LITERARY.

From the Banner of Light. BELIEFS.

What is the Past, with its psalms and prayers? And what are its crude beliefs to me? Men never saw, in the Present of theirs, The years that are gone are as stranger men We passed, but shall never pass again.

Mine is the Present, now, this hour; Shall I be the dupe of a dupe of yore? And see a revealment of heavenly power In the rag of a gaberdine he wore? The rag of a web spun long ago,

And John may have dreamed, away down East, In the isle of Patmos—God knows where— But what to me is his horned beast, His thrones and his mammoth angel there? The dream of John to my spirit means Nothing more strange than another's dreams.

And Christ may have suffered upon the tree, And died for the sins of those who stood Than are other men who suffered for good. Was shed for the faith of the living hour.

COMMUNICATIONS.

THE PHILOSOPHY OF MAGIC-[Concluded.] THEURGY—(CONCLUDED.)

The ability to live during total abstinence from food for many days was another proof of Divinity. It is said that Moses, Elijah, and Jesus each did so for forty days and nights; and many are now living who affirm that they have for greater or lesser periods sustained life without food, while in trance induced by mesmeric passes, or spiriutal influence. Agrippa attempts to explain this wonder on natural principles; he says:

"Now we may conceive that such kind of ecstacies may continue a long time, although a man may not be truly dead, as it is in dor-mice, crocodiles, and serpents, which sleep all winter, and are in such dead sleep that they can scarce be awakened by fire. And I have often seen a dor-mouse dissected, and continue immovable, as if she were dead, until she was boiled, and then presently, in boiling the water, the dissected members did show le. Also, though it is hard to believe, we read in some approved historians, that some men have slept for many years together, during which time appear older. Pliny testifies of a certain boy who, being wearied with heat and his journey, slept fifty-seven years in a cave."

During the Divine ecstacy or trance, these holy men conversed with the Almighty, or traversed the infinitudes of space, as their fancies dictated. Jesus, in his delirium, fancied that he was transported from place to place by the arch-enemy of mankind, such as often occurs with patients suffering from brain fever, or delirium tremens. Mesmeric patients are wholly insensible of external influence while in the mesmeric trance and in this state A. J. Davis gave his "Nature's Divine Revelations" to the world, which book contains matter more worthy of the name of revelation than the puerilities which Moses is said to have received during his forty days' abstinence

These wonders, to the ancients, were proofs of Divinity; to the moderns, they are only proofs of the existence of undeveloped powers, which the spirit of man himself possesses; if they are proofs of Divinity, then he himself is Divine.

I have attempted a flight over the domain of Magic; with a faltering wing and obscured vision, lieve that the ancient philosophers were little more which have been given us, after the malicious all that militated against Christian dogmas, or has ever been able to withstand philosophy. threw light on the history and origin of Christianity. But even that which has escaped the fire those who lived before the "Dark Ages," it will and the scissors proves that the ancient philoso- be well if we profit by the lessons of history. We but a few Mexicans brought their primitive imphers were masters, possessing a knowledge of see in Christianity and in Paganism a class who plements, a horn spoon and batea. The spoon conthe spiritual nature of man vastly superior to the live by retailing to the public the will of God, or sisted of a piece of ox-horn, six inches long,

amateur psychologists of modern times. Magic was only another name for knowledgeknowledge of the universe in all its phases and departments. Science to-day is the apologist of that they were "ignorant and unlearned." When new-comers eagerly seized on these rude implethe ancient Magician, and her discoveries are every | the affairs of the spirit world supersede the affairs | ments, followed up the gulches and water-courses, only looked upon as the vagaries of distempered

The Magian faith ceased to be useful when it became conservative; when the priest became necessary to the people, who had delegated their rights to commune personally with heaven to became as ignorant as the people themselves, except in the knowledge of the tricks by which ceased to respond, personal priestly interest insti- and the "Dark Ages" will never be repeated. tuted fraud as a substitute, by which the faith of

the duped people was supported. Gibbon, speaking of this state of religious affairs, says:

"The policy of the emperors and the senate, as far as it concerned religion, was happily seconded by the reflections of the enlightened, and by the habits of the superstitious part of their subjects. The various modes of worship, which prevailed in the Roman world, were all considered by the people as equally true; by the philosopher as equally false; and by the magistrate, as equally useful. Religion, with the philosopher and magistrate,

was useful as an instrument to subject the people to their government. As Gibbon again remarks: "In their writings and conversation, the philosophers of antiquity asserted the independent dignity of reason, but they resigned their actions to the commands of law and custom. Viewing with a smile of pity and indulgence the various errors of the vulgar, they diligently practiced the ceremonies of their fathers, devoutly frequented the temples of the gods, and, sometimes condescending to act a part on the theater of superstition, they concealed the sentiments of an Atheist under the sacerdotal robes.

When the fraud of the priest, and the skepticism of the philosopher, became known and accepted by the people, it was necessary for their government to give them a new religion; for while they ceased to have faith in the priest, they yet entertained full faith in the spiritual and superstitious notions of the past.

Christianity became the successful candidate for state honors, and was inaugurated into power by not be done altogether without force. Draper very strongly shows us how this was accomplished:

"Through the reign of Valentinian, who was a Nicenist, and Valens, who was an Arian, things went on almost as if the episode of Julian had never occurred. The ancient gods, whose existence no one seems ever to have denied, were now thoroughly identified with dæmons; their worship was stigmatized as the practice of magic. Against this crime, regarded by the laws as equal to treason, a violent persecution arose. Persons resorting to Rome for the purpose of study were forbidden to remain there after twenty-one years of age. The force of this persecution fell practically upon the old religion, though nominally directed against the black art; for the primary function of Paganism was to foretell future events in the world, and hence its connection with divination and its punishment as magic."

But not only were the forms of the old faith there was no alteration in them, so as to make them | denounced, but the philosophies which had been connected with it, which boasted of Socrates Plato, and Aristotle as their expounders, were condemned; as Draper further says:

> "The policy of Constantine had opened a career in the State, through the Church, for men of the lowest rank. Many of such had already attained to the highest dignities. A burning zeal, rather than the possession of profound learning, animated them. But, eminent position once attained, none stood more in need of the appearance of wisdom. Under such circumstances, they were tempted to set up their notions as final and unimpeachable truth, and to denounce as magic, or the sinful pursuit of vain trifling, all the learning that stood in their way. In this the hand of the civil power assisted. It was intended to cut off every philosopher. Every manuscript that could be seized was forthwith burned. Throughout the east, men in their terror destroyed their libraries, for fear that some unfortunate sentence contained in any of the books should involve them and their families in destruction.

The philosophic Spiritualist will read with regret the complete subjugation of a faith analogous to his own—a faith founded on reason and personal observation—and the substitution for it of unmeaning dogmas, whose greatest merit is their incomprehensibility. It is with a shudder that we read of the career and tragic end of Hypatia, I have attempted to take a birds-eye view of the daughter of Theon, the mathematician, who sucwhole; with what success, I leave to the reader ceeded her father in the professor's chair in Alexto judge. These mystical doctrines will yet be andria, and whose great fame she even surpassed. better understood, when the phenomena on which | She gave lectures on the exact sciences, and on all they were founded are more fully exemplified and | the speculative and philosophical questions of the comprehended. From the misrepresentations of day, to large and learned audiences. Her learntheir Christian enemies, we have been led to be- ing, fame, simplicity of style and dress, and her many virtues, aroused the jealous ire of St. Cyril, than fools, with intellects only capable of enter- who headed a mob of monks, waylaid her as she taining the narrowest conceptions of physical was going to her academy, drew her from her science or spiritual truths. It is not fair to judge | chariot, stripped her naked, and then dragged her them by the garbled samples of their literature into the church, scraped the flesh from her bones with an oyster-shell, and threw the fragments into | the gulches and placers all along the foot-hills of pruning of what is left, and the destruction of a fire—the only argument with which Christianity

of the Gods. To do this required no learning, for | slightly curved; the batea was a flat wooden bowl, the Apostles, when under the influence of the eighteen or twenty inches in diameter, sometimes spirit of God Himself, could not conceal the fact | with a handle wrought from the same wood. The

PROGRESSION.

Progress is the key-note of the universe. It is the most general, universal law of being and existence. Whoever attains to a comprehension of this law of progress will find it comparatively easy to unravel the mysteries of almost any subject those who do not, will flounder in the shallows of ignorance, superstition, and error.

The world constantly moves forward from nebular, gaseous condition, which we complacently term chaotic, to a life-bearing, intelligence-producing, artistic, and useful condition. The rate of this progress cannot be measured, for the reason that we have no knowledge of the progress of other similar worlds with which to compare it But written or unwritten history alike proclaim that this progression has proceeded for countless thousands of years; and each thousand years presents distinct marks of progress to those who can discern the conditions of the adjacent periods.

