

BANNER OF PROGRESS.

VOL. I. SAN FRANCISCO, SATURDAY, DECEMBER 28, 1867. NO. 51.

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, and what you know of the sect,
You must leave your robes on the other side."

But the good 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 starchy crown,
I should feel quite lost without my gown."

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.

I saw him again on the other side,
But his gown was heavy, and held him back,
Whether he belonged to "the Church" or not.

Then down to the river a Quaker strayed,
His dress of a sober hue was made;
"My coat and hat is made of gray,
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 whirled away his hat,
A moment he silently sighed that hat,
And then he gazed to the farther shore,
The coat slipped, and he was no more.

As he entered heaven, his suit of gray
Went quietly sailing 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 to his up in his aged hands,
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 waves went down.

And after him, with his MSS.,
Came Wesley, the pattern of godliness,
But he cried, and he looked a little woe,
The water was soaked them through and through.

And then on the river far and wide,
Away they went down the swollen tide,
The saint, astonished, passed through alone,
Without his usual scrip, up to the shore.

Then, gravely walking, two saints by name,
Down to the stream together came,
But as they stopped at the river's brink,
I saw one saint from the other shrink.

"Sprinkled or plunged? may I ask you, friend,
How you attained to this state of mind?
"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 to heaven, to dip me so,
You're bound, now, to the remains of bliss,
But you must get that way, and I'll go this."

Then straightway plunging with all his might,
Away to the left—his friend at the right,
About 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;
Of wonders 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 be,
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 swelling crowd,
"You're in the old way, and I'm in the new,
That is the fact, and this is 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 seemed to say
What troubles she met with on the way,
How she longed to pass to the other side,
Nor faced to cross over as the 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,
'Let the woman keep silence as I'?"

I watched them long in my curious dream,
Till they stood by the border of the stream;
Then, just as I thought they were about to part,
But out 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 die,
Came out alike on the other side,
No form, or crosses, or books had they,
No gown of silk, or snuff of gray,
No creeds to guide them, or MSS.,
For all had put on Christ's righteousness.

COMMUNICATIONS.

AN EXAMINATION OF THE WRITINGS OF THE ANCIENTS.

NUMBER SEVENTEEN.

Warm contention and lengthened dispute 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 savants and researchers, historians and chronologists, archaeologists 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 hieroglyphical 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 length enabled M. Biot to fix three lifetimes of Pharaohs by three several instances wherein the festival of Sothis (Sirius, the dog-star) is recorded on monuments of the XVIIIth and XXth dynasties. The first occurred about B. C. 1440, during the reign of Thotmes III; the second about B. C. 1300, under Ramses III; and the third under Ramses VIII, about B. C. 1240."

These indisputable facts are considered of great importance, by reason of having been wrested from the insecurity upon which a large share of all the labor of former Egyptologists stands, in the estimation of uninterested or unprejudiced literary minds at the present time. The celebrated De Rouge says: "Chronology presents too many uncertainties, as much in Egyptian history as in the Bible, and especially when an endeavor is made to measure the period of the Judges, for one to be able, a priori and through a simple comparison of dates, to define under what king took place the exit from Egypt. The difficulty is still greater 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 have said, the synchronism of Moses with Ramses II (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 Set I about 1500 B. C., and the commencement of the XVIIIth dynasty toward 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 monuments."

Another profound writer on Bible history says: "If we seek at Rabbinical sources for their various suppositions concerning the advent of their Jewish Messiah, the most learned and critical of their standard 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 to 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 Messiah's birth had been a long time born, and remains concealed at Rome until Elias come to crown him."

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 prophesying and watching with anxious expectancy the coming of a deliverer, a Messiah, king or ruler, or all of these combined in one grand Jewish Savior. When we examine into the writers of the New Testament, there is one of the misconceptions of the Jewish prophets as to a Messianicship; but other great speculations touching the consummation of all things material, as seen in what is recorded of the sayings of Jesus: xiv. 34, Matthew; xiii. 30, Mark; ix. 27, Luke; 1st Thess., iv. 15; James, v. 8; 2d Peter, iii. 12; 1st John, ii. 18; Jude, 18th verse. Even in our own day these world-destroying prophecies and speculations continue to excite and distract the minds of very many, who cling tenaciously to the prophetic records of the Bible. How long must the enlightened portion of humanity be harassed to Daniel's dream-car, and made to eat grass with the herbivorous king, Nebuchadnezzar? But to the subject before us. In the year 1850 the French government sent out F. de Sauley, a member of the Institute, to seek for Coptic manuscripts at Memphis, in Egypt. A number of men were employed at a particular point in clearing away sand and debris, which had been accumulating since the days of Strabo, B. C. 15, to a depth of

from 10 to 70 feet. "By the 25th December, of the same year, an avenue, in length about 6,600 feet, was laid bare, flanked by the remains of a double row of sphynxes, of which 141 were in good preservation."
"At the end of this alley a little further examination disclosed—astounding to relate—in an Egyptian cemetery, a hemicycle, formed of Greek statues of Hellenic worthies: Pindar, Lycurgus, Solon, Euripides, Pythagoras, Plato, Eschylus, Homer, Aristotle! Thence branched off a paved dromos to the right and left; the latter pathway to a temple built by Pharaoh Amrtaeus (about B. C. 400) in honor of Apis; the former to the long-lost Serapium." "Two chapels, one Greek, the other Egyptian, intersected the middle of this road on its left side; and, in this last, large as a calf at eight months, was inclosed a most beautiful and perfect statue, carved in white calcareous stone, of the sacred bull Apis." J. D. PIERSON.

"Zesop, 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 know of the "manly art of self-defense"? Whether I am a Benedict or a bachelor, can have but little to do with the question we are discussing. The readers of the BANNER cannot be interested as to whether I am in the market or not. Nor am I anxious to know whether you are fifteen or fifty. But one word on the bachelor question before 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 rights, Chinamen's rights, workingmen's rights; but not one word is spoken in behalf of bachelors' rights. How is this? No man is surely willfully guilty of the crime. No one starts out in life with the real intention of leading the life of a bachelor. It is needless to enumerate the many reasons why men are bachelors. Every one knows them—or pretends to. Some contemplate the marital relationship from a philippic point, and insist on becoming such only "upon Nature's immutable laws of physical and mental affinity." They become studious, and profound in physiology, phrenology, and physiognomy. At last they discover their mental and physical affinity, and approach the object of their choice as scientifically as they can, and have the mortification at last of seeing their affinity marry a handsome gambler, clove with an officer in the army, or marry some ignorant fellow who does not know whether temperaments are things fit to eat or not. Others are extremely conscientious in the matter; they do not wish to assume responsibilities with nothing substantial to meet them, and remain single, waiting 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 of wife, home, and happiness, but you would enslave them to the more fortunate. No doubt it is hard for the poor to have large families to support, but have they not in those families compensatory blessings, which the bachelor can know nothing of?

