

# BANNER



# PROGRESS.

VOL. I.

SAN FRANCISCO, SATURDAY, OCTOBER 26, 1867.

NO. 42.

## LITERARY.

### A Birth-day Reverie.

BY BENJAMIN TODD.

Just forty years of age to-day!  
How swift the time has flown away,  
Since, in my new-born infant rest,  
My mother clasped me to her breast!

No thought of care was on my brow,  
Where deeper lines are furrowed now;  
No sigh of grief or sob of pain  
Had left its scar on soul or brain.

No passions dark and force and dire  
Had seathed the soul with fearful fire;  
No blighted hopes or darkling frown  
As yet had weighed the spirit down.

But since that hour of infant rest,  
Clasped fondly to my mother's breast,  
What sorrow has my spirit known,  
Endured in silence and alone!

My childhood's hopes, so bright and gay,  
In early life all died away;  
My manhood's aims, so high and brave,  
Were doomed to find an early grave.

But now on life's meridian line  
I see the light of Wisdom shine:  
I've had no useless throbs of pain,  
No tear of grief I've shed in vain.

Then let my fainting spirit draw  
Her wisdom from unerring law,  
And own there is a Power divine  
That rules our lives in every line.

Where'er we reach that distant shore,  
Where Time shall cease forevermore,  
Then will our crowns immortal shine,  
By trials from the Hand divine.

## COMMUNICATIONS.

### SPIRITUALISM.

NUMBER SEVENTEEN.

"When physiologists have learned from their study of gravitation and other primary laws how to confine themselves to true science, their subject will rise to the highest elevation that posterity admits of—that rational prevision of events which is, as I have so often said, the end of true science—and end to be aimed at in biology, as it is perfectly fulfilled in astronomy."—Comte's Positive Philosophy, p. 324.

To be able to prophecy, to foresee results, has always been a prominent feature in the aspirations of mankind; and, accordingly, as man has attained to this acquirement, so also has been his power and prestige among his fellows. He who can best see the end from the beginning, must, necessarily, be the most successful in his undertakings. This is evident in our every-day transactions. On our power of prevision nearly all we do depends; and, complimentary to our neighbor's prophetic ability, we seek his advice when our own foresight fails us.

Beside the power of prophecy based on experimental knowledge, is that based on theological faith, and entertained by those who believe in a Being or beings, who are above the influence of law; law being subordinate to them, because it was originated by them. The operation of all things, according to their theory, is contingent upon the will of Deity, and, consequently, in Him only can trust be placed in regard to the future—from Him alone can come the certainty of the fulfillment of prophecy, which has always, by that class, been considered a true test of divinity.

But there is another class, who believe in the supremacy of law. Convinced of the eternity and indestructibility of matter, they cannot conceive of any Being prior to it; therefore, they consider the innate nature of all things, or law, to be beyond the capricious interference of mind, whether deific, spiritual, or human. Consequently, a true understanding of natural law is the only key to prophecy—to a precise knowledge of future results. Of course, these theories are diametrically opposed to each other; they cannot subsist together; just as knowledge destroys faith, and light darkness. And so, too, we find that the prophets or priests of theology have best thriven where ignorance has most abounded.

There has also been a neutral ground—an intermediate position between the theologian and the scientist. Upon this ground have flourished diviners or fortune-tellers—a class of people who have attracted to them those repelled from the priest by his spiritual pride, and from the professor by his intellectual vanity. They have generally been eccentric individuals, who, from choice or necessity, have lived in solitude, and then occupied their minds in studies, too paltry and trifling for the learned, and too impious for the theologian. Says Auguste Comte:

"We are too apt to treat as imposture exceptional sensations which we have long ceased to be able to understand, but which have always been well known to magicians and fortune-tellers in the stage of fetishism."

Therefore, in rejecting, without examination, the theories and statements of persons belonging to this class, based upon "exceptional sensations" experienced by them, the skeptic often exhibits not only bigotry, but credulity as pernicious as that possessed by the most pliable of believers; and more especially in his readiness to accept whatever pretends to explain them on other

grounds than that assumed by the magician. This is exemplified in the treatment the modern manifestations of Spiritualism receive from professedly free thinkers. Instead of patiently investigating the pretensions of Spiritualism, collecting quietly and seriously all the facts connected with it, and learning all they can, they too often put on only the appearance of investigators, and fortify themselves with preconceived opinions and judgments, and a sturdy determination to deny and oppose to all hazards, and receive with avidity every trumped-up story prejudicial to Spiritualism, and such explanations as jugglers and others of that ilk can supply. Would it not be more philosophic—more manly—to treat Spiritualism, and other peculiarities of man's mental nature, as they do other branches of natural philosophy? The scientific investigator has no cause for fear, whether his candid investigations result in confirming the spirit theory or destroying it. It is also idle to ask, "Of what use is it, supposing it should be true?" As investigators, it is their duty to discover facts, and collect them patiently and perseveringly; and, if they cannot use them, those who follow in their footsteps may discover a use for them. This is the course that has been pursued in regard to every other science. Geology, astronomy, and even chemistry, have had to run the gauntlet of the sneering query of the utilitarian, "Of what use is it?" Yet, indomitably and patiently have investigators in those sciences plodded their way through difficulties and privations, deaf to the time-serving wisecracks who saw good in nothing but immediate results, and firm in their faith that no knowledge was useless, and no time misspent, which gathered even a little grain into the granary of truth. Why not pursue this course toward Spiritualism, and many kindred notions, confined at present to fortune-tellers, and dealers in magic and magnetic clairvoyance?