The denizens of the surface of this earth, developed from it, are a part of this world, and subject to all the laws thereof, and the law of progress among the others. Those who fall behind the rate of the world's progress, through mental inertness, or because they have a "good thing," and are afraid of any change, or from any other cause, are termed fogies. Such, in religion, are those who believe in fixed and final revelations; a Constantine the Great. Of course, this could | local, personal God, whose favorites they of course sins, be the same more or less; a local and perpetual hell for those who do not think substantially as they do in religious matters. Such may comfort themselves as they may: they will get many a rude jostle, as the car of progress rolls past them, freighted with the active intelligence and progress ive science of the times.

Those who go faster than the world's rate of progress have also a sorry time of it. There are the fanatics, impracticables, visionaries, and the like. Those who are gifted with prophetic seership, and discern the more perfected conditions to which humanity will attain, find it painfully difficult to adjust themselves to the discordant. diseases, and warlike conditions of the present. Such seers, while they correctly discern what will be, are not able to measure the intervening time, and often place it much nearer than it is.

Let us look at the Divine or natural order of progress. Herbert Spencer, one of the great living scientists of the day, has fully shown that the universal method of Nature's unfoldment is from the general to the particular, from the homogeneous to the concrete and complicated; thus our solar system was once a homogeneous mass of nebular matter, but by a continuous series of differentiation, as he calls it, in obedience to natural attraction and repulsion, a central nucleus was formed, constituting the sun; from the rotary motion of this, other nuclei were thrown off, forming the several planets and their satellites, until at length is perpetually illustrated some of the most beautiful mechanical problems, never equaled in miniature by man. Thus, all animal life begins with a monad, capable of but one function, that of nutrition, and proceeds on in a perpetual series of differentiations, until the wonderfully complicated structure of the human system is evolved. He shows that language is produced faith in the atonement; and thus the Christian ages, that of Scripture, and of all antiquity, for in the same way. Savages have but few words, system has flourished upon the fears and ignor- the belief of certain dogmas of the Church. Neverand express themselves but clumsily; if they ever | ance of the people, since the day when Jesus proentertain the finer shades of thought and feeling, they cannot express themselves. But, as civilizaion advances, words are continually added, until ponderous dictionaries are required to define them.

I have merely touched on this subject of the order of progress, as illustrating the subject of this article. I would recommend, to those who the subject, a perusal of Spencer's philosophical

This subject may be illustrated by a brief sketch of the history of gold mining in California. Twenty years ago, when it was discovered that the Sierras were rich in deposits of pure gold, there was a great rush of adventurers from every As we are situated in many respects similarly to | state east of the Rocky Mountains. Of course, they knew nothing whatever of gold mining;

pear ridiculous." But it was soon found that it their reason. Such are behind those who taught next stage of progress was the long-tom, sluicenext stage of mining is termed hydraulic washing; interspersed with the shining metal, and a reserthe pressure of almost any desired head; thus to fear to do evil, lest they contaminate their na-

ogy is, that Spiritualism, as a great movement | minds undeveloped to reason, inasmuch as their for the enlightenment and religious redemption of spirituality is undeveloped. They are on the senmankind, is in its methods and means subject to suous plane, and can no more appreciate the true the law of progress; and those who tenaciously | character of God and man, than could the people remain just where they were when they started at large a thousand years ago, when the Papacy fifteen years ago may be left in the rear by the | held sway over Christendom, and men were willcar of progress. Another paper will be required, | ing slaves to the superstitions which made up to show what I consider this progress should, ay,

THE RELIGION OF REASON.

good"; "Covet earnestly the best gifts"; "The as murder. Reasonable men have come to think, Lord give thee understanding in all things"; "A | in this day, that, in reality, justice demands that man of understanding shall attain unto wise coun- | depending upon a vicarious atonement. They cansels"; etc.—which abound in the Scriptures, have | not accept the doctrine that the atrocious murder received less attention than those of an opposite of an innocent individual, whatever the character character; as, "He that believeth and is bap- of that individual might have been, could atone tized, shall be saved; and he that believeth not | for one sin that any other individual might comdo all thy work; but the seventh is the Sabbath | ligion; no harmony in the principle that demands of the Lord thy God, and in it thou shalt do no blood of man or beast to allay the anger of God.

work"; and numerous others. baseless theory, has been built and sustained, from | conceive that the command, "Thou shalt not kill," the first, upon the assumptions of authority, and was violated when Jesus was slain with no more the ignorance of unreasoning men. A "Thus sanction of the Father than is given to any mursaith the Lord" laid the foundation of the doctrine | der. of the atonement, that monstrous inconsistency. A threat of damnation laid the foundations of the opinions of the learned of the present and past claimed to the unreasoning multitude the Divini- who see in the light of reason. Neither the law, ty of his character, and authoritatively threatened | the anathemas of priests, nor the customs of ages, disbelievers with condemnation.

If the Christian system was ordained of "the powers that be," as the best for an unreasoning | Nature authoritatively teaches lessons that divines people, it only proves the undeveloped condition of the present time, as well as men of antiquity, of the people who were to receive and cherish it. have failed to learn; and they have thereby failed wish to attain to a full and clear knowledge of It is evidence, that, by authority, God will restrain in the most important part of their education as men whose reason is undeveloped as a restraining teachers of religion. Nature commands men to power. The "law" was to have effect only, until be natural—to think naturally, to believe natuman should become "a law unto himself."

Christ himself authoritatively established the can well believe, since the Divine nature is imaged groundwork of what it became in the ages which in the human. If one attempts to believe that followed him. He did not counsel his followers to God is vengeful, and has deliberately created a be able to give "a reason for the faith that was subtle fiend to perpetually harass human beings. within them"; and since his day, his example, in | he is perpetually confronted with the contrary this respect, has been followed to the letter by of these dogmas when he scans the doings of most of the teachers of the doctrines of the atone | the Universal Father in Nature. What has ment and salvation by faith. Paul has been not Nature done for man, that it could do? What termed a reasoner; but that he ever reasoned out | more provision could have been made for his hapthe fundamental doctrines of the Christian sys- piness than has been? For him, since the early tem is not recorded. It is certain that he consid | morning of creation, when matter was as nothing. ered the mysterious. "Great is the mys- and the universal ocean of chaotic substance was day proving the reality of what, not long ago, was of this life in our estimation, and when we must and occasionally some lucky one would scoop up tery of Godliness!" he exclaimed, as he authorita- moved with the lowest possible degree of motion, depend on mediators to know the will of the a pocket or rich deposit of gold, where the eddies tively exhorted the people to cling to the docspirits—when this becomes a traffic and a craft— of the stream had formed a natural riffle, and, trines of the Church. Jesus, Paul, and the other our liberties and our reason will be in danger. washing it in the batea, would realize a few thou- Apostles, and Fathers of the Church through When the ipse dixit of a spirit, breathing through | sands in a short time. Imagine one of these say- | the Dark Ages, ministered to depraved, superstithe organism of a medium, is preferred to the ing, "I am in favor of the horn spoon and the tious people; and they can readily be excused for sound logic of a cultivated and educated brain, we batea; they have served my purpose; I got a abstaining from reasoning upon questions which mediators. This created ignorance in the people are on the highway which leads to government start, and can make my family comfortable; I involved a deeper knowledge of theology and huand arrogance in the priest, who, after a while, by ignorance, dogmatism, and tyranny. But if we don't want any new-fangled mining implements; man nature than the people whom they taught God-like stature in his mental nature. retain our reason, and make the expounders of they will throw the mines into the hands of mono- possessed, or which they themselves can be supphilosophy, whether inspired or not, subjective polists, and give a poor man no chance; I am posed to have possessed. But, in this day, there they carried on their craft. When the Oracle instead of objective, we shall retain our liberty, satisfied with the batea, and no one else shall use is no excuse for teachers who assume to instruct any other implements; if they do, I will write the people on the most vital questions, when they them down in the newspapers, and make them ap. deliberately caution the people against the use of necessarily like lower nature. Man is great, be-

