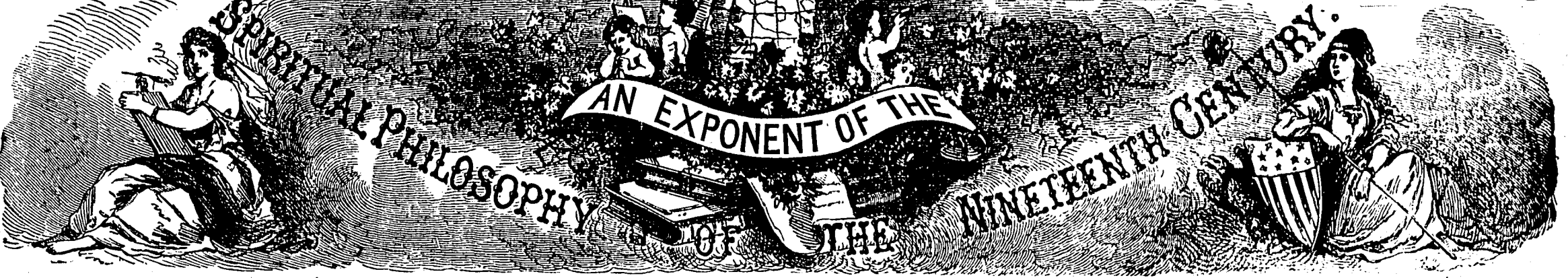


# BANNER OF LIGHT.



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## Banner Contents.

FIRST PAGE.—*Versus Dr. Carpenter: The Psycho-Physiological Sciences and their Assailants. The Rostrum: John Wesley's Search for Heaven.*

SECOND PAGE.—*Spiritual Phenomena: Physical Manifestations—Prophecy—Verification of Spirit Messages: Physical Mediumship, &c. "The Rainbow Bridge." The Rostrum: Animal Magnetism, or Mesmerism, and its Phenomena. H. C. Atkinson and Spiritualism, etc.*

THIRD PAGE.—*Poetry: A Country Thanksgiving Sermon. Banner Correspondence: Letters from Ohio, Pennsylvania, Maryland, California, Vermont, New York, Minnesota, and Michigan. A Spiritual Limb. "The Battle for Bread," etc.*

FOURTH PAGE.—*The Business of War, The Religion of Spiritualism, "Betrayed Physicians," Amory Hall Meetings, Foreign Items, etc.*

FIFTH PAGE.—*Brief Paragraphs, Short Editorials, New Advertisements, etc.*

SIXTH PAGE.—*Message Department:—Spirit Messages through the Mediumship of Mrs. Jennie S. Hull and Mrs. Sarah A. Danksin.*

SEVENTH PAGE.—*"Mediums in Boston," Book and Miscellaneous Advertisements.*

EIGHTH PAGE.—*Scientific: "Spiritual Relations Confirmed by Scientific Discoveries." "Militant Christianity."*

## Versus Dr. Carpenter.

### THE PSYCHO-PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS.

(Continued.)

BY JOSEPH RODES DUCHANAN, M. D.

**SULLEN RESISTANCE AGAINST SCIENCE.**  
If new discoveries are to be received they must be received upon adequate demonstration. When a fact has been demonstrated in all the ways in which the demonstration is possible, it must be received. To deny it still is only to present a pig-headed resistance to science.

Dr. Carpenter presents this resistance by simply ignoring and refusing to consider the amplest and completest and most critical demonstrations of spiritual and mesmeric facts that the mind of man can conceive. There is no demonstration which he could propose that has not already been given in both Spiritualism and Mesmerism many times, and before many unquestionable witnesses. Nothing more can be done to complete the demonstrations but to invite additional spectators.

How does Dr. C. meet these perfect demonstrations? Simply by ignoring them in toto as unworthy of notice, and maintaining that the whole scientific demonstration should be treated as a fraud, until he and his clique of self-styled experts shall have subjected the phenomena to such tests as they may devise, entirely unmindful of the fact that all the necessary tests of a perfect demonstration have already been applied over and over again by gentlemen immeasurably superior to himself as scientific investigators of physical as well as psychic phenomena. When such men as Elliottson, Gregory, Reichenbach, Ennemoser, Ashburner, Kerner, Hornung, Gorres, Count de Gasparin, Marquis de Mirville, Baron de Guddenstube, Cahagnet, Segouin, Deleuze, Cousin, Roessinger, Hare, Crookes, Wallace, Flammarion, Varley, and a score of others who carry equal weight in their scientific testimony, have made all the critical investigations suggested by skeptical ingenuity, and devised a host of experiments of which a Carpenter would never have dreamed, he modestly asks his readers to regard such men as frauds until he, who has no reputation as an original investigator, shall make an attempt not to investigate but to disprove what has already been ascertained! And Dr. C. is perfectly serious in this modest demand!!

That investigation by Dr. C., however, never has occurred and never will. If he has evaded it for forty years past, and emphatically declined it when publicly invited, it is entirely safe to say that he will never make any investigation in which the instinct of self-preservation tells him that his self-esteem would be humiliated by the discovery of his life-long error. It is equally safe to say that if he should by any accidental combination of circumstances be caught face to face with the facts, and compelled to witness them, he would neither retract his calumnies nor apologize for his injustice, nor take up the investigation so long avoided, but would retire in sullen silence from the field of his defeat.

The entire force of Dr. Carpenter's attack, if it has any force at all, lies in his assumption that the laws of Nature forbid the asserted psychic phenomena, and that all rational people know it. But this is merely begging the question, for he offers no proof, but expects us to accept his opinion of the laws of Nature and limitations of her power as decisive. But his opinion on this subject is more worthless than it would be on any other, as he is peculiarly ignorant of the laws of Nature concerned in the manifestation of psychic forces, and has never made a discovery in that direction, nor made himself familiar with much that is known to others.

#### GREATNESS OF THE SUBTLE FORCES.

How can the discovery of a new force in Nature conflict with anything previously known? The psychic force is no more contrary to Nature's laws, or incredible, than was the galvanic force when first discovered. All Nature depends on subtle forces which are imperceptible, intangible or invisible, if not insensible. The mightiest agencies that we know are intangible, and cannot be grasped or seen.

What holds the earth and all the planets in their courses but the invisible and inconceivable gravitation? Whence comes all the life upon this globe, its winds and storms and constant changes? From a mighty agent subtle beyond conception, destitute of any appreciable form, size or weight, which we can neither hold nor see, although we feel its action upon the eye as it comes from the sun. What holds the needle to the meridian? Another mysterious agency which we cannot grasp, weigh or comprehend.

We perceive, then, that all which is material depends upon the immaterial—the quasi-spiritual. We perceive, too, (whether Dr. C. perceives we need not ask,) that the vegetation clothing the earth, and the myriads of animals that occupy it, depend for their existence upon something which is not material, upon life which is as far beyond our perception as gravitation, that wherever this spiritual element comes into matter it remains, controls the phenomena and perpetuates itself; but that matter which has not received this spiritual element is entirely incapable of the powers and phenomena of living beings.

#### VITAL AND PSYCHIC FORCES.

Is it unreasonable to attempt to get hold of this vital force for experimental inquiry, as we have taken possession of the electric forces of the clouds and of the metals? Is it unreasonable to watch the living body as it exercises its powers,

and see if this vital element may not be given off as caloric and electricity are given off from inanimate matter?

As a thermal sense is necessary to detect the emanations of caloric, and a visual sense to detect those of light, why may we not also have a psychic sense to feel and recognize the emanations of life?

This we certainly have; and in some the impressions on this sense are not only promptly felt, but are so overpowering as to overcome their resistance, as the caloric of hot climates overpowers the people at noon and drives them to their siestas. Thus the nerve-aura from human life, producing a great variety of impressions which sensitive persons recognize, produces its peculiar somnolence when accumulated upon one who cannot resist it.

This is not the only mode of showing its existence, for millions are capable of recognizing this nerve-aura as distinctly as they would caloric, although they have too much vital force to yield to its somnolent influence when accumulated. The nerve-aura of life is thus as demonstrable as caloric. The well-developed sensibility which we can find in a large portion of the community anywhere, can recognize the aura emitted from any portion of the human body, and describe its peculiarities—can even describe this aura when imparted to a letter, and recognize in it all the vital forces of soul and body belonging to the individual. For this process I have introduced the term *PSYCHOMETRY*, and the process is now known all over the world, though it may be unknown to the Carpenterian class who shun new discoveries.

When we have experimented in the recognition of the aura of life, and in its transmission from one to another, to modify the vital forces and health, and thus find that we have got hold of a mighty power for the benefit of man, is it not a natural inference that if the mere emanation of this vital power from the living can achieve wonders in the restoration of the sick and modification of the character, something still more interesting would be discovered if we could follow up this mysterious vital element and see what becomes of it at the dissolution of the body in which it was lodged?

#### AFTER DEATH!

If the nerve-aura emanations of life are permanent, for I find them so in the oldest manuscripts, is it not probable that their vital source is still more durable, and that we may derive benefit from contact with it after the dissolution of the organic body?

The investigation has been made thousands of times, and the systematized observations constitute a science—a true psychology. Sensitive individuals have seen the vital element at its separation from the body and described its appearance; they have seen it after the separation at various intervals of time from one to perhaps a thousand years, and they have perceived in this disembodied life all the characteristics which it possessed while in the body, together with the ability to organize from imperceptible elements a new body suitable to its wants and similar to the old material body.

All this seems reasonable, but whether it seemed reasonable or not, we have nothing to do but to accept what exists—what so many thousands if not millions can see and have seen during past centuries.

#### OCULAR DEMONSTRATION.

But is the perception of the disembodied spirit limited to those of the finer development of sense who feel and perceive spiritual things? Cannot the man who has laid aside his body by what we call death make himself visible again to his surviving friends by solar light, that all may see him and know that he still lives? and cannot his appearance be recorded by photography?

This is one of the grandest questions of the ages—most thrillingly interesting to our emotions, most profoundly fascinating to the philosopher, most captivating to the truly religious mind. In conceiving the possibility of such a return, the religious philanthropist sees at once a vast moral influence for the elevation of the race. They who love (and who does not?) are assured of the happiness of the departed loved ones, and of a coming reunion, and all who toil and are heavy laden with the burdens of life find their burdens lightened by the consciousness of a nobler destiny.

Is it possible? Is it true? Is it beyond all doubt that the dead reappear on earth, that man is immortal, and that from higher spheres he can not only look down upon his friends and successors, but can even return to counsel, to behold and bless those whom he still loves?

Such a question should receive a solemn and deliberate answer; our testimony should be of the most indubitable character, and it should be received with all the candor and solemnity that belong to the consideration of life, death, eternity, and their solemn responsibilities.

[From the Spiritualist, London, Eng.]

#### SLATE-WRITING PHENOMENA.

BY EFES SARGENT.

Professor William Denton, an Englishman, and a thoroughly sincere and experienced investigator, writes me under date of September 27th, 1877, as follows:

"I have a slate in my possession containing a message written in the presence of Mr. Watkins, and signed 'R. Dale Owen,' which I am quite sure was not written by any one in the body. The slate on which it was written was perfectly clean; a second slate, also clean, was laid upon it; a fragment of pencil between the two, and while the writing was being done, I held my hand upon it the whole time. I showed the slate, at the Lake Pleasant camp-meeting, to thousands, many of whom had received messages, similarly written, through Mr. Watkins.

"Such evidence demonstrates beyond cavil the existence of unseen intelligences who understand our language. They invariably profess to be our departed friends; they write as we might expect those friends to write, and I know of no good reason why we should not receive their testimony."

Confirmations similar to the above can be got by hundreds. Boston, U. S. A.

**AN ELOQUENT PASSAGE.**—It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble cast by eternity to float a moment upon its waves and sink into nothingness. Else why is it that the high and glorious aspirations which leap like angels from the temple of our hearts are forever wandering unsatisfied? Why is it that the rainbow and cloud come over us with a beauty that is not of earth, and then pass off to leave us to muse on their loveliness? Why is it that the stars which hold their festival around the midnight throne are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And, finally, why is it that bright forms of human beauty are presented to our view and taken from us; leaving the thousand streams of our affection to flow back in an Alpine torrent upon our hearts?

There is a realm where the rainbow never fades; where the stars will spread out before us like the islands that slumber in the ocean, and where the beautiful beings which pass before us like shadows will stay in our presence forever.—George D. Prentiss.

## The Rostrum.

### JOHN WESLEY'S SEARCH FOR HEAVEN.

A Lecture Delivered by Mrs. Corn L. V. Richmond, at Chicago, Illinois.

(Reported for the Banner of Light.)

"The kingdom of heaven is within you." "In my Father's house are many mansions." "I go to prepare a place for you."—*Works of Jesus.*

"I saw a new heaven and a new earth."—*Revelation.*  
I greet you, brothers and sisters, with the benedictions of the spirit. I come to you with a message of actual life in another region and another state of being. I describe to you the inward and outward conditions of that life. I expect of you nothing save your attention and hearing, and such conviction as may come if my testimony seem valid to you. Whatever is born of the spirit of truth survives.

I lived long enough after the advent of the Protestant religion to outgrow some of its severities; long enough to know that the faith of Luther was not a final faith, and the severity of Calvin was not the severity of God. I lived long enough to recognize in the gentle admonitions of Christ, our teacher and my Saviour, the truth concerning the spirit; and not all the terrors of the evangelical church, nor the established form of worship in the country of my nativity and ministrations, could lead me to the supposition that Duty was other than a God of love. I found in him a father; in Jesus a teacher, a brother, a friend.

So far as my education would permit, I taught this; and you will bear me witness that it was a gentler ministrations than that which preceded me.

Whatever may have come of those teachings upon earth, I recognize now that I was well prepared for the consciousness of the spiritual life into which I entered. I did believe in the ministrations of angels; I did believe in the companionship of the dear departed; I did believe that the sounds, and forces, and mysteries, unexplained by any form of religion in the world, were to be explained by spiritual and not by mundane influences; and I did believe that hovering all around the pathway of earthly life, accompanying the good and the evil, acting upon human life for good or evil, the departed ones were ever nigh. I did believe that the future life was a state of gradations of existence, and not one unqualified condition of happiness or misery.

It is true that I believed in a place of eternal torment, and it is true that I believed in a place of absolute happiness for those who were saved; but I tried to think that those who would be ultimately condemned were few, and I tried to suppose that all of mankind would finally in some manner enter the abode of the blessed.

With this qualification I entered spirit-life, after such ministrations as you are aware of; and with these thoughts uppermost in my mind I was prepared to find many mansions in the Father's house. I did expect, however, because of my belief, of my salvation through Christ Jesus, of the consciousness of that salvation, to be admitted into his presence. I did expect that the heaven of the Christian, the true believer, was a special place, a habitation set apart from all the rest, where we would have sweet repose. I did not believe in an eternity of idleness, but I supposed that our ministrations would continue to those upon earth, but that in heaven itself we would have repose, tranquility, utter freedom from the cares and trials of earthly life.

In my pursuit of heaven I found much of it on the lower earth, much of that happiness which comes from the consciousness of doing one's duty, much of that condition of the kingdom of heaven which I believed that our Master intended we should possess here; and when I repeated the prayer of the Lord, I believed it possible for that kingdom to come on earth, and that we each could assist in bringing about that kingdom, by our lives, actions, and teachings to our fellow-men. I believed also that the state in which souls existed beyond death was a condition or state adapted to the souls.

On my admission into spirit-life I did not pass at once to the kingdom of Christ's heaven. I was not admitted into the kingdom of those divine apostles, with whom I expected at least to have something in common. I did not at once see my heaven, my Christ, and my kingdom around me. I looked for it, as men are prone to, too literally. I looked for it too much after the manner of the senses. I expected Christ would come and welcome me to the companionship of the just, and good, as having served him, though I was aware of my unworthiness in every human sense; but believing in the justification by faith as well as works, and believing that prayer had wrought wonders in my own nature, as well as having given somewhat of my life to this truth, I could but believe that the faith which was in me had exalted me to a condition where I would abide in the presence of those whom I revered, and where Christ Jesus would bid me welcome.

Instead of this, on my admission into spiritual existence I found myself, as I expected, surrounded by friends who had been waiting my coming, and who, it seems, had prepared for me a welcome. I found those of my own family and friends, my own country and belief; and these gathered round as if to receive a message from me, when I was just admitted into the condition of those who had departed from earth life. The message that they wished to receive was one of ministrations. I said, "How can I minister to those who have passed beyond the earthly life long since, and to whom I come for ministrations, and who I expect will be my teachers?" But they said: "We are devoid of teaching save from our own thoughts. Give us of the ministrations that you were wont to give upon earth." I communed with myself for a time to discover whether I had a message for these disembodied spirits who had received me into their kingdom, and who had nothing to give to a new-born soul who had just entered the spirit state. I could find nothing save the thought of the love of Christ, nothing save that which had uplifted and sustained me in my dying hour; nothing but the consciousness that somewhere, in the heaven of heavens or in the vast eternity, that which I sought would be found. I commenced teaching them from this standpoint. I commenced telling them of the profound love and faith that I had in Christ, and I commenced to point out to them somewhat of what I believed to be the actual inheritance of the Christian, to which soul came the repaid; "But we have not found this heaven; this kingdom has not come to us, and Christ has not appeared in our midst." "Nevertheless," I said, "I believe he will come."

