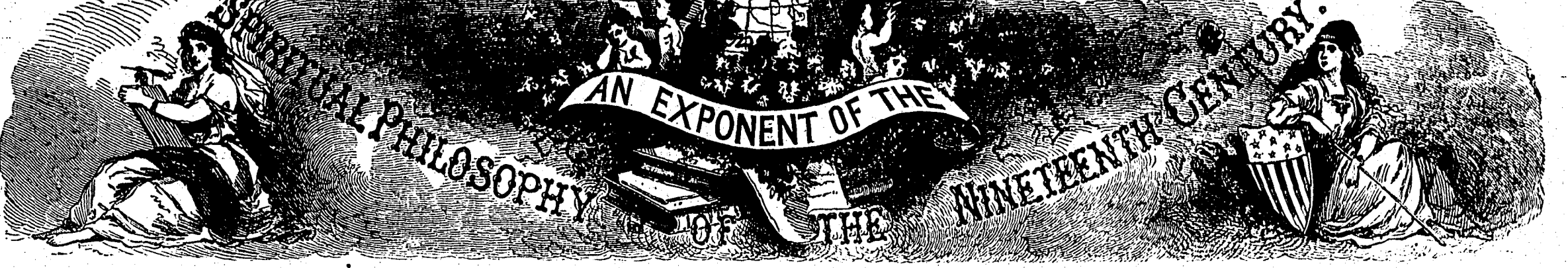


BANNER OF LIGHT.



VOL. XXVII.

(WM. WHITE & CO.,
Publishers and Proprietors.)

BOSTON, SATURDAY, AUGUST 20, 1870.

(\$3.00 PER ANNUM,
In Advance.)

NO. 23.

SUNSET IN THE FOREST.

BY VIOLET.

Come with me unto the forest,
And on Nature's beauty gaze;
See those radiant smiles of sunlight
Spread o'er earth their golden rays;
And the western face of heaven,
Smiling like a beautiful queen,
Glistens like a beautiful queen,
O'er the deep horizon green!

Look on yonder pine-clad mountain,
Crested with its leafy plume,
Now 'tis wild with floating amber,
Flinging back its rich perfume;
And the trees their heads are bending,
In the deepening shadow hue;
To the setting sun they're bowing,
Nodding him a calm adieu!

Hark! from leafy dell that murmurs
Softly whispering on the air,
Like pure strains of richest music
Sung by the Eolian fair!
Hear it float away toward heaven,
Blending sweetest notes of love;
With melodious rapture singing,
To fair Nature's God above.

Seems it not that earth is listening
To that joyous evening lay?
Is it not an angel's farewell,
Whispered to departing day?
Seems not yonder sun to linger
In his golden-embellished bow?
With his glowing adoration,
Owning a superior Power?

Is there aught in all the city,
With its bustling pride and care,
To thy woeless heart so soothing
As this balmy forest air?
Is there aught in wealth's gay splendor,
Or in worldly fame or power,
So like heaven's ante-chamber,
As this forest's sunset hour?

Worcester, Mass.

SPIRITUALISM IN THE WEST.

BY EMMA HARDINGE.

It is long since the rush of life involved in unceasing efforts and almost daily travel has permitted me to pen any records of the scenes through which I am speeding, and perhaps I should hardly deem that I was called upon to add the duties of a scribe to the overwhelming demands of my busy itinerant life, did I not receive constant appeals to "write something for the Banner." These requests are generally preferred to me by those I love too well to make any excuses acceptable; at the same time I wonder why the dear friends amongst whom my brief sojourns are made, and whose time is as eternity compared to mine in point of leisure, cannot send on their jottings, in place of expecting them from me—from me, with a crippled right hand, and no time to eat, drink, or sleep, save the former in the midst of a crowd waiting to hear me talk even with my mouth full—and the latter in the railway cars, to the lullaby of crying babies, and an atmosphere of 108 degrees of heat. To begin from the beginning, however, of my Western experiences, and simply to gratify those dear friends who beseech me to make the records that they ought themselves to have done, I must state that my first lesson of the condition of "the cause" out West, was derived from the fact that between Boston, where I spoke on the last Sunday of April, and Cincinnati, where I lectured the first Sunday of May, I could have spoken just ninety-one times had I responded to all the invitations I received to stop on the different roads that connect these two far removed cities. Being obliged to spend three nights in the cars en route, and having, consequently, only three nights to spare for the rostrum, I devoted those to Corry, Pa., and Jamestown, N. Y., at both of which places I rejoiced in the warm clasp of friendly hands that enclosed within them hearts no less warm. At Corry, I found many new faces filling up gaps in the ranks which circumstances had broken; side by side with these were the well-tried veterans of many a well-fought field—not the least interesting of whom was the still fair and youthful matron, Mrs. Libby Watson, of Titusville, once the admired and brilliant Libby Lowe, whose inspired utterances have awakened so many minds to a consciousness of spiritual truths in this section of country. Though surrounded by all the temptations to retire into the sphere of domestic ease and personal enjoyment which wealth can offer, sweet Libby Watson divides her interest between the lovely little spirits who call her "mother," and the angels who led her forth in the girlhood from which she has scarcely yet emerged to be their missionary. The dear little lady still yields her admirable organism at times to make sweet tones of inspiration for the spirits, and anxious friends are still hoping to see her occupying the platform where there is such an overwhelming demand for laborers.

At Jamestown I had the pleasure of going over the harvest fields of Spiritualism with some of its earliest pioneers. The neighborhood of Kiantown, with its magic springs and weird occult revelations, afforded me curious themes for inquiry and speculation from some of the very fathers of the strange movement that originated in that place.

At Cincinnati, I found the hurried masses of the spiritual armies that had formerly garrisoned that great city considerably thinned under the pressure of those many causes of change which influence American character and destinies, but in the meantime hundreds of new minds have been stirred to their depths, and many new and sterling converts added to the ranks, the value of whose adherence will unquestionably yet be felt in Spiritualism of a far higher tone and influence than formerly. It is but justice to state here, that out of scores of worthy persons whose clear in-

tellect and reflecting minds have been quite recently illumined by the bright torch of Spiritualism, I scarcely found any in Cincinnati whose most convincing proofs of spiritual existence and communion had not been received from Miss Lizzie Keizer, the same highly gifted young lady to whom I called attention in my articles on Western Spiritualism in the Banner of some four years ago.

Miss Keizer is still a resident in the family of Mr. and Mrs. Beck, of Covington, Kentucky; the dear and hospitable friends whose kindly care and devotedly practical Spiritualism have twice made their pleasant residence one of my most cherished and restful Western homes. Amidst much coldness, lack of zeal, and shrinking under the ban of public opinion, Mr. and Mrs. Beck, and good Lizzie Keizer, form a steadfast host in themselves, in whose circle of influence "the cause" can never be permitted to die out. Miss Keizer has given several public sances during the last few months, at which, amongst an audience numbering over a thousand persons, she has correctly described from forty to fifty spirits during an evening.

In giving these delineations, the medium is profoundly entranced; she becomes, in fact, transfigured, and in place of the simple-minded, unsophisticated girl, she assumes the power, dignity and lingual precision of the eminent legal mind under whose control she acts. Her descriptions are amongst the clearest and most definite proofs of spirit identity that could possibly be given. After forcibly and unhesitatingly delineating the personal appearance, history and specialties of the spirit under consideration, she firmly pronounces the given and surname, and frequently adds a narrative of one or more of the leading events of their earth lives.

By such wonderful tests as these hundreds of persons in Cincinnati and its environs have been convinced of the soul's immortality and the presence of beloved guardian angels, a boon of precious knowledge for which Miss Keizer has been assailed by the press of Cincinnati, with an insouciance, rancidity and vulgarly as disgraceful to the journalism of a civilized community, as it is behind the times in appreciation of the true state of Spiritualism now occupies—"Too late to deny its facts, too wide spread and powerful to be any longer affected by vituperation and illogical abuse."

