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LITERARY.

LITTLE THINGS.

BY ALICE CARY.

Shall we strike a bargain, Fate? And wilt thou to this agree? Take whatever things are great Leave the little things to me

Take the eagle, proud and dark, Broad of shoulders, strong of wing Leave the robin, leave the lark, 'Tis the little birds that sing !

Take the oak wood, towering up, With its top against the skies; Leave one little acorn cup, Therein all the forest lies.

Take the numerous fountain heads, Take the river, winding slow, But about my garden beds, Leave the dew-drop, small and low

Winding waves are fine to view, Sweet the fountain's silver call; But the little drop of dew Holds the sunshine, after all.

Take the sea, the great, wide sea, White with many a sail ; Leave the little stream to me, Gliding silent through the vale.

Poesy will find her theme In thy grander portion still; "Tis my little upraised stream Of the meadow, turns the mill.

Take the palace all ashine, With its lofty halls and towers ; Let the little house be mine, With its door-yard grass and flowers.

COMMUNICATIONS.

THE RELIGION OF REASON. NUMBER TWO.

Spiritualism, the great development of the age, prompt to such action as shall cause the true man is, emphatically, a religion of reason. What is to appear more and more distinctly. The Church signified by Spiritualism is, the system which has preached the doctrine of total depravity long teaches that Nature is the exponent of God; that euough to convince mankind of its harm, and the man is a brotherhood; and that human nature is impossibility of its effecting the regeneration of angelic, is Divine, as it rises in grades from the the depraved. It is safe to affirm that not one of lower plane occupied by physical man up through all who have been influenced to turn from iniquity innumerable spheres of celestial life to where to the paths of virtue, by the preaching of the Deity sits enthroned, the central, the perfected Ingospel of Christianity, have been influenced thus telligence of the Universe; that intercommunito do from a belief in their total depravity. But, cation between adjacent spheres of spiritual life, on the contrary, feeling in themselves the power and between the physical or earth-spheres, is the to do well, they have, in spite of the reiterations law; that Jacob's ladder is symbolical of the of preachers that they were utterly depraved, and method of communication with God-the Inteincapable in themselves of a good act, attempted rior Intelligence of the Universe, of men on the goodness, and achieved it; which should be evi lowest plane; that order, domestic, social, governdence to all of man's ability to do well. Simple mental, and religious, is the law; that justice to faith in one's self is what is necessary to effect sal another is justice to one's self; that retribution follows misdeeds, inasmuch as man works out his vation; while divines have overlooked this princiown salvation by such experiences as will teach ple, men have neglected to exercise that faith, and him the enormity of sin, the necessity of virtue, | iniquity has run rampant through the land. "I and the Divinity of wisdom; that, by nature, man | am holier than thou," has been the language of is God-like, as he derives a germ of Divinity with | churchmen-laymen and divines-who have come his being; that also by nature there inheres in | to believe that the ceremonies of the Church, or a man on the earthly plane seeds of depravity, which | simple confession of faith, is the appointed means are as the dross which the refiner's fire is perpetu- | of salvation, and that, consequently, all outside the Churches are of the Devil, and not the chilally eliminating from the pure metal; the spirit of man being intrinsically of such pure nature as dren of God. While men have been thus taught. and have witnessed the fact that within the to cast out the dross which inheres in it, and which churches is as much iniquity enacted as without is not of it, more than the the dross which inheres them, what wonder that they have lost faith in rein the gross metal is of the pure gold ; that purity of ligion and have become infidel to the existence of life, which signifies temperance in all things, absti-God and the immortality of man? What wonder nence from everything that can in any way dethat disgust has driven many to the extremes of prave the nature, is the duty of all men, inasmuch infidelity, who, if presented with a reasonable re as purity is absolutely essential to spiritualityligion-a consistent form of faith and practicethat high spirituality which constitutes man the would have gladly espoused it, and would have recipient of celestial wisdom ; that evil is the perbeen ornaments in society, and helps to mankind version of good, and although in its immediate at large? consequences, and from the nature of the prompt-There is no slight responsibility resting upon ings which institute it, it is properly termed the teachers of a system so absurd, in the light of wrong, yet its ultimate effects are good, dethe reason of the day, as the orthodox system; as termined to be such by the Wisdom which brings it is no slight thing to be striving to extinguish good out of all things, and will have no ultimate the light into which men have begun to emerge evil consequences result from anything; that the to be striving to re-forge the fetters which men "spiritual beings that walk the earth unseen, both are bursting and casting from them, that have when man sleeps and when he wakes," are God's bound them to the dead past. God rules, and ministers of good to men, and scatter magnetic progress is the law; therefore, men have nothing influences, which are as the rain, the dew, and the sunshine, to cause the seeds of purity and to fear. Yet they have everything to do; as God rules by means, and progress only results truth to germinate in the hearts of men, and bring forth fruits of righteousness; that God's law hath | from activity. Whoever quietly sits himself down. and waits for results which he does not seek to wrought out all the wonders of creation; inasmuch as all things are and were created for man | aid in inaugurating, is a laggard, and needs that propulsion which old theology gives to laggards and his ultimate glorification. Wherein this system conflicts with any other in the cause of "faith," when it suspends them which man has yet received, men must judge | over the fiery abyss, "Where vengeance reigns, and vapors roll," which is at fault. God never said "Thou shalt,' or "Thou shalt not" believe this or that theory or | and assures them that they must, unless they "resystem; only as man's ignorance has compelled | pent and believe,' Howl amid the burning flames, when thousand thousand the necessity of the restraining influence which years are o'er. was exerted by authoritative mandates uttered by It is the mission of the religion of reason to rethe mouths of prophets, who were themselves on deem the race; to spiritualize it, and place it upon so low a plane that they could conceive no higher the plane where true progress begins; which method of restraining men than that which they plane very few have yet reached. It is for the vo used. As the scales fall from men's eyes, and as taries of this religion to labor strenuously to the prophets teach upon a plane where shines the end, and shoulder to shoulder to face the foes of clear inspiration of the higher wisdom of the progress, and hand to hand dispute the ground second sphere, God's voice is distinctly heard, reitwith the advocates of a theology which is deerating the sentiment : "Prove all things, hold basing to human nature, and derogatary to the fast that which is good." Divine character. There is no question as to who Bigotry and sectarianism have no place where shall bear off the palm of victory; for God and the the pure light of the religion of reason shines unangels are on the side of those who are combating obstructed; and it is the nature of this light to reerror, and seeking the destruction of all systems move obstructions, to scatter the mists which beand forms that can degrade men and obscure the cloud the minds of men, and which impel them to | light of the new dispensation. the lower planes of sectarianism and orthodox MARIA M. KING. theology. Behold how the vapors rise from the A FEW WANTS OF THE AGE. mental landscape, as the beams of the rising sun of the true religion is reflected upon it, while the This age stands out pre-eminently above all sun itself is yet below the horizon! Behold how those of the past, in its broader views of man's the monarch of the "infernal regions" trembles | capacities, and a firmer belief in the immutable upon his throne; yea, dissolves into sulphurous laws of progression. Thought being the origin smoke, and finally into shining mist, before the of all action, the first great object should be to light of a reason that finds no place in the uni- | learn to think aright; and as thoughts come forth verse for a Devil, but fills all places with angels | from the sensational and emotional feelings and of light, ministers of goodness, who repel wrong, desires of man's physical and spiritual nature, he and confine depraved influences where they will must be made to distinguish whether those be of the least possible injury, and the soonest dis- | desires and wants are natural or artificial; whether appear! Behold how surpassingly glorious seems | they are real needs for the growth and unfoldment | the character of the Universal Father, as He ap- of his whole being. pears in the light of this reason; as He is disrobed This great sea of thought is ruled by the re- in any and all branches of knowledge she may of the mantle of vengeance, and deprived of the ligious element in man's spiritual nature; and, choose to study, especially that of physiology and crown of a tyrant, with which old theology has in- when not rightly directed and controlled by wisdom, physics, that she may be the better able to underfather, under the starry sky, intently meditating vested Him, and appears clothed in the true at- it is and has been more terrible in the destruction stand the laws of ante-natal life and growth, and

that alone which can stimulate him to true prcthey are incapable of good, they will scarcely think it worth while to attempt to be good. If they do, it is only evidence that there is so much real virtue in them that it cannot be smothered, but will

news to others. When mankind are taught to enabling him to subdue the lion of passion, to lie gress. While men are continually being taught know themselves and to think rightly and act down in peace with the lamb of innocence-not to that there is only evil in their natures, and that naturally, every false idea and desire will be destroy it by his unhallowed appetites. banished from the mind, and, consequently, every evil and wrong condition, which is within or love; for she it is, who suffers most by its transaround them, will be changed or destroyed; for gression. When once the demon of passion has when the cause is removed the effect ceases.

