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LITERARY.

LINES ON VIEWING A PICTURE IN A LADY'S ALBUM.

BY BENJAMIN TODD.

As I gaze on thy pensive brow,
On the light thine eyes revealing,
Methinks I read the thoughts e'en now
That o'er thy soul are stealing.
Some hand with strange and magic sway
Has swept the chords of being o'er;
They trill a wild and joyful lay—
One to the heart unknown before.
Entranced thy soul doth listen now,
As onward rolls the tide of song;
A flush o'er spreads thy pensive brow,
And fancies strange our thoughts do throng.
O, what is that strange, weird-like power
That even now thy bosom thrills,
And filled thy life, in one short hour,
With music sweet as tinkling rills?
'Tis Love, that sweet life's hidden spring,
Add hede thy spirit live anew;
Distinctly sweet the song it sings,
As soft and pure as evening dew.
Let Love, then, thy true talisman be,
And hold thee in its charmed control;
By it is bound, yet ever free—
Thus sweetly Love doth rule the soul.

A SPIRIT'S THANKSGIVING.

O, Thou whose love is changeless,
Both now and evermore,
Source of all conscious being,
Thy goodness I adore!
Lord, I would ever praise Thee
For all Thy love can give,
But most of all, O Father,
I thank Thee that I live!
I live! O, ye who love me,
Your faith was not in vain;
Back through the shadowed valley
I come to you again;
Safe in the love that guides me,
With fearless feet I tread;
My home is with the angels,
O, say not I am dead!
Not dead! O, no; but lifted
Above all earthly strife,
Now first I know the meaning
And feel the power of life;
The power to love and be loved,
By love, or wait, or care,
To breathe fresh inspiration
From pure, celestial air;
To feel that all the tempests
Of human life are fled,
And that my ark is safely
Kept on the ark of God;
To send my soul's great longings,
Like Noah's dove, abroad,
And find them satisfied,
With a sign of peace from God;
To soar in fearless freedom
Through broad, blue, boundless skies,
And catch the radiant gleaming
Of love's angel eyes;
To feel the Father's presence
Around me, and His love,
And see His radiant glory
Stretch onward, star by star.
O, Thou whose love is changeless,
Both now and evermore,
Source of all conscious being,
Thy goodness I adore!
Lord, I would ever praise Thee
For all Thy love can give,
But most of all, O Father,
I thank Thee that I live!

THE SOUL'S PROPHECY.

BY RALPH WALDO EMERSON.

All before us lies the way,
Give the past unto the wind;
All before us is the day,
Night and darkness are behind.
Eden with its angels bold,
Love, and flowerly and coolest sea,
Is less an ancient story told,
Than a glowing prophecy.
In the spirit's perfect air,
In the pastures of his kind,
Innocence from selfish care,
The real Eden we shall find.
When the soul to sin hath died,
True, and beautiful, and sound,
Then all earth is sanctified,
Uppings paradise around.
From the spirit land afar
All disturbing force shall flee;
Sins, nor tears, nor hope shall mar
Its immortal unity.

Are They Devils?

The following eloquent and truthful passage is taken from one of Moses Hull's speeches at Dover, N. H., in reply to Miles Grant's assertion that the spirits which return and communicate are devils:

"My brother says no spirits return except demons. Is this the way his God hears prayer? For fourteen years I stood side by side with Elder Grant, and every day of my life, from three to ten times a day, I fell upon my knees and prayed, 'O, God, give me the light.' My whole soul cried honestly and earnestly, 'O, Lord, lead me by thy counsel.' I was, as I am now, willing to sacrifice anything in the world for truth. And is this the way He has heard the cry of one of his children?—sent Jesus to say, 'Which of you, if your child shall ask for bread, will give him a stone? And if ye, being evil, know how to give good gifts to your children, how much more shall your Father in heaven give the holy spirit to them that ask Him?'—and then has rewarded my fourteen years of soul-crying with turning all hell loose upon me—has sent legions of devils to deceive and drag me down to hell—is this the serpent our good Father has given to the millions of his dear, starving children, who have trustfully and persistently asked for fish? Is this the God of Adventism?—one who has caged all the angels up, and peopled the atmosphere with legions of demons, on purpose to deceive and lead his trusting children to hell? Worship such a God, ye who can. I cannot."