There is a predisposition in the mind of man, when driven to extremes, to apply to occult mysteries for relief or advice. It is not confined to the poor and the ignorant; the rich and the learned also seek access to such information as can be afforded by the skillful manipulator of a pack of cards. Even in the city of San Francisco, men learned in legal lore, in the medical art, and in the cunning intricacies of theological dispute, breathlessly listen to the oracular responses of the diviner, as he pores over and elicits the hidden meaning of the scattered cards. The fact is, he tells the truth sometimes, and his patrons call again. I find the following in the "Book of Days":

"Unlike the witches of the olden time, the fortune-tellers are generally esteemed and respected in the districts in which they live and practice. And beside that which has already been stated, it will not be difficult to discover sufficient reasons for this respect and esteem. The most ignorant and depraved have ever a lurking respect for morality and virtue; and the fortune-teller is shrewd enough to know and act upon this feeling. They always take care to point out what they term 'the cards of caution'; and impressively warn their clients from falling into the dangers those cards foreshadow, but do not positively foretell; for they may be averted by prudence and circumspection. Consequently, the fortune-tellers are the moralists, as well as the consolers of the lower classes. They supply a want that society either cannot or will not."

J. W. MACKIE.

### AN EXAMINATION OF THE WRITINGS OF THE ANCIENTS.

NUMBER EIGHT.

It was thought to be a monstrous assumption of archaeological discovery, when Charles Fourier, the polytechnic philosopher, in that notable and eloquent Preface to the "Description de l'Egypte," claimed a period of twenty-five hundred years before the Christian era for the monuments which he, and the corps of illustrious savans, of whom Jomard survived all the others, had beheld in the valley of the Nile; his forecast of the amount of time adequate to the construction of them—unnumbered piles as gigantic in their architecture as diversified in their sculptures, obtained but little favor with the scholars, and none with the public of Europe, from 1810 to 1830. So with Harvey, the discoverer of the circulation of the blood; his announcement was met by ridicule and unbelief; and it is said that no surgeon, over forty years of age at the time of such discovery, but died an unbeliever in Harvey's theory. Thus it happens, that, forty years after the utterance of this chronological estimate by Fourier, and notwithstanding the victorious labors of the hierologists, we still encounter cultivated minds, unwilling to accept, or incapable of comprehending, the general truth of his proposition.

Not less distasteful was this scale of 2,500 years at the period of publication, to the representatives of two distinct schools, known as the long and short chronologists. On one side was Dupuis, and those astronomers who had claimed no less than 17,000 years B. C. for the erection of the Temple of Dendera; and on the other, the disciples of the Petavian and Usherian computations of the chronological element in Scripture coincided in its rejection; the former deeming it too restricted, the latter too extensive for their cosmogonical theories.

"And, in a controversy in which the first principles of historical criticism, and a common basis of debate were alike wanting; before Young had deciphered the first letter in the hieroglyphical name of Ptolemy; before Champollion Le Jeune's 'Preceis' broke the spell in which the antique writings of the Egyptians had been bound for fifteen centuries; at a day when absolutely nothing was known of the respective ages of Nilotic remains, the dogmatical

assertions of the latter were infinitely preferable to the hallucinations of the former."

It was a gratifying source of consolation to the philosopher Fourier, on his death-bed, in 1830, that Champollion had returned in triumph from Egypt, with a full and complete confirmation of the accuracy of his prospective vision; but, ere the great founder of Egyptological science had the opportunity of arranging the large mass of materials he had gathered for his chronological structure, the 4th of March, 1832, found Champollion on his own death-bed, bequeathing the manuscript of his immortal Grammar, as "my visiting card to posterity."

During the same year another of the co-laborers, Rosellini, began the publication of the "Monumenti dell'Egitto e della Nubia," in which, for the first time, the attempt was made to concentrate, in one great compendium, all Egyptian documents at that time deciphered.

Inheritor of the ideas, and associate in the labors of the great master, the Tuscan professor's framework of chronology reflects Champollion's views on Pharaonic antiquity down to the close of 1830. The practical result of the erudite Italian's researches was the monumental restoration of the lost history of Egypt, back to the XVIIIth dynasty, computed by him at B. C. 1832, and the vindication of the general accuracy of Manetho, back to the XVIIth dynasty, at B. C. 2,272; confirmed by Champollion Figeac, with many improvements and valuable suggestions, mainly drawn from "les papiers de mon frere."

In 1835, Wilkinson's admirable work, "Topography of Thebes," presented a summary of the learned author's personal explorations of Egyptian monuments during some twelve years of travel in the valley of the Nile. The epoch of Menes, first Pharaoh of Egypt, was conjecturally assigned to the year B. C. 2,201; but the accession of the XVIIIth dynasty, placed at B. C. 1,575, corroborated by the collation of hieroglyphical and Greek lists, evinced the critical author's appreciation of the solidity of Egypt's chronological edifice, and of Manethonian authority, at least up to the latter era.

"We thus reach the year 1,836, when B. C. 1,832 as the maximum, and B. C. 1,575 as the minimum, for the accession of Manetho's XVIIIth dynasty of Diospolis, were already recognized by the world of science in general principle as established facts; and sixteen centuries of lost monumental history became resuscitated from the sepulcher of ages, through hieroglyphical researches that only commenced in A. D. 1822."

"But there had been, in Egypt, times before there were still extant the pyramids, with the chain of tombs extending for above twenty miles along the Memphite necropolis, unexplored; there were the unplaced bricks recorded in the 'Materia Hieroglyphica,' the 'Excerpta,' and the 'Notes' of Wilkinson, Burton, and Felix; and there existed in the museums of Europe, as well as throughout the valley of the Nile, innumerable vestiges, recognized by every qualified student of Egyptology to belong to ages long anterior to the XVIIIth dynasty, immensely older than the year 1,575—1,832 B. C.; to say nothing of many biblical and classical texts, that attested the necessity for more elbow-room in the chronology of the ancient Egyptians. Every one felt it; every man who had beheld the storied ruins in Egypt itself asserted it, with more or less assurance, according to the elasticity of the social atmosphere he breathed; every hierologist knew it."

J. D. PIENSON.

### WHAT DO SPIRITUALISTS BELIEVE?

The above question having been asked me many times by as many persons, perhaps the following may serve to satisfy some of them and the readers of the BANNER.

