## LITERARY.

#### THE "REVIVAL."

You never did hear such a terrible prate, As this small mountain valley has witnessed of late; Such preaching and praying-Such wholesale soul-slaying-Would make any sinner get down on his knees; Why, the fumes of brimstone would make a dog sneeze

A tall Irish preacher, called "Elder" McGrath, Poured out on their heads God's vials of wrath; O, how it did make those poor sinners fry! The Devil came oozing out of each eye. With fear and with trembling each worked out his way: Some halloaed "Glory!" while others did pray.

"Elder" Anderson then, like a fiery old colt, Hurled down on their heads a big thunderbolt, Which shivered them up like a blasted tree, Telling them from the wrath to flee; Fed them hell-fire until they were crammed, To keep them from being eternally damned!

Never a word of God's love preached they, 'Twas "Come, pay the preacher"; and "Come, let

'Twas "Come, Brother B.," and "Come, Sister S., God's servants must live, while they ask Him to bless: Get down on your knees, and pray loud and long, Give us money to live, and give God a song!"

How long, O, how long will God in his might Let our souls slumber in priestcraft's dark night? ow long must we how to the "God of wrath." While Reason is given to light our path, And to guide us safe to a land of rest, Where none will be damned, but all will be blest?

Love one another !" so Jesus well taught; Not by his blood, or any, 'tis bought; Nor will penance for your mortal sin Bring you the gates of heaven within; But live with your souls free from malice and ire-No fear need you have of a lake filled with fire.

Loving thy neighbor e'en as thyself, (Not paying the preachers with so much pelf.) Will give you a God of justice and right; Who will not curse you, but will make you white And pure for that angel throng,

Who work in love for the right, not wrong. So heed not the cant of these Pharisees; 'Tis a morbid fear they are seeking to ease; They do it all for the sake of gain. And little they care for the soul's deep pain. So shun them all with your deepest loathing.

## For wolf is wolf, though it wear sheep's clothing,

A MORNING THOUGHT. The summer sun is breaking noiselessly, Yet with beauty, the solemn silence of the night; And the pale stars, that watch the first beams That herald the approach of earth's great ruler, Veil themselves from the brightness Of his ascending majesty. The morn is crowned with glory, For the tinted clouds are spreading Far up the golden zenith. The whirr of the insects' wings, and the voices Of young birds, as they awake to the influences Of the glad light, make music That speaks to the heart in tones of love. The air is rich with the perfume from nature, Exhaled by hill and forest;

And the earth is carpeted with flowers, Whose balmy breath is added to The general fragrance of the bright morning scene. Then God's love seems written with The finger of light upon every living thing; And man bows his head in worship Before the eternal One, "whose love created And whose power sustains." His majesty fills the soul with reverence, And the adoration that rises in his spirit Is incense offered at the shrine

## TWENTIETH ANNIVERSARY HYMN.

IThe following original hymn, composed in spirit life by Miss A. W. Sprague, and given inspirationally through Miss Lizzie Doten, is dedicated to the Spiritualists of America. It was sung by the audience, accompanied by the full band, to the tune of "Auld Lang Syne," on the above occasion, in Music Hall, Boston.]

## JUBILATE.

The world hath felt a quickening breath From Heaven's eternal shore, And souls triumphant over Death For this we hold our jubilee, For this with joy we sing-

O Death! where is thy sting?" Our cypress wreaths are laid aside For amaranthine flowers, For Death's cold wave does not divide

"O Grave! where is thy victory

They join with us to sing— "O Grave! where is thy victory?
O Death! where is thy sting! Immortal eyes look from above Upon our joys to-night,

From pain and death and sorrow free

And souls immortal in their love In our glad songs unite.
Across the waveless crystal sea The notes triumphant ring-"O Grave! where is thy victory?
O Death! where is thy sting?"

all things but his own ignorance!

"Sweet spirits, welcome yet again!" And "Peace on earth, good will to men,' The angel hosts reply.
From doubt and fear, through truth made free, With faith triumphant sing—
"O Grave! where is thy victory?
O Death! where is thy sting?"

WE walk here, as it were, in crypts of life: at times, from the great cathedral above us, we can hear the organ and the chanting of the choir; we see the light stream through the open door, when some friend goes up before us—and shall we fear to mount

this uncertain twilight into the serene mansions of the life eternal? TRUE wisdom is less presuming than folly; the wise man doubteth often and changeth his mind; the fool is obstinate and doubteth not; he knoweth

the parrow staircase of the grave that leads out of

### COMMUNICATIONS.

#### RATIONAL ASPECT OF SPIRITUALISM, ANCIENT AND MODERN.

NUMBER EIGHTEEN.

There is and can be no question, according to the

Bible history, that the purity of heart and life of the

Seer and Prophet Samuel was such that he must have been held in great esteem among the Hebrew people; his virtues, aside from his inspirational gifts, would alone insure high consideration of regard by a community as ignorant and superstitious as were the Jews of that day, and indeed for many centuries since, reaching down, perhaps we might say, to the present moment. There are, however, noble exceptions to be found among that race; men as brilliant in intellect, philanthropic in character, and pure in life, as can be met with in the world of humanity. The stand-still conservatism of the Hebrews seems to come of their religious faith and practice, so tenaciously adhered to from their earliest recorded history. What Moses and his God was to the ancient "chosen people," is God and His Moses to them today, closely linked together, and inseparable. There is one feature connected with the Bible history, which, when placed in bold contrast with the prevailing sentiments of the people of enlightened nations of the present time, appears somewhat anomalous, at least, if not demanding an explanation. It is the slight regard, and almost total neglect, of the female portion of the human family, through all portions of the Old Testament; where there seems to be a studied design on the part of the various writers to suppress and ignore nearly all mention of even the names of women, unless they happen to fill so large a space, and stand out so prominent, as to command a hearing, or, if omitted, damage the record. It is highly probable that the key-note to all this inharmony is to be found in the history of Adam and Eve; for, if a thick-headed schoolboy would not act with greater gallantry toward the meanest girl in the school, he would justly deserve a sound drubbing. But, lest it should be said that our so-called "first parents" were extremely ignorant, and therefore excusable, let us see how the pious Jews, as well as Christians, look upon the

"In Adam's understanding there was no error; nor was there any obliquity in his will. His knowledge was according to truth; and all the affections of his soul moved in the pursuit and practice of it. Man, therefore, in his original state, was sinless, both in act and principle. Hence it is said that God made man upright. That this signifies moral rectitude cannot be doubted; but the import of the word is very extensive. It expresses, by an easy figure, the exactness of truth, justice, and obedience.... From the original imposition of names, by our first parent, we may infer that his knowledge of natural objects must have been very eminent and extensive; nothing inferior, we may suppose, to that of Solomon, who spake of trees, from the cedar to the hyssop, and beasts, and fowls, and creeping things, and fishes. It is therefore probable, that Plato asserted no more than the truth, when, according to the traditions he had gleaned up in Egypt and the east, he affirmed the first man was, of all men, the greatest philosopher."—(Encyclopedia of Religious Knowledge, by Rev. B. Edwards; revised and corrected by Rev. George P. Tyler; edited by Rev. J. Newton Brown; article, "Adam.")

Now, after this, which at most is but a mere scrap of the orthodox encomiums heaped upon the "exalted character" of Adam, let us review a single act of his, while, according to the text, he was in the Garden of Eden, and yet "sinless." When God called upon Adam, who had hid himself because of fear, from knowing that he was naked, to answer for his conduct, He asked him how he knew he was naked, and whether he had eaten of the forbidden fruit. "And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." If such an act on the part of a wise and exalted being is to be classed with the perfection of seized with such a horror, that I was obliged to moral excellence, language seems to lose its true | leave the room. I was very ill during three signification. Its real meaning is, (if there be any meaning in it,) that it was a mean and cowardly attempt to screen himself from blame, and to charge the whole matter upon his helpless wife. There is certainly no mark of common decency in this, to say nothing of ordinary gallantry due to a woman from her stronger companion, physically. But, as if taking a departure from this point, and adopting the contemptible meanness of the man Adam, the utmost indifference prevails throughout the Jewish records, touching the existence of one-half the human race, with very scanty exceptions. In the first twenty-four chapters of the book of Genesis, containing a large number of the names of males, there are found but seven names of females. These are: Eve; Lamech's two wives, Adah and Zillah; Abram's wife, Sarah, and the bond-woman Hagar; Milcah, the wife of Nahor; and Rebekah, the wife of Abram's son, Isaac. In many of the books of the Old Testament, a still less number of female names are met with; showing clearly the low estimate in which women were held during the Jewish Dispensation, having a natural descent, as we find by history, in the Anglo-Danish, Anglo-Norman, and Anglo-Saxon races, our progenitors. J. D. PIERSON.

