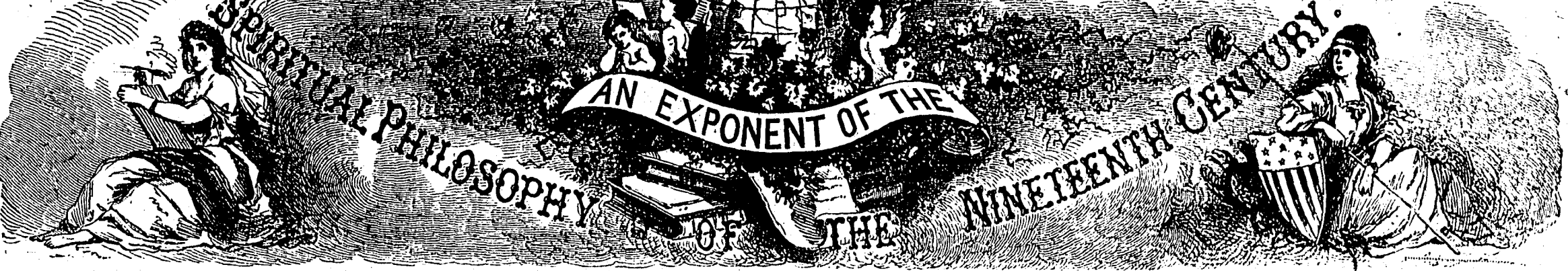


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Spiritualism Abroad.

The 1875 Conference of Spiritualists. PUBLIC RECEPTION OF MR. MORSE.

Last Wednesday night the Annual Conference in connection with the British National Association of Spiritualists was held at the Cavendish Rooms, Mortimer street, Regent street, under the presidency of Mr. Benjamin Coleman; and at the same meeting, also, a public reception was given to Mr. J. J. Morse on his return from the United States. The hall was crowded to the doors upon the occasion.

PRESIDENTIAL ADDRESS BY MR. COLEMAN.

Mr. Benjamin Coleman rose and said:
LADIES AND GENTLEMEN—Permit me, in the first place to remind you that this is the commencement of our Conference Meetings for 1875, and that the reading of papers and general discussion will follow at the first session to-morrow, at the hours 3 and 7:30 P. M., and again on Friday, at the same hours, at the rooms of the British National Association of Spiritualists, 38 Great Russell street, Bloomsbury.

THE PROGRESS OF SPIRITUALISM DURING THE PAST YEAR.

You will naturally expect me, as president of this meeting, to review some of the prominent incidents which have occurred in this and other countries during the past year, and I shall do so as briefly as possible. In the first place, allow me to say a few words respecting the National Association of Spiritualists, which I am happy to say is now an accomplished fact. (Applause.) It has taken firm root, and is assuming a position of great importance in the spiritual movement of this country. The members are daily increasing in number, and it is recognized and supported by about fifty honorary and corresponding members resident in most parts of the world; and you will see in the list published every week in the Spiritualist newspaper, that many of these honorary members are men and women occupying high social positions in their respective countries, which include America, India, Australia, Turkey, Africa, and all the great continental cities of Europe. The reading-room of the association contains a good library of Spiritualist literature and all the Spiritualist journals, and the other rooms are well adapted for the various objects of the Association, as you, who are strangers, will have the opportunity to-morrow of ascertaining for yourselves. Nothing is now wanting but a hall which we may call our own, and this I have no doubt we shall possess in due time. (Applause.)

I cannot pass away from this very satisfactory statement without paying due honor to those members who have undertaken to discharge the onerous duties of attending regularly at the council meetings to watch over and direct the affairs of the Association, and I will take leave to mention the names of Mr. Alexander Calder, Mr. and Mrs. Everett, Mr. Dawson Rogers, Mr. Bennett, Mr. George King and Mrs. Matly; also Mr. Martin Smith, the honorable treasurer, Mr. Marthens, of Brighton, Mr. Charles Blackburn, of Manchester, and many others who are the most liberal of our supporters.

