LITERARY.

No Sects in Heaven.

Talking of sects till late one eve, Of the various doctrines the saints believe, That night I stood in a troubled dream By the side of a darkly flowing stream.

And a "Churchman" down to the river came, When I heard a strong voice call his name: "Good father, stop; when you cross this tide, You must leave your robes on the other side."

But the aged father did not mind, And his long gown floated out behind, As down to the stream his way he took, His pale hands clasping a gilt-edged book. I'm bound for heaven, and when I'm there,

I shall want my book of Common Prayer; And though I put on a starry crown, Then he fixed his eyes on the shining track, But his gown was heavy, and held him back And the poor old father tried in vain

A single step in the flood to gain. saw him again on the other side.

And no one asked, in that blissful spot, Whether he belonged to "the Church" or not. Then down to the river a Quaker strayed, His dress of a sober hue was made;

I cannot go any other way." Then he buttoned his coat straight up to his chin, And staidly, solemnly waded in, And his broad-brimmed hat he pulled down tight over his forehead, so cold and white

But a strong wind carried away his hat, A moment he silently sighed over that, And then he gazed to the farther shore The coat slipped off and was seen no more. As he entered heaven, his suit of grav

Went quietly sailing away—away, And none of the angels questioned him, About the width of his beaver's brim Next came Dr. Watts, with a bundle of Psalms Tied nicely up in his aged arms, And Hymns as many—a very wise thing—

That the people in heaven, "all round," might sing. But I thought that he heaved an anxious sigh, As he saw that the river ran broad and high, And looked rather surprised as, one by one.

The Psalms and Hymns in the wave went down. And after him, with his MSS. Came Wesley, the pattern of godliness, But he cried, * Dear me I what shall I do? The water has soaked them through and through.

And then on the river far and wide, Away they went down the swollen tide, And the saint, astonished, passed through alone, Without his manuscript, up to the throne. Then, gravely walking, two saints by name, Down to the stream together came. But as they stopped at the river's brink,

"Sprinkled or plunged? may I ask you, friend, How you attained to life's great end? 'Thus, with a few drops on my brow." But I have been dipped, as you'll see me now

"And I really think it will hardly do, As I'm 'close communion,' to cross with you; You're bound, I know, to the realms of bliss, But you must go that way, and I'll go this.

Then straightway plunging with all his might, Away to the left—his friend at the right, Apart they went from this world of sin, But at last together they entered in.

And now, when the river was rolling on. A Presbyterian church went down: women there seemed an innumerable throng. But the men I could count as they passed along And concerning the road they could never agree The old or the new way, which it could se,

Nor even for a moment paused to think That both would lead to the river's brink. And a sound of murmuring, long and loud, Came ever up from the moving crowd, 'You're in the old way, and I'm in the new. That is the faise, and this the true "-Or, "I'm in the old way, and you're in the new,

That is the false, and this is the true." But the brethren only seemed to speak. Modest the sisters walked, and meek : And if ever one of them chanced to say What troubles she met with on the way How she longed to pass to the other side Nor feared to cross over the swelling tide, A voice arose from the brethren then : Let no one speak but the 'holy men. For have you not heard the words of Paul

O, let the women keep silence all '?"

I watched them long in my curious dream, Till they stood by the border of the stream; Then, just as I thought, the two ways met, But all of the brethren were talking yet, And would talk on, till the heaving tide Carried them over, side by side. Side by side, for the way was one. The toilsome journey of life was done And priest and Quaker, and all who died, Came out alike on the other side. No forms, or crosses, or books had they, No creeds to guide them, or MS: For all had put on Christ's righteousness.

THE NATION'S HEROES.—While the American people are gratefully rearing splendid memorials over the heroes who became renowned in the work of human destruction, they should turn with equal pride, solicitude, and affection to the places where great inventors, builders and discoverers lie neelected amid the monumental shadows. The greatness and glory of this age will be computed by future generations, not from the melancholy thousands whom we have slain in battle, but from the aggregate of great anduseful inventions, important discoveries, and magnificent structures which we have left on the waste of time. The humble genius, who invents a bauble that will add to the happiness of a child, is worthier of remembrance than was Tamerlane, after he had builded his ghastly pyramid of seventy thousand human skulls.—American Unionist.

LITERARY FAME.—The Waltham (Mass.) Press says: "A couple of literary tourists lately visited Lexington, and sought out the birthplace of Theodore Parker. Meeting a 'live Yankee' of about thirty-five years of age, driving a cow along the road, they inquired of him the road to Mr. Parker's birthplace. He shook his head, and replied, 'Mr. Parker, the store-man, do you mean?' 'No, the Rev. Theodore Parker, the great reformer.' 'I never heard of him before, Sir; don't think he was born in this part of the country."

Dr. Johnson was one day dining at the house of an English lady, when she asked him if he did not think her pudding good. "Yes," growled the great moralist, "it is very good for hogs." "Shall I help you to another plateful, then?" asked the polite

COMMUNICATIONS.

AN EXAMINATION OF THE WRITINGS OF THE ANCIENTS.

NUMBER SEVENTEEN.

Warm contention and lengthened disputation have prevailed over the question of Egyptian chronology for a series of years, much to the disparagement of effective scientific knowledge, because of the supposed literary attainments possessed by the parties whose names and fame have been almost constantly before the public eye, as savans and researchers, historians and chronologers, archæologists and Egyptologists. The chief difficulty has arisen out of the fact of different views taken of the same subjects, by such as had a leaning to biblical authority and chronology; and those opposed to Jewish recorded history, as reliable testimony, beyond the days of King Solomon. In the mean time, something like a thorough revision of the whole field of astronomical data contained in hieroglyphicical inscriptions—data that utterly misconstrued in object as well as import, for nearly a half century, about all of importance that the clearest heads could produce—has been completed and submitted with the fullest confidence of its trustworthiness. "This has at know of the "manly art of self-defense"? Pharaohs by three several instances wherein the but little to do with the question we are discussing. or have got a divorce. Wonder if Mrs. Job was festival of Sothis (Sirius, the dog-star) is recorded | The readers of the Banner cannot be interested on monuments of the XVIIth and XXth dynasties | as to whether I am in the market or not. Nor am The first occurred about B. C. 1440, during the | I anxious to know whether you are fifteen or fifty. reign of Thotmes IIId; the second about B. C. But one word on the bachelor question before 1300, under Ramses IIId; and the third under Ramses VIIth, about B. C. 1240."

These indisputable facts are considered of great importance, by reason of having been wrested from | rights, Chinamen's rights, workingmen's rights the insecurity upon which a large share of all the but not one word is spoken in behalf of bachelors' labor of former Egyptologists stands, in the esti- | rights. How is this? No man is surely willfully mation of uninterested or unprejudiced literary guilty of the crime. No one starts out in life minds at the present time. The celebrated De Rouge says: "Chronology presents too many un- | bachelor. It is needless to enumerate the many certainties, as much in Egyptian history as in the reasons why men are bachelors. Every one knows Bible, and especially when an endeavor is made to them—or pretends to. Some contemplate the measure the period of the Judges, for one to be | marital relationship from a philosophic point, and able, a priori and through a simple comparison of dates, to define under what king took place the | mutable laws of physical and mental affinity." exit from Egypt. The difficulty is still greater | They become studious, and profound in physiology, when it concerns the patriarch Joseph, because the length of the time of servitude in Egypt is itself the object of numerous controversies." "As we approach the object of their choice as scientifically have said, the synchronism of Moses with Ramses IId (XIXth dynasty), so precious at the historical point of view, gives us insufficient light for chronology; because the duration of the time of the Judges of Israel is not known in a very certain manner. We shall remain within the limit of the probable on placing Seti Ist about 1500 B. C., and the commencement of the XVIIIth dynasty toward | substantial to meet them, and remain single, the 18th century. But it would be by no means astonishing if we deceived ourselves two hundred years in the estimate, so greatly are the documents vitiated in history or incomplete upon the monu-

Another profound writer on Bible history says: of wife, home, and happiness, but you would 'If we seek at Rabbinical sources for their various | enslave them to the more fortunate. No doubt it supputations concerning the advent of their Jew- is hard for the poor to have large families to supish Messiah, the most learned and critical of their port, but have they not in those families comstandard divines, Maimonides, acquaints us that the Messiah should have come in the 13th century, in the year 1316. But as that has not yet happened, others refer the end of their misfortunes to the year 1492, others to the year 1600, and others again to the year 1940; some even holding that the MeShaiaH hath been a long time born, and remains concealed at Rome until Elias come to

Speculations of the wildest character have seized and held the attention of men endowed with fair intellectual powers and capacities, through all the past history of our race, upon various subjects of conceived importance; but perhaps upon none with so much pertinacity and earnestness as in matters of religious faith. Thus we find, by perusing the Old Testament writers, that for centuries the Jewish people were prophecying and watching with anxious expectancy the coming of a deliverer, a Messiah, king or ruler, or all of might throw some of the responsibility of their these combined in one grand Jewish Savior. When own downfall and immorality on man's shoulders." we examine into the writers of the New Testament, there is none of the misconception of the tithe of the scorn and uncharitable conduct Jewish prophets as to a Messiahship; but other | toward the unfortunate woman, that her own sex great speculations touching the consummation of | do. So long as this continues, why appeal to all things material, as seen in what is recorded of | man? Why blame him for the confessedly the sayings of Jesus: xxiv. 34, Matthew; xiii. 30, Mark; ix. 27, Luke; 1st Thess., iv. 15; James, v. 8; | be free-have the privileges enjoyed by man-2d Peter, iii. 12; 1st John, ii. 18; Jude, 18th verse. | she must learn to desire those privileges, and also Even in our own day these world-destroying learn how to procure them. No nation or class prophecies and speculations continue to excite and | were ever held in bondage, who had an enlight distract the minds of very many, who cling tena | ened determination to rise above it; nor will ciously to the prophetic records of the Bible. How woman be. It is time, too, that woman underlong must the enlightened portion of humanity be stood the value of her services. Why is it that harnessed to Daniel's dream-car, and made to eat | she must work more hours per day, and be paid grass with the herbivorous king, Nebuchadnezzar? less for the same work, than man? But the weak But to the subject before us. In the year 1850 the must go to the wall. This may not agree with French government sent out F. de Saulcy, a mem- our ideas of justice; but it agrees with the existber of the Institute, to seek for Coptic manuscripts | ing state of affairs, both in the physical and the at Memphis, in Egypt. A number of men were moral world. Darwin's theory of natural selection sand and debris, which had been accumulating which cannot maintain its independence must be since the days of Strabo, B. C. 15, to a depth of dependent, or cease to exist. This is not ideal essence, is a part of God himself."—Banner of Light.

from 10 to 70 feet. "By the 25th December, of the justice; for, as we are in a real, and not an ideal Mrs. Emma Hardinge in Glasgew, Scotland. same year, an avenue, in length above 6,600 feet, was laid bare, flanked by the remains of a double row of sphynxes, of which 141 were in good pres-

"At the end of this alley a little further exhumation disclosed—astounding to relate—in an Egyptian cemetery, a hemicycle, formed of Greek statues of Hellenic worthies: Pindar, Lycurgus, Solon, Euripides, Pythagoras, Plato, Æschylus, Homer, Aristotle! Thence branched off a paved c. 400) in honor of Apis; the former to the longother Egyptian, intersected the middle of this road into her clean bed with their boots on. eight months, was inclosed a most beautiful and in that neighborhood. perfect statue, carved in white calcareous stone, of the sacred bull Apis.'