As a Spiritualist, I would say that I know of but one article of faith that every Spiritualist can subscribe to; and that is, positive and undeniable evidence that the spirit, soul, or intellectuality, of all who have cast off their earthly bodies, can and does place itself in communication with those still in mortal organizations, and inform us concerning their conditions, enjoyments, and experiences, after casting off or parting with their earthly covering.

The following, however, are my own individual articles of belief, for which I alone am responsible:

First. The science of geology furnishes, to my mind, irrefragable evidence that this earth has been inhabited by the human race for at least twenty-two thousand years; and a firm conviction of the fact warrants me in denouncing the Bible record of our first parents' creation, about six thousand years ago.

Second. I believe the Bible theory of the fall of man, or entailment of sin upon the entire human race by the transgression of Adam, to be a romance of the active brain of some mythologist, since adopted by theologians, and entirely wanting the support of science and reason. And, as the theological vicarious atonement, or death of God's only Son, is represented to have been provided by the Almighty for the express purpose of reinstating man to his original condition of purity before the Adamic fall, and as no such fall or entailment of sin ever took place, consequently there was no need of, or demand for, so great a sacrifice on the part of God, the Supreme Intelligence and Governor of all things. Therefore,

Thirdly. I believe the atonement theory to have originated in the productive minds of designing men, who sought to lead the human race away from the true light, or God principle, which develops in every man. Further, I believe that the total depravity theory, as taught by the theologians of the day, is not only revolting to God, as the Creator of all men, but well calculated to

keep the human race from aspiring to that eminence of goodness and greatness that the God of Nature designed it to occupy; for, if man be totally depraved, there is no germ of goodness in him. Such a theory, firmly believed and wholly endorsed by the human race, it is plain to me, would be productive of evil, and only evil. I believe every member of the human family has inherited from the God of Nature a germ of goodness, that will eventually, by proper cultivation and pruning, bring forth good fruit, and only good. Each individual organization, independent of any and all others, not excepting Jesus of Nazareth, must and will work out its own salvation, and finally become an accepted member of the great fraternal family of God; and, as each individual has this duty to perform for him or herself, the sooner they set about performing good acts of mercy, charity, and kindness, the sooner will they be enabled to comprehend the design of the Father of all souls, and partake of the unalloyed happiness which awaits each and all.

I believe that God is no respecter of persons, and is a Principle of goodness, love, justice, and mercy; therefore, I cannot accept that part of ancient history wherein God is represented as having sent lying spirits to induce or persuade Ahab out to battle against Ramoth-gilead, that he might fall in battle, as such an act would indicate not only a respect of persons, but also a want of power to get rid of Ahab, except through the instrumentality, cunning, and lying of a second person. Whether that second person be a spirit of the infernal regions, called into council by God for the express purpose of aiding in prematurely bringing Ahab to judgment, or a spirit just from earth, who retained some enmity against the doomed Ahab, the Bible saith not. (See 1 Kings xxii.)

Firmly believing that God is a Principle of goodness and justice, I cannot endorse the language used against the prophet, as recorded in Ezekiel xiv. 9, wherein it is positively asserted that, "if a prophet be deceived, it is I, the Lord, who hath deceived that prophet"; and, because the prophet was so unwise as to be deceived by the Lord, "I, the Lord, will utterly destroy him from the midst of my people." Neither can I endorse the examples set by the Lord's chosen servants, or those who were men "after God's own heart," namely, David and Solomon. A life so devoted to licentiousness as theirs are represented to have been, is in direct contravention of the established laws governing our being. There must have been a mistake somewhere concerning such portions of the ancient history, or Bible; either God's inspiration could not have been a perfect control over the writers, or—which is more probable—God had little or nothing to do with such records.

The present teachings of theologians are conducive to the worst effects upon human society; for, as the child patterns after and drinks in the examples of its parents, so does the God and Bible worshiper, to a very great extent, not only endorse but follow out the teachings of God, as recorded in the Bible. And, as the Bible plainly and unmistakably represents God as a Being of vengeance, and unmerciful to the last degree—even punishing eternally for offenses persevered in only a few days, and visiting the transgressions of one person upon the entire human race, and the sins of parents upon the children, and in many instances destroying whole armies or nations for trivial offenses—so are those likely to be who worship such a book, and who serve such a God; they have no charity for brothers or sisters of different surroundings, but are ready and waiting to cut them off and send them to the Orthodox hell, that God may commend and bless them for furnishing Him with a chance to satiate His holy anger by witnessing their tortures, which shall never cease, and which were prepared by God Himself (for He made all things) expressly for the poor unfortunate, who has never received any satisfactory evidence of a plan of salvation whereby he might escape such an awful doom.

Such theories being revolting to reason, and a libel upon God, I believe it is the duty of every Spiritualist, who serves a God of love, mercy, and justice, to withdraw support entirely from all Orthodox denominations. Withdraw not only your pecuniary support, but also keep your children wholly aloof from their teachings, and especially from their Sabbath schools, where their young and plastic minds will become inoculated with doctrines which will embitter their entire lives upon this sphere, and perhaps cause them years of anguish, darkness, and remorse in the next. I know that I should be culpable, if I allowed my children, before coming to years of understanding, to attend any place where such pernicious theories are taught.

Although I may have said herein some things which may appear or sound too severe, I have no feelings of hatred or revenge toward our Orthodox brethren; nay, I love them, one and all, and hereby cordially invite them to take my hand, and investigate with me the foundation of our beautiful and humane religion. Let us reason together in harmony, in peace, in fraternal love, and gather up all the truth that is within our reach, come from what source it may, ever remembering that there are none so blind as those who will not see.

J. P. FORD.

### Letter from Olympia.

OLYMPIA, W. T., Oct. 13, 1867.

EDS. BANNER OF PROGRESS.—Thinking that perhaps a few items from this northwest part of Uncle Samuel's domain might be acceptable, I submit such as I have.