One word in behalf of old maids, who are so for the same reason that men are bachelors. Deprived of 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 to shelter her, she gravitates to the position of a privileged servant with no wages. She must not take part in active life with the freedom enjoyed by married ladies, for then Mrs. Grundy knows "she is no better than she ought to be." No wonder they look sour! An angel from heaven 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 might throw some of the responsibility of their own downfall and immorality on man's shoulders." Yes, why don't they? Men do not manifest a title of the scorn and uncharitable conduct toward the unfortunate woman, that her own sex do. So long as this continues, why appeal to man? Why blame him for the confessedly degraded condition of woman? Before woman can be free—have the privileges enjoyed by man—she must learn to desire those privileges, and also learn how to procure them. No nation or class were ever held in bondage, who had an enlightened determination to rise above it; nor will woman be. It is time, too, that woman understood the value of her services. Why is it that she must work more hours per day, and be paid less for the same work, than man? But the weak must go to the wall. This may not agree with our ideas of justice; but it agrees with the existing state of affairs, both in the physical and the moral world. Darwin's theory of natural selection is true everywhere, in every relation of life. That which cannot maintain its independence must be dependent, or cease to exist. This is not ideal

justice; for, as we are in a real, and not an ideal 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 his own peace without cause, and makes the life of an innocent victim miserable by his continual watching and praying. Mrs. Socrates was right in objecting to having drunken "geniuses" put into her clean bed with their boots on. She should have instituted a lodge of Good Templars in that neighborhood.

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 a 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 curse God and die. If she had lived in San Francisco she would have sent him to the hospital, or have got a divorce. Wonder if Mrs. Job was 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 them; but for one of them to write a criticism on the first two lectures, without having heard either was the height of impudence and illiberality. He could not have betrayed his ignorance of the status of Spiritualism more effectually than by stating that he believed some thousands of converts 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 declaration 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 government-parson-ridden colony. The doctrine (if it may be so called) of Spiritualism is so simple, yet so grand, and the appeal that it makes to our reasoning faculties so powerful, aided as it is by irresistible evidence, that with perseverance I believe the most stubborn, inveterately bigoted must in time yield to it, if they will only afford opportunities to able exponents of it, such as Mrs. Stowe, to lay the doctrine honestly and lucidly before them; for it is the fear of having what they call their faith shaken, and incurring the displeasure of a parson, that deters many from attending spiritual lectures. VICTORIA.

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 could boast of works on every science then known 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 Mahabharat, the Romayana, 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."

In their conceptions of deity the ancient Brahmins were pantheistic Unitarians. They taught one self-existent God—Soul of the world, "Infinite Substance, Brahm, the cause of all things, and the things themselves." Accordingly, when the following lines of Pope were read to Gopala Tarkalankaza, a learned Brahmin, he started from his seat, begged for a copy of them, and declared that the author must have been a Hindoo:

"All are but parts of one stupendous whole,
Whose body Nature is, and God the Soul;
Warm in the sun, refreshes in the breeze,
Grows 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 that the Divine Spirit, as the soul of the universe, becomes, in all animate being, united to matter, and that the human soul, in its interior essence, is a part of God himself."—Banner of Light.

Mrs. Emma Hardinge in Glasgow, Scotland.

A friend at Rio Vista, who has a brother in Scotland, 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 Herald:

A SCENE AT A SPIRITUALISTIC MEETING.

A considerable number of persons were attracted to the Merchants' Hall yesterday evening by an announcement 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 lecture should be chosen by the audience. With the view of having a subject named, the meeting elected a committee of five gentlemen. These gentlemen retired to consider, having in the mean time had it suggested to them by the Chairman that the subject of the lecture should be one of general interest. After the lapse of about ten minutes they returned to the hall with the following: "Explain minutely, and in detail, the astronomical facts and principles, and the mathematical processes, by which we may determine, approximately, the weight of the sun." The spokesman of the committee of selection (Rev. R. G. Craig, of Blackfriars Street, E. U. Church) stated that the subject fixed upon had been agreed to by a majority of his colleagues, and that the committee had not acted upon the suggestion of the Chairman to choose a general subject, because there 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 reading of the report of the committee was received by the audience 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 Glasgow 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 that the advertisement stated she would speak on whatever subject 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 had been suggested among them, which they would have prepared to name if the audience were willing to depart from the first one. A decided disposition began to prevail among the audience to keep to the subject 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 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 would not have 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 and misunderstood what Mrs. Hardinge professed to do when they advertised for her services, which 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, and said that Mrs. Hardinge named was beyond the lady's comprehension, she could not be inspired; and if she was inspired, she should be bringing any subject within her own apprehension of intelligent human beings. (Laughter, applause, and hisses.) Another gentleman proposed that the selection committee should again retire and bring 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.

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JULIA WARD HOWE speaks six languages, it is said.

The Banner of Progress.

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BENJAMIN TODD & CO., PUBLISHERS AND PROPRIETORS.

BENJAMIN TODD, W. H. MANNING, EDITORS.

TO CORRESPONDENTS.

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A State Convention.

NAPA, Dec. 19th, 1867.

EDITORS BANNER:—In your issue of Nov. 2d, I 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 desirous 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 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 exorcisements 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 Spiritualists, 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 responsible for such utterances.

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 announcement 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. 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 prejudices, 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 acknowledgment of the phenomena does not comprehend.

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. All manner of instruction and direction is sought for from spirits for the obtaining of wealth from mining and commercial speculation, and by over-reaching. 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 perfection from incompleteness, and devotion and benevolence from bigotry and selfishness. So long as they seek and obtain a prominence in our meetings, and are allowed to speak for us and misrepresent 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 selfsame 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 preached, 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 mediums. 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 arrived, in company with Dr. Gordon, her husband, on the steamship 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 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.

MRS. LAURA DEFORCE GORDON will lecture at Maguire's Opera House next Sunday evening.

A Mistake Made.

"VINDEK."—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 fictitious signature. We have received many 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, as now to our anonymous "friend," if you are not 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 know that he could not expect to influence the 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 in the dark, like the one given by "Vindex," could 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 good humor.

