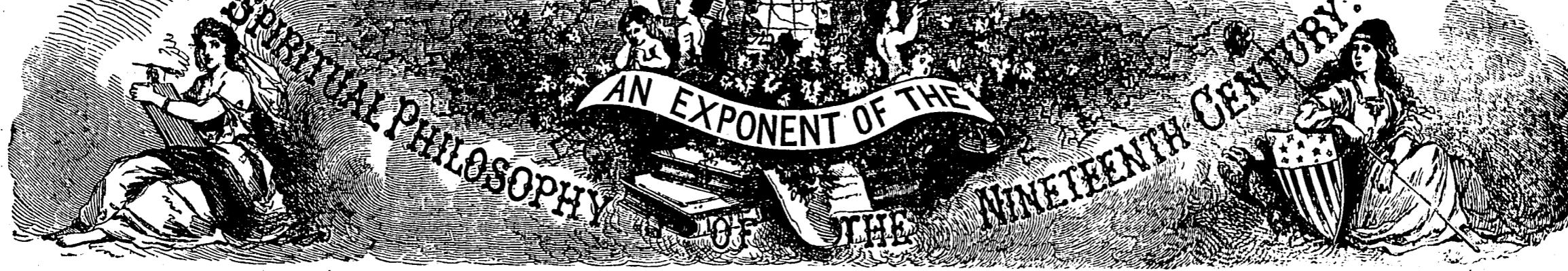


BANNER OF LIGHT.



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BY JOSEPH RODES BUCHANAN, 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 speculators.

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, Ennenmoes, Ashburner, Kerner, Hornung, Gorres, Count de Gasparin, Marquis de Mirville, Baron de Guldentubbe, Cabagnet, Segouin, Deleuze, Cousoni, 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 SUBLIME 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 imponderable, 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 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 of 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 siesta. 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 Carpenter 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 systematic 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 innumerable 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 EDWARD 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, 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 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 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 be 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. CORA L. V. RICHMOND, at Chicago, Illinois.

(Reported for the Banner of Light.)

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 gaze." Every object around us seemed resplendent 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 imitations weaving meshes of this light.

We entered nearer and nearer to what seemed to be a centre in this singular realm, and whenever 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, clad with greater radiance than before. Each new group seemed circling around some centre of light; and at last I beheld what baffle language to describe—an orb of splendor, pulsating in every artery and vein with a life in which was enshrouded, as within a dazzling sphere of light, a being, an angel or God I could not tell. There were wings of fire sweeping out from this sphere; there were nutations 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 myriad of beings seemingly engaged in no other work than toying with sunbeams. Here are silent and voiceless, innumerable powers, 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 said and said, "This is the heaven of the Egyptians. This is the angel Olsiris, 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 like motion and beatitudes that you see are the beginnings of worlds, the fibres of thought that finally reach space and act upon atoms, producing suns and systems of splendor."

"Am I to dwell here?" I said, "who have no knowledge of Olsiris, 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 trials."

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 very 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 climes of the earth at sunset; as beautiful and clear as the most crystalline atmosphere you ever 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 ensphered, 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 a-ceive 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 poesy, 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 silence and because of the unanimity.

"What is this?" He says, "This is the heaven of the Brahmin, who worships in silence, having upon earth given to the three-fold deity, Brahma, Vishnu and Siva, 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.

"Ay, not only so," he says, "but they are conscious in a drier 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 essences of the universe."

"These are those who worship not with deed and word, but who abide as central souls, round which other souls in 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 impelling 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 rear-ing habitations; employed in various errands to diff'rent 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?"

"Those are the followers of Buddha, the reformer 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 it 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; "he worships only at the shrine of Brahma, but you will 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 the deity of destruction."

(Continued on eighth page.)

Spiritual Phenomena.

PHYSICAL MANIFESTATIONS—PROPHETY—VERIFICATION OF SPIRIT-MESSAGE.