The feeling awakened by the course of lectures delivered by Mr. Todd in this place is intense, and unlike ordinary excitements, which pass away on the first breeze which sweeps over, is growing instead of waning. The old seething-pot of orthodoxy is getting into a furious boil, emitting huge volumes of sulphurous, smoke-like steam, apparently direct from the infernal regions; and his majesty, old Diabolus, with his retinue of lesser devils, are held responsible for the interruption. The "faithful" think it very ungenerous in the Spiritualists to create such a turmoil, just as they were getting arranged to enjoy a little quiet bickering among themselves. The sudden and severe attack, which has prostrated old fogeyism, is causing much serious alarm among its few, but steadfast adherents, lest their superannuated institution will actually collapse and become defunct. They are resorting to all the known remedies of their ancestors, and also of the more modern D. D.'s, yet, after all, the people will read, will talk, will laugh at the elongated faces of the extra pious souls, whose agony is so intense. Poor foggy! you seem to entirely forget that

"Ever the right comes uppermost,  
And ever is justice done."

The same weapons with which we have been lashed for the last eighteen years are still used, but the edges are all worn off. The sting of "free-love," and its host of attendants, have entirely disappeared. We no longer care for them. The old adage, "Set a rogue to catch a rogue," is in this case very applicable. Those who are loudest in crying "free-love"—the clergy—are, as a class, the most guilty of practical free lust, of any other distinct class of men. But they must have their "say," or their occupation is gone.

There is one fact worthy of note—one which proves beyond successful contradiction that the spirit of progressive liberty is growing, even in the churches, possibly unconsciously to themselves—and it is this: The Rev. Mr. Himes, P. E. of the M. E. Church for this district, preached a funeral sermon here on the 23d ult., to the memory of Miss Mary R. Hennessey, who soared from here to the summer home on the Monday previous. He took for his text, "Blessed are the dead that die in the Lord, from henceforth," (Rev. xiv. 13.) He handled the subject for a short time in the usual orthodox style, but he gradually forgot his creed, and soared off into a most beautiful strain of true Spiritualism. O, it did my soul good to hear such beautiful truths from a minister of Methodism! He went so far as to say that "bright angels were continually hovering around and guarding earth's children; that they are in our rooms, and that we could almost hear the rustle of their pinions as they fluttered about us; that our departed friends were waiting on the bright shores, beckoning us to come to the beautiful groves in their eternal homes beyond the river called death." He further said: "Had it not been for the angel influences, drawn from the other world, he knew he would have been far, far down in the scale of moral existence compared to where he is even now." These quotations are his exact words. A few years ago, such sentiments falling from a Methodist pulpit would have created trouble in the camp, but now they receive it, as one of them told me, as "beautiful Bible truth." Who can deny that the angel world is making gradual inroads into the Church?

Mrs. C. M. Stowe will commence a course of lectures here on the 18th inst.

With many wishes for the success of the BANNER OF PROGRESS, and the universal spread of truth,  
I am yours for truth and  
PROGRESS.

### A Few Words to "Elsop, Jr."

Your article on "Free-Love" makes me wish to say a word or two on the subject myself. Do you know that there is nothing as free under heaven as love? And I can't, for the life of me, see how some people talk and write as if love could be as easily shut up as a pig in a pen. They might as well think of bottling up the sunshine, or the winds of heaven, as to try to set bounds to this attribute of Almighty power. Some seem to speak as if there were no other love but that which leads to marriage; and if this could be separated from the idea of lust, it would indeed be the polar star around which the others might revolve. But don't everybody know that not one in ten of the marriages recorded are based upon real love, and a knowledge of the proper temperaments which can alone insure harmony as each grows and unfolds into more perfect individuality, or a right understanding of the higher laws of reproduction?

So long as people will marry, as I should call it, under false pretenses, no one need be surprised if there should be still more divorces than there are now, for, when the riches, beauty, or whatever fancy induced them to slip their head into the matrimonial noose, is gone, why would they not as readily seek to get free? You will find that those who believe most in what they call perfect and eternal affinities, are but in the honeymoon of their first love emotions, the mere effervescence of the conjugal compound.

You say you "pity poor St. Paul"; so do I, and there are many modern St. Pauls in principle, who have as narrow views of woman's sphere as he had, and would have her "obey her husband in all things," no matter how unwise or injurious they might be to her health and happiness, and to ask her husband whatever she might wish to



## The Banner of Progress.

SATURDAY, OCTOBER 26, 1867.

OFFICE, 523 CLAY STREET, UP STAIRS.

BENJAMIN TODD & CO.,  
PUBLISHERS AND PROPRIETORS.

BENJAMIN TODD, W. H. MANNING, EDITORS.

## TO CORRESPONDENTS.

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## Ancient and Modern Spiritualism.

The Rev. Mr. Wythe, in his sermon with the above title, takes the ground that the Old and New Testament are identical in design and general principles, and that the New does not supersede the Old. There are arguments in abundance, that might be drawn from the New Testament itself, controverting this proposition, and establishing the contrary. But we do not propose at present to enter into the discussion of this proposition. We will take either Old or New Testament authority as sufficient for the purpose of proving that Spiritualism has been the same in all ages, and that demonology, enchantment, sorcery, witchcraft, clairvoyance, magic, divination, healing, prophecy, fortune-telling, interpretation of dreams, visions, and all other forms of Spiritualism, were all akin to the modern development of the same revelation. We acknowledge the professors and practitioners of all the above as our ancestors, and ask the Rev. J. H. Wythe what he proposes to make out of the confession. What can he make out of it, except that Moses denounced them as rivals to himself in the performance of the same "wonderful works" before the people of Israel and the Egyptians? We find Moses enacting a law for the punishment of witchcraft when engaged in by others than himself and his regularly ordained priests, just as the religious law-makers of our day enact that certain privileges shall belong to the regularly ordained priests of the Christian Church, such as uniting in marriage, etc. Ecclesiastical bodies go further, and say, that none but the regularly ordained shall preach. Witchcraft, when performed by Moses and his priests, was lawful; but the common people must not engage in it.