FRIENDLY ENCOURAGEMENT.—A subscriber in Plumas county, D. W. Hamby, 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 three adults and an infant or so. Theological logic has become as a tinkling cymbal, having no force or power. Your cuts and thrusts at the bread-and-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 all we can."

MRS. LAURA DEFORCE GORDON arrived, in company with Dr. Gordon, her husband, on the steamship 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 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 promises to be permanent; and from Bro. Todd himself we have a brief account of his success in that district. Our subscribers in that direction are all renewing their subscriptions for the coming year, and new ones are sending in their names. We should say that the field in that 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 itself.

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 be coming from the former, was on Tuesday evening freely discussed in the Board of Education. Mr. Hoitt vacated his place as Principal of the North Cosmopolitan School, and recommended Miss Kate Kennedy as his successor. Mr. Hoitt 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 ability to fill the position of Principal of the North Cosmopolitan School as well as any man, and on these grounds urged that her salary should be the same as that paid to a man. On the introduction of Mr. Hoitt's resolution, making Miss Kennedy's salary \$175 a month, Mr. Cornwall said he was in favor of increasing the salaries of the lady teachers 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. Hoitt asked, if there was no objection to paying \$175 a month to a man, why the same wages should not be paid to a woman. As 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, seeking her rights, was foiled. "There are too many who are so afraid of having their wages raised 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 counter-impulse, who spends his existence in twisting ribbons round his fingers, and displaying the admiring of "a nice thing in silks" to the gaze of admiring ladies, is proud in the consciousness that he can command a higher salary for doing this sort of work than any woman in the land. Women who are so afraid of having their wages raised 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 women as the Irish laborer regards the Chinese. They wish to discourage their efforts 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 wages raised, 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 women as the Irish laborer regards the Chinese.

Thomas Paine.

Some one who exhumed from the recesses of the Surgeon's office, recently, the will of Thomas Paine, proves by extracts from it that the author of "Common Sense" and the "Age of Reason" firmly and devoutly believed in the existence and omnipotence of a God.—N. Y. Tribune. This may be news to some of the papers that are copying from the Tribune, but it is only such information 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 of rant and drivel about "Paine's Atheism," and "Paine's horrible end." What is the meaning of it all in the face of this discovery that he firmly and devoutly believed in the existence of a God? We are not the publishers of a semi-a-la-mo paper, or we should, of course, stop here. In view of the above discovery, we are not attached to a 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 him for all the benefit the world received from his good endeavors and genius. And if Paine had rejected utterly all theological hypotheses, his was 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 Sacraments of the Church? And must not Catholic kneel with an altar with a 'nigger'—even though he was as black as pitch—beside him, and receive the 'body and blood of Christ' on the most perfect equality? Are not negro priests being ordained today in the Church, and sent out as missionaries? The Catholic 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 racialism, 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 their gifts by a peculiar standard. A man who has but a dollar in his pocket would give a penny for almost any purpose. If he had a hundred dollars, he might give one; carry it higher, and there would be 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 continuums. 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 friends 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 give it up!"

THE OSTRICH TRICK.—The editor of the Dramatic Chronicle trying to make his readers believe he is not also the editor of the Californian. That is very "wrong-headed" indeed. Both the logic and grammar of the two papers spring from the same head. "Table-tipping organ" and "Spiritist" may be read in both papers without spectacles.

MICHAEL ANGELO, the famous painter, painting in Pope Clement's chapel the portraits of hell and damned souls, made one of the damned souls so like a cardinal that was his enemy, that everybody knew it at first sight. The cardinal complained to the Pope, and asked that it be defaced. The Pope said to him: "Why, you know very well I have power to deliver a soul out of purgatory, but not out of hell." Two lines of telegraph connect Jerusalem with Europe.

Novel-Reading.

The Spectator recently published an article bewailing the "indiscriminate novel-reading" of this generation, and declaring that the 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 are respectively among the most intelligent and respectable of our population—read scarcely anything but novels. Our bookshelves 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 for." This is a very superficial view of the matter. The fact is that the novel-readers consist mostly of those who would read nothing, if they did not read fiction; and reading of the trashiest kind is better than the dull materialism and intellectual stagnation that result from not reading at all. Even the commonest and most trivial novels furnish some food, however meager, for the intellect, and some exercise to those faculties that distinguish man from brute. The better class of novels of this 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 done more good than any equal number of sermons that have ever been written, and the 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 do by his pulpit. 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 now, almost more readers of Tennyson, Browning, Macaulay, Prescott, and other poets, 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 excitement, and be wholly absorbed in the sordid drudgery of a mere brute life. The gross 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 mostapid of all the good books that were ever written. The gross 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.

ORGANIZATION OF SPIRITUALISTS.—It is worse than useless to cry against organization, since it must come in some form. True, we are aware that it has been advocated upon true principles; it must fall, 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 progress of our race is now passing through a favorable 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 the sake of the world's point where, to them, organization of some kind appears to be their only salvation. It may be true that they may be sectarian or fossilize. If, if it comes, cannot be helped; we are only giving it the name we see them. We are, it is well known, for individualization in organization; and yet if we cannot realize our ideal of organization, we must not neglect the 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 of 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 word, that has ever been revealed to man 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 evil's rescue. The time is ripe for a reform in the lax and flimsy day. We need a tough and substantial devil—"as much as person as Moses or Christ"—and none of the sort of 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 word, that has ever been revealed to man on this planet.—Optimist, Berlin Heights, Ohio.

GREAT SPIRITUAL ARGUMENT.—We were much amused a day or two since at a grand discussion of spiriting subjects by two Germanies. One was 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 the miracles recorded in the sacred book, and by a disbeliever in anything holy. The more beer he drank, the more skeptical he became. He was ready to demolish and demolish as number of miracles of the believer: "Vell, now, you does mit der miracle of der multitude fet, wit we reads in der book upon Matthew, fifteen chapter, 32 to 39 verse, vare Shesus did more and had more as der miracle of der all de wimmins and childers mit only seven loafs of bread and a few fishes, den after all got der pellices mit dare vas scraps up seven pasket full mit crusts and fish bones? Vat you say now, der disbeliever? Well, said the skeptic, "how you knows dat dose loaves were so bigger as dis International Hotel and all dem other things, dat you says der bread, and der fishes in miracles couldn't tell der 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 the matter of 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 Parker.

NO LONGER than fifty years ago the support of religion was made compulsory in this country. (Massachusetts), and every man was compelled by the law to pay a church-tax, whether he attended a church or not. This tyrannical rule was enforced on the Constitution by the curdy and bigoted settlers of Massachusetts, and enforced for many years; but Liberalism gained ground, and the bigoted rule was 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 Investigator.

