VOL. II.

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LITERARY.

THE SOUL'S FRUITION.

"The seeds of Divine things are sown in mortal bodies to bloom in an immortal life."—Seneca. The seed that's planted in the ground, From which a crop of flowers appear,

> And blossom in another sphere. Its thread-like fibers needs must dare The jagged points of stony ground; And so men's souls perforce must bear

Perforce must burst its prison bound,

The shocks from hardened souls around. The fiercest storms that earth supplies Invigorate a sluggish sloth, And so the soul Affliction tries Is quickened into healthier growth.

The very trials seeds endure All tend to plant more firm their roots; So human trials oft secure A greater crop of heavenly fruits.

Though in the earth the seeds are sown, Not there the fruits or flowers appear; So human souls on earth are grown That blossom in a higher sphere.

From the American Unionist.

"THE PEN IS MIGHTIER THAN THE SWORD."

Brave words are mighty. Happy he who sees with pres-The coming time, resplendent as meteors in the sky! The age of Light and Progress, that bards have long fore-In words prophetic on the page, they gleam like burnished

So like great Nature's anthem, or the hero's deathless Shall be the echoes of that voice that dares high Truth pro-

Speak to the lowly and the weak: inspire the doubting So shall ye soar to loftier hights, and nobler spheres con-

Our country lifts her standard high o'er all the hill-tops And brings a crown of promise to deck her people's brow Far in the van heroic souls are clad in bright array, To lead the march of Nations, and point th unerring way.

We catch their deep, inspiring tones—we hear their battle-'Tis borne aloft in swelling hearts, toward the towering

And finds response in distant lands, where Freedom lies in Forged by relentless tyrants from vile and subtle brains. Reach forth the hand of sympathy, and gird the earth Proclaim the mandate of the Free unto its farthest bound

"The Pen is mightier than the Sword!" Brave words can Then, in the cause of Liberty, rear thou the standard high. San Francisco, March 17th.

SLEEPING IN CHURCH.

[They would scarcely believe him when he told them that hundred people asleep in church."—Speech of Dr. Guthrie.]

O'er their devoted head ored the six hundred. Great was the preacher's theme Neither with shout nor scream Of the six hundred

Terrors to the right of them, Terrors to the left of them, Terrors in front of them-Of its most awful things Stout-hearted preacher flings Boldly he spoke and well; Vain was his loudest yell. Volleyed and thundered Neither for Heaven nor Hell, Snored the six hundred.

Still, with redoubled zeal. Still he spoke onward, And, in a wild appeal, Striking with hand and heel-Making the pulpit reel, Called them the Church's foes Proofs of their sweet repose

Prayers, too, made to match (Extemporaneous batch, Woefully blundered :) Churches that will not move Through which they've floundered. If they will lag behind,

WHAT IS GOD?

As the six hundred

You ask me what is God, and I Am nowise puzzled to reply; For I, though but a finite creature Can tell what's God, and what is Nature. Whatever can be seen, or felt; Whatever can be heard, or smelt; Whatever can be tasted, and All that the mind can understand; All that the judgment can receive, All that the reason can believe, All o'er that fancy ever trod, Is Nature; all the rest is God.

CHARITY.

When constant Faith and holy Hope shall die, One lost in certainty, and one in joy, Then thou, more happy power, fair Charity, Triumphant sister, greatest of the three, Thy office and thy nature still the same, Lasting thy lamp, and unconsumed thy flame, Shalt still survive.... Shall stand before the host of heaven confest, Forever blessing and forever blest.

COMMUNICATIONS.

RATIONAL ASPECT OF SPIRITUALISM. ANCIENT AND MODERN.

NUMBER TWENTY.

The interview of the three men with Abraham, recorded in the eighteenth chapter of Genesis, is the first clear and distinct manifestation of spirits in the form of men. We are told that Noah was instructed how to build his ark by "the Lord," but no mention is made of His appearing as a man. The language is, "And God spake unto Noah," "And the Lord spake unto Noah," etc. etc. In the preceding chapters of the history of Abraham, it is said that God made a covenant with him, giving him land from the river of Egypt to the great river, the river Euphrates. In the sixteenth chapter, mention is made of the angel of the Lord having appeared to the should be a wild man, and that his name should be Ishmael, one that should be at enmity with all mankind. It seems, however, that Hagar was in no wise disheartened, but, on the contrary, rather pleased; for she is made to say in the 13th verse: "And she called the name of the Lord that spake unto her, Thou, God, seest me: for she said, Have I also here looked after Him that seest me?" In this, as in ancients had in sorceries and witchcraft. preceding stories, we learn that the angel of the Lord was the mouthpiece, speaking to Abram upon various matters; as also with Noah, in the first of his instructions, where he finds "grace in the eyes of the Lord." But when the ark is to be constructed, it is God who speaks, with the Lord to assist occasionally, as circumstances render it necessary. 'And the word of the Lord came," "And God spake," "And the Lord said," is the language used in all the chapters of Genesis, as far as the commencement of the eighteenth. Here a notable change is observed, which seems to point to something more tangible in the line of communication: for the chapter begins with the words, "And the Lord appeared unto him in the plains of Mamre: and he sat in the tent-door in the heat of the day. And he lifted up his eyes and looked, and lo, three men stood by him: and when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant," etc. etc. In the three verses quoted, there are two points exposed to some little criticism. First, if the three men stood by Abraham, why should he run to meet them? Secondly, if there were three men, why did Abraham address them in the singular number? It is true that, in the fourth verse, the plural number is used; but in subsequent parts of the chapter, there is a colloquial interview between the Lord and Abraham, touching the matter of Sarah's laughter at some words she overheard from the Lord, respecting herself; and also regarding the number of righteous men requisite to save the city of the plains from

Here, then, we have the record in that immaculate book, the Bible, of the veritable appearance of angels in the shape of men, washing their feet, resting themselves, holding converse, and partaking of food set before them by the righteous man they came to visit. From the nature of the circumstances attend-Gomorrah. It is also clear that the common method of address by the hospitable Arabs of that day, on meeting a stranger, was to salute them with a low bow, bending toward the ground, and using the term "my lord," in token of humiliation and Oriental three said to be angels, one of them seemed at once able quantity of seeds of henbane were found near so superior in outward appearance as to induce | the stove, and with the removal of the substance their errand, that one was no other than the Lord of | to quarrel vanished." (M. Salverte's Philosophy of heaven and earth, while the two companions were | Magic.) mere angels, or ministering spirits, is by no means easy of solution. Nor is there anything recorded denoting surprise or discomfiture on the part of Abraham, or his wife Sarah; who, it is very plain, looked upon them as wayfarers or sojourners, halting in their travels for rest and refreshment, which, perhaps, was an everyday occurrence among these tent-living herdsmen of the ancient land of Canaan.

It may be of interest to some minds, to know how an agreement was ratified in those bygone days of the Euphrates, which included the tribes of the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaims, Amorites, Canaanites, Girgashites, and Jebusites. The method of ratifying this agreement, or covenant, was as follows: A heifer three years old, a she-goat three years old, and a ram three years old, a turtle-dove, and a young pigeon, were taken. The beasts were slain and divided in the midst, and the parties covenanting passed between the parts. But the Lord does not appear in person to perform His part of the covenant, but waits until nightfall, when Abraham is wrapped in sleep, when a vision is presented to the slumbering eyes of to be a symbol of the Almighty's presence—a smoking furnace and a burning lamp, passing between the pieces; which completes the ceremony of ratiwhose numbers should increase so that they should and to these the judge limited her punishment."— J. D. PIERSON. be as the stars of heaven.

THE PHILOSOPHY OF MAGIC.

THE "BLACK ART."—(CONTINUED.)

The idea upon which all magical processes were based was, that a certain principle or essence emanated from all bodies, which intermingled with each other and produced influences that reacted upon the primary matter, and caused all the phenomena which we witness. By this means all bodies are connected by an indissoluble link; so that no part can be affected without affecting the whole—no two bodies can come in contact without partaking each of the other. My attention was finger were imbedded in the wood. Every time he had touched the handle, a part of the wood had adhered to his finger and thumb, which only bond-woman, Hagar, when she stood by a fountain | years of constant use rendered perceptible. Conof water in the wilderness, and that he talked to her | tinual dropping of water upon it wears away relative to her condition, and said that her offspring stone. And, if we may credit the statements of clairvoyants and psychometrists, there is left on all things an impression of their surroundings, which can be conveyed to minds sufficiently sen sitive to receive them.