> The minds of this age demand the inalienable right to think and judge for themselves upon any and all subjects brought before them; as also, to criticize and sit in judgment upon all past history, sacred or profane, believing that there is nothing more sacred than their own immortal souls; and, having far outgrown the superstitions of the past, by scientific investigations into the causes of all phenomena, they can no longer be made to bow to or worship past opinions or traditions, by authority of either Church or State; but will prove all things, retaining only the good.

The Harmonial Philosophy comes to us as true guide through the labyrinth of error, showing that man is not born sinful, but ignorant; that he requires no other plan of salvation than obedience to the laws of his whole being; that a knowledge of these is acquired by a life of experience, and by experiments which necessarily produce pain, when actions violate any of the laws of life, as this is the penalty instantly demanded for transgression, and no one can atone for another; nor is there any forgiveness, until you have by your own suffering paid the utmost farthing. The world is bankrupt to-day in religious principles, because it has been taught to believe it had a never-failing dependence upon the sacrificial merits of a Christ. This false idea has drenched the world in blood, and blackened it with crimes of deepest dye. The religious element has been perverted, and well nigh inverted, by the doctrine of sacrifices for sin; and until this shall be eradicated, wars and persecution will not cease, nor the true idea of a just God be revealed to humanity. The worship of gold—the god of our nation—is better than the worship of the Hebre and of vengeance and blood; for it is by tributes and wealth that He, too, must be worshiped at the present time. Broken hearts and contrite spirits are sadly at a discount, upon our altars. The great day of judgment has surely come; the Ancient of Days has taken His seat at the bar We cannot expect priests or Christian parents to do of eternal justice: and the books of the past have much to enlighten children on the character of the been opened, as also the great Book of Life; while Woman, as the Bride of Reason, has made herself ready for the marriage feast, now preparing to be set before the world, where all may partake of the true bread and wine of the God kingdom. The great discord between natural laws and those enacted by man, in his ignorance and disregard of their violation, is the source of the greatest evils of this life; and what is needed and loudly demanded, by both men and women, is, a better adjustment of human with Divine laws; especially in those of marriage. We believe the true conjugal relation can neither be formed nor | lost. By this theory God is a "barn-burner," and annulled by mere human law; which can only be as there is no appeal from His authority, and all the a sanction of that inner union of soul, dependent upon a law of love, Divinely ordained. This, and other reforms, will follow, when Woman takes her true position beside her brother, Man, and becomes the helpmate she was designed to be ; and to this desired end, she demands the inalienable right to help to make the laws by which she and her lifeconditions are to be governed. As it is a law of universal harmony that intelligence should govern, guided by love, instead of fear and force, this can only be accomplished by uniting Man and Woman in the government of the nation as in the house hold; the latter being an epitome of the former, and Woman as necessary to its order and happiness. Her sympathies will go out to the fallen and destitute, and shield the vicious from too severe punishment, and reclaim them by love. .In order that intelligence should rule in the councils of our nation, there must be some qualification of education and moral fitness for those who vote these are deemed indispensable in all other departments of business or trust, and why not still more in the highest trust and most vital interest of the whole nation? If this cannot be done consistently with the individual right to the elective franchise. there is need of great wisdom and much charity in choosing and sustaining those who are to be elected to the highest offices in the gift of a people, and who are to see that justice and right are administered to all.

Woman should be true to this Divine power of driven the guardian of virtue-innocence-from the heart, its tender love-blossoms are crushed,

and the sources of life poisoned at its fountain. Reform is ever in its effect in proportion to the depths of its search after causes; since these are the roots from whence spring the effects of good or evil, a remedy cannot be well applied unless the origin of the evil is known. A better provision should be made for the education and support of young girls and women who must work to maintain themselves; and we are glad to see that there is a movement being made in this direction, by various associative efforts, in giving to the poor destitute the chance of maintaining themselves, without resorting to the lowest degree of degradation.

Man is ordained Woman's protector, not seducer : whenever he stoops from his manhood to injure and betray the innocence or love of Woman, he is most blameworthy; and fearful are the penalties of violating this sacred trust. We should endeavor to lay the foundations of Spiritualism lower in the strata of human life, and build it up by the light of experience, out of all that is good, which has been handed down from the past, and cluster

Take the lands, the royal lands, All with parks and orchards bright ; Leave to me the litile hands, Clinging closely morn and night.

Ah, for once be kindly, Fate, _____To my harmless plans agree Take whatever things are great, Leave the little things to me

From the Banner of Light.

SYMPATHY.

BY HATTIE N. BUSH.

O weary heart ! that longs to find nome of rest and love-An ark of safety for thy soul, Poor, feeble, lonely dove !

I pity thee, O aching head ! that longs to rest Beneath some grateful shade, Where waving branches waft away The care so heavy laid !

I sigh for thee, O wandering soul ! that seeks in vain The paths of truth and right, Sin-sick and sorrowing with thy load Afar from God and light !

I pray for thee, O gentle hands ! that seek to grasp The rosebuds of the morn, Forgetting they will fade away And leave to you the thorn !

I weep for you, O loving eyes ! that yearn to meet One glanco more dear than all ; O listening ear ! that longs to hear The voice beyond recall

I mourn with you, O young or old, O rich or poor, O wretched and forlorn ! The Father's hand will guide you each And every soul that's born— God loves and pities all !

ANGEL-WHISPERS.

BY S. M. PETERS

When the toil of the weary day is o'er, And slumber its solace brings, An angel stands on the farther shore Of the river of Death, and sings; She sings, "We are one forevermore, Then silence thy murmurings :

"Silence thy murmurings, child of toil And wait for the second birth ; .Wait, though thy tears bedew the soil And hushed is the voice of mirth ; Still struggle on through the wild turmoil Of the dark and shadowy earth.

"Weep on, though thy heart is ready to burst, Drudge on, till thy task is o'er; The first are last, and the last are first, On the banks of the spirit-shore ; And our heart-companions, beloved of erst, Are beloved forevermore

"I have watched and waited, and lingered long, By the shore of this darksome tide; My faith increases, my love grows strong, Since I flew from the old earth-side. I shall wait thy coming, O child of song, To reclaim thy Spirit-Bride."

IT should never be forgotten that the happier a child is, the more clever it will be. This is not only because, in a state of happiness, the mind is free, and at liberty for the exercise of its faculties, instead of spending its thoughts and energies in brooding over troubles; but also because the action of the brain is stronger when the frame is in a state of hilarity; the ideas are more clear; impression of outward objects more vivid; and the memory will not let them slip. This is reason enough for the mother to take some care that she is the cheerful guide and comforter of her child. If she is anxious or fatigued, she will exercise some control over herself, and speak cheerfully, and try to enter freely into the subject of the moment: to meet the child's mind, in short, instead of making it sink for want of companionship.