Passing Away.—The First Church in Chaucery street, Boston, has been used for the last time as a place of religious worship on the occasion of the annual celebration of the Ancient and Honorable Artillery Company. On the same street Dr. Baron Stow's church has been sold for business purposes, and Dr. Nehemiah Adams's church is in the market, while "Church Green," within a stone's throw, is being demolished by workmen.

COMMUNICATIONS.

THE PHILOSOPHY OF MAGIC.

THE "BLACK ART."—(CONTINUED.)

That spirits could be influenced by "burnt-offerings and sacrifices," perfumeries and incenses, probably arose from the readily perceived effects that such things have upon men and animals: such as the odor of *catmint*, and that of *marum*, upon cats; the odor of cinnamon upon goats; and straw saturated with oil of cumin and of anise, which is used by the London rat-catchers to entice the rats from their holes. It was believed also, that, as the flesh of animals was food for man, so was the spirit of the animal slain in sacrifice used by the spirits as food; that a certain class of spirits were benefited by the spirits of the men slain in battle, and that for this purpose wars were instigated by them. They further believed that in all things was a spirit conformable to the nature of the thing itself; and to their attempts to extract the spirit of these various substances, we are indebted for the spirits of wine, spirit of lead, and all alcoholic spirits, etc., which still retain the name given by those who discovered them, and who really believed they were what their name indicated.

But, in the elementary world also, it was believed that a class of spirits lived, of an inferior order; "spirits," Iamblichus says, "devoid of reason or discernment, and of intelligence, and only brought forward for particular purposes, although gifted with power in some measure greater than that which man possesses; yet they are forced to exercise their peculiar functions at his command, because he is endowed with reason and discernment, of which they are devoid, and which enable him to ascertain and amalgamate the properties of various existences."

M. Salverte ingeniously paraphrases this quotation as follows:

"Let us suppose that we are attending a lecture on chemistry and natural philosophy. 'There exist,' the Professor may say, 'substances capable of producing results incapable of being effected by man, when assisted only by his natural faculties; such as eliciting sparks from ice, or the production of ice in a heated atmosphere—effects which have been produced, although the substances displaying them operate without design and without discernment. Blind agents in themselves, they become miraculous instruments of power in the hands of the man who, by the deductions of science, possesses the secret of skillfully applying their properties, and making them subservient to his purposes.'

But, independent of the ideas which admit of such interpretations, there existed in their philosophy a firm faith in spiritual intelligences, who inhabited the elementary spheres. (For an account of the nature and character of those spirits, see articles on "Spiritualism," in Nos. 33-36, Vol. I. of the BANNER.)

Diversity of opinion has always existed regarding the origin and form and abode of the spirits. Some seers describe them as superhuman only in their humanity; others as superhuman or inhuman in their monstrosity and malignity. (See articles "Physical Manifestations," in Nos. 9 and 10, Vol. I. of the BANNER.)

Ancient Spiritualism or Magic did not recognize the inhabitants of the "viewless air" as the only descendants of humanity. In the elementary spheres of earth, water, air, and fire, their existed classes of spiritual beings who were *sub genitrix*, and not of human origin. This idea is repugnant to modern Spiritualists; for what reason I cannot well understand. They, at least a respectable number of them, will readily concede to animals a future existence, but ignore, without giving a reason, the possibility of their influencing sensitive and mediums. If we admit animals to the privileges of a future existence, why not also to mental improvement and progressive spirituality? Henry Ward Beecher's horses, from their heaven, may have the power to influence a medium to kick up his heels and feel good, horse fashion, as well as the red man of the forest."

But, further, the microscope reveals to us life in an almost infinite variety of forms in water—in our very blood—everywhere, in everything. Why not also in the spiritual elements? May there not exist beings as various there as in the terrestrial elements? The fairies, brownies, Robin Good-fellows, etc., of our fathers, may have been something more than creatures of the imagination, which by something different from the microscope or telescope may yet be revealed. There may be a foundation for the demonology of our Christian friends, by which they denounce Spiritualism as entirely devilish. I submit in all seriousness the idea to the consideration of candid Spiritualists. Perhaps it may be explained many of the eccentricities of mediums, and the absurdities and crudities of the communications often received through the most reliable mediums.

Spiritualism, as well as Magic, inhabits the rudimentary spheres with the lower types of spiritual life; and if mediums, by their animal attractiveness, draw the lower types of spirit life to them, why complain or treat with contempt their manifestations?

