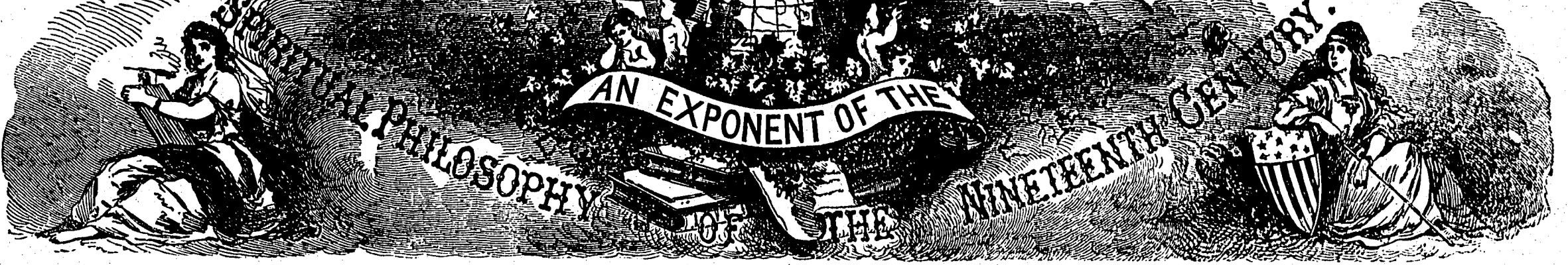


BANNER OF LIGHT.



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NO. 21.

SARAH, TO THOSE AT HOME.

BY WILLIAM BRUNTON.

How long it seems since home I left
To breathe in this high region fair!
How long it seems to you, my dear,
Of my accustomed presence here!
But now you know I left return
And mingle in your circle bright,
And still with all pure feelings burn,
Awaking comfort and delight.

I've not forgot; 'tis past my power
To lose the trace of aught I knew,
And least of all that rose-bud bower
That in your sweet affection grew.
You still attend my memory dear,
And nurture all my nature mild,
And I return the love to cheer,
That made me your sweet, darling child.

I'm not alone in this pure sphere,
But blessed with friends you long have known,
That come with me to home to cheer
From which my twining love has grown.

A smile for each, a kiss for all,
And greetings deep and wishes strong,
For young and old, for great and small,
A smile and kiss to each belong!

Then banish dark and doubtful fears,
And what'er seems our lives to part;
Your joys are mine, and so your tears,
And so the throbs of each fond heart.

Believe me, brothers, sisters mine,
Believe me, father, mother true,
While moon and stars shall sweetly shine,
In silver light I'll watch o'er you.

Boston, 1871.

The Lecture Room.

The Bible Position of Woman Contrasted with Her True Position.

A LECTURE BY PROF. WILLIAM DENTON,
In Music Hall, Boston, Sunday, Jan. 8, 1871.

Reported for the Banner of Light.

Henry C. Wright once asked a friend what he thought the reason was that the Bible was so unjust to woman. A lady who was present said, "I can tell you: it is because the Bible is a he book!" How much truth is contained in this statement!

Here we have sixty-six documents, professedly written by forty different individuals—at least—and every one a man. Two of them—Ruth and Esther—go by the names of women, but no one supposes they wrote a line of them. The Jehovah of the Bible is a he; he has no female companion—no wife to calm his ruffled temper, or smooth his troubled brow, when he is "grieved at heart."

Jesus is a son—God never begot a daughter to show his appreciation of the more refined and more moral sex. The Holy Ghost is a he. We are told: "When he (the Comforter) is come, he will improve the world of sin." &c. Three male persons in one God, or one God embracing three male persons, constitute the divinity of the Christian. There is the Heavenly Father, but no Heavenly Mother; the Lord is a man of war, but there is no divine lady—to be a woman of peace; and with these one-sided he divinities, and this one-sided he book, woman has but a little chance.

We don't get very far in the book before we find that the Bible is a very one-sided—and that a male-sided—affair. The three angels who appeared to Abraham were men; a man angel appeared to Manoah and his wife; a he angel of the Lord rolled away the stone from the mouth of the sepulchre where Jesus lay; the angels who upon the morning of the first day of the week greeted the two Marys as they entered the sepulchre, are called "two young men." And the Apocalypse peer in his Revelations places next to the great white throne four and twenty elders, men of course, and next to them one hundred and forty-four thousand who had not defiled themselves with women, and who sang a song that no man else could learn. The lecturer said that there was no room there, according to John, for the women who had never defiled themselves with whiskey-drinking, tobacco-chewing men. The drift of the Bible accounts seemed to be that woman was an unclean thing, and as far as possible to be avoided; wherever the sex of an angel is indicated in the Bible, it is always a male.

We have the names of the patriarchs, from Seth to Noah—very important individuals they were, no doubt—but where are the *matrilineals*, the mothers of those sturdy men? Adam had daughters, but it is not considered necessary to give the names of them; they were women. The Lord chose the tribe of the Levites to minister to him in the temple, but it was the sons of Levi, not the daughters—they were fit only to give birth to sons of Levi who should be priests to the Lord; woman was altogether too impure to minister before the Lord. The Bible account of the creation was in harmony with all this; man is made first, made for a purpose, but there is no purpose at all according to this account for the creation of woman except as a helpmeet to man—but who is to be her helpmeet? She must evidently look after that matter herself. Man was made at first hand out of the dust of the earth, but woman was merely an after-thought, made out of the rib of a man, because God found man uneasy, restless and unhappy without her company. If a woman had written the story, and pious men were told that they were made out of the rib of a woman, and consequently must obey her, how many of them would swallow it? Then why should woman be as she is when written by a man?

Next comes the terrible fall! Man never would have fallen, had it not been for his easily tempted wife. Woman seems next to the devil, according to it, and next to him in the curse that is pronounced upon her:

"I will greatly multiply thy sorrow and thy conception; sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." What pious man would allow this prophecy of

God to fall? No one, of course. He must rule his wife, that the words of the Lord may not fall to the ground. Upon this passage, the speaker said, hang many of the harsh rules regarding woman, and it was a fruitful source of her troubles. A law existed in England that a man might beat his wife, provided the stick was no larger than his finger. How can a man rule without a scepter? This stick is the Britisher's sceptre, which the law allowed him to lay on as occasion required, or his will dictated. If the Bible is to be credited, Jehovah's curse made this vile law.

Pass on in the Bible and see the allusions made to woman in Genesis. They are very few, and not much to her credit. The speaker referred to Sarah, the wife of Abraham, of whom Peter had said:

"For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

Even as Sarah obeyed Abraham, calling him lord, whose daughters ye are, as long as ye do well."

Let us see, said the speaker, what good things Sarah did—by which she came to be worthy of the eulogium of the apostle, and in the doing of which the women of later days are to be called her daughters. Sarah was the woman who, when her husband went down into Egypt, and told her to lie for his advantage, did so; and upon the success of the experiment, repeated it in another locality. And, women, you shall be called her daughters, if you only do well. Think of the high honor conferred upon you by the Bible. That "well" is very significant.

The speaker then proceeded to review the history of Lot, and the account of the angels that came to rescue him from Sodom, and said that when the messengers of the Lord would no longer allow them to linger—for they saw the "fire shower of rain" about to burst over the devoted cities—but forced them away, Lot's wife, who could not bear to part from her home and neighbors, looked back, thus kindling against her the wrath of God, who forth with transformed her into a pillar of salt and handed her down as a petrified pickle, to be a warning to pitying woman in all generations. And when they had gotten into the mountain, it was, according to the Bible, those wicked wretches, his daughters, who inveigled their father, "the righteous Lot," into drunkenness, and induced him to commit the crime of incest. If any man should do so to-day, there is not a person in the country that would not consider him an old brute, and a villain would be regarded as his proper home.

The speaker said we had in the Bible, also, an account of the wives of Jacob, but it was not much to their credit. Very few ladies of the present day would desire to leave such a record behind them. Rachel stole her father Laban's images of worship, and lied about them when overtaken; and the other proceedings of Leah and Rachel concerning Zilpah and Bilhah were not particularly chaste. The speaker said that in the Bible account it was the pure-minded Joseph who was tempted by the wife of Potiphar; but if a woman had written the story, perhaps the record would have been a different one.

I think as woman advances in time, so do her deeds advance in horror—that is, the deeds ascribed to women in the Bible. The lecturer here drew a strong picture of the life and doings of Rahab, the harlot, who was highly praised both in the Old Testament and the New. Paul says, in his epistle to the Hebrews:

"By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace."

And James, in his general epistle, says:

"Likewise also was not Rahab the harlot justified by works, when she received the messengers and had sent them out another way?"

Praised in the Old Testament, and by two apostles in the New—one of whom praises her faith and the other her works—the speaker said it was an interesting question as to what she had done. And this was it: When the Jewish armies, under Joshua, were preparing to attack the city of Jericho, two spies were sent to discover the strength of the hostile position, and they retired to the house of Rahab the harlot, after accomplishing their design. Here, the King of Jericho, being informed of their presence, sought them by his officers, but Rahab had secreted them upon the housetop, and covered them with stalks of flax. To the messengers she lied, telling them that the men passed out of town "about the time of shutting the gate," and advised the troops to pursue them, which was done, so says the record, on "the way to Jordan, unto the fords." The gates being shut, Rahab, who lived by the town wall, first having exacted from the trembling Hebrews an oath that her family and relations should be spared if the Jews conquered the city—and promising herself not to mention the business of the spies—let them down from a window, and they escaped, to bear the news to Joshua. And there was this miserable woman, laden with her guilty secret, knowing of the commands the spies said the Jews had received from their God—to "slay everything that breathed;" knowing that her neighbors and friends must all perish by sword and fire, and yet failing to warn them of the impending danger. She said not a word. The army of the Lord came up against Jericho, and in the expressive language of the Bible, they destroyed everything except Rahab the harlot and her family, whom they preserved as a reward for her treachery. This is the woman who is to be set up as a model to all generations, and who is so highly extolled.

The speaker said there was also another model woman spoken of in the Old Testament. We were told that the angel of the Lord said:

"Blessed above women shall Joel, the wife of Heber the Kenite, be; blessed shall she be above women in the tent."

What had she done? Deborah, the prophetess—who, the lecturer said, was the only woman who had even the name of ruling Israel—and Barak were endeavoring to throw off the chains of galling bondage, and escape from the hand of Jabin, king of Canaan. Sisera, the captain of his host, came up against them, with seven hundred chariots of iron; but, according to the Bible, God gave the host of Sisera into the hand of Ba-

rak and the Israelites. Sisera, seeing that the battle was going against him, descended from his chariot, and fled for his life; and as he pursued his weary way, he was gladdened by the sight of a place of safety—the tent of Heber the Kenite—for he was his friend. And as he drew near, Jael came out, and in a kindly manner said:

"Turn in, my lord, turn in to rest; fear not." He went in, and she covered him with her mantle. He said, "I am thirsty;" and she gave him milk to drink. He said to himself, "I am just as safe here as if I were at home;" and he requested her to stand in the door of the tent, and tell any one who should inquire that there was no one within.

She did so; and the poor, weary soldier sank into deep slumber, dreaming fondly of his friends at home. So this, then, is the good deed she did, for which the Bible praises her so highly! Not at all! We will watch that woman. She sees that the man is fast asleep—she listens to his heavy breathing—she takes in her left hand a nail of the tent, and in her right a hammer, and she drives this nail into his temple, and the poor wretch falls dead at her feet! This is the deed she did, for which the Bible applauds her, and for which Deborah, the prophetess, sings in her praise a song as horrible as an Indian scalp-dance, and inspired by just the same spirit.

The triumphant song of Miriam is similar to this. She said:

"Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea,"

when the waves leaped over the ten thousand Egyptian soldiers who had left their homes at the command of Pharaoh. And even to-day, the speaker said, might be heard this same song in our fashionable churches, celebrating the destruction of these Egyptians thirty-five hundred years ago. It pleased the Lord once—why should it not in our day? [Applause.] The story of Job—afflicted by the devil, and still more by his wife—was referred to by the speaker as being another instance of the same kind of demoniac acts ascribed to woman; but if a female had written that book, he thought a different advice to her husband would have been put in the mouth of the woman of Uz than the scriptural—"Curse God, and die."

In the book of Proverbs occurred the statement of Lomuel's mother, which she taught him, wherein to be found the silly injunction:

"Give strong drink unto him that is ready to perish, and wine unto those that have heavy hearts."

Let him drink, and forget his misery, and remember his misery no more."

I hardly believe a woman wrote that passage. It looks as if some guzzling fellow wrote it, and then palmed it upon a woman. If she meant by that that he should forget his poverty, he would be obliged to be in a perpetual fuddle; for every time he became sober, he would "remember his misery." [Applause.] The speaker then referred to the biblical account of the mother of Samuel, who prayed God for a son; and after a while Samuel was born, and she pours forth a prayer to God; and in that petition she says—or the writer says she does—1 Sam., ii: 8:

"The pillars of the earth are the Lord's, and he hath set the world upon them."

Now, that is just as good sense as to say of the moon, "The moon—that great white cheese—is the Lord's; for his are the cows that gave the milk of which it is made!" [Laughter.] I hold that the representation of woman's condition in the Bible, when that book is received as God's inspired word, leads man to look upon her as an inferior, and to think that he is but obeying the commands of God in his efforts to keep her in the exact position in which she is placed in the Bible.

Let us look over these laws of God, as they are called, and see what they do for women. The speaker said, according to the law of Moses, if a woman bore a male child she was counted unclean for seven days and "could not enter the sanctuary for three and thirty days;" but if it were a male child, then she was unclean for two weeks, and "not allowed to enter the sanctuary for three score and six days." Why should a woman be unclean twice as long when she bore a male child when it was a male child? The idea is that a woman is an unclean thing, and the woman who brings one into the world is also unclean.

Again, we find in Numbers xxx: 2-8-13:

"If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond: he shall not break his word, he shall do according to all that he proceedeth out of his mouth."

But if a married woman makes a vow:

"If her husband disallowed her on the day that she heard it, then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect."

Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void."

A woman may not vow contrary to the will of her husband, and if he chooses to break her vow he can do so, and the woman goes free; but the woman has no such power over her husband. Her judgment is not to be relied upon; her husband must judge for her. According to the law of Moses, there was a permission for a man to have more than one wife; but none for a woman to have more than one husband, and the speaker was of opinion that, judging from the condition of those who had one according to that law, she would not desire any more.

The speaker then reviewed the law which permitted a man to put away his wife for uncleanness, and drew a ludicrous picture of a woman who, under the Mosal law, should lodge a complaint against her husband for uncleanness. She would receive the answer that the law did not provide for the case. If she had been unclean, the matter could have been settled in a moment, but there was no help for her against her husband whatever. But the speaker believed that if the women of to-day had the power, and exercised it, away would go the tobacco-chewing, smoking, whiskey-drinking, unclean husbands, making such an exodus as had not been seen since the children of Israel came up out of Egypt. [Laughter.]

In Numbers xxvii: 8-11, we have the law of inheritance:

"If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter."

And if he have no daughter, then ye shall give his inheritance unto his brethren."

None to his wife—his widow, who perhaps is in the greatest need. She can only retain the inheritance by marrying her late husband's nearest kinsman.

"And if he have no brethren, then ye shall give his inheritance unto his father's brethren."

And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it."

His cousins might receive what his widow could not. The Bible especially enjoins upon us to care for the widow and the orphan; and it would seem very necessary to do it if this law were enforced. The speaker said the money would go to distant male relatives, while the daughter would have to content herself with being the tenth wife of some Jew who might have robbed herself and mother of their rights.

The speaker said we were told that, in the New Testament dispensation, God dealt with the race in a far different manner—that the Old was superseded by the New because it differed from the spirit of the age; that within the New we had the law of God portrayed, which was suitable for men and women in every age, and which would do absolute justice to the weaker sex. But, he said, I do not believe it. The first thing in it is the genealogy of Jesus, in which there are three women whose names are given: Rahab the harlot, whose deeds have been previously related; Ruth, who if a young lady of the present day should follow her example it would prove destructive to her reputation; and Bathsheba, who committed adultery with King David, which act finally resulted in the murder of her husband, Uriah. These are the women—among all the female ancestry of Jesus—whose names are especially worthy of transmission to posterity, that their deeds may be copied and their virtues emulated, I suppose. Jesus was never married in this life—was never to be in the life to come; the remarkable heavenly "Bride" sung of in Revelations turns out to be only that spectral "holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride for her husband."

