LITERARY.

Woman.

More human, more divine than we, In truth, half human, half Divine, Is woman, when good stars agree To temper with their beams benign The hour of her nativity.

The fairest flower the green earth bears, Bright with the dew and light of heaven, Is of the double life she wears The type, in grace and glory given By soil and sun, in equal shares.

True sister of the Son of Man; Frue sister of the Son of God; What marvel that she leads the van Of those who in the path he trod,

If God be in the sky and sea, And live in light, and ride the storm, Then God is God, although fie be Enshrined within a woman's form, And claims glad reverence from me

So as I worship Him in Christ, And in the forms of Earth and Air, I worship Him imparadised. Aud throned within her bosom fair Whom vanity hath not enticed.

O, woman-mother ! woman-wife ! The sweetest names that language knews!
Thy breast, with holy motives rife,
With holiest affection glows,
Thou queen, thou angel of my life! Noble and fine in his degree

Is the best man my heart receives: And this my heart's supremest plea

For him: he feels, acts, lives, believes,
And seems, and is, the likest thee!

Yet man, who shivers like a straw Before Temptation's lightest breeze. To her who, on her bended knees, Resists the black-winged thunder flaw

To him who deems her weak and vain

She clings through darkest fortune fain Still loval, though the ruffian smite: Still true, though crime his hands distain ! And is this weakness? Is it not The strength of God, that loves and bears, Though He be slighted or forgot,

And closest clings in darkest lot? Not many friends my life has made; Few have I loved, and few are they Who in my hand their hearts have laid,

But never have I been betrayed. -Introduction to "Kathrina," by Dr. Holland

COMMUNICATIONS.

SPIRITUALISM.

NUMBER TWENTY.

"Thou, who in the noon-time brightness Seest a shadow undefined: Hearst a voice that indistinctly Whispers caution to thy mind: Thou, who hast a vague foreboding That a peril may be near, Even when Nature smiles around thee, And thy conscience holds thee clear-Trust the warning—look before thee— Angels may the mirror show, Dimly still, but sent to guide thee:

We are wiser than we know." -Charles Mackay. A belief in spirit existence is almost the neces sary result of a review of the vestiges of Egyptian mystic philosophy; the oracles and Pagan worship of Greece and Rome; the sorcery and magic of the Middle or "Dark Ages"; the witchcraft of ing. the sixteenth and seventeenth centuries; and, subsequently, Animal Magnetism, with its sequel, modern Spiritualism. We cannot unceremoniously pronounce it all a delusion and a lie, without destroying our entire faith in human testimony. If we accept the testimony of our ancestors, and admit that they are entitled to equal credibility with ourselves, we are by the force of evidence compelled to believe in the existence of spirits; either that, or, hypothetically, that the brain of man, or whatever constitutes his mental organism,

conceals a power more wonderful and mystical,

even, than that of the spirit hypothesis.

Animal Magnetism is sometimes advanced as a principle explanatory of the entire spiritual phenomena. Those who argue thus, in their hurry to reach a plausible explanation, seem to forget that Spiritualists claim animal magnetism as the medium of communication between spirits and men; and that, as a rule which works both ways, menbeing spirits now as much as they will be when they have "shuffled off this mortal coil"—can use it as a medium of communication with one another. A psychologist can impress the mind of his subjects with whatever fancies he pleases; if a spirit does the same, will the former fact explain away the latter? Few, who have had any experience in spirit-circles, are ignorant of the fact that mediums often receive impressions from spirits still in the form; ay, communications from individuals many miles distant at the time. The arastead of being an explanation of the spiritual possess some of its power.

importance. Life, by many Spiritualists, is con- fessional research, by his scientific pupils and dissidered as valueless, if it be not continued beyond ciples. About this time Perring came back from

rity. This view of the case is mean and despicable, and unworthy of an honest mind. Alger, in his "Doctrine of a Future State," thus places this idea in its true light:

"If all experienced good and evil wholly terminate for us when we die, still every intrinsic reason which, on the supposition of immortality, makes wisdom better than folly, industry better than sloth, righteousness better than iniquity, benevolence and purity better than hatred and corruption, also makes them equally preferable while they last. Even if the philosopher and the idiot, the religious philanthropist and the brutal pirate, did die alike, who would not rather live like the sage and the saint than like the fool and the felon? Shall Heaven be held before man simply as a piece of meat before a hungry dog to make him jump well? It is a shocking perversion of the grandest doctrine of faith. Let the theory of annihilation assume its direst phase, still, our perception of principles, our consciousnes of sentiments, our sense of moral loyalty, are not dissolved, but will hold us firmly to every noble duty until we our selves flow into the dissolving abyss. But some one may say, 'If I have fought with beasts at Ephesus, what advantageth it me if the dead rise not?' It advantageth you everything until you are dead, although there be nothing afterwards. As long as you live, is it not glory and reward enough to have conquered the beasts at Ephesus This is sufficient reply to the unbelieving flouters at the moral law. And, as an unanswerable refuta-tion of the feeble whine of sentimentality that without immortal endurance nothing is worth our matchless depth of bold insight reversing the conlusion, and pronouncing in

'This, thou perceivest, will make thy love more strong,

And, on the same plane of reasoning, the making a religion of Spiritualism, or the form of a religion, is simply ridiculous. What is there in the fact, that there is a sequel to the present life, more essentially religious than there is in the fact of our present existence? Why should we not have a religion for the present life, as well as for the future? Geology, with its revelations of the past, tions of natural law.

past; in opening the eyes of the people to the there is little doubt, the peaks above the Convent shortcomings of modern theology in its efforts to of St. Catharine most assuredly are not. Revisitinform and educate. By Spiritualism, many have | ing Thebes, Lepsius left it with his party on the been led to see that Christianity as now understood | 16th May, 1845; and after examining the land of may be likened to "clouds without water, carried | Goshen, much of Palestine, and touching at Smyrabout of winds; trees whose fruit withereth, with- na and Constantinople, landed at Trieste on the out fruit, twice dead, plucked up by the roots; 5th of January, 1846; having spent above thirtyraging waves of the sea, foaming out their own | six months in unparalleled monumental researches shame; wandering stars, to whom is reserved the on the river, alluvium, and deserts of the Nile." blackness of darkness forever"; that the fear of depends on the enlightenment of the understand-

I hope this subject will receive the attention of thank the editors for the free use of their columns. It is seldom that the controllers of the press will such liberality is shown, free thinkers should manifest their gratitude by a liberal support. The with the leave of the editors, I will add the name of the Boston Investigator to the list. With goodwill to all, I will withdraw for a time—giving way, I hope, to some other free, and willing, and

"I trust I have not wasted breath; think we are not wholly brain, Magnetic mockeries; not in vain, Like Paul with beasts, I fought with Death;

"Not only cunning casts in clay: Let Science prove we are, and then What matters Science unto men, At least to me? I would not stay.

"Let him the wiser man who springs Hereafter, up from childhood shape His action like the greater ape, But I was born to other things.'

I cannot quite agree with Tennyson, however, in

AN EXAMINATION OF THE WRITING OF THE ANCIENTS.

NUMBER ELEVEN.

The Institute of Archæological Correspondence, gument advanced from a psychological standpoint, at Rome, had for its corresponding secretary the justly celebrated Chevalier Richard Lepsius, who phenomena, is a strong support to the doctrine of turned his studies to Egyptology, not long after spirit entity; for, if we have the elements of a the publication of a prize-essay, that elevated him spiritual existence, it is rational to believe that we to the highest seat in linguistical scholarship, in the year 1834. A "Lettre a M. le Prof. Hippolite While the opponents of Spiritualism err in treat- Rosellini sur l' Alphabet Hieroglyphique, 1837," ing it as a matter of little moment—as something | next proclaimed to the public ear of science, that too absurd and puerile to merit consideration— the demise of the renowned Champollion had but Spiritualists err, on the other hand, in exalting its temporarily interfered with the business of pro-

barely begun to bring forth its vast amount of A Great Speech for Womanhood Suffrage. precious gems. The French, the Tuscan, together with the English private undertaking, had received an ample reward by their operations in the country of the Nile, by achievements as grand as they were scientific. It was now the province of Frederic William IV, of Prussia, to bend the whole energies of scientific Germany in the direction of Egyptian explorations; and on the head of Lepsius, in 1842, fell the command to go forth and labor for the good of the world, in the accumulation of historical and scientific knowledge.

In the company of eight assistants, the head of the Prussian Scientific Mission placed his tents adjacent to the great Pyramid on the 9th of Novem-

As early as May, 1843, his success warranted him in proclaiming that the Germans were masters of the discovery of "thirty other pyramids," of which Mr. Perring was entirely ignorant, as well as all previous travelers. Among these are many of formidable size, showing some evidence of the manner in which they were constructed; they are encircled by extensive ruins of temples, and extended fields strewn with tombs, or burial places. The whole number of these pyramids are evidently connected with the ancient kingdom of Egypt prior to the invasion of the race of shepherd kings, affection, let great Shakspeare advance, with his known as the Hykshos dynasties, who overran Lower Egypt somewhere about the year 2000 B. C., are found between Aborooash and Dashoor) by crowned heads ruling at Memphis. In the same age must be classed also the largest number of the injured tombs, which are of any importance,

"After determination of the sites, and unfolding much of the history of sixty-seven pyramids, sepulchers of ancient Egyptian sovereigns, together with one hundred and thirty private tombs of noble families, with these sovereigns contemporaneous, and Chemistry and Astronomy, with their revela- back to the four thousandth year B. C., the Prustions of the present, are as important to us as Spir- sians proceeded up the river, exploring every foot itualism, with its revelations of the future. Yet of ground as far as Soba, on the Blue Nile (Bakrno one dreams of making Geology or Astronomy | el-Azrek), and Sennaar, to the thirteenth degree of the basis of a form of religion. What manhood | North latitude; returning to Thebes on November is to the boy, spirit-life is to the man; and there is |2d, 1844. While his able assistants prosecuted the equal danger in the precocious boy, who is a man | necessary labors amid Theban ruins, Lepsius before his time, and the precocious man, who lives | crossed the Red Sea and explored the Sinaic Pea wholly spiritual existence while on the physical | ninsula; not only thereby rescuing from perdition plane. Both are exceptions to the general opera- | hieroglyphical records of mining operations conducted between the IVth and the XIIth dynasty, Yet Spiritualism is doing a wonderful work, in 3400-2200 B. c., but also ascertaining that, if the renovating and purifying the superstitions of the Gebel Serbaal be not the Mount of Moses, of which

The reader will now perceive that we are deal hell is based on a falsehood; and that true liberty | ing in realities; that our Egyptian deductions are based upon actual and positive researches, made by the primi inter pares of living archæologists, previously qualified by lengthened discipline, and fursome more able contributor to the BANNER. I | nished by munificent governments with facilities as unexampled as unbounded.