## THE PHILOSOPHY OF MAGIC.

THE "BLACK ART."—(CONTINUED.)

It is hard to resist the suspicion that Plotinus was a victim to the cunning jugglery of the Egyptian, when he was brought face to face with his own soul. But Goethe relates similar experiences, under circumstances which rendered it impossible for him to have been deceived by artificial contrivances, or anything short of fact or lively fancy. Apparitions of the living are abundantly recorded in the writings of R. D. Owen, Howitt, Jung Stilling, Brittan, Mrs. Crowe, etc. In Scotland,

the life of the party represented by the wraith is signified by the coming or going of the apparition to or from the party seeing it.

The aim of the Magician was, not to wait for the occasionally spontaneous presentations of these apparitions, but to compel or induce them to obey his pleasure, when he chose to evoke them. For this purpose magical rites and ceremonies were instituted, in which words of fearful import, and spells of wonderful potency, were used, which spirits were bound to obey, if we may credit the various manuals of magic.

Jung Stilling condenses from M. Eckhartshausen's "Key of Magic" the following strange

"Eckhartshausen became acquainted with a Scotsman, who, though he meddled not with the conjuration of spirits and such like charlatanry, had learned, however, a remarkable piece of art from a Jew, which he communicated also to Eckhartshausen, and made the experiment with him, which is surprising and worthy of perusal. He that wishes to raise and see any particular spirit Gods need a proxy. must prepare himself for it, for some days together, both spiritually and physically. are also particular and remarkable requisites and relations necessary between such a spirit and the not otherwise be explained than on the ground of the intervention of some secret influence from the invisible world. After all these preparations, a vapor is produced in a room—from certain materials which Eckhartshausen, with propriety, does not divulge, on account of the dangerous abuse which might be made of it—which visibly forms itself into a figure that bears a resemblance this is no question of any magic lantern or optical artifice; but the vapor really forms a human figure, similar to that which the individual desires to behold. I will now insert the conclusion of

the story in Eckhartshausen's own words: "'Some time after the departure of the stranger -that is, of the Scotsman-I made the experiment for one of my friends. He saw as I did, and had the same sensations.

"'The observations that we made were these as soon as the ingredients were thrown into the chafing-dish, a whitish body forms itself, that seems to hover above the chafing-dish as large as "'On approaching the figure, one is conscious

of a resistance similar to what is felt when going against a strong wind, which drives one back. "'If one speaks with it, one remembers no more distinctly what is spoken; and when the appearance vanishes, one feels as if awaking from a dream. The head is stupefied, and a contraction is felt in the abdomen. It is also very singular is in the dark, or when looking upon dark objects. "'The unpleasantness of this sensation was the reason why I was unwilling to repeat the experiment, although often urged to do so by many

"'A young gentleman once came to me, and would, per force, see this phenomenon. As he was a person of tender nerves and lively imagination, I was the more reluctant to comply with his request, and asked advice of a very experienced physician, to whom I revealed the whole mystery. He maintained that the narcotic ingredients which formed the vapor must of necessity violently affect the imagination, and might be very injurious, according to circumstances; he also believed that the preparation which was prescribed contributed much to excite the imagination, and told me to make the trial for myself with a very small quantity, and without any preparation whatever. did so one day after dinner, when the physician had been dining with me; but scarcely had I cast the quantity of ingredients into the chafing-dish when a figure presented itself. I was, however, hours, and thought I saw the figure always before me. Toward evening, after inhaling the fumes of vinegar and drinking it with water, I was better again; but for three weeks afterward I felt a debility; and the strangest part of the matter is, that when I remember the circumstance, and look for some time upon any dark object, this ashy-pale figure still presents itself very vividly to my sight. After this, I no longer dared to make any experiments with it.

"'The same stranger gave me also another powder, and asserted that if it were burnt in a churchyard during the night, a multitude of the dead would be seen hoving over the graves: but, as this powder consisted of narcotic ingredients,

"'Be the matter, however, as it may, itis still singular, and deserves the investigation of naturalists. I have already procured the opinion of several | drive those who assist in these horrible murders learned men and friends, and made no secret to from society; and, with the increased and increasthem of the ingredients, but do not find it advisable to make them public."

M. Eckhartshausen did not need to be so scrupulously cautious, in not divulging the magical ingredients. Few are so endowed by Nature that few subjects are so susceptible of magical influence of many who cannot afford to buy. as to be so easily made clairvoyant.

The following is by Agrippa:

"Wherefore suffumigations are wont to be used to them who are about to soothsay, to affect their fancy; so they say that fumes made with linseed, and flea-bane seed, and roots of violets, and parsley, make one to foresee things to come, and conduces to prophecying. Let no man wonder how great things suffumigations can do in the air, especially when he shall with Porphyry consider that by certain vapors, exhaling from proper suffumigations, airy spirits are presently raised. . . . So they are called "wraiths"; and testimonies to the they say, that if of coriander, smallage, henbane, of ordinary bodily labor.

reality of those appearances in that country are and hemlock be made a fume, that spirits will The "Great Revival" in Honey Lake Valley. very numerous and respectable. The duration of presently come together; hence they are called the spirit-herbs. Also a fume made of the root of the reedy herb sagapen, with the juice of hemlock and henbane, and the herbs tapsus barbatus, red sanders, and black poppy, make spirits and strange shapes appear; and if smallage be added, chaseth away spirits from any place, and destroys their visions. . . . Hermes saith, that there is nothing like the flume of spermaceti for the raising of spirits; wherefore if a fume be made of that and lignum-aloes, pepperwort, musk, saffron, red storax, tempered together with the blood of a lapwing, it will quickly gather airy spirits together; and if it be used about the graves of the dead, it gathers together spirits, and the ghosts of

### "WOMAN'S SPHERE."

Alas for self-conceit! I thought I had reached the ne plus ultra of this apparently interminable subject. But, seemingly, I was mistaken. Between the Gods and the women, I have got into hot water; and, really, I do not know which is the most troublesome. On the whole, I prefer the women, for they can defend themselves, while the

"A. Jean" is sensible. With her sentiments I can have no controversy, even if I am accused of viewing the subject from a masculine standpoint; person who wishes to see it—relations which can- neither "Pauline" nor "A. Jean" would desire me to be less nor else than manly.

"Consistency" accuses me of "assuming that the domestic relation is the only one existing between her and man," which shows that I have not been carefully read. I have at no time assumed that such is the only relationship between the to that which the the person wishes to see. In sexes. I have advocated, and advocate, as wide a radius for the sphere of woman as "Consistency" can, consistently.

Let us come down to the sphere of common sense and practical reality, and view the case as it stands. A man and woman marry; his income is moderate, for he is a tradesman of some kind, and she earns nothing. He is a good mechanic, she is a good cook and housewife; he is a poor cook and she is a poor mechanic. In the abstract, she has equal rights with him in the shop, he life. It possesses the likeness of the person whom with her in the kitchen; but with him in we wished to see, only the visage is of an ashy the shop and her in the kitchen, they would have more bread, and better bread, than if the case were reversed. I submit, in all candor, whether as soul-ennobling thoughts may not occupy her mind, while attending to household duties, as when writing sonnets to the moon, or haranguing the masses from a political stump. Bread and butter must be earned and cooked; that the same appearance presents itself when one families will increase, and they must be looked after, and provided for. The attending to the baby must be done by its mother, for the father can't take it to the workshop. I am not speaking of those who can afford to hire servants; I am speaking to the readers of the BANNER of Pro-GRESS, the majority of whom are working men and working women. She, as a worker and conjugal partner, is not incapacitated as an adviser with her husband, because she cooks over a hot stove, scrubs pots and pans, and mends little Billy's pantaloons, any more than he is, who spends the day amid the din, grease, and hard labor of the machine-shop.

Spheres of usefulness, outside of the domestic sphere, exist for woman, and they are daily increasing. Many women are not married, and many married women have no children to look after; and neither of those classes should "be idle in the great hive of humanity." But, with a house full of children, there is little need of widening the sphere of her usefulness. Here is where the shoe pinches. American ladies, I am sorry to perceive, are looking more and more upon children as incumbrances - hindrances to their advancement in intellectual development; they imagine their souls can only grow on poetic conceptions and spiritual and metaphysical speculations.

## "Whose light blue eyes Are tender over drowning flies,"

will not hesitate to commit feticide, so that they may evade the great responsibilities which the which were still more potent, I never ventured to | conjugal sphere of usefulness has made incumbent upon them. Women of America! be true to your maternal instincts and maternal duties; ing privileges you are enjoying, you cannot fail to ennoble yourselves, and honor man.