A LITTLE Swedish girl was walking with her

Woman, also, claims the right to be educated

around it the living thoughts and ideas of the present, and the germs of a future day, when angel hands shall unfold them into full form, and once more sing with joy their stellar hymn over a new spiritual world. L. H.

Is God a "Barn-Burner"?

When young, we were taught, as most children now are, that God caused the lightnings, the rainbows, eclipses, and all other remarkable natural phenomena; that it was His providence that saved us from the lightning's stroke, as if He was striking round carelessly and avoided hitting us by especial regard or care. Therefore we should be thankful for the mercy, and praise Him and believe His word; which seemed of doubtful veracity, and is still, to intelligen people, and which requires every effort of over thirty thousand priests in this country to keep the children and the ignorant-acults in any considerable degree of belief, faith, and fear. Hence every effort to subject the minds of children to the "fear of the Lord," as the "beginning of wisdom." Bible, or the natural causes of ordinary or extraordinary events; but we can and do expect some liberalminded people to arouse and quicken the intellects of those about them on these subjects, and help us throw off the enormous load of superstition with which the present generation is loaded from its childhood, and from which but few have wholly escaped.

Recently, several barns filled with grain and hay have been burned by lightning in Bucks county, Penn. The owners were not known to be wicked above their neighbors, and no visible cause of God's anger or carelessness was apparent in their cases. But the children are told that God knows the secrets of the heart, and He can see causes we cannot see, and hence He can justify himself for all His judgments. The barns that escaped were providentially saved. and the direct agency of God burned those that were cattle and hay and barns are His, and only leased verbally or without contract to the occupants, Be has a right, without being questioned, to burn such as He pleases. There is, however, some safety in lightning-rods, which have proved of late a better protection than the old one of prayers, praises, and belief, which a few years ago were the only assurance against lightning.

Theology teaches strange ideas of God. A little girl, the other day, came home from a walk, in which she passed a shoe-store with a large wooden boot for a sign. Her mother asked her what she saw. mother! I saw a great big boot-big enough for God." Whether she had in her mind the Jewish Jehovah God, or the Christian's Jesus God, we know not.—Banner of Light.

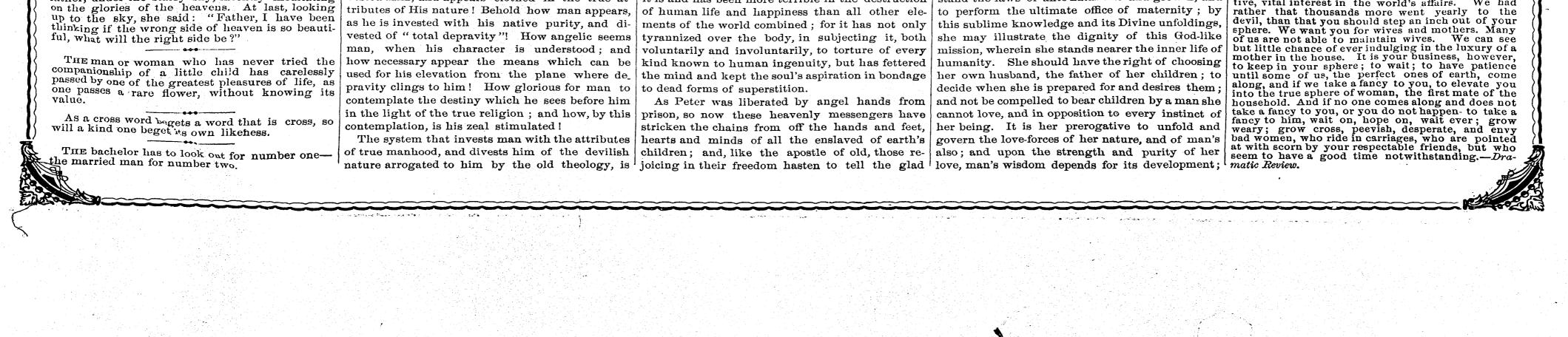
Woman's Sphere.

In the world of mankind there are many different ways to earn bread. When young men, in starting out in life, ask their elders what they shall do, they are told to take off their coats and "pitch in" for the first thing that comes along. Bat young women, however great may be their desire to earn a living by their own exertions, are not advised to do this. True, the number of occupations open to them is increasing. But in the Eastern States thousands of female hands are still unoccupied.

You see, being a woman, it is not proper that you should engage in such and such occupations. You are not strong enough. It is unfitting your sex. Your chief hope must be marriage. That accomplished, and you may have strength enough for anything: strength to bear children-an operation, I am told, worse than a dozen wholesale toothdrawings; strength to nurse and tend and care month after month, and year after year, for the infantile series from 0 up to twelve; strength to cook; to kindle fires in the morning; to split kindling wood while your husband is still in bed; strength to make beds, and lift and worry and tussle over furniture, stoves, and carpets ; and strength to scrub Monday

after Monday, over the upprosaic washtub. We hold you in too much respect to allow you to engage in certain avocations. We had much rather that thousands of your sex lapsed by degrees into a miserable, dependent, dreary old maidenhood, than that you should become live women, taking an active, vital interest in the world's affairs. We had

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BANNER OF PROGRESS.

Ancient Hebrews.

According to the accounter iven in the Bible, the ancient Hebrews were extremely brutal and bar-barous. The first leader or chief of the Israelites, Moses, sent them woon a plundering expedition against the Midfanites, and when they returned, bringing multitudes of unhappy captives, by his directions all of the male children and all of the married women were killed. This act of brutality shows that Moses stood no higher in a moral point of view than other savage or half-civilized chiefs who have killed women and children in war. Under the brutal Joshua, in the country they conquered and in all the cities they captured, the Hebrews massacred, indiscriminately, men, women, and children.

And even in a conflict amongst themselves, when the tribe of Benjamin was beaten and subdued by the other tribes of Israel, although the combatants were of the same nation and religion, the victors slew all of the Benjaminites they could find, without the least regard to sex or age. They went against Amalek, with instructions from their leading prophet to "slay both man and woman, infant and suckling," and when they returned from the slaughter bringing with them as a captive the King of the Amalekites, their prophet killed him with his own hands—he "hewed Agag in pieces before the Lord in Gilgal."

If justice and truth are eternal, and the laws of God unchangeable, the killing of women and children, infants and sucklings, by the barbarous Hebrews, was just as wicked as similar cruelties and crimes are when committed by modern savages at the present time. And polygamy, when practiced by the licentious David and the Israelites, was as sinful as the polygamy of the Mormons.

In one of the numerous plundering expeditions led by David, the Bible says, "he left neither man nor woman alive."

When David's army took the city of Rabbah the victors brought out the people that were in it, and "cut them with saws and with harrows of iron and with axes. Even so dealt David with all the cities of the children of Ammon.

And the Orthodox Christians claim that those brutal and barbarous leaders, chiefs, and kings of the Israelites, whose hands were stained with innocent blood, were the holy prophets and servants of the Eternal God! They tell us that Moses "is safe in the Promised Land," and that we are in danger of endless punishment if we do not believe that Moses held communion with God and obeyed his Divine instructions. They sing of David in their hymns, probably without thinking of the cruelties inflicted upon the Ammonites with the saws, harrows of iron, and axes.

What a contrast between the teachers and pretended prophets of the Israelites and such wise men of other nations as Confucius, Socrates, and Plato, who were distinguished for both moral and intel lectual greatness? The Israelites produced no great scholars, and were inferior, intellectually, to most of the surrounding nations. How absurd and foolish it is for Orthodox Christians to claim that those ignorant and half-civilized Israelites were the chosen and favored people of God, and that other nations, including the learned Greeks, with their philosophers, poets, and scholars, were all heathen !-John W. Cargill, in the Banner of Light.

