

BANNER OF FREEDOM

LITERARY.

Woman.

More human, more divine than we,
In truth, half human, half Divine,
Is woman, when her beams agree,
To temper with their beams benign
The hour of her nativity.

The fairest flower the green earth bears,
Bright with the dew and light of heaven,
Is of the double life she wears,
The type, in grace and glory given
By soil and sun, in equal shares.

True sister of the Son of Man;
True sister of the Son of God;
What marvel that she leads the van
Of those who in the path he trod,
Still near the cross and wear the ban?

If God be in the sky and sea,
And live in light, and ride the storm,
Then God is God, although he be
Ensured within a woman's form,
And claims glad reverence from me.

So as I worship Him in Christ,
And in the forms of Earth and Air,
I worship Him imperious,
And through wisdom her bosom fair
Whom vanity hath not enticed.

O, woman—mother! woman—wife!
The sweetest names that language knows!
Thou breast, with holy motives rife,
With holiest affection glows,
Thou queen, thou angel of my life!

Noble and fine in his degree
Is the best man my heart receives;
And this my heart's supreme desire,
For him: he feels, acts, lives, believes,
And seems, and is, the likeliest thee!

Yet man, who shivers like a straw
Before Temptation's lightest breeze,
Assumes the name, gives the law,
To her who, on her bearded knees,
Resists the black-winged thunder law!

To him who deems her weak and vain,
And boasts his own exalted might,
She clings through darkest fortune's rain;
Still loyal, though the ruffian smite!
Still true, though danger's hand detain!

And is this weakness? Is it not
The strength of God, that loves and bears,
Though He be slighted or forgot,
In damning crimes, or daring cares,
And closest clings in darkest lot?

Not many friends my life has made;
Few have I loved, and few are they
Whom in my heart's dear bosom laid,
And these were women. I am gray,
But never have I been betrayed.

—Introduction to "Kathrina," by Dr. Hoiland.

COMMUNICATIONS.

SPIRITUALISM.

NUMBER TWENTY.

"Thou, who in the noon-time brightness
Seest a shadow undefined;
Hearest a voice that indistinctly
Whispers caution to thy mind;
Thou, who hast a vague foreboding
That a peril may be near,
Even when Nature smiles around thee,
And thy conscience holds thee clear—
Trust the warning—look before thee—
Angels may the mirror shew;
Dimly still, but sent to guide thee:
We are wiser than we know."

—Charles Mackay.

A belief in spirit existence is almost the necessary result of a review of the vestiges of Egyptian mystic philosophy; the oracles and Pagan worship of Greece and Rome; the sorcery and magic of the Middle or "Dark Ages"; the witchcraft of the sixteenth and seventeenth centuries; and, subsequently, Animal Magnetism, with its sequel, modern Spiritualism. We cannot unceremoniously pronounce it all a delusion and a lie, without destroying our entire faith in human testimony. If we accept the testimony of our ancestors, and admit that they are entitled to equal credibility with ourselves, we are by the force of evidence compelled to believe in the existence of spirits; either that, or, hypothetically, that the brain of man, or whatever constitutes his mental organism, conceals a power more wonderful and mystical, even, than that of the spirit hypothesis.

Animal Magnetism is sometimes advanced as a principle explanatory of the entire spiritual phenomena. Those who argue thus, in their hurry to reach a plausible explanation, seem to forget that Spiritualists claim animal magnetism as the medium of communication between spirits and men; and that, as a rule which works both ways, men—being spirits now as much as they will be when they have "shuffled off this mortal coil"—can use it as a medium of communication with one another. A psychologist can impress the mind of his subjects with whatever fancies he pleases; if a spirit does the same, will the former fact explain away the latter? Few, who have had any experience in spirit-circles, are ignorant of the fact that mediums often receive impressions from spirits still in the form; ay, communications from individuals many miles distant at the time. The argument advanced from a psychological standpoint, instead of being an explanation of the spiritual phenomena, is a strong support to the doctrine of spirit entity; for, if we have the elements of a spiritual existence, it is rational to believe that we possess some of its power.

While the opponents of Spiritualism err in treating it as a matter of little moment—as something too absurd and puerile to merit consideration—Spiritualists err, on the other hand, in exalting its importance. Life, by many Spiritualists, is considered as valueless, if it is not continued beyond the grave; and they think that, if only in this life we have hope, good morals lose their virtue, and manhood has no inducement to maintain its integ-

riety. This view of the case is mean and despicable, and unworthy of an honest mind. Alger, in his "Doctrine of a Future State," thus places this idea in its true light:

"If all experienced good and evil wholly terminate for us when we die, still every intrinsic reason which, on the supposition of immortality, makes wisdom better than folly, industry better than sloth, righteousness better than iniquity, benevolence and purity better than hatred and corruption, also makes them equally preferable while they last. Even if the philosopher and the idiot, the religious philanthropist and the brutal pirate, did die alike, who would not rather live like the sage and the saint than like the fool and the felon? Shall Heaven be held before man simply as a piece of meat before a hungry dog to make him jump well? It is a shocking perversion of the grandest doctrine of faith. Let the theory of annihilation assume its direst phase, still, our perception of principles, our consciousness of sentiments, our sense of moral loyalty, are not dissolved, but will hold us firmly to every noble duty until we ourselves flow into the dissolving abyss. But some one may say, 'If I have fought with beasts at Ephesus, what advantageth it me if the dead rise not?' It advantageth you everything until you are dead, although there be nothing afterwards. As long as you live, is it not glory and reward enough to have conquered the beasts at Ephesus? This is sufficient reply to the unbelieving flouters at the moral law. And, as an unanswerable refutation of the feeble whine of sentimentality that without immortal endurance nothing is worth our affection, let great Shakespeare advance, with his matchless depth of bold insight reversing the conclusion, and pronouncing in tones of cordial solidity:

"This, thou perceivest, will make thy love more strong,
To live that well which thou must leave ere long."
And, on the same plane of reasoning, the making a religion of Spiritualism, or the form of a religion, is simply ridiculous. What is there in the fact, that there is a sequel to the present life, more essentially religious than there is in the fact of our present existence? Why should we not have a religion for the present life, as well as for the future? Geology, with its revelations of the past, and Chemistry and Astronomy, with their revelations of the present, are as important to us as Spiritualism, with its revelations of the future. Yet no one dreams of making Geology or Astronomy the basis of a form of religion. What manhood is to the boy, spirit-life is to the man; and there is equal danger in the precocious boy, who is a man before his time, and the precocious man, who lives a wholly spiritual existence while on the physical plane. Both are exceptions to the general operations of natural law.

Yet Spiritualism is doing a wonderful work, in renovating and purifying the superstitions of the past; in opening the eyes of the people to the shortcomings of modern theology in its efforts to inform and educate. By Spiritualism, many have been led to see that Christianity as now understood may be likened to "clouds without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever"; that the fear of hell is based on a falsehood; and that true liberty depends on the enlightenment of the understanding.

I hope this subject will receive the attention of some more able contributor to the BANNER. I thank the editors for the free use of their columns. It is seldom that the controllers of the press will permit free thought an expression; and where such liberality is shown, free thinkers should manifest their gratitude by a liberal support. The Spiritualist papers, generally, are of this class, and, with the leave of the editors, I will add the name of the Boston Investigator to the list. With good-will to all, I will withdraw for a time—giving way, I hope, to some other free, and willing, and more able pen.