Taking these principles as premises, we can the more readily understand the faith which the

Agrippa says, under this head:

"Moreover, collyries and unguents, conveying the virtues of things natural and celestial to our spirit, can multiply, transmute, transfigure, and transform it accordingly, as also transpose those virtues which are in them into it, that so it can act, not only upon its own body, but also upon that which is near it, by visible rays, charms, and by touching it with some like quality. For, because our spirit is the subtile, pure, lucid, airy, and unctuous vapor of the blood, it is fit therefore to make collyries of the like vapors, which are more suitable to our spirit in substance, for then, by reason of their likeness, they do the more stir up and attract and transform that spirit."

By the charm of these "collyries" the followng effects are said by Agrippa, in another place,

"Binding of men into love or hate. Also, the binding of thieves and robbers, that they cannot steal in any place; the binding of merchants, that they cannot buy or sell in any place; the binding of an army, that it cannot pass over prescribed bounds; the binding of ships, that no winds, though never so strong, shall be able to carry them out of the haven.... And such ike as these, which are scarce credible, yet often known by experience. Now there are such kind of bindings as these made by sorceries, collyries, unguents, love-potions, by binding to and hanging up of things, by rings, charms, strong imaginations, passions, images, characters, enchantments, imprecations, lights, sound, numbers, words, names, invocations, sacrifices, swearing, conjuring, consecrations, devotions, and by divers observa-

To us these things appear absurd and foolish but not so to those whose minds were not educated to trace effects to their legitimate causes. Amid so much that was unaccountable, it was difficult to say which was possible, and which was impossible. The wonderful effects of drugs, etc., eviing this extraordinary and unlooked-for event, it is dent to the senses of all, assisted in binding the quite evident that the peculiar character of the par- mind to credulous superstition; for, if true in one ties was unknown to Abraham, up to the period | case, why not in all? For instance, in "the case when he learned that it was the design of his spir- of a married couple, who, although everywhere itual visitant to destroy the cities of Sodom and else they lived in perfect harmony, could not, without coming to blows, remain a few hours in their ordinary work-room. The room got credit for being bewitched, until the cause of these daily quarrels, over which the unfortunate pair were respect. But how it should transpire that, of the seriously concerned, was discovered; a consider-Abraham to suppose, on becoming acquainted with which emitted this unfortunate odor all tendency

No one can read the records of witchcraft, with out being convinced that, in many instances, the witches were sincere in their professions and confessions. Torture, fear, and an insane desire to be notorious, no doubt, had each their influence in producing evidence for the reality of witchcraft; but there are instances well established, where none of these influences operated. We cease to wonder at the contradictory nature of the evipastoral simplicity and sacrificial devotion. In the fif- dence, the evident impossibitity of the feats said teenth chapter of Genesis, we are informed that the | to have been performed, and the equally evident Lord made a covenant with Abraham, bestowing | sincerity of the testifier, when we learn the proupon him all the land from the river of Egypt to cess of the operation; when we learn that fumes. ointments, and drinks were necessary to the performance of the act. Volumes might be filled from the records of witchcraft, illustrating the modus operandi; but one more example will be quite sufficient:

"A woman accused of sorcery was brought before the magistrate of Florence, a man whose country. She declared herself to be a sorceress, and asserted that she would be present at the Sabbat that very night, if allowed to return to her house and make use of the magic ointment. The judge assented. After being rubbed with fetid Abraham, in which is shown what he understands drugs, the pretended sorceress lay down and immediately fell asleep; she was tied to the bed, while blows, pricking, and scorching failed to break her slumber. Roused at length, with much trouble, she related the next day that she went to fying the solemn covenant which was to constitute the Sabbat; and she detailed the painful sensations Abram, or Abraham, the father of a great nation, which she had really experienced in her sleep, I Eusebe Salverte.

the juice of parsley, aconite, solanum, pentaphylum, and soot."

It is singular that mental epidemics should affect the minds of all the afflicted in a similar manner. Thus, during the sixteenth and seventeenth centuries, and a part of the eighteenth century, the victims of the witch mania imagined that they rode on a broomstick through the air; first attracted to this idea by a hammer, which my even as many now imagine that they are "under father had been in the habit of using daily for the influence of spirits," when it is only the reyears; in the handle, the prints of his thumb and sult of a phrenzy, induced by sympathy and J. W. MACKIE.

Come, Let Us Reason.

In looking out upon the broad sea of human life, we find the majority of mankind seeking the true course to pursue in order—to use a theological term—to gain eternal life, and being confounded by the many ways pointed out by those calling themselves teachers of the people, appointed by God to lead the lambs into the fold of Christ. Perhaps it would be well to examine their claims, and see upon what foundation or basis they rest. In this article we shall examine two points—that of Total Depravity, and Belief in Christ. We shall try to prove the absurdity of the former, and that the latter has been stolen by these self-appointed teachers, to cover a multitude of sins. Theology demands of you a belief in man's total depravity, and, to rescue him from this condition, it became necessary for God to take upon Himself the form of man, bear trials and persecutions without number, and finally, to appease His own wrath, give us His own life, that you might be saved, through a belief in the efficacy of His blood shed upon the cross to cleanse from all sin. Without dwelling upon this absurd statement, we will pass on and investigate this charge of total depravity. The only foundation for this theory is that of the story of the fall of Adam. We are told that Adam was created perfect, but, by partaking of the fruit of the tree of knowledge, he fell from this condition to that of sin; but if we admit the record to be true—which we do not—will it substantiate the theory of total depravity? No! Now for the proof. After God formed Adam, He placed him in the garden of Eden, with permission to eat of all the fruit of the Garden except of the tree of knowledge of good and evil; in the day that he ate thereof he should surely die. But, contrary to God's commands, he did eat of the fruit, which shows the assertion of his being perfect to be false; for if he had been perfect, he would not have disobeyed, unless disobedience to the direct commands of God be a virtue: and I do not think our orthodox friends will admit this for a moment, for they are continually urging mankind to obey the voice of God. Again, the eating of the fruit made him a God, to know good and evil; therefore he could not have been totally depraved, unless God Himself was so, for He says, "He has become one of us." Let the reader bear in mind that we are not speaking of the God of the universe, but a God created by man, a theological God or Gods; for in His soliloquy over the disobedience of Adam, He uses the plural us, signifying more than one; and I am sure there is a great difference between these theological Gods and God the Father of all.

But to continue with the record. "He has become as one of us, to know good and evil; now, lest he put forth his hand and partake of the tree of life, and live forever, we will place him where it will be impossible for him to gain any more knowledge than what he already possesses." The reader will see that Adam only required to take one more step to make him equal to the Being that fashioned him, and he would in all probability have succeeded in doing this, had he been free to act. But here God made manifest that spirit of jealousy for which Moses gave Him credit. (Exodus xx. 5; xxxiv. 14.) Being fearful that Adam would partake of the Tree of Life, and learn the secret of eternal existence, he turned him out of the garden, and placed a guard over it, that he might not return in God's absence, and partake of the fruit of the tree, and, by so doing, destroy all of God's schemes for his death and damnation. How true is the old adage, that "curses, like chickens, always

God little thought that, when He so far forgot Himself as to curse Adam, those curses would return and fall upon His own head. How much of releasing its hold. As a dernier resort, hoping better it would have been for Him to have con- to get relief, so as to again publicly advance the trolled His angry passions; He might have disposed of Adam in some other way without endanknowledge was greatly in advance of his age and | gering His own life; for instance, in the same manner in which he did of the Devil—give the job to Michael and his angels. But He only thought of gratifying His malice at that time, and failed to see the terrible consequences of His blind passion. But again, "He has become as one of us, to know good and evil." Now, we contend that this passage itself is a direct contradiction to the assertion that Adam, after the fall, was totally depraved; translated, "A hair of the same dog will cure the for, if he were so, he would know nothing but | bite,") with shut eyes I drank off a glass of seaevil. It is impossible for a man to be totally de- water, which was quickly expelled, mixed with praved, and still know what goodness is, or know | phlegm, and that was the last; I enjoyed myself

From the same authority we learn that solanum | good and evil. If he is totally depraved, he will somniferum is the base of one of these ointments; always remain so, and no power in heaven, earth, and henbane and opium predominate in another. or hell can raise him from that condition. There Wierius says, that "the ointment mentioned by is nothing to appeal to; no spark to kindle to a Cardan consisted of the fat of boys, mixed with | flame; not one redeeming quality; and the crucifixion of as many Christs as could stand on Mount Calvary would not save one soul. Again, if man is totally depraved, then, as a natural consequence, none are exempt from this condition; therefore it is impossible for one individual to make an effort in another's behalf. Being born in darkness, and reared in darkness, with no light illuminating your own depravity, how can you impart light to others? It is like the blind leading the blind.