Looking thus for heaven externally, and teaching the kingdom of heaven spiritually, you may judge, friends, that I was not prepared for that which came to me.

Presently, in the guise of an Oriental priest—I should judge one of the Magi of the East—there came a spirit seemingly adorned with great power and splendor, and he stood in my presence. I could not recognize in him the Master whom I sought, although his presence was full of commanding power, and his appearance one of transcendent loveliness. I said: "Do you come to lead me to my Master, and these my friends?" He says, "You are in pursuit of heaven. Will you come with me?"

We traversed what seemed to me interminable spaces, with great rapidity, whenever I altered my guide or director seemed to have the power to will me to proceed with him. We passed, so near as I could judge, far toward the southern heavens, in the direction of the Southern Cross, which constellation is not visible from this point of the earth or northern latitudes. We entered a region of very great splendor and light, so bright that I never saw upon earth any noon-

day sun beginning to compare with it, and I never beheld such luminous particles of atmosphere. He said: "I will shade your vision, that it may not be too bright for your eyes." Every object around us seemed radiant with this transcendent brightness of the sun's rays, and yet no sun was visible, and no particular orb, only that this atmosphere seemed to extend in vast sweeping circles beyond, around and above us.

As we entered I saw innumerable beings whose forms were perfectly transparent, and who also were lighted by this same luminous power. These also had the garb of Oriental nations, and appearance of Oriental continents. I said, "Surely this is no heaven that I am in pursuit of, since these are all strange faces. I recognize none of my own kind or nationality." We passed on. They all seemed intent upon weaving light, and as they wove these meshes of light, making various motions and gesticulations, I could see that the space far beyond grew more and more luminous, and that wherever we went there were circles of these beings, with seeming incantations weaving meshes of this light.

We entered nearer and nearer to what seemed to be a centre in this singular realm, and wherever we passed there were still beings, groups of twelve or twenty-four, and finally I beheld innumerable ones; so great was the number that at last I ceased counting, and only watched the motions that were all pulsating in harmony, each with greater radiance than before. Each new group seemed circling around some centre of light; and at last I beheld what baffled language to describe—an orb of splendor, pulsating in every artery and vein, with circles in which was enshrined, as within a dazzling sphere of light, a being, angel or God I could not tell. There were wings of fire sweeping out from this sphere; there were pulsations that radiated to every circle that I had passed through, and seemed to direct and guide their motions. The space illumined by this wonderful being seemed limitless, and the power extending therefrom seemed to govern worlds and systems.

I said, "What is this? Here are countless myriads of beings seemingly engaged in no other work than playing with sunbeams. Here are silent and voiceless, innumerable pairs that have countenances of splendor, radiating light, yet from whom I receive no sound of voice or recognition."

Then the attendant who had come to me smiled and said, "This is the heaven of the Egyptians. This is the angel Oasiris, who presides over them. We are millions upon millions of leagues away from the earth. There are myriads of beings drawn into this heaven, and these life motions and incantations that you see are the beginnings of worlds, the fibres of thought that finally reach space and act upon atoms, producing stars and systems of splendor."

"Am I to dwell here?" I said, "who have no knowledge of Oasiris? who do not know the meaning of these movements? who cannot worship at this shrine?"

"No; but this is heaven," said my guide, "and these whom you see seemingly employed in idleness are engaged in the majesty of creative power. They worship at this shrine; they have been led hither by their Deity, and these are their traditions."

I thought of Christ, of Calvary, of the blood which was shed for the world, and I said, "How can these beings be saved, or in heaven, without the intervention of Christ Jesus?" He said to me, in a solemn voice, "Truth was before Jesus. God was with eternity, and these were his children. What time they came from the earth, no man had heard the name of Jesus breathed. Their message was a message given of fire and flame of power and creative life. They passed on into the world or atmosphere, that they themselves had fashioned, and here they dwell and perform the work of their Deity. But if this does not satisfy you," he says, "we will pass on."

We seemed to pass through this sphere, that occupied leagues of space with innumerable beings, into a mild, charmed light, as charmed as that light that hovers over the southern tropic climates of the earth at sunset; as beautiful and clear as the most crystalline atmosphere you ever have beheld upon earth, yet softened by an interpenetrating light, half dreamy, half lovely, that absorbed the spaces.

Here I saw another wonder. There were souls enshrouded, each seemingly in an orbit of its own, but without any form that I could discern. I could see the spheres move, could almost feel the pulsations of their thoughts, but I could arrive at no forms, only sphere upon sphere, moving and pulsating. I said, "What are these? Planets?" "Nay, these are souls." These revolved always, moving with harmonious accord around centres that were grouped each in their turn around larger centres, until we arrived at a centre that seemed to fill all space, and yet was a centre. There was no form, no presence, nothing but a sphere of this mild and subtle light. The most visionary thoughts, the most transcendent dreams, the most abstract visions of song and poetry, the most remote and absolutely unsubstantial creations, passed through my mind as I entered this sphere. I felt one with the absolute. I could almost hear the beating of God's heart, so intense was this absolute feeling. At last it became painful, because of the splendor and because of the unity.

"What is this?" He says, "This is the heaven of the Brahmins, who worship in silence, having upon earth given to the three-fold deity, Brahma, Vishnu and Shiva, his devotions. In this heaven, where Brahma abides, there is no praise, no adoration, no prayer, no vocal utterance. The soul is absorbed into the central life, and all move harmoniously together."

"And have these spheres, that seemingly have no human shape, conscious intelligence?" I said.

"Aye, not only so," he says, "but they are conscious in a definite and more absolute sense than any thought of consciousness that humanity has ever had upon earth. They are conscious of the nature of things in their essence. Truth is no longer broken to them; they are not in doubt upon any subject; they have reached the final solution of all external expressions, and abide as the conservators of the spiritual essence of the universe."

These are those who worship not with deed and word, but who abide as central souls, round which other souls, more broken fragments, and in other worlds, seem to revolve. And I saw with amazement that this vast and innumerable throng of spheres were moving harmoniously to a mighty purpose; without voice, and without praise, and without sign, were absolutely guiding distant regions of thought, reaching souls that were far away, and by subtle powers of silence imparting their life and splendor thence.

"But this is not the kingdom of heaven which I sought. I cannot comprehend it; it is too vast; take me elsewhere." Branching out from this, in three directions there seemed sub-spheres. There were active beings, engaged in all kinds of occupations that pertained to the spirit, ministering to one another, ministering to those that seemed in distress and doubt, engaged in different kinds of labor as if rearing habitations; employed in various errands to different planets, as though they were message-bearers from the inner sphere which we had visited. I said, "What are these three sub-spheres that seem to branch out from this centre?"

"These are the followers of Buddha, the former of the Brahminical faith, who taught the practical expression of their religion in deed and word. These are the message-bearers from the inner shrine of Brahma. These are those restless spirits who seek to do the work of the Infinite, and therefore must be constantly employed. Therefore they minister; therefore they teach; therefore they build habitations; therefore they have a kingdom of heaven which constitutes labor and the constant employment of their thoughts in doing something."

"But is not what they do valuable?" I said.

"Most certainly," he answered me. "They must minister to those who are beneath them, and as all the worlds and spheres of spiritual life there are many millions of beings less enlightened than they, they are constantly employed."

"But," I said, "is this their heaven?"

"This is the heaven of the Buddhist," he answered, "who worships only at the shrine of Brahma, but you see his altars here to the three-fold deity, expressing the various forms of creation, preservation and destruction; he worships at these shrines."

Then I said, "There seem to be more altars to a deity of destruction."

(Continued on eighth page.)



## Spiritual Phenomena.

### PHYSICAL MANIFESTATIONS—PROPHECY—VERIFICATION OF SPIRIT-MESSAGES.

To the Editor of the Banner of Light:

Perhaps you have heard of a blind medium by the name of Richardson—Dr. Richardson, he is called, as he practices magnetic healing to some extent. He lives in Worcester, Mass. He was here a few days last week, and I sat in his circles two evenings. They were dark circles, and the manifestations must have been convincing to the most skeptical. The medium sat in the center of the circle, seated up in his chair, and hands sewed up in the sleeves, so that it was utterly impossible for him to touch himself or his hands without breaking the circles. Hands were materialized—half a dozen of them at one time—and different ones in the circle had hold of these hands at the same time. They were of different sizes, from a large hand to that of a small child. They were stiff and steady, and of varying temperature—some cool and some warm. Electric lights were seen dancing overhead, flitting here and there, now low, now high. Three or four small bells in the room were taken up over our heads, and all rung together, all keeping time to the music of a song that was being sung. The proceedings of the circle were opened by a beautiful prayer, offered through the organism of the medium, in tone and language very different from his own. This medium's powers are not confined to physical manifestations; he talks, and also lectures, in clear and forcible language, and describes character. This is after the dark circle is over, and the lights are struck. He describes to a dot the character of several in the circle; and frequently, during the dark circle, he tells who the person is whose materialized hand you are holding.

**PROPHECY AND ITS FULFILLMENT.**  
But this account of Dr. Richardson's circle-manifestations is thrown in on the spur of the moment. I sat down to tell you of one or two predictions he made here last week, and which have been realized to the letter. There are, I should judge, a dozen ear-witnesses—to use a word that seems to be needed right here—to prove that he predicted these events before they transpired. He—or the influence through him—said on Tuesday, Oct. 30th, that in a few days there would be a shock of an earthquake felt in New England in various places, but more severely along up through Canada. Saturday night, or Sunday morning, only four days after the prediction, the earthquake came. The daily papers of this city on Monday gave accounts of the fright some people had received—door bells rung, dishes rattled. "It was felt more severely along up in the British Possessions," said some of the descriptions. This medium also predicted while here that a serious railroad accident would soon take place in Pennsylvania. He gave location and number of persons that would be killed, which all took place just as foretold, and within a few days of the prediction. The telegraph brought confirmation of the medium's accuracy.

**VERIFICATION OF A SPIRIT MESSAGE.**  
While I am writing I will mention another matter which I have had in mind some time to write you about.  
Last spring I saw among your messages one from a man named Livingston Miller; no one that I ever heard of before, but he claimed to come from a place—Englewood, N. J.—where a lady resides with whom I am acquainted, and who is an aunt of a lady friend of mine who lives next door to me. I wrote the name of Mr. Miller on a slip of paper, took it to this lady next door, and asked her if she would ask her aunt, the next time she wrote, if she knew of such a man, or could find out if such a one ever lived there. The matter passed out of my mind for some time; but, weeks after, I asked her if she had written to her aunt. She said "No," that she had lost the slip of paper, and could not find it anywhere. By that time I had lost the Banner, or had sent it away to some one, so I gave up the pursuit. This fall, months after I had given the slip to the lady, and months, too, after she had lost it, she came in one day, rather excited, and said, "What do you think I've found?" and threw down the slip of paper. I looked at it and said there was nothing remarkable in that—that she had merely found the name she had lost. "But," she replied, "I found it out doors, under a tree, just as fresh as if it had been put there just now." A good many storms, as well as months, had intervened between the time of losing and the time of finding, and it did look a little remarkable that this scrap of paper should turn up in this manner, as fresh and uninjured as when written. The lady sent the name to her aunt, and received this reply:  
"As to the man, Livingston Miller, lawyer, I rather think I do know of him. He was one of our old residents, a leading member of society here, and a deacon of our church. Just the month he died I don't remember, but it was some time last spring—perhaps April. Should you desire to know I could easily find out. He leaves a wife and three children, all smart, particularly the mother. She is a cousin of my friend, Mrs. W. What is up, I should like to know, that you are in pursuit of this man?"  
Will you publish the date when this man, Miller, gave this communication? I have an idea that the Banner in which it appeared was as early as April, or possibly March.

Yours truly, F. ELLEN BURN.  
Hartford, Conn., Nov. 6th, 1877.

### PHYSICAL MEDIUMSHIP.

To the Editor of the Banner of Light:

Mrs. Andrews, of Cascade, has favored us with a short visit. A lady friend who appreciated her powers and many good qualities, invited her to Albany, where, I think, she has done no little good. As no test conditions were imposed at her séances, skeptics had an opportunity to doubt; but those who know well the lady of the house, and that, as she assured me, she was with Mrs. Andrews morning, noon and night, and was certain that she concealed about her garments no masks, wigs or other paraphernalia of a sham show, must have been deeply impressed by the manifestations. The night on which I attended the "sittings" many very brilliant lights were seen in various parts of the chamber, four or five faces appeared at the aperture, a few words were spoken by the spirit of a Dr. Baker, and spirits walked the floor in our immediate vicinity, if the expressions of a clairvoyant in the circle could be trusted and the patting on our knees by invisible hands could be accepted as evidence. My own sight being imperfect I could not trust; but a gentleman who sat in a good position in the inner circle, and

within, I should say, five or six feet of the cabinet (a shallow closet of the room), stated that a lady was at the aperture with a child, and that she kissed it. Several persons said: "Is it for me?" but no sign was given till a gentleman near me asked, and then the figures bowed. The name of Mary was also heard. The gentleman last referred to said: "I have a wife and child in the spirit world," and I believe he said his wife's name was Mary. He seemed impressed with the idea that his dear lost ones were before him. A sister of one lady present and the aunt of another, though not fully recognized, only bowed assent when their proper names were called by those relatives for whom they seemed to have come. At another séance, the lady of the house stated to me, a little colored girl whom she knew well, showed her face quite distinctly. Her mother was present, and when a little hand had patted her, previous to this manifestation, and she had asked if it was her little girl, she was again earnestly patted; and a like favor was granted to the hostess. The last evening of Mrs. A.'s séances, when there were about twenty ladies and gentlemen present on whom it was very desirable to make a favorable impression, not a light, not a voice, not a face, not a rap came to signify that spirits, as of old, may return. The comfort found in this was, that if Mrs. Andrews were a deceiver, she surely would have then and there made some demonstration.

I have recently seen our worthy citizen, Mr. Pritchard, who, it will be remembered, had, with his sister, Mrs. Packard, such marvelous manifestations at Chittenden. He has lately visited Wm. Eddy, at Utica, where he considers the materializations to be remarkably good. Every one is allowed to examine floor and cellar, ceiling and wall, to their heart's content. The editor of the Utica Sunday Tribune so expresses himself, and states that William took off coat and vest at the séance he attended, and, if desired, he said, for a test, would go into the cabinet naked, as he had done for a skeptical doctor of Boston. On this occasion Mr. Pritchard's mother appeared, and after he had shaken hands with her and returned to his seat, was asked if he knew that to be his mother. He replied: "If I know anything, I do." "After this," continues the editor, "figures followed each other at intervals of a few moments, old and young, short and tall, male and female."

If space permitted much more of interesting matter could be added, not only concerning the Eddy exhibition, but Mrs. Andrews's, both here and at her cheerful and beautiful home at Cascade.

G. L. DITSON.

Written for the Banner of Light.

### "THE RAINBOW BRIDGE."

BY M. THERESA SHELHAMER.

At the gleaming myrtle portal,  
Stand the massive gates ajar,  
And a stream of heavenly glory  
Shining downward from afar,  
Bathes us in the radiant splendor  
Of its clear, refuged light,  
And we see the cherishing angels,  
Clad in robes of spotless white.

Through the massive crystal gateway  
Wafts the scent of countless flowers,  
Borne on wings of balmy zephyrs  
To this lower world of ours;  
Through the portals angel anthems  
Roll in melody divine,  
Till our raptured senses are quickened,  
As from quelling vintage wine.

From the gates of shining crystal  
To this cold, material earth,  
Spreads a bridge of rainbow beauty,  
Trod by none of mortal birth;  
Spans a bridge more firm, enduring,  
Than the pyramids of old,  
Gleaming with its rose and azure,  
Flashing with its hues of gold.

Love, the busy royal builder,  
Sympathy its architect,  
Based on fond enduring memories,  
That the soul can ne'er neglect;  
Knowledge, Truth and Understanding  
Piled their tools with master hands,  
Wisdom crowned the whole with glory,  
Till complete it proudly stands.