"Æsop, Jr." to "Xantippe."

I am vanquished. But, to save appearances, I

have "come to time," and will "fight one round' more, before "throwing up the sponge." Excuse me for introducing the slang of the "ring," in my dispute with a woman—for what can a woman leaving it, in reply to the threat of a penalty you would inflict on the poor unfortunate. We have defenders of woman's rights, colored people's with the real intention of leading the life of a insist on becoming such only "upon Nature's imphrenology, and physiognomy. At last they discover their mental and physical affinity, and seeing their affinity marry a handsome gambler, elope with an officer in the army, or marry some ignorant fellow who does not know whether temwaiting for the "good time coming." But whatever the cause may be, one thing is clear, their case is one of misfortune, and—ought to be -of commiseration. But you would add insult to injury. Not only are they, by misfortune, deprived pensatory blessings, which the bachelor can know

the same reason that men are bachelors. Deprived | grand, and the appeal that it makes to our reasonof the power to choose, and her "affinity" never coming near her, she pines away in lonely "single blessedness." She has no home. If she is fortunate enough to have the house of a relation | time yield to it, if they will only afford opportuto shelter her, she gravitates to the position of a | nities to able exponents of it, such as Mrs. Stowe, privileged servant with no wages. She must not to lay the doctrine honestly and lucidly before take part in active life with the freedom enjoyed | them; for it is the fear of having what they call by married ladies, for then Mrs. Grundy knows | their faith shaken, and incurring the displeasure wonder they look sour! An angel from heaven spiritual lectures. would be soured in one day, by the treatment old maids endure in silence and suffering.

But I must not forget that I am considering the male side of the question. You say, "If women would only screen one another as men do, they Yes, why don't they? Men do not manifest a degraded condition of woman? Before woman can

world, we must take things as we find them. Therefore bachelors and women will continue to suffer and be imposed upon by the stronger party till they can help themselves.

If, by jealousy, you mean vigilant watch over our rights, independent of that restless suspicion, which thinks every one an enemy, and accuses on the most groundless evidence, I have nothing to say against it. But I say again, that whoever harbors the "green-eyed monster" often destroys dromos to the right and left; the latter pathway his own peace without cause, and makes the life to a temple built by Pharaoh Amyrtæus (about B. of an innocent victim miserable by his continual watching and praying. Mrs. Socrates was right lost Serapium." "Two chapels, one Greek, the in objecting to having drunken "geniuses" put on its left side; and, in this last, large as a calf at | should have instituted a lodge of Good Templars

I do not see the propriety, any more than you do, of having a prefix to our name, declaring our actual position in society; it would certainly, at times, be very inconvenient. The sooner women protest against it the better. At present, I only care to be known as

P. S.—Mrs. Job seemed very anxious to be widow, after Mr. Job had lost his family, his property, and his health; only she wanted the Lord to have the blame, and asked Mr. Job to length enabled M. Biot to fix three lifetimes of Whether I am a Benedick or a bachelor, can have Francisco she would have sent him to the hospital, curse God and die. If she had lived in San good-looking, and if Mr. Job's comforters had not an eye on her, in case there might be a funeral in that neighborhood!

Mrs. Stowe in Victoria, Vancouver Island.

EDITORS OF THE BANNER OF PROGRESS:--As we heard nothing of the intention of Mrs. Stowe to visit Victoria, her arrival was quite a surprise, and to the writer a most agreeable one. But it would have been difficult for the lady to have found a field less adapted for the reception of the seed of spiritual truth; the people have allowed themselves to be so completely ground down, that it is not surprising they dare not, on the first invitation, leave the old trodden paths assigned them by their secular and religious tyrants. Our daily paper is, in religious matters, under the influence of a fine old Methodist lady, and the weekly journal is owned by a rank Methodist; so that it would have been unreasonable to expect a favorable notice of Mrs. Stowe's lectures from either of as they can, and have the mortification at last of | them; but for one of them to write a criticism on the first two lectures, without having heard either was the hight of impudence and illiberality He could not have betrayed his ignorance of the peraments are things fit to eat or not. Others are status of Spiritualism more effectually than by extremely conscientious in the matter; they do | stating that he believed some thousands of converts not wish to assume responsibilities with nothing had been made to the "new humbug." For my own part, I was much gratified and edified by Mrs. Stowe; her language is unexceptionable; her comparisons just; her figures beautiful; but her declamation is too rapid, and deprives us of a considerable portion of the pleasure we should experience if she afforded us, and took herself, a little more breathing time. I was glad to hear Mrs. Stowe express her determination to return here in a few months; for no place stands more in need of regeneration than this politically, socially, and religiously ultra-sectarian and governmentparson-ridden colony. The doctrine (if it may be One word in behalf of old maids, who are so for | so called) of Spiritualism is so simple, yet so ing faculties so powerful, aided as if by irresistible evidence, that with perseverance I believe the most stubborn, inveterately bigoted must in she is no better than she ought to be." No of a parson, that deters many from attending

The Brahmin's God.

Few moderns are just to the ancients. Each thinks his age the golden—his period of time the Paradise gained. Mr. Ward, writing of the Hindoos, in his third vol., very justly says:

"The Hindoo courts, filled with learned men who to the world, presented, it must be confessed, a most imposing spectacle. A people who could produce works on philosophy and theology like the Vedas and the Darshanas; on civil and canon law like the Smritis; whose poets were capable of writing the Mahabharah, the Romayanna, and the Shri Bhagavata; whose libraries contained works on philology, astronomy, medicine, the arts, etc., and whose colleges were filled with learned men and students, can never be placed among barbarians." must have been a Hindoo:

"All are but parts of one stupendous whole, Whose body Nature is, and God the Soul; Warms in the sur, refreshes in the breeze, Glows in the stars and blossoms in the trees, Lives through all life, extends through all extent, Spreads undivided, operates unspent.

Mr. Ward further remarks: "The whole system of Hindoo theology is founded upon the doctrine employed at a particular point in clearing away is true everywhere, in every relation of life. That | that the Divine Spirit, as the soul of the universe,

A friend at Rio Vista, who has a brother in Scotand, a reporter for the press, furnishes us with the following report of a meeting to listen to a discussion by Emma Hardinge, in November last. The report was originally published in the Glasgow

A considerable number of persons were attracted

nouncement that Mrs. Emma Hardinge, a lady who has been giving public lectures in Glasgow on Spiritualism, would address an audience. The advertisement of the meeting stated that as Mrs. Hardinge's lectures were professedly inspirational, it was deemed advisable that the subject of this particular ecture should be chosen by the audience. With the view of having a subject named, the meeting elected determine, approximately, the weight of the sun. mittee had not acted upon the suggestion of the would in that case be no test of inspirational power, any person of intelligence being able to speak for half an hour on the majority of common topics.
The statement of Mr. Craig and the reading of the subject chosen by the committee were received with a good deal of applause and some hissing. The Chairman of the meeting said it had been understood that the subject should be a general one, and he thought it was very unfair to select one in connection with astronomy and mathematics. To this several gentlemen replied that the bills and advertisements calling the meeting distinctly led to the belief that Mrs. Hardinge would speak on whatever theme was given her, and that any attempt to limit the number of subjects was a violation of faith with the public. Mrs. Hardinge rose after an interval of such discussion, and stated that when she engaged with the acting committee of the Glasgow Association of Spiritualists to come to Glasgow and deliver a course of lectures, she had distinctly stated the terms on which she accepted the engagement, and these were that she should speak on no subject not connected with Spiritualism, unless with her own consent. Mr. Craig said the committee of selection were not aware of any such conditions. All that they knew was derived from the advertisements, and they deemed that they should not have been doing their duty to the audience had they selected a topic on which it was easy to speak generally. Another subject, however, had been suggested among them, which they would be prepared to name if the audience were willing to depart from the first one. A decided disposition being shown by the meeting to keep to the subject first propounded, Mrs. Hardinge again rose and recapitulated the terms of her engagement. She had, she said, spoken on scientific subjects to Lyceums and audiences prepared to receive them, but she never had and never would place her reputation at the mercy of a promiscuous audience. Further, she did not claim to be a test medium, and she had never yet been "influenced" to speak on mathematics. That was the one topic in connection with which no power of control had ever yet influenced her. The Chairman next addressed the meeting, and stated that it was evident that the Committee of the Glasgow Spiritualists' Association had made a blunder do when they worded the advertisement as it had been worded, and he appealed to the meeting that they should name some psychological subject and allow the lecturer to speak upon it. A gentleman in the audience could not agree to this. If the subject named was beyond the lady's comprehension, she could not be inspired; and if she was inspired, she should be able to bring any subject within the comprehension of intelligent human beings. (Laughter, applause, and hisses.) Another gentleman proposed that the selection committee should again retire and bring in another subject; while a third proposed that if the subject named could not be lectured upon, the purpose for which they had met could not be fulfilled, and the meeting should accordingly dissolve. Mrs. Hardinge again stated that the subject given her was one that might perhaps be spoken upon in Lyceums, but that she would not place what reputation she had acquired either in the hands of a few persons, or in the hands of those not capable of judging on such matters. She had come to speak on Spiritualism, or any kindred subject relating to metaphysics or the relations of mind and matter. Mr. Craig said he was willing, as one of the committee, to name a psychological subject that should be a test of the lady's inspirational powers—one that demanded a knowledge of what had been written on the point. To this Mrs. Hardinge replied that any views she might be privileged to express might be widely at variance with what had been learnt by Mr. Craig, and that therefore, what he proposed would be no test. She had again to say, however, that she did not profess to be a testing medium, and that those who came to the meeting under the belief that she was had been deluded, and should, in justice to

herself, receive back their entrance money. At this stage one or two of the selection committee and a few others left the hall, asserting that they had not of the kind already indicated had taken place, Mrs. Hardinge, at her own suggestion, was heard on the subject of "The Philosophy of Inspiration." The substance of her remarks was, that inspiration is the action of a power mightier than any within ourselves, and an answer to man's aspirations—that it is both special and general—that its limits are the limits of the capacity of the recipient—that it is a fire which illuminates and quickens the faculties of man, but that it never acts where the soil is not fitted to receive it, and where there are not the requisite germinal seeds. There is, she continued, a marked distinction between mere revelations which spirits make and the action of inspiration. Spirits sometudents, can never be placed among barbarians." times manifest their presence, she said, by indications which are in many instances automatic. There mins were pantheistic Unitarians. They taught one is no inspiration in such indications; it is a simple self-existent God—Soul of the world, "Infinite revelation which one being makes to another. In-Substance, Brahm, the cause of all things, and the spiration is something more, and whatsoever com-things themselves." Accordingly, when the follow- munication is made by it invariably takes the shape ing lines of Pope were read to Gopala Tarkalankaza, of the mind of the person inspired. The tendency a learned Brahmin, he started from his seat, begged of human nature to impart knowledge is carried into for a copy of them, and declared that the author the spirit world, and inspiration is the result of that tendency. She begged it to be clearly understood, however, that in all cases the inspiration is akin to the mind receiving it. The idea of the spirit is conveyed to the person inspired, but the power of expressing that idea is ever limited to the capacity of the medium. At the close of these remarks, which were very eloquently expressed, Mrs. Hardinge received a cordial vote of thanks from the audience, a motion to this effect being seconded by the Rev. Mr. Craig.

