VOL. I.

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NO. 50.

LITERARY.

For the Banner of Progress. TO M. BY BENJAMIN TODD. The power of Love! who knows How sweet it thrills, How bright it glowe, And all the inner being fills!

Looking her love, With soft brown eyes, Sent, like an angel, from above. No passion fires are burning now

A dear one on my bosom lies,

Within my heart, Or on my brow, That form of life so great a part. No word with the lips is spoken, To break the chain, Which, if once broken,

Would wring our hearts with bitter pain.

But now, with language all its own, Soul talks to soul, Each feeling known,

While waves of love around us roll Thus fondly bound in silken bands, With silvery tie, Hands clasped in hands, We fear no wasting sorrow nigh

No power now our hearts can sever, (No longer twain,) Still stronger in Affection's chain.

COMMUNICATIONS

AN EXAMINATION OF THE WRITINGS OF THE ANCIENTS.

not to be regarded as anything extremely incredible, by any means. Long anterior to any of the hieroyears for alluvial existence), the scientists or mathematicians had pointed to similar results.

"On supposing the 11,340 years of Herodotus, taken for the Egyptian seasons of three months, we should have 2.794 solar years, according to Freret, and 2,835 years, according to Bailly. These finished at the reign of Sethos and with the war of Senyear 3504 B. C., according to Freret, and in 3545 B. C., according to Bailly."

Such examples as the above are set forth by our bition from Menes downward, "the stratifications in | heathen Blemmyes, stipulated that every year, acty-three centuries, by the Egyptian type of mankind, | a Grecian traveler bears witness, in an inscription,

a good plan to group several portions of Egypt's history in somewhat separate masses, similar to the arrangement of our geologists in regard to the crust of the earth, when they speak of the primary, secondary, and tertiary formations. In doing this there is the advantage of getting rid of the dubiousness of arithmetical chronology, for, says our author, "the virile existence of Menes, as a historical entity, is no more dependent upon ciphers than Owen's Dinornis giganteus (in palæontology) hangs upon a B. c. 2320 of a knight's, or upon a B. c. 2348 of an archbishop's diluvian phantasms."

This brings us to the ante-monumental period. which, as has been stated in relation to the first, second, and third dynasties, is a perfect blank, so far as concerns records and chronology. It is not known to science where geology ends, nor yet where humanity begins; all that has been developed, thereafter research, with increased experience in making and poor children in the community. deeper and more complete investigations in the broad field of monumental history and the chronol-

I. "At what era of the world's geological history the river Nile, the Bahr-el-abiad in particular, first descended from palustrine localities in Central Africa, along the successive levels of Nubian plateaux, through its Egyptian channel to the Mediterranean, (beyond the indisputable fact that its descent took effect after the deposition of the so-termed diluvial drift upon the subjacent limestone) is a problem yet unsolved.... But were proper investigations, such as those commenced in 1799 by Girard, and cut short by European belligerent interference, entered upon in the valley of the Nile itself by competent geologists, the alluvial antiquity of the land of Khem could be approximately reached. The very rough other as men do, they might throw some of the And again, "Be still, and know that I am God." estimates heretofore made by geologists yield a min- responsibility of their own downfall and immo- Silence is the best friend of our religion; when lmum-of 7,000 years for the depositions of the pres- | rality on men's shoulders, where it belongs, since | the words of the heart have been expressed by the ent alluvium by the river Nile. The maximum re- it is only by their agency and conspiracy that it mouth, infidelity with all its direful evils has folmains utterly indefinite; but, nevertheless, we are enabled to draw, from the data already known, the following, among other deductions, of primary importance to Nilotic chronology:

"First-Previously to the advent of the sacred river, no deposition of-alluvium having taken place

Genesiacal sense of the term, whether in Egypt or

"Third—Humanity must have commenced in the valley of the Nile, under conditions such as exist at this day, after a sufficiency of alluvium had been deposited for the production of vegetable aliment, but at a time when the depth of this alluvium was at least twenty (fifty or more, for aught we know to the contrary) feet below the level of the highest portion of the Nile's bed at this hour; but how much soil had been previously deposited—that is, what its thickness was over the limestone when humanity first developed itself in Egypt—it is yet impossible to define.

"Fourth-Many centuries (in number utterly unknown) must be allowed for the multiplication of a human type in Egypt, from a handful of rovers to a mighty nation, and for the acquirement, by self-tuition, of arts and sciences adequate to the conception and execution of a pyramid, thus yielding us a blank amount of chronological interval, bounded on the one hand by the unknown depth and surface of the Nilotic alluvial sufficient for the growth of human food at the time of man's introduction, and on the other (after this nomad had been transmuted by time and circumstance into a farmer, and then into a monument-building citizen) by the pyramids and tombs of the IVth Memphis dynasty, placed by Lepsius's discoveries in the thirty-fifth century B. C.

II. "The Pyramidal Period, or Old Empire, occupying, according to late scientific views, about fifteen centuries; probably beginning with Manetho's first dynasty (King Ouenephis), and ending with the XIIth or XIIIth, about twenty-two centuries prior to the Christian era. The XIIth dynasty is marked architecturally by the employment of obelisks.

III. "The Period of the Hyksos, or Middle Empire. There being few monuments for this period | jecture. extant, we are dependant, apart from Greek lists, upon the Turin Papyrus, and on the names chronicled long after on the Chamber of Karnac, etc. Here is the grand difficulty in Egyptian chronology, it having been hitherto impossible to determine its and he might have better cursed such injustice The great antiquity of the Egyptian monarchy is duration, which is now generally considered to be shorter than is estimated in Bunsen's Ægyptens Stelle in der Weltgeschichte, and perhaps to embrace all glyphical discoveries, there had been intimations of scriptural connections with Egypt from Abraham to the natural adaptation to all the circumstances (when | the Exodus inclusive, on every one of which the hidue allowance is made for pre-Menaic chiliads of eroglyphics are utterly silent. It includes, however, the XIVth, XVth and XVIth dynasties.

IV. "The Positive Historical Period, or New Empire, commencing about 1600 to 1800 years B. C., with the Restoration (after the expulsion of the Hyksos tribes), under Aahmes, the founder of the XVIIth dynasty. It may be called the Temple Period, because, although temples existed in the Old Empire, nacherib, in the year 710 B. C. Following this hypo- all the grand sanctuaries standing at present upon thesis, the commencement of Menes fell about the the alluvia belong to the XVIIth dynasty downward. Dated hieroglyphical records descend to the third century after Christ, with the name of the Emperor Decius; but demotic papyra and mummies are ex- and combat our common enemy. For this purpose scientific authors for the purpose of indicating to tant as recent as the fourth century of the same era. learners and students the technical speciality of true | Greek inscriptions at Philac corroborate Priscianus, | Psalm xiv. 1: "The fool hath said in his heart, science as connected with chronology; they now | who relates how, about A. D. 451, a treaty between | There is no God." It will also be found in Psalm turn and reverse the process by presenting an exhi- the Christian emperor of Constantinople and the which Time's hour-glass has marked, historically, cording to ancient customs, the Ethiopians were to the consecutive events witnessed, during above for- take the statue of Isis from Philes to Ethiopia, and down to the 4th century after the Christian era; as- | that he was once present at the temple when the goddess returned. In fact, history proves that Isis For this purpose these researchers have thought it | was yet worshiped at Philæ, if not throughout Egypt, even in the year A. D. 486, and the Pagan emblem of eternal life, Ankh, continued still to be inscribed, in lieu of the Christian cross, over orthodox churches; as in the instance discovered by the accurate Sir Gardner Wilkinson, of making, out of some strange figures, "Catholic Church."

"Xantippe" to "Æsop, Jr."

You need not thank me for my words, whether few or many, as plain truths are seldom met by thanks or welcome from any one; and please don't say that anything I write is "pretty sentiment," even ironically; for I have long since passed the sentimental period of life. I agree with you that a "bachelor" is not only a "horrid epithet" and 'contemptible thing," but that the whole class fore, is more or less of the artificial character, and ought to be compelled to marry before they are to be wise in this world, let him become a fool, much of it may be found to be of spurious deriva- thirty, or banished to some desolate island, or that he may be wise," says St. Paul; for "the wistion, to be set aside with the influx of more light on | made to labor for the support of all the orphans | dom of this world is foolishness unto God," hence

You say I "exaggerated"; that "if infinite love existed, it would leave no room for hatred or evil." I do not so understand it. Love, like a glassful of | fool." The fool of our text trusted in his heart, pure water, may be infused with salt or bitterness, and, being a fool, became wise; as the beloved St. without adding or diminishing the quantity of | John says, "For if our hearts condemn us, God is water. So evil seems to permeate the living greater than our hearts, and knoweth all things. springs of life; and thus it will ever be, until the Beloved, if our hearts condemn us not, then have married relation is founded upon Nature's immut- | we confidence toward God." St. John trusted in able laws of physical and mental affinity. This his heart, and became a fool, like St. Paul, who A B C of life has yet to be learned before the full | was a fool for the sake of Christ, desired the repower of love is felt or applied in regenerating the ception of a fool, and spake as one. "A fool is

can be brought about and effected.

calls exemplary wives; such as those who never | miah declares between his sobs, "The heart is dehave a thought or wish contrary to their husband's, ceitful above all things, and desperately wicked," and who obey his every whim as if it were Divine and is therefore well qualified to be communed upon the limestone, Egypt was uninhabitable by law. He says Mrs. C. will get up nights and pre- with, because "evil communications corrupt good pare supper for her husband and his slightly "ele" manners," and lead us to a knowledge of God; as

there has been no deluge, in the literal Hebrew and that, when he put one of them in her clean bed glorified him not as God, neither were thankful' with his boots on, she was about to remonstrate a in Asiatic and African countries to the Nile adjacent. | little, when he replied that his friend was a great | foolish heart was darkened. Professing themselves to stimulants, and were more or less dissipated dence toward God! and eccentric, and such things were hardly to be called faults in great men.

This is the way men uphold one another, and make all the laws so that they shall not interfere with what they term harmless offenses in themselves, but which are crimes if committed by wotyranny of subjection to laws and commands not founded in wisdom or justice.