"I trust I have not wasted breath;
I think we are not wholly brain,
Magnetic mockeries; not in vain,
Like Paul with beasts, I fought with Death;

"Not only cunning casts in clay:
Let Science prove we are, and then
What matters Science unto men,
At least to me? I would not stray."

"Let him the wisest man who springs
Hereafter, up from chilly shape
His action like the greater ape,
But I was born to other things."

I cannot quite agree with Tennyson, however, in the view above expressed. J. W. MACKIE.

AN EXAMINATION OF THE WRITINGS OF THE ANCIENTS.

NUMBER ELEVEN.

The Institute of Archeological Correspondence, at Rome, had for its corresponding secretary the justly celebrated Chevalier Richard Lepsius, who turned his studies to Egyptology, not long after the publication of a prize-essay, that elevated him to the highest seat in linguistic scholarship, in the year 1834. A "Lettre a M. le Prof. Hippolyte Rosellini sur l'Alphabet Hieroglyphique, 1837," next proclaimed to the public ear of science, that the demise of the renowned Champollion had but temporarily interfered with the business of professional research, by his scientific pupils and disciples. About this time Perring came back from Egypt, having been very successful in his researches, in discovering no less than thirty-nine pyramids, although the necropolis of Memphis had

barely begun to bring forth its vast amount of precious gems. The French, the Tuscan, together with the English private undertaking, had received an ample reward by their operations in the country of the Nile, by achievements as grand as they were scientific. It was now the province of Frederick William IV, of Prussia, to bend the whole energies of scientific Germany in the direction of Egyptian explorations; and on the head of Lepsius, in 1842, fell the command to go forth and labor for the good of the world, in the accumulation of historical and scientific knowledge.

In the company of eight assistants, the head of the Prussian Scientific Mission placed his tents adjacent to the great Pyramid on the 9th of November, 1842. As early as May, 1843, his success warranted him in proclaiming that the Germans were masters of the discovery of "thirty other pyramids," of which Mr. Perring was entirely ignorant, as well as all previous travelers. Among these are many of formidable size, showing some evidence of the manner in which they were constructed; they are encircled by extensive ruins of temples, and extended fields strewn with tombs, or burial places. The whole number of these pyramids are evidently connected with the ancient kingdom of Egypt prior to the invasion of the race of shepherd kings, known as the Hyksos dynasties, who overran Lower Egypt somewhere about the year 2000 B. C., and all of them were constructed (such at least as are found between Abydos and Dashoor) by crowned heads ruling at Memphis. In the same age must be classed also the largest number of the injured tombs, which are of any importance, encircling them.

"After determination of the sites, and unfolding much of the history of sixty-seven pyramids, sepulchers of ancient Egyptian sovereigns, together with one hundred and thirty private tombs of noble families, with these sovereigns contemporaneous, back to the four thousandth year B. C., the Prussians proceeded up the river, exploring every foot of ground as far as Soba, on the Blue Nile (Bahr-el-Azrek), and Senaar, to the thirteenth degree of North latitude; returning to Thebes on November 23, 1844. While his able assistants prosecuted the necessary labors amid Theban ruins, Lepsius crossed the Red Sea and explored the Sinai Peninsula; not only thereby rescuing from perdition hieroglyphical records of mining operations conducted between the 19th and the XIIth dynasty, 3400-2800 B. C., but also ascertaining that, if the Gebel Serbaal be not the Mount of Moses, of which there is little doubt, the peaks above the Convent of St. Catharine most assuredly are not. Revisiting Thebes, Lepsius left it with his party on the 16th May, 1845; and after examining the land of Goshen, much of Palestine, and touching at Smyrna and Constantinople, landed at Trieste on the 5th of January, 1846; having spent above thirty-six months in unparalleled researches on the river, alluvium, and deserts of the Nile."

The reader will now perceive that we are dealing in realities; that our Egyptian deductions are based upon actual and positive researches, made by the *primi inter pares* of living archeologists, previously qualified by lengthened discipline, and furnished by munificent governments with facilities as unexampled as unbounded.

The talented and successful Lepsius has published to the world, and especially to the scientific portion thereof, some eight or nine works of different sizes, some of them of considerable magnitude, and all of them reliable text-books, that no searcher after truth need turn away from consulting thoroughly, on any subject treated upon by this far-famed scientist, and faithful Egyptologist.

In 1844-5 the French Government sent Ampere, one of the bright lights of archeological wisdom, for the express purpose of making researches in Egypt and Nubia. This gentleman was in and of the first rank of literary attainment, and earnest effort in any field where his labors were directed for the furtherance of general knowledge; yet, with all the exertions he could put forth in the work to which he had been called, there was but a small share left for him without making a lengthened sojourn, as his illuminated predecessors, with Lepsius as chief, had gleaned the field very closely, leaving it for Ampere to go over the ground and refer about all he met with to the published records of his predecessor and friend, Chevalier Richard Lepsius. It will be seen, therefore, that something more than pleasure excursions up the Nile is expected of such as would be explorers in Egypt. J. D. PIERSON.

"THE BEST FRIEND."—The most agreeable of all companions is a simple, frank man, without any pretensions to an oppressive greatness; one who loves life, and understands the use of it; obliging at all hours; above all, of a golden temper, and steadfast as an anchor. For such an one we gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker.—William Ellery Channing.

WHAT IS TRUE RELIGION? Is Christianity? It has now existed for nearly two thousand years. What has it produced among the various conflicting sects of which it consists? Envy, hatred, malice, and all uncharitableness! Ah! how true it is (says Miss Martineau) that Christianity has not Christianized the world!

A Great Speech for Womanhood Suffrage.

At the late Annual Meeting of Illinois Spiritualists, W. F. Jamieson made the following pointed speech in favor of the enfranchisement of women:

"This is not a question of expediency, but of duty. Do right, let the consequences be what they may. Woman possesses the same inherent rights that man does. Never have I heard a single argument against the Golden Rule as against this. Brother Holbrook thought this question should not be considered by this Convention. Why not? Is there a question pertaining to human interests that should not be discussed by Spiritualists? Here is one of the greatest questions, if not the greatest. The National Convention has announced to the world this grand, liberal principle: 'No question of human well-being is foreign to the spirit, idea, or genius of the great Spiritual Movement.' In the face of that, talk about dragging hobbies into Spiritualism, when it is, in fact, a system of hobbies. It includes all that pertains to life; anything less than this is sectarianism. The Judge says he speaks without any premeditation. From the manner in which he has treated this subject, I am inclined to think this is so. We are informed that it will be degrading to woman to go down into the cesspool of politics, and that she will be polluted by the bribery and corruption common to it. This state of things in the political world, is an argument in favor of woman suffrage, instead of against it. What is pure politics? It is a system of bribery, improved, not excepting even man himself, as Brother Winslow so clearly proved in his allusion to life in California, in the first years of the gold mine when the great majority of the men were some brutal, sinking lower and lower in the scale of manhood."