NOT A FUNERAL SHARP.—In this country a man who is an "expert" in any profession is called a sharp-sharp as "bro sharp," a "cut-throat" sharp. Some months ago on the occasion of a funeral, a man assisting started to carry the coffin cut to the house, head first. Mr., the well known undertaker, inquired and said to our friend, "But foremost! I am astonished at you, sir, to bring a corpse out head first." "Excuse me," said our man, "excuse me, sir, I'm no funeral sharp!"

PHENOMENAL FACTS.

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 5th 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 the evening of the 4th, a hand appeared between myself and Mr. D. D. Home, but only for a moment.

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 over the paralyzed hand, which was now raised and stretched out with sufficient force to leave a red mark on her hand and wrist.

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 her feet raised in the air.

Mrs. Jencken is now occupied in writing a statement of what took place during the evening. It should be placed on record to prove at some future time the possibility of direct spirit mesmerism.

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.

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 finds if she but give up the testimony of the Bible 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 for this impious 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 decayed. In this respect, the most notorious 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 trials-tests all books, all theories, all churches, all isms, must bow, and own her the angel guide who leads to the heaven of harmony.

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 copper was discovered in China, 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.

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 not 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 upon 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 this town."

INSPIRATIONAL LECTURE ON SPIRITUALISM. MRS. LAURA DeFORCE GORDON, THE TALENTED, WILL DELIVER A LECTURE ON SUNDAY EVENING, AT 8 O'CLOCK, AT MACQUIRE'S OPERA HOUSE. Admission Twenty-five Cents.

Catalogue of Liberal and Spiritual Books FOR SALE AT THE Office of the Banner of Progress.

Table listing various books such as 'Confucius and the Chinese Classics', 'The Great Harmony', 'The Harbinger of Health', etc., with their respective prices.

Table listing books under the heading 'PAPER COVERS', including 'Life of Pain', 'A B C of Life', 'American Crisis', etc., with prices.

Table listing books such as 'Spiritualism', 'Phenomena of Spiritualism', 'Ministry of Angels', etc., with prices.

LUDDEN & KELLUM, Manufacturers and Dealers in FINE GOLD PENS, PEN AND PENCIL CASES, ETC. OFFICE: 179 Broadway, New York.

SPIRITUALISM DEFENDED AGAINST THE CHARGE OF IMMORALITY. A PAMPHLET BY BENJAMIN TODD. 16mo. pp. 64. Price twenty-five cents.

THE PHILOSOPHY OF RELIGIOUS REVIVALS. BY BENJAMIN TODD. Price 25 cents. For sale at this office. A liberal discount to book agents.

SPENCE'S Positive and Negative Powders. THE SCIENCE AND PRACTICE OF MEDICINE REVOLUTIONIZED.

Magnetism is the Key to Medicine. Polarity is power. The Positive and Negative forces lock and unlock everything in nature. Spence's Positive and Negative Powders, being magnetically polarized, act as VIBRATORS of the magnetic forces through the blood in all parts of the system—the Brain, the Heart, the Stomach, the Intestines, the Liver, the Kidneys, the Womb, the Generative and Reproductive Organs, the Muscles, the Nerves, the Bones, the Glands, and every tissue and fibre of the body.

The Greatest Family Medicine of the Age. Spence's Positive and Negative Powders are adapted to every variety of disease, and every emergency of sickness that is likely to occur in a family of adults and children, male and female.

SOLICITOR PATENTS. Advice and Opinion. Given without Charge. In this means, inventors can ascertain the value of their inventions, and the mode of applying for and obtaining Patents.

DR. JAMES EDWARDS CAN BE CONSULTED AT HIS ROOMS, 209 KEARNY STREET, WEST SIDE, Between Bush and Sutter, FROM 9 A. M. TO 4 P. M.

VITAL MAGNETISM. Applied with the hands, gives immediate relief, in all cases treated by Dr. Edwards. MEDICAL CLAIRVOYANCE. Used in detecting the cause and nature of disease, and the proper treatment it requires.

MRS. H. A. DUNHAM, CLAIRVOYANT TEST MEDIUM, NO. 1 SOPHIE TERRACE, (Out of Pine street, above Dupont—first cottage upon the upper landing.) OFFICE HOURS, from 10 A. M. to 5 P. M.

BRYANT & BENTLEY, Manufacturers of FINE GOLD JEWELRY. MANUFACTORY AT NEWARK, N. J. Office, 12 Maiden Lane, New York.

BOUQUET NO. 1. A CHOICE COLLECTION OF FLOWERS, GULLED FROM THE GARDEN OF HUMANITY. A COMPILATION OF ORIGINAL AND SELECTED POEMS. BY BENJAMIN TODD.

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APOTHECARIES, PHYSICIANS, INVALIDS, AND FAMILIES SUPPLIED IN QUANTITIES TO SUIT. AT WHOLESALE AND RETAIL, WITH FINE, MEDIUM, OR LOW-PRICED QUALITIES. 609 Sacramento Street.

AN EXPOSITION OF THREE POINTS OF POPULAR THEOLOGY. A LECTURE, Delivered at Ebbitt Hall, New York, September 10, 1855, BY BENJAMIN TODD.

REMOVAL. JACOB SHEW'S PIONEER PHOTOGRAPH GALLERY, Late 315 Montgomery Street, IS REMOVED TO NO. 612 CLAY ST. North side, four doors above Montgomery, SAN FRANCISCO.

NOTICE. J. R. SPROUL, INSPIRED PHYSICIAN, No. 706 Polson Street, near Third, San Francisco.

MR. & MRS. HUTCHINSON Will receive patients for the present at the ST. LAWRENCE HOUSE, MARKET ST., (Opposite Montgomery.)

Special Notices. DR. J. P. BRYANT, THE HEALER, CAN BE ADDRESSED, FOR THE PRESENT, Care of Bryant & Bentley, 12 MAIDEN LANE, NEW YORK.

DR. B. STURMAN, Office 128 Kearny Street, near Sutter. Is prepared to treat all kinds of Diseases, to which humanity is subject. Female Complaints and the Diseases of Children will be promptly attended to.

DR. J. M. GRANT HEALS THE SICK Laying on of Hands, AT NO. 11 GEARY STREET, Third Door from Kearny and Market Streets, SAN FRANCISCO.

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MRS. A. J. BUTLER, CLAIRVOYANT AND TEST MEDIUM, NO. 291-2 THIRD STREET. HEALING MEDIUM, Southeast corner Market and Second streets, (UP STAIRS.) Hours, from 9 A. M. to 4 P. M.