> But we will leave this beautiful theory, and pass on to consider the second point, which we think of more importance, especially to those who show the signs of their belief. It is for their benefit that they demand justice, and show these interlopers up in their true light. "Believe in Christ and you shall be saved." Now, among the many denominations that claim the Bible to be the Divinely inspired word of God, there is not one that does not profess to believe in and follow Christ, when, taking the words of Christ himself as authority, they have no more right to that claim than the greatest Atheist, or the most barbarous savage the world ever produced. Now for the proof. "Believe and you shall be saved. And hese signs shall follow those that believe. In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink of any deadly thing, it shall not hurt them. Verily, verily, I say unto you, he that believeth in me, the works that I do he shall do, also; and greater works than these shall he do, be cause I go to the Father." Come, you, who believe in the Lord Jesus Christ; you, who are the followers of the meek and lowly Nazarene; you, who preach the everlasting gospel; you, upon whose shoulders the mantle of God hath fallen; you, who believe in that holy book, the Bible; you, who are sure of a heavenly inheritance, because of your belief in Christ. You are summoned before a tribunal where Reason sits enthroned, and where justice will be done." Produce the proofs of your assertion, that you are a believer in Christ. Show the signs that Christ said should follow those that believed. What! You cannot do these things? You cannot heal the sick, restore to the blind their sight, nor cause the lame to walk? Then go and hold thy peace, and prate no more of thy belief in Christ. Thou art an impostor, a base dissembler; you disgrace the name of man, and are a thief of the blackest kind; for you steal the mantle of Christ to cover a multitude of sins. The effrontery with which you assume to be a believer in Christ is truly astonishing. The Devil must look upon you with envy. Go, study that book which you pretend to reverence so much, and blush at your presumption. Retract thy foul anathemas against honest men, and learn to be, in spirit and in truth, believers in, and followers of Christ.

Letter from San Diego.

SAN DIEGO, April 14th, 1868.

EDITORS BANNER:—It has long been realized by those who interiorly appreciate the truth and beauty of the Harmonial Philosophy, that there was a strong under-current in its favor among intelligent, thinking people, whose energies are mainly occupied in developing the natural resources of the country and pushing their private fortunes. But I was agreeably surprised to witness so strong an upper-current in that direction as a truthful delineation of the incidents of a brief voyage to this improving locality will plainly

As prefatory to what I have to write, a few

personal items will be excused. Last June, after brief lecturing tour in the valley of Sacramento, on passing, with open pores, from that warm, relaxing, enervating atmosphere, to the cool, bracing winds of the metropolis, I took a severe cold, which settled on my lungs. It did not pass off like an ordinary cold, but seemed to fasten upon the weakest part, until, in a few weeks, my physician said he did not think I had an incurable consumption (phthisis), but that I was on the borders of that condition, and advised that I leave the city as soon as possible. Seeking a sunny nook in Oakland, peculiarly protected from the summer winds by rising ground and a broad belt of live oaks, my health improved gradually until the winter rains, when my malady returned in all its force; and, as spring advanced, it showed no signs mild, and balmy atmosphere of this most southern point of our lovely State. Accordingly, I took passage, on the 7th of April, in the good steamship Orizaba. After suffering all the unsympathized torture of sea-sickness for ten hours, and at short intervals freely returning to the bosom of Neptune as good as he gave me, (in obedience to the maxim so much in vogue with the disciples of Esculapius, Similia similibus curantur, as liberally

and the bountiful table during the remainder of

During the monotony of the voyage, conversation turned upon a variety of subjects; but, having exhausted politics, the impeachment of the President, the probable growth of Oakland in consequence of the terminus of the Pacific Railroad being established there, and the prospective growth of the southern counties of the State, it seemed to dwell longest on religion and Spiritualism, on which the two antagonistic ideas were arrayed of Orthodoxy versus Spiritualism, or Supernaturalism versus Naturalism. It was surprising to note that, of the intelligent passengers, ninetenths were free to express themselves in favor of Spiritualism, and only two-a Methodist clergyman and an intelligent Irishman, who had evidently been educated for a priest-argued in favor of Orthodoxy; and such works as "Dawn," Owen's "Footfalls," and Andrew Jackson Davis' "Autobiography," were the literature perused. As a statement of the current thoughts on these subjects, I present a brief sketch of the arguments presented:

Orthodox.—"I admit that Geology teaches that the earth has stood vastly more than six thousand years; but what is to prevent the days and nights, spoken of in the first chapter of Genesis, referring to geological epochs of a vast but indefinite

Spiritualist.—"This interpretation presents difficulties equal to those of the literal rendering. In the first place, Moses seems to favor the literal rendering in giving the reason for keeping the seventh day of the week holy and free from labor. (See Gen. xx. 11.) If God created the world in six geological epochs of vast length, produced by natural causes as all geological changes are, it is difficult to see why that is a reason for man's ceasing from labor on either the seventh or the first day of the week. A preacher would make a much more forcible appeal to a congregation of intelligent Americans, were he to place it on the ground of physiological requirements, than upon the reason assigned by Moses. Further, if, as you assume, God had wished to reveal to man a history of the origin of the earth on which he lives, He would have done it in such plain language, that all could understand it, and both learned and unlearned for six thousand years need not have mistaken its meaning; if He had meant epochs of many thousand years each, He would have said so. Again, three epochs passed, and vegetation and fruit-tree, bearing fruit after its kind, whose seed was in itself, flourished one epoch before the sun, moon, and stars were created and placed in was created many thousands of years before the sun, while, with our best astronomers, the theory is growing in favor that the earth is the child of the sun—that the sun was formed first, and each planet, beginning with the outermost, was formed in its order, according to the laws governing primordial matter when it concentrates, forming a gaseous, liquid, and solid form."

Orthodox.—"It seems to me that the good and wise God, who placed man on the earth, in total ignorance of His character and of his own future condition, would reveal in a supernatural manner these things to His creature, to relieve him of his darkness and ignorance."

Spiritualist.—" It does not seem to me so. Man was left for nearly six thousand years, according to your chronology, to blunder along in ignorance of the simple physiological fact that the blood circulates in the system; in consequence of which ignorance there was much disease, suffering, and premature death. The same is true of the steamengine, the sewing-machine—in short, every item of agricultural, mechanical, or scientific knowledge. Man has had to suffer the consequences of ignorance until he learned these things by the exercise of his own faculties. If God has left man to learn these things himself, why should He not also let him learn the truths with regard to his own spirit, God's character, and a future life. It seems to me he has done so, and that man has just begun to interrogate Nature concerning

Space will not permit me to follow these conversations further. Suffice it to say, that, at the last conversation at San Diego, our Irish friend, who could tell when every saint was canonized, and what their characters were previously, said, nothing would delight him more than to investigate the spiritual phenomena with the aid of a good medium, had he an opportunity.

Pic-nic at Saratoga Springs.