JULIA WARD Howe speaks six languages, it is

SATURDAY, DECEMBER 28, 1867.

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A State Convention.

NAPA, Dec. 19th, 1867.

EDITORS BANNER: -In your issue of Nov. 2d, noticed a proposition made by you to the State Central Committee, recommending a State Convention, to be called to assemble in San Francisco, to form a Pacific Coast Association of Spiritualists, on the first Friday of January next. And as I very much approve of your suggestion, I have felt de sirous to hear of some action being taken in the matter; but, having heard nothing of it since, I take this method of calling your attention to the above, by way of inquiring: Will there be a Convention? Several friends here, with myself, would Yours, truly, like to attend.

The queries put forth above shall be the basis of a few remarks on the subject, which we deem necessary at this time. We do not see that a necessity exists, as some of the friends think, for either State or National Conventions of Spiritualists; particularly as those bodies are always attended by a certain number of persons claiming affiliation with us, but who are only excrescences that have sloughed off from old religious organizations, and have sought companionship and freedom of utterance of a very fanatical sort, which our liberal views and feelings invite and encourage. Witness the absurd displays made of themselves at our National Convention, where one crazy Methodist-believing just so much of Spiritualism as he could comprehend, viz., that departed spirits can communicate with us-insisted that the Convention should accept the dogma of the vicarious atonement or be "doomed! doomed!" Also, the attacks made by individuals in that body upon the integrity of tried and proved mediums like the Davenport Boys; and the slanderous remarks of others concerning the morality of mediums. The difficulty is, that the fanatical members of churches, on becoming convinced of the truth of the main doctrine of our faith, seek to bring with them into our societies many of the old and effete dogmas of their worn-out theology, and to engraft them upon the declarations and resolutions of Spiritualistic Conventions. We protest against the issuing of a call for a Convention in this State, by authority of the Central Committee or any other, that shall invite the attendance, indiscriminately, of a crowd of half-grown Spirit ualists, who have not yet sufficient strength of mind to shake off the superstitions in which they have been indoctrinated, and who will certainly turn the proceedings into as broad a farce as was a portion of those of the National Convention at Cleveland. No person should be admitted to a participation in the debates of the representative body, who has not been regularly chosen to fulfill that duty, by some assembly of recognized and firm believers in our philosophy. A certificate of the fact should be required from all who present themselves as delegates. This will prevent the assumption of a right to impose upon the Convention and the public, by such men as Barnes and Potter, their idiosyncrasies, at the same time claiming to be Spiritualists, and holding our people

If the object in calling a Convention be the announcement of any distinctive doctrines by that body, it is certainly prudent to have them go forth to the world clothed in pure language, and in that simplicity of statement which befits the annunciation of great truths. We do not wish to be committed to the support of propositions which are neither logical nor comprehensive in their statement, and a portion of which may contain a sufficient number of absurdities to vitiate the whole. Thinking men and women among us do not wish to be made ridiculous by the antics of ignorance and impudence, which so frequently monopolize the attention of meetings of reformers and philanthropists. There are many ignorant pretenders who use religion and reform as hobbies, upon which they elevate themselves into notoriety, for selfish ends. Spiritualists, as protestants against the whole system of theology now in vogue, should not allow themselves to be misrepresented in Convention by persons of that class. Our road to recognition as a power in the world of mind is still a difficult one, and we should take care that no stumbling-blocks are placed thereon, by parties whose claim to the title of Spiritualists consists only in an acknowledgment of phenomenal facts.

responsible for such utterances.

Our philosophy is broader and deeper than any ever before presented; in fact, it includes and comprehends all that is true in all that have preceded it. Whatever of truth there is in theology, or in the religions of so-called heathen nations, is a part of the philosophy of Spiritualism. We claim to be the conservators of truth, in a radical sense. We are opposed to all shams, in religion, politics, and social life. We would break in pieces every false God, and every false conception of God. And we would introduce into civil polity the element of justice, which has never yet fully entered into it: and in social life we would insist upon that perfect equality which is itself a realization of exact justice to every man and woman. These doctrines are continually preached to us from the spirit world; but many are heedless of their import and probable effect, by reason of their past education and prejndices, and they resist or refuse to support a practical application of them, from fear of condemnation by this lower world. It is this humanitarian element in our philosophy which we strive to realize in actual life on the earth, and which the merely superficial acknowldgment of the phenomena does not comprehend. Maguire's Opera House next Sunday evening.

Because men and women are compelled, by the evidence of their senses, to admit that the occurrences they witness can have no other origin than that to which we assign them, it does not follow naturally that such persons should immediately change from selfish and self-seeking beings to philanthropists and reformers. If they have been fanatical religionists of the old theological sort, it is more natural that they should continue to be fanatics for some time, even in so liberalizing a philosophy as ours. If they have been selfish and scheming as members of the Christian Church, it is supposable that they will not immediately shake off their selfishness on becoming Spiritualists. Accordingly we do find the new converts to our faith trying to make use of the superior knowledge and insight of their departed spirit friends in aid of their earthly schemes of self-aggrandizement. Al manner of instruction and direction is sought for from spirits for the obtainment of wealth from mining and commercial speculation, and by overreaching. The heralds of the new dispensation from the angelic world are requested to act in the capacity of messengers and burden-bearers on the earth, just as though they were still in the flesh, and had not gladly shaken off their own earthly burdens long ago. To expect Spiritualists, who seek communion with the spirit world for such ends, to fairly represent and present the philosophy of Spiritualism in a Convention, is to expect per fection from incompleteness, and devotion and be nevolence from bigotry and selfishness. So long as they seek and obtain a prominence in our meetings, and are allowed to speak for us and mis represent us, we shall continue to be the butt of ridicule and satire from the skeptical, and objects of aversion to the thoughtful and philanthropic.

We hope, if the Convention be called, that the Central Committee will prescribe such conditions as shall secure a representation composed of the best intellect and heart of our number in this and the other Pacific States, and that, for once at least we may have a Convention that will know for what purpose it has assembled, and carry that purpose into beneficial action. We never have known, and probably never shall know, what good was accomplished by the first Convention held in this State. It is our conviction that we should be able to see it, if any good had been accomplished. We do not desire to record the proceedings of another that shall be like unto it.

Christmas-Its Meaning and Use, and also Its Abuse.

Since man became civilized, it has ever been the custom, at this season of the year, to give and receive gifts, to become reconciled to enemies, to renew old friendships, to remember and bestow benefactions upon the poor, and to signalize the faith of all nations in immortality. For these purposes and in this manner have every people, from time immemorial, on a day or days, at the winter solstice, done these things as we do them now. But theologians claim that the day is the anniversary of the birth of Jesus of Nazareth; and the Romish Church instituted a mass for the day in commemoration of that event, whence it was called Christmas. It is by no means established however, by the Church, that Jesus was born at Bethlehem on the 25th of December; it has always been a matter of doubt and uncertainty; but, nevertheless, the authorities of the Church of Rome ordained that the day should be considered as the right one, and it has ever since been celebrated by the Christian world as the birthday of Jesus.

The ancient use of the day, as recapitulated above, cannot possibly be objected to, by Jew or Gentile, Christian or Pagan. Whatever tends to soften and ameliorate the asperities of human nature, on any day of the year, should be always welcome. It is only when it is made use of, as it is in all the churches, for the more rigid enforcement of their theological dogmas by precept and practice, that the day is abused. If Jesus were actually born on that day, and lived the life ascribed to him, and preached as is recorded of him, what does it all prove? Why, simply, that the so-called Christian churches are now all wrong, and the much abused and vilified Spiritualists are most certainly right. For, is it not evident from the record itself, as well as from the ritual of the Romish and Episcopal churches, that Jesus Christ "brought life and immortality to light"? And if, by his preaching and parables, he taught the self-same doctrines now held by Spiritualists, but which are denied and derided by the self-styled Christians, do the latter deserve the name? It is very certain that modern Christians do not in any sense fulfill the conditions necessary to constitute them the especial disciples of Jesus. He said that his disciples should do even greater works than himself, after he should have left the earth. What is the fact in this regard, when viewing the works of the modern Christians? Do any of them heal the sick by the "laying on of hands," as did Peter and Paul? Are they gifted with the "discerning of spirits"? Do any of them speak in many tongues, without having been educated to do so? Do they prophecy what is to be, and are their prophecies fulfilled? Alas, no! These are the gifts of the despised Spiritualists, who believe in the immortality that Jesus préached, and in the salvation too; but not by the merits of Jesus himself. The modern Spiritualist is the disciple who performs the "miracles" or wonderful works" ascribed to Jesus and his ancient disciples. It follows, then, as a matter of course, that the mere assumption of the name of Christians cannot and does not make any people such; but rather the possession of gifts and qualities like those of Jesus Christ himself. Those pertain in large measure to modern Spiritualistic mediumship. If the birthday of Jesus were fixed to a certainty, the people who would have the best right to celebrate it are the Spiritualists of to-day. The Christians, so called, have mistaken their calling and election, and are celebrating they know not what. Their dogmas are obsolete and of no effect, and the power to do good and great works, such as the Master did, does not pertain to them in any degree. Christmas, then, so far as they are concerned, might as well be dropped as a day of remembrance; for they can do nothing themselves to make it memorable.