MISS JANESON, INDEPENDENT CLAIRVOYANT, HEALING MEDIUM, Southeast corner Market and Second streets, (UP STAIRS.) Hours, from 9 A. M. to 4 P. M.

PATIENTS' HOME. MR. & MRS. F. GOULD, SPIRITUAL HEALING PHYSICIANS, TREAT BY Magnetism, Electricity and Medicated Baths. Patients accommodated with Rooms and Board.

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DR. H. SPENCER SPARKS, For Five Years Proprietor OF THE NEW YORK AND BROOKLYN Electro-Therapeutic and Medical Institute, 244 FULTON ST., BROOKLYN, N. Y., PRACTICAL PHYSICIAN, FOR ALL CURABLE DISEASES, Has, in connection with 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 practice. It is unnecessary to say more than, as thousands will testify, that by the vital or positive and negative forces of the system, become qualified, and what are more wonderful, is that diseases considered incurable are frequently cured by the use of these operations.

Dr. Sparks has had twenty years practical experience, and examines the Human System without asking a question, and locates diseases as accurately as most persons read print, and will forfeit \$1,000 if he cannot tell the natural Traits of Character and describe the Diseases most likely to occur in one's life. Most Chronic Diseases are cured with a few operations, excepting 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, Weakness, Loss of Voice, Disease of the Lungs, Heart, Falling of the Womb, all kinds of Sexual Weakness, Weakness of the Limbs, Loss of Vitality, Dyspepsia, Rheumatism, Bronchitis, Diabetes, Nervous Debility, Neuritis, INTERNAL ULCERS, WEAK LUNGS, DROPSY, WEAK EYES, ST. VITUS' DANCE, CATARRH, ALL DISEASES OF THE BRAIN, CATARRH OF THE BLADDER, INVOLUNTARY EMISSIONS, Etc., Etc.

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 who, from their inability to attend to the cure of their various 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. I am now perfectly cured. 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. London, Feb. 20th, 1856.

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 the most eminent physicians, and paid a fortune for the cure, but without success. I am now perfectly cured. I would not take five thousand dollars for the benefit I have received. O. T. CORNELL. London, Feb. 20th, 1856.

This is to certify that I have been afflicted with disease of the Kidneys for five or six years, and I am now perfectly cured. 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. London, Feb. 20th, 1856.

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 sustained in the mines. I was cured by Dr. Sparks in ten minutes, and walked without my cane, and felt as free from pain as I ever did. San Francisco, Cal.

Mr. A. C. CLARK, San Francisco, Cal. Had Lumbago for many months; could not stand erect. Cured in five minutes, by Dr. Sparks. Vancouver's Island. Cured of a severe headache and violent fever in ten minutes. Was in a profuse perspiration in six minutes.

Mrs. M. LATHROP, Oregon. Disease of the heart and spasmodic contraction of the stomach. Cured of a severe headache and violent fever in ten minutes. Was in a profuse perspiration in six minutes.

Miss J. H. REED, Sacramento, Cal. Neuralgia in the face, pain very severe for many days. Cured in five minutes.

Mrs. F. SHAMEN, 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 Cholera, or St. Vitus' Dance—cured with three treatments.

Miss BARBARA ANGER, Schenectady, N. Y. Had used opium for nearly three years. Cured in five minutes, and walked away without any crutches.

Mrs. S. BELL, 66 McDougall-street, N. Y. Paralysis, Spinal difficulty and Female Weakness. Had been doctored by twelve different physicians without any improvement.

Miss KATE PARMELEE, Poughkeepsie, N. Y. Double curvature of the spine, (3 1/2 inches curve) General Debility, and said by physicians to be in the second stage of consumption. Health perfectly restored, and spine nearly straight, with fifteen treatments.

Mr. J. L. RYDER, Sing Sing, N. Y. Neuralgia for many years, and pain most intense—cured in ten minutes.

Mrs. J. T. CLARK, Elmsville, N. Y. Disease of the Liver, Female Difficulties, Protrusion 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 five 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 Democrat.

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 commended, being very instructive and chaste.—Journal.

Dr. Sparks is making astonishing cures here, and fully sustains his world-wide reputation in healing the sick, among Long Island Farmers.

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

ADMISSION—Gentlemen, 25 cents; Boys, 10 cents; Ladies, free. The Lectures will be illustrated by H.C.-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 from 7 P. M. to 9 P. M. The poor are treated from 6 to 7 P. M., without money and without price. Cleanliness required. SEND FOR A CIRCULAR.

Special attention paid to the treatment of Women and Children. CONSULTATION FREE.

The Banner of Progress.

SATURDAY, DECEMBER 28, 1867.

LYCEUM DEPARTMENT.

"Angels wherever we go attend Our steps, whate'er betide, With watchful care their charge defend, And e'ill turn aside." — CHARLES WESLEY.

NOTICE.

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

From the Lyceum Banner.

Come Down from the Skies.

Come down from the skies, little girl of mine, Come down from the skies so blue; You have not forgotten the snails and vine Where the clustering blue grapes grew; You have not forgotten how you and I Pressed out the juice of the vine in the mill In days when you were not dwelling so high In the skies, little girl of mine.

Come down from the fathomless, melting blue, For the world is, O, so fair! The leaves that down from the place where you grow, As bright as your golden hair; The sunbeams hang on the orchard trees, More verdant than your mouth, And the great sun sails like a ship of light Off in the wondrous 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 blush in the sun; The dahlias heighly nod in the breeze— 'Till give you the brightest one.

Come down from the skies, little girl of mine, Come bringing your love to me; 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 committees 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 old-fashioned 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 "Firing," by Master Melbourne Thordnick; "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 children 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 remembrance.

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 for a long time.

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 office. It does not lie in the magnitude of his outward array. 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 Convention:

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 realized.

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 Spiritualists 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 untrammelled by the superstitions of false theology.

Resolved, That, 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 character 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 true 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 theological schools to be educated in the quinquessence 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, he, his, face, your arm, my hand. 5. Verbs tell of something to do— To read, conduct, sing, laugh, jump, or run. 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 Interjections show our feelings, 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, and 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-exercising; 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 a hundred 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 us 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 ideal of ice? "Water goes to sleep."

Progressive Lyceum Register.