A number of the Spiritualists at San José had a pic-nic last Sunday, at Saratoga Springs, near McCartysville. The fact that the day was the Christian Sabbath did not seem to depress their spirits, or prevent the day from being suited to the enjoyment of one of the loveliest retreats on the Pacific coast. J. J. Owen, A. C. Stowe, J. P. Ford, and other well known friends of free thought and free Sundays were there; and woman was also well represented. One man, in the first stages of ecstatic development, suffered a few of the bubbles of effervescent thought and feeling to escape him; he was followed by Mrs. Beach. who, under the control of an Indian spirit, delivered a very good, sensible address, well worth hearing | being a part of ourselves, is not a subject of faith, and remembering, and its teaching should be put any more than is the fact of our own existence into practice. Mrs. B., it is said, conversed with Furthermore, we can neither believe in nor reason the Indians on the plains in their native tongues, while under influence. Mr. Stowe and Mr. Ford also delivered a few spirited remarks. Misses it; but acquiescence is not faith. We conclude, Gordon and others favored us with songs at an impromptu circle, formed around a table. A I shall ever remember the day, as one on which mankind. Memory will delight to linger, in its flights through the reminiscences of the past.

ÆSOP, JR. JESUS CHRIST appeared, and first taught us that God is our FATHER; that He is Love; and held Him up as our great model of moral action. He was in advance of humanity—a radical heretic to the ruling powers—and they murdered him; but "his soul goes marching on." He became an object of Divine honors to his followers, and, like most gods, is honored with a great deal of praise and very little obedience. All rushed, however, to praise the new light, and brought their old heathen and Jewish notions along with them, and founded a new sect, partly Christian, partly Jewish, and deeply tinctured with heathen mythology. It was an advance, however, as far as purposes. however, as far as men were, as a mass, prepared to receive higher life.—Spiritualist, Appleton, Wis.

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TO CORRESPONDENTS.

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FAITH.

There can be no higher attainment of human life than to acquire power with God. To prevail with Him is to lay hold on Omnipotence. The great study and aim of a man should, therefore, be to appropriate this power—to cultivate the means wherey it may be made ours to help, and comfort, and deliver in every time of need. Everywhere in the Scriptures, this highest of human achievements is ascribed to faith. It is affirmed in positive declarations, and illustrated by noble examples, with a fullness, clearness, and emphasis, that leaves no shadow of doubt on the subject. Without it, it is impossible to please God;—with it, we have access to the Father through the Son, and rejoice in the hope of glory. By it, Christ dwells in our hearts, and we re enabled to overcome the world and the devil.-Millennial Harbinger.

We find the above reprinted in the Pacific Gospel Herald. It is a very common specimen of the pious jargon which religious essayists make use of, when they have no clear ideas to express, and wish to substitute something which may pass for cient to change the purposes of an unchangeable | all teaching that does not receive the sanction of Being, and prevail with Him to extend special fa- religious teachers, and to promote in every way an accusation against His justice and impartiality. | church-going and church ministrations. How to-And the idea that faith can ever overcome natural Nature, can have no place in intelligent minds. in the fact that all benevolent, social, and political No miracle of the sort was ever accomplished by reforms are accomplished by the efforts of reformfaith, and never will be. Whatever is done in con- ers outside the churches, and in spite of apathy, ing into operation some other law, more potent the latter. We need not cite the history of slavobstacles, in a natural way. Prayer has never assertion, because the facts are too well known to faith, until labor was brought to bear upon them. This is universal experience. Faith is, then, of no it must be when we exhibit the sincerity of our intentions by carrying them into labors that will is the most powerful sermon, delivered by the accomplish the result we desire. "God helps those | most eloquent divine. Shakspeare is oftener quot- best for newspapers to employ editors who know too that help themselves," has passed into a proverb | ed than the greatest writer upon religious subjects | much. The papers soon become the mere mouthlong since. Our belief or unbelief in what God | that ever breathed. And this will always be so. may design or desire, can have no possible effect upon the result. His purposes are as much a secret from mankind now as they ever were. The days are over when any man can claim to know the will of God better than other men, and be

believed. There is one other point in the above extract that we will notice. If by overcoming "the world and the Devil" is meant the abrogation of so called evils in society and individuals, we can say with perfect truth, that faith has had ample opportunities to accomplish that result in the ages that are past, if it could have been done. Little else except faith has ever been exercised by the Church and its followers toward the extirpation of social or individual wrongs. It has had its "charitable" and "benevolent" societies, to dole out to the "deserving poor" a sixpence a day, and a few castoff clothes; but, except in a few spasmodic cases, no universal system of benevolence has ever been organized by it. Social amelioration and scientific progress have been made in spite of its apathy and even opposition, through the efforts of philanthro-

pists whom it has persecuted or ignored. In respect to that very mythical and mythologibeen done, and man released from his baleful influence. Then why has not the Devil been conquered? According to Elder Knapp and his school of revivalists, Satan is more active and energetic now than God's anointed ministers with nameless houseutensils, and drenching them with ditch-water. Yet faith does not seem to have much power in Knapp could not exorcise him, but was himself exnot faith "even as a grain of mustard seed"? We suspect that the Elder and the Church will either have to acknowledge their want of faith, or that the spirit manifestations are not "of the Devil." In either case, their principal dogma goes to the spirits of our departed friends do, and they say there is no such personage as the Devil.

to faith. What we know, we no longer believe, us. We know that we exist; there is no belief mankind. about it. Whatever else we know, therefore, from what we do not know. We can only accept or acquiesce in the testimony of others concerning therefore, that, as regards the future and the things of infinitude, faith has nothing on which medium personated the death of Broderick, etc. to rest, and is of no practical use or benefit to

> FIFTH NATIONAL CONVENTION OF SPIRITUAL ISTS.—It will be observed, from a notice in our advertising columns, that the fifth National Convention is called by the Executive Committee to meet in Rochester, New York, on the 25th of August of the present year. The several organizations on the Pacific coast must take immediate action, in order to be represented in that body. We would recommend that residents of California already in the Eastern States be empowered effort, each send us one or two new names to swell to represent the Societies of this State in the our subscription-list? We think it is as much for National Convention, by passing resolutions to their interest to do so, as it is for ours. Let us that effect, and forwarding them immediately.

THE THEATER.

We find in the Pacific Gospel Herald a discourse delivered by one J. C. Hopkins, "a student of the College of the Bible of Kentucky University," upon the effects of theatrical performances upon society, from which we reprint a couple of extracts. We select the two most important objections he has made against the theater, leaving out the minor ones because of their evident sectarian bias and self-righteous spirit. He says:

"The theater is pernicious to the general welfare of What has been said ought to be sufficient on this point, for certainly, whatever is pernicious to good taste and good morals is detrimental to the general welfare. But I urge, as an additional reason, that it makes inordinate demands on money, time, and health. The amount of money squandered on the theater annually is astounding. The expensive scenery, the costly buildings, the light, the music, and the high rates at which skillful actors hold their services, all combine to render the expense enormous. And all this, together with the owner's profit, must come from the hearers' pockets-from the public purse. Give me the money spent on the theater in one of our large cities, and I will establish a free library in every town, provide free lecturers and school teachers to meet all demands; I will gladden the hearts of the poor, starving, freezing widows and orphans of the city with food, fuel, and

Now, setting aside the fact that the money spent for tickets to the theater is put into circulation among hundreds of poor artisans, artists, actors, printers, poor sewing-women, and daylaborers, it is susceptible of proof that the aggregate of all moneys invested by the people in support of theaters does not equal by many hundreds of thousands of dollars the amount paid for the support of lazy preachers in gorgeous pulpits, beneath the roofs of costly temples; and these preachers have no other apparent objects but to continually prate of the wicked and sinful pracsound reasoning. To say that faith will be effi- tices of other people, to taboo all amusement and vor to one more than another of His children, is possible, the support of the present system of tally useless the "foolishness of preaching" is, in obstacles, by a sudden inversion of the laws of making the world better and happier, may be seen travention of any particular law, is done by bring- indifference, and even opposition, on the part of than the first. In other words, labor alone, di- ery, nor of intemperance, nor of capital punishrected by scientific knowledge, can remove natural ment, nor of any other abuses, in proof of this removed mountains, even with an abundance of admit of dispute. On the other hand, it is equally susceptible of demonstration, that the stage is an educator of the people, in all the essential points of morality and social justice, of greater power theaters is longer remembered and cherished than It is human nature's homage to the greatest illustrator of human nature who has ever appeared upon earth. But our theological "student," in the following sentences, seems to differ from this

> "The theater inculcates false views of life. On the stage honor is God, but the standard of honor is false. Modesty, humility, and forbearance are capital crimes; audacity, pride, and revenge the lofticst virtues. The spirit of man is a myth, and religion a joke. A future existence is a fable, and eternity a nonentity. Its very spirit is, 'no hereafter,' 'eat, drink, and be merry, for to-morrow we die.''