"The aristocratic young man may sneeringly say, 'What! my sister go among that rabble on every day to deposit her vote?' If women voted, there would be no rabble there, and election polls would be as quiet, as orderly as other places where men and women meet together, for instance, as in this house at this present moment. A few years ago a woman was considered out of her 'sphere' if she attended political meetings, now, it is not uncommon to find political meetings made up principally of women. What is the result? Refinement. The vulgar barganes that used to characterize political gatherings, has been superseded by dignified addresses, thanks to the presence of women. The wrongs of woman! Barely time enough in this short, closing speech to call attention to some of them. Woman have not the right to own their children and earnings. A wife, who has contributed as much to the accumulation of property as the husband, does not own the property—the joint earnings of both? The widower, you say. Reverse it! The man dies. Who owns the property? The children own two-thirds, and the wife has the use of one-third. What business they shall pursue? What their rights? Oh! the widow might marry again, by which means the children might be defrauded. Did you not see a woman marrying twice in the same time? How thoughtful men are, and how forgetful the women of their own offspring! It is a slander upon the nature of woman to assert that her vote would do nothing toward cleansing society from its foul stain, prostitution; or to say that it would make no difference with the temperance reform, or, indeed, with any other good work. As to women, they have the right to do the coarse, heavy, out-door work—if a woman, from choice, does farm labor, she has a right to do it. Our friends are extremely anxious about woman's sphere. What is woman's sphere? Can they tell? Men pride themselves on following the occupation for which nature has fitted them, in circumstances favor, and do not suffer others to say what business they shall pursue. Why should they seek to dictate in regard to women? The sphere of woman is whatever nature has fitted her for. If she has the talent that qualifies her to be a lawyer, she is her sphere. If she is qualified for the profession of law, that is her sphere. If she has an attraction for the ministry, who will say that she cannot preach good news? Oh! the quality of her place in the pulpit, is she? So you thought a few years ago, if she was seen at a political meeting. Why should women not teach as well as men? Nature has fitted her to do work. It does not follow that she must straightway become a farmer, if she votes; or do any kind of heavy work if she obtains the rights of which men have so long deprived her."

A resolution which had been previously offered, embodying the sentiments of the speaker, was then put to a vote, and carried without a dissenting voice. Only one member of the Convention spoke against its adoption.

Genuine and Pretended Mediums.

S. S. Jones, President of the Annual Convention of Spiritualists of the State of Illinois, in his closing remarks at the adjournment of that body, said, in relation to impostors and genuine mediums:

"I regret the necessity, but being fully aware of the fact that a certain class, though few in numbers, assume the office of censors, not only of the ordinary meaning of Spiritualism, but to ignore the phenomenal evidence of man's immortality, and ask us to take theory—their theory—as evidence of the fact of man's immortality. I do not follow them, or assert them to be the A B C of Spiritualism, and unworthy the consideration of men and women of ordinary intelligence. What is woman's sphere? Can they tell? Men pride themselves on following the occupation for which nature has fitted them, in circumstances favor, and do not suffer others to say what business they shall pursue. Why should they seek to dictate in regard to women? The sphere of woman is whatever nature has fitted her for. If she has the talent that qualifies her to be a lawyer, she is her sphere. If she is qualified for the profession of law, that is her sphere. If she has an attraction for the ministry, who will say that she cannot preach good news? Oh! the quality of her place in the pulpit, is she? So you thought a few years ago, if she was seen at a political meeting. Why should women not teach as well as men? Nature has fitted her to do work. It does not follow that she must straightway become a farmer, if she votes; or do any kind of heavy work if she obtains the rights of which men have so long deprived her."

"Had Bro. Jamieson been possessed of that courage which is the inseparable concomitant of truth, and which is developed by evidence, he would not have discarded all those wonderful evidences of man's immortality, which are consequently being given to us from the spirit-world, and especially by physical manifestations, in and out of dark circles. It requires the most noble traits of character to withstand the frowns and sneers of an immense audience, who feel that they have been imposed upon by a professional impostor. Such people cannot discriminate between the impostor and the innocent, and they are liable to be imposed upon by the impostor, and receiving the just fruits of his indiscretion. Bro. Jamieson's zeal ran away from him, and he found he was imposed upon by the impostor, and receiving the just fruits of his indiscretion. Bro. Jamieson's zeal ran away from him, and he found he was imposed upon by the impostor, and receiving the just fruits of his indiscretion."

Mr. Jones then went on, and gave numerous ex-

amples, detailing the particulars of physical and spiritual manifestations of a marked and extraordinary character—when the evidence of truthfulness on the part of mediums was irresistible, and the power of spirits to do that which is contrary to any known laws in science was beyond controversy. Mr. Jones fully vindicated the evidences of Spiritualism as manifested through mediums in its multifarious phases. He called upon Spiritualists to stand by mediums and give them a hearty and cheerful support. He said there was no class of people who were so reviled and persecuted—none who have such claims upon our sympathy and charity. He instanced the Fox family, from whom modern Spiritualism dates, and who stood above reproach as members of a popular Church, until the tiny raps gave evidence of man's immortality in their presence. From that time down, every medium, of any celebrity, has been the fit subject of slander and reproach; and but too often, would-be popular Spiritualists have joined in the clamor.

Man as a Spiritual Being.

Rev. Chauncey Giles, minister of the New Jerusalem Church, New York, has published a series of lectures on the Nature of Spirit, and Man as a Spiritual Being. He describes the nature of spirit and of the spiritual world; man as essentially a spiritual being; the death of man; the resurrection of man; man in the world of spirits; the judgment of man; man's preparation for his final home; the state of man in hell; man in heaven. The author is a Swedenborgian, and adheres pretty faithfully to the teachings of that remarkable man. The following is a description of the life of the spirit world, taken from the pages of this work:

"While the Lord has mercifully provided that the change from this world to the spiritual world should appear to be very sudden at first, there may be no break in the continuity of our being, the real change is very great. We are free from the impediments of the material body. We throw off the burden we have carried so long, and the spiritual body becomes subject to spiritual forces alone. The senses are uncovered. No dead matter comes between them and spiritual objects, and their acuteness and delicacy are wonderfully increased. A veil is taken away from all the mental faculties, the perception becomes acute, the understanding clear, the reason open to discern the truth of all various truths; ideas can be perfectly represented to the senses in spiritual forms, and the mind has every facility for rapid and comprehensive development; and the mind is so clear and so clean that every truth we may soon pass over it. That depends, however, upon how much we have to unlearn, which is always a matter of course, and how much we have to learn, and how much we have to do. Some are but a few days in throwing off all that is not homogeneous to their essential characters, while others struggle through for years. Children learn far more rapidly than in this world, and they have this immense advantage—they learn only the truth, and consequently they have nothing to unlearn; every new truth they learn they have their own knowledge of it. They know how to touch the secret springs of their life, and to adapt their instruction in the most perfect manner to every state. And they are not only taught the truth, but they learn it. Thus they are prepared to become angels in heaven. It is necessary that they should begin life in this world in a material body, but it is not necessary that they should remain long in it."

"But I proceed, in the second place, to state how the wicked are punished in the spirit world. In a former lecture I showed that those who are inherently wicked remain in the world of spirits until they have put off all that is not homogeneous to their ruling love, so that every affection has its corresponding falsity, and the spirit finds nothing in himself that opposes or in any way prevents him from the most maliciousness in this world; that there are no all appearances of good; for, in the spiritual world those who are in good have a perception of everything that is opposite to their love, so that no disguises or stratagems avail any one. Every man is known for what he is, and is drawn by an irresistible attraction to those of similar affection. His external form corresponds to his internal, and is in exact type and order; consequently, every man is known as soon as seen, what sort of a spirit he is, not only by his countenance but by his person, and also by his speech and every other faculty he has. He knows now in his intrinsic identity, he cannot abide anywhere but where those like himself dwell. For in the spiritual world there is a complete communication of affections and of the thoughts thence originating, on which account a spirit is conducted as if of himself, because from his own affection and its delights, to those who are like him."