One word in regard to a book lately published— "Dawn"; those interested in this subject of subjects should read it; if they do not, they are far they can, by the aid of ingredients or without | behind those who have read it. If a chapter were them, so master the imagination, or open the published from it weekly, in the BANNER, it would social circles, (which we do not pronounce to be spiritual eyes" of their subjects, that spirits, not militate against the sale of the book, and either of the living or the dead, can appear; and would place needed knowledge within the grasp

REV. JAMES LYNCH, a colored preacher of Mississippi, challenges any one in the State to discuss the suffrage question with him before the voters. He remarks: "My color alone should be no objection

Physiologists, after patient and close inquiry, have arrived at the conclusion that the power of the entire man, his vitality, is as much expended by two hours of deep mental effort as by a whole day

SUSANVILLE, April 10th, 1868.

DEAR BANNER:-We were in hopes that we should have the pleasure of giving your readers a few items in regard to the progress that our religious revival was making; but having read a leter from Elder McGrath to the Christian Advocate, must confess that my passions were a little roused when I read the vile and contemptible abuse that was heaped upon our quiet community. As it came from a source from which truth alone would be expected to emanate, we were not a little surprised. Yet we consider that from that low animal plane, on which he pretends to look with such supercilious contempt, he is destined to learn what he himself really is. But, as to the letter, we boldly assert that the description given by Mc-Grath contains falsehoods of the deepest dye; and as to Spiritualism, I can say without fear of contradiction, that there never was a time when the progressive philosophy had so strong and so firm a foundation as at the present time. Nor do we tremble in the least from the attacks of such a mind as McGrath exhibits, in his letter to the Advocate. We have yet to learn that any progressive mind has been in the least affected by his efforts. As to the acts of healing, spoken of so sneeringly by him, there can be much proof adduced that many have been relieved of suffering by this means; and it remains yet to be proven that the mediums have been the cause of the death of any one in our valley, while, on the other hand, many have been restored to health. The separation of families spoken of, is a base falsehood and slander on our citizens. There has not, to our knowledge, been a separation in any family that has a belief in the progressive philosophy, nor do we believe there will be, in any that have progressed to a plane sufficiently high to comprehend

McGrath says adultery is practiced here openly. We must acknowledge that the Elder is very quick of perception in that direction, as our oldest and most moral citizens have had no occasion to take action in the premises, which they certainly would if the case were as he represents.

That the Bible is an impure book, no discussion s needed to prove; if any intelligent mind will take its origin and history, from the earliest period down to the present time, and read and reason without prejudice, he will then become a proper judge as to its merits and demerits.

The Elder says that the baser sort of mediums officiate at our burial services. Only one has ever taken such a position—Mrs. Hardinge; and if she be of that low order, may it be our good fortune to have so noble and sympathizing a mind to offer consolation to the souls of our dear friends, if they should feel grieved at our departure from this sphere. Other progressive persons have officiated at our burials, but they lay no claim to mediumship. We will mention one, who is well known in our midst, and whose sympathizing heart is always ready and willing to offer consolation in such bereavements—our much-esteemed friend, J. S. Ward—who has not only officiated for progressive families, but for orthodox people also; and, in the absence of a divine, would, I have no doubt, if called upon, officiate at a Methodist funeral, although their sentiments do not agree with his

The resurrection of the body is a cheat. We would ask the Elder, if he should lay by this old body, badly deformed from birth, and the soul had outgrown the old form, if he would have a desire to take on that form in order to be identified by himself and friends; and if we cannot be identified, what is the use of any form at all?

The "dark waves of passion" have been inflamed at the circle, he says. We will venture to say that his informant was on a plane far below a great majority of our citizens, progressive or religious; and the "hellish viper" he speaks of must have been reserved for his especial benefit, when God should "stir up his ministers with zeal adequate to the emergency." The manner in which God stirs up the Elder is a most singular one. The destruction of the "kingdom of Satan," which he speaks of, would remove the last and only means that he and his sort have of getting up their "glorious revivals."

We deny that any portion of our community are the "base and designing men" he represents them to be. We must acknowledge, however, the mysterious method which God has of "stirring up his ministers with zeal," if, while, in their away from the pulpit, they set the example of dancing a familiar dance, known as 'the "Juba," with a professional "man of cards" as musician. and drink liquor to such excess as to cause sickness, and require assistance to get to bed! But it is often said that "truth is stranger than fiction"; and this is one of those cases in which, from the to an acceptance of this challenge, inasmuch as it will take no part in the task. I will only use my heart, my brains, and my tongue."

amount of evidence we have, the truth cannot be denied by Elder McGrath. If this is an especial blessing to our community, we have yet to see it. Nor do we believe that the elements which produced so singular a blessing are above the finite; and they will produce fruit after their own kind.

As to the raid on Indian Valley, we must say

As for the "loud call" to preach in other localities of the valley, they seemed wisely to determine that Susanville was the most proper place, considering the source from whence the call came, and having preached in that locality on a former occasion. It is claimed that more ministers are wanted; and more of the right kind would not be rejected by the community; but, for the sake of poor human nature, or of that low and degraded class of people whom McGrath has described, let us have those to guide us in whom some of the cardinal virtues are better developed—such as temperance and justice. This life is but a school of experience for us to profit by withal; we claim to have learned something new during the late revival. We were aware that men had been got under the in fluence of liquor sometimes, to induce them to en list as sailors or soldiers, and even to commit crime; but we were not aware that God, through his agents, ever employed any such means to get soldiers to "enlist under the banner of Christ," or to join the Church. But cases of this kind have been too plain to be denied. We wish to cast no reflections, but merely to show the untiring energy displayed by the leaders of this revival, and the means employed to obtain numbers.

In the BANNER of the 29th of April, we noticed an article in reference to McGrath's boasting of some of the converts, among whom was ex-Governor Roop. And here we claim the right to defend our old friend and fellow-citizen from the slur that was cast upon him. We have known him for many long years, and know his great heart sympathizes with all of us, from the lowest beggar to the highest walk in life; although he has united himself with the Church, and has set his bounds, that he cannot pass, yet, had you witnessed the scene as we did, knowing that there was no sacrifice too great for him in order to relieve the anguish and sorrow of a fellow-being. you would have seen that, for those who were near and dear to him, he could not have refused, even if God is that great impersonal Principle, which he did not believe the doctrine. But events are only effects—only tracks of human progress, made by the experiences of many.

Hoping, if we again take the liberty of communicating with you, it will be under more harmonious feelings—that our combativeness may not be aroused—as we are aware that, as a general thing, it is not for the best, we will close. There seem to be cases where human, finite forbearance ceases to be a virtue; and, as we see, we cannot pursue a more direct course than to fight our enemies with their own weapons.

Of the two characters, for honesty, we must say that we admire the "man of cards"; for he comes not to us as a "wolf in sheep's clothing," but appears in his true light, and tries to deceive no one as to his calling.

Yours for Truth and

## Letter from Oregon.

SALEM, OREGON, April 28th, 1868. Bro. Todd:—Dear Sir—I send you a copy of my pamphlet-" Reflections on the Science of Ignorance." If it does any good toward redeeming my fellows from the bonds of the Church, thanks to our Christian law-makers; for had they not been so good as to pass a law compelling us Sunday gods, doubtless my reflections on religion would have never assumed the proportions of a

It is a poor rule that won't work both ways; and after the bigots have made the Sundays for the purpose of building up error and enslaving the minds of coming generations, the friends of progress will use them to spread the truth and enlighten the people. Sunday is just as good a day for writing or preaching the truth, as for promulgating Christianity. Make such comments on my little effort as you please. I know you are an outspoken advocate of truth, and no lover of liberty and his fellow-men should fear your criticism. remembered by the many Liberals here; and be assured that much of the good seed that you planted here, though scattered upon the freshly fully. Numbers, encouraged by your noble exaxample, have been moved to speak forth words of truth that have been long struggling for with several able discourses from both sexes, of the Spiritualistic and other philosophies. We hope to see you again soon; yet perhaps it would be well not to come until after the close of our present political campaign. Now I remember you were lately married; and you may be like the man in the "gospel," who had a wife and could'nt go; but, unlike the man in the "gospel," perhaps you will come, and bring your lady with you. Yours, fraternally,

## Inspirational Piano-Playing.

Miss Jenny L. Tracy, the lady who plays the piano by inspirational influence, is quite remarka\_ ble. She played, by request, a few minutes, in the Convention; and I venture to say that seldom or never did mortal ears hear music so divine as that brought forth by her magnetic fingers from the confessions of his pretended friends. But the lifeless instrument. Her trembling hands, like aspen leaves, flew over the keys, producing sounds as if an angel band were playing the grand march of Time; its hoarse discords, like muttering thunders, rolling along its rugged steeps, while higher life. And then I seemed to hear prophetic sounds of the battles and triumphs yet to come, and the songs of victory echoing and re-echoing from-both the mortal and immortal shores of Life's great sea. If thus a material instrument can be made to give forth such divine melody, may we not hope that, by the same influence, the human soul will yet be made to breathe forth sublimer strains of angelic harmonies?