MRS. LAURA DEFORCE GORDON will lecture at

A Mistake Made.

"VINDEX."—We have received a long communication from Grass Valley, bearing this signature, in which we are "handled without gloves," all under the guise of friendship for ourselves and the cause, for not having come up to the standard, as a Spiritualistic publication, set up by "Vindex" as the proper one. As a general rule, we take no notice of anonymous communications; and in this case, we do it only on the ground that the writer claims to be a friend, sincerely desirous of our success and "the good of the cause." But we must say that we think no friend of ours and of "the cause" should be ashamed to affix his own proper cognomen to a communication purporting to give us good advice. It certainly does not relieve the writer of the same from a suspicion of malicious motives in the making of his strictures, that he has chosen to conceal his personality behind a hints, anonymously and otherwise, intended to assist us in the conduct of this paper. Some of these were well meant, but ill conceived. It does seem as if everybody is satisfied of his own ability to edit a paper better than anybody else, and to advise the conductors of all the papers in the country as to the best method of managing their own business. People of this sort do not seem to realize that capital is needed to carry on the business of a first-class publication; but they do 'imagine a vain thing," viz., that their own little contribution of three dollars in a whole year is an enormous outlay, which must be correspondingly met by a return of fourfold its value in a paper of not quite a year's existence. To all such we say, satisfied, and will apply to us over your own proper signatures, we will return your subscriptions by the next mail after receiving your request.

"Vindex," however, has made a sad mistake in supposing that we shall be governed, in the management of our own business affairs, by any exhibition of fault-finding and ill-humor on his part, or on the part of anybody else. The risk of our success or failure is not assumed by him, but by ourselves. Our labor is worth something; and if he thinks we have not bestowed enough of it upon the paper to serve as an equivalent for the amount of his subscription, the remedy is in his own hands. He can accept of our offer and his money at any time he may choose. We are not entirely at the mercy of his judgment, or rather his lack of judgment; and as he seems to intimate that we underrate the intelligence of our readers, we take leave to say that we certainly do not overrate his. A man with a modicum of common sense would now that he could not expect to influence course of an editor by an anonymous criticism, even if it were a just one. People generally, and especially editors, wish to know who their friends or enemies are, as well as what they are. A stab never have come from a friend. Our friends are, and must always be, open and above-board, as we endeavor to be; and those who are otherwise can never be our friends. "Vindex" will find it difficult to vindicate himself from the suspicions which his ill-conceived and ill-timed criticism has called forth. Notwithstanding, we bear him no malice, but wish him the acquisition of good sense and more good humor.

FRIENDLY ENCOURAGEMENT.—A subscriber in Plumas county, D. W. Hambly, of Spanish Ranch, in sending us the name of a new one, takes occasion to add a few words of encouragement, which we duly appreciate. He writes as follows: "There has been quite a sifting here in the old theological ranks. A great many who were unstrung and drifting about between materialism and old theology have happily found the link that joins man with his departed friends in spirit life. Spiritualism is being well tested around my neighborhood. The phenomena are, to all intents and purposes, a new light; but it so shines in darkness with its truths, that the pillars of mythical bigotry have no more charms, with the miraculous conception, and the atonement for sinners by the letting out of blood, etc. We have a Rev. at Quincy, who deals out hell in portions to sometimes as many as blood of Christ' on the most perfect equality? Are three adults and an infant or so. Theological logic not negro priests being ordained to-day in the Church, and sent out as missionaries? The Catholic has become as a tinkling cymbal, having no force or power. Your cuts and thrusts at the breadand-butter organizations make them wince; but I say, give it to them in their own coin, and let them feel their dastardly meanness, in their treatment of freedom of thought and speech, outside the pale of old theology. Our sympathy is with you, and for your welfare; and if there is anything we can do for you, we will try and help you

MRS. LAURA DEFORCE GORDON arrived, in company with Dr. Gordon, her husband, on the steamer from Sacramento, on Tuesday evening, but too late to be present at the Lyceum Festival. She is in good health and spirits, and not at all affected in either by the recent tremendous efforts of the Rev. Mr. Wickes, at Virginia City. If this Reverend gentleman had not been so unceremoniously snuffed out by the Trustees of his own Church, the lady would have done the same thing for him in her own logical way. The efforts of all such samples of orthodoxy as this gentleman are not worth the price of a tallow candle. It was a wicked thing, though, in the Trustees, that they would not suffer his little light to shine as well as it could. He might at least have rendered the darkness of their creed still more visible.

SPIRITUALISM IN THE LOWER COUNTRY.-From various sources we learn that Bro. Todd is awakening an interest in our philosophy in the counties of Los Angeles and San Bernardino which names. We should say that the field in that tacles. portion of the State is being pretty well cultivated.

BISHOP WHITEHOUSE, of Illinois, says that the present generation has "grown up creedless, and hence Godless." So, it seems, in order to have a God, it is necessary to have a creed first. We think there is less of God in creeds, and in the makers of them, than in the heart of infidelity

Women's Wages and Men's Wages.

It has long been a subject of complaint that a woman is paid less than a man for an equal amount of work as efficiently performed. The question as to whether the fact of certain services which can be equally well performed by man and woman, being rendered by the latter, made such services of less value than they would by coming from the former, was on Tuesday evening freely liscussed in the Board of Education. Mr. Hoitt having resigned his place as Principal of the North Cosmopolitan School, and recommended Miss Kate Kennedy as his successor, Mr. Holt presented a report nominating Miss Kate Kennedy principal of the North Cosmopolitan School at a salary of \$175 per month. Miss Kate Kennedy some days previous had addressed a letter to the Board of Education, in which she expressed full confidence in her those who would read nothing, if they did not read ability to fill the position of Principal of the North | fiction; and reading of the trashiest kind is better Cosmopolitan School as well as any man, and on than the dull materialism and intellectual stagnathese grounds urged that her salary should be the | tion that result from no reading at all. Even the same as that paid to a man. On the introduction commonest and most trivial novels furnish some of Mr. Holt's resolution, making Miss Kennedy's food, however meager, for the intellect, and some salary \$175 a month, Mr. Cornwall said he was in exercise to those faculties that distinguish men fictitious signature. We have received many salary of increasing the salaries of the lady teach- from brutes. The better class of novels at this ers as compared with those of the male teachers, but if they increased Miss Kennedy's salary, they would have to increase that of all the other lady teachers. Mr. Holt asked, if there was no objection to paying \$175 a month to a man, why the done more good than any equal number of same wages should not be paid to a woman. As sermons that have ever been written. And the might have been expected, the resolution was lost, and another attempt to remove one of the stumbling blocks which lie in the path of woman, seek-ing her rights, was foiled. "There are too many "Give in to one, and you must give in of them." to all." These are the cries of the cowardly, heartless, and narrow-minded men who wish to keep up the market value of their labor by depreciating that of women. The delicate counterumper, who spends his existence in twirling ribbons round his fingers, and displaying the beauties of "a nice thing in silks" to the gaze of admiring ladies, is proud in the consciousness that as now to our anonymous "friend," if you are not he can command a higher salary for doing this sort of work than can any woman in the land. There is a large class of men who look with horror toward the day, which they fear is approaching, when work done by a woman shall be considered worth as much as work done by a man, and paid for accordingly. They look upon industrious vomen as the Irish laborer regards the Chinese. They wish to discourage their efforts to engage in new branches of industry by every means in their power, and strenuously resist any movement in favor of paying them equal wages with men. Woman will eventually obtain her rights in the field of labor in this country; in the mean time, let these men, who are so afraid of having their wagas reduced, and being pushed to the wall by hard-working women, save the money which they now spend on whisky, billiards, balls, and other forms of dissipation, buy a homestead, and offer these indusrious, honest women homes where their only work will be true woman's work, and their only wages love.—Daily Critic.

Thomas Paine.

Some one who exhumed from the recesses of the proves by extracts from it that the author of "Comnon Sense" and the "Age of Reason" firmly and devoutly believed in the existence and omnipotence

This may be news to some of the papers that are copying from the Tribune, but it is only such informin the dark, like the one given by "Vindex," could | ation as they could have obtained by reading the first page of Mr. Paine's best known work, "The Age of Reason." "Tom," as he is called, did at least as much with his pen for the independence of America as Washington did with his sword.

The orthodox clergy have heaped up a mountain Paine's horrible end." What is the meaning of it ll in the face of this discovery that he firmly and levoutly believed in the existence of a God? We are not the publishers of a semi-a-la-mode pa er, or we should, of course, stop here. In view,

lowever, of this wretched twaddle in attaching so much importance to the statement of men's theological opinions, we cannot withhold our protest against the practice. We would judge of Paine, as of all other men, by his life and his writings, valuing nim for all the benefit the world received from his good endeavors and genius. And if Paine had reected utterly all theological hypotheses whatever, a good man spending his life in doing good could not fail to die happy, and ought to receive the thanks of mankind for his useful, noble life.—Chicago Liberal.

THE CATHOLIC CHURCH AND THE BLACK MAN.-The Chicago Irish Republic, in a vigorous article, showing up the unprincipled character and course of "the pretended Catholic press of America," states the position of the Church as regards the black man clearly in the following extract:

"Does not the Catholic Church consider the soul of the black man as valuable to God as the soul of the editor himself? Does not the Church admit the negro to his fullest rights in receiving the Sacrament? And must not a Catholic kneel down at the altar with a 'nigger'-even though he was as black as pitch-beside him, and receive the 'body and Church, then, does not recognize color as a just reason for persecuting an unfortunate people. The church sees in the black man a human being possessed of a soul as dear to God as that of the most dainty Caucasian, and a soul that will be placed as near the Infinite Himself as, perhaps, the souls of his white persecutors! To all these questions the 'Catholic' press must answer yes—must, for it is the doctrine of the Church. This intense hatred of Radicalism, and abuse of us for wishing to give the black man his rights, does not arise from a Catholic spirit. It proceeds, then, from a political spirit."

STANDARD OF BENEVOLENCE.—Men measure has but a dollar in his pocket would give a penny for almost any purpose. If he had a hundred dol lars, he might give one; carry it higher, and there comes a falling off. One hundred would be considered too large a sum for him who has ten thousand, while a present of one thousand would be deemed miraculous from a man worth one hundred thousand; yet the proportion is the same throughout, and the poor man's penny, the widow's mite, is more than the rich man's high-sounding and widely-trumpeted benefaction.