- Boston, Mass.—Sunday at 10 a. m., at 644 Washington street. C. H. Sims, Conductor.
Brooklyn, N. Y.—At 3 p. m., in the Cumberland Street Lyceum Room, between Lafayette and Dekalb avenues.
Buffalo, N. Y.—In Music Hall Sunday afternoon, Mrs. S. E. H. Johnston, Conductor; Miss J. M. Ward, Organist.
Chautauque, Mass.—Sunday at 10 a. m. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian.
Chicago, Ill.—At 10 a. m. and 7 1/2 p. m., in Harmonic Hall corner of Third and River streets.
Cincinnati, Ohio.—In the Town Hall every Sunday at 11 a. m. Mrs. Anna Barker, Conductor; Mrs. F. M. Hatch, Guardian.
Cleveland, Ohio.—At 10 a. m., in the Commercial Hall, 184 Superior street. J. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.
Detroit, Mich.—Sunday at 10 a. m., at 115 1/2 1/2 street. J. Matthews, Guardian; Mrs. Rachel Dwyer, Conductor.
Hartford, Conn.—In the Town Hall every Sunday at 11 a. m. Mrs. J. S. Deane, Conductor; Mrs. M. S. Deane, Guardian.
Hannibal, Mo.—Sunday at 10 a. m., at 115 1/2 1/2 street. J. Matthews, Guardian; Mrs. Rachel Dwyer, Conductor.
Havana, Ill.—Sunday at 3 p. m., in Andrus Hall, J. F. Copple, Conductor; Mrs. E. Shaw, Guardian.
Hudson, N. Y.—Sunday at 10 a. m., at 115 1/2 1/2 street. J. Matthews, Guardian; Mrs. Rachel Dwyer, Conductor.
Jersey City, N. J.—At the Church of the Holy Spirit, 244 York street, Sunday at 10 a. m., every Sunday. Miss Emma Joyce, Conductor; Mrs. H. O. Loper, Guardian.
London, Ont.—At 10 a. m., in the Commercial Hall, 184 Superior street. J. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.
Lowell, Mass.—Sunday in the forenoon, in the Lee street Church, Lowell, Mass.
Milwaukee, Wis.—Meets in Bowman Hall, every Sunday at 2 p. m. A. Libbey, Conductor; Mrs. Mary Wood, Guardian.
New York City.—Sunday at 2 p. m., at 115 1/2 1/2 street. D. B. Marks, Conductor; Mrs. M. A. Colman, Guardian; Mrs. Eliza M. Huddleston, Guardian.
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- PACIFIC STATES AND TERRITORIES.
John Allen, San Francisco, California.
Mrs. Anna Barker, rapping and writing test medium, San Francisco, Cal.
Mrs. C. M. Stowe, lecturer and clairvoyant physician, San Jose, Cal.
Mrs. J. H. Hutchison will receive calls to lecture and teach the Harmonic 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 Allen, trance and inspirational speaker, Boston.
Mrs. Sarah A. Byrnes, Lowell, during June. Address, 87 Spring street, East Cambridge, Mass.
Mrs. H. E. M. Brown, P. O. Drawer 6325, Chicago, Ill.
Mrs. Emma F. Jay Belland, 151 West 124th st., New York.
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Warren Chase, 544 Broadway, New York.
Dr. L. K. Conroy, Vermont, N. J.
Mrs. M. A. Cross, trance speaker. Address, Hampstead, N. H., care of N. P. Cross.
Mrs. Hattie Clark, trance speaker, East Harwich, Mass.
Mrs. Sophia L. Chuppell, 11 South St., Boston.
Mrs. Augusta A. Currier, Box 815, Lowell, Mass.
Dr. J. H. Currier, 189 Cambridge street, Boston, Mass.
Mrs. E. E. Carpenter, Putnam, Conn.
Mrs. Jennett J. Clark, trance speaker, Fair Haven, Conn.
Miss Lizzie Loten, Pavilion, 67 Tremont street, Boston.
George Dutton, M. D., Room 25, Postoffice building, Newburgh, N. Y.
Andrew Jackson Davis, Orange, N. J.
A. T. Fosk, Manchester, N. H.
Mrs. Mary L. French, inspirational and trance medium, Ellery street, Washington Village, South Boston.
Dr. H. P. Fairchild, Greenwich Village, Mass.
S. J. Finney, Ann Arbor, Mich.
J. C. Fish, Red Bank, Monmouth Co., N. J.
Mrs. Fannie B. Felton, South Malden, Mass.
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Miss Nellie Hayden, No. 20 Walnut street, Worcester, Mass.
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Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md.
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Dr. W. R. Ripley, Box 98, Foxboro, Mass.
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Jonathan Whipple, Jr., inspirational and trance speaker, Mystic, Conn.
Mrs. Juliette Yeaw, Northboro, Mass.
Mrs. S. J. Young, trance lecturer, 208 Tremont street, corner of Grange, Boston.
Mrs. Fannie T. Young, trance speaker, 285 South Clark street, Chicago, Ill.

Spiritualist Societies and Meetings.