Close beside the mystic portal  
Angel children sweetly play;  
Darling forms we miss so sadly  
From our lonely earthly way;  
But when twilight's silvery curtain  
Falls across the burning sun,  
Gleaming o'er the brilliant causeway,  
Come our children, one by one;

And their voices, sweet and tender,  
Ring like music in our ears,  
While their fingers, soft as snowflakes,  
Wipe away our falling tears,  
And the tones of other angels  
Mingle in with words of love,  
For the bridge is thronged with seraphs  
Hastening downward from above.

Oft in dreams we span the archway  
Leading to that world of light;  
 Oft in dreams we join the angels,  
In our robes of snowy white;  
 Oft in soul we join the chorus—  
Swell the grateful praise of Love;  
 Oft our inmost aspiration  
Reaches to that world above.

Close beside the royal archway  
Leading to the pearly gate,  
Countless groups of weary pilgrims,  
Earth-worn heroes, calmly wait—  
Wait to hear the welcome summons  
That ere long will surely come,  
Bidding them to pass the portals  
Of their radiant spirit-home.

Ought I to be ashamed to confess that I went to the St. James Hall to hear Bradshaw and Mrs. Besant? If so, I am not; for here again I learnt lessons that ministers of the Gospel would do well to heed. It is a sign of the times to make men serious and thoughtful, and as a fact cannot—not be—scouted, to see assembled at a Music Hall in quiet, holy Plymouth, over one thousand men and many women to hear an Atheist and Republican defending the liberty of the press, and speaking with such powerful oratory, using such facts and correct language, that although I was fully determined to challenge any mis-statement he might make, I could not do so; and to see the attention of these men, to hear their outbursts of applause, made one wonder if at that hour you could have matched them with members of their class by putting together the scattered specimens in all the churches of any county in England.—*Cor. Essex (Eng.) Telegraph.*

There is a latent heat in everything, even in ice. Water is cold and sulphuric acid is cold, but if these two cold liquids be mixed together, they will at once produce intense heat.

## The Reviewer.

**ANIMAL MAGNETISM, OR MESMERISM, AND ITS PHENOMENA.** By the late William Gregory, M. D., F.R.S.E., Professor of Chemistry in the University of Edinburgh. Second and slightly revised and abridged edition. London. William H. Harrison, 38 Great Russell street. 1877.

The subject of Mesmerism has attracted well-nigh universal attention throughout the entire world. The records of India, Egypt, Greece, Persia, China, and the traditions of countries and peoples that do not possess a written history, teem with incidents that are only susceptible of explanation upon the mesmeric hypothesis; yet, from the days of Anton Mesmer, wherefrom dates the modern revival of the ancient science, down to the present time, the subject has been more or less ridiculed and derided. It is true that with the people of to-day Mesmerism meets with a kinder reception than it did some quarter of a century ago, and within the last ten or twelve years a noticeable change has occurred in the public sentiment upon this subject. This is, in a large measure, due to the desire of a certain class of thinkers to explain away a new order of facts, that are inconvenient to admit, by the older experiences of the once-smeared science. The subjective phenomena of spirit-control are, by these would-be critics, complacently reasoned away upon a purely mesmeric ground. Hence the frequent exclamation that Mesmerism is a sufficient explanation of Spiritualism. Those who use the argument, however, very conveniently ignore the false logic of their position, for if Mesmerism was humbug before the advent of Spiritualism, it is rather curious that the advent of Spiritualism should make Mesmerism true; when we remember that in the estimation of many of those who reason as above, Spiritualism is almost synonymous with imposture. However, those who care to realize the truth of Mesmerism, are capable of doing so by the exercise of their own personal abilities as operators, hence the reality of Mesmerism, like the truth of mathematics, is independent of theorizings, for or against, since it rests upon the solid ground of fact and truth illuminated by experience.

The original edition of the book under notice was issued in 1851, and has for many years past been out of print. Its re-appearance in its present form is due to the deep interest taken in psychological science by the wife of our illustrious author; and, considering the scarcity of text-books on the subject, it will prove a most useful addition to the literature of psychology. The revision of the book has been under the direction of Mr. W. H. Harrison, the editor of *The Spiritualist*. His task has been satisfactorily accomplished, and in the preface that he has appended to the present edition, we have a short biographical sketch of the writer of the work, from which the reader learns that: "The late Dr. William Gregory was born in 1803, married in 1840, and died in 1858. He was a Fellow of the Royal Society of Edinburgh, and during a large portion of his life occupied the chair of Professor of Chemistry at Edinburgh University, a position obtained after a contested election, in which Dr. Lyon Playfair was his friendly opponent. Dr. Gregory refused to canvass the doctors, and Dr. Alison told him that he would lose the appointment in consequence; but he was true to his principles, and said that he would be a 'martyr if necessary to the cause of truth'."—which is certain evidence of the high position and attainments of the writer. Mrs. Macdougall Gregory, the widow of the Doctor, a lady whose name is intimately associated with Spiritualism in connection with the aristocracy of England, and who herself occupies a high social position, being a descendant of the ancient family of Makers-ton of Roxburghshire, has been instrumental in causing the re-appearance of the work, as it is issued under her auspices. It is at once a valuable tribute to her laudable desire to further the cause of psychic science, and a pleasant recognition of the labors of her learned husband.

The work is of goodly dimensions, being upwards of two hundred and fifty-three pages in extent, embracing sixteen separate chapters, commencing with the simplest forms of mesmeric experience, and gradually working forward through the higher phenomena, to a careful and concise summing up of the whole. The work is rather more a record of experiments and observations, than an attempt to theorize or speculate. It is written in a calm, clear and dispassionate style. It will be best appreciated by those who prefer a methodical, exact, and a rather understated style of diction. There is no straining after effect, but each fact recorded is placed before the reader with almost Spartan severity in the matter of language and brevity. The opening chapter enters somewhat minutely into the processes to be pursued for inducing the mesmeric sleep, deals with the phenomena of the sleep, and the problem of the divided consciousness of the subject, what senses are affected, and that truly wonderful phenomenon, insensibility to pain; the subject being further continued in the second chapter by an analysis of the effects produced by the control of the operator. Chapter three devotes a portion of its contents to a well-merited rebuke applied to that class of mesmeric operators who make a trade of the subject of mesmerism on the one part for their own pecuniary advantage, and on the other to gratify the morbid curiosity of the vulgar crowd, upon which subject our author says: "Public exhibitions of the phenomena of mesmerism are not, in my humble opinion, good things. I have already given some reasons against them, and I would here add that to employ these wonderful and beautiful facts merely to excite wonder, and produce amusement, is a great abuse of our powers. Mesmerism is not a plaything; it is a serious, I would say a sacred thing, which ought to be studied with reverence, and not degraded to minister to the idle curiosity of those who regard it merely as an exhibition to be forgotten the hour after it has served to gratify our love of novelty, or to raise a laugh. In private alone can it be properly studied. No one in a public hall, save, perhaps, one or two close to the subject, can see the phenomena as they ought to be seen, or judge aright of their truth, and of the beautiful evidence of that truth afforded by the countenance and manner of the sleeper. I have seen many persons who came from a public lecture quite unsatisfied, convinced in five minutes in a private room where they could really see what was done, and hear what was said." Every intelligent experimenter will agree with the foregoing. The same chapter deals with the subject of sympathy, the transference of sensations and emotions of the operator to the subject; thought-reading, sympathies and antipathies, and concludes by some remarks upon the hypothesis of the existence of a psychic force which is stated in the following guarded

form: "We must conclude, therefore, that there resides in bodies, animate and inanimate, a certain force or influence which is felt by certain individuals, who again are more or less strongly, and in different ways, affected by it. That this force or influence is the same which in a peculiar form gives rise to the mesmeric phenomena, to the mesmeric sleep, and to mesmeric sympathy as well as antipathy, is in the highest degree probable. But I shall not here enter on theoretical questions; I wish merely to point out and establish the facts," which is done further on, if testimony be of any value.

Clairvoyance is dealt with very freely in the succeeding chapter, and retrovision and introvision are analyzed and illustrated. A very interesting chapter follows on the subject of prevision, and the cases adduced in support of the phenomenon of prevision are very interesting reading. Spontaneous clairvoyance is also dealt with, a striking case of it being brought forward. In chapter six the author affirms that the various degrees of the subject, or perhaps divisions applied to it, such as mesmerism, electrobiology, and hypnosis, are essentially the same in Nature, and urges the importance of perseverance in experiments, and the need of a thorough study of the subject. In the following chapter the trance is dealt with, quotations from the experiences of M. Cahagnet, the celebrated Parisian mesmerist, being brought forward. Toward the end of this chapter there is a paragraph which contains a piece of information that will probably prove a little startling to many American Spiritualists, and which, had our author paid a little more attention to the subject he criticizes than perhaps time or opportunity permitted him to do, would not have appeared. He is speaking of the revelations made by clairvoyants, and, referring to Andrew Jackson Davis, thus remarks:

"I do not here refer to the case of the Poughkeepsie seer, Andrew Jackson Davis. I think there can be no doubt that his revelations, which present an appalling hotel-potch of all possible metaphysical systems, are essentially the genuine results of a most remarkable degree of mesmeric sympathy with all who approach him, which leads him to retail, as they are imaged in his own mind, the heterogeneous opinions and ideas of such as act upon him unknown to themselves, and have read and thought upon metaphysical subjects."

An impartial reading of the able introduction to "Nature's Divine Revelations," which is well-nigh judicial in its ability, would have dispelled the opinion entertained by the author of the book before us of the interpretation he places upon the source of Davis's inspirations. In the next chapter a well-merited encomium is paid to the labors of Gall and Spurzheim, and the subject of phrenology, which ewests its existence to the labors of those able men; and he brings forward the experiences of mesmeric operation as substantive proof of the theories of phrenology. It is scarcely necessary to enter into a more detailed analysis of the book, the aim of which will be sufficiently suggested by our preceding remarks. The evidence brought forward from our author's experiences and the experiences of gentlemen he was personally associated with in his work, are of so varied and complete a nature, and contain so much practical information, that a partial presentation of them would only be doing injustice to the merits of the work. It is of course impossible to expect, in the narrow compass of a brief review, a complete *resumé* of the author's labors.

There is nothing substantially new in the volume before us; the facts recorded have been verified by experiments subsequently, in almost every land, and the reality of mesmeric phenomena is to-day indisputable to the mind of every intelligent person; but, as a record of a series of exceedingly satisfactory experiments, conducted with all the calmness of philosophical inquiry, Prof. Gregory's book will maintain its position as the standard work.

One element that has been the means of largely extending the boundaries of mesmerism, has been the development of a class of sensitives in every country of the world, who are the subjects of powers and forces not reckoned upon by mesmerists as a rule. The faculty of mediumship, in its psychical department, is but a development of the possibilities presented by mesmerism. What are the trance, seeing mediumship, healing mediumship, and various other "gifts of the spirit," but evolutions of a higher form of mesmeric manifestation than can be produced by purely mundane methods? The careful reader will rise from the perusal of this work with no little pleasure. To some, as before mentioned, it may not bring anything new. The calm and clear method employed in the narration of the Doctor's experiments, however, lends to his statements an air of reality which is not the least charm of his work.

It is to be hoped that the publisher's venture will prove successful, and if every earnest student of psychology supplies himself with a copy of this volume he will only be doing his duty toward those who have placed it before the public.

It is to be trusted that it may successfully accomplish its mission, and be the means of shedding abroad in the world some useful information upon those deeply mysterious problems which are bound up in human nature, and which psychical science, as we master its wonders, may enable us to unravel.

J. J. MORSE.

Warwick Cottage, Old Ford Road, Bow, London, England.

To the Editor of the Banner of Light:

Will you allow me to make a brief addendum to the personal item in a recent Banner, which states that I am "at present giving scientific lectures" here? The statement is true as far as it goes; but it should be added that my guides are *teaching Spiritualism*, pure and simple, without "ifs, ands or buts," every Sunday in the same place—Belvidere Seminary. It is surely time that there should be at least one institution of learning on the broad earth whose proprietors and teachers are not afraid nor ashamed to be known as believers in the Spiritual Philosophy not only, but also as recognizers of the importance and value of every phase of illustration of the mutual relations and influence of the seen and unseen worlds; and as, with this one exception, I know of no public school, college, perhaps, at Ancora, N. J., seminary, college or university anywhere, which would allow mediumship to be taught and illustrated openly and regularly, and applied in a natural and orderly manner to the development of the spiritual gifts of such of its pupils as might specially desire it. I feel disposed to not let the above statement stand unamended; and I would respectfully suggest to those Spiritualists who have faith in mediumship, and who believe it to be worthy of recognition in institutions of learning, that *Belvidere Seminary* is a better place for their children than a Catholic Convent school or Methodist Episcopal! I do not think anything could induce me to stay very long in any institution, or anywhere else, if my spirit-friends and guides were not as welcome there as myself.

J. M. ALLEN.

In Southern California the tomato is perennial. At Los Angeles there is a vine twenty-five feet high, trained on the side of a house. It has blossoms and at the same time fruit in all stages of growth.

### H. G. ATKINSON AND SPIRITUALISM.

To the Editor of the Banner of Light:

In a correspondence, a short time since, in the Investigator, I incidentally stated that Mr. Henry G. Atkinson, the well-known metaphysical writer, had become a convert to Spiritualism. I based the statement upon the fact that he had been satisfied of the reality of spiritual phenomena, and from seeing frequently his letters in the spiritual papers, which I confess I did not read so as to ascertain their purport. My statement was questioned by the materialistic party, and Mr. A. himself was appealed to by them, and here is his answer:

"In reply to 'D. A. C.'s Note in the Secular Review and Secularist of Sept. 1st, I may inform him that he will find my opinion concerning the so-called Modern Spiritualism in our report, published by Longman in 1871, and re-published in a cheap form by J. Burns, 15 Southampton Row. I was on Sub-Committee No. 1, together with the eminent naturalist, Mr. Wallace, Serjeant Cox, and other persons of position and learning. My opinion is, that the facts in question form a branch of science of the deepest interest and of the highest importance in reference to the science of mind and mind, and indeed of life in general. The reason of the prejudices and opposition of Secularists is so clear and natural that one can only smile at them supposing themselves Free-Thinkers. No sect or party was, or ever can be, free. 'Ce n'est que le premier pas qui coûte.'"

The first fact, then, our attention was called to was the sounds called raps on the table, or other furniture, or parts of the room, and which sounds, interpreted by the alphabet, often indicate a certain amount of intelligence. Then followed the movement of the table round which we sat—a heavy dining table; and I so arranged the experiment that it was impossible for any one to touch it without being observed. All present were perfectly satisfied that there could be no trick or collusion, and we were all independent investigators, there being no professional or hired 'medium' present. The so-called higher phenomena, and as respects the theories as to the cause, we did not go into. I think this is as much as 'D. A. C.' expects me to state, since to go into the whole matter, and to detail my 'personal experience' from the beginning, would require a volume.

But this I may say, that *I am not a Spiritualist*. I do not believe in the existence of spirits, the ghosts of the dead, but that the cause of the rapping must be sought in some reflex power emanating from persons present—whether you call it animal magnetism, psychic force, or what you will—accompanied with an 'unconscious cerebration,' which gives the occasional intelligence. But when we see the blind opposition of men of science to novel truths a little out of the ordinary line, one need not wonder at the ignorant prejudices of Secularists, who do not perceive that the new facts may be perfectly consistent with Atheism or Materialism."

From this it will be seen that Mr. Atkinson admits the phenomena of Spiritualism to be true, but thinks he can find an explanation in the "unconscious cerebration" theory of Dr. Carpenter, or some fallacy of the kind, without believing in "the existence of spirits as ghosts of the dead."

It is unnecessary for me to adduce arguments in disproof of this untenable theory. I content myself by quoting the words of Andrew Jackson Davis on this subject, who says, "To affirm that the human brain can project an electric or odic force sufficient to move heavy tables, and to move them, too, in such a way as to respond to questions put mentally by the medium or by others, is to say a thing which far more taxes human credulity than the spiritual solution of the matter. The hypothesis that these phenomena have their origin in some hitherto latent action of electricity, magnetism, or any other natural and physical forces, creates many more difficulties than it overcomes, and is also inconsistent with some of the best attested facts. In like manner, the idea that these phenomena are caused by some unconscious, involuntary mental action of some person or persons in the body, is equally unphilosophical, equally at odds with the attested facts, and equally open to the objection that it magnifies the marvel it professes to explain."

The smallest mercies are thankfully received, and it is something to have a leader of the materialistic party unqualifiedly admitting the spiritual facts, both mental and physical. This stage gained, a little more progress must inevitably result in the recognition of the spiritual theory, and hopes may be entertained even of the venerable materialistic philosopher, Henry G. Atkinson. Yours, &c., ROBERT COOPER.

### Organization.

To the Editor of the Banner of Light:

"The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh and whither it goeth: so it is every man that is born of the spirit."