HE GAVE IT UP .-- A Western paper says: "We have an acquaintance, an old gentleman, whose young people pester him with conundrums. He got into a drowse the other evening at the church, but recovered himself partially as the preacher gave out the text, How are the mighty fallen! Imagine how mortifying to his triends and family, as well as to the parson, was the scene, when our friend looked up inquiringly at the preacher, and in the meekest possible tone of voice replied-I

THE OSTRICH TRICK.—The editor of the Dra matic Chronicle trying to make his readers believe promises to be permanent; and from Bro. Todd | he is not also the editor of the Californian. That himself we have a brief account of his success in is very "wrong-headed" indeed. Both the logic that district. Our subscribers in that direction and grammar of the two papers spring from the Massachussetts, and enforced for many years; but are all renewing their subscriptions for the same head. "Table-tipping organ" and "Spirit- Liberalism gained ground, and the bigoted rule was coming year, and new ones are sending in their ist" may be read in both papers without spec-

> MICHAEL ANGELO, the famous painter, painting in Pope Clement's chapel the portraiture of hell and danned souls, made one of the damned souls so like a cardinal that was his enemy, that every body knew it at first sight. The cardinal complained to the Pope, and asked that it be defaced. The rope said to him: "Why, you know very well I have power to deliver a soul out of purgatory, but not out of

Novel-Reading.

The Spectator recently published an article bewailing the "indiscriminate novel-reading" of this generation, and declaring that this species of reading was poisoning the minds and sapping the morals of a large portion of our people." The Spectator adds: "The monthly reports of our Library Associations reveal the fact that the patrons of these institutions - presumptively among the most intelligent and respectable of our population—read scarcely anything but novels. Our booksellers tell us that novels are the only books that sell surely, rapidly, and extensively. History, Biography, Science, Poetry, Art and Theology are but dead lumber, scarcely ever called This is a very superficial view of the matter. The fact is that the novel-readers consist mostly of day contain the best and freshest, and most progressive thought of the age, presented in a more attractive shape than it could be in sermons or essays or didactic treatises. Dickens' novels have same may be said of the novels of such writers as Mrs. Gaskell, Mary Howitt, Frederika Bremer, Mrs. Stowe, and others. Henry Ward Beecher, too, is preaching to a larger audience in his "Norwood, than he could ever reach by his sermons or his 'Star Papers"; and preaching more persuasively. It is also an error to imagine that less history, poetry, science, and philosophy are read now than formerly. The contrary is the case. There are more, vastly more readers of Tennyson, Browning, Macaulay, Prescott, Herbert Spencer, and John Stuart Mill, than there were of Coleridge, Southey, Hume, Gibbon, Reid, and Browne, in their day. But vast multitudes, of a class that formerly never read anything, now read novels, and are thus rescued from the intellectual torpor of a mere animal existence. Better, far better, that the people should read novels, sensation novels, silly novels, almost any sort of novels, than that they should exist without intellectual excitements, and be wholly absorbed in the sordid drudgery of business, the dull routine of money-getting, or the grosser pleasures of a merely animal existence.
As to "theology" in the old-fashioned sense, and
the "good books" of past generations, they have ceased to be read by men of culture and intellect. The "good books" are the dullest and most vapid of all the books that are published; and the religious papers and periodicals are far inferior to their secular rivals in ability and interest.—Dramatic

ORGANIZATION OF SPIRITUALISTS.—It is worse than useless to cry against organization, since it if not predicated upon true principles it must fail; but we expect to see no organization started at this day and generation but what will be subject to mutations, if not to downright failures, so to speak. The law of progress and growth makes this an inex-orable fact. Consequently it is quite manifest that if the Spiritualists cannot have organization in their highest conception of it, that they will have it approximating thereto. For they have arrived at a point where, to them, organization of some kind appears to be their only salvation. It may be true that they will 'sectarize or fossilize. That, if it comes, can not be helped; we are only giving the facts as we see them. We are, it is well known, for individualization in organization; and yet if we cannot realize our ideal in organization, we are not disposed to fight against such as the demands of the development of the present race of mankind require. Therefore we are made rather hopeful that some good will come to the masses for the time being, if not so much to individualized souls. We could but wish that it may actualize the sublime and divine principles of Masonry; the most divine Order, in one sense, in theory, that has ever existed on this planet.

Optimist, Berlin Heights, Ohio.

A PERSONAL DEVIL.—Brother Benson, of the Pacific Christian Advocate, is out in a long and strong article in which he endeavors to prove the actual existence of a personal devil. It is gratifying to see Brother Benson thus come to the devil's rescue. The time is ripe for a reform in the lax theology of the We need a tough and substantial devil-"as much a person as Moses or Christ''—and none of your milk-and-water, intangible devils of theory and moonshine, that wouldn't scare your grandmother's cat. The great mass of men have come not only to not fear him, but even to deny his personal existence, and Brother Benson deserves the devil's thanks and our own for setting him rectus in curice, by preaching the comfortable and wholesome good old doctrine of his personality. The evidence for the existence of evil spirits is just as strong as that in proof of the existence of good ones, and we have no better ground for denying the personality of the one than of the other. What would Paradise Lost be without Satan? And how violently and suddenly would the world grow worse, if we hadn't a good, solid, reliable devil! True it is, Old Scratch occasionally tempts people into mischief, but then think of the thousands of rascals that he frightens into holiness! We go in strongly for his personality, and never shall his tail be "docked," or his horns lopped an inch, with our consent.—Napa Register.

GREAT SCRIPTURAL ARGUMENT.—We were much amused a day or two since at a grand discussion of scriptural subjects by two Germans. Both were pretty full of lager. Several knotty points had been disposed of, when they came to the miracle of the loaves and fishes. One had full faith in all it e miracles recorded in the sacred book, and the other was a disbeliever in anything holy. The more beer he drank, the more skeptical he became. He was ready to tackle and demolish any number of miracles. Said the believer: "Vell, now, vot you does mit der miracle of der muldidude fet, vot we reads in der book von Matthew, fifteen shapter, 32 to 39 werse, vare Shesus did feed more as four dousand men pesides all de wimmins and childers mit only seven loafs of bread and a few fishes, den after all got der pellics full dare vas scrape up seven pasket full mit crusts and fish bones? Vot you say von das-hey?" "Vel," said the skeptic, "how you knows but dose loafs were so bigger as dis International Hotel and all dem fishes vas wales?" This was a clincher. The believer in miracles couldn't tell the exact size of the loaves, and couldn't say whether the fishes were whales or sardines. — Virginia Enterprise.

MIRACLES.—The whole matter of miracles was still a puzzle to me, and for a long time a source of anxiety; for I had not studied the principles of historic evidence, nor learned to identify and scrutinize the witnesses. But the problem of inspiration got sooner solved. I believed in the Immanence of God in man, as well as matter—His activity in both. All men are inspired in proportion to their actual powers and their normal use thereof; that Truth is the text of intellectual inspiration, Justice of moral, and so on. I did not find the Bible inspired, except in this general way, and in proportion to the Truth and Justice therein. It seemed to me that no part of the Old Testament or New could be called the "Word of God," save in the sense that all Truth is God's word.—Theodore Purker.

No LONGER than fifty years ago the support of religion was made compulsory in this State, (Massachusetts,) and every man was compelled by the law to pay a church-tax, whether he attended a church on not church or not. This tyrannical rule was engrafted on the Constitution by the early religious settlers of finally expunged. So it will be seen, by the above examples, that there is such a thing as progress, and that innovations help to produce it.—Boston In-

vestigator. NOT A FUNERAL SHARP.—In this country a man who is an "expert" in any profession is called a "sharp"—as a "faro sharp," a "stock sharp," etc. Some months ago, on the occasion of a funeral, a man assisting started to carry the coffin cut to the hearse, head first. Mr. ---, the well known undertaker, interfered and said to our friend: "Feet fore-Two lines of telegraph connect Jerusalem with said our man, "excuse me, sir, I'm no funeral

· From the London Spiritual Magazine. Direct Spirit Mesmerism.

The following is an account of some remarkable phenomena of direct spirit mesmerism, witnessed by myself and others at my house, early on the evening of the 8th of August, and I should be glad if you could give publicity to my letter. It is necessary to premise that Mr. D. D. Home, the medium present, had been staying with me for some short time, and that, owing to the state of health of Mrs. Jencken, who had been seized with

paralysis, I had determined not to allow any séances to be held. On the evening in question, however, I yielded at the request of my mother, and accordingly we sat round a small square table in front of the sofa-Mrs. Hennings, our neighbor, making up the party of four. We had not been seated many minutes, when raps

were heard in different parts of the room; the table was tilted, raised straight off the ground; numerous raps were then heard under the table, in the drawer, which was pulled out and replaced; a cold current of air then passed over our hands; spirit hands touched several of us on our hands and knees; a hand appeared between myself and Mr. D. D. Home, but only for a moment. We then observed the form of a hand under the shawl Mrs. Jencken had drawn across her knees. A pause then ensued, followed by the phenomenon of "Direct Spirit Mesmerism," to record which is the special object of my present communication.

At first we heard the rustling of Mrs. Jencken's dress, as though a hand was rudely moved over it. We then noticed a hand making mesmeric passes down the right side of Mrs. Jencken; her knee was then grasped, and we distinctly heard the tapping, kneading sound, of shampooing a patient. Mrs. Jencken, who remained perfectly calm and composed throughout the process, described her sensations with great precision, observing that she felt as if a powerful hand was making passes down her paralyzed side, almost causing pain. Her hand was then seized by, as she described it, a soft, warm hand, rubbed and stretched out with sufficient force to leave a red mark on her hand and wrist. She further said that she felt as if an electric stream had passed

through her, causing every limb to glow.

The whole process lasted about eight to ten minutes, and resulted in the restoration of the use of the paralyzed limb and side of Mrs. Jencken, who all but immediately called our attention to the fact of her being able to move her right arm and hand, hitherto perfectly paralyzed. On essaying to rise from her chair, she found, to her great joy, that she could walk, and her convalescence has ever since

steadily progressed. Fortunately, during the scance, Mr. Jones, of Enmore Park, joined our circle; at which I was much pleased, as I felt it desirable that further witness should be present to testify to the truth of

the statement I am recording. Other and very marked phenomena were produced that evening. Mrs. Henning's hand was repeatedly touched and grasped, her chair seized and drawn back, and half turned round. Mr. Jones was also touched by a hand. A voice was distinctly heard to pass through the room, the note being not unlike the wail of a female voice. But I will not burden you with an account of these phenomena, my object being to confine myself to the description of the phenomenon of direct spirit mesmerism. I may, however, add that Mr. D. D. Home is in full power, and that, during his stay at my house, very remarkable phenomena occurred.

encken is now occupied in writing a statement of what took place, anxious that a document | Supermundane Facts-Ferguson..... should be placed on record to prove at some future time the possibility of direct spirit mesmerism.

