VOL. I.

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LITERARY.

A Birth-day Reverie.

Just forty years of age to-day! How swift the time has flown away, Since, in my new-born infant rest, My mother clasped me to her breast!

BY BENJAMIN TODD.

No thought of care was on my brow, Where deeper lines are furrowed now; No sigh of grief or sob of pain Had left its scar on soul or brain.

No passions dark and fierce and dire Had scathed the soul with fearful fire; No blighted hopes or darkling frown As yet had weighed the spirit down. But since that hour of infant rest, Clasped fondly to my mother's breast, What sorrow has my spirit known,

My childhood's hopes, so bright and gay, In early life all died away; My manhood's aims, so high and brave, Were doomed to find an early grave.

But now on life's meridian line I see the light of Wisdom shine: I've had no useless throb of pain, No tear of grief I've shed in vain.

Endured in silence and alone!

Then let my fainting spirit draw Her wisdom from unerring law, And own there is a Power divine

Whene'er we reach that distant shore, Where Time shall cease forevermore, Then will our crowns immortal shine. By trials from the Hand divine

COMMUNICATIONS.

SPIRITUALISM.

NUMBER SEVENTEEN.

"When physiologists have learned from their study of gravitation and other primary laws how to confine themselves to true science, their subject will rise to the highest elevation that posterity admits of—that rational prevision of events which is as I have so often said, the end of true science—ar end to be aimed at in biology, as it is perfectly fulfilled in astronomy."—Comte's Positive Philosophy, p.

To be able to prophecy, to foresee results, has al ways been a prominent feature in the aspirations of mankind; and, accordingly, as man has at tained to this acquirement, so also has been his power and prestige among his fellows. He who can best see the end from the beginning, must, necessarily, be the most successful in his undertakings. This is evident in our every-day transactions. On our power of prevision nearly all we do depends; and, complimentary to our neighbor's prophetical ability, we seek his advice when our own foresight fails us.

mental knowledge, is that based on theological faith, and entertained by those who believe in a Being or beings, who are above the influence of law; law being subordinate to them, because it that society either cannot or will not. was originated by them. The operation of all things, according to their theory, is contingent upon the will of Deity, and, consequently, in Him only can trust be placed in regard to the futurefrom Him alone can come the certainty of the fulfillment of prophecy, which has always, by that class, been considered a true test of divinity.

But there is another class, who believe in the supremacy of law. Convinced of the eternity and indestructibility of matter, they cannot conceive of any Being prior to it; therefore, they consider the innate nature of all things, or law, to be beyond the capricious interference of mind, whether deific, spiritual, or human. Consequently, a true understanding of natural law is the only key to prophecy—to a precise knowledge of future results. Of course, these theories are diametrically opposed to each other; they cannot subsist together; just as knowledge destroys faith, and light darkness. And so, too, we find that the prophets or priests of theology have best thriven where ignorance has most abounded.

There has also been a neutral ground—an intermediate position between the theologian and the scientist. Upon this ground have flourished diviners or fortune-tellers—a class of people who have attracted to them those repelled from the priest by his spiritual pride, and from the professor by his intellectual vanity. They have generally been eccentric individuals, who, from choice or necessity, have lived in solitude, and then occupied their minds in studies, too paltry and trifling for the learned, and too impious for the theolo gian. Says Auguste Comte:

"We are too apt to treat as imposture exceptional sensations which we have long ceased to be able to understand, but which have always been well known to magicians and fortune-tellers in the stage of feti-

Therefore, in rejecting, without examination, the theories and statements of persons belonging to this class, based upon "exceptional sensations" experienced by them, the skeptic often exhibits not only bigotry, but credulity as pernicious as that possessed by the most pliable of believers; Egyptians had been bound for fifteen centuries; at total depravity theory, as taught by the theoloand more especially in his readiness to accept a day when absolutely nothing was known of the re- gians of the day, is not only revolting to God, as there are none so blind as those who will not see. whatever pretends to explain them on other spective ages of Nilotic remains, the dogmatical the Creator of all men, but well calculated to

This is exemplified in the treatment the modern manifestations of Spiritualism receive from pro fessedly free thinkers. Instead of patiently investigating the pretensions of Spiritualism, collecting quietly and seriously all the facts connected with it, and learning all they can, they too often put on only the appearance of investigators, and fortify themselves with preconceived opinions and judgments, and a sturdy determination to deny and oppose at all hazards, and receive with avidity every trumped-up story prejudicial to Spiritualism, and such explanations as jugglers and others of that ilk can supply. Would it not be more philosophic-more manly-to treat Spiritualism, and other peculiarities of man's mental nature, as they do other branches of natural philosophy? The scientific investigator has no cause for fear, whether his candid investigations result in confirming the spirit theory or destroying it. It is also idle to ask, "Of what use is it, supposing it should be true?" As investigators, it is their duty to discover facts, and collect them patiently and perseveringly; and, if they cannot use them, those who follow in their footsteps may discover a use for them. This is the course that has been pursued in regard to every other science. Geology, astronomy, and even chemistry, have had to run the gauntlet of the sneering query of the utilitarian, "Of what use is it?" Yet, indomitably and pa- phy of Thebes,' presented a summary of the learned respect of persons, but also a want of power to tiently have investigators in those sciences plodded their way through difficulties and privations, deaf to the time-serving wiseacres who saw good in nothing but immediate results, and firm in their faith that no knowledge was useless, and no time misspent, which gathered even a little grain into the granary of truth. Why not pursue this

There is a predisposition in the mind of man, when driven to extremes, to apply to occult mysteries for relief or advice. It is not confined to the poor and the ignorant; the rich and the learn. ed also seek access to such information as can be afforded by the skillful manipulator of a pack of cards. Even in the city of San Francisco, men learned in legal lore, in the medical art, and in the cunning intricacies of theological dispute. breathlessly listen to the oracular responses of the diviner, as he pores over and elicits the hidden meaning of the scattered cards. The fact is, he tells the truth sometimes, and his patrons call again. I find the following in the "Book of Days":

course toward Spiritualism, and many kindred

notions, confined at present to fortune-tellers, and

dealers in magic and magnetic clairvoyance?

"Unlike the witches of the olden time, the fortune-tellers are generally esteemed and respected in the districts in which they live and practice. And beside that which has already been stated, it will not be difficult to discover sufficient reasons for this respect and esteem. The most ignorant and depraved have ever a lurking respect for morality and virtue and the fortune-teller is shrewd enough to know and act upon this feeling. They always take care to point out what they term 'the cards of caution' Beside the power of prophecy based on experi- and impressively warn their clients from falling into the dangers those cards foreshadow, but do not positively foretell; for the dangers may be avoided by prudence and circumspection. Consequently, the fortune-tellers are the moralists, as well as the consolers of the lower classes. They supply a want

J. W. MACKIE.

AN EXAMINATION OF THE WRITINGS OF THE ANCIENTS.

NUMBER EIGHT.

It was thought to be a monstrous assumption of archæological discovery, when Charles Fourier, the polytechnic philosopher, in that notable and eloquent Preface to the "Description de l'Egypte," claimed period of twenty-five hundred years before the Christian era for the monuments which he, and the corps of illustrious savans, of whom Jomard survived all the others, had beheld in the valley of the Nile; his forecast of the amount of time adequate to the construction of them-unnumbered piles as gigantic in their architecture as diversified in their sculptures, obtained but little favor with the scholars, and none with the public of Europe, from 1810 to 1830. So with Harvey, the discoverer of the circulation of the blood; his announcement was met by ridicule and unbelief; and it is said that no surgeon, over forty years of age at the time of such discovery, but died an unbeliever in Harvey's theory. Thus it happens, that, forty years after the utterance of this chronological estimate by Fourier, and notwithstanding the victorious labors of the hierologists, we still encounter cultivated minds, unwilling to accept, or incapable of comprehending, the general truth of his proposition.

Not less distasteful was this scale of 2,500 years at the period of publication, to the representatives of two distinct schools, known as the long and short chronologists. On one side was Dupuis, and those astronomers who had claimed no less than 17,000 years B. C. for the erection of the Temple of Dendera; and on the other, the disciples of the Petavian and Usherian computations of the chronological element in Scripture coincided in its rejection; the former deeming it too restricted, the latter too extensive for their cosmogenical theories.

"And, in a controversy in which the first principles of historical criticism, and a common basis of debate were alike wanting; before Young had deciphered the first letter in the hieroglyphical name of Ptolemy; before Champollion Le Jeune's 'Précis' broke the spell in which the antique writings of the

the hallucinations of the former."

It was a gratifying source of consolation to the philosopher Fourier, on his death-bed, in 1830, that Champollion had returned in triumph from Egypt, with a full and complete confirmation of the accuracy of his prospective vision; but, ere the great founder of Egyptological science had the opportunity of arranging the large mass of materials he had gathered for his chronological structure, the 4th of March, 1832, found Champollion on his own deathbed, bequeathing the manuscript of his immortal Grammar, as "my visiting card to posterity."

During the same year another of the co-laborers, Rosellini, began the publication of the "Monumenti dell'Egitto e della Nubia," in which, for the first time, the attempt was made to concentrate, in one great compendium, all Egyptian documents at that time deciphered.

"Inheritor of the ideas, and associate in the labors of the great master, the Tuscan professor's framework of chronology reflects Champollion's views on Pharionic antiquity down to the close of 1830. The practical result of the erudite Italian's researches was the monumental restoration of the lost history of Egypt, back to the XVIIIth dynasty, computed by him at B. C. 1822, and the vindication of the general accuracy of Manetho, back to the XVIth dynasty, at B. C. 2,272; confirmed by Champollion Figeac, with many improvements and valuable suggestions, mainly drawn from 'les papiers de mon frere.'

author's personal explorations of Egyptian monuments during some twelve years of travel in the valley of the Nile. The epoch of Menes, first Pharaoh of Egypt, was conjecturally assigned to the year B. C. 2,201; but the accession of the XVIIIth dynasty, placed at B. C. 1,575, corroborated by the collation of hieroglyphical and Greek lists, evinced the critical author's appreciation of the solidity of Egypt's chronological edifice, and of Manethonian authority, at least up to the latter era.

"We thus reach the year 1,836, when B. C. 1,822 as the maximum, and B. C. 1.575 as the minimum, for the accession of Manetho's XVIIIth dynasty of Diospolitans, were already recognized by the world of science in general principle as established facts; and sixteen centuries of lost monumental history became resuscitated from the sepulcher of ages, through hieroglyphical researches that only commenced in

"But there had been, in Egypt, times before! there were still extant the pyramids, with the chain of tombs extending for above twenty miles along the Memphite necropolis, unexplored; there were the unplaced kings recorded in the 'Materia Hieroglyphica,' the 'Excerpta,' and the 'Notes' of Wilkinson, Burton, and Felix; and there existed in the museums of Europe, as well as throughout the valley of the Nile, innumerable vestiges, recognized by every qualified student of Egyptology to belong to ages long anterior to the XVIIIth dynasty, immensely older than the year 1,575-1,822 B. C.; to say nothing of many biblical and classical texts, that attested the necessity for more elbow-room in the chronology of the ancient Egyptians. Every one felt it; every man who had beheld the storied ruins in Egypt itself asserted it, with more or less assurance, according to the elasticity of the social atmosphere he breathed; every hierologist knew J. D. PIERSON.