- PACIFIC STATES.
San Francisco, Cal.—Friends of Progress, President, Dr. H. B. Lippitt, Secy., 154 Alamo street.
Sacramento, Cal.—Children's Progressive Lyceum, every Sunday afternoon, at Turn Verein Hall, K street. Conductor, Charles J. Marshall, semi-trance speaker, Wacawa, Juneau County, Wis.
Portland, Ore.—First Society of Progressive Spiritualists, every Sunday, at 10 a. m., in the Christian Association, Salem, Oregon. Friends of Progress.
ATLANTIC STATES.
Baltimore, Md.—The First Spiritualist Congregation of Baltimore, Baltimore, Md., at 10 a. m., at the usual hours. Mrs. F. O. Hyzer will speak till further notice.
Boston, Mass.—Miss Lizzie Loten will lecture each Sunday afternoon in Mercantile Hall, 15 Summer street, commencing Wednesday, June 19th, at 10 a. m. and 7 1/2 p. m. The Progressive Bible Society, every Sunday, in No. 3 Tremont street, commencing at 10 a. m. and 7 1/2 p. m.
Brooklyn, N. Y.—In the Cumberland street Lecture Room, Sunday at 10 a. m., at 644 Washington street.
Charlestown, Mass.—First Spiritual Society, at Washington Hall, every Sunday.
Chicago, Ill.—Society of Spiritualists, at Washington Hall, every Sunday afternoon and evening, at Mechanics Hall, corner of South and Dear streets, on Sunday afternoons and evenings.
Chicago, Ill.—The Associated Spiritualists of Chicago, at LibRARY, 115 1/2 1/2 street, on Sunday afternoons, at 7 1/2 p. m. The Bible Christian Spiritualists, every Sunday in Winfield street Division Hall, Chelsea, at 8 and 7 p. m. Mrs. M. A. Colman, Conductor.
Chicago, Ill.—First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House, State street. Hours, 10 a. m., 10 p. m.
Spirital meetings, for intellectual, scientific and spiritual improvement, every Sunday at 10 1/2 a. m., and Tuesday at 7 p. m., in the hall, at No. 157 1/2 1/2 Clark street, room 9, third floor, till further notice. Seats free.
Cincinnati, Ohio.—Religious society of Progressive Spiritualists, Greenwood Hall, corner of Sixth and Vine streets, on Sunday at 10 a. m. and 7 1/2 p. m., in Temperance Hall.
Cleveland, O.—Sunday at 10 1/2 a. m. and 7 1/2 p. m., in Temperance Hall.
Dover and Rochester, Me.—Sunday forenoon and evening, in the Universalist church.
East Boston, Mass.—In Temperance Hall, 13 Maverick street.
Foster, Mass.—In the Town Hall, at 10 a. m.
Lowell, Mass.—Sunday afternoon and evening, at 115 1/2 1/2 street.
Haverhill, Mass.—Spiritualists hold meetings at Music Hall every Sunday at 10 a. m. and 7 1/2 p. m.
Jersey City, N. J.—Sunday at 10 1/2 a. m. and 7 1/2 p. m., at the Church of the Holy Spirit, 244 York street.
Louisville, Ky.—Sundays, at 11 a. m. and 7 1/2 p. m., in Temperance Hall, Market street, between 4th and 5th.
New York City.—The First Society of Progressive Spiritualists in the Assembly Rooms, corner of Washington avenue and Fifth street, Sunday at 10 a. m.
Newton Corner, Mass.—Spiritualists and Friends of Progress, in Middlesex Hall, Sundays, at 2 1/2 and 7 p. m.
New York City.—The Bible Christian Spiritualists every Sunday at 10 a. m., and Tuesday at 7 p. m., in the hall, at No. 157 1/2 1/2 Clark street, room 9, third floor, till further notice. Seats free.
Owego, N. Y.—Sunday at 2 1/2 and 7 1/2 p. m., in Lyceum Hall, West Second, near Bridge street.
Plymouth, Mass.—The Plymouth Spiritualists' Fraternity, in Plymouth Hall, at 10 a. m. and 7 1/2 p. m.
Portland, Ore.—First Spiritual Society meet at Oro Fino Hall every Sunday, morning and evening.
Portland, Ore.—First Spiritual Society meet at Oro Fino Hall every Sunday, morning and evening.
Putnam, Conn.—At Central Hall, Sunday at 1 1/2 p. m.
Rochester, N. Y.—First Society of Progressive Spiritualists, at 287 Second street, at 10 1/2 a. m. and 7 1/2 p. m., and on Wednesday evening at 8 o'clock.
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South Danvers, Mass.—In the Town Hall, Sunday at 2 and 7 p. m.
Springfield, Ill.—Every Sunday in the hall.
Springfield, Mass.—The Fraternal Society of Spiritualists every Sunday at Fallon's Hall.
St. Louis.—At Polytechnic Institute, corner of Seventh and Chestnut streets, at 10 a. m. and 7 1/2 p. m.
Trenton, Mass.—Sunday in Concert Hall.
Tulsa, Okla.—Sunday at 10 1/2 a. m. and 7 1/2 p. m.
Troy, N. Y.—Sunday at 10 1/2 a. m. and 7 1/2 p. m., in Harmony Hall corner of Third and River streets.
Vandalia, N. J.—Friends of Progress, Sunday at 10 1/2 a. m.
Washington, D. C.—In Union League Hall, every Sunday, at 11 a. m. and 7 1/2 p. m.
Woburn Centre, Mass.—Bible Spiritualists, Central House and Hall, every Sunday afternoon and evening.
Worcester, Mass.—In Horticultural Hall every Sunday afternoon and evening.

Lecturers' Appointments and Addresses.

PACIFIC STATES AND TERRITORIES.
John Allen, San Francisco, California.
Mrs. Anna Barker, rapping and writing test medium, San Francisco, Cal.
Mrs. C. M. Stowe, lecturer and clairvoyant physician, San Jose, Cal.
Mrs. J. H. Hutchison will receive calls to lecture and teach the Harmonic 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 Allen, trance and inspirational speaker, Boston.
Mrs. Sarah A. Byrnes, Lowell, during June. Address, 87 Spring street, East Cambridge, Mass.
Mrs. H. E. M. Brown, P. O. Drawer 6325, Chicago, Ill.
Mrs. Emma F. Jay Belland, 151 West 124th st., New York.
Mrs. Abby N. Burnham, inspirational speaker, Auburndale, Mass.
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Dr. P. E. Randolph, lecturer, care box 8352, Boston, Mass.
G. W. Rice, trance speaker, 2222 Bridgeport, Conn.
H. R. Randall, inspirational speaker, Upper Lisle, New York.
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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 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.

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.

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.

SPIRITUALISM.

MRS. LAURA DeFORGE GORDON, THE TALENTED, Inspirational Lecturer on Spiritualism, WILL DELIVER A LECTURE ON SUNDAY EVENING, AT 8 O'CLOCK, AT MACQUIRE'S OPERA HOUSE.

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SOLICITOR OF PATENTS. Advice and Opinion Given without Charge. By this means, Inventors can ascertain the value of their inventions, and the mode of applying for and obtaining a Patent.

DR. JAMES EDWARDS CAN BE CONSULTED AT HIS ROOMS 209 KEARNY STREET, WEST SIDE, Between Bush and Sutter, FROM 9 A. M. TO 4 P. M.

VITAL MAGNETISM, Applied with the hands, gives immediate relief, in all cases treated by Dr. Edwards.

MEDICAL CLAIRVOYANCE Used in detecting the cause and nature of disease, and the proper treatment it requires.

MRS. H. A. DUNHAM, CLAIRVOYANT TEST MEDIUM, NO. 1 SOPHIE TERRACE, (Out of Pine street, above Dupont—first cottage upon the upper landing.) OFFICE HOURS, from 10 A. M. to 5 P. M.

BRYANT & BENTLEY, Manufacturers of FINE GOLD JEWELRY. MANUFACTORY AT NEWARK, N. J. Office, 12 Maiden Lane, New York.

BOUQUET NO. 1. A CHOICE COLLECTION OF FLOWERS, CUT FROM THE GARDEN OF HUMANITY. A COMPILATION OF ORIGINAL AND SELECTED POEMS. BY BENJAMIN TODD.