Insanity.

There is a woman in the Lunatic Asylum of Jacksonville, Ill., who became insane under the orthodox teaching of native depravity and endless damnation. Through the medium of public worship and the Sunday School, she had been taught to regard the testimony of the Bible, in every respect, to be final authority, being the summary and perfection of all revealed truth; hence that reasoning criticism, calling any part of it in question, is sacrilege and impiety, worthy of eternal death. By virtue of this implicit faith in all the sayings of the book, her mind was in the right condition to be influenced in any direction sought by the proselyters of the Church. Appealing to fear as an incentive to repentance, they interpreted the Bible as the unmistakable vindicator of total depravity, and its hideous concomitants of a fiery hell, and a devil to torment all who are not recreated "out of nature into grace." Being of a sensitive temperament, she broke down under the horrors of this doctrine, and became "hopelessly insane." It is only one case among thousands. What a system of religion this! what a Church, that thus prepares candidates for the Insane Asy-

In moments of despair, this very lady, grown wild on "Bible authority," turns to it in search of such passages as promise hope to the sinner. She fancies if the Bible gives any testimony of promise applicable to her case, she may possibly go to heaven. By the Book she intensifies her sorrow; by the Book she prays for salvation. Reason is excluded. Her undue reverence for it—a chronic orthodox reverence—prevents all exercise of reason. She is orthodoxically and hellishly psychologized into horrible insanity.

Had she early been taught to reason and accept only what is demonstrably true to nature, and reject what is demonstrably false, the Church could never have decoyed her into this dangerous, pernicious estimate of books, nor hurled her upon the rocks of insanity. When Reason has free play, there can be no depolarization of brain. To its trial-tests all books, all theories, all churches, all isms, must bow, and own her the angel guide who leads to the heaven of harmony.—Banner of Light.

ANTIQUITY OF WRITING.—The earliest mode of writing was on bricks, tiles, oyster-shells, stone, ivory, bark and leaves of trees; and from the latter the term "leaves of a book" is probably derived. Copper and brass plates were very early in use; and a bill of feoffment on copper was some years since discovered in India, bearing date 100 years B. C. Leather was also used, as well as wooden tablets. Then the papyrus came into vogue, and about the eighth century the papyrus was superseded by parchment. Paper, however, is of great antiquity, especially among the Chinese but the first paper-mill in England was built in 1588 by a German, at Dartford, in Kent. Nevertheless, it was nearly a century and a half-namely in 1713 - before Thomas Watkins, a stationer, brought paper-making to anything like perfection. The first approach to a pen was the stylus, a kind of iron bodkin. But the Romans forbade its use on account of its frequent and even fatal use in quarrels, and then it was made of bone. Subsequently, reeds, pointed and split, like pens, as in the present day, were used.

A NEW Society.—A new society is about being formed in this city under the name of the "Humanitarian Christian Society of Virginia." The following extract from their circular will give an idea of the objects of the association: "We, whose names are hereunto appended (by our leave), do associate ourselves in order to promote liberality of views; to cultivate reverence for truth and for the good; to develop our own characters harmoniously, and to ameliorate the condition and elevate the spirit of mankind here and throughout the world; requiring, not the possession of property, creed, or character, in order to membership, but simply and solely an earnest wish on the part of an applicant to become better, together with a wish to help others to do the same."- Virginia Enterprise.

Two MEN recently died suddenly at a Canadian tavern, after drinking a cup of coffee. The landlady called the police, who suspected her of poisoning the men. She protested she had not, and to prove the harmlessness of the coffee, drank a cup herself, when she also fell down dead. An examination of the coffee-pot showed that a bunch of matches had been boiling with the coffee.

VENGEANCE DEFERRED.—Upon one of the festival days in Naples, it was customary to have some individual mounted upon an ass, who for two hours rides through the city, personating the Savior, and who, during that time, must endure the most intolerable buffets and insults. So vile is the treatment to which this person has to submit, that it is often difficult, even by the offer of large pecuniary reward. to induce any person to accept the office. On one occasion, an American sailor, tempted by the gold, undertook the job. His ignorance of the language spared him the verbal contumely, but the outrages pon his person were fully appreciated. He endured all bravely until, when near the close of his work, he was assailed personally in the most offensive manner. Shaking his dripping garments, he turned upon his assailants and exclaimed: "Villains! wait until I have done playing Christ, and I'll clean out

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This is to certify that I have been troubled with Chronic Rheumatism, derangement of the Liver and Kidneys, for five or six years, and most of the time confined to my house. I have been doctored by many eminent physicians, paid a fortune to them, and been given up as incurable. Was cured by Dr. Sparks, five months ago, with six treatments, and have attended to my business ever since. I consider it one of the greatest cures on record.

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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 comwould not take one thousand dollars for the benefit I have re-

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 beling—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 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.

Mr. A. C. CLARK, San Francisco, Cal. Had Lumbago for many months; could not stand erect. Cured in five minutes. Mrs. J. PEMBERTY, Vancouver's Island. Cured of a severe headache and violent fever in ten minutes. Was in a profuse perspiration ın six minutes. Mrs. M. LATHROP, Oregon. Disease of the heart and spasmodic contraction of the stomach. Cured in ten minutes, and 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 ease.

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 with five operations. Miss KATE PARMELE, Poughkeepsie, N. Y. Double curv-

ature of the spine, (31/2 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-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 cured with three treatments. Mrs. G. H. MILLS, Poughkeepsie, N. Y. Chronic Disease of the Liver, Dyspepsia, and Female Weakness—cured with a few

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 ran down stairs without showing the least sign of lameness, shouting, "I am cured!"

EDITORIAL COMMENTS.

Dr. Sparks, the great Magnetic and Electric Healer, is meeting with his usual success here, as hundreds are being treated by him and many cured as by magic.—Long Island Demo-Dr. H. S. Sparks is making great cures here if the statement of patients can be relied upon. His rooms are througed with

invalids. The rich and the poor are alike benefited. There is something very peculiar in his treatment of Chronic Diseases. His lectures are well attended, and highly complimented, being very instructive and chaste .- Journa Dr. Sparks is making astonishing cures here, and fully sustains his world-wide reputation in healing the sick, among rich and poor. His rooms are throughd with patients.—Long

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NOTICE.

THE CHILDREN'S PROGRESSIVE LYCEUM of San Francisco will assemble on Sunday, (to-morrow.) December 28th, at half-past 1 o'clock, at Temper ance Legion Hall, Post street, near Kearny. All friends of the Lyceum are cordially invited to be

> From the Lyceum Banner. Come Down from the Skies.

BY EMMA TUTTLE. Come down from the skies, little girl of mine, Come down from the skies so blue: You have not forgotten the shade and vine Where the clustering blue grapes grew; You have not forgotten how you and I
Pressed out the fragrant wine,
In days when you were not dwelling so high
In the skies, little girl of mine.

Come down from the fathomiess, melting blue, For the world is, O, so fair ! The leaves float down from the place where they grow, As bright as your golden hair; The sumac glows in the landscape bright, More vermiel than your mouth, And the great sun sails like a ship of light Off in the wooing south.

Come down from the angels to me-to me Who want you so much the most, To sit an hour where you used to be, On this fair but treacherous coast. The apples hang on the orchard trees, The peaches biush in the sun; The dahlias haughtily nod in the breeze-I'll give you the brightest one!

Come down from the skies, little girl of mine, Come bringing your love to me Though I am mortal, and you divine, O, come as you used to be! I dream, my love, of olden days, When, praising the gorgeous fall, Of all things wrapped in soft-blue haze, I called you sweetest of all.

The Lyceum Festival.

Judging from the commendations of the friends on Tuesday evening last, and since that time, the exercises of the Lyceum and the festivities enjoyed by the company present, on Christmas eve, were equal to the anticipations indulged in for some time previous. The hall was tastefully decorated with evergreen, emblematic of the immortality which is the destiny of all, and which we profess to have rather more faith in than the generality of the sectarian world. The inscriptions on the walls were in harmony with our doctrines, and reflect credit upon the committee appointed to decorate the hall. They were as follows: At the head of the hall, arranged neatly in a semi-circle over the platform, the words "Children's Progressive Lyceum"; immediately under which were the mottoes, "Be Patient with Children," and "The Spirit World is All About Us." On the side wall at the right of the platform were the words "Truth" and "Justice." and on the left, "Progress," "There is No Death," and "Work for Humanity." On the rear wall were the inscriptions, "Spiritualism, the Science of Mind," and "Slaves to No Sect." Several other appropriate mottoes were selected and prepared, but there was not time nor room to place them. Festoons of evergreen were hung from each of the seven chandeliers to the others, and also along the wall over the platform. A device in imitation of the chimney-piece of an oldfashioned fireplace was erected upon the platform, down which old Santa Claus descended, apparently from outside the building, and surprised the little ones by the quaintness of his dress and his frosty beard.

The exercises of the Lyceum consisted of singing and reciting such pieces from the Manual as "Home of the Angels," "The Band of Liberty," "Excursion Song," "Invoking the Angels," "Fountain of Divine Love," etc. Then followed declamation of Whittier's poem upon "Progress," by Master Melbourne Thorndike; "The Firing on Sumter," by Ella DeWolfe; "A Satire on Fashionable Dress," by Lily DeWolfe, four and a half years old, in costume. The latter performance was so well done by the little Lily, that the audience broke forth in a unanimous encore. The beautiful song entitled "Come Home, Father, Come Home," was then sung by Lavinia Boyling, accompanied by Mrs. Foye at the piano. Mrs. Foye also favored the audience with "Departed Days," accompanying her vocalization at the piano. Her voice is very sweet, and her articulation so distinct that every word of the song was heard in the remotest part of the large hall. The "Banner March" was then executed by the children in fine style. Santa Claus soon after made his appearance, and distributed the presents to the children from the two trees at each corner of the platform. The old saint was personated in a piquant and admirable manner by Ella DeWolfe. The exercise of Calisthenics was performed as usual.

After the Lyceum exercises were over, the chil dren marched into the supper-room, and partook of the refreshments which had been abundantly provided for them. For this portion of the entertainment the children thank the generous friends who so liberally furnished the tables with good things. The ladies who attended to their wants so efficiently at the tables also deserve their remem-

At ten o'clock the floor was cleared for dancing, and the visitors enjoyed themselves in this manner

until near two o'clock in the morning. The occasion was one of unalloyed pleasure to all present, and the little ones will remember it

CONCERNING THE DOLLAR MARK.—The new "Dominion of Canada" is worried about a design for its currency. A Toronto paper proposes the adoption of the letter D, instead of \$, "which," it says, "is a contraction of U. S., and stands for the United States." We always thought that the sign \$ represented the figure 8—indicating eight reals. The two parallel lines drawn across the "8" were intended to distinguish it from ordinary numerals.