Improving the Bible.

In this stage of improvement, almost everything In this stage of improvement, almost everything is subjected to revision and alteration—not even the Bible itself escapes the general sifting. This last idea might possibly be considered rather "blasphe-mons," if it was of Infidel origin; but as it is body thought that was awful! These men were body thought that was awful! These men were on 'account of the intervention of "quacks," is in the "statute made and provided" as the legal standard of religious belief. We may therefore say -now that learned and pious worshipers have all said the same bing-that the present version of the Bible is behind the times; that in many respects it is ungrammatical if not indecent in its language, the insertion of which in any other book would precinde it from families and libraries, and the use of which in the Bible is inconsistent with the refinement and decorum of the present age. This is well enough, because it is true; and hence, as the Bible, like every other volume, is simply a human invention, it is very proper to revise it and prune it, and correct it, and improve it, until it shall | moral evidences of any doctrine they preach. They have become as excellent as it is capable of being made. Perhaps, while so many sects exist as at present, each with its noisy and officious commenta-tors on the Bible, it can never reach to the idea of a this as an evidence of immortality. But so much perfectly unobjectionable book. But as Liberal sentimenus increase, and priesteraft data out, the Bible will improve in a corresponding ratio, until that this doctrine of the resurrection of the same finally, when there is no bigotry and intolerance to body, so far from being an evidence of immortality, bolster it up, (if that time should ever arrive,) it appears to me to furnish an evidence against it; for may be found to be in some respects an interesting if I had already died in the body, and am raised

Fals Imprisonment for Insanity. We have noticed lately frequent discussions of the necessity of erecting a more accurate standard by which to determine the degree of lunacy requiring confinement, and to prevent the confinement of persons who are not lunatics by interested parties.

We scarcely thought it possible to abuse a sane individual by sending him to an asylum; but a young man called upon us this morning who had escaped from the Central Lunatic Asylum of this State. Out of regard to his relations he declines to give his name.

The facts are that this gentleman, a young man twenty-two years of age, was in the marble business at Parksburg, Va.; that he had about \$3,000 of property; that he was sick for some time, and his brother, a physician, got out a power of attorney to manage his property and business. The GRESS." All letters in regard to the business brother desired to attend him, but was refused, should be addressed to "BENJAMIN TODD & Co." and then advised him to go home to his parents in Athens county, Ohio, and await death, as he could not get well. Instead of following this advice he took a train to Cincinnati, and placed himself under the care of the late Dr. Potter, of this city,

who took him to the hospital and attended him kindly until he was entirely convalescent.

In the mean time his brother prepared the re uisite papers and had the young man taken to the Central Asylum, at Columbus, from which. after a confinement of over two months, he has made his escape. He says that he has not, at any time, been insane, and no medical man that has known him ever believed him to be insane. He has been out of the asylum about a year, and the authorities have made no inquiry for him. He desires to recover his property from his brother, now in the drug business in Chicago, but he has

no means—nothing but a pass to that city which President Lord has given him. He has, for some time, been serving as a newsboy, but being still feeble, is unable to save anything.

This looks like a hard case. He seems, in every respect, to be a proper young man, and on this that law inflict heavy penalties, even imprisonstate of facts, more legislation is needed on this subject. The victim, in this case, is sensitive and not well calculated to be knocked about this world, and the wretchedness this treatment has some regularly incorporated institution, called a occasioned him can better be imagined than described.—Cincinnati Times.

THE BODY SOLD .--- I remember a few years ago poor man went round from town to town and rom city to city, all through the country, exhibitng himself to medical men and students, because he had an enormous tumor, which disfigured him frightfully. He got his living by exhibiting himit should be delivered to certain medical gentlemen immediately upon his death ; and people all through the country who knew the fact said, 'How horrible, that a man should sell his body, and eat the bread purchased by his own firsh and

blood!" And yet there were walking the streets

The Banner of Progress.

SUNDAY, OCTOBER 25, 1868. OFFICE, 514 SACRAMENTO ST., up stairs.

BENJAMIN TODD & CO., PUBLISHERS AND PROPRIETORS.

BENJAMIN TODD, W. H. MANNING, EDITORS

TO CORRESPONDENTS.

All communications designed for publication in this should be addressed "EDITORS OF THE BANNER OF PROpaper GRESS." All letters in regard to the business of the paper

"QUACKERY."

On the 1st of October, a law was to take effect in Ohio, compelling all physicians to suspend practice who have never received regular diplomas. A vast number of men will find their occupation gone, and he public will gain much from their loss. It is real rifling with the life and comfort of the people, that so little study or skill is necessary that one may practice upon us when we are sick. Able physicians lo not receive credit for their attainments, while they are compelled to suffer from the incompetence of quacks, and sensible men are losing confidence in all who offer to cure us of our ills, because they find themselves so often imposed upon. All classes, save the impostors themselves, would be blessed by the enactment of a law in every State, as stringent as that now in force in Ohio.—The Occident.

The above remarks are made in reference to the infamous law passed by the late Legislature of Ohio, intended and framed to prevent the practice of healing by spirit mediums. The provisions of ment, upon all who heal the sick without being previously authorized so to do by a diploma from college or university. Under the operation of that precious statute, several mediums have al ready been threatened with punishment for daring to cure disease in any other way than that prescribed in the books, and without the authority of a diploma. Should Jesus of Nazareth make his appearance in Cincipnati at this day, and "heal self; and at last this poor man actually sold his the sick of the palsy," or "he that was blind from body for a stipulated price, giving a writing that his birth," by the "laying on of hands," he would be liable to prosecution, fine, and imprisonment for the offense. And his imitators are at this very moment liable to these penalties for doing what He did in Jerusalem.

The special pleading of The Occident for "able and manhood for money, and who were living day physicians" of the regular faculty, who, the by day upon the price of their integrity; and no. editors think, do not receive the credit they deserve, law and common sense, and an ordinance to ennot worth much, in the face of the fact that a large number of diseases still remain incurable by all the art and "scientific" skill of the whole medical faculty, but readily yield to the treatment of the despised and persecuted "quacks" who practice in the Christian method of healing. If any system of cure ever deserved the name of "quackery," surely the "drugopathy" of the possessors of medical diplomas ought to bear that designation. The tomfoolery of vaccination, the poisoning by mineral medication, the debilitation by emetics, cathartics, drastic purgatives, blisters, soporifics, and phlebotomy, and a hundred other methods of torture of the human frame, invented by the medical faculty, all tending to increase the social importance and pecuntary revenue of those who practice them-when contrasted with the sublime and beautiful method of the Nazarene, which the Sanhedrin of Ohio has forbidden to his modern disciples-are the veriest charlatanism, and ought to be declared such by

paragraph quoted at the beginning of this article is an evidence of the sentiment which even now actuates them. All their efforts, however, even when joined with those of the other privileged professions, will be of no avail against the progress of truth. In spite of human laws, made in blind bigotry or ignorance, the false must yield to the true in every case. People, sooner or later, will abandon a system of medical practice which fails to meet the requirements of natural law, and cling to that which completely fulfills them; and they will not be so foolish as to prefer sickness and death, for the sake of upholding a privileged class, to health and prolonged life on earth by the aid of natural means.

THE "TIMES" ON VACCINATION.