I do not think jealousy arises only from selfishness and lust, but from a sense of wrong done, rights invaded, and pledges broken.

Where there is true love and mutual confidence between husband and wife, there will be harmony in all the marital relations, and the laws of reproduction be obeyed in wisdom by both.

As you object to being called "a bachelor," I will call you Mr. Æsop; but I don't see why married men, as well as married women, should not have an additional letter to the "Mr." that would nform us who are married men and who are single, although the honest register might be inconvenient at times; but I think I can soon tell to which side of the matrimonial line you belong,

P. S.—One more word for Mrs. Job. If she believed that the Lord so afflicted her husband for Satan's pleasure, I say she gave him good advice,

A SERMON,

AT THE HETEROPOLITAN THEATER,

On the Evening of the 1st April, 1868. BY ÆSOP, JR.

Since Atheism, Pantheism, and every other spe cies of infidelity, including Spiritualism, has been making such giant strides o'er the land, spreading havoc and destruction on every side, destroying souls and the interests of our most holy religion,

it behooves those, who contend for "the faith once delivered to the Saints," to buckle on their armor I am here to-night. You will find the text in liii. 1. The Divine Author well knew the importance of this text, hence its repetition.

It naturally divides itself into three heads:

First—The fool;

Secondly--That he said in his heart; Thirdly—What he said in his heart.

First—The fool. The fool and his folly occupy no mean position in the list of Scripture subjects. He has at all times the protecting care of Providence, and our blessed Savior declares: "Whosoever shall say, Thou fool, shall be in danger of hell-fire." And God in His infinite wisdom "hath chosen the foolish things of this world to confound the wise." An old adage says, "It takes a wise man to be a fool"; and for this purpose God bestowed wisdom upon Solomon, so that he became the wisest man and the greatest fool the world tions for a livelihood, may obtain an honorable ever saw. Says this wise man: "Answer not a support. "Topsy Turvey," writing to the Bulletin fool according to his folly, lest thou also be like in favor of the enterprise, speaks thus pointedly unto him. Answer a fool according to his folly, lest he be wise in his own conceit." These directions prove his wonderful wisdom, which passed all understanding! "If any man among you seemeth

"tis folly to be wise." Secondly—The fool said something in his heart. Solomon says, "He that trusteth in his heart is a known by the multitude of his words," said the Like all other men, you sympathize with Mr. | "wisest man." The Psalmist says, "Commune Socrates; and if women would only screen one an- | with your own heart on bed, and be still. Selah!" lowed. "Be still, and know that I am God." Com-Mr. Socrates is forever citing me to what he mune with your heart; for, as the prophet Jere-"Second—Since the deposition of this alluvium, vated" friends, and not speak a cross word; and St. Paul again says, "When they knew God, they

but became vain in their imaginations, and their lawyer, and had just plead a case that had won wise, they became fools," that they might become him such honors that a bed of roses was hardly | wise according to the Gospel! Then let us learn, good enough for him to lie on; and, as she ven- | brethren, to be wise by becoming fools, and trust tured to hint that he was "tight," he pooh-poohed in our heart, which is deceitful above all things, and said that great geniuses were always addicted and desperately wicked, and thereby have confi-

Thirdly-"The fool hath said in his heart, There is no God." Had he so expressed it by his mouth, he would not have been a fool, according est articles of expense and profit. But you must to the world; "for," says St. Paul, "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation," which men; and they watch with jealous eye the influ Moses confirms. "But the word is very nigh unto ence of women whose minds have outgrown the thee, in thy mouth, and in thy heart, that thou mayest do it." But our fool kept the sentiments of his heart unto himself, and was wise. Only fools express the honest sentiments of their hearts, especially such sentiments as declare there is no God. Who but a fool would lose the good opinion of the world, have his oath questioned, and be deprived of the open sesame into the fraternities of Masons, Odd Fellows, and many other kindred societies? Therefore, in order to be wise, become a fool and keep your own counsel. O, what a dreadful thing it is to say, There is no God! To dispute the existence of Him whom no man hath seen nor can see; who was seen by the seventy of the elders of Israel, and the nobles of the children of Israel; who showed his hinder parts unto Moses! Him, whom no man can see and live! Unto such I say, "Seek ye the Lord while He is to be found." 1 say, "Seek ye the Lord while He is to be found." prejudices, able to interpret the works of man and "Canst thou by searching find out God?" "Touch-God. A perpetual spring of fresh ideas, and the ing the Almighty, we cannot find him out," for He | conscious dignity of superior intelligence. Good dwelleth "in light which no man can approach unto"; yet "those who seek Him early shall find

We daily see the proofs of the existence of God in the dreadful end of the perjured, who say, "So help me God, as I give true evidence." With a full knowledge of the inevitable consequences of false swearing—the withering curse of God from that moment to all eternity—men do not lightly take an oath. Witness how many are stricken dead in the act, and take warning, ye Atheists! Purge the Atheist from the land; countenance great mind is to choose some one object, which it him not in places of trust; make his name and a by word; and if we be successful in passing stringent Sunday laws, we may yet have the pleasure of burning him, as God has so ordained his fate shall be in hell.

A collection will now be taken up.

The congregation will sing the doxology, as fol-"I was an infant when my mother went To see an Atheist burned. She took me there:

The dark-robed priests were met around the pile; The multitude was gazing silently; And as the culprit passed with dauntless mien, Tempered disdain in his unaltering eye, Mixed with a quiet smile, shone calmly forth; The thirsty fire crept round his manly limbs; His resolute eyes were scorched to blindness soon; His death-pang rent my heart! the insensate mob Uttered a cry of triumph, and I wept.
Weep not, my child! cried my mother, for that man
Has said, There is no God."

Benediction.

Help for Women.

A project is on foot in San Francisco to organize a joint stock company of women for the purpose of establishing a co-operative store for the sale and manufacture of such articles as a woman may or can make, whereby a large class of respectable women, who are dependent upon their own exerand truthfully:

"Think of it, gentlemen; you are good, upright citizens, and you heartily deplore the tone of morality which at present exists among the poorer classes of women. Did it never occur to you that hunger and cold would be somewhat trying even to your loved ones, who, sheltered by your care, are types of what women should be, in your eyes. You are aware of, and truly sorry for the number of hasty, of scandalous divorces for which this community is remarkable. Did you ever think that there might be some reason for this apart from the innate wickedness of women? Let me tell you something. There are hundreds of women in this city, refined, intellithe latter sum is considered quite royal—and many of them have families to be supported on that. When a woman is starved into sin, I wonder who has to answer for it? It is almost impossible for a single woclaims upon some family which will give her a shelter, it is well for her. If she has not, she must look for a room, of course. Nine times out of ten she will be told—"We have rooms for gentlemen." In some cases I have known a desirable lease would be annulled if any unmarried woman was allowed to live single woman can find a home is in a house where the proprietors are not particular who they take. And such a home! Meager, cold, and desolate. Do you see now how it is they begin to forget the lesson learned at their mother's knee? Do you understand the powerful aids—the half of which cannot upon sits in a chair, untied, with the burning

It is claimed by a writer in the Pall Mall Gazette that Shakspeare was the discoverer of the law of gravity, or at least that he was aware of it. Two passages in "Troilus and Cressida" are quoted in support of this view:

"But the strong base and building of my l ve Is as the very center of the earth, Drawing all things to it;"

"True as the earth to its center."

What Men Sacrifice for the Sake of Riches.

Everything is marked at a settled price. Our time, our labor, our ingenuity is so much ready money, which we are to lay out to the best advantage. Examine, compare, choose, reject: but stand to your own judgment, and do not, like children, when you have purchased one thing, repine that you do not possess another, which you would not purchase. Would you be rich? Do you think that the single point worth sacrificing everything else to? You may, then, be rich. Thousands have become so from the lowest beginnings by toil and diligence, and attention to the minutgive up the pleasures of leisure, of an unembarrassed mind, and of a free, unsuspicious temper. You must learn to do hard, if not unjust things; and as for the embarrassment of a delicate and ingenuous spirit, it is necessary for you to get rid of it as fast as possible. You must not stop to enlarge your mind, polish your taste, or refine your sentiments, but must keep on in one beaten track without turning aside from the right hand or the "But," you say, "I cannot submit to drudgery like this; I feel a spirit above it." 'Tis well; be above it, then: only do not repine because you are not rich. Is knowledge the pearl of price in your estimate? That, too, may be purchased by close application, and long solitary hours of study and reflection. "But," says the man of letters, what a hardship is it that many an illiterate fellow, who cannot construe the motto on his coach, shall raise a fortune, and make a figure, while I possess merely the common conveniences of life!" Was it for fortune, then, that you grew pale over the midnight lamp, and gave the sprightly years of youth to study and reflection? You then have mistaken your path, and ill employed your industry. "What reward have I, ployed your industry. "What reward have I, then, for all my labor?" What reward? A large, comprehensive soul, purged from vulgar fears and Heaven! What other reward can you? "But is it not a reproach on the economy of Providence that such an one, who is a mean, dirty fellow, should have amassed wealth enough to buy half a nation?" Not in the least. He made himself a mean dirty fellow, for that very end. He has paid his health, his conscience, and his liberty for it. Do you envy him his bargain? Will you hang your head in his presence, because he outshines you in equipage and show? Lift up your brow with a noble confidence, and say to yourself, 'I have not these things, it is true; but it is because I possess something better. I am content and satisfied." The most characteristic mark of a through life. If we expect to purchase, we must

pay the price. There is a pretty passage in one of Lucian's dialogues, where Jupiter complains to Cupid, that. though he has had so many intrigues, he was never sincerly beloved. "In order to be loved," says Cupid, you must lay aside your ægis and your thunderbolts; you must curl and perfume your hair, and place a garland on your head, and walk with a soft step, and assume a winning; obsequious deportment." "But," replied Jupiter, "I am not willing to resign so much of my dignity." "Then," returned Cupid, "leave off desiring to be loved."—Mrs. Barbauld.