"When we consider that the senses of spirits are much more acute than they were when clothed with flesh in this world; that their power is vastly increased, and their cunning and malignant arts are so great that they cannot be described in human language, and that many of them are unknown even to the most malicious in this world; that there are no restraints but fear, and no love for anything but evil, and no thought but how to accomplish it, we can well imagine that their condition is so miserable, that it may well fill our minds with horror to think of it. And yet, perhaps, we love the same evils, and if we were left in freedom to seek our like we should, of our own accord, join some of these miserable societies, and become a slave like them."

MORALITY BETTER THAN RELIGIOUS BELIEF.—The duty, the whole duty of a public teacher consists in: let him seek to be useful; let his sole aim be to do the people good; to instruct them, to assist the poor and unfortunate, to promote brotherly kindness, to teach the practical morality of honesty, justice, benevolence, truthfulness, and all the other virtues that ennoble and adorn humanity. It is not what a man believes that makes him a good man, but wholly and entirely what he does—not whether he believes in God, Jesus, the Bible, or immortality, but what he is doing to benefit mankind, here, in this world, the only one of which we have any certain knowledge. It may not be exactly criminal, it is true, to fold up one's arms and dream of the glory of the New Jerusalem above the clouds; but it is a crime against humanity on earth, that doth righteousness, is righteous. Morality, morality in the most exalted and extended sense of the term, is the only standard by which we can judge the whole of human duty. Nothing else is needed as a guide, because nothing else is safe, practical, and useful. A merely religious man is in danger of suffering shipwreck of character from the force of circumstances that would have no effect upon a man of strict morality.—Boston Investigator.

The Banner of Progress.

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Hebrew Theology.

We find in the Hebrew of last week an article upon the "Immutability of God," which contains several pointed contradictions of its own argument and of the Hebrew Scriptures. The composition is smoothly written, and is very specious. But a careful dissection reveals its incoherence and inconsistency. In the first place, the editor speaks of immutability as one of the attributes of God. An attribute is only a quality of some kind ascribed to God by man, who supposes such a quality. Nothing certain can be known of the qualities of the Supreme Being by His creature, man, for the reason that the latter has never seen or known Him as a person. It becomes necessary, therefore, in order to form a conception of what God is, that man should attribute to Him qualities transcending all that human reason can comprehend. Among these is that of immutability, because everything pertaining to the life of man undergoes mutability, or change. All things that man does not possess are ascribed or attributed to God as His sole possession; and these things are called His attributes.

Now, if we are to rely upon the Hebrew Scriptures for a uniform characterization of God, we shall frequently be disappointed in the results of His supposed action. For, while we are led to expect an exercise of superlative powers by Him, we find His acts limited by comparative and sometimes by positive obstacles, such as finite man might possibly overcome. Of this character is the relation in Judges 1:19: "And the Lord was with Judah; and He drove out the inhabitants of the mountain, but could not drive out the inhabitants of the valley, because they had chariots of iron." Here is an instance where His attribute of Omnipotence failed to be efficacious.

Then, again, in the same Scriptures, He fails to maintain His attribute of Omniscience; for, in Genesis xi. 5, it is said that "the Lord came down to see the city and the tower, which the children of men had builded." And again, verses 6 and 7, the Lord said, "Now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech." Here both His Omniscience and Omnipotence are thrown into doubt, inasmuch as it is acknowledged that He cannot restrain the people, so long as they have one language. And His Omnipotence is totally abrogated by the fact that it was necessary for Him to come down to see the tower and confound the language of the people.

But most significant of all is the annihilation of His attribute of Immutability. This quality of God is as strongly insisted on in the Scriptures as either of the others; and yet in none of them does He so frequently fail in fulfilling that character. In Gen. vi. 6, it is written: "And it repented the Lord that he had made man on the earth, and it grieved Him at his heart. And the Lord said, I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." A change took place in His intentions toward man, produced by man's own acts, and He makes and executes a resolution to destroy them. That is to say, the acts of finite minds influenced the Infinite Mind—who is supposed to have known beforehand how man would conduct himself, and to have been able to prevent him from so conducting—to change his intentions in regard to every created thing. Besides this, other human infirmities and imperfections are assigned as reasons for the change; for it is said that God suffered grief at His heart on man's account, and He thereupon indulged in the passion of revenge by sweeping every living thing from the earth by a flood, with the exception of Noah and his shipload of select specimens. Even this desperate remedy for the evil of having made man did not prove efficacious; for, many years after, finding the people of Israel worshipping a golden calf, He "waxes wroth" with them, and threatens to destroy them, but is turned aside from His purpose by the entreaties of Moses, and "the Lord repented of the evil which He thought to do unto His people." (Exod. xxxii. 14.) After this, however, Moses, taking his cue from an angry God, goes himself, with his priests, and slays three thousand of the Israelites who had worshipped the calf. In 1 Sam. xv. 35, it is said that "the Lord repented that he had made Saul king over Israel." And again, in 2 Sam. xxiv. 15, 16, after having sent a pestilence which destroyed seventy thousand men, "the Lord repented Him of the evil" that He had been doing to them, and stopped the pestilence. More of these exhibitions of Immutability may be found recorded in Jer. xxvi. 16; Amos vii. 3; Jonah iii. 10. But read what the editor of the Hebrew says upon this point:

"It is true we sometimes meet in the Scriptures with expressions such as He repented, or He was grieved. But such expressions, it is obvious, are employed from accommodation to common conceptions; in the same manner as when he says His wings are in other passages ascribed to God. The Scripture, as a rule of life, addressed to the multitude, must make use of the language of man. The Divine nature, represented in its native sublimity, would have transcended all human conceptions. When, upon the reformation of sinners, God is said to repent of the evil which He had threatened against them, this intimates no more than that He suits His dispensations to the alterations which take place in the character of men. His disposition toward good and evil continues the same, but varies in its application as its objects vary; just as the laws themselves, which are capable of no change of affection, bring rewards or punishments at different times to the same person, according as his behavior alters."

Such reasoning is all very good when applied to

the universal laws which govern all nations; but when the application is to an Omniscient Being, who must have known both the evil and the good from the beginning, and have possessed Omnipotence to prevent the evil if he chose to do so, the very human weakness of repentance after the evil is done seems to belittle the majesty of the Almighty. In the face of the facts of Scripture, the editor of the Hebrew has the temerity to institute a comparison of God's immutability with the changeableness of man. He says:

"The justice of men is at one time severe, at another time relenting; their goodness is sometimes confined to a partial goodness for a few, sometimes runs out into a blind indulgence toward all. But goodness and justice are, in the Supreme Being, calm and steady principles of action, which, enlightened by perfect wisdom, and never either warped by partiality or disturbed by passion, persevere in one regular and constant tenor."

How can this be true, since the Scripture of Exod. xxxii. 10 records that the Almighty said to Moses, "Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them"? And this was spoken against His chosen people!