All the organized political governments in Europe, Asia and Africa are run for the benefit of the governors rather than the governed, and in fact constitute a conspiracy against the rights and interests of the great body of the people!

Every organized body of Doctors of Medicine is run for the benefit of the doctors rather than that of their patients!

Every organized body of the fraternity of Doctors of Law is run for the benefit of the lawyers rather than for that of their clients!

Every ecclesiastical or theocratic organization that exists, or has ever existed, has always been run for the benefit of the ministers and priests rather than for that of their blessed dupes, "my people," as they imperiously call them!

Let Spiritualists take warning of the concurrent testimony of all history, and resist every attempt of designing or mistaken men to persuade them to enter into an organization that must infallibly, if every prior precedent is not a lie, lead in the end to the slavery of the many for the benefit of the few, and the subjugation of the mediums or prophets to the domination of the priests and pharisees! T. R. H.

### Peace at Antwerp.

Says the Springfield Republican of a late date: "While cannon were thundering and bayonets thrusting before Plevna and in the Shipka Pass a few weeks ago, as they are now, a notable peace council was meeting in Antwerp. This was the association for the reform and codification of laws of nations, with members from England and the United States, from France, Belgium, Holland, Italy and Egypt, and their work, like that of our social science conventions, was the reading of papers concerning business and law and treaties. One step taken was the passage of a resolution urging upon all governments the insertion in future treaties of an arbitration clause. At the moment this effort looks as futile as the zephyr against the oak, but of late it has been learned that moral sentiment is not powerless, even between nations, and the jurists, bankers, clergymen and business people who took part in this conference do not seem to us to have wasted their time or trouble. The fact is most encouraging that the waste and uselessness of war are being every day recognized, and, though the time may not come in our day when the nations shall not war any more, we expect to live to see many a dispute settled, that would, as previous times, have plunged two countries into misery. Since the high example of our Alabama case, we have a right to look for at least that progress."







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Modern Spiritualism. The key which unlocks the mysteries of the past, explains the present, and demonstrates the future existence of man.

### The Business of War.

At his reception at New-castle-on-Tyne, Gen. Grant made the remark, which was received with great approval, that England and America ought to join to put an end to the devastating wars of Europe. It is a question if war will ever end, however, until nations find out that modern warfare is so costly every way that it results in the defeat of its own purpose. Prof. Sheldon Amos, of the University of London, has a very striking article taking substantially this ground in a recent issue of the International Review.

The Professor reminds us that chemical, mechanical, electrical, astronomical and mathematical, and in fact all new inventions and discoveries, are pressed upon the service of war; that civilization is made tributary to the insatiable demands of war, whole nations being drilled for it in the schoolroom, if not in the nursery. The railroad, steamboat, telegraph, and each new industrial appliance and convenience is eagerly laid under contribution, to further the work of war, and make it as disastrous as possible. If war could be wholly fought out by machinery it would be all the better, but it cannot. This elaborate mechanism only enlarges the field for more men, and takes them from all the peaceful homes of a country to implant in them the coarse and bitter memories and the hostile passions of the battlefield.

Nor is it possible, in the rapid interchange of international products and sympathies in this age, to keep as the exclusive possession of one nation a mechanical advantage over another. All alike will be sure to have it in a little while. No single state can hope long to keep any special advantage over the rest in point of military machinery. But the use of these improved implements calls for a better trained and educated soldiery, and the novel method of recruiting practiced on the European continent harmonizes with this demand. The private soldier's condition is likely to be improved thereby, and in consequence of it his feelings are to become a serious element of political consideration in the future. Among what are called the improvements in the art of war are the newer means of carrying death by missile, while others again apply to commissariat arrangements, being such as refer to the employment of ordinary trading companies, to rendering engineering operations more disposable and effective, and to determining the most effective use of cavalry, infantry and artillery.

After making an exhaustive survey of recent military movements and organizations, including the modes of recruiting for the army, the size of armies in peace and war, the organization and internal constitution of modern armies, modes and instruments of warfare, and all requisite information as to the armies of the principal countries of Europe, he reaches the following conclusion: That the question of success in war must become increasingly one as to whether a nation can pay for it, or will prefer to pay for it in place of paying for other things. When each nation, he says, is fully assured of this, the speculative humanity which now belongs to war will have vanished, and it cannot be long before the nations under liberal and constitutional governments will combine to adopt some scheme of mutual assurance less extravagant, calamitous and inhuman than that of really destructive "self-protection."

### The Religion of Spiritualism.

This being an age above all others when the spiritual contests with the material for the control of man, it is obvious that no process of mere speculation or reasoning will ever win the victory over the combined advance of science and the rapid growth of materialism. The philosophy of Spiritualism must be complemented by a religious side, since the struggle is between external facts and the internal life; and Spiritualism, as Prof. Huxley concedes, is the only agency that can bridge the chasm and reconcile them as they may be reconciled.

How broad and inclusive are the moral tenets of Spiritualism! They may be comprised in the single phrase of love to the Father and love to the neighbor. They seek to banish the worship of self, which is pure materialism, and to substitute for it the kingdom of charity, which is love. Out of them flow all the sweet issues that make for true life. By following them, Spiritualism becomes at once a religion, instead of a mere philosophy for the contemplation of the intellect; the motives are all cleansed and made sweet; the affections are purified; life loses its confusion, and becomes deep and tranquil; the mind is healed of

all its diseases and cured of its sicknesses; there is a peace in the nature that passes all understanding; the hot pursuit of wealth ceases, and the kingdom of uses opens before us; labor part with its drudgery and becomes divine. This is the kind of religion that is taught of Spiritualism.

A religion is to be known by the good it actually does. It enters into the will, and thence into the understanding. The latter may receive into itself the truths which establish it, but only in order that the will may extract their inner significance of good and assimilate it with the being. What other help is there than just this religion, established as it is on the actual evidence of a communion of men with angels—spirits in the flesh with spirits out of it—for the endless complaining, the ceaseless dissatisfaction and the increasing unrest which characterize the human life of today.

We assuredly are at the opening and the dawn of a new dispensation. The signs of it are too many to be put aside by unbelief. And although those who themselves profess to be prayerfully looking for this new order of things on earth, this new kingdom of love and truth, may be among the first to discredit and deny these proofs, yet the new kingdom will certainly come in against their noisiest unbelief, and at last compel them to a knowledge of it to be the great change for which they were looking. It is coming in spite even of those who declare they want to see it most. Other agencies are being employed to forward its approach, and thus the simple ones of earth are made to confound the wise.

### Betrayed Physicians.

A regular M. D., in Bloomington, Ill., who evidently had not the fear of the Medical Faculty before his eyes, took it into his head to play a practical joke on his colleagues recently, and the results elicited were such as show the highly speculative and therefore mainly worthless character of the much-vaunted allopathic system. He being a most skillful anatomist was requested by his resident brethren in the profession to make a post mortem examination of another physician who had just died, and whose case embraced a multiplicity of puzzling points to the fraternity. He made the survey of the cadaver accordingly, and summoned the other M. D.s thereabout to hear his report. With these preliminaries we proceed to the story as recorded in the daily press under the heading given above:

"There was a large and interested assembly of these professional gentlemen. In the course of his remarks the doctor said that among the other peculiarities of the subject was an ossified aorta. Now metaphorically speaking, hearts of stone are not uncommon, but that any part of that organ or those in the neighborhood having to do with it should be turned to bone, was a rare occurrence. The doctor had carefully left it at home, but agreed to have the great curiosity preserved for medical study."

"When the time came all were there. There were papers read on ossified aortas, their cause, nature, and even their use. One physician, more learned than the rest, demonstrated beyond a cavil the cause, and prescribed a sure remedy. Another, who had previously obtained a particle of this aorta, had analyzed it and detected the presence of nicotine, and thereupon graphically portrayed the danger of using tobacco. Finally the physicians were so delighted and so edified that they passed a formal vote of thanks."

"The gentleman who had made this discovery rose to express his thanks, but in doing so said that he felt it his duty to remark that there was a slight misapprehension about this aorta. In fact, it was not any such organ. It was simply the remains of a calf, which he had been compelled to substitute for the organ above named after implying that he had discovered such a peculiarity in the case of that doctor's brother, with a view to maintaining good feelings."

"The devoted doctor, now in a terrible rage, and abused the humorist in the plainest of unprofessional language. They could not be made to see that there was any ven of humor running through the transaction, and did not believe that anybody else could. The meeting closed with a vote of severe censure, and hereafter this irreverent son of Hippocrates will not be called on in cases of professional consultation."

### Thanksgiving.

This is altogether Thanksgiving week. The first part of it is devoted to preparations for the Festival, and the last part to recovery from it. Thanksgiving usually engrosses the week, and on the whole it is only fair that it should. It has become a national institution now, like banking, having outgrown its original State limits. And if the people of the entire Union do not yet accept it as a local as well as a national institution, the seed is at least being sown that will in good time bear that kind of fruit. If the Governor's Thanksgiving proclamation gushed with piety, that of the President fairly overflew with emotion. These forms are apt to be overdone, and it takes a level head to frame an official communication for an extra occasion that does not slop over on one side or the other. Happily, however, the enjoyment that the time yields has nothing to do with proclamations or sermons; it is wholly a family matter, social, generous, and indifferent to thought or care.

Our people absolutely require, one day in the year when this kind of enjoyment may be sought with eagerness. We are all too hard worked with our schemes, our hopes, and our anxieties. We need to take life easier, so to speak. We cannot change our destinies by worrying about them, or trying to foretell them. Some things in life are to be submitted to outright, and the more cheerfully the better. Thanksgiving comes in as the very time to supply the suggestions of which we are all in need. If but for a single day, or mayhap a week, we can learn the art of forgetting, of not looking forward, and of implicitly trusting, it cannot but prove to be good for us; and we shall soon find that the less pains we take with affairs in this meddling way, the more readily will the better angels find access to our hearts, to comfort, console and counsel us in the ways that are for our truest good.

The late Senator Morton is said to have been a member of that very large class in community whose veneration gets the better of its reason in religious matters. It is reported that he "was a firm believer in revelation, but once said to the friend who was with him in Europe that he was afraid to investigate the sources of his belief, or to subject it to the attacks of an acute and well-informed skeptic." This is precisely the condition of a large proportion even of the churchial ministry of today.

### Amory Hall Meetings.

On Sunday afternoon and evening, Nov. 25th, Cephas B. Lynn delivered the final address of his present engagement in Boston, in Dr. H. F. Gardner's course. The elemental strife outside tended to diminish the size of the audience which convened in the afternoon, but no lack of enthusiasm was evident on the part of either singers, speaker, management or people, all seeming to unite determinedly toward the carrying forward of the session to a successful conclusion.

The speaker said substantially: Many persons lament the fact that the masses are so enamored with the scientific leaders of our day. Lamentable results are expected to ensue. Science has elicited our admiration. We have been captivated by the consummate skill displayed; by the elaboration of details; by the continually widening perspective; and by the heroism and conservation of her apostle. The Hell Gate explosion seems to have embodied all these meritorious qualities. Gen. Newton earned greater celebrity in that undertaking than he would have gained by conquering the combined armies of the world. With quivering voices we read that the general took his little child with him to the scene of the great undertaking, and that a precious babe, having touched the electric wire that gave freedom to the imprisoned explosives, poets will sing of that little babe in generations to come, and the Victor Hugo of the future will weave a fascinating fiction around the great reality.

Only those who are superficial thinkers and who are welded to dying creeds regret the fact that the air is resounding with anthems of praise to science. The claim is set up that adoration of intellect is supplanting the function of religion in human destiny. The assumption is that science has no soul. Now, it is the task of the emancipated preacher, who desires to foreshadow the "Coming Gospel," to point out, with precision and enthusiasm, the great fact that the universal interest in intellectual and scientific pursuits is not incompatible with the spiritual welfare of the race. And more than that, it can be shown that the rapid advance of science, the heroic deeds and self-sacrificing spirit of her apostles, are really things which induce the most exalted emotions of the soul.

The speaker then referred to some recent definitions of religion. The old limitations were being outgrown. The spiritual was in the ascendency. Hope, faith, love, were jewels on the brow of the angel of humanity. Watch the progress of the race. Out of barbarism intellectual life was evolved; and out of this second stage of human development, the third stage of humanity, with surpassing beauty the emotions which to-day speak of soul will to all. See the Bushman of Africa—there is an exhibition of brute force. Go on to ancient Greece and Rome—there you see intellectual advance. Come down to this century and you will see intellect flowing out into spirituality; you will see the utility of science covered with the glory of philanthropy. So tender is the modern heart that it will not allow animals to be abused, and no revival of more doctrinal views can be made, unless it is accompanied by the rescue of little children from cruel masters.

The methods of science are being applied to the problems of human life. Science, possessed of a soul, goes from the exploration of the globe up to the sublime questions of human interest. She searches not only for the primitive "atom," but also for the secret springs of human action. Her roots are in the ground, but she is not chained there. She sweeps the horizon with her glance, and lifts her glorious eyes to the bending skies.

The coming theme with science is the social condition of the race. The "Coming Gospel" is the upbuilding of a nobler civilization. The intellect, well trained and disciplined, will perform its majestic functions. It will not, however, endeavor to stifle the aspirations of the soul in the cold exactions of an external utility. Moral unfoldment is the basis of an enduring civilization. The spiritual philosophy, with its rational and inspiring vision of God, humanity and eternal progress, is destined to prevail. The higher civilization will come as a result of its teachings.

### Evening Meeting.

The storm which had continued during the day showed signs of abating as the evening drew near; nevertheless a good showing of the friends, whose earnestness made up in one sense for the lack of numbers, was in attendance. Singing by Mrs. T. Barnard, of "The Eagle of Freedom," (words by Miss Lizzie Doten, music by Robert Cooper), "The Land Far Away," and another selection, and an address by Mr. Lynn on the "Bible in the schools" controversy, made up the order of exercises. Mr. Lynn's remarks were characterized by great thoughtfulness and the most uncompromising practicality, and elicited the warmest approbation of his auditors.

At the close of the discourse Miss Lizzie Doten arose and returned thanks to Mr. Lynn for the lectures he had delivered in the current course, saying that she had been instructed, encouraged and strengthened by the words which he had uttered since he commenced his labors on the platform of Amory Hall, and that she hoped [a sentiment in which those present and all who have listened to his discourses will echo] that success would attend him wherever he might go, and that he might receive the hearing on the part of the public which he so richly deserved. Remarks following the train of the lecturer's argument were made by Dr. H. F. Gardner and H. S. Williams.

Dr. Gardner announced—as will be seen elsewhere—that Dr. H. P. Fairfield would speak in Amory Hall, Sunday afternoon and evening, Dec. 21, and that on the afternoon of Dec. 28, Miss Lizzie Doten would occupy the platform, after which the assembly dispersed.

### A Strong Number.

We call the reader's special attention to the variety and value of the contents of the present issue of the Banner of Light. In addition to the article by Dr. G. L. Ditson, to which we have elsewhere referred, Prof. J. R. Buchanan continues his unanswerable reply to the views of Dr. Carpenter; one of the finest lectures yet printed by us, as delivered through the instrumentality of CORA L. V. RICHMOND, is given; WILLIAM EMMETTE COLEMAN has a striking sketch on some identical points between science and spiritual inspiration; a full account of the Bell County atrocity is furnished, and much additional matter of interest will be found on reference to our columns.

G. A. Fuller writes from Lempster, N. H., Nov. 21st: "I have been deeply interested in Dr. J. R. Buchanan's criticism of Dr. Carpenter. You are doing a great service to the cause of Spiritualism in republishing the same. I find everywhere the Banner of Light to be reviled by all who take it."

See advertisement of GREGORY'S ANIMAL MAGNETISM, in another column. Colby & Rich have just received a supply of this fine work from the English publisher.

Thomas Cook, writing from Long Lake, Minn., informs us that Walter Pugh in that village has been developed as a painting medium of remarkable power.

We have in use one of the Safety Inkstands, and take pleasure in commending to the attention of our readers the advertisement of it on another page.

### Foreign Items.

The London Spiritualist of Nov. 9th contains the first part of a paper by William H. Harrison, on "The Mesmerizing of Animals," read before the Dalton Association of Inquirers into Spiritualism, Nov. 8th, which is exceedingly interesting, and full of facts, proving that animals have been brought under complete and helpless subjection through the power of human magnetism.

Mr. J. J. Morse has been lecturing on Spiritualism in Glasgow.