One of the most prominent phases of ancient

superstition was the supposed power of magicians to transform men into animals. That this was understood to be merely an illusion is illustrated by the common story of the juggler exhibiting a cock drawing a log of wood, which log of wood a man saw to be only a straw. He had the good fortune to have a four-leaved clover on his person, which, by its peculiar virtues, dispelled the glamor which had been thrown over the eyes of the spectators! The "wehr-wolf" idea made men fancy that they were transformed into wolves; and they acted accordingly—which is explainable on the hypothesis of the spirits of the lower animals having power to influence humanity. But the lower animals are recorded as having acted as mediums. Balaam's ass, of Scripture renown, is reported as having been an excellent speaking and clairvoyant medium. Popular superstition endows the dog, the horse, the pigeon, etc., with peculiar mediumistic powers, by which deaths are foretold by howlings, etc. Why not extend their power beyond the grave? And, in the lower spheres of spirit life, may there not be forms analogous to the tigers, wolves, snakes, and vultures of the earth, and equally dangerous? However, this was the faith of the ancient Magi, who prepared incense and sacrifices to appease the incensed demons, and had rites and ceremonies by which their services were commanded. For, these spirits, like men, had their weaknesses and follies, which when known, could with advantage be operated upon, they being the inferiors of man in the scale of spirit life.

J. W. MACKIE.

"GOD REVEALED TO THE INTELLECT."

NUMBER THREE.

"The philosopher has no God at all, and can have none; he can only have a conception of the conception or of the idea of God."—Fichte's "Science of Knowledge."

Mr. Davis says, "I would advise the Atheists, before he dares grapple in this argument, to refresh his memory with the doctrine of the calculation of chance in his favorite *La Place*—or, at least, to look into his common arithmetic."

This may fit a man for the gambling table, or betting on the turf, but I really do not see its applicability to a theory which admits of no chance, such as the doctrine of necessity or Atheism. However, I have looked into the "common arithmetic" long enough to conclude that two and two make four, and that by no manner of chance, nor even by the power of a mathematical God, can they be made five.

He then condenses this argument, which, he seems to fancy, must be the terror of the Atheist, into a "simple question that settles the controversy": "Could any cause without the intellect to perceive—the reason to count—produce all these invariable equations?" He seems also to fear that the courage of the Atheist will fail him as he encounters this test argument. "Shrink not," he says, "from this simple problem, I beseech thee, O, my brother! The infinite hopes hang upon it, and all time and eternity—the life everlasting, and the lives dearer than life itself." This subdued pious exhortation sounds strangely, coming from one who is not very tender over hopes blasted by the anticurious-atonement doctrines which he has promulgated. (See *Great Harmonia*, Vol. III. p. 386.) How many there are whose "infinite hopes" are centered on Jesus, "their all"! But Mr. Davis ought to know that hopes based on fallacies can never be realized, and that it is better to have Truth in its purity, though every hope should thereby be blasted, than live in false security. And pray what has "the life everlasting, and the lives dearer than life itself," to do with a hypothetical Deity?

But to return to the question. Suppose the answer to it be, that the cause of "these invariable equations" is intellectual and rational—what is proven? This, that the cause is a Being having the faculties of perception and reason; but, as Mr. Davis has already opposed the idea of a personal God in his other works, except as manifested in man, and other organic beings, this cannot be his meaning. And as I cannot conceive of reason and perception apart from the personality which reasons and perceives, I cannot ascertain the meaning of the "simple question." I cannot conceive of an abstract principle apart from materiality. Love, Truth, Justice, Charity, etc., have to be personified before we can introduce them into ordinary language as entities *per se*. And in speaking of the x y z of hidden causes, personification, in the same sense, becomes necessary; that personal fiction of the imagination is algebraically termed God.

But matter is eternal, because we cannot conceive of its having a beginning; for the same reason I believe it to have been eternally in motion by its own inherent qualities and principles, which are mathematical and mechanical. This is manifested in all the forms of matter and its mental evolutions. It is as idle to ask what set matter in motion, or caused mind to think, as to ask "Who made God?" Nevertheless, "I know," says Mr. Davis, "the beggarly sophism to which the skeptic ever flies as his *derriere resort*. He will reply, 'Suppose we acknowledge a God to account for this magnificent order: we only postpone the difficulty indefinitely, without attaining the re-

quired solution. For then we must attempt the greater problem, to account for the existence of Deity Himself.' This objection is plausible only in appearance, and can never satisfy any but very shallow minds. The acute logician sees through it at a glance. It is one of the most pitiful specimens of *ignoratio elench*. It is founded on a total misapprehension of the difficulty."