Jesus also says:

"There are some eunuchs which were so born; and there are some eunuchs which were made eunuchs"—men; and there are eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

In other words, he that could live unmarried would be doing honor to the kingdom of heaven. Paul said he who married did well, but he who did not did better; saying "to the unmarried and widows, it is good for them if they abide even as I. But if they cannot contain, let them marry; for it is better to marry than to burn"—that is, to burn in lust. What a high idea this old, crusty bachelor, Paul, seemed to have of woman! and he never evinced a higher; and with this low, degrading conception of woman's characteristics the New Testament goes hand and glove, almost from beginning to end. [Applause.] John's idea of purity in heaven is to pick out and place next the four-and-twenty elders, one hundred and forty-four thousand men in the presence of God, because, forsooth, they had never defiled themselves with women! [Applause.] Women are unclean, is his idea; and men, by coming in contact with them, are also rendered unclean! This was a fair representation of the Scriptural standard applied to the gentler sex.

The speaker then reviewed the sharp retorts of Jesus, with reference to the women by whom he was surrounded. He said in a very ungentlemanly manner to his mother: "Woman, what have I to do with thee? mine hour is not yet come."

When told that his mother and his brethren stood without desiring to speak with him, he replied: "Who is my mother? and who are my brethren?"

He chose twelve disciples, and then seventy more, but not a woman among them. But they followed him from Jerusalem to Galilee, and to the foot of the cross—why not have given woman a chance also as a disciple? Paul says: "The head of the woman is the man." Now you know, ladies, whom your head is. If you are married, your husband; if not, perhaps your brother or your cousin. In 1 Corinthians xi: 7, the same sturdy advocate of the old system says: "Man . . . is the image and glory of God; but the woman is the glory of the man." That is, I was made first-hand, but you were only made for my convenience; "For man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man."

What a falsehood on the very face of it; without woman we should never have had an existence on this planet. Paul says again in Ephesians, v: 22-23-24:

"Wives, submit yourselves unto your own husbands, as unto the Lord."

For the husband is the head of the wife, even as Christ is the head of the Church; and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything."

Think of that! Not in right things, not in true things, but in everything. Can you conceive of anything more insulting and degrading? The woman who accepts that Bible as divine, ought never to pronounce the words "woman's rights;" the woman who believes that book to be true, has God's foot on her neck, and must accept her position, living in silence with all subjection. [Applause.] Again, the record says:

"Suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

For Adam was first formed, then Eve."

This is wonderful reasoning. Why, if this had not been written by an apostle, it would receive the merited ridicule of mankind! But fishes were made before man, so we must go to school to the minnows; baboons were made before bishops, so the reverend gentlemen must preserve silence and let the monkeys screech. [Laughter.]

"Let your women keep silence in the churches; for it is not permitted them to speak; but they are commanded to be under obedience, as also saith the law."

And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church."

Now suppose some apostle Paulless had said: "Suffer not a man to speak in the churches," how

many men would have believed or obeyed the injunction? [Laughter.]

The speaker said that just as long as the Bible was held as divine, just so long would woman be trodden down. When some days ago he attended the fair of the Woman's Suffrage organization, he could not help seeing that most of the women who took an active part in the movement were of heretical tendencies—which was naturally to be expected, on account of the broader outlook afforded the sex by the liberal views of to-day.

The young widows seemed to give much trouble to the Apostle Paul; he said in 1 Timothy, v: 13:

"Withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not."

I wonder, said the speaker, if the apostle Paul himself did not frequently come under that head of speaking things that he ought not—and most invariably when he spoke on the subject of woman! [Applause.] This principle, the speaker said, could be seen in the administration of the Christian church matters to-day. Woman could work in fair, and by holy lotteries and godly raffles, to help build a pulpit—but she must not speak therefrom—or buy a Bible for the minister to pound, but she must not expound it. She must have no voice in such matters as scripturally belong to man, but must learn from her husband, and patiently execute it. With the exception of the Quakers, and a few of our liberal sects, this depressing view of woman's position was maintained. The Quakers, from the first, assumed a higher standard for woman, based on their declaration that puts the living spirit in the present before the written revelation of the past. So Spiritualism, from the first, proclaimed the same truth, and took the hand of woman, and led her to see the higher and broader fields before her. We shall never go back one inch from the position we have taken, but keep on till woman has all the rights of which the Christian church has deprived her. When woman has justice, she will have an equal amount of the money that the man and wife together earn. You have no right, oh man, to decide what your wife shall wear, any more than she to decide what you shall wear; no more right to take money and spend it without her permission than she has to do the same thing. The speaker said he had, before now, seen a woman go tremblingly up to a man—her husband—and say, "I am going to town to-day, and I want some money." "How much?" replied her lord, angrily. "Fifty cents." "What for?" "I want to buy a ribbon." "What is it worth?" "Thirty-seven cents." "Well, here it is—but bring me back the change!" [Laughter.] This man might belong, and doubtless did, to the pious class, but he was evidently the last to do justice to the woman he had taken to be his life's companion. You tell me the man earns the money; but how much would he earn if he had to take care of the children, do the cooking, and sit up half the night to do the mending for the family? [Applause.] Man must adopt the rule of treating a woman as he would wish her to treat him, and then he would not be found grudging her a pittance from the supply she jointly helps to secure. Justice will not come until women have the franchise. [Applause.] But many will say: "Oh, but you don't know what will happen if it is so!" The lecturer said if it had been the habit, in past years, for men to be disfranchised, the same argument would apply with equal force to any movement looking to their receiving the right to vote. Woman has precisely the same right that we have. She is now demanding it, and I am glad of it. Paul, with his tyrannical injunctions, is going down, reason and manliness and womanliness are coming up, and by-and-by we are going to have universal justice, and then we may hope for universal happiness. Whatever puts woman down puts man down also. Our schools, our seminaries, our pulpits, our colleges, must be thrown open to woman as to man; and when this is done, we shall march on the pathway of progress as humanity never marched before. [Applause.]

Theodore Parker's Grave.

Mrs. Laura Curtis Bullard, who lately visited the grave of Theodore Parker, in a letter to the Golden Age, gives the following account of the American Pine growing by its side:

"The wish of the dying Parker was granted. He reached Florence to breathe his last sigh here, and to sleep his last sleep in the little Protestant churchyard. 'Let me have a pine tree planted beside my grave,' he said to loving friends—and as the nearest approach to his desire, it was his intention to plant an Italian stone pine near his last resting place; but before this was done, Mr. Samuel Longfellow came to Florence. He and some other American friends of Theodore Parker wished to have a photograph of his grave, and knowing his request that a pine tree might wave over him, they borrowed from the Royal conservatory an American pine which was growing there in a pot, and placed it on the grave, merely to have it there while the picture was taken. They requested the man who had charge of the cemetery to return it to the greenhouse from which it had been taken, and he promised to do so; but with the dilatoriness of an Italian, he allowed some time to pass before he thought of his agreement. Meanwhile the roots of the growing pine tree burst the surface of the pot, and contained them, and embowered themselves firmly in the ground under which Theodore Parker rests, and so an American pine tree has planted itself over the noble-hearted American's grave. There it stands, the most fitting of all monuments, over Theodore Parker's last resting place. The slow years will bring it only increased strength and beauty, as the same years will bring to Theodore Parker's memory only greater honor."

Henry Ward Beecher says: "There is nothing more offensive to me than to be greeted in that rough, religious way. 'Well, brother, how is your soul to-day?' None of your business. It's a kind of familiarity I do not relish. If my father were to come to me and put his arms around my neck, I should look up with pleasure; but, should a stranger do the same thing, I should resent the action as an insult. And what I won't permit to be done to my body, I shall not tolerate on my soul."

Original Essay.

THE HOLY GHOST—ITS HISTORY AND ORIENTAL ORIGIN.

BY K. ORAVE.

Of all the weird, fanciful and fabulous stories appertaining to the gods and other spiritual entities of the olden times, whose capricious adventures we find so profusely narrated in the legends of Oriental mythology—of all the strange, mythical and mystical fancies and ever-varying and ever-changing changes in the shape, appearance, sex and mode of manifestation which characterize the polytheistic or polytheistic beings which comprise the eclectic stock of the ancient mysteries, that appertaining to the third member of the "holy trinity," the Holy Ghost, seems to stand pre-eminent. And I propose here to submit the facts to show that the Holy Ghost story of the Christian Gospels, like the more ancient Pagan versions of the same story, is marked by the same wild, senseless, contradictory, discordant and legendary characteristics which abound in all the accounts of gods and ghosts found recorded in the religious books of various nations. The following brief exposition of the history and exploits of this anomalous, nondescript, chameleon-like being will clearly evince that the same fanciful, metaphorical and fabulous changes in the size, shape, sex and appearance of this third limb of the trinity God are found in the Christian Scriptures, which are disclosed in the more ancient Oriental traditions. We will first exhibit a classification of the names and characteristics of this imaginary being drawn from the Gospels and epistles of the Christian Bible, by which it will be observed that scarcely any two references to it agree in assigning it the same character or attributes.

1. In John xiv: 26, the Holy Ghost is spoken of as a person or personal God.
2. In Luke III: 22, the Holy Ghost changes and assumes the form of a dove.
3. In Matt. xiii: 32, the Holy Ghost becomes a spirit.
4. In John I: 3, the Holy Ghost is presented as an inanimate, sensible object.
5. In John x: 7, the Holy Ghost becomes a God—the third member of the Trinity.
6. In Acts II: 1, the Holy Ghost is ascribed to be "a mighty, rushing wind."
7. In Acts I: 8, the Holy Ghost, we infer, from its mode of application, is an ointment.
8. In John xiv: 22, the Holy Ghost is the breath, as we legitimately infer by its being breathed into the mouth of the recipient after the ancient Oriental custom.
9. In Acts I: 3, we learn the Holy Ghost "sat upon" each of them," probably in the form of a bird, as at Jesus' baptism.
10. In Acts II: 1, the Holy Ghost appears as "cloven tongues of fire."
11. In Luke II: 26, the Holy Ghost is the author of a revelation or inspiration.
12. In Acts xiii: 17, the Holy Ghost is a magnetic aura imparted by the "laying on of hands."
13. In Mark I: 4, the Holy Ghost is a medium or element for baptism.
14. In Acts xxviii: 25, the Holy Ghost appears with vocal organs, and speaks.
15. In Heb. vi: 1, the Holy Ghost is dealt out or imparted by measure.
16. In Luke III: 22, the Holy Ghost appears with a tangible body.
17. In Luke I: 35, and many other texts, we are taught, people are filled with the Holy Ghost.
18. In Matt. x: 15, the Holy Ghost falls upon the people as a ponderable substance.
19. In Luke IV: 1, the Holy Ghost is a God within a God—"Jesus being full of the Holy Ghost."
20. In Acts xxi: 11, the Holy Ghost is a being of the masculine or feminine gender—"Thus saith the Holy Ghost," Ac.
21. In John I: 14, the Holy Ghost is of the neuter gender—"It (the Holy Ghost) abode upon him."
22. In Matt. I: 18, the Holy Ghost becomes a vicarious agent in the procreation of another God; that is, this third member of the Trinity aids the first member (the Father) in the creation or generation of the second member of the triad of brother Gods—the Word, or Saviour, or Son of God.

Such are the ever-shifting scenes presented in the Scripture panorama of the Holy Ghost. Surpassing the fabulous changes of some of the more ancient demi-gods, the Christian Holy Ghost undergoes (as is shown by the above quoted texts), a perpetual metamorphosis or metamorphosis—being variously presented, on different occasions, as a person and rational being, a dove, a spirit, an inanimate object, a God, the wind or a wind, an ointment, the breath or a breath, cloven tongues of fire, a bird or some other flying, recumbent animal, a revelator or divine messenger, a medium or element for baptism, an intelligent, speaking being, a lifeless, bodiless, sexless being, a measurable fluid substance, a being possessing a body, ponderable, unconscious substance, a God dwelling within a God, and, finally—though really first in order—the author or agent of the incarnation of the second God in the Trinity (Jesus Christ). That many of these fabulous conceptions were drawn from mythological sources will be made manifest by the following facts of history:

1st. *The Holy Ghost in the shape of a bird (a dove or pigeon).* This is proven to be a very ancient Pagan tradition, as it is found incorporated in several of the Oriental religious systems. In ancient India, whose prolific spiritual fancies constitute the primary prototype of nearly all the doctrines, dogmas and superstitions found incorporated in the Christian Scripture, a dove was uniformly the emblem of the Holy Spirit, or Spirit of God. Confirmatory of this statement, we find the declaration in the *Anacalypsis*, that "a dove stood for or represented a third member of the Trinity, and was the regenerator or regenerative power." This meets the Christian idea of "regeneration and renewing of the Holy Ghost."—Titus III: 5. A person being baptized under the Brahminical theory was said to be "renewed and born again," or, as the above quoted writer expresses it, "They were born into the spirit or the spirit into them—that is, the dove into or upon them;" (as ride the case of the Christian Holy Ghost descending in bodily shape like a dove, and alighting on Christ's head at baptism, as related in Luke III: 22.) In ancient Rome a dove or pigeon was the emblem of the female procreative energy, and frequently a legendary spirit, the accompaniment of Venus. And hence, as a writer remarks, "It is very appropriately represented as descending at baptism in the character of the third member of the Trinity." The same writer tells us, "The dove fills the Grecian oracles with their spirit and power." We find the dove, also, in the romantic eclogues of ancient Syria. In the time-honored Syrian temple of Hierapolis, Semiramis is represented with a dove on her head, the constituting the prototype of the dove on the head of the Christian Messiah at baptism. And a dove was in more than one of the ancient religious systems. "The Spirit of God (Holy Ghost) moving on the face of the waters" at creation, as implied in Genesis I: 2; though a pigeon, was "indifferently substituted." In Howe's "Ancient Mysteries" it is related that "In St. Paul's Cathedral, at the feast of the White-tide, the descent of the Holy Ghost was performed by a white pigeon being let fly out of a hole in the midst of the roof of the great aisle." The dove and the pigeon, being but slight variations of the same species of the feathered tribe, were used indiscriminately.

2d. As evinced above, the Holy Ghost was the third member of the Trinity in several of the Oriental systems. Father, Son and Holy Ghost, or Father, Word and Holy Ghost (1st John v: 7), are familiar Christian terms to express the divine triad, which shows the Holy Ghost to be the acknowledged third member of the Christian Trinity. And, as already suggested, the same is true of the more ancient systems. "The Holy Spirit and the Evil Spirit were, each in their turn, (says Mr. Higgins), third member of the Trinity." We might, if space would allow, draw largely upon the ancient deific systems in proof of this statement. "In these triads, (says Mr. Higgins), the third member, as might be supposed, was not of equal rank with the other two." And hence in the Theban Trinity, Khnoos was inferior to Arion and Mant. In the Hindoo triad, Siva was subordinate to Brahma and Vishnu. And a score of similar examples might be adduced from the fancy-constructed trinities of other and older Oriental religious systems, (but for the infinite risk of brevity which forbids their presentation here,) with all of which the more modern Holy Ghost conception of the Christian world is an exact correspondence, as this imaginary fabulous being is less conspicuous than and has always occupied third rank with the Father, and second to the Son, after the Word, and is now seldom addressed in practical Christian devotion; and thus the analogy is complete. Mr. Maurice says, "This notion of a third person in the Deity (the Holy Ghost) was diffused among all the nations of the earth." (See Ind. Antiq. 4 Vol. 750.) And Mr. Worsley, in his "Voyage," (1 Vol. 239), avers this doctrine to be "Of

very great antiquity, and generally received by all the Gothic and Celtic nations.

3d. The Holy Ghost was the Holy Breath which, in the Buddhist traditions, moved on the face of the waters at creation, and imparted life and vitality into everything created. A similar conception is recognized in the Christian Scriptures. In Isaiah xlii: 5, we read, "By the Word of the Lord were the heavens made, and all the host of them by the breath of his mouth." Here is the Brahminical conception square out, of the act of creation by the Divine Breath, which is the Holy Ghost, the same also which was breathed into Adam by which he became "a living soul." M. Dubois observes, "The Prana or principle of life of the Hindoos is the breath of life by which the Creator (Brahma) animates the clay, and man became 'a living soul.'" (p. 233.)