THE Good Templars of Wisconsin are exercised on the "sweet cider question." About a score of lodges are ready to go to pieces in consequence of the mania of the members for apple juice. The Chief Templar has notified them to let cider alone, no matter how sweet.

## The Banner of Progress.

#### SUNDAY, MAY 17, 1868.

OFFICE, 522 CLAY STREET, UP STAIRS. BENJAMIN TODD & CO.,

PUBLISHERS AND PROPRIETORS.

#### TO CORRESPONDENTS.

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

#### "THE SCIENCE OF IGNORANCE."

A pamphlet has recently been issued at Salem regon, by C. M. Sawtelle, entitled "Reflections on the Science of Ignorance; or, the Art of Teaching Others What You Don't Know Yourself." It is a very keen, caustic review of the position and doctrines of the modern Christian Church, and the statements of Bible history. Theologians will find in this pamphlet work for the brightest intellect among them; for the author's trenchant pen has fortified him with the invulnerable armor of truth, which no weapon of sophistry can penetrate. In the conflict in which he has engaged, between theological errors and the common sense of mankind, he has pitted the Bible against itself, and against the interpretations of Doctors of Divinity. He shows from its own pages the falsity placed under the stone; after which, we shall of its statements, and the absurdity of the doctrines of religionists founded upon them. One or two quotations will serve to give the reader an impression of the strength of the author's arguments, and of his style of treating the subject.

"Christians charge us with being gross Mate rialists and Atheists, because we don't believe in a phantom God, a local heaven, a long-tailed devi and a brimstone hell. Doubtless Atheists are like the dragons spoken of in the Bible—exist only in the heated imagination of religionists. All men have some kind of an idea of God. The Infidel's acts exactly like a being possessed of superior intelligence, which permeates and animates all nature. Shelley, the poet, calls it the Spirit of Nature; and, as Pope expresses it-

## 'All are but parts of one stupendous whole Whose body Nature is, and God the soul.'

"This is the general Infidel idea: God, a mighty mind, pervading all Nature, inseparably the universe in its changes and developments; or in other words, the Infidel's God is the great moving principle or law of Nature—a law deep-hidden and inexorable—a law which enacts a penalty for every violation, which is unchangeable, and eternal as the universe itself;—'Whoso finds it, finds the pillars of eternal truth; and whose falls beneath it, will be ground to powder.' This idea is founded in reason, and arises from a study of

"We spurn the old idea of an over-ruling Providence, who interferes in the government of men, and believe that the great eternal, impersona, omnipresent Power of the universe is constantly manifesting itself throughout all the changing and varied phenomena that moves like a mighty

panorama before our eyes.
"Theology is the religion of priests and clergy men. The mass of the people know but little about it. It is called the Science of God, and professes to explain the mysteries and attributes of God; but since theologians confess that the thoughts of God are as high above the thoughts of man as the heavens are above the earth, it would certainly seem to be the essence of folly for to stay in our houses while they worship their an insect like man to try to understand His secrets. 'Can you by searching find out God?' say they. No; for 'His ways are past finding out.' One would think, after reading in the Bible so much about the impossibility of ever understanding the ways of God, that theologians, if they are honest, would cease to write, fight, and preach about Him; while the truth is, the less they know about Him, the louder they preach. Millions of dollars are paid annually to support them in worse than idleness. Costly temples are reared in the name of God, all over the land. One day in seven is set apart by law to instruct mankind concerning Him, and yet He remains the Great Unknown. We know no more about Him to-day than when theologians first began to teach Him to man. Lord Brougham once said that 'Theolo gy is the science of ignorance, or the art of teaching what nobody knows.' Theologians profess to Your lectures in our town will long be gratefully know nothing about Him themselves, yet they are paid for teaching His mysteries to others. The truth is, they don't intend that we should understand them; for really, how can they instruct others in a matter of which they are entirely ignobroken sward, is already up and growing beauti- rant themselves? We all understand how easy it is to fall asleep while listening to a regular orthodox sermon. This is because we get a sound only, and no sense. We are charmed and lulled to sleep by the solemn monotony. A story wil utterance; and during the winter we were favored | illustrate this point: A pious old lady returned from church one day, overflowing with praises of the new preacher—'O, he is such a nice preacher! Yes?' said her husband, 'what did he say?' 'C twas not so much what he said, but he had such

In another place he further illustrates his prem

"The Bible is full of instances to show that the Creator is possessed of only the ordinary powers of man. In 1st chapter of Judges, we read that one of the tribes of the Jews made war on a neighboring tribe, and being led by the Creator, they conquered their enemies while they fought in the mountains, but when they fought in the valleys, they were routed and driven off the field: 'And the Lord was with Judah, and He drave out the inhabitants of the mountains, but could not drive out the inhabitants of the valley, because they had chariots of iron.' Here we find Almighty God at the head of an army, forced to fly before the face of their enemies, defeated, according to what is most singular, the reason assigned for the defeat is that they found better armed and disciplined soldiers in the valleys than those they met in the mountains. Now, if success depends upon the superiority of weapons used, of what advantage is it to have the Lord to direct our with it intermingled sweet harmonies of the inner, armies? Here we see that Judah was directed and supported by the great Creator, in person, and yet He was defeated.

> We have not room at present for further ex tracts, but shall make use of the work for future reference and quotation.

MADAME CLARA ANTONIA still continues to give remarkable tests of her clairvoyant powers, at her rooms, No. 14 Geary street, as we can testify personally. Those who wish to consult a good clairvoyant cannot find a better in this city. Being an educated physician, and using her wonderful powers to detect and describe disease, she is very successful in curing the ills that human flesh is

### A Mare's Nest Discovered.

A LETTER SAID TO HAVE BEEN WRITTEN BY THE SAVIOR.—F. Wilson has filed in the United States District Court, for copyright, the copy of a letter said to have been written by Jesus Christ, and found 65 years after his crucifixion, about 80 miles from Iconium. It is said the letter was found under a stone, on the face of which was written, "Blessed is he that shall turn me over." "All people that saw it, prayed to God earnestly, and desired that he would make known to them the meaning of this writing, that they might not attempt in vain to turn it over. In the mean time came a little child and turned it over, without help, to the admiration of all the people that stood by; and under this stone was found a letter written by Jesus Christ, which was carried to Iconium, and there published; and in it was written the Commandments, signed by the Angel Gabriel, 98 years after our Savior's birth. To which are added King Abarus' letter, and our Savior's answer, and also His miracles, and a full description of His person, in Lentulus' epistle to the Senate of Rome."—Evening Bulletin.

The Bulletin may well use the expressions "said to have been written," and "said to have been found," in recording the above; for a more barefaced scheme to make money out of the religious superstitions of the people has never been devised. The so-called "Epistle to the Roman Senate," purporting to have been written by Publius Lentulus, was pronounced a forgery, by the most learned commentators, half a century ago. And in reference to the copy of a letter of Jesus of Nazareth, and to the ten commandments "signed by the Angel Gabriel," it is only necessary for us to ask for the proof that the documents were found as stated. When this is afforded us, we shall ask for the evidence that they were written by the parties named as their authors, and for an account of the circumstances of their being wish for further proof as to the finding of them as above asserted. But, as we have no idea that the proof of any of these things will ever be forthcoming, we pronounce the whole story a fabrication. gotten up to make money by the sale of copies of the fictitious documents to the fanatically religious dupes who can be made to believe anything that their self-constituted teachers assert as truth, or whatever they refrain from pronouncing false. Even if the documents were found in the manner spoken of, they are too evidently the work of monks of some period or other, to merit the slightest consideration. The skeptical world has become so active and positive in research after evidence in religious matters, that, now and then, fanatics pretend to unearth some new discovery confirming Bible history, and overthrowing the objections of Infidels. But we submit, in all candor, that this persistent invention of fictitious roofs only weakens the reliability of the original record. If that cannot stand all the tests to which | driven away the servants, you will in the future cook learned criticism continually subjects it, all the after-thoughts and subsequently discovered "letters," preserved for centuries from decay under flat stones, will avail but little in satisfying the skeptical mind; particularly when the circumstances of their discovery are of such evidently suspicious character.