was requisite to wash more earth; and so the next | in the earliest ages of Christianity, while the peostage of mining brought into use the pick, pan, ple may be supposed to be of the age in which and shovel. Where water was not to be had, the they live. When ordained preachers of the Chrisauriferous earth was put in sacks, and packed on | tian religion hold up before the people the terrors mules to the nearest water, to be washed. The of the law-picture to them "the lake of fire and brimstone, whose smoke ascends up for ever and head, and sluice-boxes; these consisted of a piece ever before the very throne of God"—depict of sheet-iron punched with holes, with a riffle-box | the wailings of the damned, which ascend into placed underneath the iron to catch the gold, while the ears of God and the saints perpetually—and a stream of water running through the sluice- describes the hideous fiend whose business, as boxes carried away the earth, and the stones were God has made it, is to tempt the great mass of thrown out with a shovel or sluice-fork. The mankind to their eternal ruin-they mock the civilization of the age; they blaspheme the God to effect this, a stream of water is diverted from of Nature; they abuse the people, defile the its natural channels, high up in the mountains, sanctuary dedicated to the worship of God, and carried along the hill-sides, over ravines, in flumes | deprave the very atmosphere in which they move, sometimes a hundred feet high, and conducted to which is poison to their hearers, after having some point overlooking ground known to be richly | laved the persons of those vile enough to entertain such opinions. Who does not know that a voir built to retain a large quantity of water. | good man is one that can appreciate the love of the From these ditches and reservoirs the water is | Father, and is capacitated to teach men the good carried in iron pipes, four or five inches in diam- that pertains to a religious life—the obligation eter, to the "claim," where the pipe is contracted | that rests upon all men to purify themselves, as and a stream poured upon a bank of earth under God is pure; to love one another, as God is love; cart-loads of earth are washed away in a short tures, and render themselves unworthy the sotime, without pick, shovel, or muscle, except to ciety of saints and angels, and the approbation of direct the hydraulic pipe. The next stage of pro- God? It is a truth well illustrated in the present gress is the powerful stamps, moved by steam or day, that they who most deserve damnation are water power, to reduce the quartz rock to a paste, those who preach it most: those who have the in order to separate the fine gold which inheres | most Devil in their hearts are those who can best appreciate the character and deserts of the "arch The only point I wish to indicate by this anal- | fiend " and his devoted followers. Such possess that system.

The age has developed a religion of reason; 'as it has developed men of too large capacity to wear the garments of the old Fathers, whose contracted "Let every man be fully persuaded in his own | minds could only entertain the single ideas of mind," is written in the book which the devotees | man's depravity, and God's revengeful spirit. Inof the Christian religion worship as devoutly as | this age of spirituality, it is impossible for men the Hindoo worships his idol. This sentiment, not to perceive the inconsistency of a system whose with others of the same import, as the following: | foundation principle is injustice; whose corner-'Prove all things, and hold fast that which is stone is a doctrine as repugnant to human nature wise man will hear and increase learning; and a | every one "work out his own salvation," instead of shall be damned"; "Six days shalt thou labor and | mit. They can see no justice in a sacrificial re-They conceive of God as incapable of anger, in the The Christian system, founded as it is upon a sense in which men understand the term. They

Divines may claim the authority of tradition, of

theless, such authority has no weight with those can obliterate from the mind God's divine light. when it has once begun to clearly shine there, rally; and he who teaches men contrary to this, That the Christian system, as instituted by is no exponent of God's law, which is written in Christ himself, degenerated in the centuries which | Nature as it is nowhere else. What is repugnant followed his appearance, is true; nevertheless, to human nature, is repugnant to God; as man Nature has ceaselessly wrought to stimulate motion, to arouse action, to develop matter, to institute forms, to prepare suns, systems, planets, and planetary surfaces, all necessary forms of vegitation and animal life, variety and beauty, that man might be; and that, being, he might enjoy; and that, enjoying, he might develop himself to a

Human depravity! what signifies it? Human greatness! what signifies it? Divinity! what does it signify? Man is depraved, because, coming up from lower nature, he is, in his first inception,

REALS

" G O D."

EDITORS BANNER: - Will you indulge me in a few words of reply to the friendly notice of Bro. "Æsop, Jr.," of my essay on the above subject? He pays me the rare compliment to say, that "I have said very little that the most exacting Atheist would care to controvert." I felt sure that, if he accepted the definition, the description, he could not be an Atheist; but he declines the definition, and thinks the Universe quite sufficient, without an alias. Well, this is a matter of taste, about which there is no disputing. There are a few, of rare intellectual qualities, who see everything through the medium of clear intellectual perception and philosophical conclusion; need no alias; but with the majority of mankind, for whom we both write, it is quite otherwise.

Let me illustrate. My friend, "Æsop, Jr.," has an alias, which serves a plausible purpose. His baptismal and family names suggest the citizen, the features and physical proportions; while the alias of Æsop, Jr.," brings to mind the learned writer, whose curt descriptions of character, brief and comprehensive, fall clean out, like doubleeagles, from the mint.

So the term "Universe" will suggest to most minds the physical qualities of the external world, the planetary bodies as seen through the telescope and the rock-ribbed crust of the earth as described by geologists. But the term "God" will suggest those fatherly and motherly qualities which they can love, reverence, and trust. Most people need this; and need it in connection with a philosophical conception which will present no obstructions or absurdities as the mind expands into clear intellectual perception. Such a conception of Deity I have endeavored to present.

"No pent-up Utica contracts our powers;

Brother Æsop declines to accept it; probably he does not need it; but, in my opinion, the world at large does. If he thinks otherwise, there is a difference of opinion, and so let it rest.

A word was dropped about inquiring into the etymology and previous meaning, through which the word "God" had passed. To this I would say, it is with words as it is with men. People in this country pass for about what they are worth regardless of their genealogy. It is considered an impertinence to parade any one's family lineage, with a view of adding to his consideration or importance. It is the same with words; but while they can go forward to a new meaning, they can never go back to an old one. The word "God" has found its way to every mouth; it has got itself stamped on our national coin; and to "abolish it entirely" is as impossible as to abolish the contents of the dictionary bodily. The best that can be done is, to give the word a rational, sensible definition, that will adapt itself to the capacity of every person. This I have essayed to do. My Lord Coke says, "The Common Law of England is a deep well, from which man may draw according to the strength of his mind and memory." So the proper idea of God presents an exhaustless fountain, in which every one can find full scope for his intellectual powers. The astronomer can see Him in the stars of space; the geologist, in the fossil forms, once instinct with life, which he finds imbedded in the crust of the earth; the physiologist, in the wonderful structure of the human system; and every Lyceum child, in the flowers of the field. Everything is a part of God, for He is

The One-Lecture System.

We are confident that none of our lecturers is disposed to dodge personal responsibility, or to lessen the speed of our progress. A more self-sacrificing class never lived. Poor, weary, persecuted, they still work on, still battle with the enemy, still endure with a patience that knows no wavering.
But, good friends, who support our heavenly gos-

pel, is it wisely practical to act on the principle of the intermittent spring-suddenly overflow, and suddenly dry up? As we are now organized and conditioned, the lecturing work is an overstrain of every nerve, on all sides. The excitement is up to white heat—the soul down in the pocket is squeezed out like a partially wet sponge, to hang up and dry for another occasion! There must be sensation, else no drawing of the ark of the New Covenant! Must not the people be electrified? The lecturerpoor brother or sister, ready to be offered—must be fresh every time—all sunshine—all vigorous—all nerve-must address the masses with tremendous energy, twice, on this key-note of sensation. If there is a Lyceum, he must be there and set that on fire. So the people must in this case have three meetings for Sunday! Is it any wonder the people and children get satiated, weary, and discouraged? The result of this nervous strain is just what we are all experiencing—a sudden reaction from seeming prosperity. Gormandizing and then starving, produces

a spiritual catalepsy. We need more deliberation, calmer reasoning, self-poised complacency of thought and speech, and

One lecture per Sunday, well put together, sound in philosophy, child-like in spirit, pure and sweetly sunny in inspiration, well seasoned with the salt of good common sense, well digested by the congregation, will, we earnestly believe, inaugurate a more satisfactory and stable system of labor among us, and, in the long run, develop us in orderly spiritual character. "Be ye temperate in all things."—Ban-

ROBERT DALE OWEN, in a recent lecture on Spirthe Spiritual church was the truth that disembodied spirits retained the affections, friendships, and attachments which they had formed during their sojourn in the material world, gave some striking ilustrations of the fact. One of them turned upon the discovery of a document which had been written originally by Henry III, of France, brother of Charles IX, in a crevice in the wall of an ancient French abbey. The whereabouts of this document had been revealed by the spirit of the departed monarch through a medium to the modern world. The document was of parchiment, and had decayed somewhat, while the writing was faded and indistinct, but the words could be traced out pretty clearly. It purported to be a lament of the deceased on the death of the Princess of Conde, whom he had tenderly loved.—Ex. Paper.

A RACE ANTERIOR TO OUR OWN.—The late Sir David Brewster, in his very interesting work entitled "More Worlds than One," in discussing the geological condition of the earth, inquires, "But who can tell what sleeps beyond? If we have followed ful and affectionate wife while in the earth form." the Omnipotent arm into the infinity of space, may we not trace it under our feet in remoter times, and in deeper cemeteries? Another creation may lie in the name and by the authority of the laws of the beneath the earth's granite pavements—more glorious creatures may be entombed there. The mortal and wife." coils of beings more lovely, more pure, more divine than man, may yet read to us the humbling lesson that we have not been the first, and may not be the last of an intellectual race."

BEFORE MISS MENKEN DIED, she said: "I have ved longer than a woman of a hundred years, and it time I went where the old people go.

The Banner of Progress.

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SELDEN J. FINNEY'S LECTURE.