WHAT DO SPIRITUALISTS BELIEVE

The above question having been asked me many times by as many persons, perhaps the following may serve to satisfy some of them and the readers

As a Spiritualist, I would say that I know of but one article of faith that every Spiritualist can subscribe to; and that is, positive and undeniable evidence that the spirit, soul, or intellectuality, of all who have cast off their earthly bodies, can and does place itself in communication with those still in mortal organizations, and inform us concerning their conditions, enjoyments, and experiences, after casting off or parting with their earthly covering. The following, however, are my own individual

articles of belief, for which I alone am responsible First. The science of geology furnishes, to my mind, irrefragable evidence that this earth has been inhabited by the human race for at least twenty-two thousand years; and a firm conviction of the fact warrants me in denouncing the Bible record of our first parents' creation, about six thousand years ago.

Second. I believe the Bible theory of the fall of man, or entailment of sin upon the entire human race by the transgression of Adam, to be a romance of the active brain of some mythologian, since adopted by theologians, and entirely wanting the support of science and reason. And, as the theological vicarious atonement, or death of God's only Son, is represented to have been provided by the man to his original condition of purity before the Adamic fall, and as no such fall or entailment of sin ever took place, consequently there was no need of, or demand for, so great a sacrifice on the part of God, the Supreme Intelligence and Governor of all things. Therefore,

Thirdly. I believe the atonement theory to have originated in the productive minds of designing men, who sought to lead the human race away from the true light, or God principle, which develops in every man. Further, I believe that the

grounds than that assumed by the magician. assertions of the latter were infinitely preferable to keep the human race from aspiring to that eminence of goodness and greatness that the God of Nature designed it to occupy; for, if man be totally depraved, there is no germ of goodness in him. Such a theory, firmly believed and wholly endorsed by the human race, it is plain to me, would be productive of evil, and only evil. I believe every member of the human family has inherited from the God of Nature a germ of goodness, that will eventually, by prover cultivation and pruning bring forth good fruit, and only good. Each indi vidual organization, independent of any and all others, not excepting Jesus of Nazareth, must and will work out its own salvation, and finally become an accepted member of the great fraternal family of God; and, as each individual has this duty to perform for him or herself, the sooner they set about performing good acts of mercy, charity, and kindness, the sooner will they be enabled to comprehend the design of the Father of all souls, and partake of the unalloyed happiness which

> awaits each and all. I believe that God is no respecter of persons, and is a Principle of goodness, love, justice, and mercy; therefore, I cannot accept that part of ancient his tory wherein God is represented as having sent lying spirits to induce or persuade Ahab out to battle against Ramoth-gilead, that he might fall "In 1835, Wilkinson's admirable work, 'Topogra- in battle, as such an act would indicate not only a get rid of Ahab, except through the instrumentality, cunning, and lying of a second person. Whether that second person be a spirit of the infernal regions, called into council by God for the express purpose of aiding in prematurely bringing Ahab to judgment, or a spirit just from earth, who retained some enmity against the doomed Ahab

the Bible saith not. (See 1 Kings xxii.) Firmly believing that God is a Principle of goodness and justness, I cannot endorse the language used against the prophet, as recorded in Ezekiel xiv. 9, wherein it is positively asserted that, "if a prophet be deceived, it is I, the Lord, who hath deceived that prophet"; and, because the prophet was so unwise as to be deceived by the Lord, "I the Lord, will utterly destroy him from the midst of my people." Neither can I endorse the examples set by the Lord's chosen servants, or those who were men "after God's own heart," namely, David and Solomon. A life so devoted to licentiousness as theirs are represented to have been. is in direct contravention of the established laws governing our being. There must have been a mistake somewhere concerning such portions of the ancient history, or Bible; either God's inspiration could not have been a perfect control over the writers, or-which is more probable-God had little or nothing to do with such records.

The present teachings of theologians are con ducive to the worst effects upon human society; for, as the child patterns after and drinks in the examples of its parents, so does the God and Bible worshiper, to a very great extent, not only en dorse but follow out the teachings of God, as recorded in the Bible. And, as the Bible plainly and unmistakably represents God as a Being of vengeance, and unmerciful to the last degree even punishing eternally for offenses persevered in only a few days, and visiting the transgressions of one person upon the entire human race, and the sins of parents upon the children, and in many instances destroying whole armies or nations for trivial offenses—so are those likely to be who worship such a book, and who serve such a God; they have no charity for brothers or sisters of different surroundings, but are ready and waiting to cut them off and send them to the Orthodox hell, that God may commend and bless them for furnishing Him with a chance to satiate His holy anger by witnessing their tortures, which shall never cease, and which were prepared by God Himself (for He made all things) expressly for the poor unfortunate, who has never received any satisfactory evidence of a plan of salvation whereby he might escape such an awful doom.

Such theories being revolting to reason, and a libel upon God, I believe it is the duty of every Spiritualist, who serves a God of love, mercy, and thodox denominations. Withdraw not only your from their Sabbath schools, where their young doctrines which will embitter their entire lives upon this sphere, and perhaps cause them years of anguish, darkness, and remorse in the next. I know that I should be culpable, if I allowed my Almighty for the express purpose of reinstating | children, before coming to years of understanding,

Although I may have said herein some things which may appear or sound too severe, I have no | those who believe most in what they call perfect feelings of hatred or revenge toward our Orthodox brethren; nay, I love them, one and all, and hereby cordially invite them to take my hand, and the conjugal compound. investigate with me the foundation of our beautiful and humane religion. Let us reason together in harmony, in peace, in fraternal love, and gather up all the truth that is within our reach, come from what source it may, ever remembering that

J. P. FORD.

Letter from Clympia.

OLYMPIA, W. T., Oct. 13, 1867. EDS. BANNER OF PROGRESS:—Thinking that perhaps a few items from this northwest part of Uncle Samuel's domain might be acceptable, I submit such

The feeling awakened by the course of lectures delivered by Mr. Todd in this place is intense, and unlike ordinary excitements, which pass away on the first breeze which sweeps over, is growing instead of waning. The old seething-pot of orthodoxv is getting into a furious boil, emitting huge volumes of sulphurous, smoke-like steam, apparently direct from the infernal regions; and his majesty, old Diabolus, with his retinue of lesser devils, are held responsible for the interruption. The "faithful" think it very ungenerous in the Spiritualists to create such a turmoil, just as they were getting arranged to enjoy a little quiet bickering among themselves. The sudden and severe attack, which has prostrated old fogyism, is causing much serious alarm among its few, but steadfast adherents, lest their superannuated institution will actually collapse and become defunct. They are resorting to all the known remedies of their ancestors, and also of the more modern D. D.'s, yet, after all, the people will read, will talk, will laugh at the elongated faces of the extra pious souls, whose agony is so intense. Poor fogy! you seem to entirely forget that

"Ever the right comes uppermost, And ever is justice done.

The same weapons with which we have been lashed for the last eighteen years are still used, but the edges are all worn off. The sting of "free-love," and its host of attendants, have entirely disappeared. We no longer care for them. The old adage, "Set a rogue to catch a rogue," is in this case very applicable. Those who are loudest in crying "free-love" —the clergy—are, as a class, the most guilty of practical free lust, of any other distinct class of men. But they must have their "say," or their occupation

There is one fact worthy of note—one which proves beyond successful contradiction that the spirit of progressive liberty is growing, even in the churches, possibly unconsciously to themselves — and it is this: The Rev. Mr. Himes, P. E. of the M. E. Church for this district, preached a funeral sermon here on the 22d ult., to the memory of Miss Mary R. Henness, who soared from here to the summer home on the Monday previous. He took for his text, "Blessed are the dead that die in the Lord-from henceforth," (Rev. xiv. 13.) He handled the subject for a short time in the usual orthodox style, but he gradually forgot his creed, and soared off into a most beautiful strain of true Spiritualism. O, it did my soul good to hear such beautiful truths from a minister of Methodism! He went so far as to say that "bright angels were continually hovering around and guarding earth's children; that they are in our rooms, and that we could almost hear the rustle of their pinions as they fluttered about us; that our departed friends were waiting on the bright shores, beckoning us to come to the beautiful groves in their eternal homes beyond the river called death." He further said: "Had it not been for the angel infinences, drawn from the other world, he knew he would have been far, far down in the scale of moral existence compared to where he is even now." These quotations are his exact words. A few years ago, such sentiments falling from a Methodist pulpit would have created trouble in the camp, but now they receive it, as one of them told me, as "beautiful Bible truth." Who can deny that the angel world is making gradual inroads into the Church?

Mrs. C. M. Stowe will commence a course of lectures here on the 18th inst.

With many wishes for the success of the BANNER OF PROGRESS, and the universal spread of truth, I am yours for truth and

A Few Words to "Æsop, Jr."

Your article on "Free-Love" makes me wish to say a word or two on the subject myself. Do you know that there is nothing as free under heaven as love? And I can't, for the life of me, see how some people talk and write as if love could be as easily shut up as a pig in a pen. They might as well think of bottling up the sunshine, or the winds of heaven, as to try to set bounds to this attribute of Almighty power. Some seem to speak as if there were no other love but that which leads to marriage; and if this could be separated from the idea of lust, it would indeed be the polar justice, to withdraw support entirely from all Or- star around which the others might revolve. But don't everybody know that not one in ten of the pecuniary support, but also keep your children | marriages recorded are based upon real love, and wholly aloof from their teachings, and especially a knowledge of the proper temperaments which can alone insure harmony as each grows and unand plastic minds will become inoculated with | folds into more perfect individuality, or a right understanding of the higher laws of reproduction?

So long as people will marry, as I should call it, under false pretenses, no one need be surprised if there should be still more divorces than there are now, for, when the riches, beauty, or whatever fancy induced them to slip their head into the matrimonial noose, is gone, why would they not as readily seek to get free? You will find that and eternal affinities, are but in the honeymoon of their first love emotions, the mere effervescence of

You say you "pity poor St. Paul"; so do I, and there are many modern St. Pauls in principle, who have as narrow views of woman's sphere as he had, and would have her "obey her husband in all things," no matter how unwise or injurious they might be to her health and happiness, and to ask her husband whatever she might wish to

You remark that "there are some who have tried to enjoy the matrimonial state without incurring its responsibilities." This it is utterly impossible for any one to do; for it is the assuming of these very responsibilities and duties that brings its own reward of pleasure and happiness. Without these, it is trying to find enjoyment in rest, without toil, or in eating without an appetite; and can be, at best, but a miserable substitute for those pure home joys where the sacred names of father, mother, sister, brother, husband, and wife. make a circle where angels love to visit.

XANTIPPE. "Christ and the People."

I have just been reading this work of A. B Child, and have derived from it both pleasure and profit; it contains many beautiful aphorisms, bright as diamonds and as indestructible; and, on the whole, it is freer from error than most metaphysical productions. But there are, to my mind, several false premises, and wrong deductions from analogies, that will not bear analytical proof or logical reversion.