So far from being the *derriere resort* of the wily polemic, it is the first question proposed by unsophisticated childhood, and mature manhood has never answered it.

One whose logic will surely not be questioned by Mr. Davis, nor be subjected to the epithet of shallow-minded, says:

"There exist in Nature a number of permanent causes, which have subsisted ever since the human race has been in existence, and for an indefinite and probably enormous length of time previous. The sun, the earth, and planets, with their various constituents, air, water, and the other distinguishable substances, whether simple or compound, of which Nature is made up, are such Permanent Causes themselves. Why these particular natural agents existed originally, and no others, or why they are commingled in such and such proportions, and distributed in such and such a manner throughout space, is a question we cannot answer."

—Mills' "System of Logic," Book II. Chap. v. sec. 7.

If Mr. Mills had read "God Revealed to the Intellect," he would have been at no loss for an answer. To the question, "Who made you?" he could have readily answered, "God." And here, at the stamp of Mr. Davis' theological heel, all research must end, all questioning cease. "We say, then," he continues, "to the Atheist, show us only the slightest proof that God ever began to be, and then, but not ill then, can you, with any show of philosophical consistency, demand of us to account for His being." This is "swinging round the circle" in earnest! O, no, Mr. Davis! that trap is too clumsily set for old rats! On the other hand, if you can prove the being of a God, whether He ever began to be or not, all controversy on the subject will cease.

"Present us, then," he further says, "some evidence that the Deity is a phenomenon, and we will hear you with patience, when you inquire for a pre-existent producing power." Is it possible for us to be made cognizable of anything but the phenomenal?

In a spasmodic flight of eloquence, he proves the changeability of material forms, and says, "The star that shoots from the midnight sky proclaims as it falls—Look, mad Atheist! Lo! I had a beginning once, as now I have an end!" The falling meteor proves neither one nor the other. Nor had he need of flight so lofty. The "death of Cock Robin" proves as much! The mobility of matter—one of its inherent properties—renders change a necessity of being, but not one particle of matter ever began to be, or had a new property added to it. Chemical quantities are eternally the same. He says, "No one but a fool will ever ask, 'What was before the Eternal?'" True, no one but a fool will place a calculator or designer anterior to matter, which is eternal in its essence and essential attributes.

ESSOP, JR.

Letter from Plumas County.

SPANISH RANCH, May 19th, 1868.

EDITORS BANNER:—Since I wrote you last, we have organized an investigating Lyceum or circle, at Meadow Valley, and intend to have a Liberal library attached to it. I will, some of these odd days, send you down a copy of our laws; if Spiritualism were as thoroughly investigated everywhere as it is around my neighborhood, it would never lose foothold, as we are over twenty members at present. A good many are foreigners, of the Swedish and Norman stamp, and of the Lutheran persuasion, and other phases of orthodox creeds.

I felt pleased to see the answer to Mr. McGrath's falsifying letter, from some of the progressive brethren in Honey Lake Valley; it is not quite severe enough on such little busy-bodies, and bread-and-butter hirelings of the fossilized Judaistic creed. They have a deceitful way of plastering on their moonshine in these revivals. It is quite time to commence another revival in Indian Valley, because there are not enough left from the last "killing of the Devil" to constitute a quorum; two only, I understand, make the Church of Greenville. One of them waited on the "boys" at a little gathering they had in town to raise funds, not to send McGrath to conference, but to make up a purse for a scrub race with horse-flesh; and some one suggested that if he, the church steward, would patronize them, to help make up the purse, they, the "boys," would help him. Accordingly, he gave a dollar, and they, to be as good as their word, gave him several dollars. Now, according to his own belief, he helped to fill the Devil's purse, that the Devil's servant might help to fill his. Query: which of the two parties tries most to deceive the world—what was

the church steward doing at this meeting of worldlings?