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 circle 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, sewed up in his coat, and hands sewed up in the sleeves, so that it was utterly impossible for him to free himself or his hands without breaking the stitches. Hands were materialized—half a dozen of them at one time—and different ones in the circle had hold of those hands at the same time. They were of different sizes, from a large man's hand to that of a small child. They were soft and velvety, and of varying temperatures—some cool, some warm. Electric lights were seen dancing overhead, darting 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 uttered 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 characters of several in the circle; and frequently, during the dark circle, he tells who the person is who materialized hand you are holding.

PROPHETY 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 tragic some people had received—door-bells rang, dishes rattled. "It was felt more severely along up in the British Possessions," said some of the despatches.

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 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 K. Miller, lawyer. I rather think I 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 sometime 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 BURR.

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 it; but a gentleman who sat in a good position in the inner circle, and

*The message was printed March 24th, 1877, among those through the mediumship of Mrs. Danksin.—Ed. B. of L.

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-known 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, wherfrom 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 kind reception that 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 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 old experiences of the once sneered at 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 theorizing, 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 1821, and has for many years past been out of print. Its reappearance 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 textbooks 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 1810, 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 Makersoun of Roxburghshire, has been instrumental in causing the reappearance 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 dictation. 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, 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 pre- vision, and the cases adduced in support of the phenomenon of pre- vision are very interesting reading. Spontaneous clairvoyance is also dealt with, 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 hypnotism, 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 criticises 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 hotch-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 retain, as they are imagined 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 dispel 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 owes 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 résumé 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 on 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 trances, 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 by 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 psychological science, as we master its wonders, may enable us to unravel.

J. M. 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, (unless, 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 desire it, I feel disposed to not let the above statement stand unanswered; 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 Episcopalian! 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 plant forty-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, Sergeant 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 man and mind, and indeed of life in general. The reason of the prejudices and opinions 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 pas le premier pas qui est difficile."

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 as 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 merely 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 or whither it goeth: so to 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 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!

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

BANNER OF LIGHT.

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 cast before thee; be prudent, and the sweets of joy shall remain long with thee.

The editor who saw a lady making for the only empty seat in a car found her crowded out to make room for more interesting matter.—*Picayune*.

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 czarina."

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 Piccadilly street. But would it not be just 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 which they appeared to the Major for protection. Indeed, they are leaving for home in considerable numbers, and have been for two months. In consequence of the hostility to their presence there, the arrival of Mongols have been largely, and the number of returns to the Flower Land haven't been so large before for many months. Over 250 have gone back the past two months, against 300 or more arrivals, and the exodus continues.

MEN BY A BACHELOR.
Marriage a lottery? Yes! My stars I thank That I have drawn its greatest prize—a blank!

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

The Amazon, the Oronoco, 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.

"T is said that the names of certain caravansaries make use of the following by way of grace at the evening meal:

"Now I eat this day to eat
This hash of ancient chopped up meat;
If I should choke upon a tick,
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 oft die ersten englischen Worte welche ein deutsches Kind lernt und spricht."

Every man that is an enemy of mankind. 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; there are thirty-five daily papers, of which *Le Figaro* is the mightiest, circulating 70,000 copies; *Le Republicain* comes next, with 60,000; *Le France* has 50,000. The combined circulation of the dailies may be estimated at 525,000 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 Sun has about 80,000, the Times 40,000, the Tribune 20,000, the World 7,000. The combined circulation of the New York dailies is not less than 627,000 copies. Population of Paris, 2,000,000; of New York, 1,000,000.

Not to the swift, nor to the strong;
The battle of the right belongs;
But he who strikes for freedom wears
The armor of the captive's prayers,
And stands his brother's side.
The strength of her eternal laws.

The Minneapolis Pioneer-Press says: "Marriage bells are ringing merrily all over the State—a most fitting and joyful accomplishment to forty million bushels of wheat." It is but natural, of course, that a good harvest should encourage husbandry.—*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 outlier running in to render the mystery more profound. Prince Gortchakoff is thus printed by the Russians: KHEE TQPOOB."

In the heraldry 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.

