LITERARY.

The Bridal. BY A DECIDEDLY CONFIRMED BACHELOR.

Not a laugh was heard, nor a joyous note, As our friend to the bridal we hurried; Not a wit discharged his farewell shot, As the bachelor went to be married.

We married him quick to save his fright, Our heads from the sad sight turning And we sighed as we stood by the lamp's dim light, To think that he was not more discerning.

To think that a bachelor free and bright, Should there at the altar, at dead of night, Be caught in the snare that bound him

Few and short were the words we said, Though of wine and cake partaking, We escorted him home from the scene of dread, While his knees were awfully shaking.

Slowly and sadly we marched him down From the first to the lowermost story, And we never have heard or seen the poor man Whom we left alone in his glory.

[Written for the Banner of Progress.]

THE LUNATIC BRIDE.

BY FANNY GREEN M'DOUGAL.

The Sequel.

"Do you intend to murder me?" gasped Matilda, or what are you going to do?"?

"For once, Madam, I am going to tell you the truth, and that shall be the last between us. Thanks to your covetousness! Thanks to your dishonesty! most foul and brutal insult, for they have all helped to set me free! I have been bound these three long years, by a promise made to my mother, and I thank God I have been; for out of the deepest dregs of its most bitter experience has been wrung a terrible strength—yes, Madam, a strength that enables me, for the first time, to stand erect and unabashed before you, and makes you, too, proud and cruel as you are, quail at the truths I tell. I am happy to inform you, Madam, that I have now reached my majority, and the first use I make of my freedom is to leave this house directly. Another day will not

"Good God! are you going away?" almost shricked Matilda, for she did not like to lose her victim; and it may be, too, that, cruel and heartless as she was, she had some sense of the duty of protection to the motherless child. "Where are you going?" she continued, staggering back against a statue, which, by a coincidence that seemed ironical, was that of Charity spreading her mantle over a shivering, naked child.

"You have no right to inquire, Madam. You have, yourself, broken the bonds which I might have borne longer without daring to break. You have possessed me of myself, and for that I have al-

ready thanked you." "Do you speak thus to me, Mrs. Godfrey Grandswine? Do you dare to tell me that you will leave

this house without my consent?" "Yes, Madam, I dare to tell you, and I dare to do

"You cannot do it; you are still a minor, placed under my protection by the last words and will of your mother; and if you attempt to leave, I will advertise you, and have you taken up and carried to

the station-house." At another time Ruth would have been terrified and disarmed by this threat; but now she had no fear, and with a still more imposing aspect of strength and self-reliance, she advanced a few steps toward Matilda, saying, "You cannot hinder me. I will myself call to the police and demand protection;" and glancing out of the window, she added, "There

is one crossing over this moment."

Instantly, as the sash was raised, the practiced eye of the man caught something uncommon or startling in the manner of Ruth; but with a look at the locality, and that house in particular, he seemed to nod of apology, passed on.

you going to do?" and crouching down, so as not to be seen from the street, she clutched at the dress of Ruth, and attempted to withdraw her from the

"Be not alarmed," said the girl, disengaging herself, and standing erect; "I neither wish nor intend to expose private affairs, unless driven by necessity, has been said, Madam-you understand me. When can never hurt me any more."

Thus saying, with a look almost of pity on the miserable being she left, Ruth walked out of the fortunately had ready, just in time to send round a feeling that the child was not treated as she should | very bad a look after all. be. All this was happily effected without any observation from portico or area. During all this if to light and guide her through the gloom. Then think what should or could be done, beyond the was at an end, for it was the Sybil's cave, and she first most argent necessity of getting out of the herself was there. Ruth knew it, for the Sensitive house with as little delay as possible. And now the already began to feel the potent magnetism of the which, for the first time in her life, she knew of no attraction she had at first felt. shelter.

The next duty was to explain her position to the burning speech of song, which, however, had so received, from that devoted friend, all the money fell on her sensitive ear. she had, amounting to almost three dollars.

Without a look around, or a farewell glance at any familiar object, her eyes bent sternly forward, she seemed to say: "The past is behind me; my life is now all in the future—this new future, that I must now create and call forth, and clothe for myself."

She went safely down the back stairs, and out of the area-door, which Mammy Gray herself closed and locked after her, reaching the street just as the setting sun streamed through every opening of the Fifth Avenue, tinting the boasted marble front of Grandswine with a soft, rich rose-light.

There is, perhaps, nothing more terrible to a woman unaccustomed to such exposure, than to find herself alone, at night, in the midst of a great city And in this respect Ruth was a perfect child. She had scarcely ever been the length of a square after dusk, and now the terrible thought that she was alone, amid unknown dangers, came over her suddenly, and brought her to a stand-still while crossing the street. She knew that bad men and miserable women were waiting and prowling all around her, and, for aught she could tell, the police might be already on her track. But the terrors were momentary. "Why should I be afraid?" she said softly to herself, after having walked several squares unmolested. "Am I not able to take care of myself?" she continued, with a growing and glowing courage; "and if I need help, do not the angels walk by my side? and will not they protect me? Have I not a will to be and do what is right? and who shall hinder me?" Thus assured, externally and internally, and Thanks to your cruelty! Yes, thanks for your last withal seeing many women apparently no older than herself, quietly pursuing their way with marketbaskets, hat-boxes, and other signs of business, she gathered greater courage, and lost the nervous and irritating sense of loneliness which otherwise might have attracted notice, and have tempted some one to molest her.

There were several places she had been thinking of for months, as possible homes; and two of them being out on the Sixth Avenue, thither she bent her steps. The first place was that of a dressmaker, of whose art she always knew something. But when she came to the door, for the life of her she could not go in. So it happened at two other places; and then she knew she must go to Hoboken, and seek the Sybil, dangerous and lonely though the way might be. She knew not, indeed, if the woman were still living; or, if so, she might be hundreds of miles away; or she might have removed to some obscure place, where it would be impossible to find her. She might lose her way. She had not been to Hoboken for several years, and everything must be

But the flood of right that flowed into her mind, when she first seriously turned her thoughts in that direction, dissolved all her doubts, and completely reassured her. At that very instant a car came along, which she was just able to stop, and by this means she reached the ferry at the very moment when the Hoboken boat was pushing off. After this, being fairly on her way, there was no more struggle, and she yielded herself to the quiet enjoyment of a scene, which, being entirely new to her, had all the effect of enchantment; and this was a moonlight sail over any part of New York Bay, but especially this. It was in the hight of the holidays, and there were star actors, and star orators, and star dwarfs and giants at Barnum's, and the Bay was all alive with people going to see them. Hundreds of dashing wheels broke the waves, until the whole immediate mass of water shone and sparkled like a sea of diamonds. But farther away, out toward the Narrows, or up along the mouth of the Hudson, in all the still places lay the level beams, clothing the deep with a robe of silver. And lights of many hues, with a flower-like beauty, bloomed out on the night, until it seemed as if the whole air were sprinkled with flowers of the rainbow.

It was not until the boat touched the wharf that correct his mistake, and, touching his hat with a Ruth was recalled to a sense of the present emergency. But, as nothing seemed disposed to harm "For Heaven's sake," said Matilda, "what are her, she gathered greater courage; and now feeling herself newise conspicuous, she walked up the prin-

cipal street, in company with many others. At first Ruth could not tell which way to go; but having passed a little way out, eastward from the town, she stood still a moment, to see if she could catch any impressions, for she dared not, and, in fact, could not, inquire of any one. As she did so, and then, Madam, I shall not flinch. But enough | a tree of peculiar form attracted her sight. She remembered it, and this was the "open sesame." She I am gone, dare your worst, and do your worst; you | instantly knew the way she had gone with the children, a happy child, to the picnic, nearly ten years ago. The ground was covered with snow, and Ruth had feared that these by-paths would be impassable; room, leaving the haughty woman paralyzed by this | but she was happy to find a good, clean, hard path sudden exhibition of power, and instantly set about | for one traveler, broken through the snow. But preparing for her departure. This was a much lighter | before turning from the highway, she paused again, task than it would have been if her late protectors | and with hands and eyes lifted to Heaven, she inhad been more generous, or rather less mean. Two | voked her dear parents, and all the blessed angels moderate-sized trunks-one filled with books, and a who might care for her, or love her, to guard, and By this wonderful power more than ever mine!" loving hymns of rapturous sweetness, till the spirit few old keepsakes and remnants of home, the other guide, and keep her safely; and then, with a firm Then turning the sweet face, yet glowing with in- of the weary one, borne on the billowy music, the highest will be the surest to please. They who with clothing—contained the whole. These she step, she struck out into the unknown. A few spiration, more to the light, she exclaimed: "O, floated away into dreams as sweet. laborers, bound homeward, passed; but as they beautiful! far more beautiful than I had dared to the corner of Fourth Avenue by the milk-man, who politely turned out of the track, with some little hope!" had always seemed very respectful and friendly, for | civil speech, or a friendly nod, as of the poor to the he had known something of her father, and now had poor, she began to feel that her position had not so

At length a glowing window shone before her, as

But again that most musical voice saluted her in

Mammy Gray, which was done with as small waste strange a chorus, Ruth was tempted to run away of time and words as possible, and in return she every time the notes, so awfully weird and wild,

> SONG. Maiden of the sunny eye. From thy cruel prison fly ! Fly from insult, fly from wrong, With a spirit true and strong, Ere they give the fatal token, And the orphan's heart is broken. Waugh, Oh! Waugh, Oh! Waugh, Oh!

Walk in safety, angels lead ! Help awaits thy utmost need ! Darkness ends in morning light; Life is lovely, maiden bright ! For thy future all is flowing, Winged with music, fair and glowing. Tu whit! Tu whit! Tu whoo!

O! let me wipe thy tearful eye, Kiss from thy lips the struggling sigh; I've wept to see how many a dart Sent the cold iron to thy heart, As day by day the bitter sorrow Seemed bitterer in the dark to-morrow! Waugh, Oh! Waugh, Oh! Waugh, Oh!