4th. Holy Ghost, Holy Breath and Holy Wind appear to have been synonymous and convertible terms for the living vocal emanations from the mouth of the Supreme God, as memorialized in several of the Pagan traditions. The last term (Holy Wind) is suggested by "the mighty rushing wind from heaven," which filled the house, or church, on the day of Pentecost (see Acts II: 2). Several of the old religious systems recognize "the Holy Wind" as a term for the Holy Ghost. The doxology (reported by a missionary) in the religious service of the Syrian worship, runs thus:

"Praise to the Holy Spiritual Wind, which is the Holy Ghost; Praise to the three persons which are one true God."

Some writers maintain that the Hebrew *Ruach*, translated "Spirit of God" (Gen. I: 2) in our version, should read "Wind of the Gods." And we find that the word *pneuma*, of our Greek New Testament, is sometimes translated Ghost and sometimes Wind, as best suited the fancy of the translators. In John III: 5, we find the word Spirit, and in verse 8th both Wind and Spirit are found; and in Luke I: 35, we observe the term Holy Ghost—all translated from the same word. Let it be specially noted that in the Greek Testament the word *pneuma* is used in all three cases, thus proving that Spirit, Holy Ghost and Wind are used in the Christian Scriptures as synonymous terms, proving also that an unwarranted license has been assumed by translators in rendering the same word three different ways. M. Auvart, in his "Essays on the Eusebian Mysteries," speaks of "The torch being ignited at the command of Hermes of Egypt, the spiritual agent in the workshop of creation," relative to which statement a writer remarks, "Hermes appears in this instance as a personification of Wind or Spirit, as in the Bible (meaning the Christian Bible) God, Wind and Spirit are often interchangeable terms, and the Word appears to be from the same windy source."

5th. *The Holy Ghost as a tongue of fire, which sat upon each of them.* (See Acts II: 3.) Even this conception is an Orientalism. Mr. Higgins tells us that "Buddha, an incarnate God of the Hindoos, (three thousand years ago), is often seen with a glory or tongue of fire upon his head." And the tradition of the visible manifestation of the Holy Ghost by fire was prevalent among the ancient Buddhists, Celts, Druids and Etruscans. In fact, as our author truly remarks, "The Holy Ghost or Holy Spirit, when visible, was always in the form of fire, (or a bird) and was always accompanied with wisdom and power." Hence is disclosed the origin of the ancient custom amongst the Hindoos, Persians and Chaldeans, of making offerings to the solar fire, emblem of the Holy Ghost, or Holy Spirit.

6th. *Inspiration by the Holy Ghost* (Luke II: 26). "Holy men of God," including some of the prophets, are claimed to have been inspired by the Holy Ghost. (See 2 Peter, I: 21, and Acts xxviii: 25.) In like manner, as we are informed by Mr. Cleland, in his "Specimens" (see Appendix), the ancient Celts were not only "moved by the Holy Ghost" in their divine decrees and prophetic utterances, but they claimed that their Salm Laws (seventy-two in number) were inspired by the "Salm Ghost" (Holy Ghost), known also as "The Wisdom of the Spirit, or the Voice of the Spirit." This author several times alludes to the fact and exhibits the proof that the doctrine of the Holy Ghost was known to this ancient people.

7th. *The Holy Ghost imparted by the laying on of hands.* This, too, is an ancient Oriental custom. "And by the imposition of hands on the head of the candidate," says Mr. Cleland, speaking of the Celts, "the Holy Ghost or Holy Spirit was conveyed." And thus was the Holy Spirit, Ghost, Gas, Wind, Electrical Fire, or Spirit of Authority imparted to the hierophant or Gospel novitiate. "And their public assemblies," continues our author, "were always opened by an invocation to the Holy Ghost."

8th. *Baptism by or into the Holy Ghost, accompanied with fire* (Matt. III: 11). This rite, too, is traceable to a very ancient period, and was practiced by several of the old mythological and mythological systems. The Tuscans or Etruscans baptized with fire, wind (ghost) and water. Baptism into the first member of the Trinity (the Father) was with fire; baptism into the second member of the Trinity (the Word) was with water; while baptism into the third member of the Trinity (the Holy Ghost or Holy Spirit) consisted of the initiatory spiritual or symbolical application of gas, gust, ghost, wind or spirit. It appears from "Herbert's Travels," that, in "ancient countries, the child was taken to the priest, who named him (christened him) before the sacred fire, after which ceremony, he was sprinkled with 'holy water' from a vessel made of the sacred tree known as 'the Holme.'"

9th. *The Holy Ghost imparted by breathing* (see John xiv: 26). "Sometimes," says Mr. Higgins, relative to this custom among the ancient heathen, "the priest blew his breath upon the child, which was then considered baptized by air, spiritus sanctus or ghost—i.e., baptism by the Holy Ghost." In case of baptism, a portion of the Holy Ghost was supposed to be transferred from the priest to the candidate. "The practice of breathing in or upon," says our author, "was quite common among the ancient heathen." 10th. *The Holy Ghost as the agent in divine conception, or the procreation of other gods.* Jesus is said to have been conceived by the Holy Ghost (see Matt. I: 18), and we find similar claims instituted still more anciently for other incarnate demi-gods. In the Mexican Trinity, Y, Zama, was the Father, Bacal the Word, and Echeval the Holy Ghost, by the last of whom Chimalman conceived, and brought forth the unfledged God Quexulcoatl (see Mex. Ant. vol. 1, 1050). In the Hindoo mythos, Sakia was conceived by the Holy Ghost Nara-an. Other cases might be cited proving the same point.

Thus we observe that the various heterogeneous conceptions, discordant traditions and contradictory superstitions appertaining to that anomalous nondescript being known as the Holy Ghost, are traceable to various Oriental countries and to a very remote antiquity. We will only occupy space with one or two more historical citations of a general nature, tending to prove the prevalence of this ghostly myth in other countries, not yet cited. "Tell me, oh thou strong in fire," ejaculated Sesostris of Egypt to the oracle, as reported by Manetho, "who before me could subjugate all things, and who shall after me?" But the oracle rebuked him, saying, "First God, then the Word, and with them the spirit." (See Nimrod, vol. I, 110.) "And Plutarch, in his 'Life of Numa,'" says our oft-quoted author, "shows that the incarnation of the Holy Spirit was known both to the ancient Romans and Egyptians." The doctrine is thus shown to have been nearly universal.

ORIGINS OF THE HOLY GHOST SUPERSTITION.

The origin of the tradition respecting this fabulous and mythical being is easily traced to the ancient Brahminical triad conception of the Deity, in which stands, in Trinity order, first, the God of power or might—Brahma or Brahm (the Father); second, the God of creation—the Word—answering to John's creative Word (see John I: 3); and, third, the God of generation and regeneration—the Holy Spirit or Holy Ghost. The last member of the triad conception of the Deity was considered, under the Brahminical theory, the living, vital, active, life-imparting agent in both the first and second births of man and the gods. It will be borne in mind by the reader that the Holy Ghost is represented in the Christian Scripture as being the active regenerating agent of Christ's conception, he being, as Matthew declares, "conceived by the Holy Ghost." The Holy Ghost was also the regenerating agent at his baptism. Although the specific object of the descent of the Holy Ghost on that occasion is not stated by Luke, who relates it; although it is not stated for what purpose the Holy Spirit, after assuming the form of a bird, alighted and sat upon his head, yet the motive is fully disclosed in the older mythical religions, where we find the matter in fuller detail. Baptism itself is claimed by all its Christian votaries as regenerating or imparting a new spiritual life; and this new spiritual life was believed by several nations, as before stated, to make its appearance in the character and shape of a bird—sometimes a pigeon, sometimes a dove; and thus the origin of this tradition is most clearly and unmistakably exposed. As the foregoing historical exposition exhibits the Holy Ghost as performing several distinct and discordant offices, so we likewise find it possessing at least two distinct genders—the masculine and neuter—i.e., no gender—changing, ghostlike, from one to the other, as occasion seemed to re-

quire. From all these metamorphoses, it is shown and demonstrated that the sexual and other changes of this "mysterious" being equal many of the demigods of mythology. The primary windy conception of the Holy Ghost is traceable to that early period of society when the rude and untutored denizens of the earth, in their profound ignorance of natural causes, were very easily and naturally led into the belief that wherever there was motion there was a God, or the active manifestation of a God, whether it was in the wind, breath, water, fire, or the sun. Hence the Buddhists had their god *Muzus*, who manifested himself variously in the shape or character of fire, wind, storm, gas, ghosts, gusts, and the breath, thus constituting a very nearly allied counterpart to the Christian Holy Ghost, which Mr. Parkhurst tells us originally meant "air in motion." This god was believed to have sprung from the supreme, primordial God, which the ancient Brahmins and Buddhists generally believed was constituted of a fine spiritual substance—aura, anima, wind, ether, igneous fluid, or electrical fire—i.e., fire from the sun—giving rise to "baptism by fire;" and hence the third God, or third member of the Trinity, subsequently arising out of this compound being, was also necessarily composed of, or consisted of, the same properties—all of which were believed to be correlative, if not identical.

Such is a complete though brief historical elucidation of that mysterious imaginary being so corporally intangible, that Faust, of the third century, declared respecting it, "The Holy Spirit, the third majesty, has the air for his residence." And it is a fabulous God whose scriptural biography is ineffectual to so many indolent and absurd incidents as to incite several hundred Christian writers to labor hard and with a "godly zeal," by a reconstruction of "God's Word" and a rehabilitation of the ghostly texts, to effect some kind of a reconciliation of the story with reason and common sense—with what success the reader is left to judge.

THE UNPARDONABLE SIN AGAINST THE HOLY GHOST.

Before dismissing our ghastly narrative, it may effect something in the way of mitigating the anxious fears of some of our Christian brethren and sisters to explain the nature of "the sin against the Holy Ghost," and assign the reason for its being unpardonable. The sin against the Holy Ghost consisted, according to the ancient Mexican tradition, in resisting its operations in the second birth—that is, the regeneration of the heart or soul by the Holy Ghost. And as the rectification of the heart or soul was a prominent idea with Christ, there is scarcely any ground to doubt but that this was the notion he cherished of the nature of the sin against the Holy Ghost. And it was considered unpardonable, simply because as the pardoning and cleansing process consisted in, or was at least always accompanied with baptism by water, in which operation the Holy Ghost was the agent in effecting a "New Birth," therefore when the ministrations or operations of this indispensable agent were resisted or rejected, there was no channel, no means, no possible mode left for the sinner to find a renewed acquaintance with God. When a person sinned against the Father or the Word, (the Son) he would find a door of forgiveness through the baptizing process—spiritual or elementary—of the Holy Ghost. But an offence committed against this third limb of the godhead had the effect to close and bar the door so that there could be "no forgiveness, either in this life or that which is to come." To sin against the Holy Ghost was to tear down the scaffold by which the door of heaven was to be reached.

AND thus is explained the great "mystery of godliness," the "unpardonable sin against the Holy Ghost," which, on account of the frightful penalty annexed to it, while it is impossible to learn what it consists in—it being *undefined and undecipherable*—has caused thousands and probably millions of the disciples of the Christian faith the most agonizing hours of alarm and despair.

Richmond, Ind.

GOD WILLS IT SO.

A Poem delivered through the Organism of Mrs. Abbie W. Tanner, of Montpellier, Va., at the Funeral Services of Mrs. Lucy A. Spaulding.

Reported for the Banner of Light by Betsey C. South.

—A beautiful land where each weary guest
Who has done with a world like this,
On a pearl-shore shall forever rest,
Mid the spirits crowned with bliss.
And that this is true may I feel and know,
For a loving Father has willed it so.
They're no more sorrowful and sad there,
No torturous doubts and fears—
They wear no burdens no longer bear—
No sighing, nor pain, nor tears.
With dear ones they tread that shore, we know,
For in heart we feel God has willed it so.
But they're not inactive; they live, they grow
In the beauty of higher life.
Their souls unfold, and all are pure as snow
Are their thoughts, with glory rife.
Thus they live on that peaceful shore, we know,
For in loving care God has willed it so.
Their countless feet press the beautiful hills
Made glad by the stream of love;
They have quaffed from life's perpetual rills,
And eaten of fruits above.
At a tree of wisdom all taste, we know,
For God in his bounty has willed it so.
There is no more parting or dying there,
No more do they feel of loss.
They have won a crown that is bright and fair,
And no longer they bear the cross.
They have done with perils and ills, we know,
For God in his mercy has willed it so.

But have they no care for the things of earth?
For the loved ones left behind?
Can it be that they in oblivion's death
Are no longer held in mind?
Oh, that they remember you all, we know,
For God in his kindness has willed it so.
There is a mission of love to all;
They watch o'er their earthly friends;
Whenever upward ascends your call,
Their loving reply descends.
They come with a blessing for you all, we know,
For God in his goodness has willed it so.

They come to widen the reach of mind,
To unfold your powers of thought;
To sever the links that bind your spirit blind,
And your fallings set at naught.
They daily walk o'er your way, we know,
For God in his glory has willed it so.

The form before you, white-robed and still,
That love has adorned with flowers,
'Tis the form alone, for the spirit at will
Roves glad through the angel bowers.
You give to dust, but the soul, we know,
Sears free to God who hath made it so.

And through the law of a love untold,
Of sympathy, measureless, blest,
She comes with sweet words, more bright than gold,
To those that she loves the best;
To her mate and child in their grief so low—
For the mercy of God has willed it so.

To her parents she glides from the silvery shore
Repeating that all is well,
She is climbing the heights of glory o'er,
And her happiness none can tell.
You feel that in triumph her soul doth move,
That God's gracious goodness has willed it so.

Oh, friends, as we meet in earth's rough way,
Or the wider ways of Heaven,
Know that God rules o'er the night and day,
And by light is the darkness driven.
As your needs will be sent, and the way will show,
For in justice and kindness He wills it so.

In Heaven will He give a crown at last,
Will join you with those you love,
When all shall rest, with their trials past,
On that pearl-shore where above.
For in mercy and love and truth, we know,
God's goodness and justice have willed it so.

The descendants of Lord John Booth, of England, have put in a claim for the whole of Suffolk County, L. I., amounting, principal and interest, to \$80,000,000.

A lady advertises in the London Times for "an accomplished poodle nurse. Wages £1 per week."

Free Thought.

ARE WE LIKE THE FOOD WE EAT?

Editors BANNER OF LIGHT—I am ever glad to see vital questions agitated by thought, through all valuable mediums like the Banner, which reaches the thinking public.

In your issue of July 15th an article is published under the caption, "Are we like the food we eat?" Notwithstanding the writer's inability to disprove Mrs. Maria M. King's statement, viz, that people are like the food they eat, and, moreover, that all swine are scavengers, and develop scrofula in the human system, nevertheless this article may have a tendency to mislead many readers of your valuable paper.

My experience as a physician has given me ample opportunity to be advised on this matter. Hundreds of invalids, suffering with cancers and blood diseases, I have treated in several of the States. Farmers and pork-raisers are the ones principally afflicted. Adam Clark once said that if he were to offer up a sacrifice to his Satanic Majesty, it would be a roasted pig stuffed with tobacco. Persons who have had the care of swine know that, when sick, they invariably find the opening on the lower joint of the front legs stopped up, and if this is not opened again, so that the poisonous, scrofulous matter can escape, the hog surely dies. Moreover, the microscope (modern) develops the startling fact that the hog not only has almost imperceptible pores of scrofula—millions of them—but also minute living animals, that have caused the death of hundreds of pork-raisers. It is also a fact that when many a large, fine-looking porker has been killed it was found that the lungs were nearly consumed, and so diseased that a natural death was at hand.

Our forefathers, and pioneers who opened up the Western Continent, performed Herculean tasks and thought nothing of walking ten miles before breakfast to the post-office—what was their diet? Deer, antelope, fish, birds, etc., and they never knew what it was to be tired or lazy or sick. But, alas, how physically degenerated we have become since domesticated animals like the hog are of our chief articles of diet! Our greatest living sinner, Andrew Jackson Davis, and one of our very best authorities on this subject, testifies as follows: "When mankind come to fully understand that swine and various breeds of fowls are but automatic gastronomic machines for rooting up, and thus forwarding for the similar use of higher organisms, a great mass of otherwise poisonous and disgusting material, most people will forthwith cease devouring their flesh as a suitable article of food."

Again, the writer makes the erroneous assertion, "The more positive his energies, the more need of richer aliment." By this it supposes he includes pork, carbon or fat.