Such has been the verdict of one of the most shrewd as well as popular "divines" of the day on Spiritualism, and most of the shrewd and popular writers, however antagonistic they may be to its claims, have so far recognized the truth of these propositions, as either to drop "the thing" quietly, or slide easily into the grooves which public opinion is beginning to heat for a progress which can no longer be arrested. But there is a species of journalism, which, taking for its model the respectable New York Herald, believes abuse, rancidity and vulgar personality is wit and smartness; that articles containing the grossest and even the vulgarst hits at religious faiths and their adherents, are especially acceptable to the people, and return the largest amount of pennies to their treasuries. Spiritualism and Spiritualists have been too long a profitable subject for this species of penny wit to be readily relinquished; and not being sufficiently acquainted with the tone of popular literature to be aware that it is no longer fashionable or expedient to abuse Spiritualism, the New York Herald and some of its devoted imitators of the Cincinnati press still crack their seditious jokes at the expense of the Spiritualists, to the reproach of American journalism, and the disgust of all but their patrons of the bar-room and saloon. I may here mention, as *apropos* to my subject, that at the close of one of my lectures on America, delivered in England about four years ago, and in which my auditors may have found themselves somewhat overwhelmed by the terms of laudation in which their Republican Cousin had been described, a gentleman in my audience arose and questioned whether I meant to claim the "New York Herald" as a representative of the American press, and if so, whether I considered vulgar personality as an American institution worthy of laudation. Had that gentleman seen the Cincinnati *Inquirer's* ribald comments on a pure and gifted lady, whose only offense was the use of those spiritual gifts which the founder of Christianity declared to be an essential evidence of Christian faith, I should not have been in a position to attempt to redeem the American press from the disgrace of being generally represented by the "New York Herald."

Miss Lizzie Keizer's sances have been suspended this summer in consequence of ill health, but her friends have confident hopes of seeing her remarkable powers in operation again this fall, and a mediumship which for seership is not excelled throughout the country, devoted to the cause of which she is such a powerful and valuable exponent.

The friends in Cincinnati, as elsewhere, have realized how hard it is to sustain their meetings against the discordant and disintegrating spirit that seems to be conjured up amongst the spiritual ranks within the last few months; but if the large and harmonious gatherings which greeted me during the scorching heat of last May can be taken as a fair representation of public sentiment, Spiritualism is not dying out, or even waning, in Cincinnati, however much its present transitional aspect may affect the order of its former marching ranks.

At New Philadelphia, a town whose progressive growth is somewhat affected by its ten miles of rough stage road distance from the main line of railway, I found the cross of an adverse public opinion shouldered upon one or two brave pioneers, the most prominent of whom, Mr. Matthews, the editor of the *Ohio Democrat*, has indeed borne the heat and burden of a bitter day in the unflinching constancy of a true martyr. Raising the reputation of his paper—in every sense of the term, his "bread winner"—by publishing

spiritualistic matter on every possible occasion, devoting all of time, substance and effort that could be spared from family demands to the hire and maintenance of mediums, and patiently enduring the reproaches of every vexatious kind which ignorance and bigotry could level against the obnoxious Spiritualist, Mr. Matthews has endured a selge which few can appreciate who have not labored under similar disadvantages in point of locality, community and profession. In addition to the shafts which ignorance is sure to level against an unpopular cause, Spiritualism in New Philadelphia has suffered not a little at the hands of its professed allies, and the "expositions" and misrepresentations which wandering missionaries have put upon it, seem to me to have wrought more for its downfall than aught which its acknowledged antagonists could effect.

It is not one of my least happy memories in this Western campaign to recall now the situation of "the cause" at New Philadelphia, and perceive that my "special mission" there was to represent the truth which had been garbled, and to place the status of Spiritualism where it belonged. If the warm acknowledgments and joyful congratulations of my spiritual friends there did not exaggerate the results achieved—one brief campaign of three lectures was a triumphant victory won by the forces of light versus darkness. At Portsmouth, Ohio, I was called upon to break ground in a rich but very unspiritual community. A good and progressive mind of that place assured me "our colors were nailed to the mast," and seemed to him to prophesy of "that flag that was yet to brave a thousand years the battle and the breeze." At Dayton, Ohio, I found many new friends added to the ranks of the old, and many new converts believing in the truth of spirit communion, through the mediumship of a Mrs. Schaefer, entitled there "a trumpet medium," from the fact that spirit friends converse through a horn in her presence with all the old familiar tokens of earth life and spiritual identity.

Quitting my dear and warm-hearted Kentucky friends, Mr. and Mrs. Beck, I wended my way into Indiana, where at my first station, Indianapolis, I was met and warmly welcomed by Dr. and Mrs. Bland, the talented and well-known editors of the *Lady's Own Magazine*, and the *North-Western Farmer*. Although I had no engagement in this city, and indeed could not command the leisure to give one single lecture there, Dr. and Mrs. Bland, and quite a gathering of kind sympathizers, till then total strangers, met and entertained the wanderer; pressed on her the shelter of their hospitable roof for one night of rest and refreshment, and sent her on her toilsome way with a cordial exchange of blessings and a new link forged in the chain of friendship which time can never break or rust.

At the next station, Lafayette, a similar greeting from friends till then unknown awaited me. A hasty greeting, a hurried meal, a few kind inquiries, introductions, parting words, cordial wishes; then the shrill whistle of the locomotive drowned the echo of the last kind adieu; the genial faces recede behind the wreathing mists exhaled from the nostrils of the iron horse, and the heaving billows of time drift the life barks far, far asunder—perhaps to meet no more, until they all put into the eternal ports where the "exile finds his native land," and the tears of bereavement and separation never water the sunlit blossoms of the spirit's Eden. My next station was Delphi, Indiana, where Spiritualism, under the fostering care and unceasing efforts of good Dr. Beck and his noble lady, has flourished with scarcely less power and usefulness than in any of the larger centres of American civilization. Whether it may be due to the influences with which the departed tribes of the red man have baptized this locale, or that there is something generically magnetic in the ground and atmosphere, I cannot determine, but certain it is that spiritual influences seem to have spread their enchanted web over the Wabash Valley, and consecrated the country to the presence of the spirits. My kind and hospitable hostess, Mrs. Beck, is herself a complete battery of spirit power, and in the form of physical force demonstrations, visions, healing and other tokens of occult control, her hand of invisible allies frequently manifest through her organism. At Delphi, I found a certain "limb of the law"—an executive, whose name and functions it may not be prudent (for his own sake) to publish—who exhibited in broad daylight many of the most remarkable proofs of spiritual physical force mediumship common to the exercises of the dark circle.

In the presence of this functionary, sticks, canes, glasses, stools, and other small articles walked and talked by intelligent signs with all the familiarity of living organisms. Dr. Beck's medical measuring glasses, bottles, &c., coolly dismounted from their shelves, or ascended from the floor to crawl up the beholder's knees, telegraphing out their signals for "yes and no," waltzing, capering and conversing generally with all the ease and significance of inspiration, and that without contact or any conceivable cause, but the one which such occult proceedings invariably claim for themselves, namely—the contact of invisible minds.

Here, too, I learned marvelous doings of the talking spirit "Bill Dole," so famed in this part of the country as the chatterer, who for many months took up his residence in the house of a respectable family in Logansport, and entertained hundreds of creditable witnesses with his amazing loquacity, and amusing though somewhat profane powers of conversation. As this remarkable "spirit's" performances will constitute an item in a future publication, it is unnecessary to enter further into their marvels at present.

From Delphi I paid a flying visit to Crawfordsville, Ind., where I found several varied and interesting specimens of mediumistic power, not the least remarkable of which is exhibited in the person of Mr. Willis, a photographic artist, on whose plates numbers of spirit friends have presented their forms, with a clearness and proof of

identity not excelled by the pictures of either Messrs. Munler or Nolan.