Todd's Lectures.

Benjamin Todd, one of the ablest expounders of on Spiritualism, has just closed a series of seven lectures in this place, and, unpopular as the subject of Spiritualism was supposed to be, they have been attended by the largest audiences which have ever been drawn together to listen to the discussion of

In these lectures Mr. Todd has shown himself well versed in the rise, progress, phenomena, and philosophy of Spiritualism, and, like a thorough workman, clears the ground as he goes along-challenging contradiction on every point. He makes no loose assertions or empty declarations, then shrinking from a defense of them, as is too frequently the case with a large class of the would-be teachers of the present day; but, like a man who knows himself right, has the courage to tell the world what he thinks.

tality, drawn from man himself, showed a master mind, and thoughts not common with men generally. Such discourses as these carry more conviction to the mind of the learned skeptic than a thousand sermons on a personal devil, a natural hell, total depravity, and kindred dogmas. We have neither ime nor ability, nor do we attempt to give anything like a worthy notice of these discourses; but we do think that his last lecture on Bible Spiritualism was presented in such a manner as to establish the fact that Spiritualism is of no modern discovery, but older than the Bible itself.

Mr. Todd has fully established his reputation as a champion of Spiritualism, capable of coping with this profuse subject in its peculiar phases. On this subject the greatest minds of the age are at work, and the tiny raps have startled the theological world, and shook their mighty pyramid of superstition and

The full attendance of the citizens of Grass Valley at these different lectures shows conclusively one thing, viz.: that we are not afraid of a subject because of its unpopularity; nor so priest-ridden as to treat with disrepect the expounders of a theory, which the clergy are as yet unable to confound.— "Fair Play," in the Grass Valley National, Nov. 21st.

THE Chinese often endure much suffering for their religion's sake. Besides long and fatiguing pilgrimages, they voluntarily suffer many physical tortures; one of these is the burning off of a finger on the altar of Ningpo. A string is tied tightly around the second knückle; the hand is then surrounded by a ball of clay, and the fist doubled up, leaving one finger sticking out. Round the finger is tied sandal-wood, which is lighted, and boiling hand on the altar. Nothing prevents him moving his hand at any moment. The torture is discontinued the moment he desires it. Can the Christians show as much living faith and zeal as

that? MR. GOODNESS' SAKE says the people who prosper must go to church all day Sundays. We give publicity to his advice without any charge. Mr. Goodness' Sake is a broker, and made \$2,000 one day on an exceedingly irregular operation. That was Saturday. He went to church all day Sunday, and in the evening also.-R. I. Arque.

The Banner of Progress

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BENJAMIN TODD & CO.. PUBLISHERS AND PROPRIETORS.

BENJAMIN TODD, W. H. MANNING, EDITORS

TO CORRESPONDENTS.

All communications designed for publication in this paper should be addressed "Editors of the Banner of Pro-GRESS." All letters in regard to the business of the paper should be addressed to "Benjamin Todd & Co."

A Crazy Skeptic.

The "thoroughly educated" genius who pre sides over the literary destinies of the Californian has "uttered" once more his protest against being convinced of the truth of Spiritualism against his will. For, that his convictions are at war with his will is evident from the tenor of his own remarks. Were it not for the extraordinary self-conceit which he so frequently exhibits, his ill-digested arguments would have some weight even as attempts to meet the issue; but his college-bred vanity leads him into many ridiculous | of the editor of the Californian-remarkable for statements, which will not bear logical examination, and are not borne out by facts. His reason- sion of scientific terms. He says, "Until Psycholing, therefore, being founded upon false premises, ogy shall have investigated the phenomena of the failure of Rev. Mr. Wickes to meet Mrs. Laura is unsound. A mind that perpetually evolves table-tippers," Spiritualism "will have its multisuch incorrect statements and illogical arguments | tude of dupes." Here the science itself is put for | Bible, is a tacit acknowledgment on his part of his is evidently an unsound one. Webster defines | the scientific investigator, and the phenomena are insanity as unsoundness of mind; e. g. the editor | ascribed to the mere mediums through whom of the Californian is insane—a crazy skeptic. He asserts that "the modern spiritistic (spiritual) manifestations come under the head of experimental science." Yet, in the very next sentence, he expresses surprise that Spiritualists "insist upon certain conditions, without which the manifestations cannot take place." Pray, what law of nature operates without "conditions"? Is it not necessary that the atmosphere should be in a certain "condition," before we can have the fertil | sity madcaps, who never went beyond the study | izing showers? Can the operator of the telegraph of Greek roots and Latin gerunds, is made use of transmit a message over the wires if they are not to deceive their readers into the belief that the in a proper "condition"? Can a singer vocalize | writers are "thoroughly educated," and compeif his voice is not in "condition" for it? How can the mesmeric operator obtain control of his subject, if either the latter or himself is not in the public mind. And their appeals to "men of proper "condition"? This crazy editor will have science," for confirmation of the vagaries they init, notwithstanding the absurdity of the proposi- dulge in, will remain unanswered, for the reason tion, that "credulity, or a credulous disposition on the part of the investigator," is the only condition necessary for the exhibition and reception of spirit manifestations! How, then, does it hap- high and dry above the waves of popular opinion. pen that, up to this very moment, the incredulous, or skeptical, have never been able to give a reason, satisfactory to themselves or anybody else, for the occurrence of the spiritual phenomena? Not even the Presbyterian clergy, or the Methodist, dare deny the existence of the phenomena. It is reserved for the egotistic critic of the Californian to assert blindly that "the miracle (spirit manifestation at Stockton) will not be repeated in the presence of unbelievers, who are men of science." And he says, again, that the difficulty is that the manifestations "are only exhibited to the ignorant or to believers." If this latter assertion were true, it would prove nothing. It is reported of Jesus of Nazareth, that he could do no mighty works in make "the elect" consist exclusively of the certain cities of Judea, "because of their unbelief." It seems, therefore that belief is rather necessary than otherwise, to insure success in discovering the truth.

Our unsound reasoner ventures also to say that "the Stockton spirits will not throw the dirty water in the presence of Drs. Cole or Rowell.' The editor of the Californian had better not question the last named medical gentleman too closely in regard to the reality of spirit manifestations, or he may get some hints not in harmony counting the white man's fall, his expulsion from with the wild assertion we have just quoted from his insane article. The real ignorance of this man, while arrogating so much superior knowledge, of the facts in the history of Spiritualism, is | tinuing with the sins of the children of Noah, of exhibited still further, in the assertion that the the kings and warriors of Israel, and including cussion. manifestations purporting to be made by spirits the crucifixion of Jesus of Nazareth? All these "are wrought either in the presence of a few believers, or in the dark, or before persons who are not qualified to investigate phenomena requir- preacher said of the theory of Agassiz—that man ing philosophical and scientific attainments for kind had not a common origin from one pair—the a World's Conference, to be held in London in their elucidation." The facts are, that there are colored Adam, then, had not sinned, and his de- May next. J. M. Spear, Blue Anchor, N. J; Henry more and greater exhibitions of spirit power in scendants consequently had no need of a Savior, T. Child, M. D., Philadelphia; and Col. D. M. broad daylight than in the dark circles; that nor of churches, preachers, or Sunday schools. the Harvard College scientific committee, appointed to investigate and report upon the cause of the first manifestations of "spirit-rapping" in the presence of the Fox girls, has never yet reported, will be compelled to absolve the black, red, and and never will—the chairman and prime mover, yellow men from all participation in the punish-Professor Felton, has gone to the spirit world, ments meted out in the Scriptures to white men and now knows Spiritualism to be true; and that for their many sins. And, when hell is spoken of unbelievers and crazy skeptics, like the editor of therein as the portion of unbelievers, it will the Californian, are still confounded, and likely to of course be translated "white unbelievers." be, by these exhibitions, and are utterly unable to | Some passages in the new revision will read curiassign a reasonable cause for them, other than ously enough. For instance: that given by believing Spiritualists. This editor again falsifies, when he asserts that "Mrs. Foye objects to any person acting on her committees who is a pronounced disbeliever in Spiritualism." The fact is precisely the reverse. She objects to Spiritualists serving on said committees, and prefers that skeptics should act in that capacity. Bigots, of course, are and should be excluded; not being qualified, by the possession of candor and fairness, to act impartially and honestly. Mrs. Foye dared—yes, dared, that's the word—Professor Felton, in one of the largest gatherings ever assembled in the Melodeon, Boston, to come forward from his seat in the gallery, and take a seat beside her on the platform, for the investigation of these phenomena. And, while we are speaking of and sinners." this derelict Professor, our thoughts recur to the fact that another scientific man—Professor Hare of a white man shall be betrayed into the hands of Philadelphia—went into the investigation of the phenomena of Spiritualism for the purpose of proving them falsities and humbuggery, and came It would then be evident from Scripture that God out of the examination a thorough-going Spirit- is a white man's God, and that the colored race three hundred pages, reciting his experiences and | favored white children. But who was the father, experiments, and the same is now a standard heavenly or earthly, of the colored races? We thought wise, but who are only so "in their own answer it.

the latter, which rises above the level of folly that so generally pervades the greater portion of the article we are criticizing. It is this: "In the absence of real knowledge on any subject, sham knowledge is sure to assert itself." We agree with the editor perfectly in this, and think he has aptly and amply illustrated the truth of the remark in his entire article; for if false assumption and "sham knowledge" were ever more fully exhibited, by any one able to use a pen for the expression of thought, we are not aware of the fact. He says he is a firm believer in "the proposition that Spiritualism is a humbug or a delusion." Then he is a believer in a negationthat is, in nothing; and every one knows it is impossible to prove a negative proposition. Spiritualists, on the contrary, believe in something reached the stand, she called the meeting to order, positive; and are ready at all times to prove by remarking that her trip from the door to the stand was like a "Sabbath day's journey." irrefragable testimony the truth of the philosophy in which their faith is fixed. Positive knowledge is the basis of our faith; but faith only—falsely called "the evidence of things unseen"-is the negation of positive knowledge, or the denial of facts. Belief is not evidence, and never will be; for evidence must be given first, and belief comes afterward. "Don't tell us what you believe," says the lawyer to the witnesses, "but tell us what | Rev. Mr. Wickes asking why he could not meet and

One characteristic of the remarkable production the amount of ignorance displayed—is the confuthey are produced. As Psychology is in fact the "science of life," and as manifestations of life are included in it, spirit manifestations must of necessity be a portion of Psychology. And this we certainly admit. The whole scope and effect of spirit intercourse is psychological, or a demonstration of life; it is the evidence of continued and per-

All this "scientific talk" on the part of univertent to pronounce judgment upon any discovery, scientific or otherwise, which may be agitating that scientific men have all they can do already, in staving off an examination which must be made sooner or later, if they do not wish to be left

White Man's Bible.