Mr. Anderson, at the *crayfish* revival in Taylorville, wishing to ascertain how many members he had got chained to old theology, went around to get their names, and would generally drop in about dinner-time, fare well for an hour or two, take down the names of the father or mother, as the case might be, and all of the children, even those that wore *three-cornered clothes*. It was asked by one mother whether he did not think they were too young to be put down on his "book of life," or list of names for the conference. "O, no," said he, "they don't ask, at conference, the age of this class of members." Here is deception for a divine! If such men, who claim to be the expounders of truth and love, try to deceive their masters in conference, what can we expect of the satellites of these deceivers? I would to God they were half as energetic in trying to bring before the people the position we *should* hold, as a people dependent on ourselves for a character, instead of joining themselves to a church for a reputation, or to cover up some defect in their nature. It cannot be effectually done any more, even from one revival to the next, which they generally try to get up in the winter evenings, in the absence of something else better to do.

McGrath has found our section of the country too odorous in heart, to be affected with his mealy-mouthed sophistry, death-bed repentances, etc., and has gone over to Susanville, Honey Lake, or somewhere in the Valley. Taylorville, likewise, has given him the cold shoulder lately. He has too much moonshine in him; he don't come up to his profession, except as a weak brother. Anderson is about the same; he has four sermons that he can get off tolerably well; then he must fall back on little theological facts and scraps—gnawing at an unlocalized heaven—assign no local point for hell—guess at his faith, which is nothing definite—take a leap in the dark, trusting in another man's death for a passport to an unlocated city in space, called "the New Jerusalem." I beg to remain respectfully yours, in the car of Progress,
D. W. HAMBLY.

Illustrations of Progress.

Think of the world as it was five hundred years ago, and compare it with its present condition. Then, not one man in ten thousand could either read or write. The nobles, being unable to sign their names, had the most important papers signed, bearing their armorial crests; and that custom of affixing seals to legal documents, which had use and significance in its day, is still retained among the thousand useless forms of law. So rare was the knowledge of reading in those times, that priests, the only ones who possessed it, were exempted from the penalty of death for their first crime, even when they had committed a crime which was more heinous than murder. They had but to plead "benefit of clergy"—that is, to prove that they could read—in order to escape capital punishment. For the first time in the history of the world, the more responsible for crime than other men, inasmuch as they are teachers of God's laws. Laymen are now often as well versed in the Scriptures as the clergy, and Sunday-schools are as influential as the pulpit. Schools and colleges spring up as thick as clover blossoms, and the sons of poor wood-sawyers are more than did nobles of the Middle Ages. Books are written by all classes of people; they are printed by steam, circulated by steam, and one would think they were also read by steam.

The same increasing tendency to individualism has come out in music. A thousand years ago men had no idea of harmony. They were limited to that simple accompaniment of tones which we call melody, and, if several voices sung together, they sung in unison, all singing the same note. In patriarchal Asia, to this day, they know nothing of that system of chords and the laws of their combination, which we call harmony. A little more than two hundred years ago, somewhat later than the flight of the "Mayflower" across the waters, music, which always expresses coming changes of the spirit of men, began to foretell what would be the results of that unnoticed voyage. Previous to that time there had been no instrumental music, and the human voice reigned absolute, and the accompaniments were mere subjects. Toward the close of the seventeenth century the orchestra began to form itself into that musical republic in which each part has individuality and a distinct agency, while all blend and work together as a whole, either by harmony or contrast. Just this will society become when it gets into that divine order toward which the hand of God is leading it.—*Lydia Maria Child, in the New York Independent.*

MRS. STANTON says in the *Revolution*, that she has "taken care of seven babies, yet has worked in the cause of woman twenty years or more." We have addressed our Legislature many times, spoken on education, temperance, and slavery, written many articles for the press. When we went to Albany to address the Legislature, we took our nurse and babies to the hotel, left them safe there in a room, went to the Capitol, found it filled with ladies, and made our speech. It takes no longer to speak than to listen. When we finished, we shook hands all round, and went home to our babies, and the rest of the women to theirs. If we were a member of the Legislature, we could spend the few hours every day at the Capitol which other women spend in fashionable calls, shopping, gossiping, dining, dressing, and idling. Yes, and no doubt she would make a better legislator than most of the men who now monopolize the office.