This so called "first-class" daily paper stultifies itself to the business of bolstering up the practice of vaccination, in the face of facts which are presented in its own columns, going to prove the positive worthlessness and even injurious effects of this method of *pretending* to protect the human family from small-pox. The Times gives several examples of such effects in this city, and then exhibits the folly of attributing them to the impure quality of the virus used. It thinks if this virus could be obtained from a "healthy cow," and applied by a competent physician, that protection would be secured. It also says that 'the virtues of væccination are undoubted, but it is very difficult to obtain pure virus." We should think it would be, when it is acknowledged by Drs. Elliott and Favor, and others of the medical fraternity, that the cow-pox and the small-pox are identically the same disease! Can a cow that has the small-pox be healthy? And can vaccine matter obtained from the festering sores of a diseased animal, infused into the blood of man, render that blood pure, and protected from the very disease which produced the sores? What an absurdity! Yet this quackery has been imposed upon the minds of terror-stricken people for the last half century. While we have cases right in our midst, of persons stricken down with confluent smallpox, who had been vaccinated but a short time, and of others who have been poisoned with name less humors, and suffered even amputation of an arm in consequence, it is useless for the Times or Bulletin to urge vaccination as a preventive of small-pox, or to try to overcome the repugnance of our people to its application. No one will submit to compulsory vaccination who knows his rights, and dare maintain them. It is contrary to common

PHENOMENAL FACTS.

A Remarkable Test.

Entering a street car one morning some two weeks ago, I found it occupied by a couple of ladies; one about thirty, elegantly dressed in biack, the other much younger, wearing a light suit of the style so much worn by ladies now a days.

The busy and varied tide on the pavement engaged the attention of the former, while the latter was wholly absorbed in reading a scientific periodical-a work deep and logical, and not often seen in the hands of a lady. Thus we rode some distance in silence, when the car stopped, and the lady in black rose and passed out. There was something about her that reminded me of one I had met before, and carried me back to the bitterest hour of my life.

I involuntarily drew a sigh, which I suppose was audible to the lady reading, for she raised her eyes for the first time since I had entered. I felt rather uneasy as those dark expressive eyes rested on me, for it seemed to me she was seeing my very thought, and I felt a relief, as they fell upon the page again. I soon noticed her hand tremble, or rather jerk, which kept increasing, till in a few moments she laid aside her reading, and turned and looked out of the window. The color had left her face, on which the perspiration stood like rain, in spite of the handkerchief. As the car was about to stop again, she rose, and went to take her parasol from the seat, when, by some power invisible to me, it was moved a couple of yards from her reach, quick as thought.

She saw that I observed the movement, and with an air of resignation to the powers that be, took a seat beside me, saying as she did so,

"Excuse my familiarity if you please; you have lost something.

"Can you tell me what it is?" I asked; "can ou describe it ?"

"A ring. A solid gold ring, plain underneath. with a square top-not quite square either; it is a little longer than wide, and at each corner a small diamond set; on the square are two letters C. W., the initials of the giver.³

"Can you tell me where that giver is?"

"He was buried in the sea, but is beside you in spirit, and through his agency I tell you this. Can you describe him ?"

"He is about your hight, slender built, very fair, high, broad forehead, light curling hair, blue eyes, which are dark and very pleasant, and above the right is a long fresh-looking scar; wears a moustache and imperial, and his left hand looks much the smallest."

"Can you tell me where my ring is?"

"I see you by a trunk, a large calf-skin truck ; looks rather old. On one side of you is a large black satchel, in which you are putting clothes, mostly white; you wad them up every way; your ring slips off as you cram them in, but you do not miss it; you shut the satchel and lock it with a key, which is tied to a handle, with a purple tape; you have carried it to a woman with very light hair, very short and thick, but she has not taken them out yet. Go to that satchel, and u will find your ring.' ' She rose, and took the seat she had left. As she did so, I inquired her name, which she gave me-Mrs. F. M. Stevens. The color returned to her face: all agitation ceased, and she was soon so occupied in reading, that she seemed unconscious of everything else, till the conductor reminded her of the street. I had never met the lady before, to my knowledge, and the facts of the affair she spoke of, are as follows: Nine years ago, an only brother and myself went to California, remained five years, then started for home. Soon after we left San Francisco, my brother was taken with a fever; died, and was buried in the ocean. Just before his death, he took the ring the lady described most accurately, and put it on my finger, where I have worn it ever since, till a few days before the incident related. room, but as I had been about the city most of the av. cave it up for lost. I cherished it more than all else I vossessed, and felt its loss more deeply than any I had ever met with in life. I have a trunk and satchel, which she described as well as I could myself, and I put clothes in the satchel for washing, but had forgotten whether it was the same day I missed the ring or not. The night before, I had taken them to a washwoman, whose description was also correct. I took the returning cars for the woman's house, asked for my satchel, which was produced the same as I left it with her; my hand trembled a little in spite of myself, as I opened it and shook each article, but it trembled more, as my ring fell out of a linen coat, and rolled across the floor. Having regained it, it was doubly dear, considering the peculiar circumstances which returned it to me

SPHEITUALIETS should be more cordial, more social at their public meetings; more fraternal and united. Each organization should have its sewing or benevolent society, its library and reading-room, its public and private circles for manifestations, and its dancing partics, meeting weekly or semi-monthly. parents and children uniting in "tripping the light fantastic toe." Amusements are not only an important part of education, but necessarily allied to religion. Mrs. Stowe well said, in the Atlantic Monthly:

"If the Church would set herself to amuse her young folks, instead of discussing doctrines and metaphysical hair-splitting, she would prove herself a true mother, and not a hard-visaged step-dame. Let her keep this department, so powerful and so difficult to manage, in what are morally the strongest hands, instead of giving it up to the wouldest.

"I think if the different churches of a city, for example, would rent a building where there should be a billiard-table, one or two ninepin-alleys, a readingroom, a garden and grounds for ball-playing and innocent lounging, that they would do more to keep their young people from the ways of sin than a Sunday school could. Nay, more; I would go further: I would have a portion of the building fitted up with scenery and stage for the getting up of tabeaux or dramatic performances, and thus give scope for the exercise of that histrionic talent, of which there is so much lying unemployed in society."

MARRIAGE.-Considering how few poetical friend ships there are, it is remarkable that so many are married. It would seem as if men yielded too easy obedience to nature without consulting their genius. One may be drunk with love, without being any nearer to finding his or her mate. There is more of good nature than of good sense at the bottom of most marriages. But the good nature must have the counsel of the good spirit of Intelligence. If common sense had been consulted, how many marriages would never have taken place! if uncommon or divine sense, how few marriages such as we witness would have taken place !- Thoreau.

FRED. DOUGLAS made a speech at the National Convention of Spiritualists at Rochester. He said that he sympathised with the humanitarian movement of the Spiritualists, but as to their Spiritualism, he did not know any thing about it. Strange that thousands of intellectual men and women will live, surrounded year after year by the pearls of truth, and never appropriate a single one. But the loss is theirs, which they will one day keenly feel.

A QUAKER CONUNDRUM.—Not long since, "down on the Island," a Presbyterian clergyman had been catechizing a "Friend," much to the latter's annoyance, who turned suddenly upon his interrogator, and said, "Let me ask thee a question : Where was Jacob going when he was turned ten years of age? Canst thou tell that ?" "No, nor you either," said the clergyman. "Yes, I can," replied the Quaker, 'he was going into his eleventh year !"

Nothing exhibits greater ignorance of the history ing is more fitted to reduce the intellect to imbecili- faculties in subjection, while the effect on the or- the Doctors of Medicine, to uphold each other.

looked up to them and said, "That is a glorious success; if we could only attain to that we should be satisfied."-Rev. J. F. Clarke.