Mechanics' Institute Hall was crowded by an appreciative audience on Sunday evening last, listening with close attention to the intellectual feast presented by the eloquent lecturer who has recently come to the Pacific coast. It is not too much to say, that our people were wholly satisfied with the manner and matter of the discourse of Mr. Finney. His theme was "Reconstruction in on the public. Religion." As an introductory lecture to a course logically presented. Few could have heard his on this subject, without being convinced that there is a necessity for reconstruction in religion. The false position of the churches, in their opposition to Spiritualism, was well illustrated from precedents, and from the Bible itself. The lecturer's well rounded periods and eloquent appeals were frequently applauded. Mr. Finney's command of appropriate language, in which to clothe his sions and involutions of sentences, in his discourse, were happily very few. He speaks directly to the point, and reaches his conclusions without any circumlocution. Every word fits into its proper place like mosaic, and the impression produced is child. as permanent. There is no redundancy, but, on the contrary, the pressure of ideas seems to call for choice expressions and weighty arguments. Terseness is the characteristic of the lecturer's discourses. Many speakers are fluent, but he is eloquent. Some are hesitating, but he is bold and confident. He has the idea, and the words most will grow into favor with our people, and that his lectures will be full of instruction and intellectual viction produced in our mind by his first lecture. in the same place until further notice. Go early, if you would secure a seat.

New Book.

EMINENT WOMEN OF THE AGE; being naraitives of the Lives and Deeds of the most Prominent Women of the Present Generation. By James Parton, Horace Greeley, T. W. Higginson, J. S. C. Abbot, Prof. James M. Hoppin, William Winter, Theodore Tilton, Fanny Fern, Grace Greenwood, Mrs. E. C. Stanton, etc. Richly Illustrated with Fourteen Steel Engravings. Pp., 628.

The above entitled work is a magnificent conribution to the history of Woman, containing authentic biographies of the most celebrated of the sex in modern times. The book is bound in cloth, gilt and lettered; the engravings alone are worth the price of the volume, which is four dollars. It other illustrations are those of Lydia H. Sigourney, Empress Eugenie, Margaret Fuller Ossoli, Elizabeth Barrett Browning, Mrs. Emma Willard, Mrs. Elizabeth Cady Stanton, Lucretia Mott, Queen Victoria, Adelaide Ristori, Anna E. Dickinson, Mrs. C. S. Lozier, M. D., and Harriet G. Hosmer. The work is beautifully printed on good paper, and in large type. Every woman, and every friend of woman, should possess a copy; and it will do the habitual traducers of the sex, also, a world of good to read the book attentively.

Some Persons, who do not seem to have much refiection, persist in holding us responsible for the opinions of our contributors. Nothing can be more unjust than this assumption, or more contrary to the custom of the literary world. We publish no communications from parties whom we do not know, or to whom we cannot immediately refer by name when necessary. Our contributors append either their own names or noms de plume to their articles, by which their identity may be recognized. We have several times distinctly disclaimed all responsibility for opinions expressed by these writers, and now repeat the disclaimer. At the same time, we would say that none of our contributors are in the least afraid to assume all the responsibility for what they have written. Our publishing communications without comment does not commit us to an approval of the sentiments contained therein. We hope those, who are ever ready to find some excuse for venting their spleen against this paper, will make a itualism, after stating that a prominent doctrine of note of this, and read it at the next Conference at Mechanics' Institute Hall.

> QUAKER MARRIAGE AMONG SPIRITUALISTS.-Dr. H. S. Brown, of Milwaukie, Wisconsin, and Mrs. Martha A. Wood, of the same city, married themselves, at Rochester, New York, on the 27th of August last, after the manner of the Friends, in the presence of witnesses, by the following form

> "In the presence of our spirit and earthly friends, I take Martha A. Wood, whom I hold by the right hand, to be my lawful wife, being bound to her by goodness and love. I hope to be to her a faithful and affectionate husband white in the earth form." "In the presence of our spirit and earthly friends, "Having pledged our marital vows in the presence of these witnesses and of the world, we now,

"P. W. S.," SACRAMENTO.—The lines on Lake Tahoe would require too much emendation and correction, in order to make them presentable in our paper, and we therefore respectfully decline to publish them.

THE INFAMY OF VACCINATION.

The Revolution has an article with the above title, from the pen of George Francis Train, from which we copy the following:

"Where one's family is owned by a family physician—where your wife, sensible on every other topic, has an apothecary shop on the table alongside her bed-where your children are seized and poisoned before your eyes with vaccine matter, the man of advanced thought and honest ideas becomes almost disheartened at the misery he sees, which society refuses to allow him to alleviate. Of all the horrors of the faculty, vaccination is the most damnable. Is it not unnatural, repulsive, revolting, outraging sense, nature, God? What! take the poison thrown out of the brute to save its life, and impregnate it in the veins of the babe! simply because custom warrants? Suppose there was no fee-no charge for operation-how long would it last? Suppose M. D. did not mean Money Down, would our children be thus poisoned on the threshold of life? How happens it that cow-pox is the only safeguard against small-pox. Did the doctors not experiment on adder's poison, rattlesnakes, blood, entrails and excrements of rats, bats, and toads? Why forsake these vermin poisons for the diseased lymph of a brute, to adulterate the Divine spark of man. Answer-Jenner was the last new quack to organize a new fee for the Faculty.

"It is not proved; all that can be said is, that it may, by creating many fatal diseases, modify one not fatal—for small-pox properly treated by Hydropathy and Turkish Baths, is as harmless as measles or mumps. Dr. Collins, who was a public vaccinator for twenty years, exposed the shameful imposition

'He says: 'I have no faith in vaccination, nay, I look upon it with the greatest possible disgust, and which, we hope, will be continued for many firmly believe that it is often the medium of conveymonths to come, it was appropriately chosen, and ing many filthy and loathesome diseases from one child to another, and no protection whatever against the small-pox. Indeed, I consider we are now living arguments, and followed him to his conclusions, in the Jennerian epoch for the slaughter of Innocents, and the unthinking portion of the adult popula-

> "Dr. Marston, of the London Small-Pox Hospital, says, that 'out of 104 cases of small-pox admitted into that institution, 29 had been unvaccinated, 74 vaccinated, and one inoculated—of the 29, three died, of the 74 who had been vaccinated, 42 died, showing that the danger of life was greatly increased by vaccination, while no reliable protection was afforded.

"All eruptions are poisons which Nature throws appropriate language, in which to clothe his off to save life. Small-pox, properly treated, is a beautiful thoughts, is wonderfully great. Inver-safety-valve against death. Nature expels the poison. Suppressing the effort by impregnating another poison destroys vitality. How careful all are of contagious diseases, typhus or syphilis. Yet, the tender babe is poisoned with all the ills of man by medical ignorance. Inoculation is criminal. The doctor is a murderer who experiments on the life of a

> As a suitable appendix to the above, we have further reports of cases of fatal small-pox in this city after the patient had been vaccinated; and in some of these cases, weeks had intervened between vaccination and the appearance of the diswe look at the mortality reports for each week. of a total of ninety-three deaths in one week, Many of these died of small-pox.

face, the editors of the political press have the effrontery to insist upon the necessity of vaccination, and thus echo the sinister cry of the quacks of the "regular faculty," that fees may be made is for sale by canvassing agents in this city. The easy. The Oakland News contains one of these frontispiece and vignette title show the portraits of | echoes, coupled with the intimation that the proof Rosa Bonheur and Florence Nightingale; and the of the efficacy of vaccination cannot be "controverted by any such wild institution as a Spiritualist paper." We leave it to our readers to decide whether we have been successful in the contro-

A Puzzler.

"How him man know God?" was what puzzled Ah Wang, an intelligent Chinese, employed by a friend; and much thought and study was bestowed upon the proper mode of communicating how the knowledge of God enters into the heart of man.-

After all the "thought and study" which has been "bestowed upon the proper mode of communicating how the knowledge of God enters into the heart of man," the question is as far from a solution as ever, which was asked by Zopher, the Naamathite, "Canst thou by searching find out God?" How, then, can it be shown "how the knowledge of God enters into the heart of man"? What man can prove his assumption of such a knowledge? Who, among all those a single proof that they possess more knowledge of the Infinite than all other men? The "intelligent Chinese" was more intelligent than most persons in Christianized communities who receive pleased to utter as "God's word." Simple as the question seems, the most acute minds will find it difficult to answer the Chinaman's emphatic interrogatory, "How him man know God?"

Wonderful Phenomenon .- On Tuesday night, 15th inst., about the hour of 11:30, a wonderful arch was seen in the heavens, running in a direction due east and west. It was in appearance somewhat like a rainbow, but infinitely larger and broader, and shed a beautiful white light. It lasted some ten or fifteen minutes, and then quickly passed Intelligencer, Seattle, Washington Territory.