The following analysis of food is an accurate statement, showing that pork is less nutritious than other animal food. We have, in the different varieties of food we eat, the phosphates, the nitrates and the carbonates. The first make brain and bone, the second make nerve and muscle, the last make fat. By analysis of the leading articles of food we have the following result:

	Phos. parts.	Nit. parts.	Carb. parts.
Beefsteak.....	5	12	20
Mutton.....	12	12	25
Lamb.....	12	12	35
Pork.....	10	10	50
Veal.....	16	16	30
Salmon.....	7	20	10
Oysters.....	10	10	10
Goose.....	14	14	6
Eggs.....	5	16	6
Wheat.....	15	15	72
Rye.....	12	12	72
Corn.....	11	11	72
Barley.....	11	11	72
Wheat.....	17	17	66
Butter.....	17	17	66
Beans.....	22	22	60
Peas.....	22	22	60
Potatoes.....	1	1	21
Turnips.....	1	1	21
Cabbage.....	1	1	21
Butter.....	0	0	100

By the last item, one may see he can eat a skin of butter and never get a thought. It, however, answers a good purpose, and supplies plenty of carbon. When brain labor is to be performed, the food that makes nerve and muscle is to be preferred.

"The pork could never drag inspiration from a barrel of pork nor a bin of potatoes."—A. J. Davis.

Carbon is rich. The hog has plenty of it; but what office in the human economy does it fill? It simply supplies fat; and the human stomach never yet digested either fat or alcohol. The saliva and gastric juices have no effect whatever upon it, but it works out of the stomach somewhat similar to water forced out of a syringe, often producing diseases of the duodenum, affecting the eyes, etc. Again, he says, "The hog is better than the oyster." We fall to see it. Men and students who desire brain force should not eat pork, for it has the least of all animal brain-making properties; and the laboring man should not eat it, for the reason that he can get meat that is healthier, cheaper, and more strengthening—beef, for instance, also from the grains, beans, etc. A mixed diet is to be preferred. Too much meat is, however, eaten, especially in the summer. Prevention is far better than the cure; and it is the absolute duty of parents especially to understand the nature of food and its adaptations in promoting vigorous growth and sound constitutions in their children. Nature everywhere teaches that the slower growth develops the greater power. "Milk for babes, strong meat for men." On meat diet, children become precocious, and it oftentimes sows the seed of crime and vice. Until they are fourteen years old, they should not eat meat. Coffee, green tea, alcohol and tobacco are also injurious. Uncleanliness is an avenue to crime and licentiousness. Gross food makes the body gross; gross thoughts make the mind gross. True Spiritualists have no vicious atonement. They need none—believing that it is better to be born well than to be regenerated again.

DUMONT C. DAKS, M. D.

RE-INCARNATION RESULTS FROM PRE-EXISTENCE.

To W. H. KINO:

MY BROTHER—I have never seen the idea of "pre-existence" and "re-incarnation" carried out so handsomely and so logically as by your pen in Banner of July 15th. You conclude, 1st, That "the soul existed previous to the human infant form, and knew what it was doing when it took advantage of Nature's laws and entered an organism through which it could manifest itself." You, of course, do not doubt that if souls are eternal, they have been eternally able to manifest themselves to other souls. But your meaning, in my quotation, is a logical necessity of the doctrines of the soul's pre-existence, and its eternal future. I have waited to see if those who had embraced the doctrine did not come to realize this. I shall now wait to see how many believers in pre-existence are prepared to accept and adopt your carrying out. If we accept the doctrine, we must accept its necessary ultimates. Those who cannot do this must yet renounce it. The way in which you make out our accountability, and the justice of our sufferings for all we do and are here, I think must be original. In some respects it is less irrational than the Orthodox unconscious "sinning in Adam." You make us voluntary free agents in entering the body, and at the time, and under all the conditions in which we enter it. You make us free to be born or not to be born—and if born, to choose the body—to choose our parents. What a responsibility! Have animal souls the same knowledge and freedom, and is this why they justly suffer? My skill may be too thick. I cannot see that your idea relieves us in the least of the mystery of suffering. It might or might not be so, but I believe that all sentient and suffering beings were uncreated and eternal, and were and are eternally free agents.

Your idea being true, I must have knowingly entered an infant form in a scrofulous womb. For this I have paid, and justly, a terrible penalty! I do not remember it. But, brother, it is not possible that some souls take sickly bodies from pure benevolence, and leave the healthy bodies for other waiting souls? It must be. I do not mean to hint that this might have been the motive in my case. Good natured satire sometimes helps one to see his ideas as others see them.

2d. You admit that pre-existence affirms re-incarnation. It does. It demonstrates it. Its logical necessity is an eternal repetition of re-incarnation to each soul, and, what is worse, on about the same plane. If the doctrine of pre-existence is a truth, all of us are of like age, and must have experienced an endless past succession of re-incarnations, and shall be eternally repeating the same, and I repeat, on the same plane. For 3d, You are right that "there is no such thing as progression for the soul eternal." This is perfect logic on your pre-existent premises. Eternal progression is an absurdity.

You speak of the "infinite part of man." All that is may not be infinite, but can less than all be infinite? Can there be a plurality of infinities? I could not in any sense apply the word "infinite" to man. You find the Creator to be human souls, or souls eternal.

Brother, I am still waiting for the evidence of pre-existence—and so for the evidence that I am responsible and accountable for my birth into our world, and its manner; that I am liable to experience millions, yes, an endless succession of like or similar births and lives. Do any of you desire such an eternal future? I do not.

Fraternally,
Stockholm, St. Lawrence Co., N. Y., July 16th, 1871.

DARK SEANCES.

BY E. FAIRFIELD.

Editors BANNER OF LIGHT—One of the most difficult points to settle satisfactorily to my own mind, in connection with the physical phenomena of spirit power, especially those of cabinet and dark circles, is the contradictory testimony of credible witnesses as to what transpires. For example: a medium of acknowledged truthfulness sits at a table between two reliable persons, who hold her hands, and sometimes place their chairs upon her dors. A drum is suspended high above her head, and the drumsticks out of her reach, even if her hands were free. Presently the drum is beaten, the persons holding the medium affirming that she has not moved a limb. But a doubting investigator has clandestinely introduced a dark lantern. He opens it, with his eye and mind intently fixed in the direction of the drum, leaving small chance, it would seem, for honest mistake. He affirms that he sees the medium's arm extended, and with stick in hand beating the drum; he sees the stick fall from the hand, and the arm withdrawn. Now, is there any way to reconcile this conflicting testimony?—must all these credible witnesses be impeached by some class of investigators or the other, and the question remain unsettled as to the facts in the case?

On this point, I wish to suggest an hypothesis which I do not remember meeting with.

I think it will be admitted by all who have patiently and successfully investigated the subject, that the spirit-bodies of living persons have appeared in visible and tangible form, apart from the physical. Testimony to this effect, I believe, is abundant and conclusive. If so, there seems no room to doubt that the hands and arms of mediums in an abnormal state can be projected from the physical, and seen and felt and used independently of the physical.

I have attended some of the seances of the Davenport, the Allen boy and the Ellis girl; and I incline to the opinion that their spirit-hands were used by invisible intelligences in the performance of some of the mysterious feats performed. Take one case, where the Allen boy was held by a man sitting by his side, on the back of whose head some paint had been rubbed. He said a hand was repeatedly placed upon his head, while those of the boy could not have been there; but, on examination, paint of the same kind was found upon the inside of the boy's hand. Now, if it was the spirit hand of the boy (as I believe) that was extended to put the man upon his head, it will be seen at once that, when withdrawn into the physical, the paint it received from the head must be left upon the corresponding surface of the physical hand. I cannot understand this hypothesis as touching the question of honesty on the part of the mediums, as they are probably unconscious of the manner in which they are used. This is evidently the case in very many of the manifestations through them. The introduction of a medium when a strong light is suddenly introduced during the trance is easily accounted for.

I have neither the time nor ability, Messrs. Editors, to elaborate this subject, as it seems to me to be in all its bearings. I hope, therefore, to receive further light upon it through the Banner. If mediums are wrongfully charged with deception, it should be made to appear, if possible.

Portland, Me.

CONCERNING THE "HOLLOW GLOBE."

If to all who at first blush are disposed to brush aside the pretensions of this work without a perusal of it, its author would interpose the admonition of Themistocles to Eurycles: "Blyrike, but hear me"—possibly preconceived opinion might withhold its verdict of unqualified disapproval until the work could be heard in its own defence. One effect, at least, will be realized from the reading of this book; if it does not convert the reader, it will relax his hold, more or less, on the Newtonian and La Place theories of planetary formation, as well as the laws hitherto premised governing their axial and orbital motion. Dr. Sherman

to what might not inappropriately be termed the *fanciful* theory of globe formation; or to worlds being built, by spirits, instead of being evolved by the operation of nature's laws. Judge Edmonds advances substantially the same, in his second volume of "Spiritualism," pages 250 and 328, where he describes spirits, in vast numbers, engaged in consolidating and cementing the refractory parts of worlds in process of formation. Without advancing

at Earlville, N. Y., July 28th, Calverth B. Potter, in the
of his blage.

Potter was a Spiritualist for many years, and had
than ordinary evidence that Spiritualism is a reality.
certain occasions, when he was working in his fields, voices
with him audibly, directing him to the bedside of the
died, or to provide for the needy. He passed away with
great assurance that he would meet the dear ones gone
in a higher life. He leaves a wife, a firm believer in
salvation.

His services were conducted by Rev. Dr. Brooks, a Baptist
man, who made some very liberal remarks, not pleasing
to his brethren present.

A. B. SEWELL.

Chicago, Ill., (born to earth and passed on to the
er-Land on the day and date of her birth.) Jennie King
aged two years, daughter of Dr. Thomas J. and Elvina
Davis.

She was highly meditative, intelligent and affectionate.
to the brightest spirit communion through Mrs. Conant, to
console the grief of her parents

Progressive Etchings.

FROM OUR ENGLISH CORRESPONDENT, J. H. POWELL.
On board the *Tripple Atlantic Ocean*,
Sunday, July 24, 1871.

We have thus far made favorable progress toward Liverpool, although we have been considerably fogged. Today is a regular "soaker" for the sailors and all who venture to remain on deck. I can't help sighing for a seat in one of your spiritual gatherings. There is little in the aspect of affairs here to render Sunday either sacred or sweet—not even the monotonous routine of prayers, which generally on board ship give the semblance of piety to the captain and the crew. A beaming sun would have changed matters, and the "worship of God" accorded with cheerful hearts.

It is an old story of monotony relating experiences on board ship. There are the same faces, met at intervals, as we promenade the deck—the same of waters, rough or smooth, with an occasional glimpse of a porpoise or a distant vessel. Novelty nowhere except in the ideal. Thin the discordant noises of fog signals, steam escapes, pulley engine, boatwain's whistle and surging billows, all serve to make discord doubly discordant.

Thus much by way of prelude. A sad and interesting episode occurred on board on our third day from Boston.

Peter Camen, aged 50, late from California, was booked to Queenstown. He entered the ship, doubtless, hopeful as any, although a victim, as I learn, to drink, and doubtless robbery. "Died at sea," is the caption. He was found in the morning stiff in his bunk, producing consternation necessarily. "Wonderment guesses" who are his friends, and what caused his death. The surgeon of the ship said he died from heart disease. Some of the passengers—not without good reason—supposed that he was slowly poisoned by the deadly decoction obtained in one of the hellish saloons of Boston. Whatever the cause, Peter's death will doubtless remain a mystery, as the burial at sea followed so close on the death that a post mortem examination could not take place, and perhaps should not.

Peter Camen's voyage was cut short. The Cunard Company will not realize a great thing when the price of the rough coffin, made by the ship's carpenter, is estimated. The friends of the dead man, at any rate, are saved from an expensive funeral. Poor old man! with all his faults, who does not feel sad at his sad demise?

At noon, immediately after dinner, the corpse, placed in the rough coffin, was raised on a pedestal ready to be hurled into the sea. The whole of the crew and a large number of the passengers stood near. Every head was uncovered, of those immediately near the coffin, and a solemn stillness pervaded. One of the cabin passengers, an American, from Bangor, Me., read in solemn, slow and low tones the burial service, which was listened to most attentively by all, and not the least so by the rough, noble-hearted sailors. It was not a time for criticism, but for tender sympathy. The occasion called it forth. The minister performed his task faithfully, so did the sailors when they committed the remains of Peter Camen to the deep. Three minutes, and life was in the ship, apparently forgetful of the death and its lessons.

The first portion of the burial service was St. Paul's sensible and beautiful treatise on the natural and spiritual body. I, for one, rejoiced to listen to it. But what a falling off there was when the body was committed to the deep to remain until the deep should give up its dead! Paganism here, of the rankest kind. The church seems never to profit from the teachings of science. It still retains the dead letter, whilst it ignores the spirit which maketh alive.

Peter Camen's body will not live long before it decomposes, if, in fact, the fishes do not assist the process. Imagine the right reverend father, who, educated in the universities, can swallow this bodily resurrection holus at a gulp. Eaten by the fishes, Peter Camen's carcass may be served up in fish at that same right reverend father's table. From his stomach Peter Camen's body again may be transmitted to vegetation, and finally aspire to the perfumed atmosphere of my lady's dressing room. This is no poetic fancy, but a demonstrable fact; and yet we must have science and plain sense shocked with a pagan service over the dead, which no one who reflects can accept as either good gospel or in the least worthy respect. The death and burial at sea add a couple of incidents to the voyage which are not likely to be forgotten by many of us.

July 28th.—On the Fourth of July there was no celebration on board in honor of American independence, but the American and English flags were both raised.

I have talked Spiritualism to several of my fellow passengers, finding no believers and some tough skeptics. Still the subject was foremost, and I was glad to acknowledge my interest in it. We have on board a few who do not bow down to the idols of the church, and who boldly think for themselves. One spoke in the highest terms of Prof. Denton, whose noble utterances "live in unforgotten places." An earnest passenger for Queenstown told me that he might not be able scientifically to satisfy me, but he nevertheless firmly believed that the priest had the power to change bread and wine into the body and blood of Christ. I did not sneer or speak unkindly in reply. The man was sincere. I secretly realized in him an illustration of the mind-paralyzing power of priestcraft, and sighed for the spread of knowledge and the dawn of reason.

We have on board a young man from Birmingham. He believes the whole Bible, and consequently, accepts the deluge story, notwithstanding the scientific demonstration of Denton and others. We have had many interesting talks together. He found three English sovereigns, and at once advertised for the loser. Not learning of him, he placed the money in the hands of the captain. Presently the loser made his appearance, and, being a very poor man, was grateful all through him. I was glad to own that my Birmingham ship companion was of the right moral stamp. Would there were multitudes more such, none the worse morally for their belief in Bible or other absurdities. The voyage is drawing to a close. We shall reach Liverpool—all's well—tomorrow morning, Sunday, July 30th. I hope, in my next, to be able to present a full complement of readable items on spiritual and progressive topics. For the present please accept this as an earnest of my intentions.

The diminutive "City of Ragusa," with its two directors, is at this moment full sail, tooting upon the Irish Channel within a mile or so of us. It seems a miracle how so small a ship can live through such a lengthy voyage.

A lady who died at Chicago, and was sent to Rochester for interment, suddenly came to life again at the latter place, and telegraphed to Chicago that she would be back on the next train.

Education is a better safeguard of liberty than a standing army. If we retrench the wages of the schoolmaster we must raise those of the recruiting sergeant.—Everett.

This paper is issued every Saturday Morning, one week in advance of date.

In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of free thought, when not too personal; but of course we cannot undertake to endorse the varied abuses of opinion to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, AUGUST 5, 1871.

Office in the "Parker Building,"
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AGENCY IN NEW YORK,
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LUTHER COLBY, Editor.
LEWIS B. WILSON, Business Assistant.

Business connected with the editorial department of this paper is under the exclusive control of LUTHER COLBY, to whom all letters and communications must be addressed.

The Work Goes On.