On the morning after my lecture at Crawfordsville, I visited the gallery of Mr. Willis, but as my stay was limited by the immediate departure of the train, and the gallery was crowded by many kind friends eager to testify their good will to their transient visitor, the conditions were too unfavorable to admit of my receiving any satisfactory pictures. Faint shadows of dark, grotesque looking beings, whom Mr. Willis calls "Demons," were all the indications of spirit presence that we could obtain that morning. Amongst these, however, appears the obvious likeness of the spirit, Bill Dole, who, in consideration of the interest with which I had been gathering records of his erratic doings for publication, politely volunteered to present his ghostly shadow on one of my photographic plates. Like the others produced on this occasion, the reflection of the image is very faint, but sufficiently marked for identification. Besides the said Bill, there appears on the other corner of the picture a most repulsive and sensual looking face, on whom Bill seems to look askew, with an expression which clearly indicates satisfaction at the distance which exists between them, an idea justified by the history of the spirit, who, during his earthly sojourn, was unhappily much given to evil companionship, but who now claims to have escaped from such thralls, and to feel all the satisfaction at his progress which is so quaintly delineated on the shadowy plate.

And now the retrospect of one single month's pilgrimages is briefly sketched. All the places above mentioned were visited, and to the best of my ability missionized during the month of May, and if those of my readers who have waded through such a list of journeyings think I have loitered on the road, or failed to improve any single hour of the rushing tide of life with which I am running a swift race, let them look for a forthcoming article, in which I propose to review the spiritualistic situation as it appeared to me in Illinois and Iowa during the months of June and July.

"SATURDAY NIGHT."

We call a few significant extracts, pertinent to our own chosen cause, from an article in the New York *Democrat* under the above title, from the pen of its editor, "Brick" Pomeroy. He has published a couple of popular books, whose pages overflow with humane sentiments expressed in like spirit:

"If we only could make others happy! If we could throw in the path of others some of the beautiful light which so hovers over us and leads us on by the rough and dangerous to the great work which has for its object the welfare of others who have no time to think. Do others tire and grow so weary as we often do? Is it not terrible to struggle for years to hear above the rolling waves that which is so highly prized? Is it not death—this constant battling with life till the brain becomes so hot and heavy; till the power of life seems to be going from you; till there come before you so many pictures of good works unfinished, and such need for earnest striving?"

"As if this miserable primary existence were life! As if our work is to be finished here! As if a broken-to-day were all there is for us who are of the Eternal and to dwell forever, as there is no annihilation of spirits!"

Do you fear death? We do not. It will be so glorious to begin the new life; to step out from the trials, the labors, the struggles, the disappointments of this world. It will be such a relief to escape from this warfare with one's self, and to know that at last we are beyond the reach and influence of that varied nature which controls man as changing winds toss helpless leaves. Then will our real life begin. We shall see plainly and constantly where now we have but glimpses. We shall be with the great souls, the pure hearts, the kind spirits—the ones who over there are resting from their heart-sufferings here, and who by first learning to control and govern themselves, will be given power in the spirit-land to control and govern others, as we all are by the suggestions which come to us from the invisible—that portion alone of ourselves which alone lives forever.

Then we shall engage in great works; shall direct minds; will be in unison and perfect harmony with the spirit of the Eternal; shall have power to annihilate space, and go on perfect, happy, glorious.

But we must strive here, or shall not be wanted there. In that great world will be no idleness, cold selfish heartless ones; we shall all be friends and working for a common purpose. There are spirit-lands for all—plane upon plane, sphere after sphere, world after world, grade upon grade, as determined when comes the sorting hour of death. But of all this, which is so plain to us, we will write more in time, when our good angel says we may."

THE CONSTITUTION AND RELIGION.

The Constitution prohibits the government of the United States from requiring a "religious test as a qualification to office." The first amendment prevents Congress from making a law respecting an establishment of religion, or prohibiting the free exercise thereof; but the National Constitution does not prevent the States from making laws hostile to religious liberty. Any State without violating the Constitution of the United States could recognize one of the ancient Gods, or the Divine authority of the Bible, the Koran, or any other book. Would a constitutional amendment recognizing God and the Bible be more beneficial than an amendment prohibiting the States from making oppressive laws in regard to religion?

Would an amendment to the Constitution recognizing the Divine authority of the Bible be more acceptable to the friends of human advancement than an amendment like the following?

No State shall abridge the freedom of speech or of the press, or require a religious test of any person as a qualification for voting or holding office or testifying in courts, or deprive any person on account of religious opinions of rights or privileges secured to other persons, or make a law respecting an establishment of religion.

A constitutional amendment like this would secure religious liberty to all of the American people.
J. W. C.
Jackson, Penn.

Original Essay.

PRE-ADAMITE EGYPT AND REV. DR. THOMPSON.

BY DYER D. LAM.

What is "Egypt's Place" in the march of nations? To what measure of years can we retrace its claims? From the days of Young, 1823, to Mariette, 1870, this has been the great theme for thought among those who have desired to reconstruct the past and rescue the records engraved in rock and temple walls from oblivion. What is the answer now to these questions? This we propose to consider, and to introduce the subject desire to call attention to a statement of "our American Egyptologist," Joseph P. Thompson, D. D., LL. D.

In his recent work on *Man in Genesis* (and *Geology*, the title adds), the Rev. Dr. informs his readers that the Great Pyramids have been placed "at three thousand to three thousand six hundred years before Christ," and adds that C. Piazzi Smith attempts to bring them down to 2170 B. C. But the point to which I wish to direct attention is this, given as the result of these fifty years of research and examination:

"But if we take the *chronometrical* view of responsible authorities in Egyptology, these do not attempt to place the pyramids further back than four thousand years before Christ; and this, the oldest conjectural period, is purely conjectural on the part of those who advocate the longest chronology for the Egyptian empire."

Let us look to the different authorities on Egyptology to see if this is a fact. Sixteen years ago every one of the following authors had placed their estimate before the public. Let us see the date given by them for MENES of the first dynasty, with whom Egyptian history proper opens.

Authority.	Title of work.	Date, B. C.
Ch. Lenormant.	Cercueil de Mycerinus.	4015
Champollion.	L'Egypte ancienne.	2507
Beckh.	Manetho and the Heliopolite period.	5702
Barnard.	Dissected Egypt.	4500
Lessert.	Chronologie des Rois d'Egypte.	5773
Henry.	L'Egypte Pharaonique.	5303
Pickering.	Geographical Distribution of Animals and Plants.	4100

Will it be said that these are not "responsible authorities?" The names stand highest among those who have devoted their lives to this study. Can it be urged that later researches have overthrown these "conjectural" dates and confirmed in any way the shorter chronology? Turn we again to the evidence.

No Egyptologist has of late years done so much to clear away the fog surrounding these hoary remains and establish their true place in history, as M. Mariette, of France, whose discoveries at Abydos and Sakkarah have placed Manetho's truthfulness beyond question and established as the date of Menes' accession to the throne of united Egypt, the period 5000 B. C. Dr. Thompson says:

"The tablet of Lethos I, recently discovered in the great temple of Abydos, introduced a new element of complication into these calculations. Upon this tablet a monarch whose period is pretty clearly determined as of the fifteenth century before Christ, is represented as offering sacrifice to his royal predecessors, of whom there are seventy-six in an unbroken line up to Menes; and this line tallies with the fragmentary lists from other sources, showing that this was the official list of recognized sovereigns in regular succession."

"What now says M. Mariette? Of a tablet called 'Hall of the Ancestors' by him, and 'Tablet of Tutmosis' by others, he says:

"Here we have no longer to deal with a regular and uninterrupted series; Thothmes III. has made a choice among his predecessors, and to those of his choice alone he makes his offerings."