I hear her step! I feel her power! She comes to grace the sylvan bower! I stretch my arms! I leap! I fly! Come, maiden of the sunny eye! My love from thee no fate can sever : clasp thee to myself forever! Tu whit! Tu whit! Tu whoo!

"Could this, indeed, be addressed to me?" thought Ruth, and then the largest pair of eyes she had ever seen stared out of the window, as if looking for her. It was a large horned owl, doubtless the minstrel, who had taken part in the remarkable performance she had just heard. But she was not left long in doubt. The moment the song ceased, and before Ruth was aware of her approach, the Seeress rushed from the door, and folded tenderly the poor wan derer in her expecting arms.

"My poor, suffering child!" were her first words, come home at last, and the distant watch of years s ended!" In these few words Ruth was delighted to perceive that the strange light had left her eyes, and that Dora, for it was she, was now a sane

"You have answered my summons speedily and happily," continued Dora, as she led the way within doors, where they were met by the owl, who surreyed the guest, as if he, too, had a personal interest in the matter.

"She's come, pet!" said Dora, caressing her strange favorite. "There, down, my bonny bird, and go to your perch directly," she added, as he seemed disposed to play closer attention than the timid guest was willing to receive. "I found him on the banks of the Wabash, in In-

diana;" continued Dora, "his large eyes—are they not beautiful?—dimmed by the daylight, which a wounded wing prevented his escape from. I nursed him, and finding that he loved me when nothing else seemed to, I brought him home, and he has been a great blessing for more than ten years; and if he thought it would give me any pleasure, I believe that bird would die for me.

"But enough of this. Come, darling, and see how you like your new home!", Thus saying, she threw open one door after another, inviting en-

"Are you really a fairy?" asked the girl, looking cound on the beautiful and peaceful scene that

"No," answered Dora, smilingly, "I am nothing

but a plain witch." But Ruth felt in all she saw that the tender sense of the Beautiful, the poetry, the music of an exalted and refined nature had here attired itself. The apartments were small, but exquisitely decorated; and yet, for the most part, the decorations were simple natural objects, feathers, shells, flowers, autumn leaves, sea plants, nuts, acorns, pine cones, and seeds of various kinds, wrought into picture frames, mats, garlands, rings, and grace-hoops, with an endless variety of invention; it was a scene of pure enchantment, worthy to be the palace of a fairy queen. In one of these rooms Ruth was no less surprised than delighted to find an elegant upright piano-forte, the rich rosewood scenting the whole room, and also a guitar and a harp. It was long | serene face, said: "It is well. They have appointed since the poor girl had been permitted to touch an | me, long ago, to this guardianship-to take the instrument, except in the way of dusting, though | place of the lost father and mother of the orphan she had a fine ear, and a voice of almost unrivaled | child." richness and sweetness; and now, charmed and Dora stood by, her clasped hands pressed to her spoken to her in the morning. heart, and her eyes lifted to heaven with an expresthe girl to her heart, and, amid streaming tears and | for which my heart has long been famished." almost smothering kisses, she said, "Mine! mine!

ant flow of sweetest sound.

"But, I forget myself," said Dora, suddenly rising. | amount of coins, both silver and gold. Then, turning to Ruth, she said: "The next quessinking sun admonished her of the coming night, in | place and person, renewing the same sweet sense of | tion is, what shall be done? Have you thought of | longer able to conceal her amazement: "or whence anything?"

"Nothing at all," answered Ruth, sadly.

"Of course not, poor child! so much the better," coming, and have been long preparing for this emer-

"Yes," replied Ruth, "I remember well, for I moved with her family to Illinois?" have often thought and pondered on it since, wondering what it could mean. Only yesterday morning, while I was sweeping the parlors, it all came back to me, and with such force I was near to forgetting myself, and being too late with my work." to impress you with my presence and power. I could have done this long ago, had it been best."

"You speak in riddles," responded Ruth. "Yes," said Dora, "and the world is full of them -fuller by far than it knows of; simple things they noble vocation I see that your life will be rich in are, too, if only understood; and when it can read them aright, it will be wiser and better."

"I do not understand you at all," observed Ruth. "Dear child! no-how should you? But you know something of the telegraph. You know, at by some honorable and useful work." least, that electricity is the seemingly miraculous agent of its power. Every force, or principle in external nature, has its counterpart, or correspondence, in the spirit world. So, also, there is a spirit- | the "Sybil's Spring." ual electricity, by means of which mind can speak to mind, and by direct approach, and without regard to distance. When the law that governs this beautiful truth is well understood, we shall be able to outdo Puck-you read Shakspeare-for he could only put a girdle round the earth in forty minutes' but the right conditions being given, we may speed our thoughts not only round the world, but beyond the world, and be responded to with instant vibra-

"But you are tired, child, and hungry too, I dare say; so let us see what my good Sally has for supper. An admirable creature she is," continued Dora, as she led the way to a small ante-room adjoining the kitchen; "and her virtues, like those of my friend, the owl, I have had the pleasure of finding out, and might in fact claim them myself by right of discovery. She was said to be simply an idiot. I found her a good subject to test a favorite theory, that there is an all-redeeming power in kindness, or love -call it what you will. So far the experiment succeeds. She has developed rapidly in intelligence and executive power. She does all I wish, and is a perfect treasure to me."

The viands themselves, as well as the manner of their setting forth, were all in the same exquisite taste and delicacy that pervaded the whole place. "What a wonder must this woman be!" thought Ruth. "She seems possessed of some fairy wand, whose simple lifting brings her the best and most beautiful of all things."

After the repast was finished, Dora conducted her young guest directly to her chamber, that she might, as she said, be put to ease at once.

"How nicely it fits!" she pursued, helping her on with a rich merino wrapper. "I had it made on purpose for you. A trifle too long, I see; but we will have that all right in the morning. But how do you like your cosy little chamber, and its furnishing-blue and gold? How sweetly it foils your fairness! By-and-by you may have crimson, while the old and tawdry, like me, must content themselves with a drapery of orange."

Then they sat down together, and Dora told her story, simply as it was, without extenuation or embellishment. At the close, dropping her arms, she sat perfectly still, as if, at the turning point, she almost doubted how it would be. But Ruth was neither disgusted nor greatly astonished, though profoundly shocked by the heartless depravity of her uncle. They had been seated face to face, with the shaded lamps behind them. Ruth, meanwhile, had been so carried away with the interest of the story, that she hardly realized when the voice ceased speaking, until a deep sigh aroused her. Rising slowly, and standing before Dora, she looked into the pale face a moment, with a feeling of unutterable love; then unfolding the passive arms, she clasped them round herself, and clung to the bosom, sobbing, "O, my mother! my dear, adopted mother!"

And Dora, with a pale and solemn, but profoundly

She waved her hand toward the door, where Ruth carried away captive, in the joy of her surprise, she | could only see a pale light, saying that there were threw open the piano, and improvised a piece of her parents, and dearest friends; and she particumusic, that uttered for her, as no words could, the | larly described an aged minister, whom Ruth recogterrors and the struggles of the last few hours. | nized as the very one whose voice she believed had

"Now, my dear child, I lay you in your bed-for sion of divine delight, for joy and wonder at the | you much need rest-thanking God for the priceless power of Ruth inspired her with ecstacy. No | gift of your love, and blessing the good angels for sooner was the last strain hushed, and before the their help in obtaining you. Yes, dear child! call sobbing chords were completely still, Dora clasped | me mother-call me always by that dearest name,

Then seating herself by the bed-side, she sang low,

hope!"
and Ruth rose refreshed and beautiful, and even before she was dressed Dora came in, saying, as she gave the morning kiss, "To relieve you of all unnegetting into Heaven will be considered, by all true cessary anxiety or suspense, I am now prepared to he hard to say by what process of reasoning this confirst touch, the inspiration of new hopes, the glad- show you I am perfectly able to do what I wish and | clusion is arrived at." ness of present joy came dancing over the keys, | will." Thus saying, she pushed back a sliding pantime, Ruth had never stopped for a moment to she knew that her toilsome and dangerous journey and the dancing heart kept time to the rich, exuber- | el, curiously concealed, and opening a box, displayed to the astonished eyes of Ruth a large

"Are you really a witch?" exclaimed the girl, no this wealth, and all this array of rich and beautiful things?"

"No, my child, I am nothing but a fortune-teller. returned Dora, drawing the girl yet closer to her You see before you the famous Secress of Hoboheart; "but I have thought, for I saw what was ken, Madame Rochelle. Here," continued the Secress, "is about \$1,500. It is not all I have, but gency. But before we sleep, Ruth May, tired and | will be sufficient for immediate needs. I told you excited as you are, I must speak to you, woman to last night that my plans were all laid. You rememwoman, as I told you I should. You remember?" | ber your mother's old friend, Mrs. Lee, who re-

"O, I do, indeed!" answered Ruth. "I have taken the liberty," resumed Dora, "to write, and inform her of your situation, and crave for you her protection. But it is not to be as a poor dependent. You will be my adopted daughter "I know it," answered Dora, "for I then began | and heiress, for I am really wealthy. Now listen to me, Ruth. I am perfectly able to maintain you in ease and elegance, but I have a holy horror of a useless and motiveless being. So I propose to prepare you to be an accomplished teacher, and in that uses to the world."

"O, my sweet mamma!" answered Ruth, "most of all I thank you for this, because I feel a strength in me that must have action, and bring forth results,

Thus doubly armed with means and power, they went their way; but all that is left now to tell of years of suffering, struggle, and final triumph, is

[THE END.]

Manhood and Religion.