The same phenomenon was observed at Chicago, and the Tribune of that city remarks upon it as

"The phenomenon was undoubtedly an auroral which seems to have been developed in greater intensity this year than for many previous; and it is probably due, if not traceable, to the causes which have produced the tremendous carthquakes and volcanic eruptions which have recently been chroni-

ESCAPED.—The Rev. Mr. Foster, the lecherous old scamp who has been confined in the block-house for several weeks past, awaiting his trial for the basest of crimes, the prostitution of his daughter, made his escape on the night of Wednesday last.— Olympia Transcript.

MRS. PARTINGTON says the noise in courts is made by lawyers filing reasons for new trials.

John Allen, the "Wickedest Man in New

Whatever view may be taken of the facts, it cannot be doubted that the manner in which Wickedest Man" in New York has been published in the papers of that city, and the religious notoriety that has been given him, have been unfortunate in their effect. If he is really converted, no advantage can arise from such heralding of all the details. I he was too cunning for the good men who have made him famous, and has used them as a means of advertisement which would have been impossible without their aid, nothing but evil can be the result. We should strive to bring even the "wickedest" under the power of the Gospel, and be discouraged from no attempt at their salvation; but if we succeed, let their works praise them, and grace will have all the more honor, while humility will be likely to be cultivated in the hearts where depravity reigned. - The Occident.

The system pursued toward the vicious of

Allen's stamp, by the Church, has always been the same, and has always resulted in failure to accomplish anything beneficial. It was the same in the Washingtonian movement, a few years ago, and was repeated in the early stages of the Dashaway reform in this city. Every effort to improve the morals of a class, whether made by itself or others, has ever been taken advantage of, by the Church of all denominations, to make proselytes to some form of Christian dogmatism; and the part, and one that he often manifests when talktheir own previous degradation, in order to magnify | Stockton manifestations pretty thoroughly, the the glory of the pious in accomplishing their reformation. The Dashaways discovered this been published so often by him and by the secular tendency of their religious friends in time to prevent that organization from being absorbed into the Church, and the consequent self-glorification of the latter over the event. The Washingtonians were not so unfortunate. The only object for which the Christian churches would co-operate in that movement was, the rapid conversion of reformed inebriates into evangelical church-members. As large numbers of the reformed were not ready to accept Church dogmas, and as many own miserably sinful condition to please their of the prominent members of his church, went to would-be saviors, the whole body of "reformed | the house one evening, where this medium of the drunkards," as they were called, and as they were Devil, in the form of a little girl, resided, and asked to call themselves, became rapidly disintewe hear, in reference to the reformation said to be the Devil out." We would like to know what the in progress through the agency of John Allen, the dance-house proprietor, that he is already highly indignant at the hard names bestowed upon himself and "his women," by the press and ease. But the most important fact in the opera- pulpit of New York. In the eyes of Christians, tions of the epidemic at this time, to which we every man or woman, "unconverted," is a sinner If the latter was the case, he must be in the habit expressive of it, at the same time. Repetition, ask attention, is, that a large proportion of the of the deepest dye, and no name is too bad to be consequently, is not one of his faults. What is deaths from small-pox in this city have been of applied to such. The glory of the Church, and morning. once said is so well said, that there is no need that | children under twelve years of age. Now, it is | the grace of God, are thereby magnified in their it be said again. We predict that Mr. Finney | well known that the practice has very generally | salvation. The result will be in the present case, | he had converted the girl, the Devil still torobtained, of vaccinating children before they are that the good which might be accomplished will old enough to enter the public schools; in fact, be nullified by the treatment accorded to the sub | the Devil left her." So the prayers of one of the nourishment for hungry souls. Such is the con- it is a rule of the School Department that all who jects of reformation. The greatest thief does not Devil's mediums, after Elder Knapp had conenter the schools shall be previously vaccinated. like to be called such; neither does the "wicked-He will continue to lecture every Sunday evening It is fair to presume, therefore, that all children est man." The way to keep people "wicked" is, of God's chosen preachers, and of several of his between the ages of five and twelve years, who to be always dinning in their ears the fact that have been attacked by small-pox, had been pre- they are so. This course has been pursued by the viously vaccinated. In a number of cases that priests for ages, and the effect is seen in the slow have been reported to us, we know that this was | progress of the race. John Allen already repents the fact. The significance of the term applied to of his "repentance," and longs for a renewal of little girl at least. vaccination by Dr. Collins becomes apparent when the associations which made him a "hale fellow well met" among kindred spirits, who at least It is a "slaughter of the innocents" indeed. Out did not banter him about his "wickedness." He knows very well that he is not a "good man"; thirty-five were of children under ten years of age! but it is quite natural that he should prefer to be thought such by others. Making him realize too And yet, with all these facts staring us in the deeply that such is not the case, is not the proper way to reform him.

Not a Sect.

The Spiritualists, who started with an abhorrence Fresh evidence of the fact comes to us in The Spiritual Harp, a hymn and tune book of nearly 300 pages, prepared expressly for the use of their denomination, and published by William White & Co of Boston. It is handsomely printed and seems to be well adapted for the purposes for which it was As might be expected, Watts and the intended. other standard writers of the Orthodox hymn-books are noticeably ignored, and their places supplied by numerous modern and "spiritual" poets, whose lyric and love songs have never been used as hymns before. This freedom of selection has brought together many fine poems and much flowery nonsense, all of which is set to easy and singable music.—Th

The publication of a hymn-book is no evidence of the formation of a sect. We are denominated Spiritualists, it is true; but we are not a denomination of Christians, in the Church sense. We have no Church government, and do not intend to have any. We shall never crystalize in that direction. But, in common with the rest of mankind, we have musical tastes and poetical inspira tions, and we give expression to these in hymns and tunes. The compilers of the Spiritual Harp have made a collection of our literature suitable to be set to music, and have offered it to the world who pretend to know and interpret the will of the in competition with Church psalmody, as being Almighty, and claim and receive high salaries for superior to the latter in every respect, "flowery communicating their interpretation of it, can offer | nonsense" and all. The world will not be a sufferer by giving the Harp preference over the old collections.

"WITH DIVINE ASSISTANCE."—Rev. W. A. Scott D. D., advertises that "with Divine assistance" as "law and gospel" whatever preachers may be shall conduct services Sunday morning and evening at the Forty-Second street Presbyterian Church. The mock humility which prefaces every proposed enterprise with a "with Divine permission" is bad enough; but what shall we say of the minister who shall preach "with Divine assistance"? Has Dr. Scott secured the services of the Hoiy Ghost as a colleague? Need we wonder that worldly-minded people are shocked at such impious assumption of familiarity with the Divine Being as this? If a man has "Divine assistance" in conducting worship, would it not be a great deal more modest, and more Christian too, to let his congregation infer the fact by the solemnity and impressiveness of the service itself, than to advertise it in the papers? If a man wants "Divine assistance," would it not be quite as well to seek it in his closet as through the advertising columns of a daily paper?—Liberal Christian,

> SPIRITUAL PORTRAIF.—One of the novelties in the Art Department at Armory Hall is a queer-looking portrait, life size, purporting to have been sketched strange picture, as related us by one of our most venerable citizens is, that some time ago a lady of San José had in her possession a lock of hair which had been clipped from the head of her husband when he died, twenty-one years since. This lock of hair she sent to a mediumistic portrait painter who resides in New York, with the request that he should paint the portrait of the original owner of the hair. This the spirit painter proceeded to do in fifteen minutes, as above mentioned, and the picture on exhibition is the result. The lady says it is an exact likeness of her long deceased husband.—San Jose Argus.

> A PEDANT said to an old farmer, that he could not bear a fool. To which the farmer replied: "Your mother could."

EDITORIAL NOTES.