The editor of the Hebrew must renounce the Hebrew Scriptures as a standard authority for God's perfections, if he would maintain a character for consistency. In the following extracts, the beautiful language of which might very well have been indited by a Deist or a Pantheist, he exhibits the attributes of the Supreme Being in a light in which they by no means appear in the Old Testament Scriptures:

"In the Divine idea, the whole system of nature existed long before the foundations of the earth were laid. When there was no light, He only realized the great plan which from everlasting He had formed in His own mind. Foreseen by Him was every revolution which the course of ages was to produce. Whatever the counsels of man can effect, was comprehended in His decree. No new emergency can arise to surprise Him; no agitations of anger or of sorrow, of fear or of hope, can shake His mind, or influence His conduct. He rests in the eternal profession of that supreme beatitude, which neither the virtues nor the crimes of man can in the least affect. From abundant goodness He reared up the universe; and as the eternal lover of righteousness He rules it. The whole system of His government is fixed, and His laws are irrevocable."

"For as His existence is derived from no prior cause, nor dependent on anything without Himself, His nature can be influenced by no power, can be affected by no accident, can be impaired by no time. For everlasting He continues the same."

Then why should Hebrews or Christians attempt to change His immutable purpose by prayers and supplications, when it is so evident that He cannot be influenced by them? It may be well enough for the heathen, who are ignorant of His attributes, to vex the air with plaints and supplications, thinking to induce Him to change or suspend the operation of His laws for their accommodation; but for enlightened Hebrews, His chosen people, and Gentile Christians, saved by His grace, to expect to thwart His designs by their remonstrances, seems somewhat like unbelief in His immutability, as well as in His omniscience.

BROTHER BENSON, of the Pacific Christian Advocate, quotes Brother Paul as against Spiritualism in the matter of "seducing spirits." This is a serious mistake. Paul referred to such "seducing spirits" as Rev. I. H. Kalloch, Rev. Sereno Howe, Rev. Wm. S. Howe, Rev. Geo. T. Williams, and hundreds more of the same sort. Kalloch opposes womanhood suffrage, on the ground that it would destroy the sanctity of the marriage relation. He was not so solicitous about the matter a few years ago, in Cambridgeport, Massachusetts, when he was discovered with the wife of one of his parishioners under suspicious circumstances. Rev. Sereno Howe confined his operations to little children, placed in his care to educate. Paul's vision of "seducing spirits" in the garb of religion was evidently prophetic of these very men.

WE received a courteous invitation, accompanied by complimentary tickets, to attend a grand concert at the Rev. Dr. Scudder's church on Thursday evening, which was given for the benefit of the society. Our duties and inclination equally forbade our attendance upon an entertainment got up to raise funds for sectarian purposes, and we therefore did not hear the concert, and cannot speak of its merits as a musical performance. We appreciate the courtesy of the managers, and suppose their intention must have been to "heap coils of fire" upon our undevotional head for our unsanctified remarks concerning their pastor. We have the consolation of knowing that, whatever they may have lacked in sanctity, they possessed intrinsic truth, which is sacred enough for us.

A PETRIFIED HUMAN BODY.—A letter from Vicksburg gives an interesting account of the National Cemetery near that place. It says: "Already several thousand bodies have been buried. One petrified human body has been exhumed under a sand bar that has been a long time under water. No mark or name could be found, but it was the body of a Captain. Not only were the face, hair, whiskers, etc., perfectly natural, but every part of the uniform, although one mass of stone, was perfect. So great was its weight that it came near sinking the skiff in taking it ashore. It had been a very large, fine-looking man."

In the general resurrection of the body, which, Christians believe, is to take place at some time or other, what a "stiff, stark, staring" appearance the Captain's stony form will make among the ascending crowd!

WOMAN'S SUFFRAGE.—Chief Justice Chase, in a recent conversation with Lucy Stone, gave expression to the following views of woman's suffrage:

"Be free to say from me that I think there will be no end to the good that will come by woman's suffrage, on the elected, on elections, on government, and on woman herself. I have said this in public and private for many years. I am glad that an effort is making in Kansas to accomplish it, and I shall rejoice when the elective franchise shall be as free to women as it is now to men. I think, too, that this will be at no distant day."

CHILDREN'S PROGRESSIVE LYCEUM.—It will be noticed in the Lyceum Department, that the San Francisco Lyceum is called to reassemble on Sunday, (to-morrow,) at Temperance Legion Hall, Post street, near Kearny. Books must be returned to the library immediately, and all rewards of merit brought in for redemption.

A LETTER from Dr. Bryant, on board steamship America, near Acapulco, was received in this city conveying information that he was in good health and buoyant in spirit, and sending his regard to all his numerous friends.

Rev. Mr. Stebbins' Sunday Evening Discourse.

This gentleman delivered the tenth of his series of discourses at the Metropolitan Theater on Sunday evening last. His text may be read in Paul's Epistle to the Philippians, chapter iii. verse 13: "Forgetting those things which are behind, and reaching forth unto those things which are before."

Mr. Stebbins said that revelation and inspiration come to men in deference to the peculiar constitutional temperament of each. The announcement of the birth of Jesus was made to the shepherds in an audible voice, but by a star to the magi; it came to each in their own way respectively. Many people are too much impressed by the wholeness of a many-sided question—cannot see it in every light. This question is one of forgetting—forgetting the past, and living on the hope of the future. Repentance that is a hopeless sorrow over the things that are behind is not the kind needed; but that which is a renewal of hope for the future, and better action in the present, is the proper sort of repentance. A man's now should be the aggregation of his past, for better use in the future. All things in heaven and earth conspire to set him free from the past. Yet many wish that they could be children again, and start this wondrous life once more. Childhood is looked upon as the happiest time. We often long for its innocence to return and make us happy. But the innocence of childhood is only ignorance of evil. To send a child forth into the world, ignorant of evil, is no gain; it is not virtue, it is not honor.

Is the freedom from care that results from child-like innocence desirable? On the contrary, we should beware lest it become a fixed habit of the soul; for without care nothing in life can be accomplished. In youth, we wish time away, but in age we do not; we look back and wonder at the swiftness of our young days; autumn leaves are ever falling; our gray hairs surprise us. When we are of middle age, the reality of life is before us. It is more to be a man than to be a child; to feel and think as a man, than to have thoughts and feelings of a child. Manhood is loftier than childhood. Age has deeper convictions than manhood—manhood a sinner, youth a sinner. Should we gain most by living over again our young life, or by going on and living in the future? Repeated experience is not so good as new experience. Forget thy childhood—forget the past—press forward into the future. Most of us learn more by our mistakes than by our successes. Some will say, "O, if it had not been so!" This way of thinking is itself a mistake. He is not the best man who has fewest mistakes. They are the wisest who make the best of every occurrence, in spite of their errors. Brooding remorse over one's sins is worse than crime itself. Judas' mode of repentance was as bad as his sin. The apostle's injunction is, to be vigilant beforehand, but not to be brooding and remorseful afterward. We should think more of what we may be than of what we have been—"forgetting those things which are behind, and reaching forth unto those things which are before."

The Rev. gentleman preceded his discourse by a few encouraging remarks in relation to the continuance of the meetings, and crediting the musicians, and a number of individuals, with considerable zeal in their efforts to render these gatherings perpetual. What Mr. Stebbins said of the literary excellence of the hymns, which had been prepared for the congregation to sing, we differ from most decidedly, and think better ones might be substituted with advantage. Such absurdities as the following are unworthy a place in any collection of hymns to be sung by sensible people:

"The Lord descended from above,
And bowed the heavens most high,
And underneath his feet he cast
The darkness of the sky.