Say what you will, there is a kind of mother-wit

or common sense in men, which comes to a conclusion by a short cut, and says that the end of a thing is a very important part of it, and judges everything by its result. Theorize as you will about religion, the homely question will always be put: kind of a man do you make? Show your man. But what seems to me an error is directly in the face and eyes of all this. It affirms that religion is no carryng out of the man at all; that it is no augmentation of manhood, but runs counter to human nature heads it in, and makes it into a fence instead of a tree. I think that a type of religion quite common in the world involves a contradiction between itself and humanity. And I say frankly, with profound farmer who, misconceiving the nature of the air and sun and their influence on his fields, should underher in the street and brought her home, thinking take to make the beams of the morning into posts stock, with one set of faculties for their religion and and secularize their duty. Take one of these men aside a little when he slacks up and becomes natural; go with him in friendly companionship to ride, to ramble in the mountains, or lie down upon the sunny shore of the sea. He talks well, he feels well; honor, justice, truth, are hearty in him. You feel him, as he puts himself in genuine relation with countenance as with surprise he says: "Religion is of redemption, and I hope to be saved." see men who are better as men than they are as religionists, because there is more religion in their nature than there is in their religion. So we sometimes see a minister who is frank, manly, and generous in all social relations, but who can suddenly draw in and become professional, and his thought is poor, mean, and scanty. His soul has no digestion, and the man feels faint and gone. There is no unconscious rejoicing health, no hearty, careless pluck. Thus, too, we have that strange anomaly of thought in the common mind, that a man is under no obligation to be religious unless he professes religion: and that the church is a kind of volunteer militia company, and he is exempt from duty unless he enlists. It is not discovered and understood, that all the obligation, blessing, sanctity of religion, are upon every man by virtue of his manhood, and that hod's baptism is earlier than any laying on of hands. There is a curious little illusion of sense familiar to our childhood, caused by crossing the first two

fingers of the right hand and rolling a ball with them of the palm of the other hand. The illusion is such as to make the impression of two balls. The theory in the illusion is this: The order of the sense of touch, as it becomes distributed by the babit through the fingers, is reversed, and the first becomes second and the second first. Put the fingers naturally upon illusion by doubting over or inverting the order of the soul's perceptions. Touch religion naturally as you do other things, and then Christian life is simple manhood made more manly. Why, a tree is not a tree without the sun! The landscape is not a landscape until the day stands over it and leads forth the fields and streams, and hills and groves in solemn procession of joy and praise! So man is because God is; and without God man is not man. A noble, healthy manhood takes religion as naturally as the earth takes the sunlight and the rain, and shows fruit native, grown on its own vine, not imported from abroad nor hermetically sealed.—Rev. H. Steb-

PULPIT PREACHING IN NEW ENGLAND.—Charles Dickens, who is about to revisit the United States. wrote thus of New England religion twenty-five

"The peculiar province of the Pulpit in New England (always excepting the Unitarian ministry) would appear to be the denouncement of all innocent and rational amusements. The church, the chapel, and the lecture-room are the only means of excitement excepted; and to the church, the chapel, and the lecture-room, the ladies resort in crowds.

"Wherever religion is resorted to as a strong drink, and as an escape from the dull, monotonous round of home, those of its ministers who pepper strew the Eternal Path with the greatest amount of Never beamed a brighter morning than the next, flowers and leaves that grow by the way-side, will brimstone, and who most ruthlessly tread down the

> REV. E. E. HALE don't seem to place much value on college education. He told the united literary societies of Antioch College, the other day, that when fifty years have passed, not one-fourth of any class will be found to have been of real, visible use in the world, except the humble use of keeping the great machine going.

BETTER eschewed than chewed-tobacco.

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Ancient and Modern Spiritualism.

Rev. Mr. Wythe, A. M., M. D., and we know not how many more collegiate affixes, who was formerly a pastor in this city, but who is now located at Salem, Oregon, has recently delivered a sermon of the same type as are the lectures of the spirits communicating are all evil, and should to pursue the subject further, by making some to him. be shunned as sinful and pernicious. Mr. Wythe extracts from the work itself, and extending our maintains, what no Spiritualist denies, that the comments thereon as far as may be necessary to modern spirit manifestations are a reappearance of show their fallacy. Among other topics, it may spirit seems still to exist everywhere and in a ancient magic, sorcery, necromancy, witchcraft, | not be amiss to include the one of least effect as | great many people. There are some who have no divination, demonology, or whatever else he may be an argument against our doctrines; namely, that sympathy with mankind, no large-hearted liberalpleased to call it. After quoting from ancient and | Spiritualism is not new, but as old as the history | ity and charity. They are always exhibiting their modern authors in support of this theory, he of man. The blind doctors do not see that we dislikes, and snarling cynically at every other proceeds to adduce the denunciations of Moses have them at a disadvantage in this very particulman. They do not believe in human virtue, and and the prophets against the consulting of lar, and, consequently, will continue to throw this have no confidence in anybody. His opinion of familiar spirits and the persons obsessed by them, as evidence of the sinfulness of the practice; and also attempts a comparison, as did and does Mc-Monagle, between angelic visits to patriarchs and prophets of old, and the visits of spirits to modern

In this connection, in our review of the lectures of Rev. Mr. McMonagle, we took the opportunity of saying that the authority of Moses and the prophets, being only human, could have no more effect on the conscience and belief of mankind than any other human testimony, and must be submitted to the same test-the crucial test of

It must be evident to every one who reflects upon the subject, that there is exhibited in all the sayings of Moses and the prophets a very human fear and jealousy of the influence of other seers and mediums, whom the former called false, and

deserving of punishment for prophecying at all. If Balaam was a false prophet, what harm could his cursing the Israelites do, supposing he had been permitted by the spirit world to pronounce his curse. If the woman of Endor was a false prophetess and seer, how was it possible for her to command the appearance of the good prophet Samuel, and be immediately obeyed? Finally, and more emphatically, we ask, If the magicians of Pharaoh were impostors, by what power were they enabled to "do the same things with their enchantments" as did Moses and Aaron? And if there were some things they could not do, was it not rather owing to want of skill in the performance than to a lack of knowledge? That the mere feats, set forth by Moses as miracles, could be as well done by the magicians as by himself, shows conclusively, we think, that the power possessed by Moses was identical with that of the | netic powers by some persons. The Times goes magicians, and no greater or more wonderful. In fact, it is said (Acts vii. 22) that "Moses was learned in all the wisdom of the Egyptians." Now, the wisdom of the Egyptians must have been that possessed by Pharaoh's Egyptian magicians, who rivaled Moses in the performance of "miracles." A "miracle" is, literally, a wonder, or wonderful thing. (See Webster, unabridged.) It is only in theology, or the speculations of Doctors of Divinity, that "a miracle" is made to no laughing matter that a scientific savant has mean something supernatural, or above nature, discovered in his investigations the law by which and independent of natural laws. Inasmuch as these results are produced, even if they be traced we deny the possibility of anything supernatural, we must conclude that the "miracles" or "wonders" of the Egyptian magicians were executed by the operation of natural laws, and that the "wonderful" acts of Moses were performed by the same means. The "wisdom" of Moses being that of the Egyptians, this conclusion seems inevitable. The rivalry, therefore, subsisting between Moses and the magicians of Pharaoh was perfectly natural. So also was that between the prophets and wonder-workers that arose in later times. It is not surprising, viewing the matter in this light, that some should call others "false prophets," and claim to be the only authorized exponents of the will of God. We see the same thing occurring in our own day. Our Doctors of Divinity are the successors of Moses and the prophets, Jesus and his apostles, and all others are false, and unauthorized teachers of false and pernicious doctrines. This is the position that has been taken by authoritarians from time immemorial. No matter how much truth innovators may possess, or how many "wonders" or "miracles" they may perform; only the anointed, or hereditary, or self-appointed teachers and divines have the power of divination and the right to exercise it. Divination, indeed-which is the same in all ages, and means nothing more than the power of ascertaining and utilizing the will of Divinity, or God—has been made a monopoly of all who have had physical force enough at command to compel ing" in them. reverence and obedience. The reason why Doctors of Divinity do not and cannot now work miracles, is really because they have not now sufficient faith—that is, they do not believe any longer in the occult powers of Nature; they have abandoned the study of Nature and her laws, which are the laws of God, and have taken to studying the dry letter of Scripture, forgetting that it is spirit that gives life; they no longer divine the meaning of the hidden mysteries of natural law, which contain the "spirit of prophecy," but are ever trying

record, written in obsolete and dead languages;

of His laws, and to act in obedience to that will Rev. Mr. Stebbins at the Metropolitan by fulfilling those laws.

In short, Spiritualists, and scientists generally, are the only true Doctors of Divinity. The the title are "the blind, leaders of the blind," impossibilities, working by methods which the verse, "in whom there is no variableness, neither shadow of turning." In other words, they ask us time, as do the devotees in monasteries and nunneries, to weak and senseless praying, repetition of

within the confines of a mad-house. objection in our faces as long as it serves them. It will not be very long, as we shall be able to in the narrowness of their own natures—the fault

SPIRITS AS SERVANTS.—A skeptical writer in the Boston Investigator assumes that spirits, on leavthis mortal coil." It is true that spirits do return | the cynics, in assigning the lowest motives for the whence all knowledge comes to the mind of man; but to expect those who have "entered into rest" to renew their labors on earth for the benefit of survivors, and to become pack-horses for the indolent inhabitants of earth, is rather less than just. Whatever is done by spirits in this regard is a 'labor of love," a matter of desire and gratification on their part. They "rest from their labors" on earth, but enter into employments more congenial to their new state. Their larger liberty is not an encouragement to them to enter into slavery to the flesh again, leastwise to the flesh of

THE NEW USE OF SALT .- The San Francisco Times says that Herr Schultz, of Berlin, has announced the theory to the French Academy of Sciences, that an abundance of salt in the human system is a reason for the possession of great magon to state its own opinions about the measure of animal magnetism of each individual, and the relation of the doctrine of spiritual affinities to the operation of magnetic laws. The remarks have a vein of humor in them, but a much larger vein of truth. Did not Jesus of Nazareth say to his disposition of the affinities, are not as much the disciples, "Ye are the salt of the earth"? If magnetic force be increased by the use of salt, and spiritual activity be promoted also, it is certainly to so unassuming and unpretentious a source as 'common table salt."