A movement 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 fairs, to be served in the place of champagne, hock, claret or sherry.

At the Congregational Church in Fox Lake, Wis., Nov. 11, Rev. A. G. Wright and Rev. J. Faville, Mr. John Calvin of Geneva, Switzerland, and Miss C. Wesley, of Epsom, England.

"Blow ye the trumpet, blow,
The trumpet of the Lord.
Let every Christian know,
To earth's remotest bound."
The day of Christmas has come,
Cathin has taken Wesley home.—*Fox Lake Representative*.

Nothing rous us but the villany of our fears.—Shak speare.

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 belief. He is reported to believe that immortality is not the inevitable 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 impotent."

The flights of the human mind are not from enjoyment to enjoyment, but from hope to hope.—John.

He started as a wark, 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. 23, 23d, 24th and 25th, the Atlantic coast was visited by one of the most terrible storms on record. It was felt severely—in the form of wind and torments of rain—in New England and along the New York and 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 their banks overflowed, sweeping away in a brief time millions of dollars' worth of valuable property. The most serious results occurred in 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;
We're off to the world and fast;
Darling home-plants in the frost;
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, 24th, 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-four persons of the 134 on board are known to have been rescued. In the attempt to save her, a surf-boat was overset, and Capt. J. J. Guthrie, commander of the 8th Division of the Life Service, was drowned, together with eight of his crew. Stress of weather and loss of reckoning are assigned as reasons for the Huron disaster.

The Gardner's Chronicle, London, has the following shot at the overzealous disciples of botany: "Full many a flower is born to blush unseen, And waste its fragrance on the desert air; But where a British botanist has been, In his collections you must seek it there."

"Were it the sweetest plant that ever bloomed, It'll wear away, though it would be doomed; He that sows for ever-may, it would be doomed; His spud would soon eradicate the lot."

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

Mexico is massing troops at Matamoras—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 7 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. F. 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 rejoice on this his re-appearance in Boston, an attentive hearing on the part of the Spiritualists of this vicinity.

SUNDAY, DEC. 9TH,

At half-past 2 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. Stobbing, spoke to us from the subject, "Of what use is Spiritualism?" He handled his subject well, and from the audience attending, not a murmur has been 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 devoted friends could only manifest themselves to them in some way, then they should believe. Could we have 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 New York.

Principles.—We believe in and acknowledge God as the infinite Being, and all created intelligences, in one common brotherhood, in the fact of spiritual intercommunication between the mortal and immortal spheres of existence, and in eternal progression.

Conclusions.—We believe in the physical, moral, spiritual elevation of all classes and conditions of humanity.

Object.—To do this by means of meetings, lectures, readings, conversations, and all other legitimate methods and agencies proper to the purposes of this Association.

Only Creed.—Universal mental liberty.

Officers of the Society.—President, N. G. Upton; Vice President, N. Oliver; Secretary, W. J. Hall; Corresponding Secretary, N. G. Upton; Treasurer, Mrs. N. G. Upton.

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

Yours for truth, A. N. G. UPTON.

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 they were properly put in circulation, "the doctors" plot against freedom in the medical world would utterly fail:

A Family Medical Instructor. Price 10 cents.

An Appeal for Medical Freedom—price five cents—is a masterpiece of sound argument against professional monopoly, which deserves the sanction of every public meeting of liberals throughout the entire 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.

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An Appeal for Medical Freedom—price five cents—is a masterpiece of sound argument against professional monopoly, which deserves the sanction of every public meeting of liberals throughout the entire 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.

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

Yours for truth, A. N. G. UPTON.

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Advertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN,
Physician of the "New School,"
Pupil of Dr. Benjamin Rush.

Office, No. 70½ Saratoga Street, BALTIMORE, Md.

DURING fifteen years past Mrs. DANSKIN has been the pupil and medium for the spirit of Dr. Ben. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentalities.

She is a clairvoyant and clairvoyant. Heals the interior condition of the body, past or present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the art.

Application by letter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention.

The American Lung-Healer.