The talented and successful Lepsius has pubpermit free thought an expression; and where | lished to the world, and especially to the scientific portion thereof, some eight or nine works of different sizes, some of them of considerable magni-Spiritualist papers, generally, are of this class, and, tude, and all of them reliable text-books, that no searcher after truth need turn away from consulting thoroughly, on any subject treated upon by this far-famed scientist, and faithful Egyptologist-

In 1844-5 the French Government sent Ampére, one of the bright lights of archæological wisdom, for the express purpose of making researches in Egypt and Nubia. This gentleman was in and of the first rank of literary attainment, and earnest effort in any field where his labors were directed for the furtherance of general knowledge; yet, with all the exertions he could put forth in the work to which he had been called, there was but a small share left for him without making a length ened sojourn, as his illuminated predecessors, with Lepsius as chief, had gleaned the field very closely, leaving it for Ampére to go over the ground and refer about all he met with to the published records of his predecessor and friend, Chevalier Richard Lepsius. It will be seen, therefore, that something more than pleasure excursions up the Nile is expected of such as would be explorers in

THE BEST FRIEND.—The most agreeable of all companions is a simple, frank man, without any pretensions to an oppressive greatness; one who loves life, and understands the use of it; obliging at all hours; above all, of a golden temper, and stead-fast as an anchor. For such an one we gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker.—William Ellery Channing.

WHAT is true religion? Is Christianity? It has now existed for nearly two thousand years. What has it produced among the various conflicting sects of which it consists? Envy, hatred, malice, and all uncharitableness! "Ah! how true it is (says Miss Martineau) that Christianity has not Christianized

LORD BROUGHAM was ninety years old on the 19th the grave; and they think that, if only in this life we have hope, good morals lose their virtue, and manhood has no inducement to maintain its integ-

At the late Annual Meeting of Illinois Spiritualists, W. F. Jamieson made the following pointed speech in favor of the enfranchisement of women

"This is not a question of expediency, but of duty. Do right, let the consequences be what they may. Woman possesses the same inherent rights that man does. Never have I heard a single argument agains the Golden Rule as against this. Brother Holbrook thought this question should not be considered by pertaining to human interests that should not be dis cussed by Spiritualists? Here is one of the greatest questions, if not the greatest. The National Conven-tion has announced to the world this grand, liberal principle: 'No question of human well-being is foreign to the spirit, idea, or genius of the great Spirit ual Movement.' In the face of that, talk about dragging hobbies into Spiritualism, when it is, in fact, ystem of hobbies. It includes all that pertains to ife; anything less than this is sectarianism. The Judge says he speaks without any premeditation From the manner in which he has treated this subect, I am inclined to think this is so. We are informed that it will be degrading to woman to go down into the cesspool of politics, and that she wil contaminated by the bribery and corruption there-

of. This state of things in the political world, is an argument in favor of woman suffrage, instead of against it. Whatever pure, noble woman touches, s refined, improved, not excepting even man himself, as Brother Winslow so clearly proved in his allusion to life in California, in the first years of the gold fever there. Without female society, men become brutal, sinking lower and lower in the scale of "The aristocratic young man may sneeringly say,

'What! my sister go among that rabble on election day to deposit her vote?' If women voted, there would be no rabble there, and election polls would was considered out of her 'sphere' if she attended a political meeting; now, it is not uncommon to find political meetings made up principally of women. What is the result? Refinement. The vulgar harangues that used to characterize political gatherings have been superseded by dignified utter ances, thanks to the presence of women. The wrongs of womer! Barely time enough in this short closing speech to call attention to some of the most flagrant. Women have not the right to own their children and earnings. A wife, who has contributed as much to the accumulation of property as the husband, dies. Who owns the property—the joint earnings of both? The widower, you say. Reverse it: The man dies. Who owns the property? The children own two-thirds, and the wife has the use of onethird as long as she remains a widow. Why this partiality? Oh! the widow might marry again, by which means the children might be defrauded. Did you ever know of a widower marrying the second time? How thoughtful men are, and how forgetful the women of their own offspring! It is a slander upon the nature of woman to assert that her vote foul stain, prostitution; or to say that it would make no difference with the temperance reform, or, indeed, any and every good work. As to women having the 'right' to do the coarse, heavy, out-dcor work—if a woman, from choice, does farm labor, she an attraction for the ministry, who will say that she has not a call to preach good news? Out of her place in the pulpit, is she? So you thought a few years ago, if she was seen at a political meeting. Why should women not teach as well as men.? Nature has she must straightway become a farmer, if she votes; or do any kind of heavy work if she obtains the rights of which men have so long deprived her."

A resolution which had been previously offered. embodying the sentiments of the speaker, was then put to a vote, and carried without a dissenting voice. Only one member of the Convention spoke against its adoption.

Genuine and Pretended Mediums.

S. S. Jones, President of the Annual Convention of Spiritualists of the State of Illinois, in his closing remarks at the adjournment of that body, said, in relation to impostors and genuine mediums:

"I regret the necessity, but being fully aware of the fact that a certain class, though few in numbers. assume the office of censors, not only to define the only true meaning of Spiritualism, but to ignore the phenomenal evidence of man's immortality, and ask us to take theory—their theory—as evidence of the fact, unsupported by physical manifestations as impositions, or assert them to be the ABC of Spiritualism, and unworthy the consideration of men and

"The design of this small class of our brethren seems to be, rather to narrow the chasm that exists between Spiritualists and other professedly liberal reigionists, than to boldly define Spiritualism by phiosophical and phenomenal evidence.

This is a wonderful age in which we live. Truths to us are now being daily unfolded. Clear thinkers, from all walks of society, seize upon them, and are over zealous brother gets cheated or duped by some impostor, as in the case of Bro. Jamieson, who, it seems, by his own statement, was duped by a convicted felon, fresh from the State Prison at Jackson, Michigan. Bro. Jamieson's zeal ran away from his cautiousness, and he found he was dealing with an impostor, and receiving the just fruits of his indis

"Had Bro. Jamieson been possessed of that courage which is founded in the immutable principle of truth, and which is developed by evidence, he would not have discarded all those wonderful evidences of man's immortality, which are constantly being given to us from the spirit-world, and especially by physical manifestations, in and out of dark circles.

"It requires the most noble traits of character to withstand the frowns and sneers of an incensed audience, who feel that they have been imposed npon by a professional impostor. Such people cannot discriminate between the impostor and the innocent, but duped companion. It is lamentable that often those who have been the most zealous, under such trying circumstances find themselves incapable of standing by and leaning upon a great truth, which is ever capable of sustaining man even under the most trying circumstances. Such weak brothers dodge until they openly deny the existence of that truth, and join in the clamor of its most malignant opposers. Spiritualism has marked examples in point, like every reformatory movement in past ages."

Mr. Jones then went on, and gave numerous ex-1 strict morality.—Boston Investigator.

amples, detailing the particulars of physical and spiritual manifestations of a marked and extraordinary character—when the evidence of truthfulness on the part of mediums was irresistible, and the power of spirits to do that which is contrary to any known laws in science was beyond controversy. Mr. Jones fully vindicated the evidences of Spiritualism as manifested through mediums in its multifarious phases. He called upon Spiritualists to stand by mediums and give them a hearty and cheerful support. He said there was no class of people who were so reviled and persecuted-none who have such claims upon our sympathy and charity. He instanced the Fox family, from whom modern Spiritualism dates, and who stood above reproach as members of a popular Church, until the tiny raps gave evidence of man's immortality in their presence. From that time down, every medium, of any celebrity, has been the fit subject of slander and reproach; and but too often, wouldbe popular Spiritualists have joined in the clamor.

Man as a Spiritual Being.

Rev. Chauncev Giles, minister of the New Jerusalem Church, New York, has published a series of lectures on the Nature of Spirit, and Man as a Spiritual Being. He describes the nature of spirit and of the spiritual world; man as essentially a spiritual being; the death of man; the resurrection of man; man in the world of spirits; the judgment of man; man's preparation for his final home; the state of man in hell; man in heaven. The author is a Swedenborgian, and adheres pretty faithfully to the teachings of that remarkable man-The following is a description of the life of the spirit world, taken from the pages of this work: "While the Lord has mercifully provided that the

ments of the material body. We throw off the burthen we have carried so long, and the spiritual body becomes subject to spiritual forces alone. The senses are uncovered. No dead matter comes between them and spiritual objects, and their acuteness and delicacy are wonderfully increased. "A veil is taken away from all the mental faculties, the perception becomes acute, the understanding clear, the reason sharp to discern all the relations of

various truths: ideas can be perfectly represented to the senses in spiritual forms, and the mind has every would do nothing toward cleansing society of its and though the distance to our final home is great, we may soon pass over it. That depends, however, upon how much we have to unlearn, which is always days in throwing off all that is not homogeneous to along for years. Children learn far more rapidly than in this world, and they have this immense advantage—they learn only the truth, and consequently they have nothing to unlearn; every new truth is a step forward. They have teachers, also, who know how to touch the secret springs of their life, and to adapt their instruction in the most necessary that they should begin life in this world in a material body, but it is not necessary that they should remain long in it.