He says, "Where there is no human law, there is no transgression." Now, as there are violations of Nature's laws where there are no human laws attaching penalties thereto, they are no less sins and transgressions, and we are made to pay the most painful penalties, in exact proportion to the offense committed. Transgressions of the laws of life, by intemperance or injustice, are none the less sinful, though no human laws take cognizance of them.

Again, he says that "resisting evil is like blowing against the wind; only creating more of what you are trying to suppress." This is true when evil is resisted by evil, but not when resisted and overcome with good; as wind may be resisted not by blowing against it, but by building a defense and shelter from its pitiless storms. Neither will the analogy hold good when reversed, that resistance to good creates the more goodness, although without resistance there would be no pro-

He also asserts, that "there was never an act of sin or crime committed that could have happened in any other way, or been avoided." This is downright fatalism; and we might as well believe that we never do any act or kind of work we choose and that we are merely machines in the hands of Destiny. No doubt, our experiences are such as are best fitted to unfold our spiritual natures, and that they are often such as we in our short-sightedness deplore, but such as superior Wisdom permits, if not ordains. [Has not our friend begged the whole question here ?—ED.]

The adjustment or degree of freedom of the finite with that of the workings of the Infinite mind is not comprehended by us, and, perhaps, never can be; but that we are punished and feel pain by wrong-doing, is evidence that we have the power to do right.

"Eleven Millions."

I see some of the brethren are disposed to doubt the truth of the assertion, that there are "between ten and eleven millions of Spiritualists in the United States," and rather blame Judge Edmonds for using it; but that assertion came from the himself and the priesthood he was about to estab-'infallible Church," and, lest there might be some | lish. Accordingly, much of the Levitical law is mistake, those Reverends announced that the taken up with provisions against the exercise of Council of Bishops, who made the assertion, was these powers by any but those belonging to his a "plenary council," possessing "that kind of inspiration which excludes all mixture of error." Hence there can be no mistake in the matter. But actuated him, and uttered fierce denunciations and those very sanctified gentlemen did not tell all penalties against their rivals. The gist of these of the truth. A very recent revelation says, that, may be resolved into one prohibitory law: "Wisin making up their count, they get at the number above what we claim, through the confessional that's the place for secrets!—where they learned that they had numbers of mediums in their Church; but the fact is suppressed, and will be for a little

How very ominous, indeed, the fact, as stated in your "news from Peru," that "the Popes, from Peter down," were in greatest demand there at the circles. That those very reverend dead should come and partake at our communion-table—we being "publicans and sinners"—is, indeed, to the living Popes, scandalous and blasphemous. But soon the dead Popes will out-bull the living ones, and ring the "joy-bells of creation" all over the earth, to the tune of

"Victory, victory, victory over death !" Better that we should all attune our hearts and thoughts in unison therewith.

Yours fraternally, T. J. HARVEY.

A Humbug's Opinion. In an article on "Humbugs," in which the editor of the Pacific Christian (?) Advocate, a be-

Spiritualistic lecturers and mediums in coarse and uncharitable language, we find the following: "The press might, to a very great extent, abate these nuisances. A bold and outspoken condemnation of every humbug, with which the country is cursed, would soon render their occupation unprofit-

liever in the humbugs of our theology, denounces

atonement, of the senseless traditions of the Old Testament, and of those ecclesiastical "humbugs" who advocate such nonsense, suit the Advocate? Those who live in the brittlest kind

Mr. Todd has been lecturing in Dayton, Nev., during the past week. He intends visiting Carson soon. It is his present intention to proceed to Los Angeles and San Bernardino in December next. Those wishing him to lecture in other places, in the intervening time, will please address him at the office of this paper.

of glass houses should beware how they throw

The Banner of Progress.

SATURDAY, OCTOBER 26, 1867.

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Ancient and Modern Spiritualism.

The Rev. Mr. Wythe, in his sermon with the above title, takes the ground that the Old and New Testament are identical in design and general principles, and that the New does not supersede the Old. There are arguments in abundance, that might be drawn from the New Testament itself, controverting this proposition, and establishing the contrary. But we do not propose at present to enter into the discussion of this proposition. We will take either Old or New Testament authority as sufficient for the purpose of proving that Spiritualism has been the same in all ages, and that demonology, enchantment, sorcery, witchcraft, clairvoyance, magic, divination, healing, prophecy, fortune-telling, interpreta-Spiritualism, were all akin to the modern development of the same revelation. We acknowledge the professors and practitioners of all the above as our ancestors, and ask the Rev. J. H. Wythe what he proposes to make out of the confession. What can he make out of it, except that Moses denounced the same "wonderful works" before the people of Israel and the Egyptians? We find Moses enacting a law for the punishment of witchcraft when engaged in by others than himself and his regularly ordained priests, just as the religious law-makers of our day enact that certain privileges the Christian Church, such as uniting in marriage, etc. Ecclesiastical bodies go further, and say, that none but the regularly ordained shall preach. Witchcraft, when performed by Moses and his priests, was lawful; but the common people must

not engage in it. A great deal of misapprehension exists of the meaning of words. This leads to misunderstanding of the good or bad effects of certain acts. It ought to be well known, but it is not, that a wizard was only a wise man; and the construction of the word itself shows this. The substitution of the letter z for s in wizard does not change the nature of the man spoken of. And a witch is only a feminine wizard, or wise woman. Now, as "Moses was learned in all the wisdom of the Egyptians," it is supposable, nay, it is certain, that he practiced with and made use of that wislom to govern and instruct the Israelites. For, as before shown, whatever he did in the way of wonder-working was repeated by the Egyptian magicians with equal facility in most cases.

Moses, then, being a magician, and almost the only man, among the Israelites themselves, who could perform these wonders in their presence, it was natural that he should make laws forbidding others from exercising the powers they might possess by nature or acquisition from the Egyptians, in prophecy and divination, because he wished to make this "wisdom" a monopoly of ordained order. The prophets who succeeded Moses exhibited the same spirit of jealousy that dom must not be taught or exercised by any wizards (or wise men) except those regularly ordained, or who are acknowledged as such by the

If any proof were wanting that this was the exact state of the case in those days, we might again refer to the instances of Balaam and the woman of Endor, who are proved by the Scripture itself to have been as true and wise and powerful in prophecy and divination as the self-styled

'prophets of the Lord." But Mr. Wythe lays great stress upon his own ssertion that divination and magic—which he calls and we acknowledge to be ancient Spiritual sm-is "most prevalent where heathenism has the greatest sway." He says that "the most talented mediums of the present age are mere babes in the art, compared with the jugglers of the East." All this proves, if it proves anything, that "heathen nations," so called, have greater and more abundant means of communication with the spirit world than the self-styled "enlightened nations." And we are rather inclined to a belief that this is the case, as it certainly was formerly. Self-righteousness closes the door against all communion with the spirits of the departed, as sacrilege and sin, because Moses declared it to be such. But we find, even in the modern religious history of Egypt, that healing and other arts of divination were practiced with success in the temples of Isis and Serapis, by the "heathen" priests; How would a "bold and outspoken condemna- among other acts was that of Vespasian, the tion" of the humbug of the Trinity, of the im- Roman emperor, who, under the instructions of maculate conception of Jesus, of a personal devil, the priests, "made clay with spittle, and anointed of the literal resurrection of the dead, of the the eyes of the blind," and restored his sight, just as Jesus is reported to have done in Judea. The divination in the one case was the the same as in the other, and the effect the same. Both were "miracles," or "wonderful works."

> It is useless, however, to follow Mr. Wythe in ancient times, and among heathen nations, because we do not deny its identity with our philosophy and our practice. We acknowledge Iamblichus, and Cicero, and Pliny, and Porphyry, and many others, as its apostles, and claim for them as reon for the apostles of Christianity. And on refer- delegate to the National Convention.

ring to the writings attributed to the latter, we find much to confirm and establish our belief in the identity of their faith and works with those of the so-called "heathen" world around them. Paul says at Athens, that he found an altar "to the unknown God." He immediately declares to them the knowledge he professes to have of God. saying that they ignorantly worship Him. This. although an assumption of superior wisdom, does not declare that they had none whatever. For, after the Gentiles had begun to be converted in great numbers, there arose a strife among them about the exercise of spiritual gifts; many claiming the gift of prophecy who had that of healing guage, and furnish it to every family of man." only, and vice versa. Paul reproves them for this, and says there are diversities of gifts—one having the gift of healing, another of prophecy, etc.; and he says each should be exercised by its possessor for the benefit of others and the glory of God. Now, the fact that Paul instructed them how to exercise their powers of divination proves that "the heathen" were not excepted in the possession of them. And this is the manner in which Paul taught them to worship "the unknown God." They had hitherto ignorantly practiced those arts of divination, but he showed them how to exercise them in a way that would bless man-

It is susceptible of proof from the history of religion in all ages, and among all nations, that precisely the same forms of divination and miracleworking as exhibited by Jesus and his apostles have existed from remote antiquity. The priestcraft and superstition of the Jews had for a time suppressed the exhibition of these powers among the people, just as the same causes have operated tion of dreams, visions, and all other forms of to suppress them in so-called Christian nations. And as we see the whole Christian Church now arrayed against the prophecies and divination and acts of healing by Spiritualists, so were the entire priesthood and the religious teachers in the time of Jesus opposed to him and his disciples, and to all their "wonderful works." They would not them as rivals to himself in the performance of hear them "even for the works' sake"; and the same class in our day deny the works, and the inevitable doctrine growing out of their perform-

We shall continue in our next article this ex amination of the claims of "the prophets of the Lord," and institute a comparison between their shall belong to the regularly ordained priests of divinations and those of the irregulars, or wizards -including, of course, the much contemned feminine diviners, (or divines,) the witches.

"Glad Tidings."

Perhaps our readers would be glad to hear the news in regard to the estimate which modern Christians place upon themselves and their condition, as believers in the popular theology. From a little sheet called Glad Tidings, issued "for gratuitous distribution," by the "San Francisco City Tract Society," we extract the following passages, forming a portion of an article in the number for October, entitled "Justified":

"Christians, are you justified? Assuredly you are, else you are not a Christian. A Christian is an absolutely justified person. God has justified him. "What is it to be justified? It is not only to be pardoned, but to be held guiltless (!) It is to be not only forgiven the crime, but made innocent of it. One who is justified stands before God as an entirely innocent person, nay, more, as one possessing beauty and virtue. He is by God accepted and delighted in. God is not only reconciled to him, but pleased with

"How are you, a sinner, justified? In Christ, and united to Christ, as the branch is joined to the vine. yours. The Father looks on you, and, lo! He finds Christ in you. He beholds Christ's character all around you. His complete righteousness comes right in between God's eye and your sins. He sees you as it were His own Christ. You become to Him what Christ is to Him. Therefore He loves and accepts you, for to turn you away or condemn you

would be to condemn His own Son. Remember, it is one act of true belief that puts you in Christ, where you cannot help being fully justified. Your faith may be very little, very trembling, yet it does bring the full blessing of justification, for it carries you into Christ. A little genuine faith will justify your poor sinful heart as much as

the strongest faith. "Remember, too, that God's justification of your soul is complete, instantly complete. How can it otherwise be, for Christ, who covers your believing heart, is complete, and 'ye are complete in Him.' You have all Christ's righteousness. What more can you have? What more is needed to vindicate and beautify you before the throne of holiness?