J. W. Colville is speaking in Cavendish Hall, London.

DR. CARPENTER CALLED TO ACCOUNT.—Prof. G. Carey Foster, in his presidential address to Section A of the British Association for the Advancement of Science, made a remark to the effect that Dr. Carpenter had not dealt fairly with Mr. Crookes in his criticisms; and when, in the same address, he spoke highly of Mr. Crookes as a scientific man, he was greeted with the loudest applause which followed any portion of his remarks. Dr. Carpenter is very much irritated that his assertions about Mr. Crookes are not accepted, so has written a most abusive letter thereupon, which is published in last week's Nature (edited by Mr. J. Norman Lockyer, F. R. S.), who also is a more or less well known character from Prof. Carey Foster, Mr. A. R. Wallace and Mr. Crookes. In short a free fight all round is going on in that journal.

Dr. Carpenter is so devoid of accurate knowledge about the facts and phenomena of Spiritualism and Mesmerism, that we have not thought his books worth the space a review of them would occupy, nor has any one of his extraordinary theories been considered of sufficient weight to be seriously argued. Nevertheless, he utters plenty of abuse of psychology and its students, he pleases the uninformed public and obtains their applause; and being Registrar of London University, and an ex-member of the Council of the Royal Society, he is a representative scientific man, whose abusive utterances on a subject he does not understand are not raising the scientific world in the estimation of the many thousands of people acquainted with the facts.

He recently printed statements derogatory to the character of a lady in private life, the wife of an English barrister, and made a rambling apology for so doing in The Athenaeum; he has also printed remarks derogatory to the character of M. Adolphe Didier, a gentleman residing at Kensington, respected by all who know him; and altogether, if Dr. Carpenter's scientific brethren do not wish him to be believed to be their mouthpiece, it is high time they should make that character known. We believe him to be sincere in his utterances, but the reason they have no weight with the informed is, that he is so completely blinded by his dominant ideas, prepossessions, and strong power of imagination. —London Spiritualist, Nov. 9th.

The Harbinger of Light (Melbourne) prints a letter from George F. Chappell, Clear Creek, Yackandandah, giving an account of experiments with a little girl-medium, Elizabeth S. The direct writing was obtained on two occasions in the presence of seven witnesses, and on one of the occasions some complicated tying, which had taken Mr. C. time and ingenuity to execute, was untied by the invisibles in about half a minute.

MATTER SEEN TO PASS THROUGH MATTER.—Rev. Mr. Colley, late chaplain in the British Navy, publishes the following important statement:

"I have just witnessed a pretty little experiment that demonstrated the possibility of matter passing through matter. My spirit-friend 'Samuel Wheeler' had been invisibly walking about my room with footfalls regular and unmistakable, and through the hand of Dr. Monck, in passes, had been throwing a stream of raps through my hand on the table that made it vibrate as under the strokes of a dozen auctioneers' hammers, with the force of several postmen cracking off a few deuce upon the front door. On the hand I felt nothing, though under the hand (the medium being several feet from the table) I felt the percussion, as it were, of a bag of boys' marbles shot from the floor upwards through the wood into my palm."

"Then, recognizing an amount of power present, I put a slate and stump of lead pencil (having no pencil under the table) in the way of getting some direct writing. This, however, was not accorded, a sign only being written, humorously to show the pencil was good for naught; and said 'Samuel', in control, pretendedly petulant at the pencil being of the wrong sort, 'Shall I burn it or drown it?' 'Drown it,' said I. 'Then,' said he, 'put your hand on the top of the water-bottle—supper things had not been removed. So I covered the neck of the decanter with the palm of my hand. Now,' said he, 'write a note on the pencil at this time was on the slate at my feet, and had never once been touched by the medium, who at this time was some distance off. 'Now,' said 'Samuel', through Dr. Monck, waving with his hand as he walked his entranced medium to the far extremity of the room—'Now, watch closely; look, look!' and instantly the ink of pencil fell, as it were, through the back of my hand on the glass into the bottle and floated on the top of the water."

A series of articles, entitled "Spiritualism in England," have recently appeared in the South Australian Advertiser, in which the author, who writes under the nom de plume of "A South Australian," furnishes an outline of the spiritual phenomena and philosophy, and announces his conversion to the cause.

We have, says the Harbinger of Light (Australia), encouraging accounts of the progress of a Spiritual Circle established some months ago at Mudgee, N. S. W. Spraking of one sitting, the writer says: "At our last sance all our own spirit friends were in attendance. I can scarcely convey to you the peculiar pleasurable idea of what we felt at their presence." Mudgee folks, he says, want some good lecturer to rouse them up and set them thinking.

Dr. W. L. Jack writes from Haverhill, Mass., "J. Frank Baxter lectured here not long since in Tilton Hall, to a good audience, who listened with closest attention during his able lecture, which was finely rendered. During the delivery of his discourse, he was frequently interrupted by spirits who were eager to make themselves known, and who did so, many being recognized. Among the audience could be seen numbers of our Orthodox friends, who took occasion to gain the bread of life in this manner; these were also but indications of the yet larger class in the churches who, fully as desirous of hearing concerning the subject, dare not, for fear of popularity and its loss, show their true colors even in this limited degree. Mr. Baxter has done a good work here, and will be cordially welcomed whenever he again makes his appearance among us."

Hon. James M. Peebles writes: "Some time not far distant, Australia will utilize this wonderful instrument [the telephone] for the transference of vocal music and speech—some time, like France and America, she will adopt the decimal currency—will cease to lock the doors of her railway coaches—will see the use of and construct city tramways—will open her public libraries on Sundays—and do many other sensible and glorious things worthy of her ability and inexhaustible resources."

Read the advice to mediums which Wash. A. Danskin, Esq., gives on our sixth page.

### Movements of Lecturers and Mediums.

Mrs. Anna M. Carver has moved to rooms No. 3 Stevenson Building, northwest corner of Main and Canal streets, Cincinnati, O., and will answer calls to lecture in the vicinity of that city.

W. F. Jamieson is in Iowa Falls, Ia., debating eight sessions with Elder Dungan, the ablest man, he says, that he has yet met among the Campbellites. Mr. J. is to commence a debate at Osceola, Ia., Dec. 4th, with Elder D. R. Lucas, author, preacher and debater, of the Campbellite persuasion, of Des Moines, Ia. All inquiries about debates and lectures should be addressed, W. F. Jamieson, 172 and 174 Clark street, Chicago, Ill.

D. W. Hull is located at 518½ Congress street, Portland, Me., and will at call attend funerals, lecture, and heal the sick.

George A. Fuller, of Sherborn, Mass., speaks in New Hampshire during the month of December, as follows: Dec. 2d, Universalist church at Croydon Flat, at 10:30 A. M. and 1:30 P. M.; in the evening at the Unitarian church at Newport; Dec. 8th, Saturday evening, for the Reform Club, at Bradford; Dec. 9th, for the Spiritualists of Bradford; Dec. 16th and 23d, at Nashua, for the First Society of Christian Spiritualists. Would like to make engagements to lecture in Massachusetts during January and February.

J. Madison Allen remains as a lecturer at Belvidere Seminary, Belvidere, N. J., during the month of December. Address him accordingly.

Dr. L. K. Conley was to speak in Bancroft's Hall, Toms River, N. J., Sunday, Nov. 25th, afternoon and evening.

P. C. Mills is engaged to speak, through the month of December, at Portsmouth, N. H. Would be glad to make week-evening engagements anywhere within twenty miles of this place during his stay.

Professor William Denton is lecturing in Minnesota, having just closed an engagement at Duluth.

Giles B. Stebbins writes us Nov. 23d: "I am on my way home to Detroit from six months in Central New York and a short visit in New England. Have spoken over eighty times, with audiences larger and better than ever before."

### Writing for the Press.

Waste no time on introductions. Don't begin by laying out your subject like a Dutch flower garden, or telling your motives for writing. The key-note should be struck, if possible, in the very first sentence. A dull beginning often condemns an article; a spicy one whets the appetite, and commands what follows to both editor and reader. Above all, stop when you are done. Don't let the ghost of your thought hover about after the death of the body. Don't waste a moment's time in vindicating your production against editors or critics, but expend your energies in writing something which shall be its own vindication.

Mr. W. E. Forster thinks that women should have all the education they can get. Presiding the other day at the distribution of the certificates and prizes awarded to the successful candidates at the Oxford local examinations in London, he said that he thought a real want had been met by the admission of girls into these examinations, and he expressed his pleasure at finding in the list the name of the daughter of his friend the first lord of the admiralty, who was, he believed, the first young lady who had got into the first division. Girton College, the woman's college in England, is very successful. Although its test examination is severe, it has more applicants for admission than it can accommodate. No student is admitted who will not pledge herself to work hard. The students undergo the same examinations as do their brothers at their universities; the same papers are put before them by the same examiners. It is said that these female students show at least as high an average of attainment as the Cambridge men who go in for honors.

How inestimable the value of a timely word! How much harm frequently results through forgetfulness. A little thoughtfulness and care with respect to others would often save them from a great deal of suffering, and aid them in their work. A man is discouraged in consequence of the difficulties he meets with. An encouraging word may be all that is necessary to revive his energies, and to cause him to persevere. That word were easily spoken. There are those who are perfectly willing to speak it, but they do not think of it. They are busy with their own work. The discouraged one sinks into deeper despondency, not through their heartlessness, but their want of thoughtfulness. A young man is exposed to temptation. He is about to take a step from which a little influence of the right kind will save him. There are numbers among his acquaintances who could exert that influence. But they do not see his danger, or are so busy that they must leave him to the care of his other friends. He takes the step, and it leads to his ruin. A little effort rightly put forth would have saved him.

A bigoted clergyman in New South Wales does not like the inscription sought to be placed by the widow of William H. Davenport, medium, upon his tombstone in Sidney, and so refuses to allow it to be set up in the cemetery at her husband's grave. We shall give the particulars concerning this singular action next week.

Dr. G. L. Ditson on our second page speaks of the mediumship of Mrs. Andrews (of Cascade) and William Eldy. Read his article.

POEMS OF THE LIFE BEYOND.—We are in receipt of an elegant volume from Messrs. Colby & Rich, Boston, Mass. These poems, from many lands and centuries, come to us clothed in beautiful apparel. The words that are gathered into the pages of this book—a few pearls and gems from the rare treasures of four thousand years—all say, "Man, thou shalt never die!" in voices that thrill and uplift the spirit.—The Freeburg (Pa.) Courier.

BANNER OF LIGHT.—We call attention to the prospectus of this paper, which may be found in another column. The Banner, in addition to being a spiritual paper of high moral tone, contains a great variety of matter on literary and scientific subjects that should render it a welcome visitor in every household.—Norwalk (O.) Express.

The Russians took Kars on a Sunday, they being the attacking party, and hence bound to be beaten, according to the Sabbath. As the Sabbath breakers went in to win, and they won—and they thanked God that they had been enabled to break the Sabbath profitably.—Hawell.



## BRIEF PARAGRAPHS.

**SHORT SERMON.**—Grief is natural to thee, and is always about the pleasure is a stranger, and visiteth thee but by times. Use well thy reason, and sorrow shall be but a longed for friend, and the visits of joy shall remain long with thee.

The editor who saw a lady making for the only empty seat in a car found himself obliged to make room for more interesting passenger. —*Pittsburgh.*

Hearing that the Emperor of Russia is a chief officer in the Greek church, the irreverent Graphic remarks: "Yes, we all know, He is a czar." —*London.*

A novel but rather effectual way of pressing autumn leaves was introduced by a Danbury man, who slipping on one abruptly pressed a hundred of them.

Some one suggests that the Londoners place Cleopatra's Needle in Threadneedle street. But would it be best as proper to stick it in the outskirts? —*Norristown Herald.*

The Chinese in San Francisco, Cal., have become so alarmed for their lives and property that they have appealed to the Mayor for protection. Besides, they are leaving for home in considerable numbers, and have been for two months past, in consequence of the hostility to their presence. The arrival of the Chinese has fallen off largely, and the number of returns to the Flattery Land have not been so large before for many months. Over 220 have gone back the past two months, against 300 or more arrivals, and the exodus continues.

**MEM. BY A BACHELOR.**—Every man who marries a lottery? Yes! My stars I think that I have drawn its greatest prize—a blank!

**PROPER PAIR.**—What would you expect to find on a literary man's breakfast table?—*Bacon's Remains, Final Memorials of Lamb.* In season, and Shelley fragments.

The Amazon, the Orinoco, the Mississippi, the Nile, the Danube, the Zaire, and the Ganges rivers all have islands at their mouths, and the sea is muddy for a great distance.

"It is said that the humates of a certain caravansary make use of the following in lieu of grace at the evening meal:—

"Now I lay me down to sleep,  
This hand of ancient chopped up meat;  
If I should choke upon a tack,  
I pray the cook to pound my back."

Speaking of the demoralization of German children by contact with small Americans, a German paper says: "Give me a penny! Dies sind die ersten englischen Worte welche ein Deutsches Kind lernt und spricht."

Every man that lies is an enemy of mankind. Every man who is dishonest is an enemy of his kind. Every man who practices cunning is an enemy of men. Every man who is false is a universal enemy of every man that is true. —*H. W. Beecher.*

In Paris, every man whose opinion is worth the hearing, is a journalist. In the thirty-five daily papers, which *Le Figaro* is the mightiest, circulating 70,000 copies; *Le Temps* comes next, with 60,000; *Le France* has 50,000. The combined circulation of the dailies may be estimated at 221,000 copies. New York has only twenty-five legitimate dailies, of which the *Herald* is the greatest, circulating not less than an average of 140,000 copies, which we have on good authority. The *World* has 40,000, the *Tribune* 20,000, the *World* 7,000. The combined circulation of the New York dailies is not less than 227,000 copies. Population of Paris, 2,000,000; of New York, 1,000,000.

Not to the swift, nor to the strong,  
The battles of the right belong;  
But he who strikes for freedom weans  
The traitor of the eagle's prey,  
And Nature proffers to his cause  
The strength of her eternal laws.

The Minneapolis Pioneer-Press says: "Marriage bells are ringing merrily all over the State—a most fitting and joyous accompaniment to forty million bushels of wheat."

It is but natural, of course, that a good harvest should encourage husbandry.

Religion is irreligious when it becomes uncalendrical, partisan or selfish; science is unscientific when it deifies or ignores the finer forces and deeper laws of man's spiritual experience. —*Charles G. Ames.*

The Gold Hill, Nevada, Evening News is responsible for the following: "The Russian type presents a strange appearance on the page. Half the letters are apparently upside down. The alphabet seems to be a mixture of Greek and Roman characters, with now and then an outsider intruding in to render the mystery more profound. Prince Gortschakoff is thus printed by the Russians: KLETS 'POPOB.'"

In the hierarchy of the universe every man is a prince of the blood, an eternal heir of all things. —*W. R. Alger.*

Leverrier, the astronomer, left no fortune. He was only a poor star-gazer who never aspired to be a savings bank president.

Advancement has begun in London for "widening the area" of dinner-table drinks. Milk, barley-water, lemonade, tea and coffee are kept in readiness at grand banquets, to be served in the place of champagne, hock, claret or sherry.

At the Congregational church in Fox Lake, Wis., Nov. 11th, by Rev. A. O. Wright and Rev. J. Paville, Mr. John Collins, of Geneva, Switzerland, and Miss G. Wesley, of Epworth, England.

"Blow ye the trumpet, blow,  
The gladly swelling sound,  
Let every Christian know,  
To earth's remotest bound,  
The day of Christ has come,  
Calvary has taken place."  
—*Fox Lake Representative.*

Nothing ruins us but the villainy of our fears. —*Shak* spars.

The Hartford Courant says: "It seems that the Rev. R. W. Dale, the eminent English clergyman who has just finished a course of lectures before the Yale Divinity School, is not a believer in the Orthodox hell. He is reported to believe that 'immortality is not the indefeasible birthright of the soul,' but that it is secured to the redeemed by the death of Christ, while extinction of existence will be the final doom of the impenitent."

He started as a wart, and has become a cancer.

**THE RACE OF MAN.**  
Like leaves on trees the race of man is found;  
Now green in youth, then withering on the ground.  
Another race the following spring supplies;  
They fall successive, and successive rise.  
So generations in their course decay;  
So flourish these when those have passed away!

Nov. 23d, 24th and 25th, the Atlantic coast was visited by one of the most terrific storms on record. It was felt severely—in the form of wind and torrents of rain—in New England and along the New York and New Jersey line, but its chief work of destruction was effected in more Southern localities. Richmond and other sections of Virginia were visited by a flood, exceeding in dimensions that of 1870. The storm began on Thursday and hourly increased in violence, swelling rivers in all directions, until finally the banks overflowed, sweeping away in a brief time millions of dollars' worth of valuable property. The most serious results occurred at Richmond, where whole streets were submerged, the gas works were completely inundated, and Sunday night the city was in utter darkness. Danville and other cities were also in a like situation. Railway and other bridges were demolished by the flood, and travel is necessarily greatly impeded. The loss of property by this calamity it is estimated will reach three or four million dollars.