In our last notes, we were reviewing Elder Knapp's discourse in Napa City, against Spiritualism, wherein he made the assertion that "there had been a constant warfare carried on for the last six thousand years between Jesus Christ and the Devil for the supremacy in this world of ours." He also stated that "the Devil had been wont to change his tactics from time to time, in hopes to get the advantage of Jesus Christ, but that Jesus Christ had always succeeded in circumventing him." "Now." said the Elder, "he comes in the form of a new ism, called Spiritualism, and thus, by calling it Spiritualism, is in hopes to deceive, as he has often done before by his plausibility." The Elder next informed us that he was going to tell us all about Spiritualism. Said the Elder: "You are all greenhorns; you know nothing about it." We thought that rather rich; that we had been in the field as a lecturer for fifteen or twenty years, on the philosophy and phenomena of Spiritualism, and were now called a greenhorn by the Elder, whose experience only dated back to the Stockton affair, hardly a year since. To say the least, it was a manifestation of egotism on his subjects of reform have been required to proclaim ing to his God. But he proceeded to ventilate the history of which we will not repeat, as it has press. There are some few points that the Elder made, which are worthy of notice, just to show how orthodox preachers are accustomed to contradict themselves when preaching, and how ready, too, to lie for the honor and glory of their God and Christianity. The Elder made the statement that "Spiritualism is all the work of the Devil; and the only way to overcome the Devil is by praying to Jesus Christ, and that is sure to fetch it every time, and no mistake." In a few minutes after, had still too much self-respect to proclaim their | he stated that "the Baptist clergyman, and several prayed all night, even until the cold gray light of grated, and soon disappeared entirely. And now | morning appeared, and still they could not cast difficulty was, when praying to Jesus Christ was supposed to be such fire. Perhaps they did not have faith; or it might have been that Jesus Christ had gone to bed for the night, and was too sound asleep; or that he did not wish to be disturbed. of going to bed early, and lying abed late in the

> Another point that the Elder made was, "when mented her; but she prayed to Jesus Christ, and verted her, were more powerful than those of one church-members with him. We suggest that Elder Knapp go to work, and convert that man of God and his church-members over again, so that they may be as powerful in prayer as one

Again, the Elder told a lie; for he said, that "after he had baptized the girl, the Devil left, and had not troubled her any since." That is not so; for many manifestations were produced through

Another remark that the Elder made that evening, showed the coarseness of his character, and the vindictiveness of his nature. He said that 'sometimes children would get religion, and their playmates would laugh at and make sport of them; the little devils, spawns of hell, what do they think of themselves?" Such vile epithets, made concerning ignorant and innocent children, may be edifying to the ears of Christians; but to our nature it is disgusting in the extreme.

The next morning, bills were posted about town, stating that, in the evening, at the Court House, we should reply to the Elder's discourse on Spiritualism. The house was crowded to overflowing; many could not obtain seats. We admitted the fact that the manifestations witnessed were devilish, or from undeveloped spirits, such as Elder Knapp and those of his ilk would naturally draw around them. Nor did we fail to show to the people, that, when we sought for communications from spirit life with a pure motive, and an earnest desire to be benefited thereby, no such manifestations occurred; but, on the other hand, the sweet breathings of eternal truth, warm from the hallowed heart of the angel world, came in answer to our desire, whereby our hearts were inspired, and we were enabled to live purer lives.

From Napa City, we went up the Napa Valley Railroad, eighteen miles, to the town of St. Helena. It was the first time that the town had been visited by a spiritual lecturer, if we were correctly informed. Previous to our arrival in the place, the Trustees of the Presbyterian Church had been applied to for the use of their house; and they had generously consented. But the bigoted priest, when he learned the state of affairs, protested so strongly against "such a defilement of God's house," as he was pleased to call it, that the Trustees were obliged to retire their generosity and refuse us an entrance. The district schoolhouse, which was a large and commodious building, was readily obtained, and was well filled the first evening. Two of the clergymen in the place honored (?) us with their presence; but when an opportunity was offered for questions or a reply, they did not see fit to improve it. The second evening, the Baptist preacher did pluck up courage enough to ask a few questions.

During the next day, we incidentally heard that the preachers were preparing themselves to enter into a regular discussion with us that evening. It would be useless to deny that we were quite The history of this | elated on hearing the news, and, "like a steed that snuffs the battle from afar, and is eager for the fray," we went to the place of meeting. But what was our disappointment, on arriving there, to find the Baptist preacher charged to the muzzle with a long-winded discourse of an hour, which he was determined to inflict upon the audience that evening; and if he could not have the first chance he would take the second. No reasoning of ours, or of any one else, could persuade him to divide the time of speaking, twenty minutes or a half an hour alternately, with us. Seeing that we were doomed to disappointment with regard to

A number of good, earnest Spiritualists reside in this place, and others are anxiously investigating; and such is the case wherever we go. The people have become disgusted with the old stories of original sin, total depravity, a big Devil, a burning hell, a slaughtered God, and a goldenpaved New Jerusalem. The time is coming, ere long, when these mythological tales, with which priestcraft has cursed and frightened humanity, will be looked upon with the same respect as "Mother Goose's Melodies," or other nursery tales.

From St. Helena we returned to San Francisco, to prepare for a trip over the mountains, an habited the earth. account of which will be forthcoming soon.

PHENOMENAL FACTS.

Mr. Shepard, the Singing Medium.

We have heretofore called the attention of the person of Mr. Jesse B. Shepard. His wonderful claims are fully sustained at each and every trial of his powers. He has given private séances for several weeks in our city before his friends, including many musical critics, all of whom pronounce him the wonder of the age. Certainly, as an instrumental performer, he is equal, if not the superior, of any of our first-class artists; and as a singer he is unapproachable. Let it be remembered that he is a young man without any muaid of his spirit controllers and inspirers. His entrancement while singing is of a dual nature-unconscious of the use of his vocal organs, yet hears the ravishing music of the instrument.

We have before us, from the Western press, many flattering notices of his extraordinary gifts. The Memphis Bulletin says: "We were very highly entertained by the wonderful vocal and instrumental performances of Mr. Jesse Shepard, of St Louis which surpasses anything in that of St. Louis, which surpasses anything in that line that we ever heard. He is pronounced by critics to surpass the celebrated Blind Tom." The Louisville Democrat says: "We believe he is once a month.—Dramatic Review. fully qualified to maintain the claim of being the 'greatest male soprano living.' His voice, clear and musical, rises, seemingly without effort, to the grandest altitudes known to musical compositions, and is destined to make its possessor one of the greatest musical celebrities of Europe or America.' The Courier, of the same place, says: "He is fully entitled to the distinguished appellation of being the greatest male soprano living. His voice cannot be distinguished from that of a female soprano. It is certainly one of the most remarkable gifts ever conferred upon one of the male sex. Our readers can form some idea of the scope and power of his voice when we say things. that it rises to E flat, which is only one note below the great Jenny Lind, and equal to the famous Parepa. As a performer on the piano he has but

A Mining Adventure—Saved by a Cat.

Last week a man by the name of Mattox, who is engaged in mining near Fenelon street on the bluffs, met with the following adventure: He was standing at the mouth of the shaft, attending bluffs, met with the following adventure: He was standing at the mouth of the shaft, attending to the windlass, while his companion was down below running an east and west drift, He columns of evidence in the Banner of Light, the Portland Transcript, the Present Age, the Massachusetts Ploughman, the Banner of Progress, the Republican Journal, the Spiritual Rostrum, the Content of Courant, and other papers. From this time forth, was just on the point of going down himself, when a large cat came running toward him, and, going to the mouth of the shaft, gave an unearthly squall and vanished. This was repeated three times. Thinking that the feline was mad, Mr. Mattox called to his companion, who came out of the shaft, and together they gave chase. Around are one of the things that never go backwards. The words through back alleys and gardens, they purdemand for them is immense, and is constantly increasing. yards, through back alleys and gardens, they pursued their tormentor, but the cat eluded them, and with a loud, prolonged wail, vanished from sight. On returning to the shaft and going down, what was the astonishment of the miners to find that the earth had caved in, completely filling up the drift. Had not the miner come up just as he did, he would certainly have met with a terrible death—a result which was averted by the timely squall of the cat. Will some one be kind enough to explain the strange conduct of the feline?-Dubuque (Iowa) Times.

Yes. The cat was obsessed by one of the "evil spirits" engaged in guarding the lives of mortals, and which so often manifest themselves and communicate of late, to the great annoyance of the clergy, who cannot lay them. The guardian spirit, finding the brain of its ward, the miner, too stupid to receive the impression, or too much muddled by tobacco and liquor and hardened by gross and coarse life, or fatigued and broken down by hard work and poor fare, to be reached by direct influence, and finding no human medium near took the cat, the brain and nerves of which were more susceptible, and made it the instrument by which the "evil spirits" could effect the "provi dential escape" of the miner. We recommend some of our city editors to keep cats in their offices.—Banner of Light.

A PUBLIC WRITER who hampers his thoughts or pen with the futile hope of offending nobody, had better take to some line of business where pusillanimity is considered a virtue.—Fanny Fern.

The Labor Congress in Brussels.

The International Congress of Workmen was closed on Sunday afternoon, Sept. 15th, with a speech from the President, M. Dupont, a foreign artisan, resident in London.