This infinite blessing of justification is instantaneous. But your appreciation of the delightful fact of your justification may be not immediate. Still. doubtless it is your privilege to know now that you are a justified person. Have faith to receive the promise of the Holy Spirit, and He will witness with your spirit that you are a child of God. In this witness you will feel your whole justification.'

"Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that

According to the above epitome of Pharisaical doctrine, the murderer on the gallows, at the last moment, may have ever so little faith in the efficacy of the atonement made by the hanging of Jesus of Nazareth, an innocent man, when the criminal immediately becomes, in the sight of God, an innocent person also—as much so as if he had not committed murder! Nay, more, he is justified!! "Who shall lay anything to the charge of God's elect?" What have the servants of the law been doing for the last eighteen hundred years? Why, simply hanging innocent men! For there is scarcely one criminal out of fifty that is not brought to some sort of repentance and whining the regular faculty, and belabors his brother confession of his faith in the popular theology, and certain. The clergy and the Church will of if the patients of these irregular physicians die of an innocent person many years previous, has | nocent children, might be laid at the doors of the only committed "justifiable homicide," no crime at all!

CONNECTICUT SPIRITUALISTS.—The Second Annual Meeting of the Spiritualists of Connecticut his researches into the history of Spiritualism in of his labors during the month of August, the sionary. Dr. Calvin Hall made a donation of one expenditures. The Association elected its officers | hands" upon his disorder with so much energy spectful attention and examination as is insisted for the ensuing year, and appointed A. T. Foss and earnestness, that no more such unmusical

God's Will Revealed.

The Campbellite Baptists, or Disciples, at their recent Annual Meeting near San José, passed a series of preambles and resolutions approving the work of the American Bible Union, in revising and retranslating the "infallible" Scriptures. Among the preambles was one, which we find in the Pacific Gospel Herald, of the following pur-

"God, by revealing His will in the Hebrew and Greek languages, has placed it on perpetual and immutable record, and thus made it both the duty and the privilege of his children to translate it directly

In what portion of the Bible can be found any commandment, making it the duty of man to translate the Scriptures out of the "inspired originals" into the uninspired and barbarous languages of the Gentiles? No such command was ever given. Again, why did He reveal His will in the Hebrew and Greek only, and not as well in the Sanscrit, Coptic, Latin, or any other ancient language? But it is said the New Testament was originally written in Greek. Why not in Hebrew, like the Old Testament? Who is to translate the New Testament into Hebrew, for the benefit of unbelieving Jews?

The truth is, this absurd claim that the Supreme Being has revealed His will to man in any age, or in any particular language, exclusive of all other times and tongues, is one that cannot be maintained for a moment. His will is constantly being revealed to man in the laws He has established for the operations of Nature; and these need no dead language for their expression, having always a living language of their own, that all men, of whatever nation or tongue, may comprehend and understand. This endeavor to embalm the will of God in a dead language, to be interpreted by the Doctors of Divinity as suits themselves, is a mummifying process that renders theology more repulsive to man, the more it is examined in the light of the present age.

Science is constantly revealing God's will in Nature, and this revelation contradicts the pretended revelation in Hebrew in many essential particulars. We must either ignore what we see with our own eyes, and comprehend by the use of our reason, or accept blindly what the priests of or amusement, in order that the powers of mind theology choose to tell us is the revealed will of and body may be invigorated for the labor of the God. For ourselves, we prefer the living language of the present, and the revelations obtainable now, of any power, and make no apology to any, for to any that may have been made in the past | thus occupying our own time on Sunday, conceivwhether embalmed in Hebrew or Greek. The ing that the right to life, liberty, and the pursuit revelations of to-day may be heard and read in of happiness includes the right to do on Sunday our native tongue, and received from the spirit | whatever may be rightfully done on any other world at first hand, without the necessity of trans- day. lation or revision. The Scriptures of Nature also exist for our study and comprehension, and they are plenarily inspired, too. No Rabbis or Doctors of Divinity are needed to interpret their language. They are an open book, wherein all may read of God and understand His will. They are a revelation without error or mistake, and need no revision even by their Almighty Author Himself. Any attempt to improve upon His work by man would be presumptuous, not to say blasphemous. Let us endeavor to ascertain what these Scriptures reveal to us, and be guided by them, and we cannot go astray.

A Donkey Loose.

The Pacific Christian Advocate is neither in a pacific mood nor in a Christian way just now. Its holy ire is terribly excited about the visits of Spiritualist lecturers and mediums to Portland and the State of Oregon at large. When the fever of his madness is abated, its editor will perhaps see what an egregious ass he has made of himself. And speaking of him brings us naturally to the particular article in which he has made this foolish exhibition. He commences in this wise, in his issue of October 12th:

"Humbugs.—It is a marvelous truth, that multitudes of people are ready, and, apparently, eager to be deceived, led astray, and fleeced of their honest earnings. Every buffoon, knave, and impudent dolt that passes through the country is able to excite admiration and to deplete the pockets of people who ought to exercise better judgment. "Go forth, my son (said a wise man), go forth, and see by what donkeys the world is governed!"

Considering for how long a period the world has been governed by priests, and by those whom they have set up as governors, the above is a refreshing confession, and undoubtedly does his soul good. The "honest earnings," of which the pockets of the people were depleted by that "impudent dolt," the sanctified Earle, to say nothing of silver bricks, given him to secure his early de parture from Virginia City, are now being enjoyed by this graceless revivalist in the security of his own well provided household, with reflections upon the innocence of the sheep whom he fleeced on the Pacific coast.

But to return to the donkey. He brags at everything having any relation with Spiritualism, and against some things, in the same connection, having no relation whatever to our doctrine. After abusing Dr. Bryant, and raving against mediums in general, and healing mediums in particular, he talks feelingly of the impositions of a certain wizard, or performer of legerdemain, and of the lack of respectability of the circus. He winds up with an attack upon physicians not of editors of the secular press for puffing the latter, when every hope of reprieve is gone, and he real- and for giving notices of the lectures and séances izes that the moment of his execution is fixed upon of mediums. He even goes so far as to say, that, course no longer oppose the abolition of capital under their treatment, they (the irregular) are punishment, after having come to the conclusion, | guilty of manslaughter. Suppose the same rule as will be seen above, that every murderer who were to be applied to the regulars—what then? repents, and believes he is saved by the execution | How many manslaughters, and slaughters of inregular faculty! We hesitate to enter upon this subject, for we cannot do justice to it in a single article, and our space is limited.

The editor of the Advocate is evidently sick sick of beholding the scepter departing from the was convened at Willimantic on the first of Sept. | hands of those who have held it so long, the A. T. Foss, Agent of the Association, made a report | donkeys so touchingly and sympathizingly referred in the above extract from his paper. If none first month he had been employed as their mis- of the Spiritualists in Portland, who are mediums with powers suited to his case, will take charge of thousand dollars in aid of the cause. The receipts him, and try to cure him of his malady, we will for the first month of lecturing exceeded the undertake it ourselves; and we promise to "lay ravings will ever be heard from him again. M.

From the Crazy Sabbatarians.

At a meeting recently, of the evangelical churches of New Richmond, Clermont county, Ohio, the following, among other resolutions, were passed: Resolved, 1. That God has given us six days of the

week for secular employments, and has reserved but one from secular purposes or idle amusements. 2. That promenading the streets on the Sabbath for amusement or carnal pleasure manifests a shameful disregard to the sacredness of the day, and disrespect to the feelings of the religious com-

munity.
3. That the driving of wagons on the Sabbath, for secular purposes, and carriages for amusement and carnal pleasure, are deeds of wickedness annoying to the religious community and most offensive to

4. That the practice of visiting and receiving and entertaining visitors on the Sabbath, instead of going to Church, is sinful, and inconsistent with Christian character and profession.

The California Christian Advocate republishes the above set of resolutions, and, we presume, endorses them. It may be considered by them presumptuous, on the part of reasoning beings, to doubt that God ever did any of the things ascribed to Him in the paragraphs quoted. But, at the risk of differing a little from our "infallible" Methodist friends, we deny each and every specification made therein, as to what God may have done, and as to the effect upon Him of what we may do. We go further. We assert positively that there is no proof extant that God ever made any day more sacred than another; or that He is offended at what His children do or omit to do; or that "amusement and carnal pleasure" are not occupations of man as pleasing in the sight of God as praying and grumbling.

This absurd practice of one set of men, setting up a standard of morals for the government of the actions of others, is about worn out. Sensible. that is, reasoable people pay no attention to such crazy fulminations, but enjoy life in their own way, regardless of the objurgations of bigots and fanatics. Fools only will be frightened into spasmodic observance of Sunday in the mode dictated by religionists; namely, by putting on a long, sanctimonious visage, and going to church to wail over the wickedness of other people.

We prefer to make use of Sunday in the way that common sense dictates. We will make a day of rest from manual labor, as far as we are able, and devote as much of it as possible to recreation ensuing "secular" days. We ask no permission

Winged Angels.

Faith and zeal are the soul's two wings, whereby it is made to resemble the angels, who are armed with wings, and called a flame of fire.—Pacific Gospel Herald.

Angels armed with wings! Pray, if the body is to be raised from the grave, and to become an angel, whence will it obtain its wings? Will they grow from the shoulders before or after the resurrection? or will its arms change to wings, so that "armed with wings" may be literally true? But many people have had their "wings" clipped in duels, and in war, as well as by accidents: those members are buried in the earth at points wide apart from the trunks of their bodies: what a spectacle will be presented at the resurrection, when arms, legs, hands, heads, and trunks shall be flying through the air with inconceivable velocity, to meet their correlative members and reunite with them! And what disturbances will take place in the interior economy of cannibals. who have made so many savory meals of the entire bodies of Christian men and women!

Seriously, these Pharisees, believing in a bodily resurrection, continually run into the plainest absurdities, both of thought and diction. It is almost a tax upon patience to point them out.

Not every man who preaches has a right to shelter under the declaration, "They that preach the gospel shall live of the gospel." The apostle does not say they that preach, but "they that preach the gospel" shall live thereby. Many a preacher claims, but without the right—preaches, but does not preach the gospel.—Pacific Gospel

Inasmuch as each different sect claims that theirs is the "preached gospel," it is of no importance to the preachers what they preech; all are sure of a living at the expense of their dupes; so that "they that preach," provided they suit their hearers, need be under no concern about ${
m `the\ gospel."}$

CURIOUS RESULTS.—While the Irish and Germans of California have had their prejudices successfully appealed to and aroused against the Chinese, women of the same nationalities have, in the city of New York, married Chinamen, and have lived contentedly with them in poverty for many years. Politics and politicians produce curiously contrasted results.