ABOLITION OF CAPITAL PUNISHMENT.—A law has been passed by the Legislature of Minnesota, and has received the approval of the Governor, which virtually abolishes capital punishment. A similar law has been passed in Illinois. The tendency of public opinion in the Northwest seems to be strongly against the punishment of death. Independent of the argument drawn from the inferior efficacy of the life, which, to many minds is a strong one, the danger of inflicting death upon the innocent, through the uncertainty of human testimony and the fallibility of human judgment, has great weight with men whose scrupulous consciences shrink with horror from the bare possibility of committing so cruel an injustice.

PHENOMENAL FACTS.

From the Cleveland Plaindealer, May 30. Suspended Animation—A Young Lady in a Trance Nearly Two Weeks.

One of the most remarkable cases that we have ever been called upon to chronicle has lately come under our notice, and we propose to lay the facts before the public exactly as they are.

On Lorain street, above Jettis, here resides with her stepfather a young lady, Miss Ellen K. White, who is probably between seventeen and eighteen years of age, very prepossessing in her manner, and very finely educated.

Physicians were called, but they decided that she was dead, and a coffin was procured. On Saturday, while one of the neighbors and the mother were standing by the supposed corpse, the door, which had been left open, blew shut with a loud noise, which was taken for the death of the girl as she was brought up and set her life-blood in motion.

Our reporter yesterday visited the house, and was granted an interview with the young lady, whom he found sitting up by the window, apparently as happy as the birds, to whose music she was listening as we entered the room.

Miss White said that when she felt herself sinking, she had no fear of death, but turned upon her side, and as she did so, all pain disappeared, and she sank to sleep as peacefully as a child. She lay, she thinks, unconscious for an hour or more, for when she came to herself, though she could not move or speak, she found that she was laid out ready for burial. She could see her mother by her side, and all those who came to see her; could hear them talk and understand all they said.

She tried to speak to them, but her tongue would not move, and she could not utter a word. She said she was unable to describe the feelings that she experienced upon those occasions. When not tortured with the fear of being buried alive, she was perfectly at rest, perfectly happy, and when the door slammed, which brought her to it, seemed as though she was, to use her own words, "compelled to commence a hard day's work."

Miss White is now in a fair way to recover. Her strength is gaining rapidly, and, from every indication, we should judge that she has a long time before her.

SPRITUAL MANIFESTATIONS.—Great excitement has prevailed in the town of Hardwick, Vt., for some time past, through what was called "spiritual manifestations" of the kind known to our young men and a young woman—who perform wonderful feats in untying ropes, beating drums, ringing bells, and the like, in a darkened room, occupied only by one of the above-named trio, securely tied. The people took sides, and the discussion ran high.

The war of words culminated by a wager of \$50 being laid by a sailor that he could so securely tie this trio with cords of his own furnishing, that they could not become released without visible aid. The time for the great feat was Wednesday evening, the 18th ult., and the manner of securing them was by placing them in a box, or what is termed a cabinet, a la Davenport Boys. The sailor armed himself with a quantity of hemp rope and iron staples, and proceeded to fix them in an artistic manner known only to sailors. Four staples were driven into the floor of the cabinet, and one of the "mediums" placed in an arm-chair, his limbs tied to the arms and legs of the chair, and the ropes passed through the staples several times and securely tied. The other two were fastened in a similar manner, with the exception of the staple arrangement. The time occupied in securing them by the experienced sailor was fifty-five minutes, and they were tied in a manner that would apparently defy the power of angels or devils. The parties were released by invisible power, and walked forth free and unshackled, in the presence of a large and excited audience, in eleven minutes. The discomfited sailor, with much chagrin, acknowledged the success of the spiritual champions.—Herald.

SPRITUALISM FROM HENRY WARD BEECHER. In answer to the question, "Will mothers know their children in heaven?" Mr. Beecher makes answer in the New York Ledger as follows:

"Shall we know them? Why not? Where is there an intimation in Scripture to this effect? It is not positively affirmed, but it is implied, that men, dropping in death all that is of the flesh, will rise into the communion of heaven carrying the same affections, sentiments, will, and intelligence, that they had on earth. Otherwise, of what use are discourses in education, earthly friendships, the saints made perfect, not made up of a new pattern, that we shall meet in glory.

"Let no mother be driven from the hope of meeting her children in heaven. Let mothers comfort themselves in believing that the loves of earth will go on in heaven, and that whatever was pure, noble, and true on earth will go on with them forever. Among all other griefs, let not this unnecessary one arise, that you have lost your children forever. He who keeps you from weeping will keep them for you. They will be more beautiful, sweeter, more glorious in preciousness. They will be enough the same to make you glad for all the growths, additions, and refinements of their charms."