WHITING & BERRY, DEALERS IN TEAS, WINES, AND SPIRITS, FOR MEDICINAL AND FAMILY USE.

APOTHECARIES, PHYSICIANS, INVALIDS, AND FAMILIES SUPPLIED IN QUANTITIES TO SUIT, AT WHOLESALE AND RETAIL, WITH FINE, MEDIUM, OR LOW-PRICED QUALITIES. 609 Sacramento Street.

AN EXPOSITION OF THREE POINTS OF POPULAR THEOLOGY. A LECTURE, Delivered at Ebbett Hall, New York, September 10, 1865, BY BENJAMIN TODD.

REMOVAL. JACOB SHEW'S PIONEER PHOTOGRAPH GALLERY, Late 315 Montgomery Street, IS REMOVED TO No. 612 CLAY ST. North side, four doors above Montgomery, SAN FRANCISCO.

REMOVAL. JACOB SHEW, Pioneer Photographer, 612 Clay street, above Montgomery.

Special Notices. DR. J. P. BRYANT, THE HEALER, Care of Bryant & Bentley, 12 MAIDEN LANE, NEW YORK.

DR. B. STURMAN, Office 128 Kearny Street, near Sutter, Is prepared to treat all kinds of Diseases, to which humanity is subject.

DR. J. M. GRANT HEALS THE SICK BY Laying on of Hands, AT NO. 11 GEARY STREET, Third Door from Kearny and Market Streets, SAN FRANCISCO.

MRS. LENA CLARKE, CLAIRVOYANT TEST MEDIUM, N. W. corner Stockton & Jackson Sts., (Entrance on Jackson.) OFFICE HOURS, from 10 A. M. to 4 P. M.

MRS. E. BEMAN, Clairvoyant Physician, HEALING AND TEST MEDIUM. No visible Medicine given. The Deaf hear, the Blind see, the Paralyzed are cured.

MME. CLARA ANTONIA, M. D., BUSINESS AND MEDICAL CLAIRVOYANT, Physician, and Independent Medium, 14 GEARY STREET, Between Kearny and Dupont Streets.

MRS. A. J. BUTLER, CLAIRVOYANT AND TEST MEDIUM, NO. 29-12 THIRD STREET. MISS JANESON, INDEPENDENT CLAIRVOYANT, HEALING MEDIUM, Southeast corner Market and Second streets, (UP STAIRS.) Hours, from 9 A. M. to 4 P. M.

MR. & MRS. F. GOULD, SPIRITUAL HEALING PHYSICIANS, TREAT BY Magnetism, Electricity and Medicated Baths. Patients accommodated with Rooms and Board. Residence, No. 30 Silver Street.

MR. & MRS. HUTCHINSON Will receive patients for the present at the ST. LAWRENCE HOUSE, MARKET ST., (Opposite Montgomery.) Will treat all Chronic and Acute Diseases, such as CONSUMPTION, PARALYSIS, BRONCHITIS, and RHEUMATIC AFFECTIONS, DISEASES OF THE EYE AND EAR, SPINAL COMPLAINTS, etc.

NOTICE. J. R. SPROUL, INSPIRED PHYSICIAN, No. 706 Folsom Street, near Third, San Francisco. Cures thoroughly all of the most difficult Chronic Diseases of any description, by giving the Patient a perfect course of treatment, prepared by his own medicines.

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 Democrat.

LECTURES. Drs. SPARKS & BENTON will, until further notice, give a chaste and instructive Private Lecture to Ladies every Wednesday afternoon at 3 P. M., at Temperance Legion Hall, on Market street, one door above Kearny.

CONSULTATION FREE. 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 a print, and will forfeit \$1,000 if he cannot tell the natural Traits of Character and describe the Diseases most likely to occur in one's life.

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.

Removal. Mrs. A. J. Butler, Clairvoyant and Test Medium, No. 29-12 Third Street.

Removal. Mrs. E. Beman, Clairvoyant Physician, Healing and Test Medium, No. 14 Geary Street.

Removal. Mrs. H. A. Dunham, Clairvoyant Test Medium, No. 1 Sophie Terrace.

DR. H. SPENCER SPARKS, For Five Years Proprietor OF THE NEW YORK AND BROOKLYN Electro-Therapeutic and Medical Institute, 244 FULTON ST., BROOKLYN, N. Y.

PRACTICAL PHYSICIAN, FOR ALL CURABLE DISEASES, Has, in connection with 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 practice. It is unnecessary to say more than, as thousands will testify, that by 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.

Most Chronic Diseases are cured with a few operations, excepting Paralysis, Deafness, Broken Bones, Dislocations, Bad Curvatures of the Spine, Epilepsy, and Consumption, and they are often cured or greatly benefited.

Testimonials. This is to certify that I have been afflicted with disease of the Kidneys for five or six years, and been a great sufferer, of which I had often heard. After receiving a perfect description of my disease and feelings without asking a question, I decided to consult Dr. Sparks, five months ago, with six treatments, and have attended to my business ever since.

Testimonials. Three years ago I was attacked with a severe pain in the back, which has been almost constant until recently. I provided to be Disease of the Kidneys, and have been treated by three eminent Physicians without the least benefit.

Testimonials. This is to certify that I have been obliged to use crutches for nearly fifteen months—caused by a fracture of the ankle and a dislocation of the knee, which I had sustained nearly half a year. In this condition I called upon Dr. Sparks, and he cured me in five treatments.

Testimonials. 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, and which I had heard of for some time. In this condition I called upon Dr. Sparks, and he cured me in five treatments.

Testimonials. Mr. A. C. CLARK, San Francisco, Cal. Had Lumbago for many months; could not stand erect. Cured in five minutes. Mrs. J. E. REED, Sacramento, Cal. Neuralgia in the face, pain very severe for many days. Cured in five minutes.

Testimonials. Mrs. M. LATHROP, Oregon. Disease of the heart and spasms of the stomach, cured in ten minutes. Mrs. J. E. REED, Sacramento, Cal. Neuralgia in the face, pain very severe for many days. Cured in five minutes.

Testimonials. Mrs. J. T. CLARK, Ellensburg, N. Y. Disease of the Liver, Female Leucorrhoea, Protrusion Uteri, and General Debility—cured with three treatments.

Testimonials. Mrs. G. H. MILLS, Poughkeepsie, N. Y. Chronic Disease of the Liver, Dyspepsia, and Female Weakness—cured with a few treatments.

Testimonials. 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!"

Testimonials. 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 Democrat.

Testimonials. 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.

Testimonials. 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 thronged with patients.—Long Island Democrat.

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