In the morning, cold and gray,  
Weep we for the loved and lost;  
Daring house-plant in the way  
Of an unexpected frost.  
—*Burlington Hawk-Eye.*

The United States steamer Huron was wrecked near Oregon Inlet, on the North Carolina coast, on Saturday morning, 23d, at one o'clock, and it is supposed that nearly one hundred lives were lost. Up to the time of going to press but thirty persons of the 121 on board were known to have been rescued. In the attempt to save her a surf-boat was over-set, and Capt. J. G. Gutrie, commander of the 8th Division of the Life Service, was drowned, together with eight of his crew. Stress of weather and loss of rock-nuts are assigned as reasons for the Huron disaster.

The Gardener's Chronicle, London, has the following shot at the over-zealous disciple of botany:

"Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air."  
But where a British botanist has been,  
In his collections you must seek it there.  
"We're it the sweetest plant that ever bloomed,  
If it were rare, and be found on the spot."  
He'd make it rare—any. It would be doomed;  
His spud would soon eradicate the lot."

WAR NEWS.—It is reported by way of Constantinople that Maktar Pasha has probably withdrawn from Erzeroum. The Roumanians, after ten days' fighting, have occupied the strong position of Provitz. A Russian expedition, consisting of the Imperial guard, regular cavalry and Cossacks, and under General Gourkha, have crossed the Balkans into Roumelia. Servia's participation in the war is now reported to be certain.

Mexico is massing troops at Matamoros—to what end it is not yet clear.

## Regular Spiritualist Sunday Meetings,

## AT

## AMORY HALL,

Corner of West and Washington streets, Boston.

DR. H. F. CARDNER, Manager.

ANNOUNCEMENT FOR NEXT SUNDAY, DEC. 2d:

In the afternoon, at half-past two o'clock,

DR. H. P. FAIRFIELD,

Of Greenwich Village, Mass.,

Will lecture in this place. Subject:

The Spirit-World, Its Location, Composition, and Occupation of its Inhabitants.

In the evening, at half-past seven o'clock, he will speak on

The Second Coming of Christ: Resurrection of the Dead, and Day of Judgment.

Dr. Fairfield is one of our oldest trance speakers, and years ago lectured in Dr. H. P. Gardner's Meetings in the old Melodeon, under the control of the spirit of Lorenzo Dow, whose quaint utterances through his mediumship were in the highest degree characteristic of his (Mr. D.'s) eccentricities. Dr. Fairfield has made his mark wherever he has been as an able and earnest expounder of the Truth as it is given to him to behold it; and we trust he may receive, on this his reappearance in Boston, an attentive hearing on the part of the Spiritualists of this vicinity.

SUNDAY, DEC. 2d,

At half-past two o'clock in the afternoon,

MISS LIZZIE DOTEN,

The well-known poetess and inspirational speaker,

Will address the people. Subject to be announced hereafter.

## Organization in New York State.

To the Editor of the Banner of Light:

For once has the truth of our Spiritual Philosophy been spoken to the people of this place. It has filled the souls of all our good Spiritualists with joy to overflowing; and I hope it is only the beginning of the glorious work here. We as Spiritualists feel to rejoice, for we have been for years surrounded by hatred and bigotry against our beautiful faith.

On Monday evening, November 12th, that bold expounder of Spiritualism, Giles B. Stobbs, spoke to us from the subject, "Of what use is Spiritualism?" He handled his subject well, and from the audience attending not a murmur was heard. On the contrary, it has been the means of awakening a spirit of inquiry among the people; they want to see and know a little more. Some have said, if their departed friends could manifest themselves to them in some way, then they should believe. Could it be a good test medium come among us, I think it would be the means of working much good, and to this end we are resolved to do all that lies in our power to hasten the good work. This spirit of inquiry is aroused, and we feel that now is the accepted time to follow it up with more lectures and with tests that will blot out all doubt and unbelief.

We have formed a society to be known as the First Society of Spiritualists and Free thinkers of Nunda Station.

**Principles.**—We believe in and acknowledge God as the Infinite Father of all created intelligence, in humanity as one common brotherhood, in the fact of spiritual intercourse between the mortal and immortal spheres of existence, and in eternal progression.

**Object.**—We seek as far as in us lies the physical, social, intellectual, moral and spiritual elevation of all classes and conditions of humanity.

**Methods.**—We propose to do this by means of lectures, readings, conversations, and all other legitimate methods and agencies proper to the purposes of this Association.

**Our only Creed.**—Universal mental liberty.

**Officers of the Society.**—President, N. G. Upson; Vice President, Oliver Secor; Secretary, N. G. Upson; Treasurer, Mrs. N. G. Upson.

I offer this for publication, as it may help us in obtaining recognition among speakers.

Yours for truth,  
Nunda Station, N. Y., Nov. 20th, 1877.

## Knowledge a Substitute for Doctors.

To the Editor of the Banner of Light:

I have recently read the three following works which are advertised for sale at the publishing house of the Banner of Light, 9 Montgomery Place, Boston, and my impression is that if the doctors' plot" against freedom in the medical world would utterly fail:

"A Family Medical Instructor." Price 10 cents.

By Thomas R. Hazard. It abounds with overwhelming facts and testimony to show that there is quackery in the profession as well as of it, and that some of the most successful of healers have no medical diplomas, and that the observance of a few simple rules in the early stages of disease would save all the cost of drugs and of doctors and prevent much suffering and many premature deaths.

"An Appeal for Medical Freedom"—price five cents—is a masterpiece of sound argument against professional monopoly, which deserves the sanction of every public-spirited and liberal-spirited citizen of every country; and especially should it be placed in the hands of the legislators of those States in which unjust laws exist, or where attempts are made to establish them.

"Babbitt's Chart of Health." Price fifty cents. In a frame three by two feet, and designed to hang in schools and reading rooms. It is divided into twelve sections, under appropriate headings, and presents a clear, definite statement of the principles of health, by which happiness and success in all our undertakings can be attained. It is a work not merely to be read but to be learned. Every sentence is a text-thought sufficient for a lecture, and taken as a whole it is well adapted for a series of exercises for the Sunday Lyceums.

JOHN DEESON.

## "Burns versus Joy."

JUNIOR UNITED SERVICE CLUB.

St. James's, London, Eng., 4th Nov., 1877.

To the Editor of the Banner of Light:

Str—Some months ago I commenced an action at law against Mr. James Burns, editor of the Medium newspaper in this country, for a false and malicious libel published in his paper. He retaliated by bringing an action against me in the same court for alleged libels published by me against him in your paper. For the sake of peace, the two actions were compromised by an agreement, one clause in which, specially inserted by myself, was "that no further allusion to this matter, direct or indirect, shall be published by either of us anywhere except by consent."

Mr. Burns has, however, thought fit to publish in last Friday's Medium an article in which the following passage occurs: "Messrs. Colby & Rich, in their paper (the Banner of Light) a most defamatory and untruthful article on Mr. Burns, accompanied by a letter from the Honorary Secretary of the British National Association of Spiritualists, which an English Judge considered sufficient grounds for a claim for damages. This was followed by another letter in the Banner from the same source, even more pronounced. I am quite advised that the above quoted passage is a distinct violation of the agreement signed by Mr. Burns. Am it also grossly misrepresents the facts. I am more than justified in asking you to allow me to state in your columns—those of the Medium being heretofore sealed against me—1st, that my letters to you were written in my private capacity; 2d, that no English Judge, directly or indirectly, expressed the opinion that they contained sufficient grounds for a claim for damages; 3d, that every word written by me was strictly and literally true."

"That is, the letter was written as an individual man, and not in any manner as an official of the British National Association of Spiritualists."

though I consented, for the sake of peace, to "withdraw" my statements.

In the same number of the Medium appear statements which I fully believe, that Mr. Burns is suffering from ill health; but I cannot admit that this is sufficient justification for the breach of the agreement. Consequently I have now commenced legal proceedings against him in this country. Yours faithfully, ALGERNON JOY.

## Spiritualist Meetings in Boston.

**SPIRITUALIST LECTURE COURSE.**—A series of Sunday afternoon and evening meetings will be held at Amory Hall during the present season at 25 and 75 per cent. Dr. H. F. Gardner, Manager. This course has no connection with the C. P. L. Dr. H. P. Fairfield will lecture Dec. 2d.

**AMORY HALL.**—Children's Progressive Lyceum. Amory Hall every Sunday morning at 10 A.M. This hall, corner West and Washington streets, commencing at 10 o'clock. The public cordially invited. J. B. Hatch, Conductor.

**EMILE HALL, 616 Washington Street.**—T. C. C. every Sunday morning at 10 A.M. Inspirational speaking at 25 and 75 per cent. Good mediums and speakers always present.

**ROCHESTER HALL, 730 Washington Street.**—Public Circle for tests and speaking are held in this hall, corner West and Washington streets, commencing at 10 o'clock. Good mediums always in attendance. Good quartette singing provided.

**BYTHAM HALL.**—The Ladies' Aid Society holds its meetings for the afternoon of Friday evenings at this hall, 154 Tremont street. Sociable in the evening, which the public are invited. Mrs. John Woods, President. Miss M. L. Barrett, Secretary.

**CHARLESTOWN EVENING STAR HALL.**—Spiritualist Meetings are held at this place on Sunday afternoon of each week at 3 o'clock. C. B. Marsh, Manager.

**Amory Hall.**—On Sunday morning, Nov. 25th, the following literary exercises were embodied in the session of Children's Progressive Lyceum No. 1: Song, Miss Fannie Wynne (by request); Recitation, Miss Hattie Colver; Song, Edith Jenness; Recitation, Master Elmer Woodard; Song, Jennie Miller; Song, Mr. S. C. Fuller (of the Camden, N. J. Lyceum); Piano solo, Miss Helen M. Dill; Song, Mary Waters; Duets, Saunders sisters; Select reading, Miss Carrie Hopkins; Cornet solo, by Mr. Mariner; Song, Miss Wynne; Remarks by Mrs. Maud E. Lord.

**Emile Hall.**—The meetings at this place (although small on account of the extreme inclemency of the weather) were unusually harmonious and interesting. Sunday, Mrs. Hattie Clark occupied the platform throughout the day and evening. In the morning the controlling influence was fully a dozen tests, every one of which was yecogized, and some said the best they ever received. Another interesting feature of the meeting was the sitting, for a few moments, of the audience, and throwing out their combined magnetic and healing power for the benefit of a sick young lady, whose medical faculty had given up all hope. We hope through the influence of angel ministrations to accomplish a cure.

In the afternoon a very interesting address was given by the influences through Mrs. Clark. Subject, "The Necessities of the Human Soul," which was listened to with the strictest attention.

In the evening a short address was given, after which many fine tests were given through the medium, every one acknowledged to be accurate. Mrs. Clark is one of the best test mediums in the city. Her residence is 57 Dover street.

E. W. JONES.

## Henry J. Newton's Statement.

TO THE EDITOR OF THE [NEW YORK] SUN:—

In the Sun of the 12th inst. appeared a communication from J. J. Hartman, in which statements are made which are not correct. He asserts that I was satisfied with the genuineness of the results at Mr. Kitchell's gallery at a séance there for the purpose of procuring spirit photographs. The fact is, the only thing about which I was and am perfectly satisfied was and is that the whole performance on the occasion referred to was a most wicked and outrageous fraud, and I have all the necessary evidence in my possession to prove it. There was no committee and no such document signed as Mr. Hartman states. I was asked to sign a statement that the séance had been a successful one, and everything fair and genuine. I promptly declined, and the only document signed was one by Mr. Kitchell, of which the following is a correct copy:

"I hereby certify that the séance was conducted as herein agreed, and that one plate with six extra frames and faces thereon was produced, and another with one."

H. J. NEWTON.

To the Editor of the Banner of Light:

Having carefully read Professor Carpenter's "Dominant Ideas," as well as several exhaustive replies and criticisms on the same by gentlemen of distinction in the world of science and letters, I will take the liberty to ask whether, if, in case we should so far forget our obligation to the intellectual world as to dignify Prof. Carpenter's book with the title of argument, he has not himself confuted every proposition made in the work, as thoroughly and completely as Prof. Buchanan, Wallace, or any other person has done?

Very respectfully,  
Dundith, Ill., Nov., 1877. C. H. MERRY.

## To the Liberal Public.

By the address of the Board of Trustees at their last and final meeting, the Public Hall Building has been sold at auction, and an account of our position we have been obliged to buy it and consolidate it with the investigators or sacrifice the very large amount of money advanced by us toward erecting and maintaining the building. By so doing we have incurred a burden that other men have refused to bear, and one which we should hesitate to take upon ourselves if our liberal friends will come forward and loan money on the spot for the payment of which the building will be sold at a price which will enable us to have the building for the purposes for which it was intended, and as a temple for the maintenance of Liberal principles. Will every one interested and wishing to assist, promptly forward the amount as he is willing to contribute?

Those who have already forwarded money for Scrip will receive their certificates in a few days.

J. P. MENDHAM,  
HORACE SEEVER.

## For Sale at this Office:

THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 20 cents; by mail 25 cents.

THE SPIRITUAL OFFERING. A Monthly Magazine, published in Springfield, Mo. Per annum, \$1.25. Single copies, 15 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE RADICAL REVIEW. Quarterly. Published in New Bedford, Mass. Per year, \$3.00; single copies, 41/2c.

THE LONDON SPIRITUAL MAGAZINE. Published monthly. Price 30 cents per copy. \$3.00 per year, postage 25 cents.

HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents per copy. \$3.00 per year, postage 25 cents.

THE WEEKLY JOURNAL OF PSYCHOLOGICAL SCIENCE. London, Eng. Price 6 cents per copy. \$3.00 per year, postage 10 cents.

THE MIND AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price 6 cents per copy. \$2.00 per year, postage 50 cents.

## RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first, and fifteen cents for every subsequent insertion.

**SPECIAL NOTICES.**—Forty cents per line, *Agate* type, for the first insertion.

**BUSINESS CARDS.**—Thirty cents per line, *Agate*, each insertion.

Payments in all cases in advance.

For all advertisements printed on the 5th page, 50 cents per line for each insertion.

Advertisements to be renewed at continued rates may be left at our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

## SPECIAL NOTICES.

**THE WONDERFUL HEALER AND CHAIRVOYANT.**—For Diagnosis send lock of hair and \$1.00. Give name and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street.

**J. V. MANSFIELD, TEST MEDIUM,** answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. O.G.

## Removal of Prof. Brittan.

DR. S. B. BRITAN has just removed to No. 2 Van Nest Place (Charles street, corner of Fourth), New York, where he will be pleased to see those who require his professional services. In his new location Dr. Brittan will have more space and superior facilities for the treatment of chronic diseases. Those who need the healing efficacy and life-giving power of Electricity, Magnetism, and other Subtle Agents as scientifically applied, may there find what they require at the hands of a careful practitioner of long experience.

**CURE FOR NEURALGIA.**—Mrs. Sylvester Godfrey, of Middlesex, Vt., wrote to the proprietors that she had found QUAIN'S PILLS a "perfect cure for neuralgia," with which she had been a great sufferer, and Harrison Stowell, of Lunenburg, Vt., who had been troubled with it for six years, wrote that he was cured by a single package of these Pills. Thousands of others will bear similar testimony. Ask your druggist for them, or send fifty cents to American Medicine Co., Manchester, N. H.

DR. F. L. H. WILLIS may be addressed for the winter, care Banner of Light, Boston, Mass.

**SPRIT COMMUNICATIONS TO SEALED LETTERS.** Address MATTHEW K. SCHWARTZ, 233 East 84th st., New York. Terms \$2.00 and three 3-cent stamps. N. 172w.

**SEALED LETTERS ANSWERED BY R. W. FLINT,** 58 Clinton Place, N. Y. Terms, \$2 and 3-cent postage stamps. Money refunded if letters sent are not answered. D. 1.

Mrs. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 11 A.M.

**Thousands of Promising Youths** of both sexes go down to untimely graves from general debility and weakness which might be cured by fortifying their system with Iron. The Peruvian Syrup is an Iron Tonic prepared expressly to supply this vitalizing element, and is the only preparation of Iron that will assimilate at once with the blood. 2w-N. 24.

**THE MAGNETIC HEALER, DR. J. E. BRIGGS,** is also a Practical Physician. Office 121 West Eleventh street, between 6th and 6th Ave., New York City. D. 30.

**BUSINESS CARDS.**

**NOTICE TO OUR ENGLISH PATRONS.** J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the *Banner of Light* and other Spiritualist works. Parties desiring to subscribe can address Mr. Morse at his residence, Warwick Cottage, Old Ford Road, Bow, E., London.