"On cherubim and seraphim
Most royally he rode,
And on the wings of mighty winds
Came flying all abroad.

"He sat serene upon the floods,
Their fury to restrain;
And he, as sovereign Lord and King,
For evermore shall reign."

The Lord's descending from above did not need to be stated in order to imply the impossibility of descending from below; but we suppose that is poetical license. If there is a "most high" heaven, what is beyond it? The fact is, that, in relation to the things of infinitude, there can be no comparisons instituted; and the sooner the poets realize this the better.

The picture of the Almighty riding about on the backs of cherubim and seraphim may be sublime, but we do not appreciate the fact. And when we read that God came flying "all abroad," we experience the feeling that He must either have "got lost" somewhere, or scattered Himself like the fragments of a bursted boiler.

But He must very soon have collected Himself, for we find Him next sitting all "serene upon the floods," in order to restrain their fury, and promote the quiet of his reign as sovereign Lord and King.

The lyrics of the religious world need revising by competent minds even more than did the Bible at the hands of the American Bible Union.

THE PACIFIC CHRISTIAN ADVOCATE, of Portland, Oregon, a ranting and canting Methodist publication, continues to abuse and misrepresent Spiritualism and Spiritualists, and its editor apparently enjoys considerable satisfaction in that employment. To us, such a course on the part of the sectarians is an important evidence of the rapid progress of our doctrines, and the quaking among the dry bones of Old Theology in consequence. With the same fairness exhibited by the Rev. McMonagle, this editor, Benson, quotes from our enemies and renegade Spiritualists in support of his assertions; among the rest, from B. F. Hatch, a man who tried to reduce his own wife to a shameless course of life, and, failing in this, to appropriate to his own use her earnings as a lecturer, and, again failing, abandoned her and Spiritualism at the same time. What bearing have the opinions and declarations of free-lovers and renegades upon the truths of Spiritual Philosophy or the phenomenal facts of spirit manifestation? None whatever, and these bigoted sectaries know it.

Spiritualism on Trial—Not Yet Convicted either of Insanity or Criminality.

RECAPITULATION OF THE PRINCIPAL WITNESS IN THE SPROUL CASE.—The little girl, who, it will be remembered, so stoutly testified that she had been outraged by the weak-minded old man, Sproul, has, since his conviction on her testimony, come into court and confessed to Judge Cowles that her whole story was a made-up one, under the instigations of the woman Nichols, in whose house she was boarding. After this free confession on the part of the principal witness, of course Judge Cowles could not do otherwise than discharge the prisoner, which he accordingly did, and Sproul is now a free man, proved innocent of the crime charged, just as he said he would be when he gave himself into custody. What shall we say of the wrong done him by the venal city press, in pronouncing judgment of guilt upon him before his trial? Or of the still greater wrong perpetrated against his rights as a citizen, by District Attorney Porter, in excluding from the jury every person who admitted a belief in Spiritualism? And, more than all, what can be said of a jury of intelligent men, who could convict a person of a heinous crime on such contradictory testimony as that squeezed from this depraved child, now acknowledged by herself to be false? Sproul himself declared, and persisted in declaring, his innocence, from the beginning; and significantly enough, attributed his arrest on this charge to some design on the part of his spirit friends, who, he asserted, had predicted it, and also that he would be proved innocent in a short time, and regain his liberty. All the circumstances considered, is not this a wonderful test of spirit presence and power? We envy not the position of the individuals composing a jury who stultified themselves by presuming a man insane because of a belief in Spiritualism, and then deliberately swallowing their own words by bringing in a verdict of guilty. Judge Cowles acted in this case with great fairness and impartiality, curbing the "swift witnesses" of District Attorney Porter, and disallowing his questions to the jury as to their religious belief. But the end is not yet. Perjury has been committed by the witnesses, and libel also, by the daily press. We may hear more of this case.

A GREAT CONCOURSE of Spiritualists of Western New York assembled at Portage, August 29th. The meeting passed the most comprehensive set of resolutions that have ever been made by any convention of Spiritualists. Here they are:

Preamble. Inasmuch as it is scientifically demonstrated that progress is an eternal law of the universe manifested through all types and degrees of development, including the human; and as every change demands new conditions and surroundings, therefore, Resolved, That the religious nature of mankind, being based upon such a progressive foundation, outgrows in its more mature unfoldings the garments of its childhood, and requires to be re-clothed in garments better suited to its manhood.

Resolved, That the religious systems of past ages, applicable to the conditions of those times, are not suitable for these that the wide-spread skepticism in regard to immortality, and to nearly all the ideas relating to religion, in its popular interpretation, is due principally to fundamental errors within those systems, coupled with the authoritative demand for implicit acceptance, and without demonstration or the sanction of judgment or reason; therefore, Resolved, That to overcome this skepticism and to establish upon a true and progressive foundation the relationship existing between matter, mind, and spirit—whether in this or the angel-world—the modern spiritual manifestations have been inaugurated and elevated to their present prominent position, by which the reality of a future existence is proved and man's relationship with that higher life is demonstrated.

Resolved, That while we thankfully accept many of the lessons and dogmas of past ages as true and useful, we are obliged to reject many others as untrue and unprofitable, among which are the doctrines of the "Plenary Inspiration" and "infallibility of the Scriptures," the "Miraculous Conception of Jesus," and "Vicarious Atonement," believing, as we conscientiously do, they are misappropriations and unwarrantable interpretations of events and lessons which, if rightly construed, might furnish lessons of instruction and use; therefore, Resolved, That as the deliberate conviction of this assembly, we believe a reconstruction and restate-ment of the religious institutions of this country and the world are as imperatively demanded now as in the political reconstruction of the States recently in rebellion, and that the release from physical slavery of four millions of human chattels should be fittingly followed by the immediate release of the millions from a theological bondage worse by far than the physical; and that to accomplish so high and holy an object we pledge our constant effort and unceasing prayer.

THE "GOOD SAMARITAN" RESOLUTIONS.—The following preambles and resolutions were unanimously adopted at the recent National Convention of Spiritualists at Cleveland:

Whereas, The Philosophy of Spiritualism embraces within its range every movement tending toward the elevation and reformation of mankind, and Whereas, Crime, sickness, suffering and poverty are visible throughout the length and breadth of American society, destroying alike the hopes and happiness of mankind, be it therefore Resolved, That we, the Spiritualists of the United States of America, in National Convention assembled, recommend to all the Societies within the jurisdiction of this Convention, and to Spiritualists everywhere, the organization of Moral Police Societies in their respective cities, towns, and neighborhoods, whose special objects shall be, 1st, To search out and relieve the poor and needy, no matter what their belief, creed, or opinion. 2d, To search out those who may be suffering from sickness in their special locality, and extend to them sympathy and aid in their misfortunes. 3d, To search out and reclaim fallen and misdirected men and women, and work together in every practicable way to promote health, temperance, virtue, fraternal love, and the practical reformation of society.

THE ANACHRONISM IN THE BOOK OF JOB.—We suppose it will be assumed that the passage in Job xix. 23 is a mistranslation, requiring the pruning and revising hands of the American Bible Union to make it pass the ordeal of the critical skeptics. It reads thus: "O, that my words were now written! O, that they were printed in a book!" Every body knows, or ought to know, that the art of printing books, at least, was not in use till the fifteenth century, though the Chinese are believed to have printed upon leaves of paper before the Christian era.