If the worst comes to the worst, we shall turn Spiritist, and adopt the simple and beautiful faith of the table-tippers, which makes things easy by dispensing with conscience altogether.—Dramatic

If that were true, the Chronicle editor, J. F. Bowman, would have been with us from the

THE SPIRITUALISTS OF NEW HAMPSHIRE held their first State Convention on the 24th of Sept. last. The published record of the proceedings has not yet reached us. The call was signed by twenty-eight prominent Spiritualists.

MRS. LAURA DEFORCE GORDON is on the way to California, and may be expected to arrive in this city about the first of December. She is by this time at Great Salt Lake City.

MR. T. Hunt, a healing medium, arrived here on the last steamer, from the East, but left on the steamer for China the next day. He is in the employ of the United States Government.

MRS. ADA HOYT FOYE is still in Virginia City. Nev. She may be addressed at that place or at

BUSH AND BUD.—A prize contest came off in Placer county lately between a bush and a bud. The bush was victorious, as it always must be.

A Good Test.

The circumstances under which the following | His disease was typhoid pneumonia. letter was written were these: A short time since, Mr. Oliver Young, now residing at Dayton, Nevada, was living at Iowa Hill, California, where he lost his wife. A few weeks subsequent to the departure of his wife to the spirit world, a near neighbor of his, with whom he was on intimate terms, lost a little child. He called on the neighbor, and found him and his wife, sitting by the the good opinion of all, being a universal favorite coffin that contained the form of their little one. among his associates. Yet no temptation was suf-Scarcely had he taken his seat with them, when | ficiently strong to swerve him for a moment from loud raps were heard on the coffin. His friends were much startled at the sounds, for they were ed out for himself. His health for some time had not believers in Spiritualism, and were at that time contemplating becoming members of a sectarian religious body. Mr. Young entered into conversation with the invisible spirits, and soon learned that it was his lately departed wife. At the request of his friends, he urged the spirit of He was a confirmed Spiritualist, philosophically and his wife to go to a distant place, and find some medium who could in no way have knowledge of with regard to the future; and when his spirit the persons present, and through that channel to friends came to conduct him to the thither shore, send them a communication, that it might be a test to them that the spirits of the departed have power to communicate to those who still linger on the shores of time. A short time since, Mr. Young received the following letter, the statements in which, he informs us, are all true, as far as he is concerned:

Boston, March 17, 1867. MR. Young:—Sir: I have been in the habit of going to a spiritual circle for the last few months, and there have been very many communications revealed through the medium of our circle. Last night, there was a communication from a spirit, who we should write to Oliver Young, Iowa Hill, Cali- thereafter. fornia, and tell him she had communicated through a medium here. And it was her request that we should tell you that she was always with and watching over you; that she was with you at the time

Now, Mr. Young, if you ever get this, and there is any truth in the matter, which there must be if there is any such a man, you will do me the kindness to answer by return mail.

questions for you, I shall be most happy to give you all the information in my power. I shall be pleased for you to give me some questions to ask; for it country and this age belong to the most liberal prinny investigations of this matter, which I am trying to solve, and give it the name it should have. Please answer soon. You may address

EARL W. PLUMMER, Nos. 5 and 6 South Market street, Boston, Mass.

Spirit Impression.

The Monongahela (Pa.) Republican says: "Not very long ago the young and beautiful wife of one of our citizens was called to her final ac-count, leaving her husband disconsolate, sad, bereft. She was buried in the adjacent cemetery, and the husband returned to his desolate home, but not to forget the loved one. She was present with him by day in spirit and in his dreams at night. One peculiarity of his dreams, and one that haunted him, being repeated night after night, was this: that the spirit of his wife came to his bedside and told him that the undertaker had not removed from her face the square piece of muslin or napkin which had been used to cover her face after death, but had screwed down he coffin lid with it upon her; that she could not breathe in her grave, but was unrest on account of the napkin. He tried to drive the dream away, but it bided with him by night and troubled him by day. In despair he sought the undertaker, Mr. Dickey, who told him that the napkin had not been removed, but urged him to forget the circumstance, as it could not be any possible annoyance to inanimate clay. While the gentleman frankly acknowledged this, he could not would not leave him until he promised to remove the cause of all her suffering. The next night, with a friend, he repaired to the sexton, who was prevailed upon to accompany them, and there, by the light of the moon, the body was lifted from its narrow bed, the coffin lid unscrewed, and the napkin removed from the face of the corpse. That pight removed from the face of the corpse. That night she came to his bedside once more, but for the last

THE PURPOSE OF SPIRITUALISM. — The religious idea of evil in God's dominion, that creates and fosters so many sects and so much hell; the fancied idea that one has no more and another less religious merit; the ill-begotten idea of a personal devil; the inhuman idea that hell is for one more than for another, and that heaven is not for all; the vile idea, that makes so much cruel punishment in the moral world, "I am better than thou," morally or religiously; the childish idea that men can be governed by written commandments or the law of men; the paradoxical idea that revenge in the State and Church is practiced justice; that religion is pledges and professions, that virtue is outward demeanor, that my belief is right and your belief is wrong—all these ideas, in the fervent light of Spiritualism, will be consumed like flax in burning fire. Creeds, with their littleness and lightness; virtue, with its weakness and pretense; justice, with its vindictiveness; organizations, pledges, oaths, promises and professions; the astute opposition to Spiritualism by little men; the scorn and obloquy of lesser men, and prayers and sermons against it; the wind of opinion, the sham of reputation; the stilts of the rich and the higher stilts of the holy—all these things are not hindrances to Spiritualism, but are as the idle wind to its onward march. Spiritualism will turn the hay and stubble of past devices and opinions underneath the surface to enrich the mellow soil it makes to plant new truth upon.—A. B. Child, in Banner of

time. Thanking him for his kindness, she pressed

her cold lips to his cheek and came again no more."

A SIGNIFICANT INSCRIPTION. — An investigation of the spiritual phenomena took place some years since, at the Pavilion, in Boston, arranged by Dr. Gardner for the enlightenment of Prof. Felton and other Harvard professors. The body of Prof. Felton now reposes at Mt. Auburn, and upon the stone erected over his grave is an inscription, which I think has a peculiar significance, under the circumstances. The inscription is in Greek, and upon being translated into English, is found to be the first each minute into a pail at one end from a coil of part of the first verse of the fourth chapter of Revelations, which reads as follows: "After these things *looked*, and hehold a door was opened in heaven.' May this not mean that after public discussions of way of Chicago, is three thousand three hundred the question, and after the investigation, so called, by the Professors of Harvard University, Prof. Felton looked for himself, and was convinced there a little less than seven days to accomplish the was a door opened between heaven and earth, and that he was not willing to leave his earthly body without putting upon record—though in an unknown PERHAP tongue (to the common people)—a confession that on a tea-chest, viz: "Tu doces." These words are the was convinced of the great truth of intercommutes second person singular of the verb doceo, to nication between the natural and spiritual worlds? | teach, and, when literally translated, become -" Veritas," in Banner of Light.

AN OLD FARMER near Lynchburg, Va., has had a standing bet of ten dollars with a neighbor for the strange that a little quicksilver in a glass tub can last thirty years, that it would rain on the first Satur- make such awful hot weather by just raising it an day in August of each year. During the time, he has won twenty-seven out of the thirty bets. He will not explain what meteorological rule governs his action. his action.

Obituary.

Passed on to spirit life from the City of Portland Oregon, Sept. 21st, 1867, Albert H., son of R. A. White, Esq., aged 22 years, 3 months and 11 days.

It was our good fortune, while in Oregon, the past summer, to form an intimate acquaintance with the deceased; having been generously invited by his parents to accept the hospitalities of their home so long as we might remain in the State. He was indeed a young man of great promise, and of uncompromising integrity of character. He was kind, generous, and affectionate in his nature, and won the path of rectitude and virtue which he had markbeen quite delicate, and the symptoms indicated a lesion in the pulmonary organs; hence, when an acute attack came, he had not the power to successfully contend with the disease, and sank under it. He will be sadly missed in the home circle, for there his affectionate nature found its fullest exercise. practically. He had therefore no fearful forebodings he trustingly and confidingly sank into their arms, as sinks the babe to sleep in arms maternal.

ELECTRO-THERAPEUTIC INSTITUTE. — By reference to an advertisement in another column, it will be perceived that Dr. H. Spencer Sparks, an eclectic physician, has taken rooms over Congress Hall, Bush street, where he proposes to treat all forms of disease by his peculiar system. The Doctor also intends giving free lectures upon Physiology and the Treatment of Disease, at Mechanics' Institute Hall, Post street. The first of these will be delivered next Tuesday evening; and they will gave her name as Sarah Young. She requested that be duly announced for one evening each week

RALPH WALDO EMERSON ON PROGRESS. — In his ddress at the recent meeting of the "Phi Beta Kappa" Society of Harvard University, Mr. Emerson referred to the progress of the world, and the that your house was burnt down, but could not save privilege which it was to live in the present age, with its enlightenment and culture. Our social science, the abolition of capital punishment and of imprisonment for debt, the suppression of intemperance, the just rules affecting labor, co-operative societies for insuring life, our enlarged charities, and many other things were cited by the speaker in his peculiar manner as illustrations of the advanced If you would like for me to ask the medium any conditions of our age. The spirit of the time is questions for you. I shall be most happy to give you new. A silent revolution has been going on, one whose effects we now see. The coxcomb has been pushed to the wall and has been taught that this will be a great test to me, and will also assist me in | ciples, and that the day of rule by scorn and arrogance is past, and that good sense has got into power and rules. Men are now to be estimated by showing acts of good nature, civility, and Christian charity. The new claim of woman to a political status is an honorable testimony to the civilization which has grown here. It is a civil status new in history. Now that, by the increased justice of law, she controls her property, she inevitably takes her next step to her share in government.

GARIBALDI'S PLATFORM.—In the Peace Congress, at Geneva, Garibaldi introduced a platform as fol-

All nations are sisters.
 War between them is forbidden.
 All disputes between them shall be settled by a

4. The members of the Congress shall be appointed by Democratic societies of the nations. 5. Each nation shall have but one representative.
6. The Papacy, being the most pernicious, shall

be declared overthrown.
7. The religion of God is adopted by the Congress, and each of its members shall be obliged to propagate it on the face of the earth. 8. The priesthood of revelation and of ignorance must be replaced by the priesthood of science and

intelligence. 9. The religion of God shall be propagated by education, and honest and republican Governments shall be established.

THE Montana Post says that an exploring party, which has been to the head waters of the Yellowgentleman frankly acknowledged this, he could not avoid the apparition, and continual stress upon his mind began to tell upon his health. At length he determined to have the body disinterred, and visited the undertaker for the purpose. Here he met with the same advice and persuasion, and convinced once more of his folly, the haunted man returned to his home. This night, more vivid than ever, more terribly real than before, she came to his bedside and upbraided him for his want of affection, and would not leave him until he promised to remove

> THE MARRIAGE DECLARED LEGAL.-A few days ago we mentioned a case pending before the Probate Court, in which the nieces of Mrs. Ann Phillips were claiming her estate, on the ground that she had not been legally married to her husband, inasmuch as the marriage was contracted without a license having been obtained. The case was decided by Judge Blake, who held that the marriage was legal; although a marriage had been consummated in a manner not exactly in compliance with the statute, that fact would not invalidate the legality of the marriage. The decision of the Court, therefore, made the husband the heir of the property.—S. F.