It is intimated that the Episcopal Church may adopt the suggestion of Rev. Petroleum V. Nasby, and appoint a Commission, headed by the Rev. Mr. Wyatt, of this city, to revise the Scriptures, after the manner of the American Bible Union, so as to make them harmonize with individual and sectarian opinions. As the Bible Union wished to translate particular passages in such manner as to make it appear that the ceremony of immersion in water is necessary to salvation, so the Rev. Mr. Wyatt and his Church and a rendering that will Caucasian race. In case the Commission is appointed, the result of their labors will appear somewhat on this wise:

Gen. i. 26: "And God said, Let us make white men in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth, and also over all colored men that may HAP-PEN TO BE on the earth."

But what will they do with the passages re-Eden, and sentence of perpetual labor and pain? Or with all the crimes committed by him subsequently, beginning with the murder of Abel, conwere the doings of white men, in which the colored races had no part. In short, as the colored

It strikes us very forcibly, that if the Rev. Mr. Wyatt and his fellow-Christians wish to have the Caucasian race considered as "God's elect," they

God had taken from the white man, made He a white woman, and brought her unto the white man. flesh of my flesh; she shall be called a white woman. because she was taken out of a white man.'

Genesis vi. 5, 6: "And God saw that the wickedness of white men was great in the earth, and that every imagination of the thoughts of their hearts was only evil continually. And it repented the Lord that He had made white men on the earth, and t grieved Him at His heart."

And then He destroyed every white man from off the whole earth, with the exception of Noah and his family.

Matt. xi, 19: "The son of a white man came eating and drinking, and they say, Behold a white man gluttonous, and a winebibber, a friend of publicans

'Matt. xvii. 22: "Jesus said unto them, The son of

And so it would be, from Genesis to Revelation. ualist. He wrote a work on the subject, of two or | should be rightfully in subjection to the will of His authority among us for the confounding of those appeal to Agassiz for a decision of the question, in who, like the editor of the Californian, would be case the Rev. Mr. Wyatt should not volunteer to the reception of visitors to her private séances, at

conceit." There is one remark, however, made by Excitement at Mrs. Gordon's Lectures in Virginia City.

Gordon discuss religious questions with Rev. Mr. from which we quote the following:

By 7 o'clock last evening the court-room was more place where a man could stand but was occupied. In fact, so great was the crowd that Commissioner Eddy, of the floor giving way—therefore he advised them sary stamping by way of applause. At 7½ o'clock ing down the strongholds of popular mythology, and, although we do not hold to all the doctrines She could not get to the speaker's stand in any other that he does, yet we believe he is doing a good work She could not get to the speaker's stand in any other way than across the backs of the seats, by reason of the standing crowd so closely packed and wedged together in the reason of the standing crowd so closely packed and wedged together in the reason of the minds of the standing crowd so closely packed and wedged together in the reason of the standing crowd so closely packed and wedged together in the reason of the standing crowd so closely packed and wedged together in the reason of the standing crowd so closely packed and wedged together in the reason of the standing crowd so closely packed and wedged together in the reason of the standing crowd so closely packed and wedged together in the reason of the standing crowd so closely packed and wedged together in the reason of the standing crowd so closely packed and wedged together in the standing crowd so closely packed and wedged together in the standing crowd so closely packed and wedged together in the standing crowd so closely packed and wedged together in the standing crowd so closely packed and wedged together in the standing crowd so closely packed and wedged together in the standing crowd so closely packed and wedged together in the standing crowd so closely packed and wedged together in the standing crowd so closely packed and wedged together in the standing crowd so closely packed and wedged together in the standing crowd so closely packed and wedged together in the standing crowd so closely packed and wedged together in the standing crowd so closely packed and wedged together in the standing crowd so closely packed and wedged together in the standing crowd so closely packed and wedged together in the standing crowd so closely packed and wedged together in the standing crowd so closely packed and wedged together in the standing crowd so closely packed and wedged together the standing crowd so closely packed and wedged together the standing crowd so closely packed and wedged together the standing crowd so closely packed and wedged together the standing together in the passage-way between the seats. She had a pretty rough time of it, and when she at length

She stated that a large number of those present had doubtless come for the purpose of listening to wonderful things, unless it was through the aid of the discussion which was announced to take place this evening, according to previously announced ardoubt than to believe. rangements between Rev. James E. Wickes and her self, on the inspiration and infallibility of the Bible. This discourse was to take place at the M. E. Church, but she regretted to state that she had received a note from those controlling, to the effect that the church could not be had for the purpose. On the receipt of said notification she had addressed a note to discuss with her at the District Court-room, seeing the church could not be had for the purpose. Mr Wickes, in response, called on her in person at the hotel, and declined meeting with her for further discussion, for the reason that his congregation decidedly objected to his doing so. The following reslution handed in was read by her:

Resolved, That it is the opinion of this audience, that DeForce Gordon as per agreement, for the purpose of discussing the inspiration and infallibility of the inability to prove the inspiration and infallibility of said book, and the ostensible excuse of the trustees refusing the use of the church for this meeting, is only a salve to cover the inability of their Pastor to

discuss the subject proposed by himself. Mrs. Gordon objected to this resolution as doing an injustice to Mr. Wickes, who was ready and anxious to meet her in the proposed discussion, and would most certainly have done so were he not prevented by the objections of his congregation. considered Rev. Mr. Wickes an able and a very fairly disposed gentleman, and much regretted that she could not be permitted to discuss this interesting subject with him.

R. D. Ferguson hoped the resolution would not pass. It was an injustice to Rev. Mr. Wickes, in his absence, and he should most decidedly oppose it. General Van Bokkelen favored its passage, considering it eminently just and proper.

C. Wiegand, of Gold Hill, objected most strongly

to the passage of the resolution, believing such action would be more productive of harm than good. Mrs. Gordon again spoke in justification of the course of Rev. Mr. Wickes, and, no motion being before the house, the resolution was finally dropped y general consent.

The lecturer then stated that in consequence of the dense crowd so suffocatingly perched and wedged in together, many of whom had already been standing for over an hour, and might have to stand for over an hour longer, she deemed it the most expedimore especially as Rev. Mr. Wickes was not present, and a large proportion of the assemblage had come in the full expectation that he would be. She then read a short communication from the committee having this course of lectures in charge, to the effect that an admission fee of four bits would hereafter be charged at the door, and that lectures would be given on Sunday (to-day), at 11 o'clock A. M. and 71/2

On motion, it was agreed that all ladies should be admitted free of charge. "This," Mrs. Gordon said, "is eminently proper. We ought to be on the free list, for we generally get only half pay for working, and in the matter of voting we are not even allowed the privilege accorded to our colored brethren of Af-

The meeting then adjourned.

NUMBERING THE PEOPLE.—The Cleveland National Convention adopted a resolution appointing a Committee to gather statisties in relation to the number of Spiritualists in the United States, and also the number of Societies, Lyceums, and other organizations of believers. Dr. John Mayhew, Washington, D. C; Rev. J. B. Harrison, Bloomington, Ill; J. H. W. Toohey, Boston, Mass; Warren Chase, New York; J. S. Loveland, Chicago, Ill., constitute said Committee.

SPIRITUALISM IN NEVADA.—A friend writes from Virginia City, that Bro. Todd and Mrs. Foye, with their lectures and tests, fairly woke up the people; and that now Mrs. Gordon has "capped the climax," and it is henceforth a converted city. Our correspondent says he can give us no idea in language of Mrs. Gordon's wonderful powers as a debater, or of her unanswerable logic in dis-

World's Conference of Spiritualists Pro-POSED.—The National Convention adopted a resolution appointing a Committee to correspond with eminent Spiritualists abroad in reference to Lyons, of Michigan, are the Committee.

ADAMS' GOLDEN PENS.—These pens are fast coming into use, and are preferred by many above Gillott's best. The Golden Pen does not corrode nor spatter and penetrate the paper, like a steel pen. Orders may be left at this office for these superior pens. They are nearly as cheap as steel pens, and have all the good qualities of gold ones.

DR. CHANNING'S COMPLETE WORKS.—Herman Snow has the cheapest edition of the works of the great Unitarian to be had on this coast. They Genesis ii. 22, 23: "And the rib, which the Lord are bound in cloth, six volumes in three, and may be purchased for the low price of four dollars. Orders sent to this office will be promptly filled.

> WE have received information that Mrs. Laura DeForce Gordon intends to arrive in San Francisco as early as Monday or Tuesday next. She is probably now at Grass Valley. Her last lecture in Virginia was to be delivered on Sunday evening, De

> SHAKERS IN OUR NATIONAL CONVENTION.—A delegation from their settlement at North Union were invited to take seats in the Convention, and they presented an address from their body to the Spiritualists, which is too long for insertion in

> MRS. LAURA CUPPY, who has for the last two weeks been prostrated by severe illness, has nearly recovered, and will, we understand, con tinue her lectures in Sacramento for the present.

> BRO. TODD is at present on a lecturing tour in Los Angeles and San Bernardino. He will return early in January.

MRS. ADA HOYT FOYE has opened rooms for M. No. 42 Geary street, between Kearny and Dupont.

The Progress of Spiritualism in Oregon.