McMonagle has repeated his first lecture down town," and Spiritualism survives, while Christian Spirituality" is still a myth. By the way, did it ever occur to the Revs. McMonagle and Scudder that opposition is the best means in the world to develop and advance the truth? We know of at least two of McMonagle's former hearers, who have since made investigations for themselves, and have become satisfied of the truth of Spiritualism. How many more there may be, we shall know in time. We see in our mind's eye many, who, like Scudder, at present are scudding away in the dark from the doors of mediums, but who will in the future be outspoken believers in Spiritualism, not afraid to be recognized as such in open daylight.

Logic Wanting.—The Boston Investigator, the most incisively critical periodical in the United States, quotes a part of a Calvinistic article which we republished from the Dramatic Chronicle of this city—and which we took occasion to flatten out at the time of its publication—and says that "the logic is wanting" in said article. We assure the to hear the noble and liberalizing sentiments editor of the *Investigator* that, if he could more frequently "investigate" articles appearing as editorial in the Chronicle, he would soon become aware that "the logic" is almost always "want-

SPIRITUALISM IN GERMANY.—A new work on Spiritualism has been published in the present year in Dresden, by Prof. Daumer, entitled "Das Geisterreich," which is an epitome of facts observed and recorded in previous works, and is also accompanied by a theory of his own concerning spirits and the spirit world, differing somewhat from those of all other authors on the

THE LIBRARY OF THE MECHANICS' INSTITUTE, to divine the meaning of obscure passages in the of this city, is open every Sunday afternoon to members and invited visitors. This fact is in while they anathematize and condemn those who striking contrast to the action of the city authoriare attempting to practice true divination—that is, | ties of Boston, Mass., in refusing to open the to ascertain the will of God through the operations | Public Library on that day.

Theater.

The lecture at the Metropolitan Theater, on mousing owls who by sufferance at present bear | Sunday evening last, was devoted by Mr. Stebbins to the discussion of a singular subject, suggested who see nothing in Nature to admire and worship, by a remarkable text; which may be found in but are continually preaching a theology that | Paul's epistle to the Philippians, chapter iii. verse ignores both Nature and Reason altogether. 2: "Beware of dogs." After reading a part of the They present to our minds the idea of a God of 14th chapter of Romans, the Rev. gentleman took up the matter referred to in the text, and exmost inferior man would reject as absurd and plained it to be a caution against a school of cynic impracticable, and ask us to worship this God of philosophers that was founded by Antisthenes in their own creation as the great God of the Uni- the suburbs of Athens, of which school Diogenes was a notable disciple. The name of "dogs' was thus applied because, on one occasion, a white to give up the study and application of God's dog had stolen the sacrificial meat from their immutable laws, and devote our lives and our altar, and ran away with it: from which circum stance, their place of meeting was thenceforward called the White Dog, and they themselves came formulas of faith, and mourning over the imputed to be considered as dogs, or "cynics." Their wickedness of mankind. Such Divinity as this philosophy and manner of living agreed very has no place, in the nineteenth century, except | much with the canine temperament and disposition: for they contemned and snarled at riches. And this conclusion introduces us again to the virtue, art, and the pleasures and comforts of sermon of the Rev. J. H. Wythe-reverend only society-everything, in fact, which they did not Rev. Mr. McMonagle, but of much more ability. by courtesy; because absolute qualities only themselves possess. These things they pretended He has made the same admissions and occupied should be revered, such as Truth, Justice, Mercy, to shun and have no desire for; and Diogenes similar ground to that on which McMonagle takes and Charity. We have said enough in this article carried the affectation so far as to sit all day in a his stand; namely, that spirit communion does to give a general idea of the ground of argument tub in the sunshine, and deliver his oracular occur in these days as in ancient times, but that assumed by the Rev. gentleman; but we intend teachings from thence to those who chose to listen

Mr. Stebbins said that we have no particular school of cynics in our day, but that the cynical their disposition was, that their dislikes originate is not in the thing or person censured, but in the fault-finder.

Mr. Stebbins urged upon his hearers the importance of cultivating a wide sympathy for all ing the body, ought-and would, if they existed mankind, an expansive benevolence and charity. at all—immediately become the servants of their Cynical contempt is owing to the provincialism of fellow-men still in the flesh, subject to call and the mind. A single individual should look upon obedient to the wishes of their masters. "You himself as but a narrow border of all nature. may call spirits from the vasty deep, but will they | Many people even wonder what a "witty" man come?" This writer ("W. H. C.") thinks that is made for. As a general thing, the man whom Mitchell, the astronomer, should come back to we dislike, has some good quality that we ought earth and teach us astronomy, with all the new to have. We should learn to like all sorts of peodiscoveries he has made since he "shuffled off | ple. We are too much in the habit of imitating and communicate facts in science and philosophy, actions of other people, even when they act better and that all new discoveries in each may be traced | than ourselves. Our feelings toward and judgto impressions received from the spirit world, ment of our friends-those whom we like-are good for nothing, because we are melted and prejudiced in their favor; and our feelings toward are enemies are worthless, because we are frozen and prejudiced against them. Disappointments, the treatment of each other, and want of success in life, make men cynical; it becomes the characteristic of their habits and dispositions. From this temperament come all evil-speaking and uncharitableness. The truly charitable and unselfish—all, in fact, who are not cynics—believe evil of their fellows only when they are obliged to believe it.

Mr. Stebbins made many good points of whole some doctrine, based on this singular text, and his discourse was eloquently and emphatically delivered. He might have entered, however, upon the domain of psychology, and have discovered more profound reasons for our likes and dislikes than the mere volition of our own minds. It seems to us not wholly a matter of will that we are attracted to or repelled from each other. The laws governing our affections are yet but imperfectly understood; and we may profitably consider whether the singularities of our nature, in the result of the operation of law as are the well known movements of substances when subjected to chemical action.

We see it stated that the clergymen of other denominations will be invited to the platform of the Theater, to address the people on Sunday evenings, as Mr. Stebbins has done, eschewing all controverted points, and confining themselves to moral and philosophical essays. We doubt the practicability of this. For, in the first place, it is questionable whether ministers of the so-called evangelical churches can so limit themselves in their discourses; and, secondly, whether the audi ence at the Metropolitan would be pleased with any other speaker. It is one thing to listen to the utterances of a progressive man like Mr. Stebbins, and another to tolerate the hypocritical platitudes and whining self-abasement so peculiar to the Calvinistic and Methodistic clergy./ The latter not only lower man in his own estimation, but degrade the Universal Father to the standard of their own limited conceptions of such a Being. They ascribe to God all the meanest passions of man, and ask us to worship Him because of the possession of those qualities. Anger, hatred, and revenge are attributed to a God whom we are expected to love and venerate, while we are taught that these qualities in ourselves are sinful and displeasing to Him. No such theology will attract the same or as large a crowd to the Metropolitan Theater as is at present pleased to assemble there, uttered by the Rev. Mr. Stebbins.

IF THE PRAYER WERE ANSWERED.—The question of the Jews as to whose wife a certain woman should be in heaven—she having had several husbands—was answered in this wise: "In heaven they neither marry nor are given in marriage, but are as the angels in heaven." In the "Lord's Prayer," so called, a petition is offered that God's will may be "done on earth as it is in heaven." What would then become of the institution of to his work in a machine-shop. marriage?

"ZOUAVE JACOB."-The French authorities have forbidden the further public exercise of the healing powers of this wonderful medium, in Paris, fearing popular disturbance—so great was the crowd of people surrounding his lodgings. A returned to this city, and may be found at No. 465 method of evading the prohibition, by receiving | Minna street. We are informed that she has been patients at some place in one of the provinces, will be soon adopted.

When Does Sunday Begin?

In the Boston Investigator, of Sept. 4th, is the best argumentative disposition of the above question that we have seen. It seems that while the citizens of New York and Boston are commencing their Sunday devotions, the people of San Francisco are still in sound sleep, and remain so for three hours longer; and while the citizens of this city are listening to the preaching in their churches, the people of Canton, in China, are retiring to rest. With these facts before us, it is difficult to decide when the sacred twenty-four hours of the Christian Sabbath begin. For while the sun is making day for one side of the globe, the other is in the darkness of night, caused by the earth's shadow. When, therefore, it is Sunday at the Sandwich Islands, it is Sunday night in England and the United States—or Saturday night in the latter countries, according to the points of time and place at which we commence. It is impossible that the Sabbath should be kept in all portions of the earth during the whole of the same day; for the earth is twelve hours completing each half of its revolution on its own axis. Whatever point of departure be selected, therefore, for the beginning of Sunday, the people at the opposite point of the earth's surface will not have their Sunday till twelve hours later. What becomes, then, of the Sabbath, as a day for the simultaneous observance of all earth's inhabitants? It will not do to say that the Sabbath begins at sunrise in every part of the earth, because there is so much difference in the time in opposite places. While the Sandwich Islanders are drinking and carousing on their Saturday night, the people of New York and Boston are at their religious devotions on their Sunday Sabbath. The same relation would exist if the Mosaic Sabbath were solemnized instead of the Christian. Then who shall be condemned for disregarding an institution which has neither beginning nor end ?-for simultaneous observance is impossible.

The Late National Convention of Spiritualists.