"But I proceed, in the second place, to state how the wicked are punished in the spirit world. In a former lecture I showed that those who are inherently wicked remain in the world of spirits until they have put off all that is not homogeneous to their ruling love, so that every evil affection has its corresponding falsity, and the spirit finds nothing in himself that opposes or in any way prevents him from acting out his essential nature. He throws off all appearances of good; for in the spiritual world those who are in good have a perception of everything that is opposite to their love, so that no disguises or subterfuges avail any one. Every one is known for what he is, and is drawn by an irresistible attraction to those of similar affection. His external form corresponds to his internal, and is its exact type and effigy; consequently, it is then known as oon as seen, what sort of a spirit he is, not only by his countenance but by his person, and also by his speech and by his gestures; and as, likewise, he is where but where those like himself dwell. For in the spiritual world there is a complete communication of affections and of the thoughts thence originating, on which account a spirit is conducted as if of himself, because from his own affection and its delights, to those who are like him."

creased, and their cunning and malignant arts are so great that they cannot be described in human language, and that many of them are unknown even to the most malicious in this world; that there are no restraints but fear, and no love for anything but evil, and no thought but how to accomplish it, we can well imagine that their condition is so miserable, that it may well fill our minds with horror to think of it. And yet, perhaps, we love the same evils, and if we were left in freedom to seek our like we should, of our own accord, join some of these miserable societies, and become a slave like them."

MORALITY BETTER THAN RELIGIOUS BELIEF .--The duty, the whole duty of a public teacher conbe useful; let his sole aim be to do the people good; to instruct them, to assist the poor and unfortunate, to promote brotherly kindness, to teach the practi-cal morality of honesty, justice, benevolence, truthfulness, and all the other virtues that ennoble and adorn humanity. It is not what a man believes that makes him a good man, but wholly and entirely what he does—not whether he believes in God, Jesus, the he does—not whether he believes in God, Jesus, the Bible, or immortality, but what he is doing to beneat mankind, here, in this world, the only one of which we have any certain knowledge. It may not be exactly criminal, it is true, to fold up one's arms and dream of the glory of the New Jerusalem above the clouds; but it is a far better employment of time to use it in behalf of humanity on earth. He only that doeth righteousness, is righteous. Morality, morality in the most exalted and extended sense of the term, is the great end of human existence; the whole of human duty. Nothing else is needed as a guide, because nothing else is safe, practical, and useful. A merely religious man is in danger of suffering shipwreck of character from the force of circumstances that would have no effect upon a man of

SATURDAY, NOVEMBER 16, 1867.

OFFICE, 522 CLAY STREET, UP STAIRS.

BENJAMIN TODD & CO., PUBLISHERS AND PROPRIETORS.

TO CORRESPONDENTS.

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Hebrew Theology.

We find in the Hebrew of last week an article upon the "Immutability of God," which contains several pointed contradictions of its own argument and of the Hebrew Scriptures. The composition is smoothly written, and is very specious. But a careful dissection reveals its incoherence and inconsistency. In the first place, the editor speaks of immutability as one of the attributes of God. An attribute is only a quality of some kind ascribed to God by man, who supposes such a quality. Nothing certain can be known of the qualities of the Supreme Being by His creature, man, for the reason that the latter has never seen or known Him as a person. It becomes necessary, therefore, in order to form a conception of what God is, that man should attribute to Him qualities transcending all that human reason can comprehend. Among these is that of immutability, because everything pertaining to the life of man undergoes mutability, or change. All things that man does not possess are ascribed or attributed to God as His sole possession; and these things are called His attributes.

Now, if we are to rely upon the Hebrew Scriptures for an uniform characterization of God, we shall frequently be disappointed in the results of His supposed action. For, while we are led to expect an exercise of superlative powers by Him, we find His acts limited by comparative and sometimes by positive obstacles, such as finite man might possibly overcome. Of this character is the relation in Judges i. 19: "And the Lord was with Judah; and He drave out the inhabitants of that He cannot be influenced by them? It may be the mountain, but could not drive out the inhab- well enough for the heathen, who are ignorant of itants of the valley, because they had chariots of | His attributes, to vex the air with plaints and supiron." Here is an instance where His attribute of plications, thinking to induce Him to change or Omnipotence failed to be efficacious.

Then, again, in the same Scriptures, He fails to maintain His attribute of Omniscience; for, in Genesis xi. 5, it is said that "the Lord came down | to see the city and the town, which the children of men had builded." And again, verses 6 and 7, the Lord said, "Now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech." Here both His Omniscience and Omnipotence are thrown into doubt, inasmuch as it is acknowledged that He cannot restrain the people, so long as they have one language. And his Omnipresence is totally abrogated by the fact that it was necessary for Him to come down to see the tower and confuse the language of the people.

But most significant of all is the annihilation of His attribute of Immutability. This quality of God is as strongly insisted on in the Scriptures as either of the others; and yet in none of them does He so frequently fail in fulfilling that character. In Gen. vi. 6, it is written: "And it repented the Lord that he had made man on the earth, and it grieved Him at his heart. And the Lord said, I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. A change took place in His intentions toward man, produced by man's own acts, and He makes and executes a resolution to destroy them. That is to say, the acts of finite minds influenced the Infinite Mind-who is supposed to have known beforehand how man would conduct himself, and to have been able to prevent him from so conducting-to change his intentions in regard to every created thing. Besides this, other human infirmities and imperfections are assigned as reasons for the change; for it is said that God suffered grief at His heart on man's account, and He thereupon indulged in the passion of revenge by sweeping every living thing from the earth by a flood, with the exception of Noah and his shipload of select specimens. Even this desperate remedy for the evil of having made man did not prove efficacious; for, many years after, finding the people of Israel worshiping a golden calf, He "waxes wroth" with them, and threatens to destroy them, but is turned aside from His purpose by the entreaties of Moses, and "the Lord repented of the evil which He thought to do unto His people." (Exod. xxxii. 14.) After this, however, Moses, taking his cue from an angry God, goes himself, with his priests, and slays three thousand of the Israelites who had worshiped the calf. In 1 Sam. xv. 35, it is said that "the Lord repented that he had made Saul king over Israel." And again, in 2 Sam xxiv. 15, 16, after having sent a pestilence which destroyed seventy thousand men, "the Lord repented Him of the evil" that He had been doing to them, and stopped the pestilence. More of these exhibitions of Immutability may be found recorded in Jer. xxvi. 16; Amos vii. 3: Jonah iii. 10. But read what the editor of the Hebrew says upon this

grieved. But such expressions, it is obvious, are this will be at no distant day. employed from accommodation to common conceptions; in the same manner as when bodily organs are in other passages ascribed to God. The Scripture, as a rule of life, addressed to the multitude, must make use of the language of man. The Divine nature, represented in its native sublimity, would have transcended all human conception. When, upon the reformation of sinners, God is said to repent of the evil which He had threatened against them, this intimates no more than that He suits His dispensations to the alterations which take place in the character of men. His disposition toward good and evil continues the same, but varies in its application as its objects vary; just as the laws themselves, which are capable of no change of affection, bring rewards or punishments at different times to the same person, according as his behavior alters."

Such reasoning is all very good when applied to | all his numerous friends.

the universal laws which govern all nations; but when the application is to an Omniscient Being, who must have known both the evil and the good from the beginning, and have possessed Omnipotence to prevent the evil if he chose to do so, the very human weakness of repentance after the evil is done seems to belittle the majesty of the Almighty. In the face of the facts of Scripture, the editor of the Hebrew has the temerity to institute a comparison of God's immutability with the changeableness of man. He says:

"The justice of men is at one time severe, at nother time relenting; their goodness is sometimes confined to a partial goodness for a few, sometimes runs out into a blind indulgence toward all. But goodness and justice are, in the Supreme Being, calm and steady principles of action, which, enlightened by perfect wisdom, and never either warped by partiality or disturbed by passion, persevere in one regular and constant tenor."

How can this be true, since the Scripture of Exod. xxxii. 10 records that the Almighty said to Moses, "Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them"? And this was spoken against

His chosen people! The editor of the Hebrew must renounce the Hebrew Scriptures as a standard authority for God's perfections, if he would maintain a character for consistency. In the following extracts, the beautiful language of which might very well exhibits the attributes of the Supreme Being in a light in which they by no means appear in the Old Testament Scriptures:

"In the Divine idea, the whole system of nature existed long before the foundations of the earth were laid. When he said, "Let there be light," He only realized the great plan which from everlasting He had formed in His own mind. Foreseen by Him was every revolution which the course of ages was to produce. Whatever the counsels of man can effect, was comprehended in His decree. No new emergency can arise to surprise Him; no agitations of anger or of sorrow, of fear or of hope, can shake His mind, or influence His conduct. He rests in the eternal profession of that supreme beatitude, which neither the virtues nor the crimes of man can in the east affect. From motives of abundant goodness He reared up the universe; and as the eternal lover of righteousness He rules it. The whole system of His government is fixed, and His laws are irrevo-

"For as His existence is derived from no prior cause, nor dependent on anything without Himself, His nature can be influenced by no power, can be affected by no accident, can be impaired by no time. For everlasting He continues the same.'

Then why should Hebrews or Christians attempt to change His immutable purpose by prayers and solicitations, when it is so evident suspend the operation of His laws for their accommodation; but for enlightened Hebrews, His chosen people, and Gentile Christians, saved by His grace, to expect to thwart His designs by their remonstrances, seems somewhat like unbelief in His immutability, as well as in His omniscience.

BROTHER BENSON, of the Pacific Christian Advocate, quotes Brother Paul as against Spiritualism in the matter of "seducing spirits." This is a serious mistake. Paul referred to such "seducing spirits" as Rev. I. H. Kalloch, Rev. Sereno Howe, Rev. Wm. S. Howe, Rev. Geo. T. Williams, and hundreds more of the same sort. Kalloch opposes womanhood suffrage, on the ground that it would destroy the sanctity of the marriage relation. He was not so solicitous about the matter a few years ago, in Cambridgeport, Massachusetts, when he was discovered with the wife of one of his parishioners under suspicious circumstances. Rev. Sereno Howe confined his operations to little children, placed in his care to educate. Paul's vision of 'seducing spirits" in the garb of religion was evidently prophetic of these very men.

WE received a courteous invitation, accompanied by complimentary tickets, to attend a grand concert at the Rev. Dr. Scudder's church on Thursday evening, which was given for the benefit of the society. Our duties and inclination equally forbade our attendance upon an entertainment got up to raise funds for sectarian purposes, and we therefore did not hear the concert, and cannot speak of its merits as a musical performance. We appreciate the courtesy of the managers, and suppose their intention must have been to "heap coals of fire" upon our undevotional head for our unsanctified remarks concerning their pastor. We have the consolation of knowing that, whatever they may have lacked in sanctity, they possessed intrinsic truth, which is sacred enough for us.