Bro. C. A. Reed writes to the Banner of Light, The Enterprise has the following account of the date Sept. 28th, a synopsis of the work accommeeting of Sunday evening, Dec. 8th, to hear Mrs. | plished by our lecturers and mediums in that State,

"As we had several lecturers here from abroad during the spring and summer, I will endeavor to densely crowded than ever known before. Not a give a short synopsis of each from the views I have. First there came the Rev. Benj. Todd, who reminds us much of a breaking-up plow, which turns over all who was present, arose and stated that from the great | before it, sparing neither flower nor shrub, fern nor weight of the assemblage present, there was danger | grub, nor any blade of grass, leaving the wide extended field all fallow ground. Mr. Todd is noted all to keep as quiet as possible and avoid all unneces- for his boldness and eloquence in attacking and tear-

> 'After Mr. Todd came Mrs. Ada Hoyt Foye, who scattered far and wide the good seed of Spiritualism into the fallow ground already prepared. Mrs. Foye's powers as a test medium are truly wonderful, confounding the unbelievers, if not convincing, for none were able to explain by what power she did the

"Mrs. C. M. Stowe came next, and poured down plentiful showers, interspersed with rays of warm sunshine, causing everything to look bright and

As some, even of our own people, have doubted as to the extent of the power of healing exercised by Dr. Bryant, we append the list of his cures in a single section of Oregon, furnished by Bro. Reed, which is certified by many respectable witnesses, and by the patients themselves:

Mrs. Sarah Patterson, Salem, Oregon. Paralysis of years' standing; unable to walk without assist ance; instantly cured. Joseph Hunsaker, Salem, Oregon. Very deaf thirty years; instantly cured.

Mrs. Waldo, Salem, Oregon. Rheumatism for rears, and had done everything for it without relief; instantly cured. George Cass, Salem, Oregon. Ulcerated varicose veins; cured by two operations.

T. V. Donahue, Salem, Oregon. Dislocation of ip joint, from hip disease, or sciatic affection; instantly cured: left crutches, and walked away.

Mrs. Mary Sylvester, Corvallis, Oregon. Inflamnation and granulation of the eyelid for years; perfectly cured.

Mrs. V. H. Van Buren, Jefferson, Oregon. Con-

sidered a hopeless case of consumption, and given up by all physicians; perfectly cured.
Mrs. J. W. Pate, Jefferson, Oregon. Falling of the womb, weak spine, and general weakness; instantly cured. Mrs. John Vallet, Home Prairie, Oregon. Bed-

ridden; unable to walk for six months; instantly Thos. Crawford's little daughter, Salem, Oregon. Paralyzed and almost blind; made to walk almost instantly, and eyes improving; almost well.

Mr. Gale. Deafness, long standing; instantly cured; also lame arm, instantly restored.

"THE DAY OF DOOM."-A fire-and-brimstone poem, with the above title, which was written by Michael Wigglesworth, and published in the days of Cotton Mather and the Salem witchcraft, has ent to dismiss the meeting without any lecture, the been reissued from the press by somebody who believes the poison of its religious dogmas is its own best antidote. The sentiments and figures expressed in the poem are certainly horrible enough to suit the most orthodox believer in hell torments. Cotton Mather reveled in its pages and preached the funeral sermon on the death of the author. Michael Wigglesworth was the minister of Malden church, Mass., in 1662. We give specimens from the work, that the reader may judge of the sentiments they convey to the mind. The picture here drawn represents the feelings of relatives at the "day of doom," on parting forever with their loved ones:

> One natural Brother beholds another In his astonied fit.
> Yet sorrows not thereat a jot, Nor pities him a whit.
> The godly Wife conceives no grief, Nor can she shed a tear For the sad state of her dear Mate, When she his doom doth hear

He that was erst a Husband pierc'd With sense of Wife's distress, Whose tender heart did bear a part Of all her grievances, Shall mourn no more as heretofore. Because of her ill plight, Although be see her now to be A damn'd forsaken wight,

The tender Mother will own no other Or all her num'rous brood But such as stand at Christ's right hand, Acquitted through his Blood. The plous Father had now much rather H's graceless Son should lie In Hell with Devils, for all his evils Burning eternally.

Then God Most High should injury By sparing him sustain; And doth rejoice to hear Christ's voice, Adjudging him to pain.
Thus having all, both great and small, Convinc'd and silented, Christ did proceed their Doom to read, And thus it utteré i :

"Ye sinful wights and cursed sprights, That work iniquity, Depart together from me for ever To endless Misery; Your portion take in yonder Lake, Where Fire and Brimstone flameth: Suffer the smart which your desert, As its due wages claimeth.

O piercing words, more sharp than swords! What! to depart from Thee, Whose face before for evermore The best of Pleasures be ! From thee Eternally! To be for aye banish'd away

What! to be sent to Punishment, And flames of burning Fire! To be surrounded, and eke confounded With God's revengeful Ire! What! to abide, not for a tide To be releas'd, or to be eas'd, Not after years, but Never !

O fearful Doom! now there's no room For hope or help at all; Sentence is past which are shall last: Christ will not it recall Then might you hear them rend and tear
The Air with their out-cries;
The hideous noise of their sad voice Ascendeth to the Skies.

They wring their hands, their caitiff hands, And gnash their teeth for terror; They cry, they roar for anguish sore, And gnaw their tongues for horror. But get away without delay, Christ pities not your cry; Depart to Hell, there may you yell, And roar Eternally.

That word "Depart," maugre their heart, Drives every wicked one, With mighty pow'r the sell same hour, Far from the Judge's Throne. Away they're ches'd by the strong blast Of his Death-threat'ning mouth; They flee full fast, as if in haste, Although they be full loath.

As chaff that's dry, as dust doth fly Before the Northern wind, Right so are they chared away, And can no Refuge find, They hasten to the Pit or Woe. Guarded by Angels stout, Who to fulfil Christ's holy Will, Attend this wicked Rout;

Whom having brought, as they are taught, Unto the brink of Hell, (That dismal place, far from Christ's face, Where Death and Darkness dwell, Where God's fierce Ire kindleth the fire, And vengeance feeds the fivme, With piles of Wood and Brimstone Flood, So none can queuch the same,)

With Iron bands they hind their hands And cursed feet together, And cast them all, both great and small,
Into that Lake forever,
Where day and night, without respite,
They wail, and cry, and howl,
For tortining pain which they sustain,
In Body and in Soul,

For day and night, in their despite,
Their torment's smoke ascendeth,
Their pain and grief have no relief,
Their anguish never endeth. There must they lie and never die,
Though dying every day;
There must they dying ever lie,
And not consume away.

Die fain they would if die they could. But Death will not be had : God's direful wrath their bodies hath Forev'r immortal made. They live to lie in misery. And bear eternal woe;
And live they must whilst God is just, That he may plague them so

But who can tell the plagues of Hell, And torments exquisite? Who can relate their dismal state, Who fare the best and feel the least. Yet feel that punishment Whereby to nought they would be brought If God did not prevent

The least degree of misery There felt is incomparable Is more than intolerable.
But God's great pow'r from hour to hour That they shall not consume a jot Nor by its force expire,

But, ah, the woe they undergo

(They than all beside) Who had the light, and knew the right, Yet would not it abide! The sev'n-fold smart which to their part And porti-on doth fall, Who Christ's free Grace would not embrace. Nor harken to his call. The Amorites and Sodomites,
Although their plagues be sore,
Yet find some ease compar'd to these,

Who feel a great deal more.
Almighty God, whose Iron Rod,
To smite them never lins, Doth most declare his Justice rare In plaguing these men's sins. The pain of loss their souls doth toss, And wond'rously distress, To think what they have cast away By willful wickedness

"We might have been redeem'd from sin." Think they, "and liv'd above, Being possessed of Heav'nly rest, And joying in God's love. "But woe, woe, woe, our Souls unto! We would not happy be; And therefore bear God's vengeance here

To all Eternity. Experience and woful sense Must be our painful teachers, Who'd not believe, nor credit give Unto our faithful Preachers." Thus shall they lie and wail and cry.

Their galled hearts with poison'd darts. But now too late repenting. There let them dwell in th' Flames of Hell: There leave we them to burn. And back again unto the men

The Saints behold with courage bold And thankful wonderment. To see all those that were their foes Thus sent to punishment.
Then do they sing unto their King Songior engless Fraise They praise his name, and do proclaim That just are all his ways.

"Order of Eternal Progress."

We learn from Philadelphia that the Committee appointed at the Cleveland National Convention of Spiritualists, to consider the project of a Secret Society, etc., in response to a call from the Chairman, (M. B. Dyott,) met again in the city of Philadelphia, Nov. 4th, for the purpose of perfecting the organization of said Society. The Committee, and others favorable to the idea, were in session three days, and, after due deliberation, inaugurated a Secret Society, to be known as the "Order of Eter-

After the adoption of the Constitution and By-Laws, the following named persons were elected as officers for the first term: Supreme Director-M. B. Dyott, Philadelphia.

Supreme Directress-Mary I. Dyott, Philadel-Supreme Vice-Director—Col. D. M. Fox, Lyons,

Supreme Vice-Directress-Mary F. Davis, Orange, Supreme Recording Secretary—Henry T. Child, M. D., 634 Race street, Philadelphia.

Supreme Corresponding Secretary-Miss Sue G. Osborn, 917 Arch street, Philadelphia. Supreme Treasurer—F. B. J. Read, New Jersey. Supreme Marshal — John Mayhew, Box 607, Washington, D. C.

Supreme Guardian-Mr. E. W. Capron, Williamsport, Pa. Supreme Sentinel-George Ballinger, Philadel-

The work and forms of the Order were then considered and adopted. A Constitution for "Subordinate Sanctuaries" was prepared and adopted, and a charter granted to Aurora Sanctuary, No. 1,

Those wishing further information concerning the above Society, can address either of the Secretaries.—Banner of Light.

Dress Reform.—The following were adopted as the sense of the National Convention on this

Whereas, The fashionable dress of woman is not adapted to her physical needs, but is productive of able to adapt their dress to their needs; therefore Resolved, That it is the duty of woman to so reform her dress as to adapt it to her physical needs, instead of deforming herself by trying to adapt herself to a fashionable dress, and that it is the duty of all true men and women to mutually sustain her in that reform.