This body met in Cleveland, Sept. 2d, and continued in session four days. It was larger in point of numbers than any previous National Convention. Among the recommendations adopted was one for the formation of a secret benevolent society of Spiritualists, and another for the wearing of an emblem in the form of a locket, stud, or breastpin. Considerable feeling was manifested on the presentation of a report against the reliaon the presentation of a report against the relia-bility of mediumship in dark circles—the com-mittee on the subject having been moved to their may be re-enacted by charging in the state of the state of intelligence, and manifestation of folly, home upon God; and the curtain drops, only to be raised again, alas! too soon, that the same scene may be re-enacted by others; and thus each in his objections by the discoveries of fraud in the case of S. T. Church, and in that of other mediums of this class. The committee was one appointed on the Observance of Phenomena. The Convention, after accepting the report, refused to print it in its record of proceedings. Andrew Jackson Davis afterward offered a resolution, which was adopted, declaring that the purpose of the Convention, in refusing to print the report, was to prevent misunderstanding of the value and reliability of physical tests, and not to stifle a free and discriminating investigation of the various phases of

The Convention closed harmoniously, and the large hall was crowded with visitors during its

FIRST SPIRITUALIST ASSOCIATION OF BOSTON.— This is an organization of Spiritualists on an entirely new principle—that of confining the authority and management of its affairs to the working members, or rather to the officers of the Society. Those who are only contributing members are thus excluded from all participation in the business of the Society, and a fruitful source of trouble and discord is thereby avoided. For it must be evident that, after having intrusted the er book, with velvet covers and gold clasps. management of its affairs to a set of officers, it is highly derogatory to every principle of dignity and order, for the members to attempt to influence their action solely because they contribute to the finances. This plan is certainly an improvement, and is feasible everywhere. We hope to see it adopted forthwith by the Spiritualists of this city

QUINTESSENCE OF BIGOTRY.—The citizens of Sycamore, Ill., appointed J. O. Barrett, a Spiritualist, as Chaplain of the ceremonies in celebration of the Fourth of July last; and, in consequence, the deacons and dignitaries of the Methodist and Congregational churches would not allow the Sunday school children to walk in the procession! If Spiritualists ever reach the kingdom of heaven, these denominational saints may not desire a mansion in our neighborhood, for fear of contamination! We believe the "end of the and, in all probability, we shall survive the shock, which these sanctimonious deacons inflicted on our sensibilities, a few years more.

FLIGHT OF THE POPE.—The prospect is, now, that the infallible Vicar of Christ will be compelled, for a second time, to flee from his capital, and take refuge in a more peaceful region. It is claimed that the gates of hell cannot prevail against the Roman Church; but it is more probable that the gates of Rome may not prevail against the assaults of Garibaldi's army of freemen. In case they do not, what a spectacle will be presented, of the precipitate flight of God's vicegerent on earth from the wrath of man!

MORE CURES BY DR. J. M. GRANT .- P. J. Conlisk, corner of Eighth and L streets, Sacramento, was paralyzed in his left arm and side for two weeks previous, and could not raise his left arm from his side. After nineteen days' treatment, he was so far restored as to be able to walk well, and went of Malabar, in India, have an inscription over

Mr. J. D. Daily, of Sacramento, who has been afflicted with a pain and weakness in the back for doctrine of immortality, it seems, is not confined several years, has been entirely cured by Dr. Grant in a few operations.

MISS JANESON, independent clairvoyant, has

Why Is It So?

As we walk along the streets of the crowded city, our eyes fall on many with sallow countenances, on others with flushed cheeks, and shortened breath, and ask after the health of his family and neighbors; his children are ailing, or his wife is sick, or a neighbor lies at the point of death; even he does not feel well, as he leaves us and hurries to his business, and the next we hear from him is a summons to assist at his funeral—and again we ask ourselves, Why is it so? We enter the cemetery, and wander from grave to grave, and there, on the silent tomb-stone, we read, "Died—aged one year," "two years," "three years," and so on, step by step, to old age, and we ask, Why is it so? why do children die, at such a tender age? why do blooming youth drop into the grave with so much of life unlived? why are middle-aged men cut off in the midst of strength and manhood? why do not all live to threescore years and ten?—but the cold, cold grave answereth not. With saddened hearts we repair to the health officer, to learn from his records why it is that all these have died so young; and, as we examine the long lists of the dead, almost without exception, we find disease of some kind has the credit of killing the man-not one of a thousand dies of old age. Fevers, abscesses, consumption, or some one or more of a thousand other diseases, are inscribed opposite each name as the immediate cause of death, and certified to by the physician attending the case. We leave, asking ourselves, Why is it so? as we bend our steps toward the office of the most eminent physician in the city, imagining that he who has the greatest practice has the greatest eminence, and he who certifies to the greatest number of deaths among his patients has the greatest practice; and then, finding him, we relate what we have seen, and ask, Why is it so? why do children, youth, and middle-aged die? Cannot disease be cured? might not these have lived? "O, yes!" he replies, "I could have cured them had they employed me!" We then place before him the long list of his own lost cases, to whose deaths he had certified as having been their attending physician, and ask, Might not these have lived? The answer is, "No; all was done that art and skill could do in these cases nothing could save them"; and as we inquire what was done for them, he gravely informs us that to one he gave calomel, to another strychnine, to another arsenic, quinine, etc.; and, naming a hundred other virulent poisons, he winds up by saying that none of these did any good in these cases, but had rather the contrary effect of what he expected. With feelings of sadness, we cry out, with the prophet, "Is there no balm in Gilead? is there no physician there?" why, then, were not these healed? why is it so? We repair to the sanctuary—perhaps there we may learn the solution of this question. We ask the teacher of religion, Why is it that children, youth, and middle-aged sicken and die? He tells us that all this is the wonderful and mysterious working of Providence—that the ways of God are past finding out—that He doubtless has some wise purpose in view in all this; and thus God is charged with being the special agent who brings about so much sickness, and pain, and premature death! O, monstrous folly! Why is it that M.D.s and D.D.s join hand in hand to teach the people that they cannot understand why they get sick and die? But thus it has been for some thousands of years. Yes, for thousands of years man has transgressed the laws of his being, and, by so doing, has engendered a diseased condition of the body, and Mr. M. D. steps in and drags him to death, and Mr. D. D. performs the last act in this sad scene by charging the result of this turn steps upon the stage, and, by the same treatment, is hurried to the grave, and the grim monster, Death, smiles as each new victim enters, and the sexton sings, "One by one I gather them in—gather

them in!' Why is it so? Are there no laws by which the various organs of the human body are governed in the performance of their proper functions? or did God, in creating man in the fearful and wonderful manner in which he is organized, with his health and life suspended by a brittle thread, forget to establish laws to govern him in the maintenance of that health and life? or are those laws so intricate that man connot understand them? or has man placed his physical well-being in the hands of his physician, thinking that he may sin against his life and health with impunity?—M. G. Kellogg, in the Pacific Hy-

MRS. STARCHGRITT ON STEBBINS' METROPOLI-AN THEATER SERMON.—What the preacher said about being honest unbelievers was more noble than being make-believers (such nonsense!) was true, and that the City of Philadelphia done very wrong to stop the street cars, and let the rich ride in their carriages on a Sunday. But I think the cars are very vulgar on a Sunday. They do very well for week-days though. What he said about Jesus Christ not being as well treated if he should go to Philadelphia as he was in Jericho was blasphemous, and it gave my nervous system such a nervous shock that it's been vibrated ever since. As for Philadelphia being a city of gilt-edged prayer books, I'm glad of it. I like a gilt-edged prayer think it's more sacreder, and it corresponds with silk dresses and velvet cloaks. Nobody wants to carry a common-looking prayer book. I always objected to the word common being on the prayer book. I think it's out of place—anything common is always vulgar. I don't see the point about giltedged prayer books. But then nobody could see he point in that there sermon no way.—Golden

Housekeeper Wanted.—A short time since, we published the application of a poor widow for a situation as housekeeper. A response comes now from a German gentleman in San Bernardino, who wishes not only a housekeeper, but a companion for life. He is thirty-nine years of age, well-to-do, and able to live comfortably on a paying business. He says the lady should be between twenty-five and thirty-five years of age, of good character, honest, mild, well-balanced, and benevolent, with a healthy physical organization. To such a one he offers a good home and a kind world" did not transpire on the Fourth of July | heart. He can give abundant reference as to himlast, on account of the refusal of these bigots to self. Whether he would accept a woman with join in celebrating the day with a Spiritualist; children is not stated. An opportunity to open correspondence with him and obtain an interview can be afforded on application at the office of this

A Pious Swindle.—We learn from a New Oreans paper that a Gospeller from the North was ecently terribly distressed at finding the negroes living together as husbands and wives in that community without having been married by a preacher. He was at much pains to represent to them the enormity of such a sin, and so wrought upon their credulity as to induce them to repair to him, that he might marry them again, according to the Scriptures. This he willingly did; in fact, that was just the job he was seeking; but he took good care to demand two dollars from each couple before he would perform the ceremony. Two dollars a pair wiped out the sin already committed, and also satisfied the conscience of the pious Gospeller. Our New Orleans contemporary says that the pious man quickly made about two thousand dollars by this pious fraud.—Boston In-

"THE HOUSE OF THE LIVING."—The Black Jews their tombs, signifying that they are the houses of the living, not of the dead. Recognition of the to Christian civilization.

No Sabbatarian.—We make no pharisaical professions of Christianity; our morality we claim to be no better nor worse than that of our neighbors; but we always feel a preference for that type of Minna street. We are informed that she has been very successful, in the country, in prescribing for the Sabbath to display itself in saintly ostentation .- Oregon State Sentinel.

SPIRITUALISM.

NUMBER SIXTEEN.

The number twelve is familiar to all Bible read ers, as the number of tribes of Israel, and of the Apostles of Jesus. It is the decided opinion of many who are well qualified to judge in such matters, that, in both cases, the number has direct reference to the twelve signs of the Zodiac. The blessing of Jacob upon his sons conveys this idea very forcibly. And Jesus seems to refer to it when he informs the "twelve" that "in my Father's house there are many mansions," that is, there is one for each; for in the astrological classification of the heavens there were twelve immovable divisions, called houses, or domiciles, through which the twelve signs passed in their daily revolution round the earth.