> A HARD QUESTION .- The Portsmouth Journal says that one of their citizens on a recent Sunday, seeing a Quaker elder in the field raking hay, remonstrated with him on his disregard for the Bible requisition. "Friend Samuel," said he, in reply, "thee is in the wrong—the Bible is my guide." "How so?" "Why, does it not say—'If thine ox or thine ass fall into a pit on the Sabbath day, thou shalt pull him out? Now, Samuel, of what use would it be to pull him out if he have no food

THE following description of the latest style for riding is from a Western paper: "It is a Zouave rig, which allows the lady to sit astride her steed. A close fitting basque, tastefully ornamented with embroidery, with Zouave pants, made full like those of the Turks, and gathered at the bottom into bands which are concealed in the tops of high tight-laced gaiter boots. On the head, a straw turban, with a plain velvet band, and a tuft of flowers. Lilac is a favorite color, with black trimmings."

Dr. Crosby, of New Haven, the man who in ented the machine for making pins, has perfected touch of a human hand, except in the tempering of the wire. The American Fish-hook Company of that city, of which he is President, uses an invention of his which drops a hundred perfect fish-hooks

THE distance from New York to San Francisco, I

PERHAPS the best pun recorded was that inscribed on a tea-chest, viz: "Tu doces." These words are "Thou Tea-chest."

A NICE OLD LADY declares that she thinks it very FINE GOLD JEWELRY.

ELIAS HOWE, Jr., the inventor of the sewing machine needle, died at Brooklyn, on the 3d.

Ancient China.

A resurrection of some Oriental literature is very humiliating to our western and nineteenth century pride, in showing how far the Chinese had gone in civilization when Europe was barbarian and America unknown. They were burning coal before the Christian era; they were printing A. D. 581, with black, and lithographing three centuries later; yet another century, and they were using movable types of terra cotta. Porcelain, water-tight compartments in ships, portraits for catching criminals—all these were known to them in those days. And it even appears that 919 years before Christ, these Celestials used leather greenbacks! The Chinese had also the tradition of the Madonna and child. This symbol was the Tien-How, the Queen of Heaven, represented as nursing her infant son, who holds a lotus-bud in his hand, as a symbol of the new birth. There is a model of this group in porcelain in the Ethnological Museum of Copenhagen.

THE revelation of Providence is universal There are no chosen people. That Thou hast given to one of Thy children, shalt Thou not give to all O. weak and foolish man! that thou reverest in one nation thou abhorrest in another; that which thou adorest in the town of Salem thou rejectest in the vale of Ida.

The angels of the holy plain of Mamre are on the banks of the Eurotas transformed into gods.— "Thoughts from Beyond the Tomb," by Baron Von

PERSECUTION BY A STATE CHURCH.—Phocion Foster, a farmer of Somersetshire, Eng., not believ ing in the Anglican establishment, refused to pay an assessment of 15 shillings levied upon him for the repair of a church which he never entered. Proceedings were taken against him in the ecclesiastical court, and the costs of the action amounted to £174, besides which the Bishop sent him an "admoni tion," for which he was charged £1 15s. In default of payment he was thrown into jail, and is likely to stay there. His property is to be sold; he owes his lawyers several hundred pounds; and he is a ruined man—all because he has an obstinate conscience.

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

MEDICAL NOTICE. DR. H. SPENCER SPARKS,

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It is unnecessary to say more than, as thousands will testify, that by it the vital or positive and negative forces of the system become equalized, and what seems more wonderful is, that diseases considered incurable are frequently cured by

EDITORIAL COMMENTS.

Dr. H. S. Sparks is creating quite a sensation, not only in this city, but in the country. His rooms are thronged daily with invallds, many of whom have used crutches and canes for years, but find no use for them after receiving two or three treatments. There is something very remarkable in his practice, or he could not do what he has done in this city and other places. It would be well for the medical man of and other places. It would be well for the medical men of this city to inquire into the matter, and see if he has not some method of treating "Chronic Diseases" which is more rational and successful than those in popular use.—Daily

Dr. Sparks, the great Magnetic and Electric Healer, is meet ing with his usual success here, as hundreds are being treat ed by him and many cured as by magic.—Long Island Demo

Dr. H. S. Sparks is making great cures here if the statement of patients can be relied upon. His rooms are thronged with invalids. The rich and the poor are alike benefited. There is something very peculiar in his treatment of Chronic Diseases. His lectures are well attended, and highly compli mented, being very instructive and chaste.—Journal. Dr. Sparks is making astonishing cures here, and fully sus tains his world-wide reputation in healing the sick, among rich and poor. His rooms are throughd with patients.—Long

Dr. Sparks cordially invites all persons suffering in body or mind, and those who are interested in the improvements in Medical Science, to call on him at his rooms. Office hours from 9 A. M. to 3 P. M., and 6 to 7 P. M. The poor are treated from 6 to 7 P. M., "without money and without price." Clean Dr. Sparks has had twenty years practical experience, and examines the Human System without asking a question, and locates diseases at sight as accurately as most persons read

The Doctor will lecture at Mechanics' Hall, No. 27 Post st on Tuesday Evening, Oct. 29th, at 7½ P. M. Subject: "The Higher Development of the Race, the Cause of Disease, and the Cure." The Doctor will give a very instructive and chaste Private Lecture to Ladies, at the same place, every Tuesday afternoon in November, at 3 P. M. Lectures free. All ladies are carriedly invited to attend are cordially invited to attend.
42 DR. R. J. LEADEN, Assistant.

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The Banner of Progress.

SATURDAY, 0CT0BER 26, 1867.

LYCEUM DEPARTMENT.

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

LITTLE THINGS.

BY CHARLES SWAIN.

Do something for each other. Though small the help may be: There's comfort oft in little things.

Far more than others see. It takes the sorrow from the eye.

It leaves the world less bare, If but a friendly hand comes nigh

When friendly hands are rare.

Then cheer the heart which toils each hour, Yet finds it hard to live;

And though but little's in our power, That little let us give.

We know not what the humblest hand, If earnest, may achieve— How many a sad anxiety

A trifle may relieve. We reck not how the aged poor Drag on from day to day, When e'en the little that they need

Costs more than they can pay. Then cheer the heart that toils each hour, Yet finds it hard to live; And though but little's in our power, That little let us give.

Short Hours for School Children.

On this subject the Iowa State Journal com-

"The prolonged confinement of children in the school-room is injurious. There are parents who think the benefits of the school bear a direct ratio to the number of hours which the children are confined to the benches and their tasks. There are teachers who think it a virtue to prolong the exercises from six to seven or more hours. With all such notions away! Especially are these ideas pernicious when applied to primary schools, and we are glad to see in our own State the dawn of a better day. In the model school connected with the normal department of the State University, during the years of its existence, the daily sessions never exceeded five hours, and during the last year of its existence the number was reduced to four. Under the latter arrangement two things were particularly observed by the teachers: First, the advancement of the pupils in their studies was more rapid than in the five-hour system; secondly, the arrangement was distasteful to the patrons of the school, who wished their children cared for the entire day. During the last year the crowded condition of some of the primar schools in Davenport suggested the idea of dividing the school, part attending in the forenoon and the remainder in the afternoon, thus reducing the time of each set of children to three hours. We have been informed that under this arrangement the progress of the children was as rapid as when they attended six hours per day.

"We have learned more recently that the Board of Education of Dubuque has adopted the halfday system of attendance in their primary schools. The method has the recommendation of economy, too; for, with the aid of the same buildings, the same apparatus, and the same teachers, two sets of pupils are instructed; in other words, the pro rata cost of instruction is reduced just one-half. This, however, is its least important advantage, and we hope to see the system come into general use in primary schools. Three hours' confinement is enough for the little folks, while four or five hours

will suffice for those of a larger growth. "The evils of long confinement may be very much mitigated by good ventilation, comfortable seats, change of employment and frequent recesses. But, with children, physical development and health are of the first importance. A vigorous mind can exist only in a sound body. The preservation of health and its establishment upon a firm basis are of vastly more importance than the acquisition of school prizes."

The Fringed Gentian.

This flower, so beautiful, so full of the tender beauty of spring, is always a wonder to me. It looks every way like a spring flower, and yet it is the very last of the autumn flowers. It would seem as if it forgot its blooming, or perhaps kept back its beauty, thinking of the time when the earth would miss the wealth of bloom that spring and summer bring.

The blue of this flower is as clear as the sky, and its soft, fringed petals have a wondrous charm. | TINTIL FURTHER NOTICE, THE HOUR It is the poet's flower, and many sweet things have been said and sung of it, but not half it de serves. It grows in pastures, and by the roadside, but it is not a common flower. The first one I ever found was near a poet's home, whose life was so close to heaven that when she died she seemed no nearer to the celestial beauty of the heavenly life than when she lived.

Perhaps_that is the reason that the flower always reminds me of spiritual things. It seems like the spiritual renewal of the spring's sweet life, a coming back again of the departed beauty, and yet there is nothing frail or ethereal in the flower, like the Tiarella, or White Violets; it seems more of earth than they.

The Gentian belongs to the fifth class, second order, and the botanical name of the Fringed Gentian is Gentiana Crinita. It makes me think, in its autumn beauty, of the blossoming of some lives, of the fresh, youthful life and the beauty of character that glows and shines from the hearts of some old people.—Love M. Willis, in Banner of

THE Tidioute Journal tells a story of a dying man at whose request a dance was held the night previous to his decease, in the building which he occupied, for the purpose of raising funds to pay for "a decent funeral." The receipts were fiftysix dollars. "Glory be to God!" said the dying man, "now I'll have a decent burying, and the children can ride in a hack."

Two school teachers in Indiana fell out and had a fight. A great crowd was the necessary consequence. A nervous individual came up in breathless excitement, and inquired of a wag the cause. "Why," said he, "they fell out about spelling the word 'bird.' One said it was 'byrd,' and the other contended that it was 'burd.'

Why was the giant Goliah very much astonished when David hit him with a stone? Such a thing never entered his head before.

A LITTLE girl observing a goose with a yoke on, exclaimed: "Why, ma, there is a goose got corsets on. It walks like sister Sally!"

IF a man reap whatsoever he soweth, what a harvest of coats and breeches the tailors will have

one of these days! THERE is many a man whose tongue might govern multitudes, if he could only govern his

own tongue. EVERY day is a little life, and our whole life is but a day repeated.

Wise sayings often fall to the ground, but a

kind word is never thrown away.

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of departure will be as follows (Sundays excepted, when the first trip each way will be omitted): SAN ANTONIO. OAKLAND. SAN FRANCISCO. 5.40 л. м. 6.45 л. м. 8.00 9.0010.00 2.00 P. M. 12.50 Р. м. 3.00 4.00

EXTRA TRIP SATURDAY NIGHT. Leaving San Antonio at 630, Oakland at 6.40, and San Fran cisco at 11 30

A line of Freight Boats for Oakland and San Antonio wil leave Ferry Wharf, near foot of Market street, daily (Sun days excepted), as follows: SAN ANTONIO. SAN FRANCISCO. 8.00 A. M. 9 10 A. M. 9.00 A. M. 10.15 A.M. 7.50 A. M. 9 00 A. M 11.30 A. M. 2.00 P. M. 2 10 Р. м. 200 P.M.