COMPLAINTS are made that the clergy of Scotland are becoming duller and duller in the pulpit, and thus losing hold on their hearers.—Exchange.

The above is a very silly reason for the fact that they are "losing hold on their hearers." The true reason is, that their hearers have become too intelligent to be longer humbugged by unintelligent dullness. A free press and free discussion are winding up the business of pulpit dullards everywhere.

WOMANHOOD SUFFRAGE—NEW JERSEY STATE CONVENTION.—The First State Convention to consider the question of Universal Suffrage, with a special application to the women of New Jersey was held at Plum-street Hall, in Vineland, N. J., commencing Friday, at 10 o'clock A. M., Nov. 29th, and continued two days. Robert Dale Owen lectured on the evenings of the 28th and 29th, and other distinguished speakers followed.

THE editor of the Californian is a wonderful critic when writing for the Dramatic Chronicle; but, in his brilliant editorial upon spirit manifest. ations in Stockton, in last week's Californian, he outdoes himself. Such expressions as "the facts is," and "credulity or a credulous disposition" are, ought to aggravate even the amiable spirit of Lindley Murray himself.

A LARGE establishment for the manufacture of adies' seamless skirts, ma de of felt, has just been started in New York.

PHENOMENAL FACTS.

Spirit Painting.

H. P. Cramer writes as follows from Sacramento, December 11th, concerning an oil painting, by an artist in New York State, of a spirit, which has been recognized by a lady of Sacramento as a correct representation of her departed mother:

"Parties here sent to Mr. Fayette, Oswego, N. Y., a letter, with the following request: 'Please paint the person who wrote the accompanying letter; she died about 30 years ago.' That was all; and, lo and behold, a couple of weeks ago there arrived an oil painting, representing a lady of about middle age, showing a striking resemblance to her daughter, living in Grass Valley. (I ought to state, that this daughter was not aware of a letter with such a request having been sent.) Post-haste, a photograph of the painting was procured and sent to the daughter, with the question whether she recognized the individual. The return mail brought the assuring news in the following words: 'If it is any one that I know, it must be my mother; and particularly do I recognize the dress (a Scotch plaid pattern) as having been amongst the wardrobe left by her.' Now, Sir, any one coming up this way, and desirous of inspecting this wonderful production of art, can have an opportunity for a few weeks longer, at Mr. Medbury's, who will be pleased to show it to any one."

THE STOCKTON MANIFESTATIONS.—According to the Stockton Gazette, the recent manifestations in that city consisted in the throwing of water by invisible hands. The children of the family are said to have occupied an inner room, which was only accessible by passing through the apartments of their parents. And yet night after night they were drenched with buckets of water poured upon them by unseen hands. The parents and their neighbors watched night after night in the children's room, and, notwithstanding their presence the water-throwing was repeated. No clue has yet been obtained, we believe, to the origin of these performances.

PHYSICAL MANIFESTATIONS IN HAVERHILL, Mass.—A correspondent of the Banner of Light writes in regard to the manifestations given through the mediumship of Miss Currier, as follows: "Whatever playing is done upon the piano while Miss Currier is entranced, is done perfectly independent of her in any manner. This we have had demonstrated by the controlling influence clapping the hands of the medium while the piano was being manipulated, and playing a four part tune; and also upon the authority of the influence. who says that the medium's hands do not touch the keys. The authority, to me, is good, for I have never yet caught the control in an untruth. But a more conclusive evidence of occult power is given the skeptic in the Harmonicon playing, this being done while the medium is in a perfectly normal condition. For instance, she takes her seat at the piano and commences playing a waltz—the air or melody with the right hand and the accompaniment with the left, the Harmonicon lying on the piano. The medium will not usually play more than two or three measures before the Harmonicon is taken up by the influence calling herself Mayflower, and commences playing the air with the piano in perfect time and tune, and will finish playing the remainder of the tune; then they play the tune over as many times as they please. Then the medium will commence playing some other pieces, and the Harmonicon will always follow, and vice versa—sometimes one commencing the tune and then the other. This manifestation, to an honest skeptic, who will lay aside prejudice and pre-conceived opinions, and will exercise a reasonable amount of common sense, has never failed to call forth the thought that causes a skeptic to ask the question, What is it?'

CABINET MANIFESTATIONS IN BROAD DAYLIGHT. —At the close of the proceedings of the late New York State Convention of Spiritualists, held at cision. We never witnessed a more complete triumph of the phenomena and our spirit-friends in daylight, but will not here enumerate the facts and phenomena, except to say hundreds of eyes saw, plainly as they ever saw, human hands and arms thrust out of the cabinet, when they all knew there was no living, physical body in it, as both mediums were in full view outside the box, and held by the committee before the audience, while the spirits made the orbitisher. Becketter and the spirits made the exhibition. Rochester and the surrounding country has never had so forcible a push in the right direction as this whole movement has given it, and it will long be remembered and its influence felt favorably to our cause.—Banner of Light.

FEMALE SUFFRAGE.—The Female Suffrage partizans have opened a vigorous campaign in Illinois. In an address just issued and signed by a number of both sexes, they say: "Unchallenged, slavery has occupied the land in the name of liberty. The declaration that 'all men are created equal' has been shunned, and in legislation for woman, studiously ignored."

A CHURCH round about here "once upon a time," had some curiously shaped ventilators on the ridgepole. Pointing to them one day, a member of the parish said to the rector: "Those things look more like demijohns than anything else. What is their use there?" "Well, I suppose," replied the D. D., "they are intended for the outpourings of the Spirit!"

DURING the session of the Unitarian Convention recently held at Chicago, Rev. R. L. Collyer, of the Church of the Messiah, said that Dr. Curtis, of Davenport, Iowa, was building a splendid opera-house there, which he intended to have dedicated with a liberal sermon.

NEW PREACHER AT PORTLAND, OREGON.—The Rev. P. J. Elliot is on his way from New York to take charge of the First Unitarian Church at Portland. He comes from St. Louis, in response to a call from that congregation.

THE editor of the Pacific Christian Advocate believes there is a personal devil. One who has edited a newspaper any length of time can have no doubt of the fact.—American Unionist, Salem, Ore-

THE fashion now is at church weddings to stretch a broad white ribbon across the aisle up which the bridal party pass, above which none but invited guests are allowed to sit.

GRACE CHURCH, of New York, has offered the Rev. Dr. Beckwith, of New Orleans, \$15,000 a year and the free rent of the parsonage, to teach the personage, to teach the personage, to teach the personage, to teach the personage, to teach the personage of the person ple to follow in the footsteps of the meek and lowly

CURE FOR CANCER.—Mr. Thomas Anderton gives the following recipe for cancer, which he says has been of great service in several dangerous cases:

"Boil fine Turkey figs in new milk, which they will thicken; when they are tender, split and apply them as warm as they can be borne to the part affected, whether broken or not; the part must be washed every time the poultice is changed with some of the milk; use a fresh poultice night and morning, and at least once during the day, and drink a quarter of a pint of the milk the figs are boiled in, twice in the twenty-four hours. If the stomach will bear it, this must be persevered in for three or four months, at least. A man aged one hundred and five was cured, about six years before his death, with only six pounds of figs. The cancer, which began at one corner of his mouth, had eaten through his jaw, cheek, and half way down his throat; yet he was so perfectly cured as never to show any tendency to return. Should it ever do so, the figs should again be applied. The first application gives a great deal of pain, but afterward each dressing gives relief. A woman cured by this remedy had been afflicted ten years; her breast bled excessively; ten pounds cured."

UNIVERSAL SUFFRAGE ENDORSED BY OUR NATIONAL CONVENTION.—The following Resolution was adopted by the late Convention at Cleve-

Resolved, That, in the opinion of this Convention, it is the duty of the people of the United States to so amend the Constitution of the United States as to secure to every intelligent, sane adult, regardless of sex, color, or nationality, the power to exercise the elective franchise.

It is stated that there are now fifteen Widows Cliquot in one wine region in France. In fact, quite a clique o' them.

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Jamaica, L. I., Feb. 23d, 1867. This is to certify that I have been afflicted with disease of the Kidneys for five or six years, and been a great sufferer. I called upon Dr. Sparks to test his skill, of which I had often heard. After receiving a perfect description of my disease and feelings without asking a question, I decided to commence the treatment, which has proved a perfect success—I would not take one thousand dollars for the benefit I have re-HENDRICK E. REMSEN.

Three years ago I was attacked with a severe pain in the back, which has been almost constant until recently. It proved to be Disease of the Kidneys. I have been doctored by three different physicians without the least benefit. Hearing of the wonderful cures made by Dr. Sparks, I called upon him, and decided to test his skill in my case, which has proved a perfect success. I am free from pain, and consider myself perfectly well. I would not take five thousand dollars for the benefit I have received. O. T. CORNELL:

Jamaica, Feb. 18th, 1867.
This is to certify that I have been obliged to use crutches for nearly fifteen months—caused by a fracture of the ancle joint. My limb had become less than half its usual size and nearly lost its feeling—I had almost despaired ever having the use of it again. In this condition I called upon Dr. Sparks, and after receiving three treatments I could walk well without my crutches; and have had no use for them since. They are now for sale.

OTHNIEL EVERITT.

Jamaica, Feb. 22d, 1847. This is to certify that I have been suffering from disease of the Kidneys, and General Debility, for fifteen years, and at times could not walk across the room. I have now received of Dr. Sparks five treatments (which are unlike anything I ever saw or heard of.) and my health is very much improved, and I would not take five hundred dollars for the improvement.

THOMAS FOSTER.

This is to certify that I have been a great sufferer and could not walk without my cane for many months, caused from an injury received in the mines. Was cured by Dr. Sparks in ten minutes, and walked without my cane, and felt as free from pain as I ever did.