A great deal of misapprehension exists of the meaning of words. This leads to misunderstanding of the good or bad effects of certain acts. It ought to be well known, but it is not, that a *wizard* was only a *wise man*; and the construction of the word itself shows this. The substitution of the letter *z* for a *s* in *wizard* does not change the nature of the man spoken of. And a *witch* is only a *feminine wizard*, or *wise woman*. Now, as "Moses was learned in all the wisdom of the Egyptians," it is supposable, nay, it is certain, that he practiced with and made use of that wisdom to govern and instruct the Israelites. For, as before shown, whatever he did in the way of wonder-working was repeated by the Egyptian magicians with equal facility in most cases.

Moses, then, being a magician, and almost the only man, among the Israelites themselves, who could perform these wonders in their presence, it was natural that he should make laws forbidding others from exercising the powers they might possess by nature or acquisition from the Egyptians, in prophecy and divination, because he wished to make this "wisdom" a monopoly of himself and the priesthood he was about to establish. Accordingly, much of the Levitical law is taken up with provisions against the exercise of these powers by any but those belonging to his ordained order. The prophets who succeeded Moses exhibited the same spirit of jealousy that actuated him, and uttered fierce denunciations and penalties against their rivals. The gist of these may be resolved into one prohibitory law: "Wisdom must not be taught or exercised by any *wizards* (or wise men) except those regularly ordained, or who are acknowledged as such by the powers that be."

If any proof were wanting that this was the exact state of the case in those days, we might again refer to the instances of Balaam and the woman of Endor, who are proved by the Scripture itself to have been as true and wise and powerful in prophecy and divination as the self-styled "prophets of the Lord."

But Mr. Wythe lays great stress upon his own assertion that divination and magic—which he calls and we acknowledge to be ancient Spiritualism—is "most prevalent where heathenism has the greatest sway." He says that "the most talented mediums of the present age are mere babes in the art, compared with the jugglers of the East." All this proves, if it proves anything, that "heathen nations," so called, have greater and more abundant means of communication with the spirit world than the self-styled "enlightened nations." And we are rather inclined to a belief that this is the case, as it certainly was formerly. Self-righteousness closes the door against all communion with the spirits of the departed, as sacrifice and sin, because Moses declared it to be such. But we find, even in the modern religious history of Egypt, that healing and other arts of divination were practiced with success in the temples of Isis and Serapis, by the "heathen" priests; among other acts was that of Vespasian, the Roman emperor, who, under the instructions of the priests, "made clay with spittle, and anointed the eyes of the blind," and restored his sight, just as Jesus is reported to have done in Judea. The divination in the one case was the same as in the other, and the effect the same. Both were "miracles," or "wonderful works."

It is useless, however, to follow Mr. Wythe in his researches into the history of Spiritualism in ancient times, and among heathen nations, because we do not deny its identity with our philosophy and our practice. We acknowledge Iamblichus, and Cicero, and Pliny, and Porphyry, and many others, as its apostles, and claim for them as respectful attention and examination as is insisted on for the apostles of Christianity. And on refer-

ring to the writings attributed to the latter, we find much to confirm and establish our belief in the identity of their faith and works with those of the so-called "heathen" world around them. Paul says at Athens, that he found an altar "to the unknown God." He immediately declares to them the knowledge he professes to have of God, saying that they *ignorantly* worship Him. This, although an assumption of superior wisdom, does not declare that they had none whatever. For, after the Gentiles had begun to be converted in great numbers, there arose a strife among them about the exercise of spiritual gifts; many claiming the gift of prophecy who had that of healing only, and *vice versa*. Paul reproves them for this, and says there are diversities of gifts—one having the gift of healing, another of prophecy, etc.; and he says each should be exercised by its possessor for the benefit of others and the glory of God. Now, the fact that Paul instructed them how to exercise their powers of divination proves that "the heathen" were not excepted in the possession of them. And this is the manner in which Paul taught them to worship "the unknown God." They had hitherto *ignorantly* practiced those arts of divination, but he showed them how to exercise them in a way that would bless mankind.

It is susceptible of proof from the history of religion in all ages, and among all nations, that precisely the same forms of divination and miracle-working as exhibited by Jesus and his apostles have existed from remote antiquity. The priest-craft and superstition of the Jews had for a time suppressed the exhibition of these powers among the people, just as the same causes have operated to suppress them in so-called Christian nations. And as we see the whole Christian Church now arrayed against the prophecies and divination and acts of healing by Spiritualists, so were the entire priesthood and the religious teachers in the time of Jesus opposed to him and his disciples, and to all their "wonderful works." They would not hear them "even for the works' sake"; and the same class in our day deny the works, and the inevitable doctrine growing out of their performance.

We shall continue in our next article this examination of the claims of "the prophets of the Lord," and institute a comparison between their divinations and those of the irregulars, or wizards—including, of course, the much contemned feminine diviners, (or divines,) the witches.

## "Glad Tidings."

Perhaps our readers would be glad to hear the news in regard to the estimate which modern Christians place upon themselves and their condition, as believers in the popular theology. From a little sheet called *Glad Tidings*, issued "for gratuitous distribution," by the "San Francisco City Tract Society," we extract the following passages, forming a portion of an article in the number for October, entitled "Justified":

"Christians, are you justified? Assuredly you are, else you are not a Christian. A Christian is an abjectly justified person. God has justified him. 'What is it to be justified?' It is not only to be pardoned, but to be held *guiltless* (!). It is to be not only forgiven the crime, but *made innocent of it*. One who is justified stands before God as an entirely innocent person, nay, more, as one possessing beauty and virtue. He is by God accepted and delighted in. God is not only reconciled to him, but pleased with him."