In astrology, the twelve signs represented an other class of temperaments, intermingling with and modifying the elemental, celestial, and deific temperaments. The sign arising at birth determined the Zodiacal temperament. The temperaments were also classified into "triplicities," the signs in each triplicity being respectively fiery, earthy, airy, and watery. But as it is not my intention to describe at length the peculiarities of Egyptian astral philosophy, those curious in such matters will do well to consult the following works: Taylor's "Diegesis," "Devil's Pulpit," and "Astro-Theological Lectures"; Volney's "Ruins" Wilson's "Dictionary of Astrology"; Lilly's "Introduction to Astrology"; Claudius Ptolemy's "Tetrabiblos"; the writings and almanacs of Zadkiel and Raphael, of London, Eng.; etc.

I have stated enough to answer my purpose which is, to show that Spiritualism is not a "Yankee invention," either in regard to its phenomena, or as to the philosophies and theories it has evolved. Undoubtedly, it has the name and superscription of "American" stamped upon it, as it has in all ages assumed the character and opinions of the people who fostered it. Spiritualism has never been the leader of opinion, but has followed in the wake of, and adopted as its own, opinions already formed. This is illustrated in the astralspiritual philosophy. In the olden times, spirits and men had daily intercourse, as now. Philosophers had their own special familiar spirits, yet not a single hint was received from any of them that the Ptolemaic system of astronomy was based on a false idea of the structure of the universe. Century followed century, till the erratic theories based on this falsehood assumed gigantic proportions. Crystalline spheres, in which were placed the planets, performed their daily revolutions round our globe; these spheres were inhabited by spirits who knew all things, and yet confirmed the system of Ptolemy as truth. No wonder that the heretical glasses of Galileo were looked upon as things of evil, and leagued with Satan. The system of Copernicus destroyed the homes of the gods, and heaven fled into infinity. Faith in the habitation of the spirits once destroyed, unbelief in spirit existence naturally followed, till, previous to the present advent of Spiritualism, it was extremely unpopular to believe in ghosts.

In this the Infidel was not the only scoffer, for the Christian, too, marched in the ranks of skepticism, and laughed to scorn the idea of a ghost which he had reduced to immateriality. In former times, angels and spirits had "a local habitation and a name"; but science having routed them out of house and home, Christians, in their profound wisdom, placed heaven—the abode of God, angels, and spirits—away beyond the bounds of time and space—away beyond the interference of meddling science.

It seems strange that the seven spheres, after such a decided downfall, should again find expression in Spiritualism, in its new birth on American soil. Strange—is it not?—that fallacies once ex-

ploded, will not remain exploded! Strange, that science cannot pursue, in the even tenor of its way, the tasks it has imposed on itself! Why do fallacies again and again appear, the ghosts of defunct ideas, to haunt the man of science -to retard him in his onward march? It must be annoying to have this work repeatedly brought to his door, when it has on each occasion been so completely performed! Magic, black art, and witchcraft, till very lately, were viewed as tales only fit for children, in order to frighten or amuse them into obedience. Mesmerism, animal magnetism, and clairvoyance were considered as scientific heresies, and every means were tried to expose the practitioners as charletans, impostors, and vagabonds. The man of science became the dog matist. Having unseated faith as the guide of public opinion, he assumed for science the prerogative he denied to faith. No discovery could be permitted to proceed from any other source than the professor's chair, without the severest frown, and most unqualified condemnation. The unedu! | expense, reap the harvest for which his hand had cated and "half educated" had no business to think or experimentalize; they ought to have known that "a little learning is a dangerous thing," and leave the "thoroughly educated" to tread the dangerous path. It was not till the "stupid fallacy" -clairvoyance, with its kindred assumptionsassumed the form of Spiritualism, that the "man of science" condescended to examine and accept animal magnetism as a true principle, in order to use it as a weapon against this more outrageous error. And Christianity, too, began to awake from its lethargy, and revive the dust-covered, worm-eaten theories of demonology, in order to combat this "latest device of Satan." For Spirit- polition and Rosellini, that they were to be issued, ualism, be it a truth or an error, has in it a prin- each, however, taking separate branches-Chamand capers. It has no regard for conventionalities, and will not "sit still and behave itself." Full of own; like a boy, who, after building a block-house, is full of glee at seeing it fall to pieces again. Some of the friends of this youthful system have passing resolutions; but all to no success. It is yet too young and too wild to be restrained and

growth and full measure of strength, it will no carefully, for I hope it will be my visiting card to doubt settle down in a home of its own, and command the respect and admiration of the world.

In these and other peculiarities the Spiritualism of to-day resembles its ancestors, the Spiritualisms of the past. It regulates itself with the same regard to numbers, rules for eating and drinking. sitting in circles, and in having its own way in general, without regard to existing forms and creeds; altogether plainly manifesting a decided family relationship with the forms of Spiritualism which have existed before it. J. W. MACKIE.

AN EXAMINATION OF THE WRITINGS OF THE ANCIENTS.

NUMBER SEVEN.

In our chronological researches we have at length reached the confines of ancient Egypt, than which there is no land on our prolific earth richer, archæologically considered, or one that bears stronger testimony of the fallacy of very many of the Hebrew and Christian dogmas; nor yet one that furnishes more indubitable evidence of inherent honesty and truthfulness, throughout the land watered by the sacred Nile.

It is but a few years, comparatively speaking, since the whole of this spot, now thought to be the oldest among the birthplaces of humanity, was a mysterious puzzle to the most far-reaching and educated intelligence among enlightened na-

But thirty-seven years ago, that which is to-day | have not as yet grown sufficiently independent to a mighty river, sweeping on in its course over theories, and dogmas, and systems, was but a puny rill, unworthy of special notice, save to the very few who were engaged in opening the way to what we behold of the grandeur of human persistence. This swelling flood of light from the cradle of humanity is overwhelming all opposisition by its strengthening current of revelation, setting aside the half-way researcher, and carrying on its broad bosom the listless, the impotent, and the over-zealous opposer, who strains every nerve to stem the force, but all in vain.

It is said, with some degree of emphasis, that we are better posted in regard to Egyptian history, and of the character of the inhabitants of ancient Egypt long anterior to the days of the patriarch Abraham, than with many points in English history before the reign of Alfred the Great, or with that of France before the days of Charlemagne.

Early Egyptian History," published by Mr. Gliddon, New York, 1843—Philadelphia, 1850, which | mountains, and away from the thoroughfares of contains a large amount of the rudimental labors | the State, we have been highly favored with pubof a few eminent scientists and scholars, who en lic speakers. The talented Mrs. Emma Hardinge tered the field of research among the hieroglyphic | did much good, cheering the firm, strengthening monuments of Egypt as early as 1822.

Alphabet,' contained in his letter to M. Dacier, a group of scientific Englishmen, headed by Henry Salt, and subsequently aided by A. C. Harris, commenced in Egypt itself, about 1822, the scrutiny and examination of all the monuments of antiquity existing, from the sea-beach to Upper Nubia, from the Oases to the Peninsula of Mount Sinai, and in co-operating with each other, were enabled to take instant advantage of the true method of interpretation. Egypt was then all virgin ground. Every temple, every tomb, contained something unknown before, and which these gentlemen were the first to date, and to describe with accurate details. A more intensely interesting field never opened to the explorer—every step being a discovery. Nobly did these learned and indefatigable travelers pioneer the way, and mighty have been the results of their arduous labors. They procured lithographic presses from England, and, at their individual expense, for private circulation, Messrs. Felix, Burton, and Wilkenson printed (at Cairo, 1826 to 1829) and circulated a mass of hieroglyphical tablets, legends, genealogical tables, texts, mythological and historical, with other subects, which, under the modest titles of 'Notes,' Excerpta,' and 'Materia Hieroglyphica,' were disseminated to learned societies in Europe. Lord Prudhoe's distant excursions and correct memoranda rendered the collection of antiquities, with which he enriched England, extremely valuable; and his labors were the more appreciated, as his lordship's liberal mind and generous patronage of science were above any sordid motives of acquisitiveness. Mr. Hay's own accurate pencil, aided by various talented artists whom his princely fortune enabled him to employ, amassed an amount of drawings that rendered his portfolios the largest then in the world. The researches of all these gentlemen have been of incalculable value to the cause. They have preserved accurate data on subjects that the destroying hand of Mohammed Ali has since irrevocably obliterated; and as they all pursued science for itself, they deserve and enjoy a full measure of respect. The rumor of their successes reached Europe; and Champollion, with reason, apprehended that, if he delayed his visit to Egypt any longer, the individual labors of English travelers would render that visit as unprofitable as unnecessary. National jealousy was excited, and, to preserve her position as the patroness of Egyptian literature, France determined not to be anticipated.

"In 1828, the French Government sent a commission, consisting of Champollion Le Jeune, and four French artists, well supplied with every necessary outfit, to Egypt, in order that the master might, for his own and his country's honor, and at her sown the seed. A similar design having suggested itself to another patron of arts and sciences, the Grand Duke of Tuscany, the celebrated archæologist and Oriental scholar, Professor Ippolite Rosellini, of the University of Pisa, and four Italian artists under his direction, were appointed a commission to proceed to Egypt, with the same intent as the French mission. It was amicably arranged by the respective governments, and between the chiefs of each expedition, that their labors should be united; and, in consequence, the French and Tuscan missions were blended into one, and both reached Alexandria in the same vessel, and prosecuted their labors hand in hand from Memphis to the second Cataract. They returned in 1829.

"It was also amicably arranged, between Champollion and Rosellini, that they were to combine ciple of vital energy which brings it into notice, go where it may. In its modern manifestation it cal monuments, and the grammar of the hierory of the property of the proper is young, and has not learned to walk with that assigned the task of elucidating, by the civil monstrait decorum its more aged competitors for publuments, the manners and customs of this ancient lic credence assume. It is full of boyish tricks people, and the formation of a hieroglyphical dictionary. Each set to work by 1830, but Champollion, finding his end approaching, hastened the completion of his grammar. Intense application innovations, it delights in upturning its neigh- had prostrated the fragile frame which enveloped bor's theories—can hardly resist destroying its one of the most gifted mental capacities ever vouchsafed to man. The government gave him, in the College de France, a Professor's chair, created for him alone; and his address to his pupils, at the first and only occasion accorded to him by Providence, is a marvel of eloquence, sublimity of thought, and classical diction. He finished his Depot gratis, and will be mailed to consumers and dealers in tried to keep it in-doors, by forming societies, and Providence, is a marvel of eloquence, sublimity of grammar on his death-bed, and summoning his the interior when requested. friends around him, delivered the autograph into 609 Sacramento street, second door from Montgombry, San confined. By-and-by, when it has reached its their custody, with the injunction to 'preserve it

posterity.' A few weeks after, Champollion Le Jeune was followed to the grave by the noblest men of France; and the wreath of immortelles hung over his sepulcher (at his native town, Figeac) symbolized the imperishable fame of the resuscitator of the earliest records mankind has hitherto possessed.