Prepared and Magnetized by Mrs. DANSKIN,

is an unfailing remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured.

Price 22¢ per bottle. Three bottles for \$5.00. Address WASH. A. DANSKIN, Baltimore, Md., March 31.

J. H. RHODES, M. D.,
25 North 9th street, Philadelphia, Pa.

Healer and Clairvoyant.

FOR Examination and Treatment, \$2 per session by letter, with Medicine and Magnetized Paper (also by Spirit Magnetic Treatment, as often clothe him) to remove all magnetism, &c., to treat patients at a distance. This PAPER is a Remedy for all Diseases of the Human Body, Medical and Magnetic Properties. It will be sent to those desirous of directions, by applying it to the nerve centers and heart, &c. Directions: Send name, sex, age, married or single, and \$2.

Liver and Blood Purifying Magnetic Pill \$1 per box, Catalogue, a sure cure, \$1 per box, sent by mail. Circulars sent free.

DR. J. R. NEWTON,
The Celebrated Healer.

CURES all Chronic Diseases by magnetized letters.

By this method he cures all diseases, and gives great healing power as readily as by personal treatment. Requirements are: age, sex, and a description of the case, and a C. O. Order for \$5.00, money according to means. In many cases the treatment can be given before the patient is seen. The first treatment, magnetized paper will be sent for \$1.00 a sheet. Post-Office address, Utica, N. Y.

Oct. 6.

Dr. F. L. H. Willis

May be Addressed till further notice

At Glenora, Yates Co., N. Y.

Dr. WILLIS may be addressed as above. From this point he can attend to the diagnosis of disease by hair and skin, and, through Clairvoyance, his powers in this line are unparallelled, combining as they do the deepest scientific knowledge with keen and searching Clairvoyance.

Dr. WILLIS claims especially skill in treating all diseases of the nervous system, Scrofula, in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. WILLIS is permitted to refer to numerous parties who have been healed by him, and to give evidence when he has failed. All letters must contain a return postage-stamp. Send for Circulars and References.

Oct. 6.

2000 Women and Men!

ONE for each County in the United States—can engage in a helping and filing orders for our magnificent steel-plate Engravings now furnished with that excellent book, "How to Know What You Want." This is the 7th volume, charming both old and young. This is the most valuable Art and News-paper combination ever offered. Either one or two or three pictures, with paper, or steel-plate, \$1.50; or \$1.00 for the first, and \$1.00 for each additional. Full delineation, \$2.00, and four 3-cent stamps.

Address R. H. CURRAN & CO., Art Publishers, 10½ Montgomery Place (formerly 28 School street), Boston, Mass.

SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in Boston, will be pleased to call at her office, 10½ Montgomery Place, Boston, Mass., and receive an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what is best to be done, &c., &c. Price \$1.00, less time proportion. The physical and mental adaptation of those intending marriage; and hints to the inharmonious married. Full delineation, \$2.00, and four 3-cent stamps.

Address R. H. CURRAN & CO., Art Publishers, 10½ Montgomery Place (formerly 28 School street), Boston, Mass.

THE BOSTON INVESTIGATOR.

THE oldest reform journal in publication, will enter upon its Forty-Seventh (47th) Year on the 25th of April, 1877. Price \$3.50 a year.

8 cents per single copy.

Now is your time to subscribe for a live paper, which discusses subjects concerning the happiness of mankind. Address J. P. MENDENHALL, Investigator Office, Palmo Memorial, Boston, Mass.

April 17.

ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, heretofore published monthly, containing nothing but messages from spirits of all grades of progression, will be issued the 1st and 15th of each month from the office of publication, 5 Dwight street, Boston, Mass., and will be sold for 25 cents, including postage, \$1.50 less time in proportion. All letters and matter for the paper (to receive attention) must be addressed (postpaid) to the editor, in care of "Investigator Office." The author of the autobiography of the undersigned, for sale as above. Price \$1.50, postage 10 cents.

D. C. DUNSMORE, Publisher VOICE OF ANGELS.

Dec. 16.—ff

Babbitt's Chart of Health.