A Petrified Human Body.—A letter from Vicksourg gives an interesting account of the National Cemetery near that place. It says: "Already several thousand bodies have been interred. One petrified human body has been exhumed under a sand bar that has been a long time under water. No mark or name could be found, but it was the body of Captain. Not only were the face, hair, whiskers, etc., perfectly natural, but every part of the uniform, although one mass of stone, was perfect. So great was its weight that it came near sinking the skiff in taking it ashore. It had been a very large, fine-look-

In the general resurrection of the body, which, Christians believe, is to take place at some time or other, what a "stiff, stark, staring" appearance the Captain's stony form will make among the ascending crowd!

Woman's Suffrage.—Chief Justice Chase, in a recent conversation with Lucy Stone, gave expression to the following views of woman's suf-

"Be free to say from me that I think there will be no end to the good that will come by woman's suffrage, on the elected, on elections, on government, and on woman herself. I have said this in public and private for many years. I am glad that an effort "It is true we sometimes meet in the Scriptures it making in Kansas to accomplish it, and I shall rejoice when the elective franchise shall be as free ith expressions such as He repented or Tr

> CHILDREN'S PROGRESSIVE LYCEUM.—It will be noticed in the Lyceum Department, that the San Francisco Lyceum is called to reassemble on Sunday, (to-morrow,) at Temperance Legion Hall, Post street, near Kearny. Books must be returned to the library immediately, and all rewards of merit brought in for redemption.

America, near Acapulco, was received in this city and buoyant in spirit, and sending his regard to whatever, and these bigoted sectaries know it.

Rev. Mr. Stebbins' Sunday Evening | Spiritualism on Trial-Not Yet Convicted Discourse.

This gentleman delivered the tenth of his series of discourses at the Metropolitan Theater on Sunday evening last. His text may be read in Paul's be remembered, so stoutly testified that she had Epistle to the Philippians, chapter iii. verse 13: | been outraged by the weak-minded old man, "Forgetting those things which are behind, and | Sproul, has, since his conviction on her testimony, reaching forth unto those things which are come into Court and confessed to Judge Cowles

evil, is no gain; it is not virtue, it is not honor. Is the freedom from care that results from childlike innocence desirable? On the contrary, we soul; for without care nothing in life can be accomplished. In youth, we wish time away, but in swiftness of our young days; autumn leaves are ever falling; our gray hairs surprise us. When we are of middle age, the reality of life is before us. It is more to be a man than to be a child; to and feelings of a child. Manhood is loftier than childhood. Age has deeper convictions than manhood—manhood a serener view than youth. Should we gain most by living over again our | may hear more of this case. young life, or by going on and living in the future? Repeated experience is not so good as cesses. Some will say, "O, if it had not been so!" This way of thinking is itself a mistake. He is not the best man who has fewest mistakes. They are the wisest who make the best of every occurrence, in spite of their errors. Brooding remorse over one's sins is worse than crime itself. Judas' mode of repentance was as bad as his sin. The apostle's injunction is, to be vigilant beforehand, but not to be brooding and remorseful afterward. We should think more of what we may be than of what we have been-"forgetting those things which are behind, and reaching forth unto those things which are before.'

The Rev. gentleman preceded his discourse by a few encouraging remarks in relation to the continuance of the meetings, and crediting the musicians, and a number of individuals, with considerable zeal in their efforts to render these gatherings perpetual. What Mr. Stebbins said of the literary excellence of the hymns, which had been prepared for the congregation to sing; we differ from most decidedly, and think better ones might be substituted with advantage. Such absurdities as the following are unworthy a place in any collection of hymns to be sung by sensible people:

"The Lord descended from above, And bowed the heavens most high, And underneath his feet he cast The darkness of the sky.

" On cherubim and seraphim Most royally he rode, And on the wings of mighty winds Came flying all abroad.

"He sat serene upon the floods, Their fury to restrain; And he, as sovereign Lord and King, For evermore shall reign.'

The Lord's descending from above did not need to be stated in order to imply the impossibility of descending from below; but we suppose that is poetical license. If there is a "most high" heaven, what is beyond it? The fact is, that, in relation to the things of infinitude, there can be no comparisons instituted; and the sooner the poets realize this the better.

The picture of the Almighty riding about on the backs of cherubim and seraphim may be sublime, but we do not appreciate the fact. And when we read that God came flying "all abroad," we experience the feeling that He must either have "got lost" somewhere, or scattered Himself like the fragments of a bursted boiler.

But He must very soon have collected Himself, for we find Him next sitting all "serene upon the floods," in order to restrain their fury, and promote the quiet of his reign as sovereign Lord

The lyrics of the religious world need revising by competent minds even more than did the Bible at the hands of the American Bible Union.

THE Pacific Christian Advocate, of Portland, Oregon, a ranting and canting Methodist publicagress of our doctrines, and the quaking among the dry bones of Old Theology in consequence. With the same fairness exhibited by the Rev. tenth century though the Chinese are believed to baptism in Derby, v.s., four modes of baptism were practiced. Some were sprinkled at the water's edge, others had water poured on them while standing in the stream; others went further in, and had the water poured upon their bowed women as it is now to men. I think, too, that the dry bones of Old Theology in consequence. printing books, at least, was not in use till the fifenemies and renegade Spiritualists in support of tian era. his assertions; among the rest, from B. F. Hatch. a man who tried to reduce his own wife to a shameless course of life, and, failing in this, to ap- and power of God, was asked: propriate to his own use her earnings as a lecturer, and, again failing, abandoned her and Spiritualism at the same time. What bearing have the opin-A LETTER from Dr. Bryant, on board steamship ions and declarations of free-lovers and renegades upon the truths of Spiritual Philosophy or the conveying information that he was in good health | phenomenal facts of spirit manifestation? None

either of Insanity or Criminality.

RECANTATION OF THE PRINCIPAL WITNESS IN THE SPROUL CASE.—The little girl, who, it will that her whole story was a made-up one, under the Mr. Stebbins said that revelation and inspiration | instigations of the woman Nichols, in whose come to men in deference to the peculiar constitu- house she was boarding. After this free confestional temperament of each. The announcement | sion on the part of the principal witness, of course of the birth of Jesus was made to the shepherds | Judge Cowles could not do otherwise than disin an audible voice, but by a star to the magi; it | charge the prisoner, which he accordingly did, came to each in their own way respectively. and Sproul is now a free man, proved innocent of Many people are too much impressed by the the crime charged, just as he said he would be wholeness of a many-sided question—cannot see when he gave himself into custody. What shall it in every light. This question is one of forget- we say of the wrong done him by the venal city ing-forgetting the past, and living on the hope press, in pronouncing judgment of guilt upon of the future. Repentance that is a hopeless sor- him before his trial? Or of the still greater row over the things that are behind is not the wrong perpetrated against his rights as a citizen, kind needed; but that which is a renewal of hope by District Attorney Porter, in excluding from the for the future, and better action in the present, is jury every person who admitted a belief in Spiritthe proper sort of repentance. A man's now should | ualism? And, more than all, what can be said of be the aggregation of his past, for better use in a jury of intelligent men, who could convict a the future. All things in heaven and earth con- person of a heinous crime on such contradictory spire to set him free from the past. Yet many testimony as that squeezed from this depraved wish that they could be children again, and start | child, now acknowledged by herself to be false? have been indited by a Deist or a Pantheist, he this wondrous life once more. Childhood is looked Sproul himself declared, and persisted in declarupon as the happiest time. We often long for its | ing, his innocence, from the beginning; and siginnocence to return and make us happy. But the nificantly enough, attributed his arrest on this innocence of childhood is only ignorance of evil. | charge to some design on the part of his spirit To send a child forth into the world, ignorant of friends, who, he asserted, had predicted it and also that he would be proved innocent in a short time, and regain his liberty. All the circumstances considered, is not this a wonderful test should beware lest it become a fixed habit of the of spirit presence and power? We envy not the position of the individuals composing a jury who stultified themselves by presuming a man insane age we do not; we look back and wonder at the because of a belief in Spiritualism, and then deliberately swallowing their own words by bringing in a verdict of guilty. Judge Cowles acted in this case with great fairness and impartiality, curbing the "swift witnesses" of District feel and think as a man, than to have thoughts Attorney Porter, and disallowing his questions to the jury as to their religious belief. But the end is not yet. Perjury has been committed by the witnesses, and libel also, by the daily press. We

> A GREAT CONCOURSE of Spiritualists of Western new experience. Forget thy childhood-forget New York assembled at Portage, August 29th. the past—press forward into the future. Most of The meeting passed the most comprehensive set us learn more by our mistakes than by our suc- of resolutions that have ever been made by any convention of Spiritualists. Here they are:

> > Preamble. Inasmuch as it is scientifically demonstrated that progress is an eternal law of the universe manifested through all types and degrees of development, including the human: and as every change demands new conditions and surroundings, therefore.