Earthly fame is at best but a pleasant shadow f a moment.

Spiritualism in Honey Lake Valley.

EDITORS BANNER OF PROGRESS :- I became a resident of this valley nine years since, at which time there was but one person here who had the moral courage to acknowledge publicly that he believed in the return of disembodied intelligences -Father Craig, who may truly be called the pioneer of Spiritualism in Lassen county. I say, God bless him! and may good spirits guide him safe to the bright summer spheres of the faithful; for it was through his instrumentality, directly. that I was led to investigate the only theory that can furnish to mortals a positive evidence, of a tangible nature, of the immortality of the soul or spirit. Now, although but a few years have passed, I have before me the names of sixty-four persons, all residents of this valley, who acknowledge, in public and private, that they are firm adherents of the Spiritual Philosophy; among whom are seventeen mediums; or persons through whom spirits of the departed communicate to earth's inhabitants. Aside from these, there are a few who acknowledge publicly that their Redeemer lives, or, in other words, that their friends return from the other side of Death's door to communicate with them; but, in private conversation with a known Spiritualist, they freely admit a firm belief in the Spiritual religion. Many more are extremely anxious, and seek opportunities to investigate for themselves.

As yet, but few of our mediums are developed sufficiently to give satisfaction to a public gathering. Mrs. Vincent, a noble, whole-souled, true woman, is well developed as a clairvoyant physician, and, by the aid of her invisible friends, is doing much good in relieving physical suffering, without the use of poisonous drugs. But what we need most at this time, is a good, reliable, test medium; such an one could lift the veil of doubt that hangs over the minds of many, and double our numbers in a short time, and be productive of There is a small work entitled "Chapters on | much genuine and lasting good. Considering our isolated location, hemmed in as we are by lofty the weak, and giving tone and stability to the be-"With 'Dr. Young's Key,' and 'Champollion's lievers in our beautiful religion. J. P. FORD.

Thanks to Dr. Bryant.

In behalf of the Ladies' Benevolent Society of the Friends of Progress, we desire to tender to Dr. J. P. Bryant our sincere thanks for kindly doevery direction through the Eastern and Western | nating to this Society the proceeds of a collection Deserts. These gentlemen, mutually aiding and taken at the close of an able lecture delivered by him at the Court House, in this city, on Friday evening last; and we would assure the Doctor that our best wishes will ever attend him in his labor in healing the sick, causing the blind to see, the lame to walk; and may Heaven's richest blessings be as abundantly his, as his deeds of charity have been wide and universal to the afflicted of earth's

MRS. L. REED, MRS. J. E. CLARK, MISS L. E. MOORE,

MRS. C. M. SAWTELLE,

At the regular meeting of the Ladies' Benevo lent Society of the Friends of Progress, the above named Committee were appointed for the purpose was unanimously adopted; and it was further Resolved, That a copy of the resolutions be furnished the BANNER OF PROGRESS for publication.

Secretary. Salem, Oregon, Sept. 26, 1867.

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

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God Bless Little Children.

God bless little children We meet them everywhere: We hear their voices round our hearth. Their footstep on our stair. Their kindly hearts are swelling o'er With mirthfulness and glee: God bless the little children

We meet them 'neath the gipsy tent,
With visage swarth and dun,
And eyes that sparkle as they glance
With roguery and fun;
We find them fishing in the brook

Wherever they may be.

For minnows, with a pin, Or creeping through the hazel bush The linnet's nest to win.

We meet them in the lordly hall, Their stately father's pride; We meet them in the poor man's cot— He hath no wealth beside. Along the city's crowded street, They hurl the hoop or ball: We find them 'neath the pauper's roof— The saddest sight of all.

For there they win no father's love, No mother's tender care: Their only friend the God above. Who hears the orphan's prayer. But dressed in silk or draped in rags, In childish grief or glee, God bless the little children Wherever they may be.

Daniel and Ezekiel Webster.

A Boston farmer came many years ago into the office of the Statesman, and illustrated the difference between the economic habits of the brothers Webster in the following way: Ezekiel, he said, having a cord of wood at his office door, would say to a laboring man, "Mr. Jones, there is a cord of wood to be sawed twice, split and carried up stairs. What will you do it for?" "One dollar," replies Jones. "But, my dear man, you can complete the job by the middle of the afternoon, and you do not pretend to ask more than a dollar a day. Come, say seventy-five cents, and the money is yours." Jones yields and does the job. Daniel, having a cord of wood to be served in the same way, calls the first man who comes along, and says, "I wish you would properly prepare that wood for my stove; and take it up stairs." When GARDEN OF HUMANITY. the work is done the laborer is asked what is to pay, and says, "One dollar, Sir." "One dollar!" says Mr. Webster, "why, man, you can't afford to work so cheap as that; here is a dollar and a half, and call again when you see a load of wood at my office door."

THERE is now stationed not far from Gotham, a happy, ruby-faced, fun-loving clergyman, who has several sons, brimful and running over with wit and mischief-unsanctified chips of the old block. Among them one, we will call Sam, is a ringleader. A few months ago Sam was arraigned one morning before the domestic judiciary, when the following dialogue occurred:

"Now, my son, you are getting to be a very bad boy. Why will you not mind your parents and act more like a man, and not be getting into all Sam, looking down to the floor, quite serious and demure, meekly replied, "Yes'r."

The reverend parent, thinking he was getting a good hold of the boy's feelings, added: good hold of the boy's feelings, added:

"My son, if you do not take a different course, I
have very grave fears. Do you know what my
oreat fear is, Samuel—the fear that distresses me great fear is, Samuel—the fear that distresses me day and night?"

"Yes'r," said Sam, his long face looking almost ready to give way to tears; "I know well enough

A CHILD'S LAUGHTER.—Is there anything like the ringing laugh of an innocent child? Can any other music so echo in the heart's inner chamber? It is sympathetic, too, beyond all other melodies. When the father sits absorbed over his book, which seems to concentrate every faculty, he hears his little boy laughing in his sport, and laughs also, he knows not wherefore. The bright being, constantly gathering intelligence, casts around us gems of thought and pearls of affection, till our paths seem paved with precious stones from Heaven's treasury. No day of storm is dark where he is—no wintery evening long. A young child is a full fountain of delight to the house and heart.

CHARLEY WISDOMTOOTH to old lady: "Say missus, can you tell me what makes them 'ere roosters' feathers so smooth?" Old lady—"No, my son." Charley—"Why, it's because they always carry their combs with 'em." Old lady-"Here's sixpence for you; don't walk with your

A Boy was relating how his father had just come in from hunting, and bragged of having killed nine hundred and ninety-nine pigeons at one shot. "Why didn't ye call it a thousand?" asked a bystander. "Good heavens!" said the boy; "do you think my father would tell a lie for one pigeon?"

In a certain school, during the parsing lesson, the word "waif" occurred in the sentence. The youngest, who was up, a bright-eyed little fellow, puzzled over the word a few minutes, and then a bright idea struck him. "I can parse it: positive waif; comparative wafer; superlative sealing-

"GEORGE," asked a minister of one of his parishioners' little boys, "where is your sister Minnie?" "Gone to heaven, sir." "What! is she dead?" "O, no, no, sir; she went to buy a box of matches." "Why, you said she had gone to heaven." "Well, you said last Sunday that matches were made in heaven, so I thought she went there.'

A WESTERN EDITOR thinks that if the proper way of spelling tho is "though," and ate "eight," and bo "beau," the proper way of spelling potatoes must be "poughteighteaux." The new way of spelling softly is "psoughtleigh."

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Vork, Conductor, Mrs. L. A York, Canadian. Charlestown, Mass.—At City Hall, at 10½ a. m. Dr. C. C'York, Conductor; Mrs. L. A. York, Guardian.

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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. Sleeper, President Literary Circle.

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

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

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

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

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San Francisco, Cal.—At Mechanics' Institute Hall, Post street, Sunday at 1½ o'clock p. m. Conductor, John C. Mitchell; Guardian of Groups, Mrs. Whitehead.

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Spiritualist Societies and Meetings. PACIFIC STATES.

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

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

Salem, Oregon.—Friends of Progress. Benjamin Todd, Lec-

ATLANTIC STATES.

Ba'timore, Md.—The First Spiritualist Congregation of Bal timore on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours. Mrs. F. O. Hyzer will speak till further notice. 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 Atonement 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. Y.—In the Cumberland street Lecture Room, Sunday at 3 and 7½ p. m. Charlestown Mass.—First Spiritual Society, at Washington The Independent Society of Spiritualists, Charlestown every Sunday afternoon and evening, at Mechanics' Hall,

corner of Chelsea street and City square. Seats free. City Hall, meetings every Sunday afternoon and evening. Chelsea.—The Associated Spiritualists of Chelsea, at Libra ry Hall every Sunday afternoon and evening, 3 and 7½ p. m. The Bible Christian Spiritualists, every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 p. m. Mrs. M. A. Ricker, regular speaker. D. J. Ricker, Superintendent.

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

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

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 10½ a. m. and 7½ p. m., in Temperance Hall. Dover and Foxcroft, Me.-Sunday forenoon and evening, in the Universalist church. East Boston, Mass.—In Temperance Hall, 18 Mayerick street. Foxboro', Mass.—In the Town Hall. Lowell.—Lee street Church, afternoon and evening.