Dr. E. D. Babbitt has prepared a large, handsome Chart of Health, over a yard long, to be hung up in houses, schools, and places of public assembly, showing the laws of health, the Laws of Nature, the Laws of Health, the Law of Harmony; How to Promote Health; How to Destroy Health; How to Cure Diseases; How to Dress; How to Sleep; How to Eat; How to Live; How to Work, etc., teaching people to be their own doctors on the powerful and yet simple plan.

Price 50 cents, postage 10 cents.

For sale at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass., ff.

A Circle for Investigation.

THE advertiser would like to associate with thirteen other parties—seven ladies and six gentlemen—(making the circle 14)—who will be willing to associate and hire a suitable room, exclusively for their use, and make a circle for investigation, and for the discussion of all winter meetings for small winter meetings. The experimenter to be small. Communications can be addressed to "INVESTIGATOR," Banner of Light office, when the parties will be called upon and the intentions explained.

Nov. 10.

Piano and Organ-Tuning.

AMONG the many engaged in this business in the city, one is somewhat puzzled to select a tuner who will prove complete, not partial, and reliable.

EDWARD W. THOMPSON, Practical Piano and Organ Tuner, would respectfully call the attention of owners of instruments, especially those who read this, to his skill and satisfactorily done. Prices as low as first-class work can be done. EDWARD W. THOMPSON, Residence 251 Meridian street, East Boston, Nov. 10.

PSYCHOMETRY.

POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and to predict their future. EDWARD W. THOMPSON, Practical Piano and Organ Tuner, would respectfully call the attention of owners of instruments, especially those who read this, to his skill and satisfactorily done. Prices as low as first-class work can be done. EDWARD W. THOMPSON, Residence 251 Meridian street, East Boston, Nov. 10.

FREE MAMMOTH OUTFIT TO EVERY BODY. Steameriner water free with every outfit. JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia, Jan. 17.—ff

PIANOS Retail price \$750 only \$235; \$650, \$175; Or-ga-nos, 16 Stps., \$210; 15, \$60; 12, \$35; 9, \$25; 7, \$15; 5, \$10. Other bargains, 24 pp. Illustrated Newspaper all about Piano-Organ war, free. DANIEL F. BEATTY, Washington, N. J. Nov. 10.—ff

Physio-Electric Medical College.

NEXT Session begins January 9. Preparative and Scientific Department of Medical and Legal Protection, address W. N. GUY, M. D., 30 Baynham street, Cincinnati, O. Nov. 10.—ff

NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism, and for sale at this office. Price \$1.25; Cloth-bound copies, \$2.50; postage 10 cents.

COLBY & RICH, No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Aug. 11.

FREE MAMMOTH OUTFIT TO EVERY BODY. Steameriner water free with every outfit. JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia, Nov. 10.—ff

\$10 A DAY canvassing for our books. Terms Oct. 27.—ff

R. H. SPALDING, Jobber and Retailer in Silver-plated Ware, Watches, Chain, Tools, &c. Table Cutlery, Fancy Goods, Yankee Novelty, &c. 96 Chauncy street, Boston. ff—ff—ff—ff

\$2500 a year. Agents wanted. Business legitimate. Particulars free. Address S. WORTH & CO., 1,000 N. Main street, St. Louis, Mo. Aug. 11.

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M. CRONIG & CO., 201 Clark street, Milwaukee, Wis. 13w—Sept. 29.

\$2500 a year. Agents wanted. Business legitimate. Particulars free. Address S. A. GRANT & CO., 2 to 8 Home street, Cincinnati, O. Aug. 11.

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M. CRONIG & CO.,

[Continued from first page.]