## Knapp at San Jose.

Coming.—The Evangel "understands that Elder Knapp will commence to hold a series of meetings with San José Church, May 17th." "San José Church," of course, implies that there is but one church in this city. Whether this means the various branches of the Christian Church, in San José, united as one, or the Baptist Church alone, we are left in doubt. If the latter, then we hardly think the Elder will be able to get up a psychological battery as strong as that which Bro. Earle, not long since, rought to bear upon this community. However, i the Elder can succeed—which we very much doubtin bringing any individual being into truer harmony with the immutable laws of his own spiritual and physical nature, and that, too, without overbalance ng the good done by driving others into the vortex of insanity by undue excitement, we shall welcome him as a co-worker in the amelioration of the condition of the human race.—San Jose Mercury.

Bro. Owen is referred to the record of the Stock ton Asylum for the true account of the "overbal ance" he speaks of. It is notorious that Earle sent seven raving maniacs to that institution in one month from San Francisco and vicinity. And Knapp's preaching lately sent two from hence in one week. If religious insanity be an "amelioration of the condition of the human race," we urge the propriety and even the necessity of immediately building numerous edifices in different parts of the State, for the accommodation of lunatics, and of sending for an additional number of revivalist madcaps like Knapp and Earle to produce insanity | honor the memory of the first American patriot of among the afflicted people of California. We go the Revolution, Thomas Paine; nor should he for "amelioration" by any and all means.

REMARKABLE CURE BY LAYING ON OF HANDS.-Mr. Charles Wells, lately in the employ of Mr. John Wright, pick-maker, No. 229 Fremont street, has been a sufferer from mercurial rheumatism and ulcerations in the left leg for the past sever years. It seems he had broken the leg about twenty years ago; and, after a severe cold about eight months since, inflammation set in upon the wounded limb, which soon developed into mercu rial ulcers-he having taken a great deal of calo mel and blue mass during his past life. Rheuma tism in the shoulders had already existed for long period. He submitted his case to Dr. J. M Grant, the healer, after having been disabled and incapable of any occupation for eight months. Dr. Grant treated him for all his ailments five or six times, solely by the laying on of hands, no medicine being used; and Mr. Wells immediately began to improve in health. After being under Dr. Grant's treatment only two months, the ulcers had all healed, inflammation had disappeared, rheumatism no longer afficted him, and his general health was entirely re-established. He is now able to attend to his business constantly, and he attributes the fact to the healing properties possessed by Dr. Grant, and exercised for his benefit. We consider this a remarkable case.

THE FIRST SOCIAL of the new San Francisco Association will take place at Central Hall on Tuesday evening next, at 8 o'clock. None excep members of the Association will be admitted, and tickets will be ready for issue to members on Sunday morning next, at the Conference meeting that is to occur at 11 o'clock. These socials are to be continued weekly, on every Tuesday evening. Once a month, a social dance will be added to which the public will be admitted on payment of one dollar for each ticket.

THE San Francisco Association of Spiritualists will hold a Conference at Central Hall on Sunday morning next, at 11 o'clock. Spiritualists in general are invited to attend this first meeting and become members of the Association.

### A Model Doctor of Divinity.

Rev. Orin B. Judd, D. D., LL. D., of the Baptist Church in New Haven, Conn., has been sued before the Courts in that city by his wife, for a divorce, on grounds which exhibit in their details the character of a Doctor of Divinity of one of the straitest sects. According to the following report of the testimony on the part of the wife, this reverend divine is one of the most heartless wretches that ever "stole the livery of heaven to serve the devil in ": "The plaintiff, Mrs. Judd, was, at the time of her

marriage with Dr. Judd, the widow of the late E. C. Gray, a lawyer. She was known as a lady of culture, and a poetess of some reputation. She was married to Dr. Judd in 1854. Her charges against him are cruel treatment, and adultery with one Susannah Reynolds, whom he had taken into his house as a family superintendent. The story of the inhuman, not to say fiendish treatment, revealed by the testimony on the trial, shows that Mrs. Judd had not been married to the Doctor more than a week, when she discovered that love of money was his besetting sin. On the wedding trip, he didn't take funds enough to pay expenses; and when oranges and cakes were brought into the cars, he would invariably say, 'My dear, you don't want any, do you?'
Judd never bought her as much as an orange during illness, and never left any money with the household for any medicine or anything she might require in his absence; he was very angry because her mother cooked some sweet potatoes that he intended to use during the winter; a small bill for pins and needles, amounting to seventy-five cents, came in to him; he said that she should not run him into debt; he even refused to pay a carriage bill contracted by himself when courting his wife, and allowed the hackman to dun her for it several times. He showed her the most cruel neglect at the time of her confinement. She asked him for money to procure the necessary outfit for the expected event. He refused, and she was driven to hunt up suitable articles in the trunks that had belonged to his first wife. During the confinement which followed, she was allowed no nourishment save what the Doctor occasionally brought her in his pocket—a pound or a half-pound of crackers at a time—saying, as he laid them down within her your strength.' But even this dry fare the Doctor seemed to begrudge the suffering woman. "After the advent of Miss Reynolds as the Doctor housekeeper, the treatment of the plaintiff gradually grew worse and worse. He refused to allow her to sit at table with himself and Miss Reynolds, and ordered the servants not to cook her any more food or

to give her any. One morning, impelled by hunger, Mrs. Judd sat down at the breakfast table, where Judd and his paramour were already seated. No notice was taken of her by either until she attempted to help herself to a cup of tea, and then Miss Reynolds snatched the teacup from her hand, and this brutality was followed up by the Doctor's ordering her to leave the table. Miss Reynolds had previously been installed at the head of the table. On another occasion, one Sunday morning, on going into the breakfast-room, the witness observed that no plate, or knife, or fork, or chair was placed for her at the table. She stood leaning on the mantel-piece a few moments, when Miss Reynolds came in and took the head of the table; the Doctor soon followed, with a plate in his hand containing a chunk of raw your own food, do your own washing and ironing, and attend to your own room.' Mrs. Judd denied that she had sent away the servants, when the Doctor replied, 'It is Sabbath morning, and we want no disturbance here,' then passed to the table, where, after having asked a blessing, he sat down to his break-"The wife was finally sent to the top floor to sleep

in a room by herself, without a pillow or a sheet on the bed, while the Doctor and his housekeeper occupied two adjoining rooms below, connected with each other by a doorway. When she complained to her husband of his intimacy with Miss Reynolds, of which she had had ocular proof, he pulled her by the hair, beat her, knocked her down, and dragged her across the floor, finally leaving her with a black

"Beside the housekeeper, the Doctor appears to have had a helpmate in his brutal treatment of his wife in the Rev. Burton Speny. Mrs. Judd complained to this person, who responded to her complaint by singing a verse or two of the negro dog-gerel, 'Up Zion's Hill.' On appealing to Miss Reynolds for sympathy, that pious housekeeper turned from her, singing the well-known hymn, beginning, 'Nearer to my God.'(!) In addition to her other sufferings, Mrs. Judd had to submit to a separation from her children, the Doctor having sent them away, and persistently refusing to tell her whither they had gone.
"Mrs. Judd went some months ago to Brooklyn,

New York, where, the story of her wrongs becoming known to several philanthropic ladies, they assisted her to open a milliner shop.

## An Ingrate.

MacDonald, of the American Unionist, Salem, Oregon, formerly of the American Flag, which died two deaths under his hands, after many doleful fits of illness, is hereby informed that his "manner of conducting a newspaper" is of no particular interest to us, only in so far as that manner shows a lack of manners on his part toward us. He should not hurl reproachful names at us on account of our religious opinions, or disdisavow hypocritically the Spiritualists of San Francisco as his friends, from whom he has many times been glad to ask and receive favors. All this course of conduct proves him to be not only a hypocrite, but an ingrate also. He should not accuse Sam. Clarke of being a chronic borrower, while his own little account of money loaned to himself by an editor of the BANNER OF PROGRESS remains unsettled. The fact is, MacDonald has all the bigotry and prejudice of the old Scotch Presbyterian still clinging to him; and the wonder is, that such a mind as his should be progressive in any direction, even in that of politics. He found an excessively pious and church-going people up in Oregon, belonging to the Radical party; and forthwith he commenced blarneying them for their votes and patronage by abuse of Spiritualists and Liberals generally. Not that there is any great amount of religious fervor in his own composition, but that he wished to secure prestige for his journal, and votes for his party. Such conduct may please the bigots in his neighborhood, but to us at a distance from the scene of his labors it appears like the rankest hypocrisy. In fine, we repeat, it is not "the manner" of conducting his paper that we complain of, but "the lack of manners" toward those to whom he is personally and politically under so many obligations. "Reform your manners, brother."

biography of Knapp in preparation, which is not brief notice which had been given, the audience an autobiography, but contains a great deal more truth than the latter, which he peddles at his revival meetings. Sweet things are said of him in the Western papers—bitter-sweet.