**ROCHESTER, N. Y. BOOK DEPOT.** WILLIAMSON & HIGGINS, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the *Banner of Light* and other Spiritualist and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

**ROCHESTER, N. Y. BOOK DEPOT.** WELLS & JACKSON, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the *Banner of Light* and other Spiritualist and Reform Works published at Colby & Rich.

**PHILADELPHIA BOOK DEPOT.** DR. J. J. BRIGGS, 25 North Ninth street, Philadelphia, Pa., has been appointed agent for the *Banner of Light*, and will take orders for all Colby & Rich's Publications, Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Chestnut streets, and at all the Spiritualist meetings. Parties in Philadelphia, Pa., desiring to advertise in the *Banner of Light*, can consult DR. BRIGGS.

**PHILADELPHIA PERIODICAL DEPOT.** WILLIAM WILDE, 255 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the *Banner of Light* for sale at retail each Saturday morning.

**NEW YORK BOOK AND PAPER AGENCY.** EDWIN D. MILLER keeps for sale the *Banner of Light* and other Spiritualist and Reform Works published at Colby & Rich, at the Harvard Rooms, 121 street and 6th Avenue, and Republican Hall, 55 West 34th street.

**NEW YORK PERIODICAL DEPOT.** S. M. HOWARD, Agent, Book-seller, 51 East Twelfth street, New York City, keeps constantly for sale the *Banner of Light*.

**BALTIMORE, MD. BOOK DEPOT.** WASH. A. GRIFFIN, 75 N. Second street, Baltimore, Md., keeps for sale the *Banner of Light*, and a full supply of the *Spiritual and Reform Works* published by Colby & Rich.

**SAN FRANCISCO, CAL. BOOK DEPOT.** At No. 319 Kearney street (opposite) may be found the *BANNER OF LIGHT*, and a general variety of Spiritualist and Liberal Books at Eastern prices. Also Adams & Co.'s Golden Rule, Planchettes, Agents' Positive and Negative Powders, Dr. Allen's Cancer Preparation, Dr. Morse's Negative Compound, etc. Catalogues and circulars mailed free. *Agate* imitations in U. S. currency and postage stamps received at all prices. J. J. MORSE, 319 N. 3rd st



fro spreading the glad tidings that though a man die still he lives.

leeping. Make me not to sleep or be idle, but let me be up and doing my Master's will; teaching those who fear thee to love thee; making them understand how to keep thy commandments, and walk in that path which will give light instead of darkness. To thee be all the honor and the glory, for through thy portals I can walk erect, and claim relationship with the angels.

**Harry Crowley.**

I have passed up many steps; I have stood by many a fireside; I have played upon many a heart; and now I will play upon the brain, and do my work. In days gone by I lived in Baltimore, but I died in Kentucky. Mark Crowley was my name. Fortune oftentimes makes one do what they would not. I have been one-of that number. I have sought many, but found no opening by which I could relieve the brain and the heart, by telling the friends whom once I knew that I have passed over the river and am safely housed.

The tempests of earth overtook me. The winds played around me, but at last I am on the shore beyond the sun warms me. I feel grateful that the body has given up the spirit and it has gone to a home of peace, away from the tangles of an earthly life. I was fed on that which the priests and the preachers give. It never sank deep in the heart; but now I am free to say that God is one of love and not of anger. He never created a soul he had not power to save. I thank the Infinite Creator for having passed me through the trials of this life for the glory.

To the friends of former days I say I am a free and happy spirit. Investigate the divine and beautiful philosophy of Spiritualism; it will be a lamp to give you light when you pass on the other side.

**Lucinda Eddy.**

It was at Hartford, Conn., I died. My name was Lucinda Eddy, wife of Gardner Eddy. I was in my thirty-fourth year—the youngest daughter of Elizabeth Parsons.

Though the written word is, "an' must die," it is not expected that the young should go before the old, but such has been my case. Just in the prime of life, when usefulness was mine, the summons came, and I became a traveler over those grounds which theology has enveloped with so much mystery.

Truthfully, honestly and sincerely, there is no mystery with the word death: It is just as natural and as beautiful as birth. I stand upon a pinnacle of holiness. I am performing that work which the Master has ordained for the creature to do, and in doing it I enhance my freedom in the spirit land.

I am standing upon individuality; every atom of my being is paying tribute to the divine glory of all good, and in this I am being recompensed. Feeble indeed would be my words to convey to the human mind the beautiful progression of the spirit when it acts with a view of being obedient to the law and working for good to others. Oh, those beings on the other side of life, how beautifully are they unfolded in wisdom! I thought I lived when on earth, but now I know I live, and in a land where there is unfoldment forever.

Now those whom I have left earth are in some way seeking this, and I am glad to hear that it is their great pleasure and some delight, like my Ruth and Naomi. Then they will never again cry aloud in the wilderness in vain, for the echo of my voice will reach them wherever they may be. The sun of my life has set on this side, but it has arisen on the other.

MESSAGES TO BE PUBLISHED:

**MESSAGE TO THE FRIENDSHIP OF MRS.**  
GIVEN THROUGH THE FRIENDSHIP OF MRS.  
JENNIE S. RUDD.

**MESSAGES RECEIVED LAST WEEK:**

Dr. Carroll Dunham; Bertie Gluden; James L. FAVOR;  
Lizzie V. Hood; Herbert Logg; Emile A. Cuyde; Daniel  
Thompson; Mrs. J. W. Smith; E. J. Smith; Sarah  
M. Wildt; Julia McIntyre; George D. Brown.  
William Wallace Whiting; Janet Burns; John Devine;  
Dr. Grinnell; Samuel Jones.

**TO BE PRINTED IN OUR NEXT :**

Clark Lawrence; Joseph Dodge; Susan H. Ford; Fanny  
Maaskell; Lucy May; Phoebe Thayer;  
Thomas B. Allen; Mary E. Allen; Mary E. Vance;  
Joseph Le Favour; Wm. Brightman; Juliana Meacham.  
(Owing to our limited space, the remainder of our list of  
announcements or "messages to be published" is necessarily  
omitted, but will be reprinted at a future day.)

"FAST FALLS THE EVENTIDE."

When the setting sun in splendor  
Slowly sinks from mortal sight,  
Crowns the earth with clouds of crimson,  
Robes the sea in living light—  
When the rainbow hues of sunset  
Fading from the hills are seen,  
And the night, with dusky mantle,  
Reigns our sable-shrouded queen,  
Calming earth with all its passions—  
Envy, hatred, fear, and love—  
And the pale white stars are throbbing,  
Throbbing in the heavens above,

When earth's sister orb, ascending,  
Tints with light each hill and vale,

Tints with light each bloom green,  
 And the ferns, with dewdrops bending,  
 Glisten in the silvery sheen,  
 Then I feel how sin and sorrow  
 Stain the earth by mortals trod.  
 Far from man the troubled spirit  
 Seeks its fellowship with God.

\* From THE LAZY LAYS AND PROSE IMAGININGS, by

William H. Harrison, editor and proprietor of The Spiritualist, London, Eng.

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### To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law :

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachu-

setts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

**Northern Wisconsin Spiritual Conference.**  
The Northern Wisconsin Spiritual Conference will hold

a three-days' meeting in Spiritual Hall, Omro, Dec. 14th, 15th and 16th, 1877. Speakers engaged for the occasion: C. W. Stewart and W. F. Jamieson. The meeting will be called to order Friday, at 10 A. M., sharp. Let all who wish an enjoyable time be in attendance. Friends, bring your well-filled baskets. Our hall has been much improved since our last meeting. Come all to the feast.  
DR. J. H. SEVERANCE, *President*.  
DR. J. C. PHILLIPS, *Secretary*.  
Omro, Nov. 19th, 1877.

## Ratification of the Liberal League Platform.

The Free-Thinkers, Spiritualists, Jews and Liberal Christians of Western New York and Western Pennsylvania, who indorse the National Liberal League Platform, will hold a two-days' Ratification Meeting at Randolph Dec. 5th and 6th. The speakers are to be Judge McCormick, of Pennsylvania, W. S. Bell, of Massachusetts, Dr. T. L. Brown, of Binghamton, Mrs. Clara Neymann, of New York City, and H. S. Green, of Salamanca.

*Per Order Com.*

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**Passed to Spirit-Life:**

Dr. J. A. Smith, of Elmira, N. Y., Nov. 10th, 1896, has

From his dwelling, in Fowdal, Me., Nov. 18th, Jeremiah Libby, aged 48 years and 9 days.

Bro. Moody was an old and tried spiritualist, a good, honest, kind father, and an exemplary man, well beloved by all his neighbors. He was indeed a light in the neighborhood.

hood where he lived. While his views accorded with those of the most radical, he always managed to hold them up without making himself offensive. His death was a sad loss

not only to his estimable companion and family, but to the whole neighborhood. A few words of comfort were offered for the benefit of the bereaved family and friends by

Mrs. Ross, of Auburn, Me., and the writer.  
518½ Congress street, Portland, Me. D. W. HULL.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty additional lines are required. A line of space

cents for each additional line is required. A line of average type averages ten words.)

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"Certainly," he said; "those who fear evil powers always worship them the most. The good is supposed to be invulnerable and will perform its office; the evil will be propitiated. So they bow before the shrine of Satan, the still greater power, and in the name of the evil power they propitiate the destructive power of the universe, fancying these were the results of the deity which they worshipped."

But I still felt a longing for the quietude and the kingdom of heaven that I had pursued. My guide perceiving this, led me still further.

He says, "You wish to go still further." And I went to where, reclining upon a mountain side, seemingly having watch over the distant valley, a kindly form seemed to abide, and all around in the valley were shepherds watching their flocks, and kindly, tent-dwelling encampments of those that were in some degree building a tower. I noticed the utmost order and symmetry in the arrangement of these encampments, and that the tents were grouped in exact relationship to the degree of power which the leader might possess, so that the highest upon the mountain slope seemed to be the king and leader of all.

I said, "Why are these, with patriarchal tents, keeping watch of flocks and herds?"

"These are the children of Israel, still journeying toward the promised land, and who expect that the New Jerusalem is to come when their king and messiah shall come to lead."

"And do they," I said, "still refuse to believe in the messiahship of Christ; and do they still pursue their wonted avocations, as though upon the lower earth?"

"Certainly," he said; "out of the elements of space they surely can fashion a group of mountains that you perceive, and their herds are located conveniently above Jerusalem, so that when the destruction of the earth and the wicked shall come, they can descend and inhabit it, which they fully expect to do."

"But," I said, "the patriarchs are not here surely; the leaders and inspired prophets, Abraham, Isaac and Jacob, are not here."

"Oh, no, they are not here; their belief and spiritual power has been fixed in a group of herds, and these into other herds of light they have advanced, but these are the literal followers of the kingdom of heaven, according to the Mosaic dispensation, the Jewish Rabbis, those who have taught from time immemorial the actual resurrection of the dead, the destruction of the wicked, and the occupation of the earth in the New Jerusalem by those who are to be blessed."

"A long time will they wait," said I, "before that advent comes."

"You are not sure," he says, "since you do not know by what signs and tokens they may have judged. Be not too sure; they may return to earth, may inherit the kingdom, for an old man, though doubtless in a different form from what they imagine."

"This I have seen a while," I was charmed with the pastoral beauty and quietude, the patient waiting of these people, who seemed so satisfied to wait until the coming and the slaying of the Lord, and I said, "Have they no temples or worship?"

"Certainly," he said; "the temple which is an exact prototype of the temple in which the Lord worshipped, the temple that Christ saw the destruction of, the temple that was destroyed; and these with their manifold manipulations and spiritual power have made it a prototype in the heavens which, they occupy, to answer the purpose until their king shall establish them upon the earth. So on every day of fasting and worship they return to the temple with all due observances, gathering from the temple of light upon earth such fragments of strength as will give them force and encouragement to wait, while they only believe that the time will come when their savior shall come to earth."

"Then," I said, "are there no other heavens?"

"There is a place," he said, "that I should like to have you visit, but I will first take you to other spheres."

I passed through what seemed to be a narrow belt of half-liquid ether, so that I could see the patriarchal heavens of the children of Israel, and came within sight of the earth itself, although I am quite sure it was many thousands of leagues away, but I seemed by some power to be able to discover that this track into space I had entered, had connection with certain centers of the earth, and especially with the city of Jerusalem, and with America. "This," he said, "is the heaven of the Protestant Christians. Here I noticed there were various divisions, as though each was anxious to keep its heaven to itself."

I said, "What is it?" Surely among brethren there can be no such divisions into creeds since they have passed from earth."

"Certainly," he says, "Over there are the Baptists, you see the Protestants, the Catholics, and all denominations distinctly represented, while more remotely, as you will see, you are the followers of the Roman Catholic faith, who have heaven of their own, a gate barred and walled off, and they do not care for others."

I was shocked and amazed, and I said, "Does Christ dwell here, and are these his brethren?"

"Christ does not dwell here," he says, "because by their very pursuit of the kingdom of heaven they have shut him out; these walls that you discover are the barriers of their own creeds. They have humiliated themselves, their families and friends, while, so-called, and now are praising Christ, and singing hymns, expecting that he will come."

"What do they do," I asked.

"The Lord they do their time in singing praises to God, and in praying the Lord Jesus Christ come to them."

I said, "Do they do nothing for others?"

"Oh, no; there is the ministry of self; they sought the kingdom of heaven for their own happiness, and not for the happiness of others; how then, shall they minister until they have found the kingdom which they sought?"

"And I said, 'Do they never visit the earth?'"

"No, they have no intention of visitations. If it were taught them they would scorn the idea. They are in pursuit of rest. How shall they labor when they have passed into the kingdom of rest, and of singing praises and praises to the Most High?"

And I saw surely that these minds seemed dwarfed; their very appearance was that of pigmies. I could discover that they related merely in an orbit of selfish aims, for the ambition merely of the kingdom of heaven; that their object was salvation for themselves, and their friends, and that these different walls were as impenetrable as though they had been made of the solid substance of earth. "Oh," thought I, "can I not go among them and show them that this is not the way?"

"Wait a while," said my guide, "I will tell you afterward, but there is an angel in heaven into which I will introduce you."

We passed through and beyond this, where I really recognized many whose faces were familiar on earth, many whom I had supposed to be saved, many which had pursued salvation with a vigor and earnestness such that I thought they would not fail, and they believed themselves saved. They are abiding in the narrow compass of that small domain, I shall never forget their shriveled and half-starved appearance, the mournful monotony of their singing and the constant expectant longing look with which they greeted every newcomer. We seemingly passed unobserved among them and on. We entered a broad arena, evidently far removed from that heaven or that sphere, into which they seemed to center various hosts of converging light, all transparent, all representing different figures, and shapes and tokens, but seemingly as soundless as the universe itself. Here were arches, triangles, circular forms, various groups of temples, grotesque, mosaic towers, every imaginable shape and device of religion, or science, or art; and here were groups of people occupied in various ways, as though with one another, intent upon companionship and conversation.

I could see over upon a slight eminence a group of people surrounding what seemed to be a teacher, guide and friend. I said, "Who are these?"

"Who are these?" he said, "they are spirits from other planets here, also, who emerge by virtue of their development into this condition, and who are only too happy to communicate through this sphere their information or knowledge to others."

I said, "Are these of Christian lands?"

"Of all lands beneath the sun, and of all faiths and beliefs; of all countries and climes, and nearly all the worlds that you see in space. These are beings who move in response to the thought that is within them; who have the evidence and light and power of truth, and who, with only a special exception, do not seem to be tethered and bound in any special way, but who, intent upon some object of the mind, or employment, seem to radiate light all around them, and seem to be fully free to come and go."

He said, "This is the heaven of the disenthralled soul; those who have no special manner of salvation; those who have come through no creed or dogma into the kingdom of heaven, but who, by their self-abnegation, by their thought and love of humanity, by their desire to benefit others, have risen to this heaven of the earth. There are spirits from other planets here, also, who emerge by virtue of their development into this condition, and who are only too happy to communicate through this sphere their information or knowledge to others."

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I saw, as we approached, a luminous body gathering around a center, within which there seemed a radiant form beaming and instructing them; and ever and anon the vast multitude swayed and moved around this form, and messengers were sent hither and thither, as though in obedience to the man, dates from the center. I saw women clothed in spotless white, whose countenances were radiant with self-sacrifice. I saw little children bearing lilies and flowers, as though sent to the earth, and ever as they came back they came laden with burdens and laid them down at the feet of this teacher.

I said, "Who are these, and why are they hurrying hither and thither, as though intent upon some sublime mission?"

He said, "These are the children of the disenthralled soul; those who have no special manner of salvation; those who have come through no creed or dogma into the kingdom of heaven, but who, by their self-abnegation, by their thought and love of humanity, by their desire to benefit others, have risen to this heaven of the earth. There are spirits from other planets here, also, who emerge by virtue of their development into this condition, and who are only too happy to communicate through this sphere their information or knowledge to others."