PAUL AND THE RESURRECTION. - The character of the person called Paul, according to the accounts given of him, has in it a great deal of violence and fanaticsm; he had persite it with as much heat as he preached afterwards; the stroke he had received had changed his thinking, without altering his constitution; and, either as a Jew or a Christian, he was the same zealot. Such men are never good are always in extremes, as well of action as of belief. will men differ in their manner of thinking, and in the conclusions they draw from the same premises, work-at least a harmless one. Boston Investigator. again in the same body in the shall die again. That resurrection no more secures me against the repetition of dying. than an ague fit, when past, secures

me against another. To believe, therefore, in immortality, I must have a more elevated idea than is statute. contained in the gloomy doctrine of the resurrection.—Age of Reason. SHE FIXED HIM.- A lady riding in a car on the

New York Central Railroad, was disturbed in her reading by the conversation of two gentlemen occupying the stat just before her. One of them seemed to be a student of some college, on his language, greatly to the annoyance of the lady. She thought she would rebuke him, and on begging his product for intermipting them, asked the voting student if he had studied the languages? Stuliont- Nea, madam, I have mastered the

languages quite well. Lady-Do you read and speak Hebrew? Student-Quite fluently. Lady-Will you be so kind as to do me a small

favor? Student-With great pleasure. I am at your

service. Lady-Will you be so kind as to do your swear

ing in Hebrew? We may well suppose that the lady was not annoyed any more by the ungentlemanly language f this would-be gentleman.

BORES.-Old gents who sit down in an editor anctum and read newspapers to him. Mothers who force disinterested people to notic heir children. Ladies who crowd you out of your seats in the tage or cars. Squalling babies in railroad cars. A stuttering man drunk. A drunken man that does not stutter. A young gentleman fresh from the country. A man who reads his poetry to you. A pair of lovers. A man who wants to borrow money from you. Creditors of every description. Wives who make you go to church with them. Musquitoes and newsboys. The man who sits down at your desk. The man who reads all the newspapers but nev

buys one.

BROAD HINT TO A PROSY CLERGYMAN.-A great deal of gossip has been occasioned in a village near Bristol, England, in consequence of an hastening payment on a false pretense. These amusing episode that occurred in a place of worship in the neighborhood the other Sunday evening. It appears that the minister of the chapel was holding forth to a respectable congregation, the Legislature of California, on two occasions, to and being rather long in his sermon, some of his imitate that of Ohio, in prohibiting the practice hearers began to get impatient, when, to the great surprise of all present, an elderly matron sitting in the body of the church, called out in a clear, shrill voice, "Cut it short, Mr.----; it only wants | case recited above. five minutes to eight." Great difficulty was experienced by those present in keeping their risible

An instance of the manner in which these diplomaed quacks line their purses with gold, even at the expense of the life of their victims, came to our knowledge recently. An "M. D." undertook to cure a cancer in the breast of a lady in this city. way home for a vacation. He used much profane He commenced with a solemn declaration that, if he did not cure the disease, he should claim no pay, and did not desire any. He promised to restore the patient to health within six months. He tortured the poor victim with caustics, with ointments, with burnt alum, with chloride of gold, but all in vain. The pain inflicted by this treatment was so great that the victim was compelled to render herself insensible to it by the use of morphine. This debilitated the stomach to such an extent, that food no longer nourished her, and the cancerous humor shortly pervaded the whole system. She died in a state of physical exhaustion, cles. after five months of acute suffering. Now comes the sequel. This quack, a few weeks previous, had demanded and received an advance of two hundred and fifty dollars for his services, saying he needed the money. The sufferer had not been in her grave two weeks, before he presented a bill to her husband for a balance of five hundred dollars-making seven hundred and fifty dollars for five months' attendance! He particularly desired prompt payment of the bill, saying he was first. Consequently he has been threatened with going to New York, as he could do nothing in the loss of his hat and deprivation from ecclesiasthis city! He still remains, however, to practice his peculiar treatment on other victims. One can easily understand the delicacy of a bereaved family, which would prevent all thought of disputing a bill for professional services, ever so exorbitant.

It was this delicacy of feeling, of which this regular quack took advantage, at the same time things are repeated by the possessors of diplomas everywhere; yet they have attempted to induce of healing by any others than themselves. A pretty commentary on such a law would be the

The Doctors of Divinity seem in league with storical nowers of the preacher was magical—in The quacks of a false system of religion appro-

force it is void, and ought to be of no effect.

An Important Meeting.

A special meeting of the San Francisco Associ ation of Spiritualists has been called for the even ing of Tuesday, the 27th of the present month. Important amendments to the Constitution will be submitted, and one or more vacancies in the Board of Trustees will be filled. No one can take an active part in the proceedings whose name is not affixed to the Constitution, and who is not clear upon the books. Let all who wish to see a reform in the management of the affairs of the Association qualify themselves to vote upon the questions that will some up. One of the most One evening I missed the ring. I searched my important of these is the severing of all connection of the Lyceum with the present Association, and the formation of a separate Lyceum organization. Involved in these propositions is the re-transfer of the property and paraphernalia of the Lyceum to the Lyceum Association. There should be a full attendance of all interested in the settlement of these questions. A quorum of twenty-five members is necessary, to do business. Should this number not be present on Tuesday evening next, the meeting will probably be adjourned to the next Sunday morning.

The Earthquake.

The recent visitation has so deranged our calculations, in common with those of the public generally, that we are compelled to present less | hand. than half our usual quantity of original matter this week. Indeed, the building which we occupy is in such a precarious condition, that it is at the risk of life that we complete the labor of getting out this number. We shall remove from it immediately. The lateness of our present issue must be excused by our readers for the reasons above given; as also the paucity of original arti-

POWER OF THE ROMISH CHURCH .-- A new and remarkable proof of the power of the Romish Church over her servants has just been given at which is as priceless as that which was given to Rome. Cardinal Andrea, it is well known, has me.-J. C. Williams, in the Present Age. for some time past been afflicted with Italian and Liberal opinions, has started a journal to uphold them, has doubted whether temporal power can be necessary to a divine institution, and has altogether shown a disposition to believe that Christianity is as true in the nineteenth century as in the tical dignities. These arguments have completely convinced his mind, he has published a full retraction, deplores the heresies of his paper, withdraws his protest against the Pope's brief, asks pardon, and subsides humbly into a mere cardinal who believes Christianity and the nineteenth century incompatible.

SPIRITUALISM.-Miss Eliza H. Fuller, of San Fran cisco, is lecturing on Spiritualism in Grass Valley. She is said to be a first-class medium, and assumes to speak only such words as an invisible agent or spirit puts into her mouth. We presume Miss Fuller will deliver one or more of her lectures in this city.—Nevada Gazette.

SPIRITUAL LECTURE.-Miss Fuller delivered a lccture on Spiritualism at Hamilton Hall, Grass Valley, on Sunday evening. The audience, says the Union, was a good-sized one, and attentive and appreciative. She will deliver another lecture at the Hall next Sunday evening.-Same paper.

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The description of my brother was perfect, particularly the scar on his forehead, and the dwarfed

Whether Mrs. Stevens is a noted medium or not, Ido not know, but she gave me the best test ever saw, and as good as I have ever read of.

The lady dressed in black, in the car with her, very closely resembled one on board the vessel when my brother was buried, who did everything to reconcile me to the work of Providence, as she termed it. The world has never seemed the same to me since that terrible hour; but as I look at my ring, I feel that he has not gone, and a feeling of reconciliation comes over me that I never felt before. I thank Mrs. Stevens with a thankfulness that cannot find expression in words. I hope to meet her again, and may she give to others that

Physical Manifestations.