A more unjust, and false because unjust, presentation of the character of the stage, could not be made. Precisely the opposite is true of almost all theatrical performances. Real virtue—which does not wholly consist in chastity, but comprises many incidents in life of equal if not greater importance -has its apotheosis always on the stage; and the hearty applause of the multitude, because of its mimic triumph over villainy, is the best proof that the hearts of the people are right, whatever preachers may say of them. No sermon upon dishonesty and hypocrisy can ever equal in effect the representation of the character of Iago by a finished actor; no exhortation from the pulpit against avacal personage, "the Devil," if faith could have rice can influence the mind with such power as accomplished his annihilation or overthrow, time the example of that vice afforded in the character enough has elapsed during which it could have of Shylock. And so of every other theatrical representation which conveys a lesson to the hu-

Preaching and praying have had their day, and a dreadful day it has been for the human family. ever; and his machinations extend even to pelting | No religious wars and bloody midnight massacres can be laid at the doors of the Theater. Would to God they could never have been laid at the doors of the Church! It may be safely asserted, without foiling him, or hindering these manifestations. | fear of disproval, that four-fifths of the bloodshed among men, since the race have inhabited the orcised instead. Can it be possible that Knapp has earth, has been caused by religious bigotry and superstition, encouraged by self-constituted religious teachers. All the gladiatorial combats that ever took place, all the duels, all the wars for political or kingly supremacy, could not have been so fatal to mankind as the conflicts brought about wall; for if the Devil does not produce them, the by this cause. A majority of mankind now realize the truth of this statement, and will be slow to enter upon a crusade against the Theater at the Knowledge abrogates faith, because it is superior | bidding or exhortation of a class of teachers who have been so largely instrumental in increasing because we realize its truth; it becomes a part of the misery, instead of promoting the happiness, of

> MACDONALD, of the Oregon Unionist, still continues his abuse of "Mark Twain," because the latter persisted in using his own natural vision in looking at the so-called Holy Land, instead of theological spectacles, which magnify and misrepresent everything pertaining to religious history. There is more straight-forward honesty and sincerity in "Mark Twain" than MacDonald ever had a conception of-much more than he ever possessed. "Mark" would not be a hypocrite, for all the political or social advantages in the world; and the same cannot be said of MacDonald

THE Oakland News is rapidly becoming a literary abomination. It is a mere vehicle for the bosh of a certain half-crazed literary humbug, who also toots his horn in a little seven-by-nine advertising sheet in this city. The News should dismiss him and save its reputation.

CANNOT our present subscribers, by a little hear from you, friends.

D. D. Home and Mrs. Lyons.

A cable dispatch from London, of the date of May 22d, says that the Court of Chancery have decided the case of Home, requiring him to pay Mrs. Lyons £60,000 and costs, on the ground that undue influence engendered by him dictated her action. And this is the wonderfully wise conclusion of the whole matter by the bright intellects of the highest Court in England! "Undue influa wish on his part. He even warned her that she might repent, and endeavored to dissuade her from the act; but all without effect. It seems that she expected to make use of his powers, and those of his son, to her own advantage or pleasure, but discovered that she could not thus enslave them, and then sought to undo what she had done. Her own strong belief in Spiritualism is by some thought to be the reason why she made the gift; but that she had a selfish motive for doing so is very apparent from the evidence. The same wery apparent from the evidence. The same "Among the religious periodicals in our country, motive led her to repent of the gift, and to try to there are none to compare, in self-adulation of their recover it from the recipient. The conduct of Home in the whole matter has been noble, dignified, and honest.

THE editor of the American Unionist, of Salem, Oregon, thinks we wish a quarrel with him. With a gentleman, we could not quarrel; with a person like the editor of the Unionist, we would not. But we would offer him a little wholesome advice: Do not "steal the livery of heaven to serve the devil in"; or, in other words, do not put on the sanctimonious garb of a believer in Church dogmas, for the purpose of promoting your personal interests in the field of politics. As the editor has frequently done this of late, and gone out of his legitimate path to abuse Spiritualism, to secure the plaudits of religionists in his neighborhood, we have administered a little wholesome correction. He is, however, like the boy under the rod of his father, who thought his parent was "picking a quarrel with him," and exclaimed, "Father, who begun this war?" But we do not quarrel with boys, nor with fools; we lack of these is what is the matter with the editor of the *Unionist*.

this city. We fear that the organ of the terminal pieces of the editors, through which they may 'blow their own horn." We already not only hear the "blowing" of the aforesaid Bohemian of the News, but we can see his ear-marks sticking out from beneath the "small caps," so thickly spread over its columns. The paper has been of some account; but we fear its end will be dramatic, if not tragic, should it keep on in the present bad way.

THE Tuesday evening Socials at Central Hall are increasing in interest and enjoyment, as all can testify who were present at the last one. Next Tuesday evening, being the first in June, will be the occasion of a social dancing party, which will recur on the first Tuesday in every month thereafter. The same tickets which serve for the Pic-nic on Sunday will admit the holders to the dance, in company with a lady.

THE ALHAMBRA, a new theater, opposite the Temple of Music, on Bush street, was inaugurated on Friday evening last, with appropriate performances. A collation was prepared and partaken of in honor of the event, at which the members of the press and others participated. We did not, however, see the editors of the Christian Advocate, nor of The Occident, present on the occa-

THE Presbyterian churches throughout the entire southwest seem to be in a very depressed condition. Many of the ministers find it necessary to till the land for their support, to keep the churches open .-

Zion's Herald What a pity that ministers should be obliged to fulfill the "curse," by earning their bread by the sweat of their brows!

Our friends must not forget that the ferry steamer leaves Meiggs' wharf this morning at 10 o'clock, for Saucelito, and that the Lyceum exercises will take place immediately after landing. The Grove Meeting will be held about noon. Those who have not provided themselves with tickets can obtain them at the ferry wharf.

MR. AND MRS. F. GOULD, Magnetic Physicians, formerly of No. 30 Silver street, in this city, have, as we learn, become interested in the management of the Pacific Hygeian Home, on Fountain Farm, near Oakland, where their friends and patients who may wish their services will be received in

THE SEANCES with Mrs. Foye, held at Central Hall every Sunday evening, under the arrange. ment of the Trustees of the Association, are more fully attended each succeeding evening, and are destined to be a success. The public are admitted on payment of fifty cents, to defray expenses.

"THE INNER MYSTERY."-The remarkable poem improvised at the celebration of the Twentieth Anniversary in Boston, by Miss Lizzie Doten, and phonographically taken down at the time by Dr. H. F. Gardner, is for sale by Herman Snow, 410 Kearny

"Bro. McGrath," the revivalist of Honey Lake Valley, who danced the "Juba" with a professional gambler, still gabbles from time to time, in the California Christian Advocate, about his "gracious re-

THE usual Conference and Lyceum at Central Hall on Sunday will not take place to-day, on account of the Pic-nic at Saucelito. But the Séance in the evening will be held as usual.

MARGARETTA Fox is still holding circles for spirit manifestation in New York city, at 763 Sixth our sanctimonious modern religionists to discover Avenue, and the visitors are very numerous.

Colorado wants 1,000 unmauried women badly in the confines of her territory.—Axchange. In her Penitentiary, or where, or how?

"Methodist Arrogance."