THE accounts of the recent twentieth anniversary jubilee in the Eastern papers are very voluminous and triumphant. We shall condense them by-and-by into a few short notes of the occasion, as celebrated by our Eastern friends.

ADAMS' GOLDEN PEN, for sale by H. Snow, 410 Kearny street, is one of the easiest and smoothest | until further notice. This series of meetings is pens we have ever written with. The price is but | under the auspices of the new San Francisco Assolittle higher than that of steel pens.

### Good for Nothing.

A gentleman, while addressing some children. out his watch, and asked them what it was

"To keep time," the children answered. "Well, suppose it won't keep time, and can't be made to keep time, what is it good for?

"It's good for nothing," they replied. He then took out a lead-pencil, and asked what it

"It is to mark with," was the answer.
"But suppose the lead is out, and it won't mark, what is it good for?"

"It is good for nothing." He then took out a pocket-knife, and asked what 'To whittle with," said some. "To cut with," said others. "Suppose it has no blade, then what is it good

"Good for nothing." "Then a watch, a pencil, or knife, is good for nothing unless it can do the thing for which it was

"No, sir," the children all answered. "Well, children, what is a boy or girl made for?" The children hesitated. 'What is the answer to the question, what is the chief end of man?" asked the gentleman.

To glorify God, and enjoy him forever.' "Now, then, if a boy or girl does not do what he or she is made for, and glorify God, what is he or she good for?' And the children all answered, without seeming

o think how it would sound, "Good for nothing."—Exchange.

All which goes to show that those Sunday School children had been and were being misled by their teachers, and by the gentleman who was addressing them. There never was anything made by man that was good for nothing; how much less likely it is that man himself should be born good for nothing! And if not born worthless, how little likely he is to be worth less after having grown to full manhood! Neither boy nor girl, man nor woman, are good for nothing, whatever false teachers may say to the contrary. "Ye are of more value than many sparrows." No work of the Almighty is performed in vain. Every boy and every girl should realize that each is of immense value, not only to the world, but to him or herself; and this whether either fully succeeds in all that is undertaken or not. Each should, however, do the best that can be done, under all circumstances; failures are only apparent and transitory, while success at some time is certain.

This "total depravity" doctrine of being good for nothing stultifies the intellect and the heart of every human being who fully accepts it; to educate children in such miserable propositions, and demand their faith in them, is the most cruel work of old theology, and the one most difficult to undo in after years. False impressions, made upon the meat, a raw potato, and one uncooked sausage. This | mind of youth, are very difficult to eradicate and to supplant by wholesome truths. Yet this is the work that Spiritualism has been called upon to perform, and which it is now accomplishing, by slow yet sure degrees, in all portions of the earth.

> DEATH OF "TOPSY TURVY."-Mrs. Washington Wright, familiarly known to the California reading public by her nom de plume of "Topsy Turvy," died at the Auzerais House in this city on Thursday last. She had been staying at Mr. W. L. Manly's, near San José, for the two or three weeks preceding her death, where, like most persons afflicted with that most insidious and treacherous of all diseases, consumption, she imagined she was improving in health. On the day before her death, she thought she was strong enough to return to her home in San Francisco, and was brought thus far on her journey, where she rested over night. On Thursday afternoon, she was dressed for her trip to the city, and a bed was prepared for her in the baggage car of the San Francisco train. Feeling her strength failing, she sent for Dr. Brown, to ascertain from him if it was possible for her to go on. He found her in a dying condition, and in a short time thereafter she gently and tranquilly passed away. Mrs. Wright was about thirty years of age, a widow for the second time, and was the mother of two beautiful children, whom, with herself, she has supported for several years with her pen. She was a spicy and very pleasing writer, and but for her early demise would have become eminent in the world of letters. As it is, she is the author of several works which have found a large sale. Her forte was in gossipy newspaper correspondence, in which line she had but few equals. She has written a number of charming stories for the young. Her widowhood was a constant struggle with poverty and ill-health; yet she that constantly bubbled over with sprightliness. She hearted woman. The summons of the "pale boat-Death paled the lilies on her cheek, and her pure spirit passed over the dark river to its home in the Summer Land. It will be some consolation to her friends in distant places to know that during the last few weeks of her existence she was surrounded by kind friends, who ministered tenderly and lov-

THE Pacific Gospel Herald has an article taken from an exchange, headed as follows: "Shall a newspaper be prayed for?" We answer, that we would prefer the prayers of a few thousand subscribers, in the shape of gold coin, with Uncle Sam's stamp thereupon, to run a newspaper with, than all the wordy, useless, senseless jargon, offered in the form of prayers, by the whole Christian world. The idea of praying to an immutable Being for special or miraculous aid, is the hight of absurdity. First, it implies the idea that He does not know what His duty is, unless informed of that duty by a set of unmitigated beggars, whiners, and snifflers. Again; if we admit that He is acquainted with his duty, we must admit also that He lacks the disposition to do what He knows to be His duty. Hence, He must be coaxed, flattered, and importuned, until, for the sake of having a moment's peace, He complies with their wishes. Our religious friends can take whichever hern of this dilemma they please; either of them will disembowel their whole theology. Quit your senseless praying, ye religious fools! go to work with the means Nature has placed at your hand, ready for use, with which to accomplish the great aims

MRS. Foye held the first of a series of séances at Central Hall, corner of Market and Second BIOGRAPHY OF ELDER KNAPP.—We have a streets, on Sunday evening last. Owing to the was not large, and was composed chiefly of Spiritualists. These care little for tests, from having already become convinced that the communica tions are from spirits. Very remarkable tests, however, were given on this occasion. The greater part of the time was spent in asking and receiving answers to philosophical questions, which gave great satisfaction to those present. To us, indeed, it was the most profitable hour we have spent in a long time. Mrs. Foye will continue to hold séances every Sunday evening, at the same place.

### PHENOMENAL FACTS.

#### Mrs. Eliza W. Farnham.

The following communication from Mrs. Eliza W. Farnham, given through Mrs. Cora L. V. Daniels, was phonographically reported by Henry T. Child, M. D., Philadelphia, March 28th, 1868:

"Friends, you may not recognize in this form the one who has shared your kind hospitalities, and revealed to you many of the aspirations of her spirit while it was trammeled with the bonds of the flesh; but I am constrained to present myself in this wise, that I may express to you the joy and gratification it is to me to be recognized by you again.

"I remember with pleasure the encouragement you gave me in times past, in reference to the thoughts and works in which I was engaged; and I feel that it will be agreeable to you to know that I realize now the possible fulfillment of all those plans which then were dreamily before me, and which I thought would not be realized in many years. I now see that these works are going steadily on, and that what I deemed almost impassable barriers to their realization are passing away.

the powers of mind, the great work would be to arouse her; and she must do it herself mainly. And, looking at the condition of my sex, I thought there was very little to encourage us; but I see now much to cheer me, and though the great social and political reforms are still in the future, I see that the heart of society still pulsates with better impulses, and that the tendencies are for the right and the

"O, how it gladdens me to see so many, not only of those whom I know, but of others, who are marking out a high career and standard of work, practical work, that shall bring about this great change! I see that the world must realize this by a gradual change; it is as much the work of growth as the unfolding of the flower or the tree; and, with the difficulties which exist to-day, it is almost impossible to remove the germs of disease; they must be uprooted by a better system. And it gives me great joy to know that these subjects are attracting so much attention.

"Having spoken to you, my friends, often of these things, I am glad to repeat my thoughts; for I am more than ever convinced that the world needs educating. It is groping in ignorance, and crime is not | learned the story. She wrote to her father, who so much the result of education as the lack of knowl- lives near this city, all the facts, and asked his edge. But all this shall be removed as soon as advice. He told her to come back home, and it is knowledge dawns and truth prevails. There is no thought she will do so, though efforts are being necessity for severe measures as a remedy for the made to hush the matter up. In the mean time, evils that abound in the world. We must begin at house."—New Albany, (Ind.) Ledger. the foundation-educate the mind correctly, by stamping upon the germ of the physical the proper condition to form true character; and then we shall have the results desired. From my present position, this truth is more clearly revealed to me than ever before; and I want to say, that while we may not be able to change the character of parents, we may impress upon them that, in the performance of the most important act of their lives, as physical beings, they should, at least for the time, feel the responsibility of the position they occupy.