Resolved, That the religious nature of mankind, peing based upon such a progressive foundation, ments of its childhood, and requires to be re-clothed Resolved, That the religious systems of past ages, ap

ble for these; that the wide-spread skepticism in regard to immortality, and to nearly all the ideas relating to religion, in its popular interpretation, is due principally to fundamental errors within those systems, coupled with the authoritative demand for implicit acceptance, and without demonstration or the sanction of judgment or reason; therefore,

establish upon an indestructible basis the true relationship existing between matter, mind, and spirit -whether in this or the angel-world—the modern spiritual manifestations have been inaugurated and elevated to their present prominent position, by which the reality of a future existence is proved and man's relationship with that higher life is demonstrated

Resolved, That while we thankfully accept many of the lessons and dogmas of past ages as true and useful, we are obliged to reject many others as untrue and unprofitable, among which are the doctrines of the "Plenary Inspiration" and "infallibility of the Scriptures," the "Miraculous Conception of Jesus," and "Vicarious Atonement," believing, as we conscion tionally do they are mison representations and and they are mison representations and they are mison representations and they are mison representations. scientiously do, they are misappropriations and un warrantable interpretations of events and lessons which, if rightly construed, might furnish lessons of

Resolved, That as the deliberate conviction of this ment of the religious institutions of this country and the world are as imperatively demanded now as is the political reconstruction of the States recently ry of four millions of human chattels should be fit tingly followed by the immediate release of the millions from a theological bondage worse by far than the physical; and that to accomplish so high and holy an object we pledge our constant effort and un-

THE "GOOD SAMARITAN" RESOLUTIONS.—The following preambles and resolutions were unanimously adopted at the recent National Convention of Spiritualists at Cleveland:

Whereas, The Philosophy of Spiritualism embraces within its range every movement tending toward the elevation and reformation of mankind, and Whereas, Crime, sickness, suffering and poverty

are visible throughout the length and breadth of American society, destroying alike the hopes and happiness of mankind, be it therefore Resolved, That we, the Spiritualists of the United States of America, in National Convention assembled, recommend to all the Societies within the jurisdiction of this Convention, and to Spiritualists everywhere, the organization of Moral Police Socie-

ties in their respective cities, towns, and neighborhoods, whose special objects shall be, 1st, To search out and relieve the poor and needy no matter what their belief, creed, or opinion. 2d, To search out those who may be suffering from sickness in their special locality, and extend to them

sympathy and aid in their misfortunes. 3d, To search out and reclaim fallen and misdirect ed men and women, and work together in every practicable way to promote health, temperance, virtue, fraternal love, and the practical refarmation of so-

THE ANACHRONISM IN THE BOOK OF JOB.—We suppose it will be assumed that the passage in Job tion, continues to abuse and misrepresent Spirit- | xix. 23 is a mistranslation, requiring the pruning ualism and Spiritualists, and its editor apparently and revising hands of the American Bible Union enjoys considerable satisfaction in that employ- to make it pass the ordeal of the critical skeptics. ment. To us, such a course on the part of the sec- | It reads thus: "O, that my words were now writtarians is an important evidence of the rapid pro- | ten! O, that they were printed in a book!" Everyteenth century, though the Chinese are believed to heads; while a few were immersed.—Exchange. McMonagle, this editor, Benson, quotes from our have printed upon leaves of paper before the Chris-

> THEOLOGY IN A NUTSHELL.—A young child, whose kind and pious mother had taught him the being

"How many Gods are there?"

"One," said the little boy.
"How do you know that?" inquired his sister.
"Because," replied he, "there is no room for any more, for He fills everywhere."

We found the above in the California Christian Advocate. A short time since, that paper condemned Pantheism; but what else is the doctrine of the above "baby talk"?

BEECHER BARKED AT.—A correspondent of the Watchman and Reflector, a Baptist paper, finds fault with the preaching of Henry Ward Beecher —who is a minister of a different denomination, by the way-in the words following:

"More or less truth was enunciated, but I looked in vain for any distinct exhibition of the truth as it is in Jesus." With my limited knowledge I could not say, as many better qualified to judge have deliberately preach the Gospel'; but, as one who has no motive to misrepresent, I must say that the dozens of his discourses which I have seen were all grievously lacking in the stable of apostolic preaching, 'Christ

The writer admits that Beecher enunciates 'more or less truth," but not "the truth as it is in Jesus." What the latter truth is he states further on; it is "the staple of apostolic preaching, Christ crucified." He could not even say that Beecher "does not preach the Gospel." But it is the lack of that everlasting wail over the dead body of Christ that displeases the Baptist brother. These pious people don't seem to reflect that the apostles lived in the same days with Jesus, and that it was natural that they should mourn over the loss of his bodily presence, and reflect sadly over the manner of his "taking off"; nor to realize how absurd it is for us, who never enjoyed his society in the form, to be constantly harping upon the one fact of his ignominious death, while the other more glorious fact subsists, that he rose in three days, and will live forever in the same heaven to which we all are tending.

"Ancient and Modern Spiritualism: A Sermon by Rev. J. H. Wythe, A. M., M. D., Salem,

We have read this sermon, and do not hesitate to pronounce it one of the most telling blows aimed at this sum of all heresies—modern Spiritualism. Spiritualism is a revival in this Christian age and land of Old Heathenism. That is just what it is, as shown by this sermon. And here begins and ends its boast of "new light," "progress," and all that! Ten thousand copies of this sermon ought to be scattered over this coast.—California Christian Advocate.

"Circulate the documents," say we. This sermon contains more admissions of the truth of Spiritualism than ever before appeared in a sectarian production. In many things, "Old Heathenism" was superior to modern Christianity; and we should be glad to see whatever was good in it revived, and engrafted upon modern civilization. In matters of law and justice, for instance, all that is worth anything in modern society is borrowed from those "old heathers," the Greeks and Romans. These self-righteous Christians, who exclude ninety-nine hundredths of the human race from their future heaven, pretend to be more just than the nations who originated the jurisprudence which is the basis of our Constitution and our entire civil polity. What if we should inquire how much of the so-called miraculous character of Jesus was borrowed from the Hindoo mythology, and was the property of Chrishna, the Hindoo Savior? "Old Heathenism,'

A RELIGIONIST'S OPINION OF WOMANHOOD SUF-FRAGE.—The California Christian Advocate opposes the enfranchisement of woman. It is even in favor of restricting the suffrage within more contracted bounds than at present. It is the old doctrine revived, of the few having the divine right to govern the many. Here are his own words:

"We would take the franchise from all men not twenty-one years of age—all men not twenty-one years in the country—all men of not sufficient intelligence to read and write—all men not known to be law-revering and law-abiding. On the grounds of relation of the sexes, and the manifest mission of woman, we would not give her the ballot, nor open the way to her advancement to elective positions in the Government. Give to women the ballot, and all the Five Points of all the cities of the National Commonwealth will empty cellars and garrets, and purlieus and fens; and these will poll more votes for corruption than all the rural districts of the land will

"We have read Mr. Curtis' argument. It is not things,' we demur. Conservative, fogy, if you will; but we hold that the dominion of the mothers and daughters of the land is the home of our childhood and our children. Purge the catalogue of enfranchised persons of one-half the present number, and we will have a better commonwealth and a better uture. The voters are too many.'

Perhaps the franchise had better be restricted to the hands of the Methodist clergy! How would that suit the editors of the Advocate?

THE same God who molded the sun, and kindled the stars, watches the flight of an insect. He who balances the clouds, and hung the world upon nothing, notices the fall of a sparrow. He who gave Saturn his rings, and placed the moon like a ball of silver in the broad arch of heaven, gives the rose-leaf its delicate tint, and made the distant sun to nourish the violet. And the same Being notices the praises of a cherubim and the prayers of a child.— Religious Paper.

"A cherubim" would be good, if the latter word were not plural. The indefinite article can only be used with a singular noun. But the picture presented by the language above quoted is quite a study. The world hung upon nothing, the clouds balancing each other, the stars kindled and of course burning, the sun cast in a mold, Saturn presented with rings, the moon a silver ball, and the sun made at a distance, are all wonderful effects, and can only be appreciated on being viewed in the light that sheds its lurid beams from the brain of a theologian.

IT will never do to take it for granted that wrong will right itself. Weeds in a neglected garden, instead of dying out, will grow rampant and choke the good. Evil needs only suffrage to accomplish all its fell designs.—Pacific Christian Advocate.

Which is equivalent to saying that the orthodox Devil, if not resisted, could have overturned God and his government, and have reigned in His stead over the universe. We are not quite ready to admit the omnipotence of evil.

AT a recent baptism in Derby, Vt., four modes of

"Anything you please, my dear; you pays your money, and you takes your choice."

THEOLOGICAL LECTURES.—The lecture of Benjamin Todd on the miracles and general character of the Old Testament, last evening, was very fully attended, and much interest manifested. His lecture this evening will be on the moral teachings, origin, and history of the New Testament. The concluding lecture of the series will be given to-morrow evening. -Virginia Territorial Enterprise, Nov. 9th.

THE Chinese are Spiritualists, and, counting them such, the believers in spiritual manifestations are more numerous than any other body of religionists

PHENOMENAL FACTS.

The Reality of Dreams.

Dreams are often used in the Old Testament to make known what would come to pass, as, for instance, Joseph's dreams of the sheaves, of the sun, moon, and stars, predicting his own future greatness and superiority to any of his father's family; and Jacob's dream of the ladder, one end resting on the earth and the top reaching to heaven, on which he saw the angels ascending and descending.

It is said of Daniel and his companions, that God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams, a gift he used before Nebuchadnezzar, by interpreting the king's dream.

The prophet Joel says, "and afterward I will pour out my spirit upon all flesh; and your sons and daughters shall prophecy, your old men dream dreams, and your young men see visions."

We are therefore to look for such manifestations as come by dreams, as well as visions, and we find some in these latter times, like Joseph, who are called dreamers.

In Bramwell's Life, p. 227, is recorded the dream of a clergyman, who, after his morning and afternoon services, laid down on his couch for rest previous to his evening labors, fell asleep, and dreamed he was walking in his garden; met a friend, a minister, with a gloomy countenance. After the usual salutations, he first was asked the time of day, and replied, "Twenty-five minutes past four." Then said his friend, "It is just one hour since I died." After he awoke, he proceeded to the chapel to the evening meeting, and on the way was accosted by a friend, who asked if he had heard of the death of that able minister, Mr. answered, "No. When did he die?" "At twentyfive minutes past three this afternoon."

In the Biography of Hester Ann Rogers, compiled by her husband, he says, "Such were the habits of intimacy which my companion had with her Savior, that even when her outward senses were locked up in sleep, he would frequently speak to her heart; and in dreams and visions of the night appeared to strengthen her in times of trial, warn her of danger, and prepare her for trouble

beforehand.' In the "Life of Mrs. Fletcher," the wife of an In the "Life of Mrs. Fletcher," the wife of an English Methodist clergyman of the time of the Wesleys, whose tone of piety, by those of her comon earth, where Thou biddest everybody to have peers, was highly esteemed, are many allusions to dreams she had, which may be found on pp. 21,23, and 43. On the 69th page, she speaks of her companion, Mrs. Ryan, dying as she had dreamed:

"He would kiss her raptured soul away." She agreed to commune with her if possible, by dream or otherwise. She did not, however, until six months after, when in a dream she hovered

over her and said: "Mingle with earth we can no more; But when you worship God alone We then shall mutually adore."

that purity which was requisite for communion with heavenly spirits." On page 218, she says, "I felt Mrs. Ryan's spirit presence." Again she says, "I dreamed—my hysband's voice are left and the second book: "And Nehemiah called this thing naptha, which is as much as to say, a cleansing." "I dreamed-my husband's voice awoke me, and I dreamed—my husband's voice awoke me, and I heard part of it awake." Again: "Last night I had a powerful sense of the presence of my dear husband in my sleep." On the 198th page she expresses "a feeling of her husband's spirit presence." Mrs. Fletcher's study of inner life led her into the fields of spiritual development, and had she fully comprehended it, would have given beautiful evidence of spirit communion then but partially real.