REAL greatness has nothing to do with a man's sphere. It does not lie in the magnitude of his outward agency. Perhaps the greatest in our city are buried in obscurity.

THE NEW ENGLAND LYCEUM CONVENTION assembled at Worcester, Mass., October 29th. It was very fully attended by the officers and friends of the Lyceum, and measures were adopted for a permanent organization. The following resolutions, among others, were adopted by the Con-

Resolved, That, in the opinion of this Convention, one of the greatest difficulties the Lyceum movement has to encounter is the want of interest and co-operation on the part of parents who profess to be Spiritualists, as well as liberal reformers; therefore we deem it our duty to earnestly urge all such to lend us their hearty co-operation by sending their children to the Lyceum, and by their own presence aid and encourage the Lyceum movement. By these means, and these alone, can the highest hopes and expectations for the future of the Lyceum be

Resolved, That, recognizing the fact that Children's Progressive Lyceums are the outgrowth of Spiritualism, we are pained to know that in some places there seems to be a conflict of interests between the Lyceums and the Spiritualist societies; therefore we would earnestly urge upon all Societies of Spiritalists to foster the Lyceum, as being the greatest means by which we hope to advance the true interests of Spiritualism, by giving to the world and future generations a class of men and women untrammeled by the superstitions of false theology. Resolved, That we, as officers and members of the Children's Progressive Lyceum, deem it of the utmost importance to sustain and promote the interests of the Lyceum, and that we will do all in our power to accomplish this most noble work.

The report of the proceedings concludes in the following words:

"During the entire session the utmost harmony and good feeling prevailed. The delegates were admirably entertained by our Worcester friends. "The general tenor of the remarks made in respect to the different Lyceums, shows a lack of sympathy for the Lyceums on the part of Spiritualists, which is much to be regretted; for in the Lyceum its friends are confident that they see the germ of a mighty influence which will be felt in the generations yet to come—for the child of the present is to be the man of the future, and if their young minds are to be developed up to that high standard, of which we talk so much, they will become a mighty power in eradicating the superstitious bigotries of the past. But, on the other hand, if Spiritualists (as many of them do) continue to send their children to the old theological schools to be educated in the quintessence of superstition, then are the mighty developments for which we are laboring in a great measure a failure."

GRAMMAR IN RHYME.—We advise every young grammarian, just entering on Murray, Brown, Smith, or any of the thousand grammars in use, to commit to memory the following lines, and then they never need mistake a part of speech:

1. Three little words you often see, Are Articles—a, an and the. 2. A Noun's the name of any thing, As school, or garden, hoop, or swing. 3. Adjectives tell the kind of Noun,

As great, small, pretty, white or brown.
4. Instead of Nouns the Pronouns stand— Her head, his face, your arm, my hand. 5. Verbs tell of something to be done— To read, count, sing, laugh, jump, or ru

6. How things are done the Adverbs tell, As slowly, quickly, ill or well.
7. Conjunctions join the words together— As men and women, wind or weather,

8. The Prepositions stand before A Noun, as in or through a door. 9. The Interjection shows surprise, As oh, how pretty!—ah, how wise! The whole are called Nine Parts of Speech,

Which reading, writing, speaking teach.

THE WAY TO HEALTH.—The only true way to health is that which common sense dictates to man. Live within the bounds of reason. Eat moderately, drink temperately, sleep regularly, avoid excess in anything, and preserve a conscience void of offense." Some men eat themselves to death, some drink themselves to death, some wear out their lives by indolence, and some by over-exertion, others are killed by the doctors, while not a few sink into the grave under the effects of vicious and beastly practices. All the medicines in creation are not worth a farthing to a man who is constantly and habitually violating the laws of his own nature. All the medical science in the world cannot save him from a premature grave. With a suicidal course of conduct he is planting the seeds of decay in his own constitution, and accelerating the destruction of his own life.

WHAT IS A DARLING?—It is the dear, little beaming girl who meets one on the door-step; who flings her arms around one's neck, and kisses one with her whole soul of love; who seizes one's hat, who relieves one of one's coat, and hands the tea and toast so prettily; who places her elfish form at the piano and warbles forth, unsolicited, such delicious songs; who casts herself at one's footstool and clasps one's hand, and asks eager, unheard-of questions, with such bright eyes and flushing face, and on whose light, flossy curls one places one's hand and breathes "God bless her!" as the fairy form departs. But there is an angel following her footsteps, who is not visible to us, but who is anxious to bear our darling from us, and in the mind's eye its white shadow flits between us and the darling of our heart.

THERE is a deacon in a town of New Jersey named Day. One Sabbath morning he heard a number of boys playing in front of the house, and he went up to stop their Sabbath-breaking. Assuming a grave countenance, he said to them:

"Boys, do you know what day this is?" "Yes," replied an urchin; "it's Deacon Day!"

"I WONDER where those clouds are going?" sighed Flora, pensively, as she pointed with her delicate finger to the heavy masses that floated in the sky. "I think they are going to thunder,' said her younger brother.

"What makes your cows so cross?" said an old lady to the milkman, the other day. "Cross, madam? they are the gentlest things in the world." "Well, the milk is always sour!" the matron replied sharply.

What is more beautiful or poetic than a child's idea of ice? "Water gone to sleep.'

NEW PAPER! THE LYCEUM BANNER.

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Progressive Lyceum Register.

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

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

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

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

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

Chelsea, Mass.—At Library Hall every Sunday at 10 a. m. James S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian.

Chicago, Il.—Sunday, at Crosby's Music Hall, at 12½ p. m.
Dr. S. J. Avery, Conductor; Mrs. C. A. Dye, Guardian; J. R. Steeper, President Literary Circle. Cincinnati -Greenwood Hall, corner of Sixth and Vine sts, t 9 a. m. A. W. Pugh, Conductor; Mrs. Lydia Beck, Guar-Cleveland, Ohio .- At Temperance Hall, 184 Superior street. . A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian. Detroit, Mich.—Conductor, M. J. Matthews; Guardian, Mrs. Dover and Foxcroft, Me. - Sunday afternoon, in the Universalist church. Foxboro', Mass -In the Town Hall every Sunday at 11 a.m. Hamburg, Conn.-John Sterling, Conductor; Mrs. S. B. An-

lerson, Guardian. Hammonton, N.J.—Sunday at 1 p. m. J. O. Ransom, Conductor; Mrs. Julia E. Holt, Guardian. Havana, Ill —Sunday at 3 p. m., in Andrus' Hall. J. F. Coppel, Conductor; Mrs. E. Shaw, Guardian.

Haverhill, Mass.—Sunday at 10 a. m., in Music Hall. John Reiter, Conductor; Mrs. E. L. Currier, Guardian. Jefferson City, N. J.-Sunday afternoon in the Church of the Holy Spirit. 244 York street Joseph Dixon, Conductor.

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

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

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

Mokena, Ill.—Sunday at 1 o'clock, in the village school-

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

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

A. Crane, Guardian. Oswego, N. F.—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, southwest 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 Phoenix street, Sunday at 10 o'clock. Prof.

At new Hair in Phichix street, Sunday at 10 o'clock. Thos. 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.

Putnam, Conn.—Sunday at 10½ a. m., in Central Hall Quincy, Mas: —Sunday at 1¾ p. m.

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

Richmond, Ind.—In Henry Hall, at 2 p. m. Eli Brown, Conductor The Firstly Addison Conductor. ductor; 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 W. T. Riggs, Conductor; Mrs. W. T. Riggs, Guar-Sacramento, Cal.-At Turn-Verein Hall, Sunday at 2 p. m. H. Bowman, Conductor; Miss G. A. Brewster, Guardian.

San Francisco, Cal. — At Temperance Legion Hall, Post

street, Sunday at 1½ o'clock p. m. Conductor, W. H. Manning; Guardian of Groups, Mrs. Whitehead. Springfield, Mass.—Sunday at 10½ 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 11½ a. m.Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian.

Spiritualist Societies and Meetings. PACIFIC STATES.

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

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

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

ATLANTIC STATES.

Ba'timore, Md.-The First Spiritualist Congregation of Bal imore on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours. Mrs. F. O. Hyzer will speak till further notice. Banger, Me.—In Pioneer Chapel, every Sunday. Boston, Mass.—Miss Lizzie Doten will lecture each Sunday Sternoon in Mercantile Hall, 16 Summer street, commencing at 21% o'clock. Admittance 15 cents. The Progressive Bible Society, every Sunday, in No. 3 Tremont Row, Hall 58. Free discussion on the Christian Atonement at 10½ a.m. Lecture followed by conference at 3 and 7 p. m. Miss Phelps, regular lecturer.

Spiritual meetings every Sunday at 544 Washington street.

Conference at 2½ p. m. Circle at 7½ p. m.

Brooklyn. N. Y.—In the Cumberland street Lecture Room,

Sunday at 3 and 7½ p. m.

Charlestown Mass.—First Spiritual Society, at Washington 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 Library Hall every Sunday afternoon and evening, 3 and 71/2 p. m. The Bible Christian Spiritualists, every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 p. m. Mrs. M.A.

Ricker, regular speaker. D. J. Ricker, Superintendent.

Chicago, Ill.—First Society of Spiritualists in Chicago, every
Sunday. at Crosby's Opera House Hall, State street. Hours of meeting 101/2 a. m. and 71/2 p. m. Spiritual meetings, for intellectual, scientific and spiritual improvement, every Sunday at 10½ a. m., and Tuesday at 7½ p. m., at the hall of the Mechanics' Institute, 155 South Clark street, room 9, third floor, till further notice. Seats ree.
Cincinnati, Ohio.—Religious society of Progressive Spiritu-

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

East Boston. Mass.—In Temperance Hall, 18 Maverick street. Foxboro', Mass .- In the Town Hall.

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

Lowell -Lee street Church, afternoon and evening.

Hammonton. N. J.—Sunday at 10½ a. m. and 7 p. m., at Ellis Hall. Belleview Avenue. Haverhill, Mass.—Spiritualists hold meetings at Music Hall every Sunday, at 2½ and 7 p.m.

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

Morrisania, N. F.—First Society of Progressive Spiritual ists, 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 lunday, in Dodworth's Hall, 806 Broadway. Seats free. At Ebbitt Hall. 23d street near Broadway, on Sundays, at 10½ a. m and 7½ p. m. H. B. Storer, Secretary.