"It has been my good fortune, in this world, to meet with a class of minds who are engaged in preparing and presenting plans for educating and uplifting the world. Our efforts are not only to remove the barriers to progress-cupidity and ignorance-but to implant within every human being the germs of thought that shall elevate them, and induce them to labor with the spirits for the regeneration of the world. We have organized a general plan, which shall be presented, and which will make its mark and be felt in all branches of social, political, and domestic life. We see in what lies the germ of future greatness and power; and could you see how gradually but surely this is at work-how every possible force is being brought into its service-how all classes are pressed into this work-you would look with greater hope for the results, and see that

the day has indeed dawned. "I know that, when amongst you, I looked with discouragement upon the existing conditions of society-saw mighty obstacles to the reform which I felt to be so essential; and in the latter part of my life, enfeebled as I was in health, it became a serious burden to my spirit; not because of approaching dissolution, but because I found myself unable to cope with the influences of these social evils, which make up so much of human actions, and the many conditions which I saw must be remedied ere we could hope to remove these evils. I saw that all legislation failed, because the proper effort was not made individually to progress. We cannot hope for any real reformation until the foundation shall be laid in individuals, and thus extend to families and to society. Individual reform can alone save the world. When this is reached, all will be right. I see these things so clearly, that I work on hopefully now; and I look for a change, as each individual is

made to bring something toward the great work. "To all my co-workers I give hearty greeting; and I can see that the world is ready for a change; and I hope to have opportunities to speak to you often, and to express more fully the plan to which I have referred, and show how all may bend their energies to work out this beautiful reform."

Question.—Do you find greater opportunities for labor in your new home?

"Yes; I find more useful directions for my labors. I saw objects while in the form, but they were too far out of my reach for my work to touch. Now I am working with auxiliaries in the direction of a legitimate chain of labors, where the work brings its proper sequence."

Question.—Are you happy? "Yes; I am very happy, relieved of all physical suffering, and conscious womanly weakness, not of mind, but of body. I feel now that those obstacles have been removed, and I see what I could not realize while in the earth body, that there is a Power beyond and above our more material forms, that shapes these materials—that causes the blade of grass, the flower, the tree, and the rolling orb. to reflect His image and the fulfillment of His designs. You know how I overshot the mark, or rather fell short of it. Now I have my compensation in these things. and am truly a happy worker."

## A Singular Warning.

A friend informs us of the following singular circumstance, which occurred to him on Saturday night last. He repaired to his farm, some distance from the city, for the purpose of passing the night. Southeast corner Market and Second streets, About ten o'clock he retired to bed; before doing so, he put some wood on the fire, it being rather cool. Some ten minutes after retiring, a bird (supposed to be a Whip-poor-will) began to sing. The utterances of the bird seemed to say: "You've set your house on fire!" which was repeated quickly. Our friend says that he listened to the bird attentively for some moments, then thinking that it might be a warning, as the fire | ployees are prepared to respond to applicants for work. was burning briskly, he concluded to get up and also to receive orders from any who may wish garments see if the chimney was on fire. To his astonish manufactured.

ment, when he went out he saw sparks falling in the yard, and upon further examination found that the house had really ignited from the falling sparks. He immediately roused the freedmen, and happily extinguished the fire without further

The friend who relates to us this singular circumstance positively avers that he would not have got up had it not been for the timely warning of the bird, as he did not feel the least apprehension of fire or any other danger when he retired.—Charleston (S. C.) Courier, April 6th.

### An Avenging Visitation.

A well-to-do man of New Albany, Indiana, had a peevish wife, who at length became crazy and partially paralyzed. One evening she fell into the fire, and her husband, who had become tired of her, refused to help her up, telling her to get up herself. She was badly burned, and soon died. In less than a year he married a young lady under eighteen years of age. The new wife knew nothing of the fate of her predecessor, but as she was sitting one evening in the room occupied by the first wife, gazing on the fireplace into which the deceased had fallen, there arose before her the form of a woman, clothed in the habiliments of the grave, with the scar of a frightful burn upon "You will remember that I often spoke to you of the imperative necessity of woman exerting her influence in the departments of life; that, from the great depression and almost entire stagnation of all the imperative necessity of woman exerting her influence in the departments of life; that, from the great depression and almost entire stagnation of all the imperative necessity of woman exerting her its neck and shoulder, and then to the smoulder, ing fire upon the hearth of the young bride's great depression and almost entire stagnation of all the imperative necessity of woman exerting her with its fleshless hand, first upon the scar upon its neck and shoulder, and then to the smoulder work, up to this writing, and says he feels as well chamber. She was so averaged by four that the chamber. She was so overcome by fear that she could neither cry for help nor flee the hated spot. While she sat in this helpless condition the object vanished, and she was alone again. So soon as she was fully recovered from her fright she left the room, not to return again except in the company of her husband. She told him of the strange and frightful object which had appeared to her, but he laughed at it, and pronounced it a delusion and his wife a coward. Together they went to the room, and took their seats by the fire. The wife insisted that she was not mistaken—some thing did make its appearance in the room, but her husband still laughed and doubted. Not long, however, did he laugh and doubt, for, in the twinkling of an eye, the form again appeared, painfully distinct in form and feature. The husband doubted no more; fear froze his very blood he was motionless, powerless, helpless, unconscious, until his bride seized his arm, and in her terror screamed, "Who is it?" All the time the form stood before them, pointing first to the scar upon her neck and shoulder, and then to the firethen it vanished, and, as it vanished, the miserable man exclaimed, as if in answer to his wife's question, "It is Mary's ghost!" (Mary was the name of his first wife.) His new wife began to inquire how his first wife was treated, and soon

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18

## NEW SPIRITUALIST BOOKS.

LARGE ADDITIONAL SUPPLY JUST RECEIVED, per steamer Colorado, at SNOW'S

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ARABULA, OR THE DIVINE GUEST.....\$1.50 A STELLAR KEY TO THE SUMMER LAND....1.00 MEMORANDA OF PERSONS AND EVENTS...1.50

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REMARKABLE CURES

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New Have, Ind, Sept 1st, 1867.

PROF. SPENCE—Dear Sir: I have raised one man from the dead with two Boxes of your Positive Powders. J. W. Nuttle, of this place, had what the Doctors called the CONSUMPTION. They said he could live but a short time. I called his attention to your Powders. He took one Box, and said he was better than he had been four years. This was in March. About the had been for four years. This was in March. About the nad been for four years. It was in March. About the last of July he was taken with a **FEVER**, and the Doctors gave him up, and said he must die. But I sent for two Boxes of your Positive Powders for him about the time I went East, and on my return I found him walking about, and he is now to work for us, a well man. Yours for truth,

Dorset, Vt., August 27th, 1867.

PROF. P. SPENCE—Dear Sir: I have had a case in which one Box of Positive Powders done wonders It was the case of Mr. Phelps, a young man who had BLEEDING AT THE LUNG. He had consulted eight different physicians, five of whom had pronounced his Lungs to be in an advanced stage of INFLAMMA FION. He had not done any labor for six months. He called on me, to get Dr. Newton's location. I had him take a box of the Positive Powders. This was on Monday;

York, Union Co, Ohio, Sept. 14th. York, Union Co, Ohio, Sept. 14th.

DR. Spence—Dear Sir: I took a box of your Positive
Powders for the NEURALGIA, and it has worked such
a perfect charm for that and OTHER THINGS which
I had been troubled with for 20 years, that I now send for a
Box of Negatives for Dearness.

Sycamore, Ill, July 11th, 1867. PROF. Spence—Dear Sir: Those Positive Powders you sent me a short time since have worked wonders for my wife—during in a few days a PAINFUL KIDNEY DISEASE, and SPINAL DIFFICULTY of long standing, besides driving away all NERVOUSNESS, so that she feels like a new being.

Truly yours,

L. Dowe.

DR. A. J. COREY, of Great Bend, Penn., writes as follows: "I have a case of Catarrh bronchial tubes affected and LEFT LUNG COLLAPSED, not filling with air. I have given two boxes of the Positive Powders, and the Lungs now fill two-thirds of the way down. "I, myself, have been afflicted with RHEUMATISM and HEART DISEASE for three years, during which time I had not been able to labor. I have taken two boxes and a half of your Positive Powders; my theumatism is gone and the Heart Disease much relieved. so that I can use the pick and the shovel in prospecting for minerals. My age is 71 years."