So that the mere fact of the names being there is no evidence of their occurring in an unbroken line in the regular series in all cases. But this "second tablet of Abydos" furnishes us with a list of kings of the first six dynasties entirely corroborating Manetho's list, and is confirmed by the "tablet of Sakkarah." Only so far as these lists are confirmed by Manetho can we admit their evidence. How then does this introduce "a new element of complication" into the chronology of Egypt? By confirming Manetho's first six dynasties it has struck a blow at the shorter chronology of Lepsius, Bunsen, Brugsch, and others, who insisted that some of these primitive dynasties were contemporaneous and not consecutive. By destroying this last refuge, it has indeed added "a new element of complication" into their calculations; but, like the Rosetta Stone, has shed a ray of light over a dark portion of Egyptian history. Of these "responsible authorities," M. Mariette says:

"Embarrassed by this fact (Manetho's list of dynasties), and, moreover, unable in any way to cast a doubt on the authenticity and veracity of Manetho, some modern authors have supposed that Egypt had been at some periods of its history divided into more than one kingdom, and that Manetho had represented, as successive, dynasties which were really contemporaneous. According to them, the fifth dynasty, for example, was reigning at Elephantine at the same time that the sixth was enthroned at Memphis. The convenience of this system, for certain combinations fixed at leisure and in view of preconceived ideas, need not be pointed out. By reconciling some dates and correcting others, we may, by an ingenious and even scientific arrangement of dynasties, contract almost as we wish the length of the lists of Manetho. It is thus that, where we in the preceding table place the foundation of the Egyptian monarchy in the year 5000 before our era, other authors, such as Baron Bunsen, place the same event only as far back as the year 3223. There were, therefore, inconceivably contemporaneous dynasties in Egypt; but Manetho has thrown them out and admitted those only whom he regarded as legitimate, and his lists contain no others. If it were not so, it would not be thirty-one dynasties that we should have to reckon, in the list of royal families previous to Alexander, but probably nearer sixty."

The scholars who have attempted to compress the dates given by Manetho, have never yet been able to produce one single monument to prove that two dynasties named in his lists as successive were contemporaneous. On the contrary, there are superabundant monumental proofs, collected

by very many Egyptologists, to convince us that all the royal races mentioned by the Sacerdotal priests occupied the throne in succession.

"There is in fact no country," says Fr. Lenormant, "the history of which can be written on the testimony of so many original documents as that of Egypt. So clear has this been made that it is not merely a question of facts, but of veracity, when a reverend gentleman makes a statement so entirely devoid of any truth for its foundation as the unqualified assumption that no one carries Egyptian history back beyond 1000 B. C."

The first dynasty reigned at This (in later times Abydos), in Central Egypt and Memphis, extending over two hundred and fifty-three years—501-471 B. C.—and was spent in conflicts between princes who had previously reigned over portions of Egypt and attained power only through a severe struggle.

The first King Menes constructed a dyke which, says Herodotus, "by banking up the river at the bend which it forms about a hundred furlongs south of Memphis, laid the ancient channel dry, while he dug a new course for the stream half way between the two lines of hills," and on the ground thus reclaimed built the city of Memphis. The remains of this dyke were discovered by M. Mariette. His successor, Teti, built a palace at Memphis, and was the author of several works on Anatomy and Surgery. The fifth King, Hesiop, is mentioned frequently in the "Funeral Ritual" as the author of sacred writings. Of the second dynasty—187-155 B. C.—Fr. Lenormant says:

"It seems very probable that the great pyramid, built in steps at Sakkarah, was intended for the sepulchre of the second king of this dynasty, Kheops. . . . The low and narrow door, with a lintel of white limestone covered with hieroglyphs, . . . shows the style of the Egyptian writing was even then fully established."

And he adds that to the third king of this dynasty, Rameses, is attributed a law declaring females capable of ascending the throne of Egypt. In another place he says of these times:

"The Egyptian language was completely formed, with its peculiar characteristics, distinct from other allied idioms. Hieroglyphic writing is found on the monuments of the first dynasties, distinguished by all the complexity that it preserved to the last day of its existence."

Says Renan:

"What is most extraordinary in this civilization is that it had no infancy. We seek in vain for an archaic period in Egyptian art. For sculpture to direct itself of all sciences and two thousand centuries are required. Greece, Italy of the middle ages, prove it. But such a statue as that of Cleopatra, and all the statues of the ancient empire, are not at all in the style of a middle age. They have a definite style of their own. Viewed as to the measure of the nation's genius, they could not be done better. Egypt in this as in so many other things, contradicts the laws we assign to the Indo-Germanic and Semitic races. She begins her career, not in myth, in heroism, in barbarism."

Sir J. G. Wilkinson says:

"The position of these pyramids is very remarkable in being placed so exactly facing the four cardinal points that the variation of the compass may be ascertained from them. This accuracy would imply some astronomical knowledge and careful observations at that time."

And again he says:

"That hieroglyphics were already used long before the pyramids were built, is certain, as they were found by Col. Howard Vyse in the upper chamber he opened, written on the blocks before they were built in, and containing the name of Shofa or Shofa. The curious style of the hieroglyphs shows that they had been in use a long time before."

Their "Book of the Dead," or "Funeral Ritual," is of the utmost antiquity; portions of it being ascribed to Hesiop, or Hesiop, of the first dynasty. Space will not permit me to give any analysis of its contents, but I must crave permission to make one quotation illustrating the laws of the Egyptian conscience. It is the reply of the soul to the judges:

"I have not blasphemed," says the deceased; "I have not stolen; I have not committed adultery; I have not treated any person with cruelty; I have not stirred up trouble; I have not been idle; I have not been intoxicated; I have shown no made unjust commandments; I have shown no improper curiosity; I have not allowed my mouth to tell secrets; I have not wounded any one; I have not let enter upon my house any evil being; I have not evilly uttered of the king nor my father; I have not falsely accused any one; I have not withheld milk from the mouths of sucklings; I have not practiced any shameful crime; I have not calumniated a slave to his master."

Nor are all of his virtues required to be of merely a negative character. They were taught that to insure the approval of these judges, they must be able to say, "I have made to the gods the offerings that were their due. I have given food to the hungry, drink to the thirsty, and clothes to the naked."

They tell us of God, "that he is the sole generator in heaven and on earth, and that he has not been begotten. . . . That he is the only living and true God, who has begotten by himself. . . . He who has existed from the beginning, . . . who has made all things, and was not himself made."

From the days of Clement of Alexandria to those of Dr. Thompson, Christian writers have pointed the finger at the strange combination of animals in the Egyptian sculptures, and accused them of worshipping bulls, apes, or onions. A more accurate knowledge now lies at our command. "Symbolism," says Fr. Lenormant, "was the very essence of the genius of the Egyptian nation, and of their religion. To symbolize the attributes, the qualities and nature of the various deities of their Pantheon, the Egyptian priests had recourse to animals."

"In exhibiting to us," Raoul Rochette has well said, "a man's body with a lion's, a crocodile's, or a jackal's head, the Egyptians certainly never intended us to believe in the existence of such a being; it was the embodiment of an idea they wished to exhibit rather than a representation of any real thing. The mixture of the two natures was employed to make it plain that this human body supporting an animal's head was a written thought, a personified idea, but never intended to pass for any real being."

The Bible Society still issues Bibles with the figures A. D. 1650 (or 2312 B. C.) placed in the margin opposite to the account of the Noachian deluge as if it were a part of the "revelation." With that deluge we have nothing to do. A flood as great and far reaching as now sweeping over the earth, but the ark that weathered the one has become unnecessary and worn-out, and unable to withstand the pressure of the waves of the flood of light now dashing through its wrecked and stranded timbers. As now now clinging to it, let it quietly break up and disappear. Verily it is a mark in a water and more prophetic than that which it knew, when he stamped his feet and whistled: "IL MUR MUOVO."

Montpelier 17

Too often the Southern Churchman makes the following extraordinary threat to the Ritualists: "For it is evident if some of us are going to use eyes, and to have of us nothing but surplises, whereof it will discard the use of all garments whatsoever."

How would you express in one word having met a doctor of medicine? Meta-physician.

Free Thought.

THE MEDICAL PROFESSION.

BY A. S. HUDSON.

EDITORS BANNER OF LIGHT.—The attitude of your prepossessing and widely read journal toward established error, is commendable. But did you ever think some of your contributors overstepped the line of modest truth, and with coarse assumption appeared to destroy an enemy only to take his supposed place, to there dwell in obtrusive arrogance? If you permit attack, it is but fair to admit the response.