"How are you, a sinner, justified? In Christ, and in Him only. By one *little act* of trust you become united to Christ, as the branch is joined to the vine. Thus absolutely identified with Christ, what is His is yours. The Father looks on you, and, lo! He finds Christ in you. He beholds Christ's character all around you. His complete righteousness comes right in between God's eye and your sins. He sees you as it were His own Christ. You become to Him what Christ is to Him. Therefore He loves and accepts you, for to turn you away or condemn you would be to condemn His own Son."

"It is one act of true belief that puts you in Christ, where you cannot help being fully justified. *Your faith may be very little, very trembling, yet it does bring the full blessing of justification, for it carries you into Christ. A little genuine faith will justify your poor sinful heart as much as the strongest faith.* Remember, that God's justification of your soul is complete, *instantly complete*. How can it otherwise be, for Christ, who covers your believing heart, is complete, and ye are complete in Him. You have all Christ's righteousness. What more can you have? What more is needed to vindicate and beautify you before the throne of holiness? Remember, it is one act of true belief that puts you in Christ, where you cannot help being fully justified. *Your faith may be very little, very trembling, yet it does bring the full blessing of justification, for it carries you into Christ. A little genuine faith will justify your poor sinful heart as much as the strongest faith.*

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"But your appreciation of the delightful fact of your justification may be not immediate. Still, doubtless it is your privilege to know now that you are a justified person. Have faith to receive the promise of the Holy Spirit, and He will witness with your spirit that you are a child of God. In this witness you will feel your whole justification."

"Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth?"

According to the above epitome of Pharisaical doctrine, the murderer on the gallows, at the last moment, may have *ever so little* faith in the efficacy of the atonement made by the hanging of Jesus of Nazareth, an innocent man, when the criminal immediately becomes, in the sight of God, an *innocent person also*—as much so as if he had not committed murder! Nay, more, he is justified!! "Who shall lay anything to the charge of God's elect?" What have the servants of the law been doing for the last eighteen hundred years? Why, simply hanging innocent men! For there is scarcely one criminal out of fifty that is not brought to some sort of repentance and whining confession of his faith in the popular theology, when every hope of reprieve is gone, and he realizes that the moment of his execution is fixed upon and certain. The clergy and the Church will of course no longer oppose the abolition of capital punishment, after having come to the conclusion, as will be seen above, that every murderer who repents, and believes he is saved by the execution of an innocent person many years previous, has only committed "justifiable homicide," which is no crime at all!

CONNECTICUT SPIRITUALISTS.—The Second Annual Meeting of the Spiritualists of Connecticut was convened at Willimantic on the first of Sept. A. T. Foss, Agent of the Association, made a report of his labors during the month of August, the first month he had been employed as their missionary. Dr. Calvin Hall made a donation of one thousand dollars in aid of the cause. The receipts for the first month of lecturing exceeded the expenditures. The Association elected its officers for the ensuing year, and appointed A. T. Foss delegate to the National Convention.

## God's Will Revealed.

The Campbellite Baptists, or Disciples, at their recent Annual Meeting near San José, passed a series of preambles and resolutions approving the work of the American Bible Union, in revising and retranslating the "infallible" Scriptures. Among the preambles was one, which we find in the *Pacific Gospel Herald*, of the following purport:

"God, by revealing His will in the Hebrew and Greek languages, has placed it on perpetual and immutable record, and thus made it both the duty and the privilege of his children to translate it directly from those inspired originals into every human language, and furnish it to every family of man."

In what portion of the Bible can be found any commandment, making it the duty of man to translate the Scriptures out of the "inspired originals" into the uninspired and barbarous languages of the Gentiles? No such command was ever given. Again, why did He reveal His will in the Hebrew and Greek only, and not as well in the Sanscrit, Coptic, Latin, or any other ancient language? But it is said the New Testament was originally written in Greek. Why not in Hebrew, like the Old Testament? Who is to translate the New Testament into Hebrew, for the benefit of unbelieving Jews?

The truth is, this absurd claim that the Supreme Being has revealed His will to man in any age, or in any particular language, exclusive of all other times and tongues, is one that cannot be maintained for a moment. His will is constantly being revealed to man in the laws He has established for the operations of Nature; and these need no dead language for their expression, having always a living language of their own, that all men, of whatever nation or tongue, may comprehend and understand. This endeavor to enshrine the will of God in a dead language, to be interpreted by the Doctors of Divinity as suits themselves, is a mummifying process that renders theology more repulsive to man, the more it is examined in the light of the present age.

Science is constantly revealing God's will in Nature, and this revelation contradicts the pretended revelation in Hebrew in many essential particulars. We must either ignore what we see with our own eyes, and comprehend by the use of our reason, or accept blindly what the priests of theology choose to tell us is the revealed will of God. For ourselves, we prefer the living language of the present, and the revelations obtainable now, to any that may have been made in the past, whether enshrouded in Hebrew or Greek. The revelations of to-day may be heard and read in our native tongue, and received from the spirit world at first hand, without the necessity of translation or revision. The Scriptures of Nature also exist for our study and comprehension, and they are plenary inspired, too. No Rabbin or Doctors of Divinity are needed to interpret their language. They are an open book, wherein all may read of God and understand His will. They are a revelation without error or mistake, and need no revision even by their Almighty Author Himself. Any attempt to improve upon His work by man would be presumptuous, not to say blasphemous. Let us endeavor to ascertain what these Scriptures reveal to us, and be guided by them, and we can not go astray.

## A Donkey Loose.

The *Pacific Christian Advocate* is neither in a pacific mood nor in a Christian way just now. Its holy ire is terribly excited about the visits of Spiritualist lecturers and mediums to Portland and the State of Oregon at large. When the fever of his madness is abated, its editor will perhaps see what an egregious ass he has made of himself. And speaking of him brings us naturally to the particular article in which he has made this foolish exhibition. He commences in this wise, in his issue of October 12th:

"HUMBLES.—It is a marvelous truth, that multitudes of people are ready, and, apparently, eager to be deceived, led astray, and fleeced of their honest earnings. Every buffoon, knave, and impudent dolt that passes through the country is able to excite admiration and to deplete the pockets of people who ought to exercise better judgment. 'Go forth, my son (said a wise man), go forth, and see by what donkeys the world is governed!'"