THEOLOGY IN A NUTSHELL.—A young child, whose kind and pious mother had taught him the being and power of God, was asked: "How many Gods are there?" "One," said the little boy. "How do you know that?" inquired his sister. "Because," replied he, "there is no room for any more, for He fills everywhere."

We found the above in the California Christian Advocate. A short time since, that paper condemned Pantheism; but what else is the doctrine of the above "baby talk"?

BEECHER BARKED AT.—A correspondent of the Watchman and Reflector, a Baptist paper, finds fault with the preaching of Henry Ward Beecher—who is a minister of a different denomination, by the way—in the words following:

"More or less truth was enunciated, but I looked in vain for any distinct exhibition of the truth as it is in Jesus." With my limited knowledge of Christian age and as many better qualified to judge he would have said, that the orator of Plymouth church "does not preach the Gospel"; but, as one who has no motive to misrepresent, must say that the dozens of his discourses which I have seen were all grievously lacking in the stable of apostolic preaching, "Christ crucified."

The writer admits that Beecher enunciates "more or less truth," but not "the truth as it is in Jesus." What the latter truth is, he states further on; it is "the staple of apostolic preaching, 'Christ crucified.'" He could not even say that Beecher "does not preach the Gospel." But it is the lack of that everlasting wail over the dead body of Christ that displeases the Baptist brother. These pious people don't seem to reflect that the apostles lived in the same days with Jesus, and that it was natural that they should mourn over the loss of his bodily presence, and reflect sadly over the manner of his "taking off"; nor to realize how absurd it is for us, who never enjoyed his society in the form, to be constantly harping upon the one fact of his ignominious death, while the other more glorious fact subsists, that he rose in three days, and will live forever in the same heaven to which we all are tending.

ANCIENT AND MODERN SPIRITUALISM: A Sermon by Rev. J. H. Wythe, A. M., M. D., Salem, Oregon. We have read this sermon, and do not hesitate to pronounce it one of the most telling blows aimed at this sum of all heresies—modern Spiritualism.

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A RELIGIONIST'S OPINION OF WOMANHOOD SUFFRAGE.—The California Christian Advocate opposes the enfranchisement of woman. It is even in favor of restricting the suffrage within more contracted bounds than at present. It is the old doctrine revived, of the few having the divine right to govern the many. Here are his own words:

"We would take the franchise from all men not twenty-one years of age—all men not twenty-one years in the country—all men not of sufficient intelligence to read and write—all men not known to be law-revering and law-abiding. On the grounds of relation of the sexes, and the manifest mission of woman to the world, she would not give her ballot, nor open the way to her advancement to elective positions in the Government. Give to women the ballot, and all the Five Points of all the cities of the National Com-munity will have a better commonwealth and a better future. The voters are too many."

Perhaps the franchise had better be restricted to the hands of the Methodist clergy! How would that suit the editors of the Advocate?

The same God who molded the sun, and kindled the stars, watches the flight of an insect. He who balances the clouds, and hung the world upon nothing, notices the fall of a sparrow. He who gave Saturn his rings, and placed the moon like a ball of silver in the broad arch of heaven, gives the rose-leaf its delicate tint, and made the distant sun to nourish the violet. And the same great God who praised a cherubim and the prayers of a child—Religious Paper.

"A cherubim" would be good, if the latter word were not plural. The indefinite article can only be used with a singular noun. But the picture presented by the language above quoted is quite a study. The world hung upon nothing, the clouds balancing each other, the stars kindled and of course burning, the sun cast in a mold, Saturn presented with rings, the moon a silver ball, and the sun made at a distance, are all wonderful effects, and can only be appreciated on being viewed in the light that sheds its lurid beams from the brain of a theologian.

It will never do to take it for granted that wrong will right itself. Weeds in a neglected garden, instead of dying out, will grow rampant and choke the good. Evil needs only sufficient to accomplish all its fell designs.—Pacific Christian Advocate.

Which is equivalent to saying that the orthodox Devil, if not resisted, could have overturned God and his government, and have reigned in His stead over the universe. We are not quite ready to admit the omnipotence of evil.

At a recent baptism in Derby, Vt., four modes of baptism were practiced. Some were sprinkled, and some were baptized in the stream; others were further in, and had the water poured upon their bowed heads; while a few were immersed.—Exchange.

"Anything you please, my dear; you pays your money, and you takes your choice."

THEOLOGICAL LECTURES.—The lecture of Benjamin Todd on the miracles and general character of the Old Testament, last evening, was very fully attended, and much interest manifested. His lecture this evening was on the moral teachings, origin, and history of the New Testament. The concluding lecture of the series will be given to-morrow evening.—Virginia Territorial Enterprise, Nov. 9th.

The Chinese are Spiritualists, and, counting them such, the believers in spiritual manifestations are more numerous than any other body of religionists in the world.

PHENOMENAL FACTS.

The Reality of Dreams.

Dreams are often used in the Old Testament to make known what would come to pass, as for instance, Joseph's dreams of the sheaves, of the sun, moon, and stars, predicting his own future greatness and superiority to any of his father's family; and Jacob's dream of the ladder, one end resting on the earth and the top reaching to heaven, on which he saw the angels ascending and descending. It is said of Daniel and his companions, that God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams, a gift he used before Nebuchadnezzar, by interpreting the king's dream. The prophet Joel says, "and afterward I will pour out my spirit upon all flesh; and your sons and daughters shall prophesy, your old men dream dreams, and your young men see visions."

We are therefore to look for such manifestations as come by dreams, as well as visions, and we find some in these latter times, like Joseph, who are called dreamers. In Braunwell's Life, p. 227, is recorded the dream of a clergyman, who, after his morning and afternoon services, laid down on his couch for rest previous to his evening labors, fell asleep, and dreamed he was walking in his garden; met a friend, a minister, with a gloomy countenance. After the usual salutations, he first was asked the time of day, and replied, "Twenty-five minutes past four." Then said his friend, "It is just one hour since I died." After he awoke, he proceeded to the chapel to the evening meeting, and on the way was accosted by a friend, who asked if he had heard of the death of that able minister, Mr. He answered, "No. When did he die?" "At twenty-five minutes past three this afternoon."

In the Biography of Hester Ann Rogers, compiled by her husband, he says, "Such were the habits of intimacy which my companion had with her Savior, that even when her outward senses were locked up in sleep, he would frequently speak to her heart; and in dreams and visions of the night appeared to strengthen her in times of trial, warn her of danger, and prepare her for trouble beforehand."

In the "Life of Mrs. Fletcher," the wife of an English Methodist clergyman of the time of the Wesleys, whose tone of piety, by those of her contemporaries, was highly esteemed, are many allusions to dreams she had, which may be found on pp. 21, 23, and 43. On the 69th page, she speaks of her companion, Mrs. Ryan, dying as she had dreamed: "He would kiss her raptured soul away."

She agreed to commune with her if possible, by dream or otherwise. She did not, however, until six months after, when in a dream she hovered over her and said: "Mingle with earth we can no more; But when you worship God alone We then shall mutually adore."

The above are only the closing lines "by which," Mrs. Fletcher adds, "I understood it was not in that purty which was requisite for communion with heavenly spirits." On page 218, she says, "I felt Mrs. Ryan's spirit presence." Again she says, "I dreamed—my husband's voice awoke me, and I heard part of it awake. Again, 'Last night I had a powerful presence of the presence of my dear husband in my sleep.' On the 198th page she expresses "a feeling of her husband's spirit presence." Mrs. Fletcher's study of inner life led her into the fields of spiritual development, and had she fully comprehended it, would have given beautiful evidence of spirit control, then but partially realized.—Banner of Light.