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had a natural, refreshing sleep, which she had not had for Miss J. E. REED, Sacramento, Cal. Neuralgia in the face, pain very severe for many days. Cured in five minutes. Mrs. F. SEAMEN, 41 Dear-street, Brooklyn, N. Y. Loss of voice. Cured instantly, and could speak with perfect case. Miss LAURA MILLER, Schenectady, N. Y. A very bad case of Chorea, or St. Vitus' Dance—cured with three treatments. Miss BARBARY ANGER, Schenectady, N. Y. Had used crutches for nearly three years—cured in five minutes, and walked away without any crutches. Mrs. S. BELL, 66 McDougal street, N. Y. Paralysis, Spinal difficulty and Female Weakness. Had been doctored by twelve different physicians without any improvement—cured

Miss KATE PARMELE, Poughkeepsie, N. Y. Double curvature of the spine, (3½ inches curve) General Debility, and said by physicians to be in the second stage of consumption. Health perfectly restored, and spine nearly straight, with fif-

teen treatments. Mrs. J. L. RYDER, Sing Sing, N. Y. Neuralgia for many years, and pain most intense—cured in ten minutes. Mrs. J. T. CLARK, Ellensville, N. Y. Disease of the Liver, Female Difficulties, Prolapsus Uteri, and General Debility—

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Mrs. G. H. MILLS, Poughkeepsie, N. Y. Chronic Disease of the Liver, Dyspepsia, and Female Weakness—cured with a few treatments. Mr. G. CULLEN, Staten Island. Stiff knee joint, caused by a wound in the army. Had used crutches for four years. Was cured in ten minutes. Shouldered his crutches, and randown stairs without showing the least sign of lameness,

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Drs. SPARKS & BENTON will, until further notice, give a chaste and instructive Private Lecture to Ladies every Wednesday afternoon at 3 P. M., at Temperance Legion Hall, on Post street, one door above Kearny. Also, at the same place, they will lecture every Wednesday and Friday evening, at a quarter before eight o'clock.

ADMISSION—Gentlemen, 25 cents; Boys, 10 cents; Ladies, free.

These Lectures will be illustrated by life-like paintings. Dr. Sparks cordially invites all persons suffering in body or mind, and those who are interested in the improvements in Medical Science, to call on him at his rooms. Office hours from 9 A. M. to 3 P. M., and 6 to 7 P. M. The poor are treated from 6 to 7 P. M., "without money and without price." Cleanliness required. SEND FOR A CIRCULAR.

Special attention paid to the treatment of Women and Children . TOM

CONSULTATION FREE.

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 assemble on Sunday, (to-morrow,) December 21st, at half-past 1 o'clock, at Temperance Legion Hall, Post street, near Kearny. All friends of the Lyceum are cordially invited to be

From the Lyceum Banner.

-CHARLES WESLEY.

Spirit Voices. BY MISS EMILY B. TALLMADGE.

Hark! the spirit voices calling, "Haste, ye mortals, lend your ears!" Listen to their holy warnings, And forget your earthly fears. Know ye not the spirits watch you In your paths by day and night? Know ye not they strive to win you.

To the realms of love and light? Cease your doubting, O ye mortals! Turn ye to the glorious light, That from heaven's highest portals Beams on all so pure and bright. Yes, the spirits gently call you To their homes of bliss above. Shielding, that no ill befall you, Ever whispering, "God is love!"

The Festival.

This is the last opportunity we shall have to appeal to the Friends of Progress in behalf of the Progressive Lyceum, previous to Christmas Eve We hope to see a large attendance on that occa sion. Mrs. Gordon is expected to be present, and opportunity will be afforded to make the aquaintance of a lady whose powers of argument in public discussion are said to be equal to those of Emma Hardinge. The exercises of the Lyceum will consist of declamation, singing, recitations, banner marches, and the giving and receiving of presents; be served to adults at fifty cents, the proceeds going toward an increase of the Library of the Lyceum. Willis' Band will discourse the best music for the occasion. The tickets to the festival are one dollar each, admitting a gentleman and ladies, and may be obtained at this office, at Temperance Legion Hall, and of any of the officers of the Ly-

The Sea Urchin. BY OLIVE THORNE.

The Sea Urchin is a funny little fellow, who lives in a box-a beautiful box, too, no thicker than an egg-shell, and, indeed, somewhat like one. What is still more curious, a baby urchin, who is about as large as a small pea, has his tiny house, just big enough to hold him, and, when he grows too large to be comfortable in it, he is obliged to

enlarge it, as he can never have but one box. How do you suppose he manages to do that! How would you go to work to make an egg-shell larger?

Well, I will tell you. This wonderful box is made of six hundred pieces, so nicely fitted together that we can scarcely see where they join, and the cunning little urchin builds it larger at these joints with lime, which he finds in the sea water. And when it is finally done, it is about three inches across, and round in shape.

But this is not all that is curious about this beautiful little creature. The bottom of his stone house has hundreds of little holes, like fine needle holes, and through these Mr. Urchin puts hundreds of tiny feet, and he can walk as well as any-

Then the top of his house is covered with green things, called spines, which look like bristles, and are tipped with rosy purple at the ends. Sometimes he waves these spines in the water, and sometimes he stands them all up stiff, like a porcupine's. And, by the way, he is said to belong

to the porcupine family. His mouth—and that's the funniest thing about him—is hidden somewhere among his hundreds of feet, and when he finds a little crab or shell-fish that he fancies would be nice for dinner, his feet, which seem also to be hands, seize the unfortunate object, and pass it along from one to another, till it reaches his mouth, when they join and cram it in. And in the mouth are plenty of strong teeth to finish the victim in a moment.—Children's Hour.

THE ANCHOR.—Henry Ward Beecher, who knows something about the woman-heart, and a good deal about the baby-heart, said in a Sunday sermon: "A babe is a mother's anchor. She cannot swing far from her moorings. A good mother never lives so little in the present as when by the side of the cradle. Her thoughts go into the future with the child. The babe is the boldest of pilots; it guides her thoughts down through coming years. The old ark never made such voyages as the cradle daily makes." Mr. Beecher might have added, when the child slips out of the cradle into heaven, it is a pilot still. Could the mother know this, she would not sit weeping by the empty cradle, but follow the little mariner on to the

HAPPY BIRD Homes.—A little boy once saw two nestling birds pecking at each other, and he asked his brother what they were doing. "They are quarreling," was the answer. "O, no, that cannot be," said the boy, "for they are brothers!" What a happy life you might lead, if the little boy's thought of the birds could be a picture of your homes! How many happy bird homes there might be if brothers would not quarrel!

"Do THE LARKS give concerts in heaven, mamma?" asked little Ella J. "No, darling; why do you ask?" "You said this morning, 'Get up, Ella; the larks were up in the sky singing long ago, and so I thought maybe they were going to heaven to sing this evening."

"I'm on the sea! I'm on the sea!" roared a bad singer. "You're not," cried a musical punster in the company. "You would be on the C if you sang in tune; but you are on the B flat, confound you!

expression of silence; but it has been eclipsed by the French phrase, "You might have heard the unfolding of a lady's cambric handkerchief.'

Few read the Bible so curiously as to discover that it does not contain the word its, from Genesis

A YOUNG lady studying French, and finding that "belle" meant "fine," told somebody in a letter that we had a great deal of belle-weather lately.

STORMS generally are a mystery, but you can always see the drift of a snow-storm.

Christmas Festival of the Progressive Lyceum.

The friends of the Lyceum are earnestly requested to aid in furnishing our Christmas tree with a bountiful supply of gifts for the children, and to donate the means of decorating the hall for that occasion. A social reunion of the Friends of Progress will take place immediately after the Lyceum exercises on Christmas eve, when those adults who wish may join in the dance. Good music will be provided, and every arrangement made for the enjoyment of those who purchase tickets. The Lyceum children and Leaders will act as a committee in the disposal of tickets, which are now in their hands. Let us try to make the children happy, and contribute to our own individual happiness by so doing.

LIBRARY OF THE LYCEUM.—Now is the time to donate books to the Children's Lyceum Library, as well as pictures and keepsakes for the children. Those who wish may have their gifts hung upon the Christmas tree for their favorites. Let us hear from you soon, friends; for there is now but a short time in which to act for this occasion. All donations during the week may be left at the office of the BANNER OF PROGRESS. On Sundays, at the hall, during the session of the Lyceum.

THE thanks of the Lyceum are due to Mr. Geo. O. Whitney for the donation of fifteen volumes to the Library. "And still there's room."

Familiar Talk About Girls.

The following concerning the training and education of girls contains much of good, practical sense—so much that mothers and daughters ought to know, that we venture to invade the sanctity of a private letter from an esteemed friend and true woman, for the purpose of giving her ideas to the public:

"A growing girl, studying hard, is fatigued simply with growing and studying. A few years of close application to study should be followed by a year or more devoted to household matters, or such other pursuits as will divert the mind into new channels of thought. Scholars themselves, filled with esprit du corps, think it a great loss to leave their classes to go on without them, when really, early and steady devotion to books, in ninety-nine cases out of one hundred, seriously detracts from after which, the adults will engage in dancing for originality of character and mind, even if it does the remainder of the evening. Refreshments will | not destroy it altogether. As a teacher (I went to school one year since I was seven, and only regret that I did not have four years mental discipline after I was sixteen). I found that self-made persons, who had missed the advantage of study, were inclined to overestimate that advantage, and desired their children to forego all doing that had so nelped them to energy and talent—desired only that they should absorb the observations of others in books. The consequence invariably was, that the absorption of other people's observations did not answer in place of the original thing, and the children, with any quantity of schooling, were less street, Sunday at 1% o'clock p. m. Conductor, W. H. Manthan their parents who had too little. I think I have kneaded into my children the worth of work -not slavish overdoing-but vigorous, varied work. A child can soon understand the pleasure she experiences in seeing the room in order, after she has put it in order, of looking on the clothes she has ironed, or the good dinner she has prepared. She can understand, too, that the children of the rich are badly off, because everything is done for them, while their powers lie dormant and they are comparatively helpless.

"A cheerful household, where the work is so divided that no one is oppressed by it, where there is time and spirit left for reading and study, and a worthy social life, is indeed a pleasant sight. As a general thing we see the mother overtaxed, and the girls, if possible, turning with disgust from what has so wearied her."