The latter proceedings of the Congress were the most remarkable and of the greatest practical interest, for the opening discussions on the suppression of war and the abolition of wages-paying are rather of the debating society type. Looking back on the variety of topics which the Congress has discussed during its session, we can recognize the very important and beneficial influence of such debates upon the spirit and the ideas of the working classes in every European country. Take, for example, the programme of the London Committee of the Association. It proposes for debate these six points: The reduction of the hours of labor, the influence of machinery in the hands of capitalists, property in land, the education of the laboring classes, the establishment of credit institutions to promote and facilitate the social emancipation of the working class, and, finally, the best means of establishing cooperative production. In this programme the ques tion of war or peace did not formally enter, but it took a prominent place both in the discussions and the final resolution of the Congress

This final resolution takes the following shape: The International Workingmen's Congress recommends workingmen to abstain from all work in the event of war breaking out in the respective countries. The Congress reckons upon the solidarity of workingmen of all countries for this strike of the people against war. The same sentiments are embodied even more strikingly in an address to the Congress from German auxiliaries, which especially denounces a war between France and Germany as "a civil war for the profit of Russia." It adds: "The International Association calls upon workingmen to pronounce against war, to oppose it by all the means in their power, to refuse to countenance assassinations and to organize a propaganda for the education of the poor." That labor, in fact, has no country, is ter in the history of that book. We piled on the the fundamental principle of the Association; that the produce of labor ought to be the property of the producer, that the brotherhood of labor should whoredoms, adulteries, ornications, licentiousness, | be the basis of society, and that the workingmen of all countries should throw aside their party jealousies and national antipathies and make common the lives of Abraham, Lot, Moses, Solomon, David, cause with each other in their struggle with capital -these are the dominant ideas which it was the pur pose of the Congress to inculcate. In the practical result the Congress at Brussels may be called a success; though the conditions under which the discussion was carried on precluded the possibility of very vigorous or lively debating. It is very easy to ridicule the Utopian tone of the resolutions arrived at, but it would not be at all easy to prove that the practice of European statesmen is wiser than the preaching of European artisans.—London Star.

> EXTRAORDINARY DISCOVERY.—I am the discoverer of an immense cavern in the Palisades of the Hudson, fully one mile in length and at least half a mile wide, with a vaulted roof higher than that of Trinity Church, supported by innumerable pillars, which must have been erected by the hand of man many centuries since, and furnished with innumerable side recesses, ante-chambers, and long, winding passages of the most wonderful construction.

Ruins of what have evidently been altars, erected thousands of years ago, are abundant, together with the mouldering bones of beings of enormous stature, as if belonging to a race of giants that formerly in

The floors of this remarkable cavern are as smooth and hard as granite, though covered deep with the dust of centuries. Here and there a lower deep is spacious stone steps leading thereto. From these mysterious cavities the sound of rushing waters falls upon the ear, with other reverberations of a strange, unearthly character.

The cavern, it is manifest, is not, like the Kentucky cave, a freak of nature, but, as already conjectured the work of man, in some early period of the world's Spiritualistic public to one of the most remarkable history. Cabalistic signs cover the bases of some of mediums yet brought before the world, in the the pillars, while figures bearing a close resemblance to sphinxes, death's heads, and mummies, as if of Egyptian design, adorn various portions of the walls and roof .- Cor. Metropolitan Record.

A LAMENTATION.—The Pacific deprecates the late Carnival Ball at Mechanics' Institute Hall. "There were," it remarks, "about three hundred per formers, and four thousand spectators. It cost the spectators not less than five dollars each, and the performers not less than twenty each, possibly fifty. At the lowest estimate the frolic cost not less than sical education, yet executes the most intricate pieces—both vocal and instrumental—wholly by aid of his spirit controllers and inspirers. His ennate for months to come.'

Possibly, as it was, some unfortunates were benefited by this twenty-five thousand dollars. The costumers must have derived some benefit from the demand for dresses. Ditto the dry goods merchants. The musicians are worthy people. Forty or fifty of them were enabled to turn an honest penny. The put in their purses by that night's revel. It would not, perhaps, be such a bad thing for the unfortu-nate that one of these affairs should come off about

Dr. Colenso having been sustained in his right to the bishopric of Natal, Africa, by the home government, the new bishop, Mr. Macrorie, will be sustained by a voluntary society formed for that purpose, under the direction of the Archbishop of Canterbury. This inaugurates a singular hostility of Church and State, the Church maintaining one bishop and the State another in the same diocese,

A CALVINISTIC old lady, on being asked about the Universalists, observed, "Yes, they expect that everybody will be saved; but we look for better

A POWER IN THE LAND

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WITNESSES.

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A. T. Foss, of Harlford, Conn., Gen. Agent of the Conn. Spiritual Association, cured of Diabetes and Sleepless-

MRS. LOUISA A. SMITH, of New Haven, N. Y., cured of an

Incessant Cough, Fever, Neuralgia, and Loss of Smell and Hearing. ERASTUS CHAMPLAIN, of Cloverdale, Sonoma Co., Cal., reports the cure of Jenny Boyce of Inherited Scrofula, and Blindness, and also Edward Whitman cured of Inherited Scrofula.

ELIZA D. VALENTINE, of Natick, Mass., permanently cured of daily attacks of Intense Colic. FRANKLIN SWEET, of Kirksville, Mo., cured of Catarrh

and Inflammation of the Brain. MRS. CYNTHA GOULD, Wilna, N. Y., reports her husband cured of an ULCER on his right leg of 30 years' standing.

Daniel Dam, of West Newfield, Me., reports his wife cured of Lung Fever, and himself and three grandchildren cured of Typhoid Fever. M. R. SMITH, of East Cambridge, Ill., reports himself and Mrs. E. A. Petteys relieved of **Heart Disease**, and Mrs. Wm. Stackhouse cured of **Liver Complaint** and

George Bush, of Barton Landing, Vt., cured of Inflammation of the Lungs and of Chills and Fever.

J. S. LORD, of 357 Grard St., New Haven, Ct., reports his wife cured of Female Difficulties. EDWIN JAMES, of Frankford, Mo., reports the cure of one case of Lung Fever, two cases of Cold with Typhoid Symptoms, and several cases of Infantile Diarrhœa.

G. W. Hall, of New Haven, Ind., reports the cure of a case of St. Vitus' Dance, and a case of Fever Sore. Jos. D. AYERS, of East Greensboro, Vt., cured of Rheumatism, Dyspepsia, Catarrh, and Lung Troubles. John Fawcett, of Emporia, Kansas, reports the cure of three cases of Lung Fever.

H. W. SIMONS, of Mansfield, Center, Ct., reports his wife cured of Lameness of 20 years' duration. MRS. JUDY A. HARRISON, of Hartford, Ky., cured of Neuralgia, Deafness in one ear, Heart Disease, Paralysis and Cough; also her husband, J. J. Harrison, and a Mrs. Stuart, cured of Asthma; also several cases of Chills and Fever cured.

JOHN A. DAY, of North Wrentham, Mass., reports one man cured of Dropsy, and another of Chronic Diarrhoea. Mrs. L. L. Ingalls, of Muskootink, Minn., reports the cure of cases of Typhoid Fever, one of Bilious Fever accompanied with Congestive Chills, and one

JOSEPH FLINT, of Hancock, Vt., reports the cure of FAY CHILES, of Insanity, and ORLANDO KENNEDY of the worst form of Chills and Fever.

case of severe Dysentery.

Mrs. M. Colvin, of Danby 4 Corners, Vt., reports her daughter cured of Erysipelas, herself of Neuralgia, and her husband of Diabetes and Jaundice. The magic control of the Positive and Negative Powders over diseases of all kinds, is

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

ness, etc. THE NEGATIVE POWDERS CURE Paralysis or Palsy; Amaurosis and Deafness from Paralyysis 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 Chilis and Fever. and for the preven-

tion and cure of Cholera, both the Positive and Negative Powders are needed. The Positive and Negative Powders do no violence to the system; they cause no purging, no nausea, no vomiting. no narcotizing; yet, in the language of S. W. Richmond, of Chenoa, Ill., "They are a most wonderful medicine, so silent and yet so efficacious."

As a Family Medicine, there is not now, and never has been, anything equal to Mrs Spence's Positive and Negative Powders. They are adapted to all ages and both sexes and to every variety of sickness likely to occur in a family of adults and children. In most cases, the Powders, if given in time, will cure all ordinary attacks of disease before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Powders are

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Box 5817, New York City. For sale also by Agents and by Druggists generally. If however, the Powders cannot be obtained in your vicinity, send your money at once to Prof. Spence as above directed, and the Powders will be forwarded to you by return mail post paid.

The Banner of Progress.

SUNDAY, OCTOBER 18, 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.

NOTICE.

-THE SAN FRANCISCO CHILDREN'S PROGRESSIVE LYCEUM will assemble on Sunday afternoon, at 2 o'clock, at the Mechanics' Institute Hall, Post street, near Kearny.

From the Children's New Church Magazine. CHARADE.

[We will give a prize of a handsome book to any member of the San Francisco Lyceum who shall first make the correct answer to this Charade, without assistance from adults. If it is not answered before Thursday next, we shall publish the answer in the BANNER.—ED.]

> Sitting by the fireside, On a winter night, Is my FIRST fast sleeping By its flickering light. Yet she sometimes wakes up, With her ears erect, As if she were anxious

Something to detect. Often have you seen me. Will my second say, In your little Primer, By the light of day. Part of every Grammar You will surely find This bright little fellow, If you are not blind.