Spring Hill, Ill., Oct. 7th, 1866.
PROF. PAYTON SPENCE—Dear Sir: I gave a box of your Positive Powders to a young lady, Miss Hattie M. Tyrrell, (now Mrs. Hattie M. Stanbro, of Brooklyn, Iowa.) She had been ailing for 8 years, FOUR YEAKSON CRUTCH-ES. In ten days she dispensed with her crutches, and has not used them since, and you would not know that she ever was lame. Yours respectfully,
HORACE HURD.

The magic control of the Positive and Negative Powders over diseases of all kinds, is

THE POSITIVE POWDERS CURE Neuralgia, Headache, Earache, Toothache, Rheumatism, Gout. Colic. Pains of all kinds; Cholera, Diarrhea, Bowel Complaint, Dysentery, Nausea and Vomiting, Dyspepsia, Indigestion, Flatulence, Worms; suppressed Menstruction, Painful Menstruction, Falting of the Womb, all Female Weaknesses and Derangements; Cramps, Fits, Hydrophobia, Lockjaw, St. Vitus' Dance; Intermittent Fever, Bilious Fever, Yellow Fever, the Fever of Small Pox, Measles, Scarletina, Erysipelas, Pneumonia, Pleurisy; all Inflammations, acute or chronic, such as Inflammation of the Lungs, Kidneys, Womb, Bladder. Stomach, Prostate Gland; Catarrh, Consumption, Bronchitis, Coughs, Colds; Scrofula, Nervousness, Sleeplessness, etc.

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premium on it, when it reaches New York, will be allowed.

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### LYCEUM DEPARTMENT.

"Angels where'er we go attend Our steps, whate'er betide, With watchful care their charge defend, And evil turn aside." -CHARLES WESLEY.

#### NOTICE.

THE CHILDREN'S PROGRESSIVE LYCEUM of San Francisco will assemble to-day, May the 17th, at 2 o'clock, P. M., at Dashaway Hall, Post street, above Kearny. Friends of the Lyceum are cordially invited to be present.

### ANGEL-CHILDREN.

BY MRS. A. M. WELLS. Once I took a picture fair To my heart, and kept it there, And I blessed the artist's thought, Who that lovely picture wrought. Even as I saw it then, Now it comes to me again.

Three small children on their knees, Under drooping willow-trees; Pleased and shy, they bend to look In the mirror of the brook. Not a flower upon the brink, Bending gracefully to drink, Not a bird that skims the lake, Softer shadowing could make, Nor behold reflected there, Forms more innocent and fair.

What beside those faces three In that mirror do they see?
All the blue depths of the sky In its waters they descry; And, not theirs alone, but near, Other faces there appear— Angel-faces, dimly seen, Serious, tender, and serene; Of the Heavenly Father's face. This is why the children look Pleased, yet thoughtful, in the brook.

Unto little children here Seraph forms are always near. Messages of heavenly things Angel-child to earth-child brings; So I blessed the hand that wrought Into form the shadowy thought. -Our Young Folks for March.

#### ----TOBACCO SOTS.

Some days since, I had occasion to meet, on business, a young gentleman of this city, and noticing—as I had often before noticed—that he paid for. was an inveterate smoker, I bethought me that perhaps I might get some information from him with regard to this abominable practice.

"A very fragrant cigar, that you are smoking," Replied he, looking lovingly at the smoking weed, "Yes, a very good article; one of Heid-

ling's ten centers, or three for a quarter. Try one?" extending his cigar-case. "No, thank you; I never smoke." "I wish I could say as much," (a stereotyped

wish of the majority of tobacco slaves.) "How many cigars a day do you smoke on an He thought the question over for a minute, and replied, "From seven to eight."

"And they cost you eight and a third cents on an average? "Yes, they will fully average that."

"Do you think they do you any good?"
"Well—no, I don't know that they do; but then it is a source of great pleasure to sit down and smoke a good cigar. It prevents one from getting the blues, or feeling lonely, and is a great promoter of sociability and fellowship." "Did you ever calculate how much your cigars

cost you during the year?" "I don't think I ever did." "Well, let us reckon the cost. Seven cigars a day, at eight and one third cents each, cost four dollars and eight and one-third cents per week, or two hundred and twelve dollars and thirty-three and one-third cents per year."

"That does seem like a pretty large sum to waste on one small vice," said he, laughingly. "Small vice! I hope you haven't any larger

ones?" replied I. "O, no! only this matter of smoking never seemed so costly an affair before. One bleeds in such small quantities, that he does not notice it." "Suppose the government were to tax you fifty cents per day, you would not bleed so freely and easily; but the tax levied would be paid with many growls. You are kept weak by such continual bleeding. Think of it. You sometimes wear your old clothes for months, because you feel too poor to buy new ones; you are too poor to join the Young Men's Library Association; you cannot afford to take the leading literary periodicals; and you are often obliged to turn away solicitors for worthy objects of charity because you have not the funds to spare. Yet yearly you puff away money enough to clothe you; to make you a member of the Library Association; to furnish you with reading matter, and yet leave something for charitable purposes. You use tobacco, which you say you don't think does you

your morals, besides rendering your presence offensive to sensitive olfactories. You cannot give one good reason for its use—you know a dozen against it. Now suppose you just quit?"
"I couldn't do that; I've tried. I stopped smoking once for three months, but I couldn't stand it, and had to begin again." This is the same old story that I have heard

any good, but which you know does you harm, to

the detriment of your purse, your health, and

from dozens of young men before. They are completely demoralized; have become regular tobacco How can a man use tobacco and yet be pure? care not how scrupulously neat in his personal habits a tobacco-user is, he cannot be perfectly pure

and clean, nor can he hide the disagreeable smell which its use entails upon him. God sets the mark of His disapprobation on every vice, and he who indulges in any one of the whole round must accept the unpleasant results which are its natural and inevitable consequences.—New Republic, Indianapolis, Ind.

## The Bear Story.

A little boy, who (like many others I know) was very fond of play, and when engaged in play was apt to forget his mother's instructions, had been repeatedly told by her that, if he did not do better, the bears would catch him and eat

There was a narrow strip of woods near his home, and one day he was sent to a neighbor's house on the other side of the woods, with instructions not to stay long; but finding some boys to play with, he forgot his instructions and continued to play until the sun was near setting. Then he ran off in a great hurry, but when he came to the woods he was afraid to go any further for fear of the bears, so he sat down by the road-side and

A traveler, coming along the road, stopped and spoke to him, and asked him why he was crying. He told the traveler that he was afraid to go through the woods, for fear the bears would eat | there, and by encouraging him at last persuaded him to walk through the woods along with himself, and thus he got home just about dark. His

mother scolded him for staying so late, and asked him how he escaped the bears. "Ah, mother," said he, "that won't do. There are no bears there in the woods. A traveler told me so, and as I came through the woods I looked

everywhere and did not see any." His mother, not being a Spiritualist, did not know any other way to compel obedience than by fear; she did not know that love was better—so, the next day, she told him, if he did not be a good boy the devil would get him. The boy looked up in his mother's face with a quiet smile, and said— "Mother, is not that another bear story?"—Le

An English chemist has discovered a transparent cement (which he calls coaguline) by which glass, rope, leather, wood, stone, ivory, bone, or minerals, can be pieced or joined, and so tenacious is it, that when thus used it will resist a strain of 224 pounds or more. Heat and cold, fire and water, are successfully resisted by it. In piecing glass or crystal with it, its transparency renders the junction imperceptible, and its adhesiveness makes the broken glass or crystal as good as new.

An old woman, coming from church one bright day, exclaimed:
"What an excellent sermon we had to-day! Never heard such a sermon before in my life!" On being asked what the subject and text were, she could give no information, but finished her eulogium by saying: "How beautifully he pronounced that word Me-

Young men who go to balls should remember that a ball should never close with a reel. 

An idle reason lessens the weight of the good one you gave before.—Swift.

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Johns, Mich.

Miss Elvira Wheelock, normal speaker, Janesville, Wis. Warren Woolson, trance speaker, Hastings, N. Y Henry C. Wright, care of Bela March, Boston. Mrs. Mary J. Wilcox, care of Dr. Larkin, 244 Fulton street, Brooklyn, N. Y,
Mrs. Mary E. Withee, trance speaker, 71 Williams street, Newark, N. J.
A. C. Woodruff, Buffalo, N. Y. Miss H. Maria Worthing, trance speaker, Oswego, Ill.

Jonathan Whipple, Jr., inspirational and trance speaker, Mystic, Conn. Mrs. Juliette Yeaw, Northboro, Mass.