An article under this head is reprinted in the Pacific Gospel Herald, the Campbellite Baptist paper of this city, from another called the Church Advocate, of whatever denomination that may be, though it is probably Baptist also. It serves to show how much the "brethren" of the different churches "love one another." Nevertheless. for our part, we have never observed a more ence engendered by him"! A very expressive arrogant set of religionists than the Baptists, of term indeed! Suppose he had been of the opposite every name. The Methodists have something to gender; would the same effect have been pro- glory in in their more spiritual faith, their deduced? The facts of the case do not justify the votedness, their sincerity, their self-sacrifice, and decision of the Court. The gift of Mrs. Lyons | their rapid increase of numbers, as compared with was forced upon Mr. Home by her, without even any other sect, which places every other at a disadvantage in these respects. But the Baptists have nothing with which to feed their inordinate self-righteousness but their exclusiveness and Pharisaical piety, which consists in damning all who will not be plunged in cold water to prove their sincerity. The egotistic character of their religious professions can never be equaled by the Methodists or any other denomination of Christians. But let us read what the Baptist has to say of his Methodist brethren:

own church and its doings, with Methodist religious and literary journals. We have frequently wondered that the writers for, as well as the readers of, these rising grandeur of this goddess, Methodism. them, however, there is nothing pure, nothing holy, nothing good, but that which finds its source in Methodism. Indeed, Methodism, with all its vagaries and anomalies, in the eyes of its votaries, is identical with Christianity; with some, it is rather an improvement on Christianity Itself, though it sometimes professes to be founded on the New Testament precedent and example. It draws its proof from Wesley, Watson, Benson, Clark, Fletcher, and others, rather than from the inspiration of Paul, Peter, John, and James. Christianity with Methodists must be made to bend to Methodism, not Methodism to Christianity; hence its boasting is not in Christ, not in the gospel as revealed in the New Testament, but in Methodism. 'Glory to God! I'm a Methodist!' 'I expect to live and die a Methodist!' are exclamations that break forth from ten thousand voices in the love-feasts and class-meetings of these devoted disciples of Wesley. Such fulsome, frothy braggadocia would certainly be ridiculous even in the estimation of an intelligent Methodist, had it not become so universal, and been indulged in by all classes in the Church, from Bishops down to the most humbled child of poverty; although we have been accustomed to this blustering about, and boasting of, Methodism, for years, not only in the pulpit, in the press, in the love-feast, in the class-room, but in the forum, in the temperonly strive to teach good manners to both. The ance convention, the Sabbath-school conventions, and all other places, public or private, where Methodist preachers can get an opportunity of letting off steam. But, with all this blowing and stretching for the past half-century, the climax of arrogance THE Oakland News has absorbed the tremendous has only just been reached by a correspondent of talent of a "thoroughly educated" Bohemian of the Pittsburg Christian Advocate. In last week's the heavens. Your view assumes that the earth ticularly pleased with anything that man may do, and influence than the pulpit. What is said in metropolis will reach its terminus sooner than its that the first Unristian Methodist Episcopai Conference of the pulpit. proprietor might wish, if he continues to employ Acts xv. 2. This is getting ahead of the Pope. This such mighty intellects upon its columns. It is not writer forgets that the first Centenary of Methodism was only celebrated in 1838, or thereabout, and the Pope had his eighteen-hundredth this year.

> INTOLERANCE OF PAST TIMES.—A letter from Newport, (R. I.,) says:

> "One of the early Baptist ministers of this city was Obadiah Holmes. Little is known of him, except that he was pastor of the first Baptist Church. He went to Massachusetts to preach. He had no license. The Puritan preachers, who did not like to have a Rhode Island Baptist preaching on their manor, had Holmes arrested, put in jail, tied to a cart, and publicly whipped at the tail. So far as is known, he is the only Baptist minister that shed his blood for the cause. In the bottom of an old chest history of the Rhode Island Colony, which he founded with the charter that he obtained from Charles II; the incidents of his life; with a letter to his family, his church, and the world. Holmes gives an account of his public whipping in Boston, and attests, 'I did there shed my blood.' The Newport Historical Society are to put this valuable work

TAKE two musical instruments—for instance, a piano and violin-tune one string of the violin until chords, or is in harmony with a certain key or of the same room in which stands the piano-strike which it is attuned, will vibrate to the sound of the note of the piano struck, while all other strings of the violin will remain motionless. Strike any other key of the piano, and all the strings of the violin will remain motionless. This experiment is easily tested by placing little bits of paper sufficiently folded to lie upon each string of the violin. The one in chord will be shaken off, while the others will remain motionless.

The same effect will be produced by the tones of the human voice, in chord with any stringed instrument, if the note be sounded with sufficient force and loudness. We have tried the experiment with a guitar, with invariably the same

RATHER SPICY.—A lady, being invited to send in a toast to be read at the anniversary celebration of the Pilgrim Fathers, furnished the following. It is spicy enough to flavor half a dozen anniversary dinners:

"The 'Pilgrim Fathers,' forsooth! What had they to endure in comparison to the Pilgrim Moth-It is true that they had hunger, and cold, and ickness, and danger—foes within and without—but the unfortunate Pilgrim Mothers! they had not only these to endure, but they had the Pilgrim Fathers, also! and yet their names are never mentioned. Who ever heard of the Pilgrim Mothers? Whoever gave a dinner in honor of them? Who ever writes songs, drink toasts, and makes speeches in recollection of them? This self-sufficiency of the men is beyond endurance. One would actually suppose that New England had been colonized by men, and posterity provided for by special Providence."

METHODISTS' EXHIBITION.—The children of the Methodist Sabbath School gave an exhibition at the Theater on Thursday evening.—Nevada Gazette.

If theatrical exhibitions are so distasteful to the Methodist brethren, why don't they use their churches for Sunday School exhibitions? We have thought theaters were considered by them as the Devil's churches—the stage as his pulpit. But perhaps they wish to beard the Devil in his den, and fight him with his own weapons. They must take care that they do not burn their fingers. The next thing we shall hear will be of theatrical representations in churches. Raffles and grab-bags have already been in vogue for their benefit.

One of our English religious papers is making a raid, aided by troops of correspondents, on the wearing of mustaches by Methodist ministers.

The Nazarites, to which sect of the Jews, it may be supposed, Jesus of Nazareth belonged, never shaved their beards. Among Oriental nations, this most natural appendage has ever been considered honorable and proper to be worn. It was left for that it is sinful to wear a mustache. After declaring it sinful to laugh on Sunday, their pronouncing any other harmless thing wicked ought not to excite surprise.

"In no place in the world can so many costly churches be found in such a cluster as can be seen on and near Fourth and Fifth Avenues, from Twenty-third to Forty-fifth street. Brown stone and marble houses, gaudy in array, adorned fit for the palace of a king, abound. In summer, the singing from one church can be heard in another. On a clear Sunday morning these costly structures have a fair attendance, as an average, nothing more. In the afternoon a few attend, and the empty pews yawn on the solitary preacher. But Central Park is full; all the avenues that lead to it are crowded; gay equipages, elegantly arrayed women, fine teams, costly turn-outs, come and go in long lines, stretching away for miles. In front of the Fifth Avenue Hotel crowds collect to see the brilliant sight, for such an one can be seen in no other city in the Union. The gardens and saloons are crowded; gaming, bowling, music from bands and pianos, with the harp, dancing, dominoes, and all imaginable pastimes, are carried on in hundreds of places, and participated in by thousands. On Sunday nights one of the leading places of amusement is thrown open for singing. The artists, who stand on the boards six nights in the week, sing opera music on Sunday, under the thin veil of 'Sacred Concerts.' There are more pleasuregoers and people in the Park than in all the New York churches combined."

When four woodlarks are allowed to do all the singing in the forest, and four scraphs all the singing in heaven, then can our churches afford to depend for singing upon four persons who stand in the loft, with their throats yet sore from singing at the opera, executing their fugue tunes, and tor-turing hymns in the following style:

"We'll catch the flee We'll catch the flee
We'll catch the flee—ting hour."

"Pity our poll Pity our poll Pity our poll—uted souls."

· He'll take the pill

He'll take the pill He'll take the pill-grim home."

"With reverence let the saints appear,
And bow—ow—ow before the Lord!"

A more apt illustration of church singing than the above we have not seen in a long time. We hope our Christian friends will take a lesson therefrom.

PROFESSOR HUXLEY has just given another proof of the scientific value he attaches to the Bible. In his recent lectures at the Midland Institute, Birmingham, the Professor, in speaking of science,

"In addressing themselves to this question, the first thing to do was to clear their minds of all unnecessary lumber. They must throw overboard their Hebrew mythology, with its notions about Adam and Noah, and the ark, and all

This certainly is truth boldly spoken. But, unfortunately, in Christian society truth is not always welcome.—Boston Investigator.

A CALIFORNIA editor says he lately met a grammarian who had lately made a tour through the mines, cogitating thus: "Positive, mine; comparative, miner; superlative, minus!

