to continue four days, upon the following questions:

> return and communicate intelligently with their friends in the earth-life? I taking the affirmative, you the negative

1. Do the spirits of the departed possess power to

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

You to take the affirmative, and I the negative. Discuss two days. An early reply is desired.

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

CARTES DE VISITE of DR. BRYANT may be ob tained at this office—price twenty five cents.

ALAMEDA FERRY. FROM PACIFIC STREET WHARF,

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	SAN FRANCISCO.	ALAMEDA.	BAN LEANDRO.	HAYWARD'S	
	7.30 A. M.	5.10 A. M.	4.50 A. M.	4,30 A. M.	
			7.15		
	1.30 P. 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	
		SUNDA	Y TIME.		
	SAN FRANCISCO.	ALAMEDA.	SAN LEANDRO.	HAYWARD'S	
	9 00 A.M.	9 00 A. M.	8 45 A. M.	8.30 A. M.	
	11 15	11 15	11 00	10.45	
	1 30 P. M.	1.40 P. M.	1 20 P. M.	1 60 P. M.	
•	4.30	4 40	4 20	4 00	
,	6 15	6.20	6.00	5.45	

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

OAKLAND FERRY. FROM THE FERRY SLIP,

CORNER OF PACIFIC AND DAVIS STREETS, Connecting with the San Francisco and Oakland Railroad. TINTIL FURTHER NOTICE, THE TIMES

when the first trip each way will be omitted): SAN ANTONIO. OAKLAND. SAN FRANCISCO. 5 30 A. M. 5.40 A. M. 6.45 A. M. 8.00 11.15 12.50 P. M. 1.00 P. M. 2.00 P. M. 3.00 4 00

of departure will be us follows (Sundays excepted,

EXTRA TRIP SATURDAY NIGHT. Leaving San Antonio at 630, Oakland at 6.40, and San Fran cisco at 11 30 A line of Freight Boats for Oakland and San Antonio will

SAN ANTONIO.	OAKLAND.	SAN FRANCISCO.
7 50 A. M.	8.00 A. M.	9 00 A. M.
9 00 A. M	9 10 A. M.	10 15 A M.
11.30 A. M.	10.25 л. м.	11.30 л. м.
200 P.M.	2 10 р. м.	200 г. м.
An EXTRA I	BOAT to let for Excur	sions.
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4	Gener	al Superinténdent.

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8 00 A. M. 11 30 2 30 P. M.			
onnecting with Solinas, in Marin	tages for San	Rafael, Olima, also with San	Tomales,

Progressive Lyceum Register.

Boston Mass. - Sunday at 10 a. m., at 544 Washington street. Bosh Mass.—Sunday at 10 a. M., at 11 washington street.

C. H. Rines, Conductor.

Brooklyn, N. Y.—At 3 p. m., in the Cumberland Street
Lecture Rocm, between Lafayette and DeKalb avenues.

John A. Bartlett, Conductor; Mrs. Fannie Cohill, Guardian.

Buffalo, N. Y.—In Music Hall Sunday afternoon. Mrs. S.

H. Westman, Conductor: Miss Sarah Brooks, Guardian. H Wertman, Conductor; Miss Sarah Brooks, Guardian. Charlestown, Mass.—At City Hall, at 10½ a. m. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian.

At Washington Hall, Sunday forenoon. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

Chelsea, Mass.—At Library Hall every Sunday at 10 a. m.

James S. Douge, 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. Sleeper President Literary Circle. Cincinnati -Greenwood Hall, corner of Sixth and Vine sts, at 9 a. m. A. W. Pugh, Conductor; Mrs. Lydia Beck, Guar-

Cleveland, Ohio.—At Temperance Hall, 184 Superior street.

J. A. Jewett, Conductor; Mrs. D. A. Eldy, Guardian.

Detroit, Mich.—Conductor, M. J. Matthews; Guardian, Mrs. Dover and Foxcroft, Me -Sunday afternoon, in the Universalist church. Foxboro', Mass —In the Town Hall every Sunday at 11 a. m. Hamburg, Conn.—John Sterling, Conductor; Mrs. S. B. An-

derson, Guardian.

Hammonton, N.J.—Sunday at 1 p. m. J. O. Ransom, Conductor; Mrs. Julia E. Holt, Guardian.

Havana, Ill —Sunday at 3 p. m., in Andrus' Hall. J. F. Coppel, Conductor; Mrs. E. Shaw, Guardian.

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

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

Jersey City, N. J.—At the Church of the Holy Spirit, 244 York street. Sunday afternoon. derson, Guardian. York street, Sunday afternoon.

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

Lotus, Ind.—F. A. Coleman, Conductor; Eliza M. Huddle

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

Mokena, Ml.—Sunday at 1 o'clock, in the village schoolhouse. W. Ducker, Conductor; Mrs. James Ducker, Guar-Newark, N. J - Music Hall, No 4 Bank street, Sunday afternoon at 2 o'clock. Mr. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian.

Lowell, Mass. - Sunday in the forenoon, in the Lee street

ston, Guardian.