Catalogue of Liberal and Spiritual Books

FOR SALE AT THE

Confucius and the Chinese Classics; or, Readings in Chinese Literature. Edited and compiled by Rev. A. W. Loomiss. St. 75... 20

Reitlen's Man and His Polyston. St. 75... 20 dence of spirit communion, then but partially realized.—Banner of Light.

Dickens' Vision.

In a recent number of his journal Dickens gives an account of a vision which he had, and to which he does not hesitate to ascribe a supernatural character. It occurs in a note which he appends to an article from a contributor who has a theory to propose concerning spectral appearances. His own story is as follows; "We dreamed that we were in a large assembly, and saw a lady in a bright red wrapper, whom we thought we knew. Her back being toward us, we touched her. On looking round, she disclosed a face that was unknown to us, and, on apologizing, said pleasantly, 'I am Miss N—, mentioning a name, not the name of any friend or acquaintance we had, although a well-known name. The dream was unusually vivid, and we awoke. On the very next evening we recognized, (with a strange feeling,) coming in at the open door of our room, the lady of the dream, in the bright red wrapper. More extraordinary still, the lady was presented by the friend who accompanied her, as Miss N——, the name in the dream. No circumstances, near or remote, that we could ever trace, in the least accounted for this. A B C of Life-Child...(paper.).... The lady came on the real, common-place visit, in pursuance of an appointment quite unexpectedly made with the lady who introduced her, only on the night of the dream. From the latter we had no previous knowledge of her name nor of her existence." These occurrences are the topic of large comment, with the customary expressions of wonder attached when they befall certain persons of note; but coming as they do to believers in spiritcommunion almost continually, the press is not disposed to make so much of them. But they are equally interesting and impressive in all cases, and are as worthy of serious attention as often as they present themselves.—Banner of Light.

PHYSICAL MANIFESTATIONS IN FITCHBURG.— Quite a sensation has been created among the good citizens of Fitchburg, Mass. Physical manifestations, similar to those which occurred at Newton Corner a year ago, have taken place recently in the house of one of the most respected citizens of Fitch-burg. The manifestations occur in the presence of the domestic, an unsophisticated Irish girl. The landlord has closely scrutinized the strange proceedings, in company with many of his friends and neighbors, and they have not yet been able to detect the cause. The door-bell would ring when no mortal touched it. The wires were then separated from the bell, and yet it would ring. At other times the furniture would jump up and move around the room when no one was near it. In the kitchen a like general activity prevailed among the pots and kettles—a large kettle rose up from the sink and floated to the middle of the room and quietly landed on the floor, followed by several other culinary utensils. These manifestations occurred in broad daylight, and while the parties were watching to detect, if possible, how it was done, as they could not see any visible force take hold of the articles. As none of the party are Spir itualists, or acquainted with the phenomenal phas of Spiritualism, they attribute the cause to electricity, a theory long since exploded. The invisibles will no doubt persevere till they are better understood in that locality.—Banner of Light.

A MILITARY GHOST.—The New Bedford Stand ard has found a new sensation in that city in th way of a haunted house. The demonstrations o the uneasy spirit are confined to promenading over the house from garret to cellar, but it is very in dustrious, keeping up its perambulating in broad daylight as well as at the usual witching hours Though perfectly invisible, it is unable to pas through keyholes, and the doors are seen to swin and heard to slam as it goes from room to room Its attentions are principally directed to a tenement inhabited by a lady, with her children and husband, whose former husband lost his life in the army, and she recognizes the tramp as the pecu liar step of the departed, and imagines that he is displeased with her present marriage. The mischievous spirit has never done any injury to persons or property, and on the whole is a very wellbehaved ghost.

A SEVERE RHEUMATIC AFFECTION CURED BY DR. J. M. GRANT.—James H. McConnell, of this city, residing on Tehama street, near Fourth, was afflicted with severe rheumatic pains in the hip joint, and was unable to rise from his bed. Dr. Grant was called in, and, after fifteen minutes' application of his hands to the patient, the latter got up and walked back and forth through three rooms. Five operations of the "laying on of hands" were subsequently performed, when Mr. McConnell was thoroughly relieved of all pain, and went to his daily labor. This was about four weeks ago; and he has not experienced any return of the symptoms. We think this a fair test of Dr. Grant's

A NEW MEDIUM IN OREGON.—If what we hear be true—and we do not know that there is any reason to question it—this young man is as much a phenomenon as was either of the Davenport Brothers. He goes alone into a room in which is placed a long clothes-line or bed-cord, and in two or three minutes the spectators go in and find him tightly bound, hand and foot, with the cord in such a way as to preclude the possibility of his having done it him-self. Persons have repeatedly tied him, with hard square knots, in such a manner as to make it impossible for him to get either hands or teeth at the knots, or to get either hand to the other; and yet if left alone a moment he is found perfectly free from the cord, with every knot, perhaps, undisturbed .-

THE ORTHODOX GOD.—The New Testament bids us call God "Father," yet tells us, or seems to tell us, that if His children disobey Him, He will everlastingly burn them—will take them as a father might take his children in a room with a fire in it, and hold them in the fire forever. The thing is so absurd, as well as monstrous, that one is astonished that anybody, even out of a good intention, could ever have threatened it. But place it side by side with the paternal benevolence interweave it with one of the child's loving and trusting speeches to the Father—the Lord's Prayer, for instance—and see how it looks then: "Our Father which art in Heaven, and which eternally burneth the children who disobey Thee, hallowed be Thy name. Thy kingdom come, pity, as it is in Heaven, where Thy saints behold Dives burning and have no pity."—Leigh Hunt.

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The above are only the closing lines, "by which,"

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THE Western Christian Advocate says: "It is now perfectly evident that the Missionary Society of the Methodist Episcopal Church will be in debt at the end of the year not much less than two hundred thousand dollars."

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The Banner of Progress.

SATURDAY, NOVEMBER 16, 1867.

LYCEUM DEPARTMENT.

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

NOTICE.

THE CHILDREN'S PROGRESSIVE LYCEUM of San Francisco will reassemble on Sunday, (to-morrow,) November 17th, at half-past 1 o'clock, at Temperance Legion Hall, Post street, near Kearny. Al books in the hands of the children must be returned to the library on that day, and Rewards of Merit presented for redemption.

My Angel Babe.

BY BENJAMIN TODD. One day a beautiful angel came, And waited where a sleeper lay-Waited a moment, as they say; Then plumed his wing of glowing flame, And bore my little babe away !

I did not in my heart complain; For the angel gave me a kindly look, As in his arms my babe he took, And smiled; then sang a sweet refrain, And wrote his name within a book.

One glimpse of the bright page I had-It bore the names of young and old, In letters bright as burnished gold; Of mourning, weeping hearts made glad-So the oright angel to me told.

I saw the names of loved ones there, Whose spirits, long since passed away, Had found their homes in realms of day; And now they dwell in mansions fair-No child of earth so blessed as they.

That this is true, I surely know ;-The angel bade me look afar, Yea, far beyond each blazing star, Where bright, angelic spirits go, And naught their peace can ever mar.

But time moved on with measured pace; Spring made again her annual round, And flowers crowned the baby's mound; I often sought that hallowed place-To me 'twas consecrated ground.

Once in my room alone I sat, Life's charming scenes then musing o'er ;-I missed my baby more and more I missed the little feet that tapped In music o'er my study floor ;-

A knock came gently at my door-When, lo, appeared an angel bright, With halo crowned of heavenly light, The same who came to me before, And bore my baby from my sight!

"Wouldst thou thy little one behold?" He said to me, and sweetly smiled; "And dost thou yearn to see thy child?" "Yea! name the price—a sum untold!" My heart replied, in accents wild.

His brilliant vesture downward fell. And lay in many a graceful fold, Like summer clouds of shining gold, When day's low-setting rays foretell The coming of the winter cold. There, cradled on the angel's breast,

With flowery garlands for his bed, A wreath of buds around his head In whitest texture sweetly dressed, My babe reposed, whom I thought dead. A bud bespangled o'er with dew,

When morning beams arise on high, And pour their light along the sky, So did my babe appear to view, When first he met my anxious eye.

Then quickly flew he to my arms-"Dear, dear papa!" he sweetly said; "I am not, no, I am not dead: Dry all your tears, cease all alarms-This angel's bosom is my bed.

"He now so kindly, every day, Does all my childish wants supply, And guard me with a watchful eye; He sings to me his sweetest lay, Whilst cradled in his arms I lie.

"For me he gathers fairest flowers, In all their loveliness, that lie Beneath our own celestial sky, Where fragrant buds and rosy bowers

Luxuriant bloom, and never die. "Unfading flowers we walk among, And buds just peeping to our view, All sparkling o'er with silvery dew; And when their song have the angels sung,

They swiftly bear it down to you. "Then this wreath of beauteous flowers The angel twines around your brow; Their fragrance sweet, exhaling now, Beguiles your life of weary hours. You scarcely know the manner how.

"And then my little cheek once more So fondly nestles close to thine, Your arms around my form entwine. As often did they years before, When a terrestrial form was mine."

A Curious Calculation.