PHENOMENAL FACTS.

From the Boston Investigator. A Singular Phenomenon Connected with Spiritualism.

MR. EDITOR:—As I have always promised my Spiritual friends that I would own up as fast as they would give me the evidence, I take the liberty to communicate to the readers of your valuable and liberal paper a singular phenomenon connected with "modern Spiritualism," which excited my organ of marvelousness to some extent, though it is marked almost wanting on the phrenological

The case is this: A few weeks ago we had a visit from Mr. Abraham James, who spoke in our town several times. I had an introduction to him, and invited him as a guest to my house, which he | tional one for each fractional fifty members, and each State readily accepted. This Mr. James is the medium Organization to send as many delegates as the State is entitled to representatives in the Congress of the United States," the great artesian well at Chicago, oil in new localities, and valuable metals that lay hid away before said Convention. in the earth.

He claims, I believe, to be a medium (in his search after hidden treasures) for the spirits of an ancient people (now extinct) that inhabited this country thousands of years ago-the same that opened copper mines on Lake Superior, lead mines on the Mississippi River, and in fact who have left an unmistakable mark in almost every locality where lead and copper has been discov-

As floating pieces of lead ore have been found at various times on the Alleghany River, in a certain locality, and as these ancient people have left divers marks along its banks, I felt curious to test his mediumistic powers in that direction, so I invited him to accompany me to the lead regions of that river. He consented to do so. We went in company with a Mr. H. G. Wilson, of No. 17 State street, Boston, who happened to be in this locality at the time. Our first move, after crossing the river, was to pass up a small stream something like a mile, in a dark forest of primitive growth. Mr. James, at that time being in feeble health, and much exhausted, sat down to rest. After remaining in that position for perhaps thirty minutes, he became strangely affected: closed his eyes, and started off in a new direction, on a line as straight as could be run with the most accurate compass. The great amount of fallen timber that lay scattered over the ground seemed to offer no impediment to his progress, for he went over it with remarkable ease. After continuing for about three-fourths of a mile, he came to a hill whose summit is elevated some two hundred feet from the base. He ascended the hill with great rapidity until he came to about midway, where he made

Now, the strange part of the story is as follows: He stopped directly in the midst of an ancient excavation of considerable extent, so well defined that no person familiar with the works of MADE IN THE FOOT-HILLS OF CALIFORNIA the race of human beings whose spirits claim to direct him, could question its genuineness for a

That he was never in that section of the country before, is an unquestionable fact. That he walked some three-fourths of a mile on a tangent line in a dark forest with his eyes tightly closed, (passing every obstruction with wonderful ease,) is also true; and, notwithstanding the party that accompanied him were far his superiors in physical endurance, and were nearly exhausted when we arrived at the excavation, he showed no symptoms of fatigue, but appeared wonderfully invigor ated, is also true.

Before closing I will say, I have never regarded myself as a Spiritualist, but have looked upon all such phenomena as unworthy of serious notice. That the Spiritualists are far in advance of the old Orthodox theology, is true. That they have done more than any other class of religionists toward elevating the minds of men and women above those dark and paralyzing creeds that have ever been in the way of human progress, is also true.

I have always regarded it my duty to investigate every new truth that presents itself, to swap away the assumptions of yesterday for a truth of today, and so on. But I must say what I have above related puzzles me much. That there was no fraud connected with it, is certain.

Perhaps my spiritual friends can give some light on this, to me, strange affair. I can hardly see departed spirits connected with it yet, but there are, no doubt, "more things in heaven and ployees are prepared to respond to applicants for work, earth than I have dreamed of in my philosophy." also to receive orders from any who may wish garments rected, and the Powders will be forwarded to

Incompatibility.

woman of pure thought and noble motive pledges her maiden faith to the man, who, of all the world, she has chosen as protector and help through the better and worse of the years to come.

Living is something more to her than mere sensual being, and hope beckons brightly, and faith cheers her on as love clothes her hero in the ideal greatness, and imagination leads her up the hights hand in hand with him, the head, who is to lead the way. But alas for the awakening!

"To make you idols, And to find them clay, And so bewail their worship.'

Can there be anything in life more trying than this? To have the veil lifted and find your heart's companion at home only in the low valleys of our commoner life, while you fain would seek the table lands of a nobler living! What an utter loss, what a fall into vacuity it seems, as the knowledge dawns and deadens upon the mind, and you realize that, so far as human ken may know, the walk of your better nature must henceforward be without the guiding heart and head, which, in the maiden's dream of the future, had seemed so sure and fixed a reality! And there are men and women, too, whose minds

are the realms of high and beautiful thoughts, whose taste, sentiment, and loftiness of soul stamp with indelible lines every lineament of their characters; and yet in their homes no look of appreciation ever comes back to their hearts, and no recognition of a kindred sympathy lightens up the face of husband or wife, to which the hungry, yearning gaze is so often vainly directed. Alone! alone! the sad refrain which echoes and re-echoes through many a heart whose life is in the home-circle, and whose heart and hand have been given for weal or woe into the keeping of another.—"Lena Beverly," in the Liberal

MRS. CORA L. V. DANIELS recently delivered a course of lectures in Music Hall, Boston. In one of them, entitled "The Genius of the Hour," she used the following forcible language in regard to the basis of the spiritual philosophy:

"Facts needed no person's certificate. There was nothing whatever in a scientific demonstration that needed the moral approval of the world. The good which might result from the introduction of a new idea, or its elaboration, presented no requisition for the moral assent of mankind. The world wanted truth, and facts were the exemplars of truth; straight and precise as mathematic lines, they would permit one-sided ideas that permeated a contracted spiritual and mental horizon, but the grand facts of to-day were their

'Own excuse for being!' "There was no need for any one to go stepping around the vast circle of public opinion, and begging people to pardon the idiosyncrasies and peculiarities

of this faith because it was 'only twenty years old!'

SPIRITUAL.—We are informed that a certain spirtual medium in San Francisco has described the ocality where the pay lead can be found in the Bunker Hill claim, near this place.—Shasta Courier. We wish this medium, while he has his hand in

would describe the manner in which a country newspaper can be made to pay somewhat in accordance with the trouble it takes to publish it. - Amador Dis-

DEPARTED.

In this city, May 18th, 1868, LAURA ESTELLE, daughter of L. J. and C. A. BUTLER, aged 5 months and 1 day. In Marysville, May 15th, James Boorman, aged 56 years, months, and 13 days.

FIFTH NATIONAL CONVENTION OF SPIRITUALISTS.

To the Spiritualists and Progressive Reformers of the World: The undersigned, members of the Executive Committee of the National Convention, have decided to call the Fifth National Convention to meet in Corinthian Hall, in the city of August, 1868, at 10 o'clock in the morning, and to con-

tinue in session until Friday, the 28th inst. And we invite "each local organization of Spiritualists or Progressive Reformers to send two delegates, and an addito attend and participate in the business which may come

> ISAAC REHN, President. WARREN CHASE, New York, A. B. JUSTICE, Pennsylvania, THOMAS GARRETT, Delaware, JACOB WEAVER, Maryland, A. JACKSON DAVIS, New Jersey, HORATIO ALDEN, Maine, FRANK CHASE, New Hampshire,

D. P. WILDER, Vermont, WILLIAM WHITE, Massachusetts, ----, Connecticut, IMMANUEL SEARLE, Rhode Island,

----, Alabama, ----, Texas, HUDSON TUTTLE, Ohio, ----, Nebraska,

W. T. NORRIS, Illinois, MARY SEVERANCE, Wisconsin, JOHN C. DEXTER, Michigan, CHARLES A. FENN, Missouri, MOSES HULL, Indiana,

----, California. ----, District of Columbia, ----, Kentucky,

---, Tennessee, ----, Kansas, HENRY. J. OSBORNE, Georgia, — — Minnesota

S. Y. BRADSTREET, Iowa, Vice Presidents. L. K. JOSLIN, Rhode Island, T. easurer. HENRY T. CHILD, M. D., 634 Race Street, Philadelphia,

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REMARKABLE CURES \mathbf{BY}

THE GREAT SPIRITUAL REMEDY: MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

New Haver, 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 for four years. This 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. G. W. HALL.