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

Hammonton, N. J.—Sunday at 10½ a. m. and 7 p. m., at

Ellis Hall, Belleview Avenue.

Haverhill, 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., i Temperance Hall, Market street, between 4th and 5th. Morrisania, N. Y -First Society of Progressive Spiritual norms Matt. N. 1 — First Society of Trogressive Spiritualists, in the Assembly Rooms, corner of Washington avenue and Fifth street, Sunday at 3½ p. m.

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

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

At Fibrit Hall, 23d street, near Broadway, on Sundays at 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.

Philadelphia, Pa.—In the new hall in Phænix street, every 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 1/4 p. m., and on

Wednesday evening at 8 o'clock.

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

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

Quincy, Mass.—Sunday at 2¾ and 7 p. m.

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

Rochester, N. Y.—Society of Progressive Spiritualists, at Black's Musical Institute (Palmer's Hall), Main street, Sunday evening. Public circle on Thursday evening. day 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 p. m.

Springfield, Ill.—Every Sunday in the hall.

Springfield, Mass.—The Fraternal Society of Spiritualists
every Sunday at Fallon's Hall.

St. Louis. - At Polytechnic Institute, corner of Seventh and Chestnut streets, at $10\frac{1}{2}$ a m and $7\frac{1}{2}$ p. m.

Taunton, Mass.—Sunday, in Concert Hall.

Toledo, O.—Sunday at $10\frac{1}{2}$ a. m. and $7\frac{1}{2}$ p. m.

Troy. N. Y.—Sunday at $10\frac{1}{2}$ a. m. and $7\frac{1}{2}$ p. m., in Harmony Hall, corner of Third and River streets.

Vineland, N. J.—Friends of Progress, Sunday at 10½ a.m.
Washington, D. C.—In Union League Hall, every Sunday,
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Francis P. Thomas, M. D., lecturer, Harmonia, Kansas.

N. Frank White, Oswego, N. Y., during June; during July, Mrs. M. Macomber Wood, 11 Dewey street, Worcester, Mass.

F. L. H. Willis, M. D., Postoffice box 29, Station D, New York.
A. B. Whiting, Albion, Mich Mrs. S. E. Warner, Box 14, Berlin, Wis. E. V. Wilson, Rock Island during June; Galesburg during July Address, Babcock's Grove, Du Page Co., Ill. Alcinda Wilhelm, M. D., inspirational speaker, care of H N. F. Lewis, Detroit, Mich. Prof. E. Whipple, lecturer upon Geology and the Spiritual Philosophy, Sturgis, Mich. Elijah Woodworth, inspirational speaker, Leslie, Mich.

Danby, Vt. S. H. Wortman, Buffalo, N. Y., Box 1454. E. S. Wheeler, inspirational speaker, 5 Columbia street Mrs. S. A. Willis, Lawrence, Mass., Postoffice box 473. Lois Waisbroker, Mankato, Blue Earth Co., Minn., care of he Clifton House. Mrs. N. J. Willis, trance speaker, Boston, Mass.

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

F. L. Wadsworth, Postoffice drawer 6325, Chicago, Ill. A. A. Wheelock, trance and inspirational speaker, St Miss Elvira Wheelock, normal speaker, Janesville, Wis. Warren Woolson, trance speaker. Hastings, N. Y. Henry C. Wright, care of Bela Marsh. Boston. Mrs. Mary J. Wilcox, care of Dr. Larkin, 244 Fulton street, Brooklyn, N. Y,
Mrs. Mary E. Withee, trance speaker, 71 Williams street, Newark, N. J.

A. C. Woodruff, Buffalo, N. Y. Miss H. Maria Worthing, trance speaker, Oswego, Ill. Jonathan Whipple, Jr., inspirational and trance speaker Mystic, Conn. Mrs. Juliette Yeaw, Northboro, Mass. Mrs. S. J. Young, trance lecturer, 208 Tremont street, cor-

Mrs. Fannie T. Young, of Boston, trance speaker, 285 South Clark street, Chicago, Ill.

ner LaGrange, Boston.

PACIFIC MAIL STEAMSHIP CO.'S

THROUGH LINE TO NEW YORK,

CARRYING UNITED STATES MAIL! FEAVES FOLSOM STREET WHARF AT 11 o'clock A. M. of the following dates for PANAMA, connecting via PANAMA RAILROAD with one of the Company's splendid Steamers from ASPINWALL for NEW YORK:
On the 10th, 18th and 30th of each month that has 30 days.
On the 10th, 19th and 30th of each month that has 31 days. When the 10th, 19th and 30th fall on Sunday, they will leave on Saturday preceding; when the 18th falls on Sunday, they will leave on Monday following.

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

Departures of 18th connect with French Transatlantic Com-

pany's Steamer for St. Nazaire and English Steamer for South Departure of the 10th connects with English Steamers for Southampton and South America, and P. R. R. Co's Steamer for Central Am rica.

The following Steamships will be dispatched on dates as given below: Oct. 19-Steamship GOLDEN CITY, Capt. W. F. Lappidge. Cabin passengers berthed through. Baggage checked

through-100 pounds allowed to each adult. An experienced Surgeon on board. Medicine and atten-These Steamers will positively sail at 11 o'clock. Passengers are requested to have their baggage on board before 10 Colock.
Through tickets for Liverpool by the Cunard. Inman and National Steamship Lines, can be obtained at office of the P. M. S. S. Co., San Francisco. For Merchandise Freight, apply to Messrs. WELLS, FARGO The splendid Steamship COLORADO will be dispatched on MONDAY, April 1st, 1867, for HONGKONG, via Kanagawa, carrying passengers, mails, and freight.

For Passage and all other information, apply at the Pacific Mail Steamship Co.'s office, corner of Sacramento and Leidesdorff streets

FARE AND FREIGHT REDUCED! FOR ALVISO, SANTA CLARA, AND SAN JOSE.

OLIVER ELDRIDGE, Agent.

THE NEW AND ELEGANT STEAMER

Will leave Pacific Street Wharf, FOR ALVISO, Every Tuesday, Thursday and Saturday,

At 2:00 o'clock, P. M.

CONNECTING WITH A SPLENDID LINE OF COACHES FOR SANTA CLARA AND SAN JOSE.

Freight to Santa Clara and San Jose..... This route is unequaled for comfort, and the traveling public have heartily endorsed its reopening by the owners of the CORA. This staunch and exceedingly swift-running boat is elegantly fitted up as a Day Boat expressly for this route, with a large, airy and luxurious saloon. Passengers will be landed in San Jose at the door of their hotel or residence, and in San Francisco within hail of street cars running to every part of the city. To those who are tired of the cramped seats, dust, smoke and stifling atmosphere of rail cars, and who prefer the health-giving breezes and beautiful scenery of the Bay Route, we offer all the accommodations required by business men, with the pleasures sought by excursionists; and no expense will be spared by the owners or exertion omitted by the officers and crew of the CORA to insure the

comfort and good-will of our patrons.

RETURNING: Stages leave SAN JOSE at 8:30 o'clock A. M., every MON-DAY, WEDNESDAY and FRIDAY, connecting with boat at Alviso; by which arrangement passengers will arrive at San Francisco in time for the business of the day. For freight or passage apply on board, or to

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

SUMMER ARRANGEMENT. S. F. AND S. J. R. R.

ON AND AFTER WEDNESDAY, MAY 1st, 1867, (until further notice,) Trains will run as follows: PASSENGER TRAINS* leave SAN FRANCISCO from the New Depot, junction of Market and Valencia streets: For San Jose and Way Stations at 8.10 A.M., 3.40 and 5.00 P.M.

Leave San Jose at 6.00 and 8.00 A. M., 4.00 P. M. ON SUNDAYS: Leave San Francisco at 8.20 and 9 40 A. M., 4 20 P. M. Leave San Jose at 8.00 A. M., 4 00 and 7.00 P. M. FREIGHT TRAINS with Passenger Cars attached Leave San Francisco as above daily, (Sundays excepted) at 1.30 P. M. Leave San Jose at 3.00 A. M.

EXCURSION TICKETS issued on SATURDAY AFTERNOONS and SUNDAYS, good for return until MONDAY MORNING H. M. NEWHALL, President. R. P. HAMMOND, Sup't.

CENTRAL PACIFIC RAILROAD.

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

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 Sum-

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,

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

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

DAILY COAST LINE.

San Juan & Los Angeles U. S. M. Stages. Daily Winter Arrangements for 1866 & 1867. DASSENGERS FOR SAN JUAN, PASO RObles Hot Springs, San Luis Obispo, Santa Barbara, San Buenaventura and Los Angeles, leave San Francisco by the Morning Train of the San Jose Railroad, daily, will take the Coaches of the Company on the arrival of the train at the Depot in San Jose. Passengers can lie over at any point of the route, and resume their seats within six days. Through tickets to Los Angeles, or to any place on the route, can be procured at the San Jose Railroad Depot in San Francisco. Further information, and tickets, can be obtained at the Company's Office, 232 Bush street, opposite Occidental Hotel.
W. E. LOVETT & CO., Proprietors. WM. G. ROBERTS, Agent. WM. BUCKLEY, General Superintendent.

STEAMER PETALUMA. FOR PETALUMA AND SONOMA, (VIA LAKEVILLE!)

SUMMER ARRANGEMENT: THROUGH TO BIG RIVER IN SIXTEEN HOURS! Shortest and most p'easant 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, Bodega, Duncan's Mills, Tomales, Santa Rosa, Windsor, Healdsburg, Geyserville, Skagg's Springs, Geyser Springs, Anderson Valley, Novato, Albion and Big Rivers, Noyo, Fort Bragg, Ukiah and Long Valley.

The well known and favorite Steamer PETALUMA, In order to better accommodate the traveling public, will run DAILY as above, Sundays excepted. Returning, will leave Petaluma at 2 P. M. Freight received and receipted for at all hours of the ay, and taken at the lowest rate.

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