An exchange says: What a noisy creature would a man be, were his voice proportion, to his weight, or loud as that of a locust! A locust can be heard at a distance of one sixteenth of a mile. The golden wren is said to weigh but half an ounce, so that a middling-sized man would weigh down not short of four thousand of them; and it must be very strange if a golden wren would not outweigh four of our locusts. Supposing, therefore, that a common man weighs as much as sixteen thousand of our locusts, and that the note of a locust can be heard one-sixteenth of a mile, a man of common dimensions, pretty sound in wind and limb, ought to be able to make himself heard at the distance of one thousand six hundred miles; and when he sneezed his house ought to fall about his ears! Supposing a flea to weigh one grain—which is more than its actual weight —and to jump one and a half yards, a common man of one hundred and fifty pounds, with jump ing powers in proportion, could jump twelve thousand eight hundred miles, or about the

WHERE ?—A country school-master, happening to be reading of the curious skin of the ele phant—

distance from New York to Cochin China!

"Did you ever see an elephant's skin?" he asked. "I have!" shouted a little six-year-old at the foot of the class.

"Where?" he asked, quite amused at the boy's earnestness. "On the elephant!" was the reply, with a most

provoking grin. A STANDING DISH IN UTAH. - A spare-rib. Views of an Experienced Teacher on the Management of Progressive Lyceums.

James G. Allbe, writing to the Banner of Light, expresses the following just conceptions of the proper method of conducting Lyceums, and of the wise selection of officers and leaders:

"It is a well established fact that the system of Lyceums is not a success; that, in fact, it falls far short of what we have a right to expect. I know there are a few Lyceums in the country which may be said to prosper exceedingly well, but they are the exception, not the rule.

"The reasons of the failures are many, and of course may differ in different places. I wish to suggest a few that have come under my observation. The experience that I have had with Sunday schools and Lyceums, has convinced me that it is vain to attempt to interest the majority of children in such things while their parents and other grown people manifest an utter indifference. And this is too often the case. They act as though they had prepared something for the benefit of the children, and that it would be belittling to themselves to join them in practicing gymnastics, wearing badges, carrying flags and marching. They forget what a zest it adds to the sport at home when they lay off their dignity and join in the fun. If they would only enter as fully into the Lyceum movements, it would at least double the interest, and in many cases the number of members.

"Another very important point is the selection of officers and leaders. 'Influence' is thought to be a nice thing in this connection, because it will make us more respected in the eyes of the community. This is all well enough if you can combine it with some other things which I deem of more consequence than wealth. A conductor, especially, should be a person who possesses the magnetic forces in abundance. He should be of that nature which draws others to him, instead of repelling them. Some men are formed in just such a manner that they are almost always sending off electrical sparks which are sure to hit somebody. They pride themselves on being plain-spoken, and blurt out what they have to say in an unpleasant manner, wounding the sensibilities of those who hear them, and gaining nothing but the loss of friends.

"What is required by those holding the first position in the Lyceum, is more love and less justice: more tenderness and less harshness; a kindlier feeling toward all; an equality in spirit and deed; a building up instead of tearing down; speaking words of consolation instead of reprcof; a disposition to reclaim the erring instead of driving them from us. And these requisites are equally necessary for all the

officers and leaders as for the conductor. "The uncertain interest manifested by grown people in the Lyceum, tells with a force that cannot be denied upon those between the ages of fifteen and twenty-five. How many Liberty Groups are full? And yet, wherever there is a Lyceum, there are enough young people to fill at least three such But they have been taught by the action of those still older to look upon it as a children's affair, and of course they are too big to be called children. "Speaking pieces is a feature which was not de-

signed alone for those of twelve years and under; but it is seldom we see young men and women engaging in it. Some inducement should be held out by which those of all ages will be brought to participate in this exercise. "Most children consider a good library as a chief

incentive for them to attend Sunday school. In many places where Lyceums have been unable to procure Rockford, Ill.—Sunday, at 10% a.m., in Wood's Hall. F. a library, some of the children will go to other schools, because they can get a book to read. I hope this matter will be taken into consideration by the Convention, and a committee appointed to select a list of books suitable for Lyceums, as it will prove a great aid to the Lyceum interest itself.

"But first of all, let the love-principle predominate in the heart of each one. We should try to make ourselves better before we embark in the special business of correcting others. Get as near right as possible ourselves, and an influence must go out from us that will be felt and heeded by others. This is the great secret of social success: to be good and do good. Jesus 'went about doing good.' Let us imitate his example."

A Young Hero.—The Stockton Herald records an act of heroism, by a young lad of that city, which deserves mention: "Last Saturday afternoon a son of T. R. Mosely, aged six years, fell into the water of McCloud Lake, and but for the efforts of a boy, aged nine years, named Wendroth, would have drowned. He dived into the water after the boy, and, not catching him the first time, dived again, and succeeded in bringing the little fellow to the surface. Wendroth's strength not being sufficient to tow the boy ashore, he succeeded in pushing him within the grasp of a fisherman, who pulled the almost lifeless child from the water. Such bravery in a lad of his age, if followed up with the right spirit and moral principle, will make Wendroth's name an honored one in the future."

A BANKRUPT merchant, returning home one night, said to his noble wife: "My dear, I am ruined; everything we have is in the hands of the sheriff." After a few moments of silence, the wife looked

into his face and said: "Will the sheriff sell you?"

"Will the sheriff sell me?"

"Will the sheriff sell the children?" "'O, no."

"Then do not say we have lost everything. All that is most valuable remains to us—manhood, womanhood, childhood. We have lost the results of our skill and industry. We can make another fortune if our hearts and hands are left us."

"How MANY tunes can you play?" asked Timmins of a street fiddler.

'Any you like to call for."

"Can you play Beautiful Star?"

"Old Dog Tray?"

"Yes." "Polly Put the Kettle On?"

"Evening Hymn?"

"Then play them all together, for I'm in a hurry."

NEW PAPER!

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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's.

Progressive Lyceum Register.

Boston, Mass.—Sunday at 10 a. m., at 544 Washington street. 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 10½ a. m. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian.

At Washington Hall, Sunday forenoon. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian. Chelsea, Mass.—At Library Hall every Sunday at 10 a.m. ames S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian.

Chicago, Ill.—Sunday, at Crosby's Music Hall, at 121/2 p. m Dr. S. J Avery, Conductor; Mrs. C. A. Dye, Guardian; J. R. Sleeper. President Literary Circle. Cincinnati — Green wood Hall, corner of Sixth and Vine sts, at 9 a. m. A.W. Pugh, Conductor; Mrs. Lydia Beck, Guar-Cleveland, Ohio. - At Temperance Hall, 184 Superior street. 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 Univer-Foxboro', Mass -In the Town Hall every Sunday at 11 a. m. Hamburg, Conn.-John Sterling, Conductor; Mrs. S. B. An-Hammonton, N. J.—Sunday at 1 p. m. J. O. Ransom, Conductor; Mrs. Julia E. Holt, Guardian.

Havana, Ill —Sunday at 3 p. m., in Andrus' Hall. J. F.
Coppel, Conductor; Mrs. E. Shaw, Guardian. Haverhill, Mass.—Sunday at 10 a. m., in Music Hall. John Reiter, Conductor; Mrs. E. L. Currier, Guardian.

Jefferson City, N. J.—Sunday afternoon in the Church of the Holy Spirit. 244 York street Joseph Dixon, Conductor. Jersey City, N. J.—At the Church of the Holy Spirit, 244 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 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 afternoon 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, Conductor; Mrs. H. W. Farnsworth, Guardian; E. O. Townsend, Manager of Dramatic Wing.

Osbern'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 121/2 p. m. J. Pool, Conductor; Mrs. Doolittle, Guardian.

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

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

M. B. Dyott, Conductor; Arabella Ballenger, Guardian. At new Hall in 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.

Porlland, 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 1% 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 Wat-C. Dunn, Conductor; Mrs. Rockwood, Guardian. Rock Island, Ill. At 10 o'clock, in Norris Hall, Illinois street. W. T. Riggs, Conductor; Mrs. W. T. Riggs, Guar-Sacramento, Cal.—At Turn-Verein Hall, Sunday at 2 p. m. H. Bowman, Conductor; Miss G. A. Brewster, Guardian.

San Francisco, Cal. — At Temperance Legion Hall, Post street, Sunday at 1½ o'clock p. m. Conductor, W. H. Manning; Guardian of Groups, Mrs. Whitehead.

Springfield. Mass.—Sunday at 10½ p. m. of Follow's Hall. ning; Guardian of Groups, Mrs. Whitehead.

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

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

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

Planck, Conductor; Mrs. E. G. Planck, Guardian.

St. Johns, Mich.—Clinton Hall, every Sunday at 11 a. m. E.

K. Bailey, Conductor; Mrs. A. E. N. Rich, Guardian.

St. Louis, Mo.—Sunday, at 2½ p. m., at Mercantile Hall.

Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.

At Polytechnic Institute, corner of Seventh and Chestnut streets, at 3 p. m. Myron Coloney, Conductor; Henry Stagg,

Cor. Sec.

Cor. Sec. Sturgis, Mich.—Sunday at 12½ p. m., in the Free Church. John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian. Troy, N. Y.—In Harmony Hall every Sunday at 2½ p. m. Monroe I. Keith, Conductor; Mrs. Louise Keith, Guardian. Vineland, N. J.—Sunday at 1 o'clock p. m. Hosea Allen,

Conductor; Mrs. Deborah Butler, Guardian.

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

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

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

Spiritualist Societies and Meetings. PACIFIC STATES.

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

Sacramento, Cal.—Children's Progressive Lyceum, every Sunday afternoon, at Turn Verein Hall, K street. Conductor, H. Bowman; Guardian, Mrs. Brewster.

Portland, Oregon.—First Society of Progressive Spiritualists, every Sunday.
Salem, Oregon.—Friends of Progress.

ATLANTIC STATES.

Baltimore, Md.-The First Spiritualist Congregation of Bal timore on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours. Mrs. F. O.

Hyzer will speak till further notice. Bangor, Me.—In Pioneer Chapel, every Sunday.
Boston, Mass.—Miss Lizzie Doten will lecture each Sunday alternoon in Mercantile Hall, 16 Summer street, commencing at 2½ o'clock. Admittance 15 cents.

The Progressive Bible Society, every Sunday, in No. 3 Tremont Row. Hall 58. Free discussion on the Christian Atonement at 10½ a.m. Lecture followed by conference at 3 and 7 p.m. Miss Phelps, regular lecturer.