Considering for how long a period the world has been governed by priests, and by those whom they have set up as governors, the above is a refreshing confession, and undoubtedly does his soul good. The "honest earnings" of which the pockets of the people were depleted by that "impudent dolt," the sanctified Earle, to say nothing of silver bricks, given him to secure his early departure from Virginia City, are now being enjoyed by this graceless revivalist in the security of his own well provided household, with reflections upon the innocence of the sheep whom he fleeced on the Pacific coast.

But to return to the donkey. He brags at everything having any relation with Spiritualism, and against some things, in the same connection, having no relation whatever to our doctrine. After abusing Dr. Bryant, and raving against mediums in general, and healing mediums in particular, he talks feelingly of the impositions of a certain *wizard*, or performer of legerdemain, and of the lack of respectability of the circus. He winds up with an attack upon physicians not of the regular faculty, and belabors his brother editors of the secular press for puffing the latter, and for giving notices of the lectures and séances of mediums. He even goes so far as to say, that, if the patients of these irregular physicians die under their treatment, they (the irregulars) are guilty of manslaughter. Suppose the same rule were to be applied to the *regulars*—what then? How many manslaughters, and slaughters of innocent children, might be laid at the doors of the regular faculty! We hesitate to enter upon this subject, for we cannot do justice to it in a single article, and our space is limited.

The editor of the *Advocate* is evidently sick—sick of beholding the seer departing from the hands of those who have held it so long, the donkeys so touchingly and sympathizingly referred in the above extract from his paper. If none of the Spiritualists in Portland, who are mediums with powers suited to his case, will take charge of him, and try to cure him of his malady, we will undertake it ourselves; and we promise to "lay hands" upon his disorder with so much energy and earnestness, that no more such unmusical ravings will ever be heard from him again.

## From the Crazy Sabbatarians.

At a meeting recently, of the evangelical churches of New Richmond, Clermont county, Ohio, the following among other resolutions, were passed:

Resolved, 1. That God has given six days of the week for secular employments, and has reserved but one from secular purposes or idle amusements.

2. That promiscuous the streets on the Sabbath for amusement or carnal pleasure manifests a shameful disregard to the sacredness of the day, and disrespect to the feelings of the religious community.

3. That the driving of wagons on the Sabbath, for secular purposes, and carriages for amusement and carnal pleasure, are deeds of wickedness annoying to the religious community and most offensive to God.

4. That the practice of visiting and receiving and entertaining visitors on the Sabbath, instead of going to Church, is sinful, and inconsistent with Christian character and profession.

The *California Christian Advocate* republishes the above set of resolutions, and, we presume, endorses them. It may be considered by them presumptuous, on the part of reasoning beings, to doubt that God ever did any of the things ascribed to Him in the paragraphs quoted. But, at the risk of differing a little from our "infallible" Methodist friends, we deny each and every specification made therein, as to what God may have done, and as to the effect upon Him of what we may do. We go further. We assert positively that there is no proof extant that God ever made *any* day more sacred than another; or that He is offended at what His children do or omit to do; or that "amusement and carnal pleasure" are not occupations of man as pleasing in the sight of God as praying and grumbling.

This absurd practice of one set of men, setting up a standard of morals for the government of the actions of others, is about worn out. Sensible, that is, reasonable people pay no attention to such crazy fulminations, but enjoy life in their own way, regardless of the oburgations of bigots and fanatics. Fools only will be frightened into spasmodic observance of Sunday in the mode dictated by religionists; namely, by putting on a long, sanctimonious visage, and going to church to wall over the wickedness of *other people*.

We prefer to make use of Sunday in the way that common sense dictates. We will make a day of rest from manual labor, as far as we are able, and devote as much of it as possible to recreation or amusement, in order that the powers of mind and body may be invigorated for the labor of the ensuing "secular" days. We ask no permission of any power, and make no apology to any, for thus occupying our own time on Sunday, concerning that the right to life, liberty, and the pursuit of happiness includes the right to do on Sunday whatever may be rightfully done on any other day.

## Winged Angels.

Faith and zeal are the soul's two wings, whereby it can resemble the angels, who are armed with wings, and called a flame of fire.—*Pacific Gospel Herald*.

Angels armed with wings! Pray, if the body is to be raised from the grave, and to become an angel, whence will it obtain its wings? Will they grow from the shoulders before or after the resurrection? or will its *arms* change to wings, so that "armed with wings" may be literally true? But many people have had their "wings" clipped in duels, and in war, as well as by accidents: those members are buried in the earth at points wide apart from the trunks of their bodies: what a spectacle will be presented at the resurrection, when arms, legs, hands, heads, and trunks shall be flying through the air with inconceivable velocity, to meet their correlative members and reunite with them! And what disturbances will take place in the interior economy of cannibals, who have made so many savory meals of the entire bodies of Christian men and women!

Seriously, these Pharisees, believing in a bodily resurrection, continually run into the plainest absurdities, both of thought and diction. It is almost a tax upon patience to point them out.

Not every man who preaches has a right to shelter under the declaration, "They that preach the gospel shall live of the gospel." The apostle does not say they that preach, but "they that preach the gospel!" shall live thereby. Many a preacher claims, but without the right—preaches, but does not preach the gospel.—*Pacific Gospel Herald*.

Inasmuch as each different sect claims that theirs is the "preached gospel," it is of no importance to the preachers what they preach; all are sure of a living at the expense of their dupes; so that "they that preach," provided they suit their hearers, need be under no concern about "the gospel."

CURIOUS RESULTS.—While the Irish and Germans of California have had their prejudices successfully appealed to and aroused against the Chinese, women of the same nationalities have, in the city of New York, married Chinamen, and have lived contentedly with them in poverty for many years. Politics and politicians produce curiously contrasted results.