Last week we adverted to the bigoted spirit manifested in England, or rather in London, to class Spiritualists and spiritual media with the fortune telling impostors and charlatans, who certainly would have no existence but for the silly persons who seek for material good and selfish, sensual satisfactions alone. And we took occasion to comment, in no more severe terms than were deserved, on the willing acquiescence in such bigotry which is displayed on this side of the Atlantic, and in this very city of Boston. The Journal cried out for a general application of the power of the law to all media, jumbling them together, in a malignant spirit, in the same assortment with the gypsies that have just been sent to the workhouse in London, and invoking for them all the corrective penalties that it thought should be dealt out upon a certain cracked impostor at an inland town in New York. We take great pleasure, however, in presenting the other side of the picture to our readers. That Spiritualism is by no means of means the dying affair certain organs of Orthodoxy would have people suppose, is evident enough from the testimony which men and women of the highest culture are regularly giving in for examination. Papers of the Journal stamp, in an eager quest of popularity, are much more than silenced by such a fact as the one we are about to relate.

During Commencement Week at the University of Michigan, among the addresses and discourses delivered by distinguished and scholarly men before the various societies of the institution, the Rev. Dr. Eddy, of Brooklyn, N. Y., pronounced a discourse before the Young Men's Christian Association of the University, on the "Immortality of the Soul." After alluding to the special activity of the votaries of materialism at the present day, presenting their theories to the world with a tenacity and power that makes them extremely dangerous, he went on to observe that the question of the immortality of the soul is a problem that had without doubt presented itself to mankind ever since the race has reached any height of intellectual advancement. Of the deep longing of the soul for an immortal existence there can be no doubt. The passion has pervaded all ages and races. The simple fact that it was implanted in the human soul, is evidence of great strength that it was meant to be gratified. Of the consciousness of his own existence, man has no doubt. He exists, a spiritual personality, distinct from the perishable body which his soul inhabits, and which, however it may be disfigured and dismembered, still retains the individual spirit in its entirety. Consciousness is continuous, and always shows the soul the same; the man of to-day is the same being who twenty years ago wore the body of a boy, and thought with the intellect of a boy. The soul is therefore an identity, possessing an existence peculiar to itself.

Next the speaker proceeded to discuss the several peculiarities of the mind's construction; touching insanity, which he considered merely a suspension of the soul, in which the faculties lie dormant; and he remarked that the soul is an ancient and priceless diamond, which in time may receive manifold settings, all adding to the completeness of the work, the diamond itself remaining unchanged through all. The soul is immortal in her way. Dr. Eddy considered that "recent discoveries had a tendency to overturn some theories concerning the mind," which had generally been accepted as correct. Dr. Johnson once suffered a stroke of paralysis during sleep, and was astonished and alarmed to learn his condition on awaking. But in order to test his soundness of mind, which was all the more to him, he commenced reciting a quantity of Latin verses, which were familiar to him; and, finding there had occurred no obstruction to the operation of memory, he regarded the misfortune that had befallen him as of slight account. He cited the case of a man who died of softening of the brain; yet no one detected the slightest decay in the man's intellect until within a week of his death, and his soul went on exerting its powers until its instrument, the brain, became so diseased that the soul could no longer perform its work through it. Other cases of decided interest were also adduced, to show that the former theories concerning the human mind do not stand good in the light of modern discoveries.

But now we come to a still more pointed and interesting admission. Modern science and philosophy, said the speaker, seem to prove that the operations of the mind are never suspended, even in dreamless sleep. In cases of swooning, or danger of drowning, though the memory may give no trace of the mind's working, yet it is probable that it is in full operation in each case. Some maintain, he added, that clear evidence exists of the continued life of those who have passed away from earth; and he spoke of Spiritualism, in this connection, as a belief which, "though attended with a great amount of deception and error, still seems to have many very singular phenomena under its control, and not to be the mere moonshine which some people would deem it." And he allowed that it "is entitled to candid and unprejudiced investigation." That is a large admission to make before the Christian-professing students of one of the four great universities of the country. It is in a rather different spirit from the Journal's hot and impulsive tirade, and we should suggest to it a course of Dr. Eddy before launching its hollow thunderbolts again at a religious belief of which it knows nothing, and at present wants to know nothing. We hail all such proofs of substantial progress in the direction of liberal belief with sincere satisfaction, and would be only too glad to record them every week to the delight of our increasing army of readers.

Count Beust, the Austrian Premier, has created a sensation by writing a pamphlet entitled "The Intolerable Dogma."

As Might Have Been Expected.

We published in these columns, on the 28th of September, 1867, a minute account of certain remarkable phenomena in connection with an Irish girl in an interior town in Massachusetts, and denounced the ignorance which, instead of surrounding the girl with proper influences, that were based on an intelligent understanding of her condition, hurried her off to an insane asylum at Worcester. In August, 1868, the Atlantic Monthly deemed the case one of sufficient interest and importance to supply the subject of its leading paper; on which we commented in proper terms, reciting the history and characteristics of the case as they had more fully developed themselves. No amount of protest could avail to open the eyes of the persons to whose care the girl was temporarily entrusted, and she was regarded by us, in the new surroundings into which she was fairly driven, as doomed. And so the sequel shows. A news paragraph in the daily papers states that she has just died in the hospital, the manifestations that were the inciting cause of her involuntary confinement not having been continued since the treatment visited upon her. In short, the girl has been put out of earth-life by the sheer ignorance of those who should have been her guardians and friends, and called in others to assist at the point where they discovered they knew nothing. The spiritual manifestations through her organization were, many of them, of the most remarkable character, and were recited to the reader at the time. They were made in open sight, and were perfectly tangible to all witnesses. The possibility of setting aside the facts was simply inseparable. Doubtless she would have become a rare and powerful medium if she had been at once taken in hand by intelligent persons who know the laws of these phenomena. We refer to this case again, because it is so important for all persons, in this age of enlightenment and progress, to know that incarceration is no help or cure for one who is organized differently from ourselves, in order to bring that person up or down to our standard. While this poor girl, innocent of any wrong, is lying a prisoner in an insane asylum, the highest men of science in England are making deliberate and studious investigations into the phenomena of Home, and believe that an entirely new force in the universe has been discovered.

Spiritualist Out-of-door Meetings.

These gatherings, which for several years past, in the form of picnics and camp meetings, have been carried on by the adherents of our philosophy, have uniformly been characterized by large attendance, quiet demeanor and lasting spiritual profit. The picnic season of 1871 was successfully inaugurated by Dr. H. F. Gardner, of Boston, at Abington; Messrs. Richardson and Dodge followed, at Walden Pond, Concord; and now it will be seen, per announcement on our 5th page, that Dr. Gardner has projected a Mass Meeting of the Spiritualists of New England, to be held at Island Pond Grove, on Sunday, Aug. 6th. The audience will be addressed by able and eminent speakers, among whom are announced the names of Prof. William Denton and Miss Lizzie Doten. Those desirous of listening to a grand outpouring of the spirit of scientific research and intuitive philosophy, should by all means visit Abington on that day. The ground is sandy and dry, precluding the possibility of continued dampness in case of rain, and Yale's mammoth tent has been secured as a defence for the audience, so that there will positively be no postponement should the weather prove unfavorable. Liberals and radicals are invited to attend.

The Massachusetts State Spiritualist Camp Meeting is to commence at Walden Pond, Concord, Tuesday, July 15th, and to continue till the following Sunday afternoon, 20th, under the efficient supervision of Dr. A. H. Richardson, of Charlestown, and James S. Dodge, of Chelsea—see notice on our 5th page. The pleasant scenes of last year's assembly, at this place, promise to repeat themselves, and such additions and changes of arrangement as experience commends, have been made by the enterprising managers. There can exist no reasonable doubt that the occasion will be honored by those who have ever witnessed a Spiritualist meeting at Walden Pond; and those who have not attended one have a pleasure reserved for them which they will do well to claim by presenting an appearance on the camp ground.

The Cape Cod Spiritualist Camp Meeting commenced Tuesday, July 25th, and ended Sunday evening, 30th. We shall give a specially prepared synoptical report of its sessions in our next issue.

The Spiritualists of Salem and vicinity will hold a grand Union Picnic, at Echo Grove, West Lynn, on Thursday, Aug. 31. All speakers and mediums are cordially invited, and will please report to the Secretary, H. M. Robinson, upon arrival at the grove.

How Sealed Letters are Answered.

At our Public Free Circle, March 28th, (the proceedings of which are published in the Message Department in this issue,) the controlling intelligence gave a very clear explanation of the *modus operandi* of answering the sealed letters which are placed on the circle-room table for reply through the mediumship of Mrs. Conant. We wish every one interested in this matter would give the spirits' version a careful perusal. Hundreds of people are daily asking for the very information there given. After explaining the method of giving the answer to the sealed questions, the spirit says: "It is therefore necessary that the name of the writer should be upon the outside of the letter, and the name of the spirit or spirits to whom the letter is addressed, on the inside. If you would all exercise as much good common sense in regard to these spiritual things as you do in other matters, you would get more satisfaction from the spirit-world than you have ever yet received."

"Unknown Forces."

It is hardly necessary to call the attention of the readers of the Banner to the article taken from the London Spectator, to be found in another column, in reference to the scientific investigation at present making in London into the remarkable phenomena exhibited through the mediumship of Mr. Home. It will be read with avidity. It is rather different from the slang-whang style of certain papers around us, that would like to see all media sent off straight to the treadmill for being organized differently from other people, and suggests progress just where we should like to see it set in. With the comments and conclusions of the writer we have nothing to do; but in the statement of facts and inferences that is made, we, in common with many thousands more, take an interest that will not abate, but continue to increase as long as an investigation is pursued in this truth-seeking spirit.

Mr. Shillaber's poem before the combined societies at Dartmouth is very highly commended by those who heard it. The audience was a critical one, and their applause, most liberally bestowed, was a pleasing testimonial to the success of the poet.

A New Book—Vital Magnetic Cure.

"VITAL MAGNETIC CURE: an exposition of Vital Magnetism, and its application to the treatment of mental and physical diseases. By a Magnetic Physician." William White & Co.

We announce to our readers that we have in press a work with the above title, embracing over two hundred pages, which will be completed and ready for publication on the first of September.

After an introductory section, explanatory of the scope of the work and the general principles of human or vital magnetism, upon which its application to the treatment of disease is based, the contents are as follows: The Gift of Healing; Moral Integrity of Healers Essential; Unconscious Magnetism; Sleep; The Marriage Relation; Detrimental Influence; Insanity; Obsession; Healing Practiced in All Ages; Conditions of Healing; Fitness for the Work; Healers' Peculiar Modes of Treatment; Positive and Negative Magnetism; Quantity of Magnetism Required; Diseases Remediable by Magnetism; Nature the Source of Cure; Clairvoyance; Material and Spiritual Bodies; the Change called Death; Power of Imagination; Psychological Influence; the Will; Contrast between Medicine and Magnetism, with Opinions of Physicians; Hygiene; Church Views of Healing in the Bible, compared with those of Modern Times, &c.

Under some of these divisions several topics are included. A thorough epitome of the phenomena of mesmerism and magnetism is given, a historical statement concerning the healing power, and a classified list of the cures performed by the prophets, and by Jesus and his apostles, taken from the Old and New Testaments. A parallelism is instituted between these ancient so-called miraculous deeds and similar events witnessed in the present day. Rules also are laid down for the use of magnetism. It is intended as a hand-book of this mode of practice, which the author confidently believes will supersede all others.

Inquiries having been made for a practical treatise which could be relied on, this is opportunely brought forward to answer the demand. A critical review of the work cannot be expected until it has made its appearance; but a glance at the preceding list of items which make up the table of contents, will show that many interesting topics are treated of; and it will be looked for with lively anticipation. That such a work is needed no one questions, and we anticipate a large sale for it.

The Ocean House.

On the broad and floor-like Hampton Beach, known of all seekers of comfort and tranquillity during the hot season, stands the justly famous OCEAN HOUSE—a summer resort for all who would escape the stifling atmosphere of the city, put work and care behind them, face the expanse of the ever suggestive ocean, and enjoy a happiness of their own. The Ocean House is quite as much to the beach as the beach is to the Ocean House, for both are positive institutions. The landlords are three—Mr. Yeaton and the Messrs. Mason—and right well do they apprehend the visitor's wants, even before they are expressed, and promptly do they labor for their perfect gratification. It is a simple luxury to place one's self entirely in such careful and indulgent hands. Life at the Ocean House combines all that is Oriental to the imagination and practical to the suggestion. It is at once a home and a paradise. What with the sumptuous fare, the tonic sea breezes, the magnificent stretch of ocean beach, the quiet atmosphere of the house, and the unceasing attention of the landlords, a summer at the Ocean House is calculated to renovate the seeker of rest and recreation, both in body and spirit, and to send him back again into the busy world with a new energy born in his heart.

The New Druggist Law in New York.

If a man will take drugs, it is certainly for his interest that the druggist and his clerk should, in compounding them, be guided rather by the doctor's prescription than merely by their own consciousness. Wherefore the good people of New York City are right merry of heart at seeing in their morning papers a formal notification to all druggists and prescription clerks in that city to appear, within a given time, before a board (established by the Legislature at its last session), and be examined for a license. If they pass, the license will cost the druggist \$30 and the clerk \$10. Any unlicensed person putting up a prescription after the given time expires, will make himself liable to a fine of \$500, or imprisonment for six months, or both. As the board is headed by Prof. Doremus, there is good reason for expecting that the examination will be searching, and that "druggist accidents" will hereafter be less frequent in the metropolis.

A Woman's Appreciation of a Woman's Work.

The literary effluence of Demorest's Monthly Magazine, for June, published in New York, notizing Mrs. Tappan's Epistle of the Past and Future of America, says of it:

"HESPERIA—This is the title of a new work by Mrs. Cora L. V. Tappan, issued in very neat form from the Riverside press, and wearing the mark not only of genius, but of the long and patient labor which renders genius immortal. 'Hesperia' is an allegorical poem of 235 pages, devoted to the working out of a Spiritualist conception of the genius and destiny of this country. It is finely conceived, and contains passages of great beauty, which occasionally rise to the height of poetic grandeur. The volume possesses true poetic merit, and will add a much-prized addition to many libraries."

An Incident.

Our friend Anzard, while in New York, attended Thomas Gates Forster's lectures. In a note to us he mentions the following incident: "After the close of the morning lecture, Mr. Forster attempted whilst in his normal state to announce the subject for the evening, but scarcely had he said, 'This evening I will speak,' than he was spasmodically thrown into a trance, and the controlling spirit strongly emphasizing the pronoun (as if to rebuke the medium) said: 'This evening I will speak on these words in that wonderful epistle of Job (or to that effect) 'If a man die, shall he live again?' The episode was very striking, and so graphic that I think it would be difficult for any sensible skeptic who witnessed the occurrence, to have supposed that the medium was using deceit."

Notice to Subscribers.

Those of our patrons whose subscriptions run out with the present volume, and who intend to continue the paper, are requested to remit for another year before the new volume commences. Such will readily see when the time expires by comparing the figures at the right of their names with the volume and number at the head of the Banner. We give this timely notice, that much extra labor may be saved the clerks who have charge of our mailing machine.

Letters remain at the Banner of Light office addressed to Prof. Gunning, Ira Davenport, W. P. Anderson, Miss Minnie Prouty, Albert Story, Mrs. Clarkson.

ALL SORTS OF PARAGRAPHS.

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The Message Department in this issue is more than usually interesting. Among other communications is one from the spirit of Robert Chambers.

There are many good things in this issue of the Banner, prominent among which is the Music Hall lecture of Prof. Denton. He speaks the truth boldly.

The July number of the London Spiritual Magazine is very interesting.

One of the best-known and most successful physicians writes: "Spirits given to a baby, or what is much the same, drunk by the mother, is poison for the body, and may be the starting of a habit which leads to ruin."

Mr. JEREMIAH PRESCOTT, who for the past sixteen years has faithfully filled the responsible position of Superintendent of the Eastern Railroad, has resigned, and accepted a similar position on the Northern Pacific Railroad, with headquarters at St. Paul, Minn. He receives double the salary he did here—and he is well worth it. New England loses one of her best men, but his genius is needed in the growing West. May success attend him.

The Advertisers of Battle Creek, Mich., recently "caught a Tartar." Eld. M. E. Cornell was to deliver a discourse against Spiritualism, and in order to fully fortify himself as to the evils of Spiritualism, obtained a copy of the Banner of Light, and turned to the message department, when what should greet him but a communication from his old personal friend and brother, George Howland, of Topsham, Maine. They read it over, winked at each other, looked wise and exclaimed: "How smart the devil is to so perfectly personate Bro. Howland!"—The Crucible.