"Certainly," he said; "those who fear evil powers always worship them in the most. The good is supposed to be invincible and will perform its office; the evil must be propitiated. So they bowed before the shrine of Siva, they still gave their offerings, still endeavored in some manner to propitiate the destruction of the universe, fancying the world the result 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 perceived 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 king-like form seemed to abide, and all around in the valley were shepherds watching their flocks, and king-like tents denoting encampments of those that were in some degree building a tower. I noticed the utmost order & 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, "Who 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 the group of mountains that you perceive, and their heaven is located conveniently above Jerusalem, so that when the destruction of the earth and the wicked shall suddenly 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 risen into a far other heaven than this; into other kingdoms of thought they have advanced—but these are the literal tell-tales of the kingdom of heaven, according to the Messianic dispensation, the Jewish Rabbis, those who have taught from time immemorial the actual resurrection of the good, 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 occurs."

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

The I saw as seemed a vale. I was charmed with the pastoral beauty of a solitude, the patient waiting of these people, who seemed so satisfied to wait until the king and messiah should come. I said, "Have they no temple of worship?" "Certainly above Jerusalem is an exact prototype of the temple in which they did worship, the temple that Christ saw the destruction of, the temple that was destroyed; and these with skillful manipulation and spiritual power have made it a prototype in the heavens which they occupy, to answer the purpose and their hope, to establish them upon the earth. So on every day of resting and worshipping they return to the temple with all due observances, gathering from their scattered people upon earth such fragments of strength as will give them for ever encouragement to wait, while they only believe that the time will come when their saviour 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 not take you to other spheres."

I passed through what seemed to be a narrow belt of half-heaven, after separated from 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 the track into which I had entered, had connection with certain countries of the earth, and especially Spain. I saw that it had connection with Southern and Western Europe, and with America. "This," said he, "is the heaven of the Protestant Christians." Here I noticed there were various divisions, as though each was careful to exclude the other; subdivisions, as though each was anxious to keep its heaven to itself.

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

"Certainly," he says, "Over there are the Baptists, under the Presbyterians, the Calvinists, yonder, and all denominations doctrinarily represented, with more roomy, as you will see yonder, are the followers of the Roman Catholic faith, who have heaven of their own—a tall, barred and walled abode that no Protestant can enter."

I was shocked and amazed, and I said, "Does Christ dwell here?" and are these my 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 pride. They have humbled themselves, their families and friends, while these walls, and they are praising Christ, and singing psalms, expecting that he will come."

"What do they do?" I asked.

"They are in their time in singing praises to God, and in praying that Christ Jesus shall come to them."

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

"Oh no; theirs 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 unto them who have found the kin-dom which they sought?"

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

"Never, they believe not in angelic 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 psalms and praises to the Most High?"

And I saw surely that these minds seemed dwarfed; their very appearance was that of pugiles. I could discover that they rotated 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; that these different walls were as impassable as though they had been made of the solid substance of earth. "Oh!" thought I, "I can't get 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 another 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 we saw, many who had pursued salvation with a vigor and earnestness such that I thought it would not fail, and they believed themselves saved. They are abiding in the narrow compass of that small domain. I shall never forget their shrivelled and half-starved appearance, the mournful monotony of their singing and the constant expectant, longing look with which they greeted every new comer. We seemed past unobtrusively among them and on. We entered a broad arena, evidently far removed from that heaven or that sphere, into which those seemed to central various hues of converging light, all transparent, all representing different figures, and signs and tokens, but seemingly as sounds—as the universe itself. Here were arches, triangles, circular forms, various groups of tombs, grottoes, no-sail towers, every imaginable shape and device of religion, or science, or art, and there were groups of people occupied in various ways, as though with one another, intent upon contemplation and conversation.

I could also, even upon a slight eminence, a group of people surrounding what seemed to be a teacher, guide and friend. I said, "Who are these beings?" They 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 souls, 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. This is the second or interstellar sphere of the heavens 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."

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, without any especial limitation to that power, have sought only the benefit of others."

I saw, as we approached, a luminous body gathering around a centre, within which there seemed a radiant form teaching 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 from the centre. I saw women clothed in spotless white, whose countenances were radiant with self-sacrifice. I saw little children bearing lilies and white flowers, as though intent upon some errand of mercy; they sped downward toward 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?"