Reference is here had to your contributors who indulge in anathemas against regular medicine, and seem afflicted with medical rabies. The drift of their argument is, because some ignorant people can occasionally heal the sick, therefore medicine is a cheat, and the science a fallacy. T. E. Hazard speaks of the faculty as if their days were deservedly numbered. A correspondent from San Francisco, Cal., calls them "quack M. D.s." "E. V. L." in the leading article for July 9th, says, "Man's great necessity is heaven's opportunity, and man has not been left to be mocked by the shallowness and insufficiency of so-called medical science, which busies itself with treatment but effects few cures." He details the case of a girl cured by magnetism at the hands of a healer. Note: this girl was injured by a sprain upon her arm and spine, received by her brother attempting to assist her in crossing a stream of water. Of the effort in her behalf of the physicians of Boston, in whose care she was placed, "E. V. L." says, "It was inevitable that the doctors should fail, for the cause of the disorder had not been once touched." Pray, what could they do about the cause? Could they undo it? A bone may be broken by a blow, a fall, or unusual muscular action; but the surgeon does not meddle with any one of these causes, but at once addresses himself to the effect thereof. When the case at length fell to Dr. Crosby, the magnetizer, what did he say or do about the cause? Nothing. Does Dr. Newton stop to inquire the cause of disease? "E. V. L." appears to have a critic's breath before he has inhaled a breath of the science traduced.

He says the power to heal is abetted by adjacent spirits, and the agent employed is magnetism, which "is a divine influx," that the human allopathist subsequently called also magnetized the girl, "always with soothing effect, as far as he went, but not being sufficiently skilled he could not regulate the magnetism." How comes there to be "skill"? If the power to heal is magnetism, and magnetism is a divine influx aided by spirits, why so crude a misuse of language as to call it "skill"? Are will and muscles skilled because they are strong? Has electricity skill?

We deny this author's proposition that "man's great necessity is heaven's opportunity." His necessities have been great and long beseeching; in anguish he has for centuries been crying for a nemesis to absolve from pain. If heaven had been equal to its opportunities, or had improved them, why did it not make therapeutic magnetism as plenty, potent and certain as chloroform? Chloroform is the gift of what "E. V. L." styles "shallow and so-called medical science." When magnetism shall take the place of chloroform, the profession will be swift to honor it.

It is useless to ask, will magnetism cure everything? Does Dr. Newton cure everything? Does any one keep a record of its or his failures? Will magnetism detect and kill trichina and tape worms? adjust a broken leg? disinfest an infected ward? Will it rival Quinia to disarm malaria? or white of egg for poison by corrosive sublimate? or dilute the pupil in operations on the eye better than belladonna? Will it reduce the pulse from 180 to 60 beats per minute better than veratrum; or cure dropsy better than tapping or diuretics? Will it diagnose diabetes or Bright's disease with more accuracy than the tests science uses to detect sugar and albumen? or cure peritonitis sooner than opium? or scurvy sooner than vegetable acids and chloride of potassa? Will it take the place of the microscope to discover the parasites in scald-head, tubercles in nephritis, crystals of triple phosphates in gravel, or corpuscles in blood stains? If not, then it has no claim for therapeutic consideration, to say nothing of preeminence. It becomes the "mockery" and the "shallow insufficiency," instead of "the so-called medical science."

When Dr. Newton was in Chicago he did wonderful cures; but, like medical science, he failed sometimes.

Mr. L. B. consulted Dr. N. on account of general paralysis, and was sent home with the remark, "Jesus Christ could not cure him." However, following medical advice, he in a few months so far recovered as to resume his occupation as a school teacher.

Dr. N. operated on a discharged soldier, Mr. M. P., for deafness of both ears from paralyzed nerve, caused by concussion from heavy cannonading. For one hour his hearing was restored; after that he was deaf as ever. Will E. V. L. say of this failure, as of the Boston medical men, "it was inevitable, for the cause of the disorder had not once been touched?"

If healing magnetism is so potential and trustworthy, why has Austin Kent been helplessly crippled with rheumatism for thirteen years, and himself a medium for over twenty years? Here again is a momentous failure of "heaven's opportunity in man's great necessity"—if that expression has to it any meaning.

However shallow "so-called medical science" may be, it is to be hoped magnetism will prove less of a mockery than "E. V. L.'s" specimen of reasoning. He beats Hudson.

"He'd run in debt by disputation,
And pay with rationalization."

Stockton, Cal., July 18, 1870.

"LEGITIMATE" SPIRITUAL PHILOSOPHY.

Miss Phelps, whose success began with "Gates Ajar," is said to be making more money than any American female writer. And yet, during her school days, she was considered the stupidest of her class. Now she is pouring out literary matter with an astounding rapidity. In one year she has made herself rich.—*Revolution.*

The secret of her success is in the information she imparts in relation to the philosophy of Spiritualism. People are anxious to read about our beautiful philosophy, if they can find it outside of our legitimate works on the subject.—*Banner of Light, August 6, 1870.*

First, is it a fact that Miss Phelps's writings are so popular and remunerative? Second, is the reason assigned the true cause—"If they can find it outside of our legitimate works on the subject?" What does this imply? What are "legitimate works on the subject?"

This looks very much like coming around to my theory, namely, that so-called (or so calling themselves) "Spiritualists," setting up a spiritual sectarianism, and cutting right and left at those who have not yet attained to any spiritual experience, is the most miserable policy, calculated to array

the world against, instead of persuading them in favor of the truth of the so-called "philosophy." "Stand off, I am wiser, I know more than thou," is the precise counterpart of that old Orthodox sentence, "Stand off, I am holier than thou." What is the difference?

Assuming that spiritual phenomena, communications with invisible intelligences, &c., are to us proved facts, what is there in such proof to warrant us in setting up a new religion and anathematizing all believers in other religions who have not yet been favored with similar experiences? If our belief is sound, we are or ought to be in a position gradually to persuade all men; but how are we to persuade the individual when we begin with a blow? Spiritualism, instead of separating itself from the rest of mankind, stalking about the earth on spiritual stilts, and charging high prices for its illuminations through spiritual lanterns, may, it seems, do more good by letting the people read about the beautiful philosophy outside of the "legitimate works."

If all Christian religious sectarianisms have been failures, spiritual sectarianism may soon range itself along with the rest; but are they failures? No. Religions are of God, just as Spiritualism or its developments are of God; but Spiritualism appeals to the innermost sense of man, through his noblest reason, not to antagonize, but to harmonize.

Making money by writings is not, however, evidence, one way or the other, on this subject.

INQUIRE.

Re-incarnation.

THE RE-INCARNATION DOCTRINE.

PARIS, July, 1870.

MESSEURS, EDITORS BANNER OF LIGHT.—The feelings of contempt that some of your correspondents who have not yet received evidence of the truth of the spirits' doctrine, teaching re-incarnation on earth, show that they have not perceived the book of spirits, or even have the least idea of the philosophy revealed in such book, viz: when in a spirit of earnestness they ejaculate that it is a *hileous and bathos theory*. In order to give the opposers of this logic and consoling doctrine the means to express their opinion with due knowledge of causes, please publish the following.

Believe me, gentlemen, with best wishes, yours truly,

A FRENCH SPIRITIST.

SHORT EXPOSITION OF THE DOCTRINE OF SPIRITS.

No salvation without charity.

To have birth, to die, to be born again and to progress forever, such is the law.—*A Spirit.*

1.—God is supreme wisdom, the first cause of everything. God is eternal, immortal, infallible, supremely just and good. In all his perfections he must be infinite; were one of his attributes imperfect, he would not be God.

2.—God created in his particular sense the universe as composed; he also created intelligent beings called spirits, whose mission is to rule over material worlds, according to the immutable laws of creation, and which are by their nature capable of making themselves perfect, thus approaching nearer and nearer to God.

3.—God created in his particular sense the intelligent principle; its essential nature is unknown to us; but for us it is immaterial, having no resemblance with what we call matter.