Dickens' Vision.

In a recent number of his journal Dickens gives an account of a vision which he had, and to which he does not hesitate to ascribe a supernatural character. It occurs in a note which he appends to an article from a contributor who has a theory to propose concerning spectral appearances. His own story is as follows: "I dreamed of the night in a large assembly, and saw a lady in a bright red wrapper, whom we thought we knew. Her back being toward us, we touched her. On looking round, she disclosed a face that was unknown to us, and, on apologizing, said pleasantly, 'I am Miss N., mentioning a name, not the name of any friend or acquaintance we had, although a well-known name. The dream was unusually vivid, and we awoke. On the very next evening we recognized, (with a strange feeling,) coming in at the open door of our room, the lady of the dream, in the bright red wrapper, and extraordinary still, the lady was accompanied by the friend who accompanied her, as Miss N., the name in the dream. No circumstances, near or remote, that we could ever trace, in the least accounted for this. The lady came on the real, common-place visit, in pursuance of an appointment made unexpectedly made with the lady who introduced her, only on the night of the dream. From the latter we had no previous knowledge of her name nor of her existence." These occurrences are the topic of large comment, with the customary expressions of wonder attached when they befall certain persons of note; but coming as they do to believers in spirit-communion almost continually, the press is not disposed to make so much of them. But they are equally interesting and impressive in all cases, and are as worthy of serious attention as often as they present themselves.—Banner of Light.

PHYSICAL MANIFESTATIONS IN FITCHBURG.—Quite a sensation has been created among the good citizens of Fitchburg, Mass. Physical manifestations, similar to those which occurred at Newton Corner a year ago, have taken place recently in the house of one of the most respected citizens of Fitchburg. The manifestations occur in the presence of the domestic, an unsophisticated Irish girl. The landlord has closely scrutinized the strange proceedings, in company with many of his friends and neighbors, and they have not yet been able to detect the cause. The door-bell would ring when no mortal touched it. The wires were then separated from the bell, and yet it would ring. At other times the furniture would jump up and move around the room when no one was near it. In the kitchen a like general activity prevailed among the pots and kettles—a large kettle rose up from the sink and floated to the middle of the room and quietly landed on the floor, followed by several other culinary utensils. These manifestations occurred in broad daylight, and while the parties were watching to detect, if possible, how it was done, as they could not see any visible force take hold of the articles. As none of the party are Spiritualists, or acquainted with the phenomenal phase of electricity, a theory long since exploded. The invisibles will no doubt persevere till they are better understood in that locality.—Banner of Light.

A MILITARY GHOST.—The New Bedford Standard has found a new sensation in that city in the way of a haunted house. The demonstrations of the uneasy spirit are confined to promenading over the house from garret to cellar, but it is very industrious, keeping up its peculiar howling in broad daylight at the usual witching hours. Though perfectly invisible, it is unable to pass through keyholes, and the doors are seen to swing and heard to slam as it goes from room to room. Its attentions are principally directed to a tenement inhabited by a lady, with a child and a husband, whose former husband lost his life in the army, and she recognizes the tramp as the peculiar step of the departed, and imagines that he is displeased with her present marriage. The mischievous spirit has never done any injury to persons or property, and on the whole is a very well-behaved ghost.

A SEVERE RHEUMATIC AFFECTION CURED BY DR. J. M. GRANT.—James H. McConnell, of this city, residing on Tehama street, near Fourth, was afflicted with severe rheumatic pains in the hip joint, and was unable to rise from his bed. Dr. Grant was called in, and, after fifteen minutes' application of his hands to the patient, the latter got up and walked back and forth through three rooms. Five operations of the "laying on of hands" were subsequently performed, when Mr. McConnell was thoroughly relieved of all pain, and went to his daily labor. This was about four weeks ago; and he has not experienced any return of the symptoms. We think this a fair test of Dr. Grant's powers.

A NEW MEDIUM IN OREGON.—If what we hear be true—and we do not know that there is any reason to question it—this young man is as much a phenomenon as either of the Davenport Brothers. He goes alone into a room in which is placed a long clothes-line or bed-cord, and in two or three minutes appears in an upright position, with his right hand and foot, with the cord in such a way as to preclude the possibility of his having done it himself. Persons have repeatedly tried him, with hard square knots in such a manner as to make it impossible for him to get either hands or feet at the knots, or to get either hand to the other; and yet if left alone a moment he is found perfectly free from the cord, with every knot, perhaps, undisturbed.—Oregonian.

THE ORTHODOX GOD.—The New Testament bids us call God "Father," yet tells us, or seems to tell us, that if His children disobey Him, He will everlastingly burn them—will take them as a father might take his children in a room with a fire in it, and hold them in the fire forever. The thing is so absurd, as well as monstrous, that one is astonished that anybody, even out of a good intention, could ever have threatened it. But place it side by side with the paternal benevolence—interweave it with one of the child's loving and trusting speeches to the Father—the Lord's prayer, for instance—and see how it looks then: "Our Father which art in Heaven, artly which eternally burneth the children who disobey Thee, hallowed be Thy name. Thy kingdom come, where we shall be as happy as we shall know the others to be frantic with misery. Thy will be done on earth, where Thou biddest everybody to have pity, as is in Heaven, where Thy saints behold Dives burning and have no pity."—Leigh Hunt.

For the young, a book which is not readable is no book. Old stagers can labor through very tough reading, sometimes, for the sake of an object. But the young naturally fall back on Goethe's rule—"Never read a book which you do not like." And after all, there is reason in it. What can be more absurd than to see a mother languidly poring over "Godley's Ladies' Book," and reproaching her daughter between whiles for not enjoying "Hume's England"?—Independent.

It has been discovered that petroleum is as old as the Maccabees. This passage may be found in the second book: "And Nehemiah called this thing naphtha, which is as much as to say, a cleansing."

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

Table listing various books for sale, including titles like 'Confucius and the Chinese Classics', 'The Bible in Chinese Literature', 'The History of the Natural, Spiritual and Celestial Universe', 'The Mystery of the Human Body and Mind', 'The Mystery of the Human Body and Mind', 'The Mystery of the Human Body and Mind', etc.

SINGULAR BREAK OF NATURE.—A cat kept at Kennedy & Mallon's upper store, South C street, died a day or two since from the pressure of its ribs on one side upon its vitals. While on one side the ribs of the animal occupied a perfectly natural position, those on the other curved inward, and finally grew upward till they came in contact with the under side of the spine, pressing the life out of the creature. Women have sometimes pressed their lives out by pressing in their ribs, but this poor cat was guilty of no such artificial nonsense.—Territorial Enterprise.

The Western Christian Advocate says: "It is now perfectly evident that the Missionary Society of the Methodist Episcopal Church will be in debt at the end of the year not much less than two hundred thousand dollars."

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A Pen which is very popular at the East, having been found greatly superior in every respect to the steel pen, although sold at about the same price. Please call and see for yourselves, or send in your orders by mail. (45) HERMAN SNOW.

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Dr. Sparks, the great Magnetic and Electric Healer, is meeting with his usual success here, as he has been well demonstrated by him and many cured as by magic.—Long Island Democrat.

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

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

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