We have before alluded to the physical manifestations given through the mediumship of Mr. Charles H. Read, who has been holding seances in this city. for several weeks past, and now refer to him again, in order to introduce a new feature in the manifestations, particulars of which are given in the follow-ing communication of J. C. Morse, Esq. Mr. Read visited our office with the rings, spoken of by Mr. Morse, around his neck, and we satisfied ourselves that they could not be taken off by mortal means without being cut or untwisted, as they could not be stretched sufficiently to be slipped over his head. He has been obliged to wear there on his

neck since Thursday evening, July 23d. On Monday evening, July 27th, we attended a pri-vate scance, given by Mr. Read, at 46 Beach street. There were present about a dozen ladies and gentlemen-skeptics, investigators, and believers-but all harmoniously seeking for truth, and all found it, unalloyed with the slightest shade of deception. We have been present at many previous séances held by this medium, when the manifestations were satisfactory, yet they were not equal to what we witnessed on this occasion. The short time occupied for the different feats was perfectly astonishing. For instance, after the medium's hands, arms, and feet were tied as securely as one could wish, a table was placed at his right side, on which were rings and several musical instruments; a chair was near him on his left. On close examination the medium was

"CONDEMN no man," said John Wesley, "for not thinking as you think. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind of degree, to the spirit of persecution. If you can- not persuade a man into the truth, never attempt to force him into it. If love will not compel him to come, leave him to God, the Judge of all."	mediately gave out the Doxology, and the meet- ing was brought to a speedy termination. SECRET SOCIETIES are of very ancient origin. Cain married the daughter of a Nod fellow, and it is even supposed that our first parents had a "lodge in the wilderness."	ing disease. The practice of both of these modern guilds is not at all in accordance with the simple system of Jesus. When they shall have succeeded in enlisting with them the Doctors of Law in every State, there will be a perfect Trinity of Quackery established in opposition to that natural and just system of religion, law, and healing which the Great Physician inculcated. We shall then see the editors of <i>The Occident</i> glorifying this triune combination with all the zest which they might have shown in defense of the dogma	tions of those who are more than six months in arrears immediately. Some have not yet paid us for the present year, and it is time such arrearages were settled. EVERY man has his "weak side"; and it is very often the case that this weak side is the best part of the man. SOMEBODY says that every cord of wood given to the poor is re-corded above.	arm to the floor the instant the light was out? and in another second the light was produced and the medium's hands were still tied with the same secur- ity as before. Surely no time was here allowed for the skeptic's usual explanatory dodge, "slipping the skeptic's usual explanatory dodge, "slipping



Texas Christian Advocate, his "Reminiscences of great numbers. At night they sally out and devour the War," and gives this remarkable instance of the fulfillment of a dream :

"A man by the name of Joe Williams had told a dream to many of his fellow-soldiers, some of whom had related it to me, months previous to the occurrence which I now relate. He dreamed that we crossed a river, marched over a mountain, and camped near a church, located in a wood, near which a terrible battle ensued, and in a charge, just as we crossed the ravine, he was shot in the breast. On the ever-memorable 7th of December, 1862, as we moved at a double-quick to take our place in the line of battle then already hotly en-gaged, we passed Prairie Grove Church, a small frame building belonging to the Cumberland Presbyterians. I was riding on the flank of the command, and opposite to Williams, as we came in view of the house. 'That is the church, Colonel, in view of the house. 'That is the church, Colonel, I saw in my dream,' said he. I made no reply, and never thought of the matter again until in the evening. We had broken the enemy's lines and were in full pursuit, when we came upon a dry ravine in the wood, and Williams said : 'Just on the other side of the hollow I was shot in my dream, and I will stick my hat under my shirt.' Suiting the action to the word, as he ran along he doubled it up and crammed it into his bosom. Scarcely had he adjusted it before a minié ball knocked him out of the line. Jumping up quickly he pulled out his hat wayod it over his head, and shouted 'I'm all right!' The ball had gone through four thicknesses of his hat, raised a black spot about the size of a man's hand just over his heart, and dropped into his shoe."

THEY WON'T TROUBLE YOU LONG .- Children grow up-nothing on earth grows so fast as children. It was but yesterday, and that lad was playing with toys, a buoyant boy. He is a man, and gone now! There is no more childhood for we find his little boy fishing for minnows in the him or for us. Life has claimed him. When a milk-pan, we begin to have our doubts. beginning is made, it is like raveling a stocking; stitch by stitch gives way, till all is gone. The house has not a child in it—there is no more noise in the hall—boys rushing pell-mell; it is orderly now. There are no more skates or sleds, balls or strings, left scattered about. Things are neat enough now. There is no delay for sleepy folks; there is no longer any task, before you lie down, of looking after anybody, and tucking up the bed-clothes. There are no disputes to settle, nobody to get off to school, no complaint, no importunities for impossible things, no rips to mend, no fingers to tie up, no faces to be washed, or collars to be arranged. There was never such peace in the house! It would sound like music to have some feet to clatter down the front stairs! O, for some children's noise! What used to ail us that we were hushing the loud laugh, checking their noisy frolic, and reproving their slamming and banging the doors?

We wish our neighbor would only lend us an urchin or two, to make a little noise in these premises. A home without children! It is like a lantern, and no candle; a garden and no flowers; a brook, and no water gurgling and gushing through its channel.—Henry Ward Beecher.

Some of our correspondents are very much annoyed that we should admit anonymous articles into our pages. They think that we demand to know the writer, and so should the reader. We know nothing of the writers of many of our ar-ticles. We look at the communication, not the author. We are not in any way ruled by authori-ty, but judge of the matter for what it is worth. The people swallow nonsense perpetually because The people swallow nonsense perpetually because of the name printed under it, and, in like manner, the very truth itself is rejected because not au-thenticated by certain names. We deprecate this state of things, and mean to persevere in a course thenticated by certain names. We deprecate this state of things, and mean to persevere in a course corrective of such a state of mental blindness and slavery. No doubt it would gratify many of our caustic readers to visit with personal punishment the writers they do not like. This is a vice we have set our face against. Let them assail the ar-

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every bug, and grow fat as aldermen. He says he has a dozen or more of these little philanthropists making their home under a single board not more than six feet long.—Religio-Phylosophical Journal.

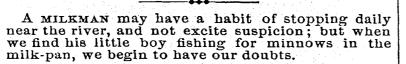
A BERKSHIRE PAPER says that a fellow in that vicinity went courting his girl Sunday evening, and, wishing to be conversational, observed, "The thermomokron is twenty degrees below ze-

lon this even." "Yes," innocently replied the maiden, "such kind of birds do fly higher some seasons of the year than others."

SOME CALIFORNIAN started the following: "A Some CALIFORNIAN started the following: "A noted trout fisher died in Alameda county not long since. Fishing was the great idea of his existence. His last words were characteristic: 'I say, Brown, I am going to peg out, sure. I've flirted my last fish; but bury my tackle with me—who knows but they bite in Jordan ?'"

IN ONE of the Newburyport Sabbath School concerts, on a recent Sunday, a clergyman asked if any of the scholars could tell who was David's grandmother ? Thereupon a little girl responded, A woman, Sir !"

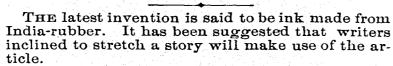
PHONETIC.—A Mr. Jones has recently revived the phonetic system in England. It is only prejudice of the eye, says Mr. Jones, that keeps us from saying: "Dic gave Jac a kic, when Jac gave Dic a noc on the bac with a stic.'



A FRESH arrival from England went into a livery stable in Norwich, Conn., and asked for a sleigh. On being asked if he would have a buffalo, he said he thought "'e'd rather 'ave a 'oss."

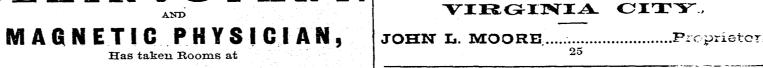
A GENTLEMAN in want of a wife addressed a passionate billet-doux to a lady, and added this legible postcript : "Don't be long in answering, as I have somebody else in my eye.'

An actor in Paris who had lost his reason, recently died in an insane asylum. A few minutes before death, he raised himself in bed and asked, " Is the last act on ?"