4.—Spirits are individual beings, having an ethereal envelope, imperishable, and called *perispores*, a kind of fluid body, type of the human form. They receive all the impressions of the rapidity of lightning, and constitute the invisible world.

5.—The origin and mode of their creation is unrevealed to us; we only know that they were created *simple and ignorant*, that is, without science and without knowledge of good and evil, but with equal aptitude for everything, since a just God could not free some from the obligation requisite for the attainment of perfection, while he imposed it on others. At the beginning they are in a kind of infancy, without individual will or complete consciousness of their own existence.

6.—Free will and thought, developing themselves in the spirits simultaneously, God said to them: "You can all attain to the highest felicity, when you have acquired the knowledge you want and fulfilled the task that I have imposed on you. Strive to advance; this must be your object; you must advance by the law which I have spoken of to you on your consciences." By reason of their free will some men choose the shortest way—that is, the way of good; others the longest, that of evil.

7.—God did not create evil; he instituted laws, and these laws are always good because he is supremely good. Could man faithfully keep them, he would be perfectly happy; but spirits possessing free will have not always observed them, and evil has resulted from their disobedience; so that we may conclude that all which is conformable to God's law is good, and all that is contrary to that law is evil.

8.—Spirits, as instruments of Divine omnipotence, are the progress of material worlds, assuming temporarily a material envelope. The labors necessitated by their earthly existence serve to perfect their intelligence, and by keeping the law of good, they acquire the merits which will secure to them eternal happiness.

9.—The first condition was not imposed on spirits as a punishment; it was only necessary for their development and for the execution of God's decrees: all must submit to it, whether they choose the way of good or evil, the difference being that those who follow the good way advance more quickly, and will attain the end sooner and under less painful conditions.

10.—Incarnate spirits compose the mass of humanity which peoples not only our planet, but also the worlds existing in space.

11.—Man's soul is the incarnate spirit. In order to cooperate with him in the execution of his task, God has submitted him to the animals to serve as auxiliaries, their instincts and habits being conformable to his wants.

12.—The spirit attains perfection by its own law, being unable during one single bodily existence to attain all the moral and intellectual qualities which are destined to lead it to its end; it acquires them by a succession of existences, during each of which it makes some steps onward in the way of progress.

13.—It rests with the spirit to fulfill according to its own development a task for each corporeal existence—the more difficult and laborious the greater the merit in accomplishing it. This each new existence is a fresh trial, leading it to the end proposed. The number of these existences is indefinite, according to the will of spirits; they may be diminished by their perpetual striving to attain moral perfection—just as it depends on the will and diligence of the mechanic to shorten the number of days requisite for the execution of his work.

14.—When an existence has been badly spent, it is without benefit to the spirit, which is obliged to begin it again, under more or less difficult conditions—according to its negligence and bad will, just as in life you may be constrained to perform to-morrow what you have neglected to day.

15.—Spiritual life is the normal life of spirit; it is eternal; the life of the body is transitory and short, it is but an instant in eternity.

16.—During the interval of these bodily existences, the spirit wanders abroad. This wandering has no definite duration; in that state the spirit is happy or unhappy according to the good or bad use it has made of its last existence; it studies the causes which have accelerated or retarded its progress, makes resolutions which it will strive to put in practice in its new existence, and choose itself such trials as seem most likely to contribute to its progress; but sometimes it mistakes or fails, not fulfilling as man all that it resolved as spirit.

17.—Spirits are pure spirits in the spirit's world by moral suffering, and in bodily life by physical torments. Their sorrows are the consequences of faults, that is, the transgression of God's law; so that they are at once an expiation of the past, and a test for the future: thus a proud man may be sent into an existence of humiliation, a tyrant into one of slavery, and a wicked rich man reduced to extreme poverty.

18.—There are worlds adapted to different stages of the spirit's progress, and where the conditions of bodily life are diverse, the less the spirit is advanced, the more heavy and material is the body in which it is enshrined; and as it becomes purer it passes into worlds which are both more and more pure. Earth is not the first nor the last of them, but it is the one that is least advanced.

19.—Sinful spirits become incarnate in those worlds that have the least progressed when they expiate their faults by the sorrows of material life. These worlds are the very purgatories for them; but it ranges in their power to deliver themselves from them by endeavoring to perfect their own moral nature. The earth is one of these worlds.

20.—God being just and good does not condemn his creatures to eternal punishment for their temporal sins; he offers them at all times means for progressing in good, and correcting the evil which they may have done. God forgives, but he requires repentance, amendment, and a return to good; so that the duration of punishment is measured according to the spirit's persistence in evil; therefore punishment would be eternal for those who should eternally remain in the evil way; but as soon as the feeblest spark of repentance enters the heart of a sinful man, God extends his mercy to him, and thus eternity of torments must be understood in a relative and not an absolute sense.

21.—On their incarnation spirits bring with them all that they have acquired during their preceding existence; this is the cause why men instinctively show particular capacities, good or bad dispositions, which seem innate to them. Evil innate dispositions are the defects of the spirit, which has not yet cast them off; they are also signs of its former faults and of *original sin* in its true sense. During every existence it ought to purify itself from some of its imperfections.

22.—By a benevolent dispensation of God, we forget our former existences: he in his kindness has willed to deliver man from recollections which most frequently are painful. In every new existence man becomes what he has made himself in each of his existences; a new starting-point for him; he knows his present defects, knows that they are the consequences of his former ones, whence he may deduce what were the sins of which he has been guilty, and by this means can successfully work out his own amendment. If the faults he had in the past are corrected, he need think no more of them, he has enough to do with his present imperfections.

23.—If we suppose that the soul has not existed before, then it must have been created with the body; and according to this supposition it cannot have any connection with the souls which have preceded it. The question then arises: how could God be just and kindness make each new creature soul responsible for the faults of its former father of our race by infecting it with the original sin of which it is personally innocent? If, on the contrary, we say that at its new birth it conveys the germ of the defects of its former existences, that in its present state it is subjected to the consequences of its former transgressions, we may logically explain the doctrine of *original sin*, which all may then understand and recognize, because the soul can answer only for its own deeds.

24.—The diversity of innate moral and intellectual capacities is a proof of the preexistence of the soul. If you conceive the soul co-existent only with the body, you must then admit that which is entirely incompatible with the justice of God, for he would never have endowed some of his creatures above others. Why do there exist in the world savages and civilized men, good and bad, fools and geniuses? Admit that some have been longer than others, and have attained to a greater state of advancement, and all is explained.

25.—If the present existence were the only one, and if the future destiny of the soul were to be decided only according to it, what would become of those who die in childhood? Having done nothing for or evil, they would deserve neither reward nor punishment. If, according to the doctrine of Christ, every one is to be recompensed in proportion to his deeds, then the children have no right to the angels' state, or perfect happiness; neither have they deserved to be deprived of it. If you admit that in a future state they may be able to accomplish all that the brevity of their earthly existence rendered impossible here, then no further exceptions or exclusions can take place.

26.—By the same reasoning, what would be the destiny of cretins and idiots? Having no consciousness of good or evil, they have no responsibility for their deeds. Would God be just and good had he created senseless souls only to condemn them to a life of misery without any compensation? Admit, on the contrary, that the soul of a cretin or an idiot is a spirit under punishment, placed in a body unable to express its thoughts, and which he is confined like a strong man under chains, and you have nothing that is uncomfortable to God's justice.

27.—In these successive incarnations, the spirit, being more and more purified from its impurities and perfected by laborious effort, reaches the end of its corporeal existence and then enters into a state of *pure spirits* or *angels*, and is rewarded with an eternal contemplation of God, and with a perfect happiness.