An EXTRA BOAT to let for Excursions. A. A. COHEN. General Superintendent.

SAN PABLO AND SAN QUENTIN FERRY.

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

THE FAVORITE STEAMER

CONTRA COSTA,JOHN T. MCKENZIE Will leave as follows: SAN QUENTIN. 9 30 A. M. 1.00 P. M. 8 00 A. M. 11.30

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

Progressive Lyceum Register.

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

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

Buffalo, N. Y.—In Music Hall Sunday afternoon. Mrs. S.
H. Wertman, Conductor; Miss Sarah Brooks, Guardian.

Charlestown, Mass.—At City Hall, at 10¼ a. m. Dr. C. C.
York, Conductor; Mrs. L. A. York, Guardian.

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

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

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. Sieeper, President Literary Circle. noon and evening. Cincinnati -Green wood Hall, corner of Sixth and Vine sts.

at 9 a. m. A. W. Pugh, Conductor; Mrs. Lydia Beck, Guar-Cleveland, Chio.—At Temperance Hall, 184 Superior street. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

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

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

Foxboro', Mass.—In the Town Hall every Sunday at 11 a. m.

Hamburg, Conn.—John Sterling, Conductor; Mrs. S. B. Anlerson, Guardian.

derson, Guardian.

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

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

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

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

Lowell, Mass.—Sunday in the forenoon, in the Lee street Milwaukee - Meets in Bowman Hall, every Sunday at 2 p m. G. A. Libbey, Conductor; Mrs. Mary Wood, Guardian.

Mokena, Ill.—Sunday at 1 o'clock, in the village schoolhouse. W. Ducker, Conductor; Mrs. James Ducker, Guar-

Newark, N. J.—Music Hall, No. 4 Bank street, Sunday af ternoon at 2 o'clock. Mr. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian. New York City.—Sunday at 2½ p. m., at Ebbitt Hall, No. 55 West 23d street, near Broadway. D. B. Marks, Conducor; Mrs. H. W. Farnsworth, Guardian; E. O. Townsend Manager of Dramatic Wing.

Osborn's Prairie, Ind.—Sunday morning at Progressive Friends' meeting-house. Rev. Simon Brown, Conductor; S.

A. Crane, Guardian.

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

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

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

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

M. B. Dvott. Conductor: Arabella Ballenger, Guardian.

M. B. Dyott, Conductor; Arabella Ballenger, Guardian.
At new Hall in Phœnix street, Sunday at 10 o'clock. Prof Rehn, Conductor. Plymouth, Mass.—Sunday forenoon at 11 o'clock. I. Carver Conductor; Mrs. R. W. Bartlett, Guardian. Portland, Oregon.—Meets at Oro Fino Hall every Sunday.

Providence, R. I.—Sunday, at 10½ a. m., in Pratt's Hall,
Weybosset street. Conductor, L. K. Joslin; Guardian, Mrs.

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

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

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

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

Rockford, Ill.—Sunday, at 10½ a. m., in Wood's Hall. E.

C. Dunn, Conductor; Mrs. Rockwood, Guardian. Rock Island, Ill. -At 10 o'clock, in Norris Hall, Illinois street. W. T. Riggs, Conductor; Mrs. W. T. Riggs, Guar-

dian.

Sacramento, Cal.—At Turn-Verein Hall, Sunday at 2 p. m.

H. Bowman, Conductor; Miss G. A. Brewster, Guardian.

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

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

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

Springfield, M. Sunday forenoon at 10 o'clock. Wm. H. B. S. Williams, Conductor; Mrs. M. A. Wyman, Guardian. Springfield, Ill.—Sunday forenoon at 10 o'clock. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Guardian. St. Johns, Mich.—Clinton Hall, every Sunday at 11 a. m. E. K. Bailey, Conductor; Mrs. A. E. N. Rich, Guardian. St. Louis, Mo.—Sunday, at 2½ p. m., at Mercantile Hall. Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian. At Polytechnic Institute, corner of Seventh and Chestnut Streets at 3 p. m. Myron Coloney Conductor; Henry Stage streets, at 3 p. m. Myron Coloney, Conductor; Henry Stagg

Cor. Sec.

Sturgis, Mich.—Sunday at 12½ p. m., in the Free Church.

John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian.

Troy, N. Y.—In Harmony Hall every Sunday at 2½ p. m.

Monroe I. Keith, Conductor; Mrs. Louise Keith, Guardian.

Vineland, N. J.—Sunday at 1 o'clock p. m. Hosea Allen,

Conductor; Mrs. Deborah Butler, Guardian. Willimantic, Conn.—Remus Robinson, Conductor; Mrs. S. M. Purinton, Guardian.

Worcester, Mass.—In Horticultural Hall, Sunday, at 11 1/2 a.

m. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian. Spiritualist Societies and Meetings. PACIFIC STATES.

San Francisco, Cal -Friends of Progress. President, Dr Sacramento, Cal.—Children's Progressive Lyceum, every Sunday afternoon, at Turn Verein Hall, K street. Conductor, H. Bowman; Guardian, Mrs. Brewster.

Portland, Oregon.—First Society of Progressive Spiritualists, every Sunday. Benjamin Todd, Lecturer.

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

ATLANTIC STATES.

Baltimore, Md.—The First Spiritualist Congregation of Baltimore on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours. Mrs. F. O. Hyzer will speak till further notice.

Bangor, Me.—In Pioneer Chapel, every Sunday.

Boston, Mass.—Miss Lizzie Doten will lecture each Sunday

ternoon in Mercantile Hall, 16 Summer street, commencing at 21/2 o'clock. Admittance 15 cents. The Progressive Bible Society, every Sunday, in No. 3 Tremont Row, Hall 58. Free discussion on the Christian Atonemont 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 Library Hall every Sunday afternoon and evening, 3 and 7½ p. m.
The Bible Christian Spiritualists, every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 p. m. Mrs. M. A.
Ricker, regular speaker. D. J. Ricker, Superintendent. Chicago, Ill.—First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, State street. Hours of meeting 101/2 a m. and 71/2 p. m. Spiritual meetings, for intellectual, scientific and spiritual improvement, every Sunday at 10½ a.m., and Tuesday at 7½ p.m., at the hall of the Mechanics' Institute, 155 South Clark street, room 9, third floor, till further notice. Seats

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

Dover and Foxcroft, Me.—Sunday forenoon and evening, in Lover 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.

Hammenter N. I.—Sunday at 1014 a.m. and 7 p.m. 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 Jersey City, N. J.—Sunday at 10½ a. m. and 7½ p. m. at the Church of the Holy Spirit. 244 York street. Louisville, Ky.—Sundays, at 11 a. m. and 7½ p. m., in Femperance Hall, Market street, between 4th and 5th. Temperance Hall, Market street, between 4th and 5th.

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

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

New York City.— The First Society of Spiritualists every Sunday, in Dodworth's Hall, 808 Indiana. Seats free.

At Ebbitt Hall, 23d street, near, Broadway, on Sundays, at 10½ a. m and 7½ b. m. H. B. Storer, Secretary.

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

Oswego, N. Y.—Sunday at 2½ and 7½ p. m., in Lyceum
Hall. West Second, near Bridge street. Philadelphia, Pa.—In the new hall in Phoenix street, every Sunday afternoon, at 3 o'clock.

Plymouth, Mass.—The Plymouth Spiritualists' Fraternity, in Leyden Hali, 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 10½ a.m. and 7½ p. m., and on Wednesday evening at 8 o'clock Providence, R. I.-In Pratt's Hall, Weybosset street, Sunday atternoons, at 3, and evenings, at 7% o'clock.

Putnam, Conn.—At Central Hall, Sunday at 1% p. m.

Quincy, Mass.—Sunday at 234 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 Spirite distant Black's Musical Institute (Palmer's Hall), Main street, Sunday evening. Public circle on Thursday evening. Salem, Mass.-Sunday, afternoon and evening, in Lyceum

South Danvers, Mass.-In the Town Hall, Sunday at 2 and 7

Springfield, Ill.—Every Sunday in the hall.
Springfield, Mass.—The Fraternal Society of Spiritualists
every Sunday at Fallon's Hall.

every Sunday at Fallon's Hall.

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

Taunton. Mass.—Sunday, in Concert Hail.

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

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

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

Washington, D. C.—In Union League Hall, every Sunday, at 11 a. m. and 7½ p. m.

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

Lecturers' Appointments and Addresses

ARRANGED ALPHABETICALLY. PACIFIC STATES AND TERRITORIES.

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

Mrs. Anna Barker, San Francisco. Benjamin Todd, San Francisco, Cal. Mr. & Mrs. Wm. J. Young, Boise City, Idaho Territory.

ATLANTIC STATES.

J. Madison Allyn, trance and inspirational speaker, Boston. C. Fannie Allyn, Londonderry, Vt., during July. Mrs. Sarah A. Byrnes, Lowell, during June. Address, 87 Spring street, East Cambridge, Mass.

Mrs. A. P. Brown, Eden Mills, Vt., June 30 and July 7; Woodstock, June 16 and 23; Bridgewater, June 2; South Reading, June 9. Address, St. Johnsbury Centre, Vt. Mrs. H. F. M. Brown, P. O. drawer 6325, Chicago, Ill. Mrs. Emma F. Jay Bullene, 151 West 12th st., New York.

Mrs. Abby N. Burnham inspirational speaker, Auburndale Warren Chase, 544 Broadway, New York. Dean Clark, inspirational speaker, Brandon, Vt.
Dr. L. K. Coonley, Vineland, N. J.
Mrs. Marietta F. Cross, trance speaker. Address, Hampstead, N. H., care of N. P. Cross.
Mrs. Hettie Clark, trance speaker, East Harwich, Mass. Mrs. Sophia L. Chappell, 11 South st., Boston. Mrs. Augusta A. Currier, Box 815, Lowell, Mass. Dr. J. H. Currier, 199 Cambridge street, Boston, Mass.

Albert E. Carpenter, Putnam, Conn.
Mrs. Jennett J Clark, trance speaker, Fair Haven, Conn.
Miss Lizzie Doten, Pavilion, 57 Tremont street, Boston.
George Dutton, M. D., Room 25, Postoffice building, New-

burgh, N. Y.

Andrew Jackson Davis, Orange, N. J.

A. T. Foss, Manchester, N. H.

Mrs. Mary L. French, inspirational and trance medium,
Ellery street, Washington Village, South Boston.

Dr. H. P. Fairfield, Greenwich Village, Mass. S. J. Finney, Ann Arbor, Mich. J. G. Fish, Red Bank, Monmouth Co., N. J. Mrs. Fannie B. Felton, South Malden, Mass. C. Augusta Fitch, trance speaker, box 1835, Chicago, Ill. Isaac P. Greenleaf, Kenduskeag, Me. Mrs. Laura De Force Gordon, Denver City, Col. Ter. Mrs. C. L. Gade (formerly Mrs. Morris,) trance speaker, 77 Cedarstreet, Room 8, New York.