Many teeth my THIRD one Kindly shows to you. Sometimes made of silver, Polished bright and true; Sometimes richly spotted Is it often seen; Worn by humblest maiden—

Worn by grandest queen. Dark, and damp, and ancient, Will my whole be found, Full of strangest wonders Hidden under ground. In fierce persecution, Grateful shelter there Found within my care.

OUR LITTLE NEWS-BOY.

BY LOUISA ALCOTT.

Hurrying to catch a certain car, at a certain corner, late one stormy night, I was suddenly arrested by a sight of a queer-looking bundle, lying in a doorway.

"Bless my heart, it's a child! O John! I'm afraid he's frozen!" I exclaimed to my brother, as we both

bent over the bundle. Such a little fellow as he was, in the big, ragged coat; such a tired, baby face, under the furzy cap; such a purple, little hand still holding fast a few pacoat; such a tired, baby face, under the furzy cap; such a purple, little hand still holding fast a few papers; such a pathetic sight, altogether, was the boy, pers; such a pathetic sight, altogether, was the boy, conductor; Mrs. R. W. Bartlett, Guardian. lying on the stone step, with the snow drifting over him—that it was impossible to go by.

"He is asleep, but he'll freeze, if left so long.

Here, wake up, my boy, and go home as fast as you can!" cried John, with a gentle shake, and a very gentle voice; for the memory of a dear little lad, safely tucked up at home, made him fatherly kind to the small vagabond. The moment that he was touched, the boy tumbled

up, and, before he was half awake, began his usual cry, with an eye to business.
"Paper, sir?" "Herald!—Transkip! Last—," a great gape swallowed up the "last edition"; and he stood blinking at us like a very chilly young owl. "I'll buy 'em all, if you'll go home, my little chap; it's high time you were abed," said John, whisking

the damp papers into one pocket, and his purse out of another, as he spoke. "All of 'em?—why, there's six!" croaked the boy, for he was hoarse as a raven. "Never mind, I can kindle a fire with them. Put that in your pocket and trot home as fast as possi-

"Where do you live?" I asked, picking up the fifty cents that fell from the little fingers, too benumbed to hold it. "Mills Court; out of Hanover. Cold, ain't it?"

said the boy, blowing on his purple hands, and hopping feebly from one leg to the other to take the stiffness out. "He can't go all that way in this storm-such a night, and so used up with cold and sleep, John."
"Of course he can't; we'll put him in a car," be-

gan John; when the boy wheezed out-"No; I've got ter wait for Sam. He'll be along as soon as the theater's done. He said he would, and so I'm waiting."
"Who is Sam?" I asked.

"He's the feller I lives with. I ain't got any folks, and he takes care of me." "Nice care, indeed, leaving a baby like you to wait for him here, such a night as this," I said,

crossly. "O, he's good to me, Sam is; though he does knock me 'round sometimes when I ain't spry. The big fellers shoves me back, you see, and I gets cold, and can't sing out loud; so I don't sell my papers and has to work 'em off late." "Hear the child talk! One would think he was sixteen, instead of six," I said, half laughing.
"I'm most ten. Hi!—ain't that a oner?" cried

the boy, as a gust of snow slapped him in the face, when he peeped to see if Sam was coming. "Hullo! the lights is out! Why, the play's done, and the folks gone; and Sam's forgot me.' It was very evident that Sam had forgotten his little protege; and a strong desire to shake Sam possessed me." "No use waitin' any longer; and now my papers is sold, I ain't afraid to go home," said the boy, stepping down, like a little old man with the rheu-

matics, and preparing to trudge away through the "Stop a bit, my little Casabianca; a car will be along in fifteen minutes, and while waiting you can warm yourself over there," said John, with the purple hand in his.

"My name's Jack Hill, not Cassy Banks, please sir," said the little party, with dignity.
"Have you had your supper, Mr. Hill?" asked John, laughing. "I had some peanuts, and two sucks of Joe's orange; but it warn't very fillin'," he said, gravely. "I should think not. Here, one stew, and be

quick, please," cried John, as we sat down in a warm corner of the confectioner's, opposite. While little Jack shoveled in the hot oysterswith his eyes shutting up now and then, in spite of

himself—we looked at him, and thought again of the little rosy face at home, safe in his warm nest, with mother-love watching over him. Nodding toward the ragged, grimy, forlorn little creature, dropping asleep over his supper, like a tired baby, I said-"Can you imagine our Freddy, out alone, at this hour, trying to work off, his papers, because afraid to go home till he has?"

"I had rather not try," answered brother John, winking hard, as he stroked the little head beside him, which, by the way, looked very much like a ragged yellow door-mat. I think brother John winked hard, but I can't be sure, for I know I did; and for a minute there seemed to be a dozen newsboys dancing before my eyes.

"There goes our car, and it's the last," said John, looking at me. "Let it go, but don't leave the boy"; and I frowned at John for hinting at such a thing. oyster, and come on. "Good night, ma'am! Thankee, sir!" croaked the

grateful little voice, as the child was caught up in John's strong hands and set down on the car step. R. B. HALL, San José. With a word to the conductor, and a small business transaction, we left Jack coiled up in a corner, to finish his nap as tranquilly as if it wasn't midnight, and a "knocking around" might not await him at his journey's end. We didn't mind the storm much as we plodded

home; and when I told the story to Rosy-face, next day, his interest quite reconciled me to the sniffs and sneezes of a bad cold. "If I saw that poor, little boy, I'd love him lots, Aunt Weedy!" said Freddy, with a world of pity in his beautiful child's eyes.

And, believing that others would be kind to little Catalogue of Liberal and Spiritual Books Jack, and such as he, I tell the story. When busy fathers hurry home at night, I hope they will buy their papers of the small boys who get "shoved back"; the feeble ones, who grow hoarse, and "can't sing out"; the shabby ones, who evidently, have only forgetful Sams to care for them; and the hungry-looking ones, who don't get what is 'fillin'.'' For love of the little sons and daughters safe at home, say a kind word, buy a paper even if you don't want it; and never pass by, leaving them to sleep forgotten in the streets at midnight, with no pillow but a stone, no coverlid but the pitiless snow, and not even a tender-hearted robin to drop leaves over them.—Merry's Museum.

Progressive Lyceum Register.

Boston Mass.—Sunday at 10 a. m., at 544 Washington street. C. H. Rines, Conductor. Brooklyn, N. Y.—At 3 p. m., in the Cumberland Street Lecture Room, between Lafayette and DeKalb avenues. John A. Bartlett, Conductor; Mrs. Fannie Cohill, Guardian. Buffalo, N. Y.—In Music Hall Sunday afternoon. Mrs. S. H. Wertman, Conductor; Miss Sarah Brooks, Guardian.

Charlestown, Mass.—At City Hall, at 10½ a. m. Dr. C. C'
York, Conductor; Mrs. L. A. York, Guardian.

At Washington Hall, Sunday forenoon. A. H. Richardson,
Conductor; Mrs. M. J. Mayo, Guardian.

Chelsea, Mass.—At Library Hall every Sunday at 10 a. m.

Lemon S. Dodge, Conductor, Mrs. F. S. Dodge, Guardian. James S. Dodge, Conductor; Mrs. F. S. Dodge, Guardian. Chicago, Il.—Sunday, at Crosby's Music Hall, at 12½ p. m. Dr. S. J. Avery, Conductor; Mrs. C. A. Dye, Guardian; J. R. Sleeper, President Literary Circle. Cincinnati —Greenwood Hall, corner of Sixth and Vine sts,

at 9 a. m. A. W. Pugh, Conductor; Mrs. Lydia Beck, Guar-Cleveland, Ohio.—At Temperance Hall, 184 Superior street. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

Detroit, Mich.—Conductor, M. J. Matthews; Guardian, Mrs. Dover and Foxcroft, Me. - Sunday afternoon, in the Univer-

salist church.

Foxboro', Mass —In the Town Hall every Sunday at 11 a. m. Hamburg, Conn.-John Sterling, Conductor; Mrs. S. B. Anderson, Guardian.

Hammonton, N.J.—Sunday at 1 p. m. J. O. Ransom, Con-Hammonton, N.J.—Sunday at 1 p. m. J. O. Ransom, Conductor; Mrs. Julia E. Holt, Guardian.

Havana, Ill—Sunday at 3 p. m., in Andrus' Hall. J. F. Coppel, Conductor; Mrs. E. Shaw, Guardian.

Haverhill, Mass.—Sunday at 10 a. m., in Music Hall. John Reiter, Conductor; Mrs. E. L. Currier, Guardian.

Jefferson City, N. J.—Sunday afternoon in the Church of the Holy Spirit. 244 York street Joseph Dixon, Conductor.

Jersey City, N. J.—At the Church of the Holy Spirit, 244 York street, Sunday afternoon.

Johnson's Creek, N. Y.—At 12 m. every Sunday. Miss Emma Joyce, Conductor; Mrs. H. O. Loper, Guardian.

Lotus, Ind.—F. A. Coleman, Conductor; Eliza M. Huddle ston, Guardian.

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