28.—God, gracious father as he is, has not left man without guidance, even while he is in state of purification on earth. First, man has his protecting spirits or *guardian angels*, who watch over him and endeavor to direct him in the right way; moreover, God sends to him other spirits, spirits of a higher order, having special mission on earth, who from time to time incarnate themselves among men to throw light upon the way, and by their efforts secure the advancement of humanity. Although God has given his law in the conscience of men, yet has it his divine will to proclaim it in an explicit manner; therefore he first sent Moses; but the laws of Moses were suited only to the nations of his time; he spoke to them only of earth-life, of temporal punishments and rewards. Afterwards came Christ, completing the law of Moses by a higher doctrine—the plurality of existences (Matt. xviii: 10; and following, John iii: 3). Christ came to him other spirits, spirits of a higher order, having special mission on earth, who from time to time incarnate themselves among men to throw light upon the way, and by their efforts secure the advancement of humanity. Although God has given his law in the conscience of men, yet has it his divine will to proclaim it in an explicit manner; therefore he first sent Moses; but the laws of Moses were suited only to the nations of his time; he spoke to them only of earth-life, of temporal punishments and rewards. Afterwards came Christ, completing the law of Moses by a higher doctrine—the plurality of existences (Matt. xviii: 10; and following, John iii: 3). Christ came to him other spirits, spirits of a higher order, having special mission on earth, who from time to time incarnate themselves among men to throw light upon the way, and by their efforts secure the advancement of humanity.

29.—Spiritism, which is now better understood, adds for the benefit of unbelievers evidence to doctrine; it proves the reality of the future life by facts that are clear and unequivocal, terms all that Jesus spoke in parables; it explains unrecognized and falsely interpreted truths; it reveals the existence of an invisible world of spirits, and initiates man into the mysteries of a future life; it refutes materialism, which is a revolt against the omnipotence of God, and lastly it establishes amongst men the kingdom of love and unity announced by Christ. While the Mosaic law laid open the earth, and Christianity threw in the seed, it is Spiritism that reaps the harvest.

30.—Spiritism is not a new light, but a light which strikes the senses more strongly, because it proceeds from the united testimony of those who have lived in all parts of this world. In no case can it be said that it does away with all false interpretation and allies all men to one faith; for there is only one God and his laws are the same for all; lastly, it marks the era foretold by Christ and the prophets.

31.—The misfortunes that afflict humanity may be attributed to the following causes: pride, selfishness, and all other bad passions; men punish one another, and mutually render each other unhappy by reciprocal clashing of these vices. But let charity and humility take the place of selfishness and pride, and men will no longer injure one another, each will respect the rights of his brother, and so hasten the reign of justice and peace on earth.

32.—But by what means can we destroy that selfishness and pride which seem to be innate in man's heart? Selfishness and pride exist in man's heart because men are spirits that have from the beginning fallen and are now being banished to earth to punish them for these vices; this condemnation is *original sin*, from which many are not yet delivered. By means of Spiritism, God makes a last appeal to humanity to fulfill the law which Christ taught, the law of love and charity.

33.—As the earth has now arrived at the period destined for it to become the abode of happiness and peace, God will no longer permit incarnate evil spirits to revolutionize and to harm good men; therefore must those evil spirits disappear; they will go to expiate their stubbornness into worlds which are less advanced; to work out their perfection they will have to labor in other existences more unhappy and more difficult than on earth. In those worlds they will establish a new and more enlightened race; their task will

consist in helping on, by the knowledge they have already acquired, the progress of the less advanced beings. They will pass into a better world only when they deserve it, and will thus advance more and more till they attain to perfect purity. If the earth was a purgatory to them, those worlds will be their hall, but a hall from which hope is not banished forever.

34.—While the doomed race is about to disappear, a new one arises, whose faith is based on *Christian Spiritism*. We in our days participate in the transition which is going on, the forerunner of that moral renovation indicated at its outset by Spiritism, the essential aim of which is the improvement of mankind.—*Translated from Kardec's pamphlet—"Le Spiritisme à sa plus simple expression," (Spiritism in its most simple expression.)*

BASIS OF BEING.

BY GARDNER ADAMS.

As sensible observers, we cannot fully analyze or comprehend our own existence, yet we may perceive certain principles involved, which point to the immutable laws of being.

But we are not entirely dependent upon the powers of sensible life for an understanding of the subject, for clairvoyance and spiritual mediumship have revealed many of its hidden mysteries.

A consideration of the nature of the soul refers us at once to our complex being as mortals, and that to our connection with universal existence. Investigation shows that man is a microcosm—an epitome of the universe. We find the relation so intimate, that to understand human nature we must first learn the laws of matter and its inherent principles, and ascend through the kingdoms of organic life, until we behold man crowned as the *perfection and ultimate* of the progressive developments of nature—a perfectly organized individual being, both as man and spirit.

The fact that man is an embodiment and ultimate of the same laws and qualities which compose the material universe is sufficient proof of a common origin. But the materialistic mind does not admit that the spirit is organized, and yet the proof of it is constantly manifested in his own person. The intuitive powers are distinct from the mental, and the mind gives evidence of different faculties, each acting in its appropriate sphere as parts of one harmonious whole. Even were there no other evidence, it might be properly inferred that the spirit is as perfect and complete as its instrument and outgrowth, the external body.

Indeed it is evident that organization is a necessity of being, but it implies a previous unorganized state of the elements of being, which at some period must have been combined. Whenever, therefore, this combination takes place, the germ of the individual life commences, and any pre-existence must have been elemental, which is no existence of the individual. The *essential being* is internal, unseen, and is not dependent upon the external body in any sense, except as a mode of manifestation and existence in the outer world.

The *real man* is complete, perfect in being without the outer body, and its destruction does not affect the foundation of individual being. But mankind in general have yet to learn this great truth, which Paul understood better than his modern exponents. He says: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

The reality of all external things exists in an invisible condition, and the forms of the different kingdoms are manifestations of their internal principles. The lower kingdoms produce heterogeneous forms in almost endless variety, while those of the human are homogeneous. This dissimilarity in form is a sure indication of a corresponding internal condition, and points to that distinguishing feature of individuality in human beings which does not exist in the vegetable or animal worlds.

The identity of the latter is wholly dependent upon its external form, which is an effect of the general law of its respective kingdom, for it has no organized principle of interior life individually.

But the human form has an organized principle individually, because every human organization is a combination and representation of all subordinate forms and substances in matter.

Thus the human body is a *universe*, and is of itself entire—a whole creation. Therein is the reason and proof of immortality. Man is an organization of the eternal principles of universal existence, progressively unfolded through organic life, of which he is the perfection and ultimate. The *basis of being* is thus shown to be imperishable and eternal, and the individual identity as enduring as the immutable laws which constitute being. This is but a brief and imperfect outline of argument upon this important question. For a thorough and philosophical explanation of the whole subject, I refer those interested to A. J. Davis's "Nature's Divine Revelations," to which I am much indebted for the ideas presented.

In reasoning upon this subject, it is a common mistake to confound elementary principles with essential being, and assume that the latter has existed coeval with the former. A recent writer in the *Banner* says: "We all know the fact that we are, and can safely postulate that there never was a time when we were not." Another writes thus: "We have received sufficient evidence to fully satisfy us that we are all immortal, and that to have eternal duration implies and involves pre-existence as well as future existence." The immortality to which we all aspire, necessarily includes the personal identity, and what can be the nature of that pre-existence which precedes individual being, and consequently where the *person does not exist*? It must be much like "the play of Hamlet with Hamlet left out."

The latter writer, in a previous article, speaks of "the established fact that whatever has one end must have two," as evidence of pre-existence. He also says: "We will not say that this earth is not a manufactory of souls as well as bodies, but if it is, we see no more chance of their running eternally, than there is for a clock that is once wound up never running down."

The explanation of this obtuseness in perception may be found in the fact that "the things which are seen, are temporal; but the things which are not seen, are eternal."

Observation from the material plane sees the external form, but cannot see the internal essence, and therefore its philosophy is limited by the range of the vision.

Of the peculiar French idea concerning pre-existence, I am not conversant; but the general principle is obvious, that the soul, as an entity, has not always existed, but has originated from the great soul of Nature immanent in all things.

If it is dependent upon an anterior cause for its being, then it is not self-existent or eternal, but has a beginning and pre-existence or pre-natal existence cannot alter the fact. Re-incarnation is but another name for pre-existence, and appears to be equally unphilosophical and improbable. No known law compels the soul to pass repeatedly through this primary existence, and until either the law or the fact is known, it may be considered as a *very early of the imagination*.