New York City.—Sunday at 2½ p. m., at Ebbitt Hall, No. 55 West 23d street, near Broadway. D. B. Marks, Conductor; Mrs. H. W. Farnsworth, Guardian; E. O. Townsend, Manager of Dramatic Wing.
Osb. rn's Prairie, Ind.—Sunday morning at Progressive Friends' meeting-house. Rev. Simon Brown, Conductor; S. A. Crane, Guardian.

Oswego, N. Y — In Lyceum Hall, Sunday at 12½ p. m. J.

L. Poul, Conductor; Mrs. Dooittle, Guardian.

Philadelphia, Penn.—Sunday morning at 10 o'clock, at
Thompson Street Church, below Front street. Isaac Rehn,

Conductor: Mrs. Stretch, Guardian.

Philadelphia, Penn.—Sunday, at Washington Hall. south west corner of Eighth and Spring Garden streets, at 10 a. m., except July and August, in which the summer recess occurs.

M. B. Dyott. Conductor; Arabella Ballenger. Guardian.

At new Hall in Phenny street. Sunday at 10 o'clock. Prof. At new Hall in Phœnix street, Sunday at 10 o'clock. Prof. I. Rebn, Conductor.

1. Kehn, Conductor.

Plymouth, Mass.—Sunday forenoon at 11 o'clock. I. Carver.

Conductor; Mrs R W Bartlett, Guardian.

Portland, Oregon.—Meets at Oro Fino Hall every Sunday.

Providence, R. I.—Sunday, at 10½ a. m., in Pratt's Hall,

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

Abhie H Potter Putnam, Conn.—Sunday at 10½ s. m., in Central Hall Quincy. Mas.—Sunday at 1¾ p. m.

Richland Center, Wis.—Sunday at 1 p. m. Mr. H. A. East-and, Conductor; Mrs. Fidelia O. Pease, Guardian. Richmond, Ind.—In Henry Hall, at 2 p. m. Eli Brown, Conductor; Mrs. Emily Addleman, Guardian.

Rochester, N. Y.—In Black's Musical Institute, (Palmer's Hall.) Sunday afternoon at 2½ p. m. Mrs. Jonathan Watson, Conductor; Mrs. Amy Post. Guardian.

Rockford, Ill.—Sunday, at 10½ a. m., in Wood's Hall. E.
C. Dunn, Conductor; Mrs. Rockwood, Guardian.

C. Dunn, Conductor; Mrs. Rockwood, Guardian. Rock Island, Ill -At 10 o'clock, in Norris Hall, Illinois street. W. T. Riggs, Conductor; Mrs. W. T. Riggs, Guar-Sacramento, Cal.-At Turn-Verein Hall, Sunday at 2 p. m.

street, Sunday at 1½ o'clock p. m. Conductor, John C. Mitchell; Guardian of Groups, Mrs. Whitehead.

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

S. Williams, C. Inductor; Mrs. M. A. Wyman, Guardian.

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

Planck. Conductor; Mrs. E. G. Planck, Guardian. St. Johns, Mich.—Clinton Hall, every Sunday at 11 a. m. E. K. Bailey. Conductor; Mcs. A. E. N. Rich, Guardian. St. Louis, Mo.—Sunday, at 2½ p. m., at Mercantile Hall. Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian. At Polytechnic Institute, corner of Seventh and Chestnut streets, at 3 p m. Myron Coloney, Conductor; Henry Stagg,

Sturgis, Mich.—Sunday at 12½ p. m., in the Free Church.
John B. Jacobs. Conductor; Mrs. Nellie Smith, Guardian.
Troy, N. Y.—In Harmony Hall every Sunday at 2½ p. m. Monroe I. Keith, Conductor; Mrs. Louise Keith, Guardian.

Vineland, N. J — Sunday at 1 o'clock p. m. Hosea Allen,
Conductor; Mrs. Deborah Butler, Guardian. Willimantic, Conn .- Remus Robinson, Conductor; Mrs. S M. Purintou, Guardian.

Worcester Mass.—In Horticultural Hall, Sunday, at 11½ a.

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

Spiritualist Societies and Meetings. PACIFIC STATES.

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

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

Salem, Oregon —Friends of Progress. Benjamin Todd, Lecturer.

ATLANTIC STATES.

Batimore, Md.—The First Spiritualist Congregation of Balmore on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours. Mrs. F. O. Hyzer will speak till further notice. Banger, Me -In Pioneer Chapel, every Sunday.

Boston, Mass.—Miss Lizzie Doten will lecture each Sunday after noon in Mercantile Hall. 16 Summer street, commencing at 2½ o'clock. Admittance 15 cents.

The Progressive Bible Society, every Sunday, in No. 3 Tre-The Progressive Bible Society, every Sunday, in No. 3 Tremont Row. Hall 58. Free discussion on the Christian Atonement at 10½ a, m. Lecture followed by conference at 3 and 7 p. m. M. ss 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. Hall, every Sunday. The Independent Society of Spiritualists. Charlestown, every Sun'ay afternoon and evening, at Mechanics' Hall, corner of Chelsea street and City square. Seats free. City Hall, meetings every Sunday afternoon and evening.