"CHRISTIAN CRUCIBLE," is the title of a new semi-monthly just started in Macon, Ga., by L. F. W. Andrews. It is a "religious, literary and progressive journal." Such a paper is needed in the South, and we hope it will be sustained.

We learn from the "Banner of Light" that Wm. White & Co. now have in press another volume of Lizzie Doten's poems. Glad of it; Lizzie never writes a poor poem.—The Crucible.

Love, a horse and money help a man through the world. Three things kill a man: A hot sun, supper and trouble.

PAINEVILLE JOURNAL is the title of a large quarto weekly just issued at Painesville, Ohio, by James E. Chambers. It is a family paper, and the first number speaks well for its future success.

Coolness, and absence of heat and haste, indicate fine qualities. A gentleman makes no noise, a lady is serene.—R. W. Emerson.

Father Hyacinthe claims still to belong to the Church of Rome. He recognizes the authority of the Pope, but rejects the dogma of infallibility.

"The plot and passion in 'Exeter Hall' show an experienced hand in their delineation. We shall be happy to read either a sermon on the failure of Christianity, or any other theological nut that the author wishes to crack, or a pure work of fiction; because 'Exeter Hall' proves that the author has something to say, and knows how to say it."—Public Opinion, London, Eng.

Be noble, and the nobleness that lives in other men, sleeping but never dead, will rise in majesty to meet your own.

We are extremely gratified to learn that our friend Nathan M. Woodman, Esq., who is now spending some time on the old homestead in Naples, is rapidly regaining his health and strength. Since his fall in March, he has been faithfully and skillfully attended by Dr. G. B. Hopkins, of this city, to whose care, and to the gentle ministrations of his invisible nurses and physicians, he undoubtedly owes his recovery.—Portland Monitor.

If you would always be discreet,
Five things observe with care—
Of whom you speak, to whom you speak,
And how, and when, and where.

Never despise humble services: when large ships run aground little boats may pull them off.

A criticism on Barlow's "THE VOICES" closes thus: "Taking it as a whole, we consider it the master-piece of composition on the subject of which it treats. It must be read to be appreciated. Among its other good features is the fact that every word has a meaning—is the representative of an idea—no useless words being thrown in to fill up the poetic measure. We challenge any man or woman of literary taste to take up the book and read a few pages, without feeling an irrepressible desire to finish it."

Calvinism, could it have had the world under its feet, would have been as merciless as the Inquisition itself.—J. A. Froude.

Writing from Poughkeepsie, N. Y., Mrs. E. K. Heermance says, "Orthodoxy rears its head triumphant in this place; and were it not for the cheering messages that I receive from angel-spheres, through the mediumship of my own organism and the consoling pages of the Banner of Light, I should spiritually starve."

A celebrated wit was asked if he knew Theodore Hook. "Yes," he replied, "Hook and eye are old acquaintances."

Joel Moody has sent us from Kansas a live hawk written on a dead subject—"The Science of Evil." The volume, published by Crane & Eyrone, Topeka, contains 350 pages, is printed on fine tinted paper, and presents a handsome appearance. The author is a bold, vigorous writer, handling the subjects involved—the origin of evil, the eternity of evil, the necessity of evil, the "social evil," etc.—in a masterly manner. Almost his first sentence commences: "Evil is, and therefore means something. It has been doubted that evil is, but this is only a matter of definition; the facts called evil have not been denied altogether. . . . Evil and morality are both variable quantities; they are finite in expression, and admit of comparison, because dependent upon conditions and finite action." This book will doubtless have an extended sale.—American Spiritualist.

Message Department.

Each Message in this Department of the Banner of Light was spoken by the Spirit whose name it bears through the instrumentality of

Mrs. J. H. Conant.

While in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

Special Notice.

The Banner of Light Public Free Circles closed Thursday, June 26th, in order to allow Mrs. Conant her usual vacation during the heated term. They will be resumed the first Monday in September.

Invocation.

Thou Soul of Wisdom and of Love, our Father and our Mother, we shall ask from thee this hour baptism in the Holy Spirit of Love, such as shall cast out all fear of death and hell, and bring us nearer to thee. And we shall bring thee all the hopes of our souls, all our fears, all the experiences of our past lives, and we shall lay them upon the sacred altar of time, and shall ask thee to bless them. Thou wilt do this in wisdom and in love, we know, and if it be to chasten us and to lay still other crosses upon our shoulders, we only ask for strength to bear them, and for wisdom to understand wherefore they are given. We praise thee, oh Loving Spirit, in behalf of humanity, for the gift of this handsome day. We praise thee, our Father and our Mother, for all thy varied gifts in Nature that come to thy children like so many priceless jewels, leading them to thee, and assuring them of thy love and thy watchfulness over them—that thou dost never forget them. We thank thee for the gifts of those minds that seem to step out from the multitude, and seem to reach up toward thee for favors, and having received them, go again among the people, distributing them as from thee. We praise thee, oh God, for all the lesser lights that shine in the firmament of being; we would ask that each one of us may become, in some sense, saviors of the world. We ask that we may give blessings such as thou hast given unto us; that we may never withhold love and wisdom when it is in our power to give. Oh, may we give, our Father and our Mother, as freely as we have received, and thus shall thy kingdom come to us and we do thy will forever and forever. Amen. March 23.

Questions and Answers.

QUES.—Can bright spirits communicate through mediums of bad character? If so, please explain.
ANS.—Certainly they can; for this reason: spirits, in communication through media, have nothing whatever to do with their moral character, with the moral law that governs them. It is, in the main, a chemical demonstration of the power of one mind over another mind, and if, forsooth, the mind of the medium is overpowered and subjected by the mind of the spirit, certainly the moral character of the medium can have very little to do with the communication. But if the control is imperfect, and one sense belongs to the controlling spirit, and the rest, perhaps, to the medium, then it is quite another thing; you get a fragmentary supper served up—half good and half bad.

Q.—Does the spirit-world multiply in any other way than by the addition of those who leave this world?

A.—No; there are no births in the spirit-world that we are aware of, except those that are born out of physical bodies from this life into ours.

Q.—The Banner of Light informs us that when we pass from sphere to sphere we pass through a change equivalent to death. Theodore Parker informs us that he is now in the constellation of Andromeda. In passing thus far away, from sphere to sphere, did he pass through the above changes, or did he leap over the spheres and land where he now is without these changes?

A.—Your correspondent has imbibed a wrong idea concerning the term sphere. It is used by spirits as applying to conditions of mind, and not to physical or spiritual localities. It is not necessary for me to pass through any change equivalent to death, to enter upon any planet in the constellation of Andromeda. It is necessary for me to pass through many physical—I say physical, but I mean external—changes in changing localities, but the change which is referred to by your correspondent it is not necessary to pass through. It only becomes necessary when my soul has worn out the machine through which it manifests to the external world. When it can no longer give anything like a sound manifestation through that machine, then it rejects it, and the result is that the soul aggregates to itself another and a higher form through which it may manifest.

Q.—A. J. Davis informs us that he sees spirits from other planets land on the belt of the great Summer-Land. Someone in the Banner of Light, I think, informs us that every planet has its own Summer-Land. Which has the right of the case?

A.—Since the answer to that question can, so far as the expounder is concerned, be but a mere assertion, it would avail but little whether I answered it or no. Nevertheless I shall say, that, from what I have observed during my sojourn in the spirit-world, I have become satisfied that every planet, every earthly and material group, has its corresponding spiritual group; and every body physical has its corresponding body spiritual. Planets have souls as bodies have souls. Your Donjon teaches truthfully of this—that everything has a soul—in his book entitled "The Soul of Things." The rock has a soul; the blade of grass has a soul; the rose has a soul; you and I have souls; planets have souls; suns have souls. It is a truth that every material world has its corresponding spiritual world, A. J. Davis to the contrary notwithstanding.

Q.—(From the audience.) It has been said in the Banner of Light, that there are other lands lying north of the North Pole. Is this true?

A.—It is so.

Q.—And are those lands connected with this earth?

A.—They certainly are, and belong to this earth.

Q.—How is it, then, that they do not show thus, when an eclipse takes place, and their shadow is seen on the moon?

A.—They do show, as every experiment in astronomical science will prove.

Q.—I was not aware that it showed other than the form of a sphere, thus showing that this earth was round. Should it be that there are other lands lying north, it would change the shadow on the moon. That is what I wished to have explained.

A.—And so this earth is round. There are lands lying also beyond the South Pole.

Q.—That may be very true; but are not those other lands, other globes?

A.—No; they belong to this earth, and the development of science in the future will demonstrate it to be a fact. The science of spectrum analysis is the first footprint tending to many of these great discoveries. And at first the develop-

ment of this science will seem to upset all former theories; but, in the end, it will only enlarge them, and, at the same time, enlarge the earth, and show to those who have presumed to say that they have sailed round the earth, that they never did.

Q.—They certainly have passed round it, from east to west and from west to east, and it is a demonstrated fact; but from north to south they have never passed.

A.—There is quite a great difference between half learning a lesson and learning it entire.

Q.—What is the diameter of the earth?

A.—Your speaker does not know; but this much he knows—that it is not what it is laid down to be in the record. It is not proposed by any one returning from the spirit-world to demonstrate any of these problems, because we know that we have not the means at hand by which to demonstrate; but we do propose to mingle with the scientific minds of earth, and to influence them until they shall grow toward these ideas, and at last possess them for themselves.

When they are announced as scientific facts, from your side of life, you will believe them; and it is time enough then for you to believe them. It would be unwise in you to believe anything that cannot be demonstrated to you. We cannot demonstrate these problems. You bring them up—we give you our answers; but that is all we can give, and we know, at the time we are giving them, that you will not believe. We do not expect you, because we have no power to demonstrate them as truths. March 23.

John Randolph.

My name was John Randolph. I was born in Hopkinton, N. H. I was between thirty-four and thirty-five years old at the time of my death, which took place in 1862. I enlisted, early in the war, in the 11th New Hampshire, and lost my life trying to be of service to the country.

When I got on the other side, and learned about people's coming back—I did not know anything about it from this side—I tried very hard to get back, and I have kept trying ever since until to-day, and to-day I happened to be fortunate. [You are patient.] I was blessed with patience and perseverance when I was here, and I expect I carried some with me. My good old mother used to be greatly troubled on account of my not making any profession of any kind of religion; and I used to tell her that I thought, if I was only patient enough, I should get into heaven sometime, and I would get just as much of happiness as those that got there a little earlier; and I tell her so now. And I want her to know that there is not half as much truth, real truth, in her ideas of heaven and the future life, nor half as much meaning to her ideas of the future life and of heaven and hell, as there was in our old Rover's barking at the moon—which he was very much inclined to do. Mother used to tell me, when I was a little shaver, that he barked at the man in the moon. That was just as true as her ideas of the future life are. Now, as for that other shore, I claim to know more of it than she does, and I think she had better settle down on that childlike faith in God that every soul has naturally, that is not driven into it by any kind of religious education. Leave the soul alone, and it will find God naturally, always; but the moment you go to educating it to find God, it travels right away from him. Mother says she would be glad to know that I died a Christian. Well, I did; for I believed that Christ was a good, honest, well-meaning man, and I used to tell her so. As far as I could learn by reading of him, he done a great deal of good; and in my poor way I tried to do the same, and I came as near it as I could, and so I died a Christian. Here in this new life, it is all the soul could ask for. I find ample recompense for all I suffered on earth, and I find ample means for getting along and learning what I want to learn. I hope my message will inspire some faith in my mother's heart, and at least lead her to believe that I am well off in the other world, and she has no need to sorrow on my account. Good-day, sir. March 23.

Emily Taylor.

My name, Emily Taylor; my age, nineteen. I died in March, 1869, in New Bedford, of consumption. My sister Margaret fears death, and it is to her I come. She has been sick about two months, and she knows, as I know, that she can never get well. She must fade, day by day, to this life, but I would have her a perfect blossom of loveliness in the other life. I would not have her come cramped by fear, and doubting the loving kindness of the Great Spirit who takes care of us all; but I would have her cast herself entirely into the arms of loving spirit-friends, who are able to soothe her sorrows, and at death will bear her away from them all, and she will not regret the change. She fears that she will suffer in going, as I did. She will not; for she is not constituted as I was. She will have little, if any, suffering in going; and I want her henceforth to be happy, and to contemplate the change with joy and not with sorrow, for she has nothing to fear. March 23.

Margaret Humphreys.

I come hoping to speak to my brother, Daniel Humphreys. My name was Margaret Humphreys. I am from Germantown, Pa. [Did you expect to find your brother here?] No, no! He has been unhappy ever since my death, because he thinks he was the cause of my death. He brought home a sick dog, and the dog proved to be rabid, and bit me, and I died of hydrophobia; and he has been very unhappy about it. And I come to tell him that it was all in the order of my life, and he could not have done any different, even if he would. And I want him to banish it forever from his mind; for, by thinking so earnestly of it and so unhappily of it, he makes me unhappy in the spirit-world. [Your age?] Twenty-two years. March 23.

Stance conducted by Theodora Parker; prompter in answering letters, "Vashti."

Invocation.

Thou Great Spirit, who art beautiful in storm or starlight, who speaketh to thy children through never-to-be-counted voices of Nature, who art the source of all inspiration, of all light, of all life, thy children have gathered here in council; and while they—the living and the dead—join hands, we would have thy blessing. March 27.

Questions and Answers.

QUES.—Will you give us your views in relation to the proposition of Edward Mead, M. D., as printed in the last issue of the Banner of Light, on starting an Insane Asylum for the relief of the afflicted by the use of psychological power and vital spirit magnetism?

ANS.—They whose thoughts have turned in that direction believe it to be the one thing most needed in such institutions, since insanity, in its effects, is a mental disease, and since medical men of the past ages and the present know no better how to reach their patients than by reaching the disease through its effects. Insanity can

be best reached through mental means, through psychological effort. The author of the article says that it is not proposed to do away with the use of medicines and drugs, and the common practices in vogue in such hospitals; but it is proposed to unite this mental power with present known medical means or agents. They who have given this subject the deepest thought consider that if this mental cure, or process of cure, is once introduced, and fully understood in its action upon the insane, the use of drugs and other means will be unnecessary, and therefore soon set aside.

Q.—Is it true, as claimed, that by this method of treatment, insanity is as readily cured as other forms of disease? and that not more than one-half of the number need be placed in an asylum that is being done to-day; and that one-half of these can be cured by this practice in a short space of time?

A.—They who have given the subject the deepest thought, believe that in answering this question in the affirmative they shall answer it truly.

Q.—If an institution of this kind be built, would it be well to exclude the use of medicine? or would it be better to use medicine in some cases in connection with these powers?

A.—The use of medicine will be discontinued, as a knowledge of this science advances; but it would be unwise to banish it at once, because the science is at present little known, little understood, and to take away even the poor substitute that is in use at present, until a better one can be substituted, would be doing an unwise thing.

Q.—What proportion of cases of insanity are caused by obsession?

A.—About one-third. March 27.

Dr. Jonathan Bellows.

Quite unexpectedly to myself I was called to attend a séance held in the town from which I took my departure to the new life some years ago; the exact number I have not now in mind. I have been aware of the open way between the two worlds, but I have never returned or interested myself in the wonderful movement. But I suddenly, by the will of some of my earthly friends, found myself in their midst, and quite unable to answer satisfactorily the questions which they propounded to me as they were to answer them for themselves. First, because I had not positive control of the medium furnished; secondly, because I was ignorant—ignorant almost as they were themselves—concerning the questions propounded; and thirdly and lastly, because I was not possessed of a spiritual will sufficiently strong to project what thoughts I did have to give through the earthly medium furnished. I do not come here proposing to answer those questions, but merely to state that I should be most happy to avail myself of the privilege of coming to them, with the hope of doing better, at any time that they may convene. But I would suggest that they furnish me with some other medium. Not that the one furnished is not a good one for others, but not for me. And thinking over the subject since that time, I have found myself rejoicing that they, in common with God's great investigating family, are searching for truth, are asking to know what there is after death, and beginning to feel into the future and to implore of God and the angel world to give them light. I am Dr. Jonathan Bellows, of Walpole, N. H. March 27.

Sarah Jane Adams.