WHAT class of women are most apt to give tone to society? The belles.





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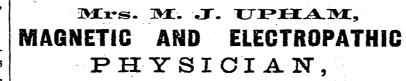
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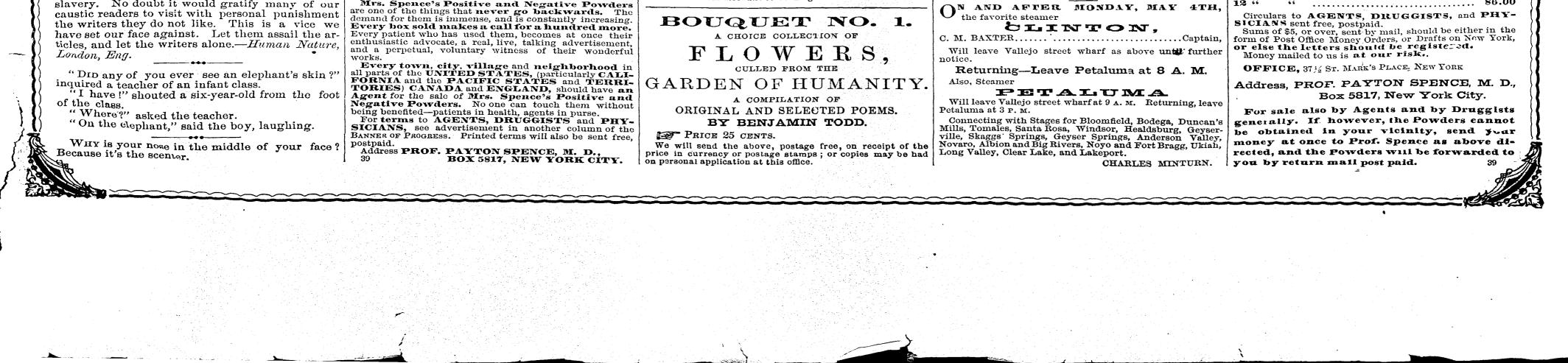
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SUNDAY, OCTOBER 25, 1868.	C. H. Rines, Conductor. Brooklyn, N. YAt 3 p. m in the Cumberland Street Lecture Room, between Lafayette and DeKalb avenues.	Office of the Banner of Progress. WORKS OF ANDREW JACKSON DAVIS.	Brown and Taylor. Cloth, 1 00 Paper, 50 Thirty-Two Wonders. Prof. M. Durais 35 C otb, 60	Hall. West Second, hear Bridge street. Philadelphia, Pa.—In the new hall in Phœnix street, end Sanday afternoon, at 3 o'clock. Plymouth, Mass.—The Piymouth Spiritualizts' Fratern
LYCEUM DEPARTMENT.	 John A. Bartlett, Conductor; Mrs. Fannie Cohill, Guardian. Buffalo, N. Y.—In Music Hall Sunday afternoon. Mrs. S. H. Wertman, Conductor; Miss Sarah Brooks, Guardian. Charlestown, Mass.—At City Hall, at 10¼ a. m. Dr. C. C¹ 	Arabula; or the Divine Guest	Twelve Messages from the Spirit of John Quincy Adams, through Joseph D. Stiles to Josiah Brigham	in Leyden Hall, three fourths the time. Portland, Oregon.—First Spiritual Society meet at Oro Hall every Sunday, morning and evening. At Washington Hall, corner of 8th and Spring Garden
"Angels where'er we go attend Our steps, whate'er betide, With watchful care their charge defend, And evil turn aside." —CHARLES WESLEY.	 York, Conductor; Mrs. L. A. York, Guardian. At Washington Hall, Sunday forenoon. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian. Chelsea, Mass.—At Library Hall every Sunday at 10 a. m. James S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian. Chicago, Ill.—Sunday, at Crosby's Music Hall, at 12½ p. m. Dr. S. J. Avery, Conductor; Mrs. C. A. Dye, Guardian; J. R. 		Theodore Parker's entire Works, in 14 vols The Word of the Spirit to the Church. C. A. Bortal	 At Washington Hair, conter of oth and Spring Garden severy Sunday. Spiritualists in the southern part of Philadelpha, at 337 South Second street, at 10½ a. m. and 7½ p. m., and Wednesday evening at 8 o'clock. Providence, R. I.—In Pratt's Hall, Weybosset street, a day alternoons, at 3, and evenings, at 7½ o'clock. Putnam, Conn.—At Central Hall, Sunday at 1½ p. m.
NOTICE. HE SAN FRANCISCO CHILDREN'S PROGRESSIVE LYCEUM	Sleeper, President Literary Circle. Cincinnati — Green wood Hall, corner of Sixth and Vine sts, at 9 a. m. A. W. Pugh, Conductor; Mrs. Lydia Beck, Guar- dian. Cleveland, Ohio.—At Temperance Hall, 184 Superior street.	Great Harmonia, in 5 volumes. Vol. 1—The Pay- sician; Vol. 2—The Teacher; Vol. 3—The Seer; Vol. 4—The Reformer; Vol. 5—The Thinker, Each	Voices from the Spirit-World. Isaac Post, Medium 50 Voices of the Morning. A New Volume of Poems. Belle Bush	Quincy, Mass.—Sunday at 234 and 7 p. m. Richmond, Ind.—The Friends of Progress, every Sum morning, in Henry Hall, at 10 ½ a. m. Rochester, N. Y.—Society of Progressive Spiritualist
assemble on Sunday afternoon, at 2 o'clock, at the nanics' Institute Hall, Post street, near Kearny.	J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian. Detroit, Mich.—Conductor, M. J. Matthews; Guardian, Mrs. Rachel Doty. Dover and Foxcroft, Me.—Sunday afternoon, in the Univer-	Harbinger of Health 1 50. 24 Harmonial Man	Character. Woodbury M. Fernald 1 25 Voices from Spirit Land. Nathan Francis White, Medium	Black's Musical Institute (Palmer's Hall), Main street, day evening. Public circle on Thursday evening. Salem, Mass.—Sunday, afternoon and evening, in Lyo Hall.
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O, the weary, solemn silence Of a house without the children ! O, the strange, oppressive stillness Where the children come no more !	Hammonton, N.JSunday at 1 p. m. J. O. Ransom, Con- ductor; Mrs. Julia E. Holt, Guardian. Havana, IllSunday at 3 p. m., in Andrus' Hall. J. F. Coppel, Conductor; Mrs. E. Shaw, Guardian.	Discoveries, Magnetism, Clairvoyance, Spirit- ualism. Also, Quotations from the Opposition. With an Appendix, containing Zschokke's Great Story of "Hortensia."	Whatever is, is Right. A. B. Chili, M. D 1 00 Why not? A Book for Every Woman. Dr. H. B. Storer. Clo'h	every Sunday at Fallon's Hall. St. Louis.—At Polytechnic Institute, corner of Seventh Chestnut streets, at 10½ a m and 7½ p. m. Taunion, Mass.—Sunday, in Concert Hall.
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Strange to see the little dresses Hanging up there all the morning; And the gaiters—ah! their patter, We will hear it nevermore	ston, Guardian. Lowell, Mass.—Sunday in the forenoon, in the Lee street Church. Milwaukee — Meets in Bowman Hall, every Sunday at 2 p. m. G. A. Libbey, Conductor; Mrs. Mary Wood, Guardian.	A Sketch of the History of the Davenport Boys. 30 Luke P. Rand 30 A Sermon on False and True Theology. Theodore 10	DEVOTED TO THE ARTS AND SCIENCES, AND TO the SPIRITUAL PHILOSOPHY. Published every Saturday, by the	ATLANTIC STATES.
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