THE DAVENPORT BROTHERS.—These excellent mediums for physical manifestations, now in England, have not lost their mediumistic powers, as asserted recently by the Boston Journal and other kindred prints; but, on the contrary, the manifestations through their instrumentality are now more powerful, if possible, than ever. They made their reappearance at the Hanover Rooms, London, on the 11th of April last, and were received in the most flattering manner by a crowded and enthusiastic audience. Mr. Benj. Coleman, who was present at the scenes, says that in the cabinet exhibition spirit hands, lifelike in form and texture, were frequently seen before the doors were closed, and then, from the aperture, there were protruded at one time two naked, fantastically-formed arms, and also a group of not less than five hands of various sizes at the same instant.—Banner of Light.

PREMONITION OF DEATH.—An Illinois paper gives this story: "A very singular occurrence is related by Mr. Charles Carroll, of Shelby county. A clock standing upon the mantel in Mrs. Carroll's house, which had not been proclaiming time for a year, struck on three successive Sundays before her death, precisely at the hour of two. The conclusion arrived at by the friends was, that it was an omen of her death, as she was sick at the time. She died precisely at the hour of two."—Exchange.

ALL LIFE IS LOVE. He who loves most, lives most. Fichte.

DEPARTED.

In this city, on the 21st inst., Cora, infant daughter of Dr. George P. and Elizabeth A. Bissell, aged 6 months and 17 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 Rochester, State of New York, on Tuesday, the 25th day of August, 1868, at 10 o'clock in the morning, and to continue in session until Friday, the 29th inst.

And we invite "each local organization of Spiritualists or Progressive Reformers to send two delegates, and an additional one for each fractional fifty members, and each State Organization to send as many delegates as the State is entitled to representatives in the Congress of the United States," to attend and participate in the business which may come before said Convention.

- ISAAC REHN, President. WARREN CHASE, New York, A. E. JUSTICE, Pennsylvania, THOMAS GARRETT, Delaware, JACOB WEAVER, Maryland, A. JACKSON DAVIS, New Jersey, HORATIO ALDEN, Maine, BRANFORD CHASE, New Hampshire, D. P. WILDER, Vermont, WILLIAM WHITE, Massachusetts, Connecticut, IMMANUEL SEARLE, Rhode Island, Alabama, HUDSON TUTTLE, Ohio, Nebraska, W. T. NORRIS, Illinois, MARY SEVERANCE, Wisconsin, JOHN C. DEXTER, Michigan, CHARLES A. PENN, Missouri, MOSES HULL, Indiana, California, District of Columbia, Kentucky, Tennessee, HENRY J. OSBORNE, Georgia, S. Y. BRADSTREET, Iowa, Vice Presidents. L. K. JOSLIN, Rhode Island, Treasurer. HENRY T. CHILD, M. D., 634 Race Street, Philadelphia, Secretary.

Mrs. M. J. UPHAM, MAGNETIC AND ELECTROPATHIC PHYSICIAN, Has taken Rooms at 418 Folsom Street, (Between 1st and Fremont,) SAN FRANCISCO.

Mrs. Upham examines patients clairvoyantly; cures by LAYING ON OF HANDS, or by Electricity. Also, administers medicine when clairvoyantly directed. Office hours, from 9 A. M. to 5 P. M. CIRCELES at her rooms Thursday evenings. Also, sittings by appointment. 25

DR. E. HUTCHINSON WILL HEAL THE SICK BY LAYING ON OF HANDS, At No. 616 California St., (Third House above Kearny street) He has had twenty years' experience in curing Diseases. His charges are moderate. 25

SIERRA NEVADA Furniture and Bedding Warehouse, Extending from B to C Street, Entrance Nos. 12, 14, & 16, North B Street, A few Doors north of International Hotel, VIRGINIA CITY. JOHN L. MOORE, Proprietor. 25

C. H. FOSTER, TEST MEDIUM, (From New York,) WILL GIVE SEANCES AT 421 DUPONT STREET, OFFICE HOURS FROM 10 A. M. to 5 P. M. 24 A. A. McLEAN, BOOK, CARD, AND JOB PRINTER, No. 528 Clay Street, (Opposite Leidesdorff,) San Francisco. 23