My name was Sarah Jane Adams. I died in Lawrence, Mass., in 1859. I wish to communicate with my sister Elizabeth, who is greatly troubled concerning her soul. I wish to tell her that as she has always lived a blameless life, she has nothing to fear hereafter, and the subscribing to any religious faith will make no difference in the other life. But I see in her mind, that she is trying to believe in modern Spiritualism, that she has prayed that one might come to her to enlighten her and give her strength. Her prayer, she says, has never been answered. I come to answer it to-day, and to tell her to pray on and hope on, and to have faith in the loving kindness of the Infinite Spirit, who will never leave her to perish, who cares for the vilest of his children; surely he will care for her. I am saddened in my spirit-home by the knowledge of her unhappiness, and I want to see her having that faith in her Heavenly Father that she had in childhood. She used to say when we children were in danger, "God will take care of us, he sees us, he knows how to take care of us, and he is big enough to do it." Oh, have the same faith now; it is all that is necessary, and a heaven hereafter surely awaits you. March 27.

John Calvin Holmes.

My people think I am in hell. I do not come back because that troubles me much, but because I think it is my duty to do what I may be able to to set them right. They were very religious, and I was not; they did not believe in having anything to do with war; they were peaceable people; I was not. They believed in certain articles of faith, and believed that those who did not believe as they did, would go to hell. Well, I did not believe as they did, and when this American Rebellion broke out—of Revolution rather—I entered the army and got killed and went to heaven, and I come back to announce myself a spirit, comfortably off in the other life. John Calvin Holmes, my name. I never could follow in the wake of the old chap whose name I bore, for I hated the very memory of him. He was to me the very incarnate devil, and I always said so, and I say so now. And my good people's family need not be shocked; I am just as I was when here; I think the same, and as far as I can, I act the same. Whenever there is a good deed to be done, I am generally there, if I can be. Whenever there is a poor unfortunate to help, I am generally there to aid. If there is a bigoted chap comes along, I am generally ready to pull the scales off his eyes as quick as I can, and to set him right. Now the first thing necessary for my people to do is to go to investigating modern Spiritualism. It won't hurt them, and if it upsets their old ideas it will give them better ones. And if they are honest in saying they would be glad to know that I was in heaven, find out whether I am or not. I am from Philadelphia. March 27.

Nettie Thompson.

I have got well now. I am Nettie Thompson, of Milan, O. I lived here eight years; I have been gone four days. And I want mother to know that I am going to be real happy as soon as she gets over crying about me; and I have got a nice place to live, but I can't like it till she gets over crying about me. I have seen Uncle John; he was killed in war, and he told me to tell mother when I got here that he received her letter the morning before he was killed, on the 17th of September, 1862. She has always been troubled to know whether he did or not. He did; he received it early in the morning, and he was not killed till afternoon. I would not want to come back here to live, to be sick and die, any more. I am so glad I have gone. [Were you not well?] Oh, yes, sir; but I

was sick. I had to be sick, to die—I suppose everybody does; and I do not want to come back and have to be sick and die again. I had a lung fever, but I have not got it now. I am all well where I live, and I won't ever be sick any more. And I want mother to stop crying, just as soon as she can, because I can't feel happy till she does. March 27.

Stance conducted by Wá-nan-da-go, an Indian prophet, who lived in Boston many years ago; letters answered by William Berry.

Invocation.

In thy name, oh, Eternal Truth, we are here assembled, the living and the dead, to receive thy blessing, and to come into conscious communication with thee. And we pray thee, oh Past, Present and Future, that the guardianship of angels may still be bestowed upon these mortals, these souls present in the flesh, who are struggling through this purgatorial existence of the human life; who are surrounded by temptations; who are bowed down by sorrow; who are vexed in all ways, and who continually cry unto thee for strength; for them, oh Loving Spirit, we pray. And we ask that while guardian angels may be about them, may they receive the impressions which shall come from these guardian spirits, and be led onward in truth and upward in love. And to thee, oh Father, Son and Holy Ghost, be the unspoken and spoken praises of our souls forever and forever. Amen. March 23.

Questions and Answers.

QUES.—Are the ties of affection diminished or increased by the change we call death?

ANS.—Since affection, love in its purest, highest and divinest sense, is an attribute of the soul, and since all the soul's attributes are exercised in a keener and intenser way after death than before, surely this is no exception. We love in the other life more intensely than here, and our love is more lasting, for it is not born of ephemeral things that soon pass away, but it is born of the soul. That love which we carry with us to the other life, is of the soul, and therefore eternal.

Q.—Are husband and wife reunited in the world of spirits?

A.—If indeed they are husband and wife—married by God—they are reunited in the spirit-world; but if the marriage bond has merely been of this world, then, of course, there is a dissolution; each gravitate to their proper sphere.

Q.—(From a correspondent.) Were there ever on the earth great lakes of petroleum, or hydro-carbon, from which the great coal fields were produced or consolidated?

A.—No. Science teaches to the contrary.

Q.—Is mineral coal of vegetable origin, as is asserted by geologists?

A.—It is.

Q.—What is the origin of the mineral oils, or hydro-carbons, that are so abundant in the earth?

A.—The origin is, we believe, partly vegetable and partly mineral, a combination of the two kingdoms—an amalgamation of many of the different species of the two kingdoms.

Q.—Was the vegetation liquified before it became coal?

A.—We think not.

Q.—(From the audience.) Has the earth ever changed its poles—that is, has the polar region once been in the torrid zone and the torrid zone in the polar region?

A.—There are those in our life who have determined in the affirmative. Your speaker also believes that that has been the case. Geological scientists find evidence of the truth of our position all over the world.

Q.—What is the meaning of the passage of Scripture where it says Joshua commanded the sun and moon to stand still, and it stood still for a whole day?

A.—It means this: the army of Joshua had upon its banners, painted, a symbol of the sun surrounded by an orb, for they were in reality sun-worshippers. This banner-bearer was to go in the capacity of herald to certain sections of the army; and instead of Joshua commanding the sun and moon to stand still, he commanded the banner-bearer to stand still, and he did so. We see no miracle in such an account.

Q.—We find it recorded that King Hezekiah wished, as a sign, that the shadow on the dial should go back ten degrees, and it did so. Can you give us any idea of that?

A.—The thoughtful in ancient days, and in modern times, have always been asking for signs, that by those signs they may know of the other life—of their future condition, of what they are to hope for, of what they are to fear. We do not know that this passage has any other special meaning. It is merely the record of the event which took place, if indeed it did take place.

CONTROLLING SPIRIT.—We will here take occasion to make a correction of the announcement given by our Chairman in reference to the answering of these letters. He stated to you, and stated what he believed to be true, that some spirit controlled the medium and acted as an amanuensis in answering the letters; that no spirit acted as prompter to the controlling spirit, which is not the case. The medium herself is the amanuensis; some one spirit is selected from those present to act as the prompter, telling her what to write, first receiving from her the name she finds on the letter, then telegraphing that name to the spirit audience who may be present, and if any are among that audience who know the name, they immediately come forward, and by the law of magnetic or electric power, they read, as best they may, the contents of the letter, tell the prompter what answer to give, and the prompter tells the amanuensis, which is the medium, and you get the answer. Therefore it is necessary that the name of the writer should be upon the outside of the letter, and the name of the spirit or spirits to whom the letter is addressed, on the inside. If you would all exercise as much good common sense in regard to these spiritual things as you do in other matters, you would get more satisfaction from the spirit-world than you have ever yet received.

Q.—Sometimes I find a letter is not answered at all; is that because there is no spirit present who knows the name?

A.—Sometimes this is the case, and at other times they are not able to define the contents of the letter; therefore no answer is given.

Q.—If I understand the spirit right, it is necessary to write the name of the person addressed on the inside.

A.—It is, precisely as if you were writing to a friend here in the body.

Q.—Perhaps that accounts for my not getting an answer last time.

A.—Very likely; we have no miraculous ways of doing these things in our life, any more than you have. We are not outside of and beyond the law of Nature. We are all obedient servants of law. We never endeavor to break a law, for we know we cannot. We endeavor to understand the laws controlling us, as best we may; and, having understood them, to conform to them—to bring ourselves in harmony with them, in small matters as in larger ones. March 28.

Robert Chambers.

Hope, like her twin-sister Faith, rears for us many castles which we shall never enter. I had said in my mortal life: When I shall ascend from the body of flesh, I shall speedily return, and make manifestations which will leave no doubt in the minds of those who remain, as to the truth of modern Spiritualism and my identity. But I find my hope and my faith had shown me the ripe fruit from this tree of life, while modern Spiritualism and all its facts are but the green fruit, the majority of which is better to the taste. We reach out for indisputable evidence—something that shall forever settle the question. There be those who receive this evidence—there be thousands of anxious hearts who do not. I believed in modern Spiritualism from the evidences that were presented to my mind; they were by no means such evidences as I craved, as I prayed for; and I foolishly believed that when I should go I could do better than those who had returned; while the truth is, I, like all the rest, must be obedient to Nature's laws, must grow in this science, as the earth and the spirit-world in conjunction shall grow. To those anxious, longing souls who pray for truth day and night—whom I knew in the earth-life—I have only to say: All the powers that I have I shall exert in behalf of those I have left, and humanity in general. As fast as I am able, I shall add my mite to the millions that have been already thrown into the scale, to the weal or woe of this modern truth. Robert Chambers. Twelve years ago I was here in the body; now I am here under decidedly different circumstances. March 28.

Annie Marvin.

I am Annie Marvin. I lived in Cambridgeport, I died of scarlet fever five years ago. I am ten years old now. I was only five then. I do not remember much about earthly life. I remembered little Charlie, and I know he is here, and mother and father, and so I wanted to come. I want mother to know I did not die—I did not die myself. I went out of the body, but I did not die, and I live in heaven. I want her to know it. And I want her to know, too, that heaven is a good deal—I expect it is—a good deal like the earth, only better. I do not remember much, but I do come, about it. I wish I could see Charlie. [Are you not able to see him on your side?] He is here; he do not live with me. [Can't you go near him and see him?] No, sir. [Well, I think you may, when you leave here, go directly to your mother and Charlie.] Can I go? [I think so.] Just as soon as I leave here? [Yes.] Good-by. March 28.

Stance conducted by Father Henry Fitz James; letters answered by "Vashti."

MESSAGES TO BE PUBLISHED.

Thursday, March 30.—Invocation: Questions and Answers; Fannie Crowell, to her brother; William Salisbury, of Boston, to friends; Alice Fabian, of New York, to friends.
Monday, April 2.—Invocation: Questions and Answers; Fred. Somers, Annie C. Knight, of Augusta, Me., to her mother; William Salisbury, of Boston, to friends.
Tuesday, April 3.—Invocation: Questions and Answers; H. Davis, of Oswego, N. Y., to his mother; Capt. Andrew M. Perry, of New Bedford, to his family; Ella Stuart, of Boston, to her parents; Daniel Sweeney, of Detroit, Mich., to his brother.
Monday, April 10.—Invocation: Questions and Answers; Eldora Reed, of Londonderry, Vt., to her parents; Charles Frost; Edward T. Taylor (Father Taylor), to friends.
Tuesday, April 11.—Invocation: Questions and Answers; Robert Duncan, of Scotland, to his brother; Mary Pierant, to sister Angela, of the Sisters of Charity, Boston; James Thompson, to his brother.
Thursday, April 13.—Invocation: Questions and Answers; Ellen Stephens, of Boston, to her mother; Theophilus Nichols, of Boston; Senator Lane, to his friend; Polly Seale, of Townsend, N. H., to friends.

BANNER OF LIGHT: AN EXPONENT

OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

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EFFECTS OF DEATH ON THE BODY.

The following note, which we clip from an account of the late riot in New York, suggests a subject on which there is general remark and general ignorance, viz: the cause of the placid smile so often seen on the countenance which the soul has deserted:

"Perhaps a sadder sight was the body of a young girl of about sixteen years, who had been shot through the heart. It is probable that the child never looked so pretty in her life as she did in her death. The face was in perfect repose, and a half smile played around the lips, as if, when the death-struck struck her, she had been laughing at the exciting scenes around her."

That this placid smile is often seen on the faces of those who die suddenly, but who are not mutilated in the features, than on those who die with painful, lingering sickness, is a well known fact; and that it is most common where the person is not in anger, or a high state of excitement and fear, is also noted. The cause of this pleasant expression is not what the mind was engaged in before death, nor is it always evidence of the condition of the spirit before or after the event. It is mainly caused by the setting back into the body of a portion of the vital element that formed the connection between the spirit and the body, and which is seen by clairvoyants as a sort of umbilical cord that is severed at death; and when parted, the portion that remains with the body usually settles in the countenance and gives the expression, which is somewhat a sign of the true character of the person, and to some extent indicates the condition of the spirit, since its reception is in accordance with its character. What this element is, we cannot tell. If it has a name, it is among other elements, and this is only one of its functions, holding the spirit and body together till death parts it, when, of course, as in childbirth, a portion goes to each party. That it is material, we have no doubt; and that it will, in time, be understood, with the laws that govern it, we also believe; but at present we have only the clairvoyant views of it and its effects on the bodies. In sudden deaths, it is no doubt often parted as to leave a larger quantity of the element in the body, and this may some day be found to be a cause of so many spirits of murdered persons remaining so much about the place of murder, and of haunted houses, etc.

A careful scientific examination of death has only been made in the interest of Christianity and of pure material science, not including the soul or spirit; but when we have one in connection with the fact that death is only the birth of the soul, of which this life is only a gestative stage of existence, and when we can bring in the clairvoyant vision as well as the intellect and practical facts and experiments, we shall no doubt make some new and important discoveries about the nature and connection of soul and body, as well as the event of separation. There are yet many phenomena of life and death unaccounted for by the schools, and a new field will soon open for both the medical and clerical professions—at least, so soon as they can get rid of the trammels that now bind them to past decisions and authority of schools and books.

DANGER BREWING.

The Irish excitement in New York over the Orangemen and their parade promises to be the beginning of more serious trouble, which will likely bring a severe and terrible conflict before very long. The following we cut from the city news as a portentous sign of evil:

PROPOSED PROTESTANT LEAGUE.

NEW YORK, July 12.—The following is said to be in circulation for signatures:

In view of recent and probably future events, the immediate organization of a society to be known as the Protestant League of America, headquarters in New York City, with auxiliary headquarters throughout the United States, is recommended. For this purpose, and properly to consider the immediate event that gives rise to this suggestion, let meetings be called at once in this city and elsewhere. The claims of Roman Catholicism are fast growing incompatible with civil and religious liberty.

The formation of Protestant leagues we consider no better and no safer for the country than the Catholic leagues, except, perhaps, that they may be a little better educated people, and may also be liable to be divided among themselves more than the Catholics are. The latter, however, of late, seem to have partaken enough of general progress to have divisions and schisms among them. Should this move continue till organizations are completed over the country, on the part of Protestants, of course this will drive Catholics to the same course, and it is hardly probable that those who belong to neither, and who compose a majority over both, will stand idle and look calmly on to see them war upon each other.

The true policy for us is to watch calmly the contest, and insist upon equal and impartial rights and justice to all parties. We do not now see, however, how we could more justly join a Protestant than a Catholic league. An American league seeking only to defend the weak against every oppression and tyranny from the stronger, and defeating all in civil and religious rights, would be a widely different thing from a Protestant league. The hands and history of Protestantism are not clear of cruelty, sectarian bigotry and religious tyranny, and we believe the country and our institutions have now more to fear from "Young Men's Christian Associations" than from Hibernian or any other Irish or Catholic organizations yet in existence. When religion is called in, from any side, to defend civil liberty, the liberty is in danger from its defenders.

EPIDEMICS.

Crimes are epidemic as well as some physical diseases, and we are surely in the midst of one of the most terrible moral and social epidemics of crime that ever afflicted the race. Our daily papers are crowded with the details of most horrible crimes, such as make the heart tremble and head nod the salvation of souls. They astonish the philanthropist and the philosopher, and cannot be rationally accounted for by the student of nature except as epidemics; while the Orthodox Christian has his doctrine of devil and total depravity confirmed by daily occurrences of increasing wickedness. The Christian scouts our claims for natural purity in man, and we in turn call on him for the works of Christianity among men for near two thousand years, and desire to know how long it will take to establish peace on earth and good will among men.