Spiritual meetings avery Sunday at 544 Westington. afternoon in Mercantile Hall, 16 Summer street, commencing Spiritual meetings every Sunday at 544 Washington street. Conference at 2½ p. m. Circle at 7½ p. m. Brooklyn. N. F.—In the Cumberland street Lecture Room, Sunday at 3 and 71/2 p. m.

Charlestown Mass.—First Spiritual Society, at Washington Hall, every Sunday.

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

Chetsed.—The Associated Spiritualists of Chetsea, at Indra-ry Hall every Sunday afternoon and evening, 3 and 7½ p.m. The Bible Christian Spiritualists, every Sunday in Winni-simmet Division Hall, Chelsea, at 3 and 7 p.m. Mrs. M.A. Ricker, regular speaker. D. J. Ricker, Superintendent. Chicago, Ill.—First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, State street. Hours of meeting 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 Ciark street, room 9, third floor, till further notice. Seats free. Cincinnati, Ohio.—Religious society of Progressive Spiritu

alists, Greenwood Hall, corner of Sixth and Vine streets, on Sunday mornings and evenings, at 10½ and 7½ o'clock. Cleveland, O .- Sunday at 10 1/2 a. m. and 7 1/2 p. m., in Tem perance Hall. Dover and Foxcroft, Me.—Sunday forenoon and evening, in the Universalist church.

East Boston. Mass.—In Temperance Hall, 18 Mayerick street.

Foxboro', Mass.—In the Town Hall.

Lowell —Lee street Church, afternoon and evening.
Lynn, Mass.—Sunday, afternoon and evening, at Fssex Hall. Hammonton, N. J.—Sunday at 101/2 a. m. and 7 p. m., at Ellis Hall, Belleview Avenue.

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

Jersey City, N. J.—Sunday at 10½ a. m. and 7½ p. m., at the Church of the Holy Spirit, 244 York street. Louisville, Ky.—Sundays, at 11 a. m. and 7½ p. m., in 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 3 ½ p. m.

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

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

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

Oswego, N. Y.—Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. Philadelphia, Pa.-In the new hall in Phoenix street, every Sunday afternoon, at 8 o'clock. Plymouth, Mass.—The Plymouth Spiritualists' Fraternity, in Leyden Hall, three-fourths the time.

Portland, Oregon.—First Spiritual Society meet at Oro Fino Hall every Sunday, morning and evening.

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

Spiritualists in the southern part of Philadelphia, at No. 337 South Second street, at 10 1/2 a.m. and 7 1/2 p. m., and on Wednesday evening at 8 o'clock

Providence, R. I.—In Pratt's Hall, Weybosset street, Sun-

day afternoons, at 3, and evenings, at 7½ o'clock.

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

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

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

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

Salem, Mass.—Sunday, ternoon and evening, in Lyceum Hall. South Danvers, Mass.-In the Town Hall, Sunday at 2 and

Springfield, III.—Every Sunday in the hall.
Springfield, Mass.—The Fraternal Society of Spiritualists very 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 Hall.

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

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

Vineland. N. 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. at 11 a. m. and 7½ p. m.

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

noon and evening. Lecturers' Appointments and Addresses

ARRANGED ALPHABETICALLY. PACIFIC STATES AND TERRITORIES.

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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. Browa, 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, Hamp-stead, 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.

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N. S. Greenleat, Lowell, Mass. Dr. J. 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.

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roit, Mich.
A. C. Robinson, 15 Hawthorne street, Salem, Mass. Dr. W. Ripley, Box 95, Foxboro', Mass. Dr. P. B. Randolph, lecturer, care box 3352, Boston, Mass. 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. Fannie Davis Smith, Milford, Mass.

Abram Smith, Esq., inspirational speaker and musical me Mrs. Nellie Smith, impressional speaker, Sturgis, Mich. Dr. Wm. H. Selisbury, Box 1313, Portsmouth, N. H. E. Sprague, M. D., inspirational speaker, Schenectady, lew 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, trance speaker, Mechanic Falls, Me. Mrs. M. E. B. Sawyer, Baldwinsville, Mass. Miss Martha S. Sturtevant, trance speaker, Boston, Mass. Mrs. Mary Louisa Smith, trance speaker, Toledo, Ohio. H. B. Storer, inspirational lecturer, 75 Fulton street, New

Mrs. H. T. Stearns, Detroit, Mich., care of H. N. F. Lewis. Mrs. M. S. Townsend, Bridgewater, Vt. Mrs. Charlotte F. Taber, trance speaker, New Bedford, Mass., Postoffice box 394. J H. W. Toohey, 42 Cambridge street, Boston. Mrs. 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, Seymour, Conn.
Mrs. M. Macomber Wood, 11 Dewey street, Worcester F. L. H. Willis, M. D., Postoffice box 39, 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 N. F. Lewis, Detroit, Mich. 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,

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

Miss Elvira Wheelock, normal speaker, Janesville, Wis. Warren Woolson, trance speaker, Hastings, N. Y Henry C. Wright, care of Bela Marsh. Boston. Mrs. Mary J. Wilcox, care of Dr. Larkin, 244 Fulton street, Mrs. Mary J. Wilcox, care of Dr. Larkin, 244 Fulton street,
Brooklyn, N. Y,
Mrs. Mary E. Withee, trance speaker, 71 Williams street,
Newark, N. J.
A. C. Woodruff, Buffalo, N. Y.
Miss H. Maria Worthing, trance speaker, Oswego, Ill.
Jonathan Whipple, Jr., inspirational and trance speaker,
Mystic Corp.

Mystic, Conn. Mrs. Juliette Yeaw, Northboro, Mass. Mrs. S. J. Young, trance lecturer, 208 Tremont street, corner LaGrange, Boston. Mrs. Fannie T. Young, of Boston, trance speaker, 285 South Clark street, Chicago, Iil.

PACIFIC MAIL STEAMSHIP CO.'S

THROUGH LINE TO NEW YORK, CARRYING UNITED STATES MAIL!

L 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 Manzanille. 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 The following Steamships will be dispatched on dates as

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. Passengers 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 Leidesdorff streets. OLIVER ELDRIDGE, Agent.

Nov. 18-Steamship MONTANA, Capt. Farnsworth.

given below:

11.30 A. M.

 $2.00 \, \text{P.M.}$

4.30 6 15

OAKLAND FERRY. FROM THE FERRY SLIP. CORNER OF PACIFIC AND DAVIS STREETS,

Connecting with the San Francisco and Oakland Railroad.

TINTIL FURTHER NOTICE, THE TIMES of departure will be as follows (Sundays excepted, when the first trip each way will be omitted): SAN ANTONIO. OAKLAND. SAN FRANCISCO. 5.30 A. M. 6.45 A. M. 6.557.4512.50 P. M. 1.00 P. M. 2.00 P. M. 2.50 3.00 4.00 5.15 EXTRA TRIP SATURDAY NIGHT.

Leaving San Antonio at 630, Oakland at 6.40, and San Fran cisco at 11 30 A line of Freight Boats for Oakland and San Antonio will leave Ferry Wharf, near foot of Market street, daily (Sundays excepted), as follows: SAN ANTONIO. SAN FRANCISCO. 7.50 A. M. 8.00 A. M. 9.00 A. M. 9 10 л. м. 10.15 A M.

10.25 а. м.

2 10 г. м. An EXTRA BOAT to let for Excursions.
A. A. COHEN, General Superintendent.

11.30 A. M.

200 г. м.

ALAMEDA FERRY. FROM PACIFIC STREET WHARF,

Connecting with the San Francisco and Alameda Railroad.

THROUGH TO HAYWARD'S BY BOAT AND CARS. Only Twelve Miles from Warm Springs. UNTIL FURTHER NOTICE, THE HOUR

of departure, except on Sundays, will be as follows: SAN LEANDRO. BAN FRANCISCO. HAYWARD'S ALAMEDA. 7.30 A. M. 4.50 A. M. 4.30 A. M. 5.10 A. M. 1.30 P. M. 9.35 9.159.00 1.35 P. M. 1.15 P. M. .1.00 P. M. 6.15 Freighi. 4.35 4.00SUNDAY TIME. SAN FRANCISCO. ALAMEDA. SAN LEANDRO. HAYWARD'S. 9.00 A. M.8 45 A. M. 8.30 A. M. 11 15 10.45

1 30 P. M. 1.40 P. M. 1 20 P. M. 1.00 P. M. 4 40 6.20

Horses, Buggies, and all descriptions of Stock can be taken on the cars to and from Hayward's. ALFRED 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 CAPTAIN..... Will leave as follows:

SAN QUENTIN. SAN FRANCISCO. 8 00 A. M. 9 30 A. M. 1.00 P. M. 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 4 CHARLES MINTURN, Agent.

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 7:30 р. м. Going West. Passenger train leaves Cisco at 6:30 A. M., and arrives at Sacramento at 12:30 P. M.; also, at 1 P. M., arriving at Sacramento at 6:30 P. M. The morning passenger trains connect at Auburn with stages for Yankee Jims, Forest Hill, Michigan Bluffs and Georgetown; and at Colfax with Stages for Grass Valley,

Nevada and San Juan; and at Cisco with Stages for Summit City, Austin, Virginia City, and all points in the State of The 6:80 A. M. train connects at the Junction with the cars of the California Central Railroad for Lincoln and Marysville, and all points north.

and all points north.

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. PASSENGERS FOR SAN JUAN, PASO RO-bles Hot Springs, San Luis Obispo, Santa Barbara, San Buenaventura and Los Angeles, leave San Francisco by the Morning Train of the San Jose Railroad, daily, and will take the Coaches of the Company on the arrival of the train at the **Depot in San Jose**. Passengers can lie over at any point of the route, and resume their seats within six days. Through tickets to Los Angeles, or to any place on the route, can be procured at the San Jose Railroad Depot in San Francisco. Further information

tion, and tickets, can be obtained at the Company's Office, 232 Bush street, opposite Occidental Hotel.

W. E. LOVETT & CO., Proprietors.

WM. G. ROBERTS, Agent.

3 WM. BUCKLEY, General Superintendent.

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

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.

PETALUMA, connecting with stages from Bleomfield, 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 DAILY as above, Sundays excepted. Returning, will leave Petaluma at 2 P. M.
Freight received and receipted for at all hours of the day, and taken at the lowest rate.

CHARLES MINTURN.