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By some sudden spell I was drawn toward them, when, lo! with matches countenance, with beaming visage, with instruction that was familiar to the outward ear, and still more familiar to the consciousness, I saw the Son of Man standing in the midst of this heaven without a name, where no Christian, no Hebrew, no Buddhist abode, but where the souls of all men who had won that fight seemed to congregate.

I bowed me down in great humiliation and asked if I might be a messenger-bearer from this heaven.

My guide departed. I was left standing in the midst of a group of little children, who each came forward offering me a flower, and said, "Go, if you know any one who is sorrowing, and leave a flower at his hearthstone."

I have been hearing messages, performing this work. Tonight I lay the offering upon your hearts; I ask you to know that the kingdom of heaven which I found was not in any place or sphere or orb of existence, but abides here within my spirit, and takes me wherever my work takes me, into the lowliest places of earth, into the furthest planet that you can see, where, ever intent upon the work of my master and my guide, I go to bear a blessing to those who sorrow; and this night above death, beyond the heaven that encases and envelops those who have only their own salvation in view, I conjure you to seek the kingdom of heaven by no selfish pathway, but only lay your first offering at the first human shrine that needs it, and Christ, the Man of God, will bless you, and the multitudes who are the companions of the abode in which I dwell will smile upon you because of that offering.

## Scientific.

### SPIRITUAL REVELATIONS CONFIRMED BY SCIENTIFIC DISCOVERIES

BY WILLIAM EMMETTE COLEMAN.

THE BANNER OF LIGHT.

In 1866 was published the first volume of a work entitled "The Principles of Nature," claiming to be written inspirationally by Mrs. Maria M. King—the production of a highly developed mind in the spirit world through the mediumship of the body in question. This work purported to give a detailed explanation of the laws and principles governing the evolution of the material and spiritual universes in their entirety, so to speak, giving a definite and precise account of the origin and modes of development of all forms in nature, from atoms to universes, from the lowest spirit-essence to the Divine Mind—God. Numerous laws and principles governing the formation of suns and worlds, comets and asteroids, wholly new to the world of mind in this sphere, are contained therein; all, however, apparently welded together in a harmonious, consistent whole.

The novelty of the ideas presented, and the comprehensive grasp of the spirit author, enlisted my attention; and I have from time to time compared the results of scientific investigations into the secrets of Nature's unerring, unobscuring modes of procedure, particularly in the realms of astronomy, truth, with the statements of Nature's principles as given in that volume. It is proposed in this article to give a few notable instances in which the mode of operation of Mother Nature in the stellar universe, as laid down in Mrs. King's work, has been confirmed by subsequent scientific discoveries.

UNEVOLVED PRIMITIVE MATTER: THE ETHER.

Mrs. King asserts that the present material universe has been evolved from pre-existent unevolved primitive matter, said primitive matter being the result, in brief, of the dissolution and disintegration of a pre-existing material universe, and so from all eternity; it having ever been evolution and dissolution, creation and disorganization of universes, each succeeding the other in appropriate periods of action and rest. Only a portion, however, of this unevolved matter is evolved to appreciable physical substance during any given period of evolution; the remainder continuing unevolved, and permeating the physical universe, filling the interstellar spaces, and pervading all bodies in space, organic or inorganic, thus constituting the universe a whole—forming a universal system.

This unevolved matter is likewise graded, stratified, according to density and rarity; the denser strata occupying the center of a system, the rarer the outer portions thereof; each system, solar, astral, galactic, each sun, planet, comet, satellite, has its distinctive stratum of unevolved matter in which it evolves, called sphere of attractive force. For example, the sun has a sphere of attractive force of our solar system, the stratum in which the outermost planets revolve; each of the planets circling round our sun has its own sphere of attractive force, that of Mercury being the densest, Venus the next, and so on, that of the outer planet being the rarest of the system, save that of the system as a whole, which is always the rarest in every system. What is called gravitation by scientists is identical with these spheres of attractive force, without which gravity could not exist. This unevolved matter, it will be observed, corresponds to the interstellar ether of modern science, upon the existence of which the commonly received theories of the propagation of light and heat depend.

THE ZODIACAL LIGHT.

The cause of the zodiacal light has ever been, and still is, a puzzle to the scientific world; and so of the nature and utility of comets. Various conflicting theories relative to these two phenomena have ever obtained among scientists. The explanation thereof appears in the "Principles of Nature," upon "The Law of Gravitation," and the following significant statements:—"The solar atmosphere has been found to extend to more than half a radius beyond its surface; at the top of its corona, high above the hydrogen, there are vast masses of a gas which emit a simple green ray, not corresponding with that of any known substance. In auroral displays on earth, in the uppermost regions of our atmosphere, the same simple ray has been detected; whence it has been supposed that atmospheres are not restricted planetary nor solar, but cosmic and universal; and that it may be a gas indefinitely rarefied that converges through the depths of space not only light-motion but the yet more inappreciable tremors of electricity and gravitation." "Its [the interstellar ether's] infinitesimal materiality is not only within the bounds of possibility, but will agree with the facts." "The ether of space perhaps sustains some such relation to a gas as a gas does to a liquid." Note the perfect coincidence between the above and Mrs. King's theory—Science hypothesizes that the atmospheres of stellar bodies are continuous and that the interstellar ether is connected with their continuity and comicality; and that the ether is a rarefied material substance, by virtue of which the forces of gravitation are effected. Mrs. King affirms that atmospheres of unevolved matter (ether) encircle all solar or cometary bodies, these spheres of attractive force—as she terms them—in filling all space being identical with gravitative force. The parallelism between the two theories is striking, and apparent at a glance.

Yet more, the same article continues as follows:—"Come further speculations, enkindled by the green ray observed in the aurora, may be here presented as relevant to the subject. Dumont d'Urville, the eminent French physicist, sought, by very careful determination, to prove that all atomic weights were exact multiples of that of hydrogen. He found them to be multiples of a number one-fourth that of hydrogen, whence the tenuous masses which lie above the hydrogen of the sun's surface are supposed to be one-fourth the specific gravity of the lighter gas we commonly know. And, as the spectrum it yields is the simplest known or even possible, it is thought that this new unit of the atomic scale may be a primitive gas known; that from this primitive substance the sixty-three chemical elements have, in all probability, been formed by combinations of its simple atoms; and that the spectrum of the substance giving the green ray in the sun's corona, the aurora, etc., does not correspond with that of any known substance on earth, and is not only the simplest known but the simplest possible. It is, therefore, very logically postulated that this substance is a primitive matter, from which all material forms have been evolved; said primitive matter being what is known as the interstellar ether, or the medium of space."

Still further, Dr. Vaughan states to the British Association that, "The existence, in our own sphere, of the ether which acts so important a part in the scene of celestial wonders, is indicated by certain electrical phenomena. The light of the Aurora Borealis appears to be evolved by electric action from the etherial fluid, which arrives at the polar regions from space. It thus appears that the subtle medium [ether] which fills space is to be regarded as a mere impediment to planetary motion, but as a useful agent in the course of Nature's operations, and as indispensable to our existence as the appendages of air and water which roll around our planet." Science here distinctly posits the ether as the substance acted upon by electricity in the evolution of the aurora; necessarily, therefore, the other phenomena exhibiting the same spectrum, the corona, the zodiacal light, comets' tails, etc., must be similarly caused.

And thorough accord is thus shown between the revelations of spectroscopic analysis and the revelations from the spirit world in Mrs. King's "Principles of Nature," for what do all the foregoing scientific truths taken in connection the one with the other, connote? Let me particularize and summarize.

THE SUN'S CORONA.

The zone of light encircling the moon during a total eclipse of the sun, and which is situated above the protosphere of the sun, designated by astronomers as the corona, is occasioned, according to Mrs. King, by a similar cause to that productive of the zodiacal light. The action of electricity from the sun upon the dense stratum of unevolved matter in which the sun is situated, renders the same visible to dwellers on earth during total eclipses of the body.

THE SIXTY-THREE PRIMITIVE ELEMENTS.

Chemistry, we know, has posited some sixty-three primitive elements. From which, by combination and re-combination, all the forms of matter known to us, organic and inorganic, have been evolved. All matter having been evolved from unevolved primitive matter, according to Mrs. King, it follows that the sixty-three primitive elements have all been evolved from one primal element—unevolved matter.

ASTROSCOPIC DISCOVERIES THROUGH THE AID OF SPECTRUM ANALYSIS.

In connection with the foregoing principles of Nature given inspirationally in 1864-65, attention is invited to the following progressive series of scientific discoveries by and through the medium of spectrum analysis—discoveries made since the publication of the work in question.

Within the last few years, the belief has been gradually gaining ground among scientists, that from the ether the unevolved matter of Mrs. King the universe of evolved matter has been developed. Quite an elaborate examination of this theory will be found in John Fiske's famous essay upon the "Unseen World," so ably criticised a few months

since by the Banner of Light's valued correspondent, "D. L." The tendency now of scientific thought is toward the establishment of this hypothesis as well-founded and truthful. Various facts in Nature point in that direction, and can scarcely be explained upon any other theory; some of the more important of these will appear in a later connection.

THE AURORA BOREALIS.

Not long after the recognition of the true powers of spectroscopic analysis, the determination of the constitution of the aurora borealis became a subject of interest among astronomers and physicists. In 1867-68, the celebrated spectroscopic analysts, Angstrom and Struve, analyzed the spectrum of the aurora, and discovered the presence of a single bright line of a greenish tinge, corresponding to that of no known substance. Previous to this discovery, the connection of electricity with the auroral streamers had been established; and the presence of a bright line in their spectrum demonstrated the existence therein of luminous vapor. From these two facts "we may conclude," says R. A. Proctor, "that the luminosity of the vapor is due to the passage of electrical discharges through it."

ANALYSIS OF THE ZODIACAL LIGHT.

Subsequent spectroscopic analysis of the zodiacal light revealed the fact that "its spectrum exhibits a bright line, and this bright line is the same that is seen in the spectrum of the aurora borealis!" This evidence, unquestionably, the identity of the producing causes of both phenomena. As we have seen, the aurora is due to electric discharges in some etherialized vaporous substance; consequently, the zodiacal light must also be occasioned by the action of electricity in etherialized substance. Bear in mind that Mrs. King says the zodiacal light is caused by the action of electricity upon the etherialized substance composing unevolved matter situated between the earth and the sun.

COMETS' TAILS TO THE AURORA AND ZODIACAL LIGHT.

Come now to the spectroscopic revelations regarding cometary matter. "Of all the phenomena presented to the contemplation of astronomers, the tails of comets are undoubtedly the most perplexing," says Proctor. "Their rapid formation, their swift motions, (if, indeed, we could believe that their changes of position are due to a real transmission of their material substance) and the enormous variety of configuration and of structure, which they present to our contemplation, render them not merely amazing, but altogether unintelligible." Observe the parenthetical clause I have italicized above, and compare it with Mrs. King's explanation of the apparent changes of position, etc., on the part of comets. She affirms that their "rapid formation, swift motions, and the enormous variety of configuration and of structure, are not due to real changes in form and position, 'real transmission' of their material substance;" but that what we see undergoing all these startling and mysterious transformations are merely distorted images of the comets, not the comets themselves, occasioned by the reflection and refraction of their light, consequent upon the varying positions of the earth, the rays of the sun, the orbits of the system, and, more particularly, those of the dense strata of primitive matter upon which the images are reflected and refracted. Lack of space forbids the full explanation of these wondrous phenomena; but a reference to Mrs. King's work will enlighten the inquiring student.

From Mr. Proctor's statement as above, we perceive that science is beginning to discredit the actuality of the apparent anomalies of cometary transformations—is commencing to think that "real transmission" of material substance is a mere fancy, the fantastic movements of these wanderers of the skies, although, to all appearance, such is the case. Not being aware of any possible way, however, to explain the phenomena, science sadly confesses that they are not only "most perplexing," but "altogether unintelligible."

Recent astronomic discoveries have associated the tails of comets with the aurora and zodiacal lights; and, as Euler observes, "there is a great affinity between these tails, the zodiacal light and the aurora borealis." The latter two being due to the presence of electricity in connection with etherialized vapor, the tails of comets must be due to a similar cause. We learn from Mrs. King that this is indeed the case; the images of the tails of comets, as seen by us, being produced by the action of reflected light from the comets—of which light electricity is an invariable accompaniment and concomitant—upon dense strata of unevolved matter, as in the case of the zodiacal light.

ANALYSIS OF THE SUN'S CORONA—NOCTURNAL PHOSPHORESCENCE.

The spectrum of the sun's corona is likewise identical with that of the aurora; and the peculiar phosphorescent light sometimes visible all over the sky at night also gives the same spectrum (very faint of course).

We thus have five distinct phenomena, all evincing community of causative action, viz., the aurora, the zodiacal light, the tails of comets, the sun's corona, and the terrestrial nocturnal phosphorescence. The cause of the first has been scientifically demonstrated to be due to electric discharges within etherialized vaporous matter; the remaining four, therefore, must be similarly caused.

NATURE OF THE ETHERIALIZED SUBSTANCE PRODUCTIVE OF THE AURORA, THE CORONA, ETC.

But concerning the nature of the vaporized substance productive of these phenomena, as analyzed by scientific investigations, I have so far said nothing. We now approach the crowning point in scientific discovery upon this subject, giving confirmation strong of Mrs. King's explanation thereof.

In an essay in the Popular Science Monthly, for November, 1877, upon "The Law of Gravitation," and the following significant statements:—"The solar atmosphere has been found to extend to more than half a radius beyond its surface; at the top of its corona, high above the hydrogen, there are vast masses of a gas which emit a simple green ray, not corresponding with that of any known substance. In auroral displays on earth, in the uppermost regions of our atmosphere, the same simple ray has been detected; whence it has been supposed that atmospheres are not restricted planetary nor solar, but cosmic and universal; and that it may be a gas indefinitely rarefied that converges through the depths of space not only light-motion but the yet more inappreciable tremors of electricity and gravitation." "Its [the interstellar ether's] infinitesimal materiality is not only within the bounds of possibility, but will agree with the facts." "The ether of space perhaps sustains some such relation to a gas as a gas does to a liquid." Note the perfect coincidence between the above and Mrs. King's theory—Science hypothesizes that the atmospheres of stellar bodies are continuous and that the interstellar ether is connected with their continuity and comicality; and that the ether is a rarefied material substance, by virtue of which the forces of gravitation are effected. Mrs. King affirms that atmospheres of unevolved matter (ether) encircle all solar or cometary bodies, these spheres of attractive force—as she terms them—in filling all space being identical with gravitative force. The parallelism between the two theories is striking, and apparent at a glance.

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ASTROSCOPIC DISCOVERIES THROUGH THE AID OF SPECTRUM ANALYSIS.

In connection with the foregoing principles of Nature given inspirationally in 1864-65, attention is invited to the following progressive series of scientific discoveries by and through the medium of spectrum analysis—discoveries made since the publication of the work in question.

Within the last few years, the belief has been gradually gaining ground among scientists, that from the ether the unevolved matter of Mrs. King the universe of evolved matter has been developed. Quite an elaborate examination of this theory will be found in John Fiske's famous essay upon the "Unseen World," so ably criticised a few months

since by the Banner of Light's valued correspondent, "D. L." The tendency now of scientific thought is toward the establishment of this hypothesis as well-founded and truthful. Various facts in Nature point in that direction, and can scarcely be explained upon any other theory; some of the more important of these will appear in a later connection.

THE AURORA BOREALIS.

Not long after the recognition of the true powers of spectroscopic analysis, the determination of the constitution of the aurora borealis became a subject of interest among astronomers and physicists. In 1867-68, the celebrated spectroscopic analysts, Angstrom and Struve, analyzed the spectrum of the aurora, and discovered the presence of a single bright line of a greenish tinge, corresponding to that of no known substance. Previous to this discovery, the connection of electricity with the auroral streamers had been established; and the presence of a bright line in their spectrum demonstrated the existence therein of luminous vapor. From these two facts "we may conclude," says R. A. Proctor, "that the luminosity of the vapor is due to the passage of electrical discharges through it."

ANALYSIS OF THE ZODIACAL LIGHT.

Subsequent spectroscopic analysis of the zodiacal light revealed the fact that "its spectrum exhibits a bright line, and this bright line is the same that is seen in the spectrum of the aurora borealis!" This evidence, unquestionably, the identity of the producing causes of both phenomena. As we have seen, the aurora is due to electric discharges in some etherialized vaporous substance; consequently, the zodiacal light must also be occasioned by the action of electricity in etherialized substance. Bear in mind that Mrs. King says the zodiacal light is caused by the action of electricity upon the etherialized substance composing unevolved matter situated between the earth and the sun.