All speculations are fruitless. The facts stand out, glaring us in the face, and the remedy for the evil is not in the church nor the law. Threats of hell have no terrors, and the gallows

increases the call for halters and vigilance committees. Physicians poison patients, for experiments, where no suspicion will be created, and having gained the knowledge desired, remove wives and husbands to gratify the passions. Children murder parents, and parents children, on the slightest pretense of a quarrel. Lovers remove rivals and go to prison expecting to get out soon and marry the object for which they become murderers. Causes the slightest, and quarrels the silliest, are the excuse for the greatest and grossest of crimes. In fact, there is no excuse, it is epidemic, and will run out its time, and woe to him or her who is caught by it. A low diet, good company, quiet mind, steady and industrious habits, no intoxication and no tobacco, frequent bathing and good reading, carefully avoiding all exciting stories, are safest and best. Avoid all company and all habits that lead into vice, as you would avoid the pestilential cholera or small pox. Physical epidemics are almost sure to follow these moral ones. The outer world will ultimate the inner, and disease of body follow that of soul.

AN AMERICANIZED CHURCH.

We have noticed with much satisfaction several instances in which the Methodists are proving themselves to be a thoroughly Americanized church. Many of the ablest writers and speakers among them oppose all efforts to mar our National Constitution by putting any more of God or Christianity in it than was put in when formed, and under which we have so long and so well prospered. We also notice with pleasure the prompt repudiation by the Northwestern Christian Advocate, and other papers, of the interference of Rev. J. P. Newman, of Washington, D. C., in the politics of Iowa, by his advice to the Methodists of that State to try and secure the reelection of Senator Harlan, because he is a good and faithful Methodist and constant attendant of his church while, as Senator, he is in Washington. From the language and repudiation of this policy it is likely to injure the prospects of his reelection rather than to help it. The Advocate asks the Methodists to change the case and suppose the candidate to be a Roman Catholic, and the advice to come from one of their bishops, and inquires what would be the action of Methodists in that case, and manfully suggests that this course of action is not more justifiable in Methodists than in Catholics. This is truly American, and American policy. If every sectarian paper would as readily repudiate every attempt to drag religion into political contests and check every effort to make the church a party in political controversies, we should have no fear for our institutions. But as soon as religion is brought to bear on our elections and the issue is to be one of church or no church, or one between the churches, of course the Catholics is the largest and strongest, and can control several of the large cities, if not some of the States, and a war of sects must follow, in which there is no chance for success for Christianity, and sure destruction of Catholicism in this country. Let all have free and equal chance, and all be protected by the Government, but not interfere in its elections lest an explosion follow, and all be blown up. Keep the elections and the schools separate from all forms of sectarianism, and let the State protect all alike, as our only safe policy. Orangemen and Hibernians have equal rights in our country—in-fidel, Mahometan and Christian, Jew and Gentile. With this policy each can build or perish on its own merits.

STATISTICS.

The Metropolitan Police Report of St. Louis for the month of June gives us some valuable information, which can be used for argument for social and political changes very much needed. Whole number of arrests on State cases 102, of which 84 were MALES, and 18 females; of the latter 17 were for larceny, the other eleven caused were furnished but one, while on the larceny account were 51 males to the 17 females. Of the city cases there were for the month 1728, of which 1370 were males and 358 females, or almost 4 to 1 of males. Of this number, for being drunk on the streets were 489 males and 93 females. In sum, 3 of each, which is the only case where there is even an approach toward equality in numbers. The argument we wish to draw from this is, first, females are much less given to dissipation than males. Second, much less given to crimes in general. Third, they are much better behaved and more peaceable. Fourth, they are equally if not better entitled to vote and administer the laws, and especially to regulate the morals and correct the "social evil" and other evils. Fifth, they ought to vote, if for no other purpose, to abolish intemperance. It is probable this city is not unlike other great cities, and in the proportion of crimes between the sexes not unlike the country at large. So far as we have been able to collect statistics they run very much like those in the criminal calendars generally. Some other points are also interesting in this report. Of the 376 females arrested 205 are reported as prostitutes, while the number of men who belong to the same class is not given, as they are not "registered," nor are they likely to be, while the laws are made and administered exclusively by men. Of the whole number, 1830, 492 are reported as married, and 1388 single, showing that marriage has a moral tendency, &c. 1502 could read and write, and 238 could not; but this does not show the bad effects of education, but the opposite, as the proportion to the whole number that cannot read and write is greater than the opposite. The greatest preponderance in age is against from 20 to 30 years old for ripe rowdies.

PRAYERS FOR THE POLAR BEARS.

The Independent is sharp and terribly severe on the prayers prepared, printed and provided by Dr. Newman, of Methodist notoriety, and chaplain of the United States Senate, for Capt. Hall and his Arctic expedition. In one of them, they are directed how to tell God what they are up in those icy regions for, and to ask him to impress (a spiritualistic word) them with the route and direction. If we had prepared this one, we should have inserted the contingency of God being up in that high and cold region; and as to the impressions from that source and in answer to such prayer, we believe it might as well have been addressed to the Equinox or polar bears.

One is prepared for utterance at the North Pole, as we suppose, when standing on it, and it is as likely to be uttered there as the others are to be answered, or the expectations of Dr. Newman to be realized in the next life. If the hollow globe theory should prove true, and Capt. Hall should sail into the opening and find a new world, these prayers would have to be greatly modified to meet the case.

CANNOT AFFORD IT.

Hundreds of people pass by the papers and books, feeling they cannot afford to buy a Banner, or R. P. Journal, or Investigator, or Index, or any good paper full of rich and interesting matter sufficient for the spare hours of the week, and as they pass the fruit stands and counters, will not inquire or suspect that they cannot afford

to buy a peach or pear for ten cents, and get a glass of froth for five cents, that only increases thirst, and requires more and more, the more we drink. A glass of good water and a paper would be a far better investment. Three peaches for a quarter at the stand opposite, and we sell three papers (any we have) for the same, and the fruit has one hundred customers to our one; and yet the three papers are really worth ten times as much, and should be bought first, and the spare money only be invested in expensive fruit and useless soda froth.

MISS PHOEBE COZZENS, of St. Louis, a bright, smart, intellectual young lady, has given the social wave of the city quite a jog, and furnished the subject for a large amount of public and private gossip, by studying law and passing examination as a lawyer. The scribbles are now on the lookout to see her appearance at the bar, and how she will be received by the judges and juries in court. It is not settled, yet, whether the contempt of court will be on the side of judge or attorney, if there be any. Miss Cozzens is able to take care of herself, and the cases entrusted to her, as is generally supposed, and has a host of friends, with a strong probability that she will soon enter into partnership with some young limb of the law of the opposite sex, when they will be able to keep house and office business both going. We hope there will be twenty more female lawyers, and one hundred M. D.s admitted here next year; both are needed.

WESTERN LOCALS, Etc.

REPORTED FOR THE BANNER OF LIGHT.

MENDON, MICHIGAN.

This is a thriving town of some twelve hundred inhabitants, on the Grand Rapids and Indiana Railroad, about fifteen miles north of Sturgis. July 8th and 9th, we held a series of meetings in the place. The schoolhouse—building of all buildings to be revered—was the temple in which we elaborated the Word, as it is revealed in this latter day.

There is a Methodist Church in the town. It was built by people of all denominations and people of no denomination whatever; the money of the sinner was as welcome, and proved to be as effective, as the money of the saint. Soon after the building was completed, and there had been a sale of pews, our Spiritualist friends requested permission to have one of our lecturers occupy the pulpit. The request was granted—once, twice, thrice. But after a time the conservative Christian element got together, and said: "We must put a stop to such work." And so they closed their house—mark it, "their house!"

No more than the original John Smith's! But under the plea of Christian love for the public good, these saintly Methodists set fit to go contrary to formal agreement, and shut everybody out of the house except those who will whistle on just such a key.

We really believe we are growing cross and fault-finding. But who can help it? Who, traveling through the country preaching the glad gospel of radicalism and Spiritualism, can but look with contempt at the manifold manifestations of undiluted meanness, not to say downright dishonesty, on the part of professed Christians, in thus cajoling dollar after dollar from the "outsiders" to build churches, with the express understanding that such buildings shall be free churches, and then, in a few months, to put out the sign of some petty sect, and exclude all others.

As though religion consisted in a definition; as though this or that ritual was the only ritual; as though this or that prayer was the only kind that ascended to the skies; as though this or that song was the only melody on whose sweet and harmonious strains souls might rise into communion with the universal Spirit! Away with such notions! But these bigots have no idea of giving up such thoughts. Three thousand years hence, in some of the planes of the spirit-world, they will get up and vigorously kick all ministering angels from higher spheres who dare come to them with any other theory but the one of "No life out of Christ!"

Well, the liberal friends rallied, Saturday night, (8th), and we had a pleasant gathering. To be sure, the house was not crowded. Friend Choate, who was along, suggested to us, in an outrageous loud "stage whisper," that we could count our audience in an infinitesimally small space of time. We reminded Choate of his youth—as some of our critics have us—and of his inexperience.

A small audience may furnish holy inspiration. Ten sound thinkers are better to address than ten hundred gaping curiosity seekers. And so it proved that night. Appreciative words came from a few of the very few who had assembled together. We sent specimen copies of the Banner of Light out on errands of love.

Sisters Wakeman and Brown welcomed us so heartily! They said, "It is a long time since any spiritual lecturer has been among us. We go to Sturgis once a year—every June; and so, with our Banner of Light, we manage to get along in spiritual things."

Mendon, considered from a spiritual standpoint, has been

RUINED BY ORTHODOXY.

Let us be more explicit: we mean to say that, in consequence of the dogmatic supernaturalism expounded from the pulpits in Mendon, a terrible reaction has taken place against the idea of religion itself. The masses say, "We are disgusted with this theory of sin, depravity, death, etc.; and, from our contempt of it, we have gradually grown into a distrust of God, immortality, or anything that pertains to religion. We think it all a stupendous humbug." Then these souls grow candid, and kindly inform you that they put you into the same category of humbugs.

And so we found Mendon dead—dead!—that is, in this specific line of interest in religious matters, either of the old type or the new. But Mendon is not alone in this respect. Orthodoxy has forced things into the same pitiful condition in thousands of enterprising towns, all through the great West.

Thank God, Spiritualism calls people again to the blessed thought of religion!

GOOD WORDS FOR MENDON.

We are not disposed to write against Mendon as a town—not at all. It is delightfully situated. The "St. Jo" River meanders through it, and as a shipping point on the G. R. & I. R. R., Mendon is quite important. The Western Hotel, by Mr. Van Buren, has all the comforts of a home. The Mendonian is the best town paper that we know of in the whole State of Michigan. Mr. C. P. Sweet, the editor, has all the dash and polish of a city editor. Mendon won't hold him much longer, we are confident, and simply because his talents deserve a broader field of labor.

AN ITINERANT EXPERIENCE.

Our good friends attending the Music Hall lectures on Spiritualism know little of the noise and general bustle that it takes to secure an audience to listen to the teachings of the Spiritual Phi-

losophy in small country towns, where bigotry reigns supreme.

Now, Mr. Choate had stated to the small assemblage that had gathered together in the schoolhouse in Mendon, on the Saturday night to which we have already referred, that three sessions would be held on the following day (9th), the first one commencing at 10 A. M.

At precisely that time, we both put in an appearance at the schoolhouse. The audience was—Invisible. Bro. Choate was discouraged. "Is this," said he, "doing the mighty work of the spirit? Why, the people do not come out to hear! Let us go home!"

We argued with Bro. Choate. We told him that country people had the "chores" and a great many other unknown things to do, before they could come out to hear the gospel. Bro. Choate was obtuse. He called our attention to the fact that groups of one, at remote intervals, were entering the Methodist Church, which was near by, attracted thither, doubtless, by the loud and regular ringing of the church bell.

There we were, watching those pious souls enter the Methodist Church. Alas! how sad was Bro. Choate! He had eloquent words to give to hungry souls, but the schoolhouse was empty. In his anguish, our young friend wandered into the entry of the school building, and then and there he made a startling discovery: the school could boast of a bell! Smiles illuminated Bro. C.'s countenance. He grasped the bell-ropes, and the way he rang that bell! Protest as much as we would, Bro. Choate still rang as though the whole town was on fire. What the man thought who was ringing the bell in the Methodist Church, we cannot imagine.

Bro. Choate rang without interruption for thirty minutes, and then both his hands came off—off we mean, from the ropes, and he fainted. Approaching him we discovered, that his faint was but a feint; he wanted to see us ring the bell. We declined.

Soon "groups of one," we could boast, were approaching the schoolhouse. After a time, we commenced the service.

The same programme of ringing the bell was followed in the afternoon. In the evening we had a large audience, and just as we were on the point of leaving town, the people began to wake up to the fact of our presence and of the beauty of the gospel of free thought and Spiritualism that we had been presenting.

Now we have written up these little details because there is a moral in them, viz: Never falter in the good work. Talk to the few if you cannot be blessed with a large audience. You do accomplish something, after all. Your earnest words will long dwell with the people, blessing them, and absolutely forcing them to investigate and question more than ever.

NOTES.

Daniel W. Hull, corresponding editor of The Crucible, numbers among the live men interested in that journal. His little pamphlet entitled "Christianity, considered in the light of Astro-Theory," deserves an extensive reading.

A. A. Wheelock, the enterprising managing editor of The American Spiritualist, contemplates making a brief visit East, this summer. He is always ready for work. His voice should be heard at the Cape Cod Camp Meeting. For earnestness, self-sacrifice and sterling worth, Bro. Wheelock has few superiors.

The Milan (Ohio) Lyceum has discontinued its sessions until September. The same can be said of the Sturgis (Mich.) Lyceum.

Laura Cuppy Smith has an excellent article in a recent issue of The Present Age, entitled, "Have we a Religion?"

There will be a Quarterly Meeting at Decatur, Ill., the first Sunday in August. We have been favored with an invitation to attend, and shall do so. We always have a large supply of specimen copies of the Banner of Light with us, and we talk newspaper to everybody!

CEPHAS B. LYNN.

A Body Found by Spiritual Clairvoyance.

DEAR BANNER.—The following facts were related to me by interested parties during my recent visit to Maine, which I feel ought to be put on record. It seems that, several weeks ago, a man by the name of J. C. Verrill was drowned while sailing on a pond near Craig's Mills, Me. The boat was upset, and he and two of his companions were drowned. The bodies of the two were recovered, but his was nowhere to be found. For two weeks they searched in every direction, but in vain.

A friend of the bereaved family living in Portland was written to, and asked to consult a clairvoyant. Accordingly, she visited Mrs. S. P. Hall, of that city. After the medium was entranced by her guide (an Indian spirit), and had learned the object of the lady's visit, she said, "The spirit of the drowned man is present," and then described him perfectly. The spirit then minutely described the place where the accident happened, and with perfect correctness, and told the exact location where the body would be found, giving landmarks which were afterwards readily recognized; also stated that they would find him lying beside a log; that he had attempted to take off his coat, and they would find one arm removed from the sleeve. The spirit then named the persons that he desired should prosecute the search, naming their characteristics, and the reasons why they would do better than others that were suggested. All the persons named were entire strangers to the medium. Mrs. Hall knew nothing whatever of the place or the landmarks about which she talked so familiarly while entranced.

The search was made, following implicitly the spirit's directions. The water was seventy-five feet deep, making it exceedingly difficult to carry on the search. The grappling-iron struck a hard substance like a log, and slipped off, and immediately caught hold of something else, which was drawn to the surface—and behold! the body of the missing man, with the coat partly off, as had been described by the medium.

The body was found in precisely the place which the medium had indicated, by the side of a log, with coat partly off, etc.; thus corroborating beyond question the clearness of the spirit's vision, and adding one more valuable fact to the thousands that prove the truth of spiritual clairvoyance.

A. E. CARPENTER.

The Ohio State Association of Spiritualists will hold its Fifth Annual Convention on the first Saturday and Sunday of September next, in Roberts's Hall, Milan, O., commencing at 11 o'clock A. M. Each Local Society and Children's Progressive Lyceum is entitled to four delegates, and two additional for each fractional after the first fifty.

Important business will come before the Convention, and each Society and Lyceum is requested to send a full delegation. The well known and tried hospitality of the Milan Society is extended to all delegates, who will be provided with homes as far as possible.

Friends are requested, who will be duly announced, and a cordial invitation is extended to all speakers and hearers at all Spiritualist and Liberalist, to meet and renew their acquaintances at this gathering.

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CHAPTER IX.—Judaism and Paganism blended together in the narrative of Jonah; Repentance changed from God to man.
CHAPTER X.—The Lord and Satan placed on a social equality in the book of Job; Curse of the original serpent in the person of Satan; Views concerning Job and the book that bears his name by various Theologians.
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