WOMEN'S CO-OPERATIVE UNION STORE, No. 39 Second St., opposite Jessie. Ladies', Gents' and Children's Furnishing Goods. SHIRTS MADE TO ORDER. CHILDREN'S SUITS, INFANTS' WARDROBES, FANCY ARTICLES. MENDING DONE. Orders from Steamboats, Hotels, and the Country, respectfully solicited. 22

RED LAND WINES, MADE IN THE FOOT-HILLS OF CALIFORNIA. Warranted Pure Juice of the Grapes. FREE FROM ALL ADULTERATION, AND ARE, BEYOND ALL CONTROVERSY, THE BEST WINES ON THIS COAST. ALSO, WINE VINEGAR AND FRESH MOUNTAIN HONEY. WHOLESALE AND RETAIL, At 625 Market Street, Opposite the foot of Montgomery. E. B. HENDEE. 17

MISS JANESON, INDEPENDENT CLAIRVOYANT, AND HEALING MEDIUM, No. 17 Third Street, near Market, (UP STAIRS.) Hours, from 9 A. M. to 4 P. M. 15

REMARKABLE CURES BY

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

POSITIVE AND NEGATIVE POWDERS. JAMES V. MANSFIELD'S Experience with the POSITIVE AND NEGATIVE POWDERS.

We can say nothing to add to the weight of the following uncolored and unexpected letter from JAMES V. MANSFIELD, the distinguished test medium, whose personal communications and answers to sealed letters have given him so great a celebrity throughout all parts of the United States. As one of the pioneer mediums to California years ago, his name and reputation are familiar to the Spiritualists of San Francisco, and the title of "test" as they call the Spiritualists of New York city and the Atlantic States.

Prof. PAYTON SPENCE:—For more than two years I have not only noticed your Positive and Negative Powders advertised, but have frequently been asked by numerous correspondents, what I know of their efficacy. In most instances I have replied that I knew nothing of them beyond that which was told me by those who had made use of the same. As for myself, I have for years adopted the Homeopathic mode of doctoring, and found it usually sufficient for myself and family. About the last year, my son has been much afflicted with what is commonly called Chronic Catarrh, and the Homeopathic remedies which had hitherto relieved him had ceased to do him any good, he became morose, and general debility was apparent. About this time one of my agents charged me with the possibility that in the condition of the young man, advised or recommended your Powders. A box was procured, and before he had taken twenty Powders he assured us he was suffering from pain caused by falling, which had troubled her right side and back. At times was the pains so severe that she would be obliged to lie in bed for several days at a time. I modified all the remedies used by Homeopaths, besides rubbing the affected parts with liniments, but all to no purpose. Mrs. Mansfield then resorted to your Powders, and within the space of three days, she was free from pain, and is now as well as she ever was.

At the same time we had in our family a young gentleman from Boston, who had been for years afflicted with a Bronchial difficulty. So inflamed was his chest at times, that it was difficult for him to articulate. Day by day I watched his decline in health; and one day I thought I would speak to him about it. He informed me that he had tried to I think the game of life is about played with me. He was making preparations to go home, and, as we thought, he did not doubt as to the efficacy of your Powders. When Mrs. Mansfield thought it best to recommend your Powders to him, he felt that he had received benefit from them; she thought it was a possibility that our young friend might also receive some benefit therefrom. She talked with me about the possibility that he might try them, although he laughed at the idea in his condition of health. He took a Positive Powder on going to bed, and he awoke next morning, and he is now about his daily avocations, as well, if not better, than he ever was. Mrs. Mansfield then resorted to your Powders, and within the space of three days, she was free from pain, and is now as well as she ever was.

There are several others I could speak of, whose cases have come under my observation with the same result. But I will close by calling your attention to only one of them. The case I now mention is that of a gentleman of my acquaintance, who was some time ago troubled with a rush of blood to the head. At times it was so severe that it came near terminating in Paralysis. Not long ago he had a fit, and he never recovered from it. He consulted me, and I advised him to try your Powders, and he being at hand, we gave them. Now, singular as it may appear, this gentleman has not only recovered from his Paralysis, but he has continued to give the Powders at intervals during the night, and the next morning the gentleman dressed himself, and went to his usual business. He says he felt as though he had found him writing on the bed, at times apparently unconscious. I was much interested, and he tells us he has tried them. 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