Chelsea.—The Associated Spiritualists of Chelsea, at Libra-

ry Hall every Sunday afternoon and evening. 3 and 71/2 p. m The Bible Christian Spiritua'ists, every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 p. m. Mrs. M. A. Ricker, regular speaker. D. J. Ricker, Superintendent. Chicago, Ill .- First Society of Spiritualists in Chicago, every at Crosby's Opera House Hall, State street. Hours of meeting 101/2 a m. and 71/2 p. m. Spiritual meetings, for intellectual scientific and spiritual improvement, every Sunday at 10½ a. m., and Tuesday at 7½ p. m., at the hall of the Mechanics' Institute, 155 South Clark street, room 9, third floor, till further notice. Seats

free.

Cincinnati, Ohio.—Religious society of Progressive Spiritualists, Greenwood Hall, corner of Sixth and Vine streets, on Sunday mornings and evenings, at 10 1/2 and 7 1/2 o'clock. Cleveland O -Sunday at 101/2 a. m. and 71/2 p. m., in Tem Dover and Foxcroft Me.—Sunday forenoon and evening, in the Universalist church.

East Boston Mass.—In Temperance Hall, 18 Mayerick street.
Foxboro'. Mass.—In the Town Hall. Lowell —Lee street Church, afternoon and evening.

Lynn, Mass.—Sunday, afternoon and evening, at Fssex Hall.

Hammonton N. J.—Sunday at 10½ a. m. and 7 p. m., at Huminom N. J.—Sunday at 10/2 u.m. and 7 p. m., at Ellis Hall. Belleview Avenue.

Hiverhill, Mass.—Spiritualists hold meetings at Music Hall every Sunday, at 2½ and 7 p. m.

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

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

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

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

Philadelphia, Pa.—In the new hall in Phoenix street, every

Sunday afternoon, at 3 o'clock. Plymouth, Mass.-The Plymouth Spiritualists' Fraternity, in Leyden Hall, three fourths the time. Portland, Oregon .- First Spiritual Society meet at Oro Fino Hall every Sunday, morning and evening.

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

Spiritualists in the southern part of Philadelphia, at No.

337 South Second street, at 10 1/2 a.m. and 7 1/2 p. m., and on Wednesday evening at 8 o'clock Providenc:, R. I.—In Pratt's Hall, Weybosset street, Sunday atternoons, at 3. and evenings, at 7½ o'clock.

Putnam. Conn.—At Central Hall, Sunday at 1½ p. m.

Quincy. Mass.—Sunday at 224 and 7 p. m.

Richmond, Ind.—The Friends of Progress, every Sunday morning, in Henry Hall. at 10½ a. m.

Roches'er. N. Y.—Society of Progressive Spiritualists, at Black's Musical Institute (Palmer's Hall), Main street, Sunday evening. Public circle on Thursday evening. Salem, Mass.—Sunday, afternoon and evening, in Lyceum

South Danvers, Mass.-In the Town Hall, Sunday at 2 and 7 Springfield, Ill.—Every Sunday in the hall.
Springfield, Mass.—The Fraternal Society of Spiritualists

ry Sunday at Fallon's Hall. ev-ry Sunday at Fallon's Hall.

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

Taunton. Mass.—Sunday, in Concert Hall.

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

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

Vineland N. I.—Friends of Progress, Sunday at 10½ a. m.

Vineland, N. J.—Friends of Progress, Sunday at 10 ½ a. m. Washington, D. C.—In Union League Hall, every Sunday, 11 a. m. and 7½ p. m.

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

Lecturers' Appointments and Addresses

ARRANGED ALPHABETICALLY. PACIFIC STATES AND TERRITORIES.

John Allyn, San Francisco, California. Mrs. Ada Hoyt Foye, rapping and writing test medium, 124 atter street, San Francisco, Cal. Mrs. C. M. Stowe, lecturer and clairvoyant physician, San Jose, Cal.

Mrs. Anna Barker, San Francisco.

Benjamin Todd, San Francisco, Cal.

Mr. & Mrs. Wm. J. Young, Boise City, Idaho Territory.

ATLANTIC STATES.

J. Madison Allyn, trance and inspirational speaker, Boston. C. Fannie Allyn, Londonderry, Vt., during July.
Mrs. Sarah A. Byrnes, Lowell, during June. Address, 87
Spring street, East Cambridge, Mass.
Mrs. A. P. Brown, Eden Mills, Vt., June 30 and July 7; Wood stock, June 16 and 23: Bridgewater, June 2; South Reading, June 9. Address, St. Johnsbury Centre, Vt. Mrs. H. F. M. Brown, P. O. drawer 6325, Chicago, Ill. Mrs. Emma F. Jay Bullenc, 151 West 12th st., New York. Mrs. Abby N. Burnham inspirational speaker, Auburndale,

Warren Chase, 544 Broadway, New York.
Dean Clark, inspirational speaker, Brandon, Vt.
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Going East. Passenger trains will leave Sacramento at 6:30 A. M., and arrive at Cisco at 12 M.; also at 2 P. M., arriving at Cisco at Going West.

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

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