Oswego, N. Y.—Sunday at 2½ and 7½ p. m., in Lyceum Hall. West Second, near Bridge street. Philadelphia, Pa.-In the new hall in Phoenix street, every Sunday afternoon, at 3 o'clock. Plymouth, Mass.—The Plymouth Spiritualists' Fraternity, in Leyden Hall, three fourths the time. Portland, Oregon.—First Spiritual Society meet at Oro Fino Hall every Sunday, morning and evening.

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

Spiritualists in the southern part of Philadelphia, at No. 337 South Second street, at 10½ a.m. and 7½ p.m., and on Wednesday evening at 8 o'clock.

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

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

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

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

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

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

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

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

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

every Sunday at Fallon's Hall.

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

Taunton, Mass.—Sunday, in Concert Hall.

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

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

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

Washington, D. C.—In Union League Hall, every Sunday, at 11 a. m. and 7½ p. m. t 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 Mrs. C. M. Stowe, lecturer and clairvoyant physician, San

Mrs. Anna Barker, San Francisco Benjamin Todd, San Francisco, Cal. Mrs. L. Hutchison will receive calls to lecture and teach be Harmonial Philosophy, illustrated by charts and diagrams which greatly assist in comprehending the structure of the universe and the spiritual spheres, as also the physical and mental development of matter and mind. Address, Owensville, Mono Co., Cal. Mr. & Mrs. Wm. J. Young, Boise City, Idaho Territory.

ATLANTIC STATES.

J. Madison Allyn, trance and inspirational speaker, Boston. C. Fannie Allyn, Londonderry, Vt., during July. Mrs. Sarah A. Byrnes, Lowell, during June. Address, 8 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. A!bert 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, Newburgh, N. Y. Andrew Jackson Davis, Orange, N. J. A. T. Foss, Manchester, N. H. Mrs. Mary L. French, inspirational and trance medium.

Ellery street, Washington Village, South Boston. Dr. H. P. Fairfield, Greenwich Village, Mass. S. J. Finney, Ann Arbor, Mich. J. G. Fish, Red Bank, Monmouth Co., N. J. Mrs. Fannie B. Felton, South Malden, Mass

C. Augusta Fitch, trance speaker, box 1835, Chicago, Ill. Isaac P. Greenleaf, Kenduskeag, Me. Mrs. Laura De Force Gordon, Denver City, Col. Ter. Mrs. C. L. Gade (formerly Mrs. Morris,) trance speaker, 77 Cedar street, Room 8, New York. N. S. Greenleaf, Lowell, Mass. Dr. L. 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, Worceste 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, Carenden, Vt. Moses Hull, Milwaukee, Wis.

Miss Susie M. Johnson, Milford, Mass. Dr. P. T. Johnson, lecturer, Ypsilanti, Mich. W. F. Jamieson, inspirational speaker, Postoffice drawer 3325, Chicago, Ill.

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J. S. Loveland, Sturgis, Mich.

Mrs. E K. Ladd, trance lecturer, 179 Court street, Boston.

Mrs. F. A. Logan, Salina, Onondaga Co., New York.

B. M. Lawrence, M. D., 54 Hudson street, Boston, Mass. Mary E. Longdon, inspirational speaker, 60 Montgomery street, Jersey City, N. J.
Mr. H. T. Leonard, trance speaker, New Ipswich, N. H.

Miss Mary M. Lyons, inspirational speaker, 98 East Jeffer son street, Syracuse, New York. John A. Lowe, Box 17, Sutton, Mass. Dr. G. W. Morrill, Jr., trance and inspirational speaker, Boston, Mass.

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PHENOMENAL FACTS.

Cure by the Laying on of Hands.

EDITORS BANNER:-Permit me to say a few words in relation to one of the striking features of the present age-a matter that deeply interests the whole community, and should, therefore, be placed prominently before the people. I allude to the marked and steadily progressing change in the methods of physical cure of about all the ailments that flesh is heir to. To heal the ills of | Confucius and the Chinese Classics; or, Readings bodily infirmity without the administration of those heavy doses of mineral and vegetable drugspoisons to the human system—is most certainly worthy of serious consideration; and especially so when allopathic practice has exhausted itself, and Principles of Nature; Her Divine Revelations. says to the drugged patient, "Your case is The Great Harmonia; being a Philosophical Revehopeless; settle up your worldly affairs as speedily as possible."

I am induced to make these few remarks by witnessing the gently soothing, yet effective practice of healing by the magnetic power of the laying on of hands. I am under treatment (for a slight infirmity) by one of these modern healers, and can speak confidently of my knowledge. During the stormy winter of 1849-50, I slept in a tent in this city, and took a severe cold, which left | Gordon's Three-fold Test of Modern Spiritualism. as a result an almost total deafness of the left ear. Visiting New York about a year afterwards, I was induced to try the skill of an eminent M. D., of the allopathic school, in recovering the use of the the allopathic school, in recovering the use of the ear. I followed to the letter all his orders, but in | Supermundane Facts-Ferguson...... vain; no relief came, and he gave it up, as beyond his skill. Now, after eighteen years' standing, I have found relief from the hands of Dr. J. M. Grant, of this city, who has by a few treatments of a watch held close to my head, or the tick of a clock, when resting with my right side upon the pillow. I feel the fullest confidence in his ability to completely restore the hearing, and make me whole. J. D. PIERSON.

REMARKABLE CURES IN BROOKLYN.—No little excitement exists in our sister city, occasioned by a number of remarkable cures performed by an old man named Scott, who simply lays his hands upon the patients. His strange operations have been known privately for a long time, and it is only a short time since they were brought to the notice of the public, in a manner equally strange. One of his patients, though pronounced incurable by her physicians, was healed and restored to perfect health. And yet, payment for Dr. Scott's services were refused, and the old man was obliged Incidents in My Life—Home. to appeal to the Courts to do him justice. Justice was done him, and he received his pay. The press and the public then turned their attention to his operations, and have thoroughly examined them. Cases pronounced consumption, but which he said was something—else, have been cured. Complaints beyond the comprehension of physicians have been developed so as to show what they really were, and then cured. The old man cannot explain how or why it is that he possesses his power. He first noticed it by experiencing the pains of others when near them, and made his discovery by his wife taking his hand and placing it on her head, to inform him where her severest pain was, when it passed away.—Correspondence San Francisco Times.

RECOVERY OF MONEY BY A DREAM.—James J Breckinridge recently recovered thirteen thousand dollars, stolen from his valise in 1864, while traveling on the railroad in Indiana. An employee in the railroad office was tried, and proved himself innocent. Last month, a man in a dream saw the guilty party. Detectives were set to work, resulting in a full confession and recovery of the money. The thief was only twenty-one years of age, and had borne an excellent reputation. He was attending school when arrested.

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DR. H. A. BENTON, Established an

Electro-Therapeutic and Healing Institute, At 314 Bush Street, over Congress Hall, SAN FRANCISCO,

Where they can be consulted, and where all diseases will be treated, by their combined facilities and peculiar mode of. It is unnecessary to say more than, as thousands will tes-

tify, that by it the vital or positive and negative forces of the system become equalized, and what seems more wonderful is, that diseases considered incurable are frequently cured by one or two operations. Dr. Sparks has had twenty years practical experience, and examines the Human System without asking a question, and locates diseases at sight as accurately as most persons read print, and will forfeit \$1,000 if he cannot tell the na-

tural Traits of Character and describe the Diseases most likely to occur in one's life. Most Chronic Diseases are cured with a few operations,

Paralysis, Deafness, Broken Bones, Dislocations, Bad Curvatures of the Spine, Epilepsy, and Consumption, and they are often cured or greatly benefited. Diseases which are most certain of being cured with a few operations are, Weak Spines, Loss of Voice, Diseased Liver, Kidneys, Heart, Falling of the womb, all kinds of Sexual Weakness,

matism, Bronchitis, Diabetes, Nervous Debility, Neuralgia, INTERNAL ULCERS, WEAK LUNGS, DROPSY. WEAK EYES, ST. VITUS' DANCE. CATARRH, ALL DISEASES OF THE BRAIN, TUMOR.

Etc., Etc.

INVOLUNTARY EMISSIONS,

During the past year he has examined and operated upon Over 15,000 Persons, and for the satisfaction of individuals, he will give the names of a few who have been cured by him; (and thousands more might be given;) yet the most remarkable cures of male and female complaints are withheld in professional confidence, with due deference to the delicacy of the patients.

Testimonials.

This is to certify that I have been troubled with Chronic Rheumatism, derangement of the Liver and Kidneys, for five or six years, and most of the time confined to my house. 1 have been doctored by many eminent physicians, paid a for-tune to them, and been given up as incurable. Was cured by Dr. Sparks, five months ago, with six treatments, and have attended to my business ever since. I consider it one of the greatest cures on record.

Corner Fifty-First st. and Tenth ave., N. Y. 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 received.

• 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 my-self perfectly well. I would not take five thousand dollars O. T. CORNELL. Rondout, March 20th, 1866.

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 with-out my crutches; and have had no use for them since. They OTHNIEL EVERITT. are now for sale. 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 improve-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.

J. BROWN, San Francisco, Cal. Mr. A. C. CLARK, San Francisco, Cal. Had Lumbago for

many months; could not stand erect. Cured in five minutes. Mrs. J. PEMBERTY, Vancouver's Island. Cured of a severe headache and violent fever in ten minutes. Was in a profuse Mrs. M. LATHROP, Oregon. Disease of the heart and spas-modic contraction of the stomach. Cured in ten minutes, and 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 ease.

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 curv-

ature 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 fifteen 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-

cured with three treatments. 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 rau down stairs without showing the least sign of lameness, shouting, "I am cured!"

EDITORIAL COMMENTS.

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

Diseases, such as CONSUMPTION, PARALYSIS, BRONCHIAL and RHEUMATIC AFFECTIONS, DISEASES OF THE EYE AND EAR, SPINAL COMPLAINTS, etc., etc. Clairvoyant Diagnosis of Diseases made by Mr. Hutchinson. Also, Examination of Minerals and all Geological Formations. The afficted will find it to their advantage to give us a call. Office hours from 8 to 10 A. M. and 1 to 3 P. M. Appointments can be made at hours to suit the patient.

Dr. H. S. Sparks is making great cures here if the statement of patients can be relied upon. His rooms are thronged with invalids. The rich and the poor are alike benefited. There is something very peculiar in his treatment of Chronic Diseases. His lectures are well attended, and highly complimented, being very instructive and chaste.—Journal.

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LECTURES.

Drs. SPARKS & BENTON will, until further notice, give a nesday 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, 19 cents;

Ladier, 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 roor 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

CONSULTATION FREE.