If the worst comes to the worst, we shall turn Spiritist, and adopt the simple and beautiful faith of the table-tippers, which makes things easy by dispensing with conscience altogether.—*Dramatic Chronicle*.

If that were true, the *Chronicle* editor, J. F. Bowman, would have been with us from the first.

THE SPIRITUALISTS OF NEW HAMPSHIRE held their first State Convention on the 24th of Sept. last. The published record of the proceedings has not yet reached us. The call was signed by twenty-eight prominent Spiritualists.

MRS. LAURA DEFORCE GORDON is on the way to California, and may be expected to arrive in this city about the first of December. She is by this time at Great Salt Lake City.

MR. T. HUNT, a healing medium, arrived here on the last steamer, from the East, but left on the steamer for China the next day. He is in the employ of the United States Government.

MRS. ADA HOTT FOYE is still in Virginia City, Nev. She may be addressed at that place or at this office.

BUSH AND BUD.—A prize contest came off in Placer county lately between a bush and a bud. The bush was victorious, as it always must be.

know, even if he were a fool; and such might be the case, since women have seldom been permitted to choose their own husbands, or allowed to obey the maternal instinct, as to the proper time to become a mother. You say that you "have never seen any one you fully loved or hated." This proves you have never really fallen in love or had a handsome rival. You must be a bachelor, or ought to be until you can say "fully" in earnest some time, when you shall hear the same echoed back to you.

You remark that "there are some who have tried to enjoy the matrimonial state without incurring its responsibilities." This it is utterly impossible for any one to do; for it is the assuming of these very responsibilities and duties that brings its own reward of pleasure and happiness. Without these, it is trying to find enjoyment in rest, without toil, or in eating without an appetite; and can be, at best, but a miserable substitute for those pure home joys where the sacred names of father, mother, sister, brother, husband, and wife, make a circle where angels love to visit.

XANTIPPE.

## "Christ and the People."

I have just been reading this work of A. B. Child, and have derived from it both pleasure and profit; it contains many beautiful aphorisms, bright as diamonds and as indestructible; and, on the whole, it is freer from error than most metaphysical productions. But there are, to my mind, several false premises, and wrong deductions from analogies, that will not bear analytical proof or logical revision.

He says, "Where there is no human law, there is no transgression." Now, as there are violations of Nature's laws where there are no human laws attaching penalties thereto, they are no less sins and transgressions, and we are made to pay the most painful penalties, in exact proportion to the offense committed. Transgressions of the laws of life, by intemperance or injustice, are none the less sinful, though no human laws take cognizance of them.

Again, he says that "resisting evil is like blowing against the wind; only creating more of what you are trying to suppress." This is true when evil is resisted by evil, but not when resisted and overcome with good; as wind may be resisted, not by blowing against it, but by building a defense and shelter from its pitiless storms. Neither will the analogy hold good when reversed, that resistance to good creates the more goodness, although without resistance there would be no progress.

He also asserts, that "there was never an act of sin or crime committed that could have happened in any other way, or been avoided." This is downright fatalism; and we might as well believe that we never do any act or kind of work we choose, and that we are merely machines in the hands of Destiny. No doubt, our experiences are such as are best fitted to unfold our spiritual natures, and that they are often such as we in our short-sightedness deplore, but such as superior Wisdom permits, if not ordains. [Has not our friend begged the whole question here?—ED.]

The adjustment or degree of freedom of the finite with that of the workings of the Infinite mind is not comprehended by us, and, perhaps, never can be; but that we are punished and feel pain by wrong-doing, is evidence that we have the power to do right.

L. H.

## "Eleven Millions."

I see some of the brethren are disposed to doubt the truth of the assertion, that there are "between ten and eleven millions of Spiritualists in the United States," and rather blame Judge Edmonds for using it; but that assertion came from the "infallible Church," and, lest there might be some mistake, those Reverends announced that the Council of Bishops, who made the assertion, was a "plenary council," possessing "that kind of inspiration which excludes all mixture of error." Hence there can be no mistake in the matter. But those very sanctified gentlemen did not tell all of the truth. A very recent revelation says, that, in making up their count, they get at the number above what we claim, through the *confessional*—that's the place for secrets!—where they learned that they had numbers of mediums in their Church; but the fact is suppressed, and will be for a little while.

How very ominous, indeed, the fact, as stated in your "news from Peru," that "the Popes, from Peter down," were in greatest demand there at the circles. That those very revered *dead* should come and partake at our communion-table—we being "publicans and sinners"—is, indeed, to the living Popes, scandalous and blasphemous. But soon the *dead* Popes will out-bell the living ones, and ring the "joy-bells of creation" all over the earth, to the tune of

"Victory, victory, victory over death!"

Better that we should all attune our hearts and thoughts in unison therewith.

Yours fraternally, T. J. HARVEY.

## A Humberg's Opinion.

In an article on "Humburgs," in which the editor of the *Pacific Christian Advocate*, a believer in the humbugs of our theology, denounces Spiritualistic lecturers and mediums in coarse and uncharitable language, we find the following:

"The press might, to a very great extent, abate these nuisances. Bold and outspoken condemnation of every humbug, with which the country is cursed, would soon render their occupation unprofitable."

How would a "bold and outspoken condemnation" of the humbug of the Trinity, of the immaculate conception of Jesus, of a personal devil, of the literal resurrection of the dead, of the atonement, of the senseless traditions of the Old Testament, and of those ecclesiastical "humbugs" who advocate such nonsense, suit the *Advocate*? Those who live in the brittlest kind of glass houses should beware how they throw stones.

Mr. Todd has been lecturing in Dayton, Nev., during the past week. He intends visiting Carson soon. It is his present intention to proceed to Los Angeles and San Bernardino in December next. Those wishing him to lecture in other places, in the intervening time, will please address him at the office of this paper.

M.