By some sudden spell I was drawn toward them, when lo! with matchless countenance, with benign 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 bear 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 heartstone."

I have been bearing 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 lowest 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 envelopes 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.

To the Editor of the Banner of Light.

In 1865 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 lady in question. This work purposed 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, undeviating modes of procedure, particularly in the realms of astronomical 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 PRIMORDIAL MATTER: THE ETHER.

Mrs. King asserts that the present material universe has been evolved by pre-existing unevolved primordial matter; said primeval matter being the result, in brief, of the dissolution and re-integration of a preceding material universe, and so from all eternity; 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 centre of a system, the rarer the outer portions thereof; each system, solar, a-stellar, galactic, a-ch sun, planet, comet, satellite, has its distinctive stratum of unevolved matter in which it revolves, called sphere of attractive force. For example: the sphere of attractive force of our solar system extends to the stratum in which the outermost planet revolves; each of the planets circling our sun has its own sphere of attractive force, that of Mercury being the densest. Yen 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 subjoined explanation thereof appears in the "Principles of Nature": "The zodiacal light is due to the fact that the electric flowing from the sun to the various bodies of the solar system, in passing through the two interior and denser strata of unevolved matter of the system, is so far diffused with those denser strata as to produce a faint light in its passage; which light, being perceived by us, is denominated the zodiacal light. COMETS.

In the matter of comets, a lengthy, detailed explanation is given by Mrs. King of their nature and the causes of their apparent erratic actions, motions, and transformations; which explanation throws more light upon the anomalies of these seemingly eccentric bodies than all the scientific investigations and hypotheses extant. Comets of long periods, supposed to be within the confines of our solar system, in reality, says Mrs. King, never enter the system. They are generally outer planets of neighboring systems to the sun's system, still in the cometary and uncondensed stages of development; and, having eccentric orbits—as all comets have—approach the borders of our system, into which, however, they can never enter, it being a universal law that spheres of attractive force meet but never commingle; this law preventing always the contact of any two distinct stellar bodies throughout all Nature, the permanence and stability of the universe being thus secured.

These comets, approaching our system, have their light reflected upon the denser and more interior strata of unevolved matter of the system, the comets' images being thus seen within the system, often in the neighborhood of the sun, which reflected and refracted images are taken by astronomers for the actual presence of the comets themselves. A conjectural explanation, based upon the above general fact, is given by Mrs. King of the causes of the fantastic shapes, metamorphosis in size and configuration, retrograde movements, and all the other peculiar phenomena attending the (presumed) appearance of these comets as members of the solar system, the whole explanation being clear, definite, and consistent. Comets of short periods, however, are members of our system, being remnants of the disrupted planet producing the asteroidal group.

THE SUN'S CORONA.

The zone of light encircling the moon during a total eclipse of the sun, and which is situated above the photosphere 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 dweller on earth during total eclipses of that body.

SIXTY THREE PRIMITIVE ELEMENTS.

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

ASTROKOMIC 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 gained among scientists, that from the ether (the unevolved 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 physiologists. In 1867-68, the celebrated spectroscopic analysts, Ångström and Struve, analyzed the spectrum of the aurora, and discovered the presence of a single bright line of a greenish tint, 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 therin 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 evidences, unquestionably, the identity of the producing cause of both phenomena. As we have seen, the aurora is due to electric discharges in some etherialized vapor 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.

AFFINITY OF COMETS' TAILS TO THE AURORA AND ZODIACAL LIGHT.

Come we now to the spectroscopic revelations regarding planetary matter. "Of all the phenomena presented to the contemplation of astronomers," says Proctor, "their random 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, "a 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 comets upon the outskirts of the system, and, more particularly, those of the dense strata of primeval 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 comet-transformations—is commencing to think that no "real transmission of material substance" does occur in 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 astronomical discoveries have associated the tails of comets with the auroral 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 with in etherialized vapor matter; the remaining four, therefore, must be similarly caused.

NATURE OF THE ETHEREALIZED 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.