---THE LYCEUM RESOLUTIONS OF THE NATIONAL

Resolved, That the rights of children are at the foundation of all other rights. Among other inalienable rights, we recognize the right of every child to a natural and truthful education. At the basis of a true education is the natural method of spelling words by sound, by which children instinctively and rapidly learn to read and write, and are saved from the painful and distorted check to the reasoning powers imposed by the popular school system, whereby their memories are crammed with absurdities; and to this end we recommand the adoption of a "phonetic alphabet," and the "object lesson' plan of imparting instruction.

Resolved, That this Convention recognize the permanency and force of early religious impressions, and the importance of keeping the minds of our children and youth untrammeled by theological tenets, and that we do earnestly recommend to the Spiritualists of America the institution known as the Children's Progressive Lyceum, and ask them to sustain it by their sympathy and means until the development of our philosophy shall enable us to secure a more efficient means of education.

An old newspaper in the rural districts, under the caption, "Where is Heaven?" has the fol-

"Plato points to the snowy summits of cold Olympus, and says it is there. Swedenborg beholds spiritual presence in all space, and says it is everywhere. Wordsworth lives again through his youth, and replies, 'Heaven lies above us in our infancy. Sage, theologian, and poet, I turn from you all, and ask the little blind girl, and she replies, 'Heaven is where God is.'"

An English merchant was dining with a Chinese mandarin, when it struck him that perhaps the dish which he had eaten so heartily and liked so much might have been stewed cats—for he had heard that they eat cats in China. The Chinaman didn't know English, so his guest, anxiously pointing to the dish, inquired—"Miow? miow?" "No, no," said the mandarin, "Bow-wow."

NEW PAPER! THE LYCEUM BANNER. PUBLISHED TWICE A MONTH,

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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. Wertman, Conductor; Miss Sarah Brooks, Guardian. Charlestown, Mass.—At City Hall, at 10% a. m. Dr. C. C'York, Conductor; Mrs. L. A. York, Guardian.

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

Chelsea, Mass.—At Library Hall every Sunday at 10 a. m. James S. Dodge Conductor; Mrs. F. S. Dodge Guardian. ames S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian. Chicago, Ill.—Sunday, at Crosby's Music Hall, at 12½ p. m Or. S. J. Avery, Conductor; Mrs. C. A. Dye, Guardian; J. R. Sleeper, President Literary Circle. Cincinnati -Greenwood Hall, corner of Sixth and Vine sts, at 9 a. m. A. W. Pugh, Conductor; Mrs. Lydia Beck, Guar-

Cleveland, Ohio .- At Temperance Hall, 184 Superior street. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

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

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

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

Hamburg, Conn.—John Sterling, Conductor; Mrs. S. B. An-

derson, Guardian.

Hammonton, N. Je 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 Hely 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 Church. 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 schoolcouse. W. Ducker, Conductor; Mrs. James Ducker, Guar-

dian.

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.

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

A. Crane, Guardian.

Oswego; N. Y.—In Lyceum Hall, Sunday at 12½ p. m. J.
L. Pool, Conductor; Mrs. Dooiittle, 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. I. Rehn, Conductor.

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

Conductor; Mrs. R. W. Bartlett, Guardian.

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

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

Abbie H. Potter. Putnam, Conn.—Sunday at 101/2 a. m., in Central Hall Quincy, Mass.—Sunday at 13/2 a. B., In Central Hall Quincy, Mass.—Sunday at 13/4 p. m. Richland Center, Wis.—Sunday at 1 p. m. Mr. H. A. East-land, Conductor; Mrs. Fidelia O. Pease, Guardian. Richmond, Ind.—In Henry Hall, at 2 p. m. Eli Brown, Con-

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

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

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

Rock Island, Ill.—At 10 o'clock, in Norris Hall, Illinois street. W. T. Riggs, Conductor; Mrs. W. T. Riggs, Guardian. dian.

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 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, 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 113/4 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 Spiritual-Salem, Oregon -Friends of Progress.

ATLANTIC STATES.

Ba'timore, Md.—The First Spiritualist Congregation of Bal imore on Sundays, at Saratoga Hall, southeast corner o 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 afternoon in Mercantile Hall, 16 Summer street, commencing t 2½ o'clock. Admittance 15 cents. The Progressive Bible Society, every Sunday, in No. 3 Tremont Row, Hall 58. Free discussion on the Christian Atone nent at 10 1/2 a.m. Lecture followed by conference at 3 and 7 p. m. Miss Phelps, regular lecturer. Spiritual meetings every Sunday at 544 Washington street. Conference at 2½ p. m. Circle at 7½ p. m.

Brooklyn N. Y.—In the Cumberland street Lecture Room
Sunday at 3 and 7½ p. m. Charlestown Mass.—First Spiritual Society, at Washington

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 ry Hall every Sunday afternoon and evening, 3 and 71/2 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, III.—First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, State street. Hours of meeting 10 1/2 a. m. and 7 1/2 p. m. Spiritual meetings, for intellectual, scientific and spiritual morovement, every Sunday at 10½ a. m., and Tuesday at 1½ p. m., at the hall of the Mochanics' Institute, 155 South ark street, room 9, third floor, till further notice. Seats

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

he Universalist church.

East Boslon Mass.—In Temperance Hall, 18 Maverick street. Foxboro', Mass.—In the Town Hall. Lowell -I.ee street Church, afternoon and evening. Lynn, Mass.—Sunday, afternoon and evening, at Kssex Hall. Hammonton. N. J.—Sunday at 10½ a. m. and 7 p. m., at Ellis Hall, Belleview Avenuc.

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 emperance Hall, Market street, between 4th and 5th. Morrisania, N. Y .- First Society of Progressive Spiritual sts, in the Assembly Rooms, corner of Washington avenue and Fifth street, Sunday at 3½ p. m.

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

New York City.—The First Society of Spiritualists every Sunday, in Dodworth's Hall, 806 Broadway. Seats free. At Ebbitt Hall. 23d street near Broadway, on Sundays, at At Epsit Hall 25d Street hear Disday, as and 7½ p. m. H. B. Storer, Secretary.

Oswego, N. F.—Sunday at 2½ and 7½ p. m., in Lyceum Hall. West Second, near Bridge street. Philadelphia, Pa.-In the new hall in Phænix street, every One Copy, one year, in advance.

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One Hundred Copies do.

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Plymouth, Mass.—The Plymouth Spiritualists' Fraternity, in Leyden Hall, three fourths the time.

Portland, Oregon.—First Spiritual Society meet at Oro Fino Sunday afternoon, at 3 o'clock.

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. J.—In Pratt's Hall, Weybosset street, Sun-

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

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

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

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

Rochesler, N. Y.—Society of Progressive Spiritualists, at Black's Musical Institute (Palmer's Hall), Main street, Sunday evening.

Salem, Mass.—Sunday, ternoon and evening, in Lyceum Hall.

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

very 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

Lecturers' Appointments and Addresses PACIFIC STATES AND TERRITORIES.

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

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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 pring street, East Cambridge, Mass. Mrs. A P. Brown, St. Johnsbury Centre, Vt. Mrs. H. F. M. Brown, P. O. drawer 6325, Chicago, Ill. Mrs. Emma F. Jay Bullene, 151 West 12th st., New York. Mrs. Abby N. Burnham inspirational speaker, Auburndale,

Warren Chase, 544 Broadway, New York. Dean Clark, inspirational speaker, Brandon, Vt. Dr. L. K. Coonley, Vineland, N. J. Mrs. Marietta F. Cross, trance speaker. Address, Hampstead, N. H., care of N. P. Cross.

Mrs. Hettie Clark, trance speaker, East Harwich, Mass. Mrs. Sophia L. Chappell, 11 South st., Boston. Mrs. Augusta A. Currier, Box 815, Lowell, Mass. Dr. J. H. Currier, 199 Cambridge street, Boston, Mass. Albert E. Carpenter, Putnam, Conn. Mrs. Jennett J. Clark, trance speaker, Fair Haven, Conn. Miss Lizzie Doten, Pavilion, 57 Tremont street, Boston. George Dutton, M. D., Room 25, Postoffice building, New

Andrew Jackson Davis, Orange, N. J.
A. T. Foss, Manchester, N. H.
Mrs. Mary L. French, inspirational and trance medium. Ellery street, Washington Village, South Boston.
Dr. H. P. Fairfield, Greenwich Village, Mass.
S. J. Finney, Ann Arbor, Mich.
J. G. Fish, Red Bank, Monmouth Co., N. J.
Mrs. Fannie B. Felton, South Malden, Mass.
C. Augusta Fitch trance speaker, box 1825. Ch.

burgh, N.Y.

C. Augusta Fitch, trance speaker, box 1835, Chicago, Ill. Isaac P. Greenleaf, Kenduskeag, Me. Mrs. Laura De Force Gordon, Denver City, Col. Ter. Mrs. C. L. Gade (formerly Mrs. Morris,) trance speaker, 77 Cedarstreet, Room 8, New York.

N. S. Greenleaf, Lowell, Mass.
Dr. 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. Miss Julia J. Hubbard, box 2, Greenwood, Mass. Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md.

Dr. E. B. Holden, C'arenden, Vt. Moses Hull, Milwaukee, Wis. Miss Susie M. Johnson, Milford, M Dr. P. T. Johnson, lecturer, Ypsilanti, Mich. W. F. Jamieson, inspirational speaker, Postoffice drawer 6325, Chicago, Ill. S. S. Jones, Esq., 12 Methodist Church Block, South Clark street, Chicago, Ili.
Harvey A. Jones, Esq., Sycamore, Ili.

Wm. H. Johnston, Corry, Pa. O. P. Kellogg, lecturer, East Trumbull, Ashtabula Co., O. George F. Kittridge, Buffalo, New York. Cephas B. Lynn, inspirational and semi-conscious trance speaker, 567 Main street, Charlestown, Mass. J. S. Loveland, Sturgis, Mich.

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

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and all points north.

130 г. м.

6 15

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