N. S. Greenleaf, Lowell, Mass. Dr. I. P. Griggs, Evansville, Wis. Dr. M. Henry Houghton, West Paris, Me., until further W. A. D. Hume, Lowell, Mass. Lyman C. Howe, inspirational speaker, New Albion, New

Mrs. Susie A. Hutchinson, Somers, Conn., during August; Cleveland, Ohio, during September, October, and November. S. C. Hayford, Coopersville, New York. Charles A. Hayden, 82 Monroe street, Chicago, Ill. Miss Nellie Hayden, No. 20 Wilmot street, Worcester, Mass. Mrs. S. A. Horton, Brandon, Vt. Miss Julia J. Hubbard, box 2, Greenwood, Mass. Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md. Dr. E. B. Holden, Clarenden, Vt.

Moses Hull, Milwaukee, Wis. Miss Susie M. Johnson, Milford, Mass. Dr. P. T. Johnson, lecturer, Ypsilanti, Mich. W. F. Jamieson, inspirational speaker, Postoffice drawer 6325, Chicago, Ill. S. S. Jones, Esq., 12 Methodist Church Block, South Clark street, Chicago, Ill.

Harvey A. Jones, Esq., Sycamore, Ill.
Wm. H. Johnston, Corry, Pa.
O. P. Kellogg, lecturer, East Trumbull, Ashtabula Co., O.
George F. Kittridge, Buffalo, New York. Cephas B. Lynn, inspirational and semi-conscious trance peaker, 567 Main street, Charlestown, Mass.

peaker, 567 Main street, Charlestown, Mass.
J. S. Loveland, Sturgis, Mich.
Mrs. E K. Ladd, trance lecturer, 179 Court street, Boston.
Mrs. F. A. Logan, Salina, Onondaga Co., New York.
B. M. Lawrence, M. D., 54 Hudson street, Boston, Mass. Mary E. Longdon, inspirational speaker, 60 Montgomery street, Jersey City, N. J.

Mr. H. T. Leonard, trance speaker, New Ipswich, N. H.

Miss Mary M. Lyons, inspirational speaker, 98 East Jefferson street, Syracuse, New York.

John A. Lowe. Box 17, Sutton, Mass. Dr. G. W. Morrill, Jr., trance and inspirational speaker, Boston, Mass.
Loring Moody, Malden, Mass.
B. T. Munn, Skaneateles, New York.
Dr. Leo Miller. Postoffice box 2326, Chicago, Ill.
Mrs. Anna M. Middlebrook, Box 778, Bridgeport, Conn.
Mrs. Sarah Helen Mathews, East Westmoreland, N. H. Dr. John Mayhews, 50 Montgomery street, Jersey City,

New Jersey.

Dr. James Morrison, lecturer, McHenry, Ill.

Mr. & Mrs. H. M. Miller, Elmira, care W. B. Hatch, N. Y.

Prof. R. M. M'Cord, Centralia, Ill. Emma M. Martin, inspirational speaker, Birmingham, Mich Charles S. Marsh, semi-trance speaker, Wonewoc, Juneau Mrs. Mary A. Mitchell, inspirational speaker, care of box 221. Chicago, Ill.
Miss Sarah A. Nutt, Lawrence, Kansas.
C. Norwood, Ottawa, Ill., impressional and inspirational

speaker.

A. L. E. Nash, lecturer, Rochester, N. Y.
J. Wm. Van Namee, Monroe, Mich. A. A. Pond, inspirational speaker, North West, Ohio.
J. L. Potter, trance speaker, Cedar Falls, Iowa, box 170.
Dr. D. A. Peaze, Jr., Detroit, Mich.
Mrs. Anna M. L. Potts, M. D., lecturer, Adrian, Mich.
George A. Pierce, Auburn Mc. George A. Pierce, Auburn, Me. Mrs. J. Puffer, trance speaker, South Hanover, Mass. L. Judd Pardee, Philadelphia, Pa.

Lydia Ann Pearsall, inspirational, speaker, Disco, Mich. Mrs. Nettie M. Pease, trance speaker and test medium, Detroit, Mich.
A. C. Roo inson, 15 Hawthorne street, Salem, Mass. Dr. W. R¹pley, Box 95, Foxboro', Mass. Dr. P. B. Randolph, lecturer, care box 3352, Boston, Mass G. W. Rice, trance speaking medium, Brodhead, Wis. J. H. Randall, inspirational speaker, Upper Lisle, New

Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich. Austen E. Simmons, Woodstock, Vt. Mrs. Fannic Davis Smith, Milford, Mass. Abram Smith. Esq., inspirational speaker and musical me dium, Sturgis, Mich.
Mrs. Nellie Smith, impressional speaker, Sturgis, Mich.
Dr. Wm. H. Salisbury, Box 1313, Portsmouth, N. H.
E. Sprague, M. D., inspirational speaker, Schenectady,

New York. Selah. Van Sickle, Greenbush, Mich.
Prof. S. M. Strick, inspirational speaker, Peoria, Ill.
J. W. Seaver, inspirational speaker, Byron, N. Y.
Miss Lottie Small, transc speaker, Mechanic Falls, Me. Mrs. M. E. B. Sawyer, Baldwinsville, Mass. Miss Martha S. Sturtevant, trance speaker, Boston, Mass. Mrs. Mary Louisa Smith, trance speaker, Toledo, Ohio. H. B. Storer, inspirational lecturer, 75 Fulton street, New

Mrs. H. T. Stearns, Detroit, Mich., care of H. N. F. Lewis Mrs. M. S. Townsend, Bridgewater, Vt.
Mrs. Charlotte F. Taber, trance speaker, New Bedford,
Mass., Postoffice box 394. J H. W. Toohey, 42 Cambridge street, Boston. Mrs. Sarah M. Thompson, inspirational speaker, 36 Bank

street, Cleveland, Ohio. Hudson Tuttle. Berlin Heights, Ohio. James Trask, Kenduskeag, Me. Francis P. Thomas, M. D., lecturer, Harmonia, Kansas. N. Frank White, Oswego, N. Y., during June; during July, Mrs. M. Macomber Wood, 11 Dewey street, Worcester, F. L. H. Willis, M. D., Postoffice box 29, Station D, New

A. B. Whiting, Albion, Mich.
Mrs. S. E. Warner, Box 14, Berlin, Wis.
E. V. Wilson, Rock Island during June; Galesburg during uly Address, Babcock's Grove, Du Page Co., Ill.
Alcinda Wilhelm, M. D., inspirational speaker, care of H Prof. E. Whipple, lecturer upon Geology and the Spiritual Philosophy, Sturgis, Mich. Elijah Woodworth, inspirational speaker, Leslie. Mich Mrs. E M. Wolcott, every Sabbath in Danby, Vt. Address, Danby, Vt. S. H. Wortman, Buffalo, N. Y., Box 1454.

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. F. L. Wadsworth, Postoffice drawer 6325, Chicago, Ill. A. A. Wheelock, trance and inspirational speaker, St Johns, Mich.
Miss Elvira Wheelock, normal speaker, Janesville, Wis.

Boston.

Clark street, Chicago, Iil.

E. S. Wheeler, inspirational speaker, 5 Columbia street,

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, lystic. Conn. Mrs. Juliette Yeaw, Northboro, Mass. Mrs S J Young, trance lecturer, 208 Tremont street, corer LaGrange, Boston. Mrs. Fannie T. Young, of Boston, trance speaker, 285 South

PACIFIC MAIL STEAMSHIP CO.'S

THROUGH LINE TO NEW YORK.

CARRYING UNITED STATES MAIL! TEAVES 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 Man-

zanillo. All touch at Acapulco.

Departures of 18th connect with French Transatlantic Company's Steamer for St. Nazaire and English Steamer for South Departure of the 10th connects with English Steamers for Southampton and South America, and P. R. R. Co's Steamer for Central Am rica.

The following Steamships will be dispatched on dates as

Oct. 30-Steamship CONSTITUTION, Capt. Parker. Cabin passengers berthed through. Baggage checked through—100 pounds allowed to each aduit. An experienced Surgeon on board. Medicine and atten-These Steamers will positively sail at 11 o'clock. Passen-gers are requested to have their baggage on board before 10

Through tickets for Liverpool by the Cunard. Inman and National Steamship Lines, can be obtained at office of the P. For Merchandise Freight, apply to Messrs. WELLS, FARGO The splendid Steamship COLORADO will be dispatched on MONDAY, April 1st, 1867, for HONGKONG, via Kanagawa, carrying passengers, mails, and freight. For Passage and all other information, apply at the Pacific Mail Steamship Co.'s office, corner of Sacramento and Leides-

OLIVER ELDRIDGE, Agent.

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

THE NEW AND ELEGANT STEAMER C D ER AL T. C. WALKER.Master Will leave Pacific Street Wharf.

FOR ALVISO, Every Tuesday, Thursday and Saturday, At 2:00 o'clock, P. M. CONNECTING WITH A SPLENDID LINE OF COACHES FOR SANTA CLARA AND SAN JOSE.

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 stiffing 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.

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.

Trains leave on sharp time. EXCURSION TICKETS issued on SATURDAY AFTERNOONS and SUNDAYS, good for return until MONDAY MORNING H. M. NEWHALL, President.

R. P. HAMMOND, Sup't.

and all points north.

CENTRAL PACIFIC RAILROAD. ON AND AFTER NOVEMBER 29, 1866, until further notice, the trains of the Central Pacific

Railroad will run as follows: Going East. Passenger trains will leave Sacramento at 6:30 A. M., and arrive at Cisco at 12 M.; also at 2 P. M., arriving at Cisco at

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 mit City, Austin, Virginia City, and all points in the State of The 6:30 A. M. train connects at the Junction with the cars of the California Central Railroad for Lincoln and Marysville,

All trains run daily, Sundays excepted. C. CROCKER. 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, and will take the Coaches of the Company on the arrival of the train at the **Depot in San Jose**.

**Passengers can lie over at any point of the route, and resume their seats within six days. Through tickets to Los Angeles, or to any place on the route, can be procured at the San Jose Railroad Depot in San Francisco. Further information, and tickets, can be obtained at the Company's Office,

232 Bush street, opposite Occidental Hotel.

W. E. LOVETT & CO., Proprietors.

WM. G. ROBERTS, Agent.

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

WM. BUCKLEY, General Superintendent.

SUMMER ARRANGEMENT: THROUGH TO BIG RIVER IN SIXTEEN HOURS! Shortest and most pleasant route to Geyser Springs! FARE AND FREIGHT REDUCED: From Vallajo street wharf, at 9 o'clock A. M.

FOR SONOMA (VIA LAKEVILLE) AND PETALUMA, connecting with stages from Bloomfield, 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, C. M. BAXTER.....Captain

In order to better accommodate the traveling public, will run DAILV as above. Sundays excepted. Returning, will leave Petaluma at 2 P. M. Freight received and receipted for at all hours of the lay, and taken at the lowest rate. CHARLES MINTURN.

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