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 LUNGS. He had consulted eight different physicians, five of whom had pronounced hi 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; and, strange to say, on Wednesday and Thursday he sheared his father's flock of sheep—some 300. He told me that he never worked busier than during those two days, shearing, doing up wool, and marking lambs. He has continued to work, up to this writing, and says he feels as well as ever in his life. Yours,

Vork, 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. MRS. PRISCILLA KNOX.

Sycamore, Ill, July 11th, 1867.

PROF. Spence—Dear Sir: Those Positive Powders you sent me a short time since have worked worders for my wife—curing in a few days a PAINFUL RIDNEY DISEASE and SPINAL DIFFICULTY of long standing, besides driving away all NERVOUSNESS, so that she feels like a new being. Truly yours,

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 of no such thing as an apology or excuse for their existence. Apologies might be necessary for the one-sided ideas that permeated a contracted spiritual time I had not been able to labor. I have taken two boxes and a half of your Positive Powders; my theumutism 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 YEARSON 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 wonderful beyond all precedent..

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mess, etc. THE NEGATIVE POWDERS CURE Paralysis or Palsy; Amaurosis and Deafness from Paralyof Rochester, State of New York, on Tuesday, the 25th day | ysis of the nerves of the eye and of the ear, or of their nervous centers; Double Vision, Catalepsy; all Low Fevers, such as the Typhoid and the Typhus; extreme Nervous or Muscular Prostration or Relaxation. For the cure of Chills and Fever, and for the prevention and cure of Cholera, both the Positive and Negative

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Religious Demands of the Age. Frances Power

The Banner of Progress.

SUNDAY, MAY 31, 1868.

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.

THE BEGGAR BABY.

Pale and weary, strangely old, Wan with hunger, pinched with cold, Clothed in rags around it rolled, Was this poor beggar baby.

Carcless travelers, passing by, Walked around, lest, coming nigh, They might hear the hungry cry Of this poor beggar baby.

Rich men passed, and thought within, "Twere well that life had never been," As though misfortune were a sin, For a poor beggar baby.

Only the pauper mother smiled, Only the mother blessed the child, And murmured love in accents mild For that poor beggar baby.

But by-and-by that baby died, And they buried it (on the pauper's side Of the yard)—only the mother cried For that poor beggar baby;

Who used to cling to her lonely breast, And kiss her cheek ere it sunk to rest, Like a little bird in a happy nest— Poor little beggar baby!

But, lo! beyond the pauper's tomb A wondrous light stole through the gloom, And voices sang, "In heaven there's room For that poor beggar baby."

And then in garments white and new, Upward, the rank of angels through, The radiant, ransomed spirit flew Of that poor beggar baby.

A TALK AMONG THE FLOWERS.

"Do flowers talk!" said Caroline; "I never hear Voices from mine. Mamma, you said the flowers told

Wondrous things, both new and old." "Sweet voices come from every flower That blooms in garden, Wood, or bower; Sweet, silent voices, Caroline;

"I will to you a story tell, And you must mind The moral well: "Twill teach you a bright lesson, child, From garden flowers and blossoms wild."

Come, then, and listen, daughter mine.

Not far from the borders of a dark wood was a bright and cheerful-looking garden. Flowers were there of every hue and form, growing and rejoicing beneath the beams of the summer sun. "Ah, how happy we are!" said the Marigold to

"Here we bloom and soar upward almost to the very sun," said a family of Sunflowers. "Yes, and climb as high as the sky," cried a Convolvulus and Jasmine, who had wound themselves around a tall Prince's Feather.

"How brilliant and stately we are!" said the proud Dahlia. "We are admired far more than those pale flowers that grow in yonder wood." "I pity the poor, faded things," whispered a bright Coreopsis.

'I look down upon them," said a fierce Tiger "The sun loves the garden flowers best," said a Pansy of great beauty to some sweet Mignonette; "let us be glad that our home is in this bright

"I will ring a peal for very happiness," replied a gay Canterbury Bell; "for how could we exist in the gloom of the forest?"

"Let us be merry and glad that we are not wood-flowers," shouted they all, with a musical laugh that rang through the wood and made the wild-flowers wonder.

A bright Golden-Rod, that grew on the edge of the forest, with his friend the Aster, heard this conversation and felt the injustice of it. Gracefully bowing his yellow plumes, he exclaimed, "Indeed, you do not know us; our life is the happiest in the world. In the deep woods, sheltered from the storm and heat by the towering trees that soar above us like guardian angels, we live in peace and beauty. The sun does not always bathe us in a flood of light as he does the gardenflowers, but he darts his beams through green boughs, and they come to us in tenfold beauty scattered in a golden shower; and in the still night the stars look down between the tops of the tall trees and gaze silently and lovingly upon us." The wood-flowers heard the silvery tones of the

Golden-Rod with glee, as he recounted their blessed sources of delight. "We have music, too," said he, "such as never floats through garden airs. We listen to the wind, as it sighs through the pines and waves the bowery branches of the oak and maple; for each

tree is a separate harp, that gives forth its own sweet melodies." Then all the flowers that grew by the brook said, "Hear the music of the waters as they dash along over rocks, and look on them as they reflect the sunlight upon us, and make us bright and

And the little Mosses called out from the shades, "O, let us always grow in the greenwood, and live in its shadows and delight in its sweet voices.

Then the Ferns waved joyfully, and the Clematis clung round the Elder in a close embrace; and they blessed themselves that they lived amid the lights and shades of the forest. Then spoke the Lilies of the field to the little blue-eyed Grass that was looking up into the sky: "How merry are we in the meadows, where grows all that is greenest and freshest. Happiness pervades and fills the universe. It is above us with the birds and the clouds, around us with every flower and green leaf and blade of grass. Let man take a lesson from our kingdom and be wise; for all here are happiest in the place allotted to them by their Creator."—Fresh Flowers.

I Will Try.

"O dear! we have got to write a composition; and such a subject as Miss Williams has given So said my wide-awake little niece, Bessie. "What is your subject?" I asked.

"'I will try.' What can I write about that?" "What can you write? Why, what can you not write? I should think you would be, as the French say, embarrassed with the riches of your subject. 'I will try,' has done a great deal worth telling of, and the men who have enlisted under 'I will Try's' banner have been those to whom we owe nearly all our happiness and comfort. There was George Stephenson, born in a mining district, near Newcastle, England, and, while a mere child, obliged to earn his own bread among the mines, principally by working on the machinery. He became a celebrated 'engine doctor,' as he was called, and thought himself well off when he earned twelve shillings a week. This poor boy, with no education but what he got in the little time that he could spare from his daily labor, and after he had mended the watches and clocks of his neighbors, saw his son a member of Parliament; became himself a rich man, and the greatest engineer in England. He made so many improvements in locomotives and railways that he has been called the inventor of railways.

"Then how many physical difficulties 'I will try' has overcome. Dr. Nicholas Sanderson, another Englishman, lost his sight when only a

year old; but when he grew up he was a great scholar, and taught mathematics and optics at Cambridge University. Think of that! a blind man explaining to students how and why they could see! But all the men who have tried and succeeded are not Englishmen. It is told of the President of one of the first colleges in the United States, that he was, when quite young, reading the life of Benjamin Franklin, and said to himself: 'Here was a poor, ignorant boy, who had no one but himself to depend upon, but he rose to be a great and celebrated man; why may not I do the same? I will try.'

"How often must each of the poor soldiers, who has lost his right hand, have had to say, 'I will try,' before he learned to write with his left? That must have been a brave fellow who, when both hands were gone, learned to write with his

"The man who wrote the best account that we have of bees and ants, was blind. If a man who could not see could study and write about such little creatures, cannot you think of something to write about 'I will try?"

"'I will try' is like the steam in a great engine; it keeps all the machinery in motion.' "I will try," said Bessie; and she ran out of the room, and her merry voice came back to me from the stairway, as she sang.

"If at once you don't succeed, Try, try again."

-New York Observer.

WHERE IS THE SCHOOLMASTER ?- The Manchester (N. H.) Daily Union vouches for the following warning note, which, it says, was copied literally from one posted upon a tree by the roadside in North Weare: "Awl percons are Forbid To pick buries or

Keligio-Philosophical Journal,

Plumes of on this plase.

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