Franklin, Mass. July

We are informed by a correspondent that the fifteenth annual meeting of the Friends of Human Progress of North Collins, N. Y., will be held Hemlock Hall, in Tucker's Grove, Brant, Erie N. Y., commencing Friday, Aug. 26th, and continuing three days. Eminent speakers will present, and a cordial invitation to attend is tendered to all.

New York Advertisements

**MRS. SPENCE'S
POSITIVE AND NEGATIVE
POWDERS.**

THE magic control of the **POSITIVE AND NEGATIVE POWERS** over diseases of all kinds, and the power of driving out all violence to the system, causing no purging, no nausea, no vomiting, no unrelaxing, no sweating, no shivering, no fainting, no headache, Rheumatism, Pains of all kinds: Diarrhoea, Dysentery, Spitting, Dyspepsia, Flatulence, Worms, all Femoral and Venereal diseases, Gonorrhoea, Syphilis, all **Positives**: Dance, Spasms; all High grades of Fever, Small Pox, scarlatina, Erysipelas; all **Inflammations**, acute and chronic, of the Kidney, Liver, Lungs, Womb, Bladder, of the Throat, of the Stomach, of the Intestines, of the Bronchia, Coughs, Croup, Sore Throat, **Negative**: Asthma, Dropsies, Eczema, Scalds, Burns, Ulcers, of the muscles or of the sinews, as in **Windness**, **Deafness**, loss of taste, smell, feeling or motion; all Low Fevers, all **Positives** and **Negatives** are needed in all cases, in **Childs** and **Fever**.

Mailed	1 Box, 44	Pos. Powders,	\$1.00
postpaid	1 " 44	Neg.	1.00
at these	1 " 22	Pos. & 22 Neg.	1.00
PRICES:	6 Boxes,	- - -	5.00
	12	- - -	9.00

OFFICE, 374 ST. MARKS PLACE, NEW YORK.

Address, PROF. PATYON SPENCE

M. D., Box 5817, New York City.
If your druggist hasn't the Powders, send
our money at once to **PROF. SPENCE.**
For sale also at the **Hanner of Light Office**
58 Washington street, Boston, Mass.; also at
J. Burns, 15 Southampton Row, London, E.

July 2.

BUST OF
ANDREW JACKSON DAVIS
NEARLY life-size, in Plaster of Paris. It is acknowledged

to be one of the best likenesses of the Seer yet made.
 Price \$7.00—Boxed, \$8.00. Sent to any address on receipt
 of the price, or C. O. D. A liberal discount to agents. Address
 MACDONALD & CO.,
 674 Broadway, New York City.

May 15.

JEANNIE WATERMAN DANFORTH.

WATERMAN, MARY H. M. & L. Academy, American, New York.

MISS BLANCHE FOLEY, Clairvoyant and Trance Medium, 631 Third avenue, between 9th and 10th streets, New York. (Please ring first bell.) Hours, from 11 a. m. to 10 p. m.

WILLIAM VAN NAMEE, Medical Clairvoyant, Magnetic Physician and Trance Business Medium, 429 Fourth Avenue, New York City. Examination made by lock of hair. For terms and particulars send circular. Aug. 17

MRS. H. S. SEYMOUR, Business and Test Medium, 141 Bleecker street, corner Bleecker and Lauret streets, third floor, New York. Hours from 2 to 6 and, from 8 to 9 P. M. Closes Tuesday and Thursday evenings. July 16.

MRS. J. COTTON, successful Magnetic Healer,
No. 24 East 31st street, between 2d and 3d avenue
New York. 3m—June 1

New Books.

New Books.

PROF. HOWE'S
SEVEN-HOUR SYSTEM
OF

GRAMMAR.

THE writer of this useful book has had a practical experience in the art of teaching of upwards of thirty years. He has long been impressed that a shorter pathway to grammar than that which led through the perplexing subtleties

the text books could be secured, and with much skill devised his "Seven-Hour" system of oral teaching. Appeals to his audiences and requests from correspondents abroad came so numerous and repeated, that he was compelled to put his ideas into print to satisfy the public demand. His theories in the science are many and startling, embracing labor in many instances from years to minutes. The time governing power of the Transitive Verb, from 30,000 to 1

seven; his rotating or vibrating "S" securing syntactical agreement between the Verb and Noun; his explication of the Subjunctive Mood and Preposition, with many other interesting features of the work, are not only original but inspiring, with great propriety be considered inspirational. These are of the utmost value to the public writer, the platform speaker, the clergyman or the senator. Fifteen minutes attention to any one of them will protect any intelligent person

The work is got up in a pamphlet form of about 50 pages strong and neat covers, with large plain type, containing everything within, in its simplest essence, to constitute PRACTICAL GRAMMARIAN. It is not sold for the value of paper, print or binding, but for the "SEVEN-HOUR" grammatical education contained within.

Price, cloth 8s.; paper 50 cents.
For sale at the BANNER OF LIGHT BOOKSTORE,
Washington street, Boston.

THE LIFE

AND

MODERN APOCALYPTICISM

OF
CONFUCIUS.
BY MARCENUS E. K. WRIGHT.

THIS little volume, newly revised, greatly enlarged, neatly printed, and containing a CORRECT LIKES of the great Chinese Philosopher, is now for sale at the BERNER of LIGHT BOOKSTORE, 135 Washington Street, ton. Price 50 cents, postage 4 cents.

* * * TO THOSE WHO LOVE A SURE, ADMIRE GOODNESS, desire to follow a life well commended for its representa-

HELEN HARLOW'S VOW
BY LOIS WAISBROOKER,
Author of "Alice Vale," "Suffrage for Woman," etc.,

ALL who have read Mrs. Walsbrook's "Alice Vale" be anxious to peruse this beautiful story, which the Fishers have put forth in elegant style. It is dedicated "Woman Everywhere, and to Wronged and Outcast Women Especially." The author says: "In dedicating this book to woman in general, and to the outcast in particular,

Price \$1.50, Postage 20 cents.
For sale at the BANNER OF LIGHT BOOKSTORE,
Washington street, Boston; also by our New York Agent.

RULES
TO BE OBSERVED WHEN FORMING
SPIRITUAL CIRCLES

WE have never seen better or more comprehensive laid down for governing spiritual circles than are contained in this little booklet. It is just what thousands

For sale by the publishers, **WILLIAM WHITE & CO**
Washington street, Boston, and also by our New York A-
gents, **the AMERICAN NEWS COMPANY**, 119 Nassau street

AS THE
PHILOSOPHY OF LIFE
IMPLYING
Social Organization and Government

By Mrs. Elizabeth Osgood Goodrich Willard,
IS the title of a new work of the most vital importance to the society in its present condition; containing the most important philosophical truths, suited to the comprehension of every intelligent reader. The most fundamental, vital principles are always the most simple.

One vol. large 12mo., about 500 pages, bound in cloth.
\$2; postage 24 cents.
For sale at the BANNER OF LIGHT BOOKSTORE,
Washington street, Boston.

PHILOSOPHY

or

SPIRIT LIKENESSES
HOW TO OBTAIN A SPIRIT LIKENESS FROM
M. MILLESON,
Artist for the Summer Land

Price 25 cents. Sent, post-paid, on receipt of price, address. Published for the benefit and instruction of the colored people.
For sale at the BANNER OF LIGHT BOOKSTORE, Washington street, Boston.

A POEM IN THREE CANTOS
BY J. H. POWELL,
Author of "Life Incidents," "Poetic Pictures" etc.
Price \$1.00, postage 2 cents. For sale at the HANN
LIGHT BOOK STORE, 139 Washington street, Boston.

ALICE: BOB: FOLLY, 105 WASHINGTON STREET, BOSTON

PUBLISHERS who insert the above Prospectus three times in their respective papers, and call attention to it editorially shall be entitled to a copy of the **BANKER OF LIGHT** only. It will be forwarded to their address on receipt of the postage.