The honorable secretary, Mr. Joy, is, as you all know, a very active and intelligent gentleman, who devoted a great deal of time to the business of the Association during the first year of its existence. Mr. Joy has been called away by professional duties, and he has been absent in America for several months. The chief duties of the secretariat department have, consequently, devolved upon the Resident Secretary, Miss Kislinsky, who is a gentlewoman possessing very superior qualifications for the post, which many of our sex may envy, and who, I think I may say, faithfully and efficiently attends to the business of the Association under the direct orders of the council.

Let me further take this opportunity of stating that a committee has been formed of several of the foremost workers in Spiritualism, for the purpose of raising a money testimonial to be presented to Mr. W. H. Harrison, as a mark of esteem for his unselfish devotion during the last seven years to the cause of Spiritualism, and as a partial compensation to him for the sacrifices he has made in establishing the Spiritualist newspaper, which, I think you will allow, is conducted with great care and ability. Mr. Martin Smith is the treasurer to this testimonial fund, and Miss Kislinsky is authorized to receive subscriptions. I sincerely hope that the appeal which has been made will meet with a hearty response from all readers of the Spiritualist, and that as much from a sense of justice to its editor as from good will to the cause it so ably advocates.

You all, no doubt, read the Spiritual journals, and you are probably acquainted with the chief incidents which have transpired during the past twelve months, not only in England but in America and France.

In the latter country a gross injustice has been perpetrated against a well known and respected Spiritualist, M. Leymarie, and a young American medium, Mr. Firman, who was resident in Paris.

by the police of Paris, charged with fraudulently producing the spirit-figures, which he admitted, and, to save himself from imprisonment, he falsely accused his best friend, M. Leymarie, as being an accomplice in the fraud.

I know nothing of the moving cause of this man's extraordinary conduct, but I have no hesitation in saying that Edward Buguet has proved himself to be a most unworthy fellow—a traitor to the cause, and one whom all men will spurn from society. The trial and condemnation of that excellent man, Leymarie, for complicity in Buguet's frauds, was, in the opinion of many disinterested persons who heard the trial in Paris, a most scandalous perversion of justice.

Very ample details were furnished by Mr. O'Sullivan, one of the National Association's most intelligent correspondents, and published in several numbers of the Spiritualist, to which you who may not be already acquainted with the facts can refer.

Buguet, though convicted by the French Court of Justice, was released from imprisonment on bail, and afterwards escaped to Belgium, where it was reported that he had confessed to having sworn falsely against Leymarie and Firman, and this has since been confirmed by the full confession itself, which is addressed to the Minister of Justice in France. A translation of this document is published in the Spiritualist of the 8th of October last, and should be in the possession of all Spiritualists, to show to their skeptical friends who have seen the charge of imposture, but who may not have seen the answer which is now volunteered by that cowardly rascal, Ed. Buguet, the spirit-medium, late of Paris.

Turning with disgust from a man who has disgraced the cause he had the power to help, I invite your attention to the name of another Spiritualist, who in his social status, his high literary reputation, and his devotion to the cause of Spiritualism, commands our highest respect and admiration. I speak of the Hon. Robert Dale Owen, whose recent temporary affliction brought out from all classes in every country where he is known, the most profound sympathy. Happily the disease under which he labored has disappeared, and we may offer him our hearty congratulations on his complete restoration to health. Of this latter fact you may all be assured by reading his letter of October 4th, published in the last number of the Spiritualist.

Of the chief incidents which are transpiring in England, the manifestations occurring at Newcastle-on-Tyne may be said to take the most prominent place. It will be seen by several letters, published in the Medium newspaper, that Mr. Barkas, a most reliable witness, and several others in Newcastle, have had on many occasions during the past year very wonderful manifestations of materialized spirits, but the most important fact is that they have proved to demonstration that the materialized spirit-form—as Mr. Crookes, I, and many others have proclaimed for two or three years past—is a distinct entity. At a recent séance at Newcastle the entranced medium, a young girl, was led out of the cabinet by the spirit of a young boy, and both passed before a circle of not less than thirty persons; and ultimately, after shaking hands with most of them, the spirit left the medium, Miss Wood, in the centre of the circle, and walked away—down into the cabinet. This account is given in a letter by Mr. John Walton, of Newcastle, and published in the Medium of Oct. 23d, and since then I have been assured by Mr. Aksakof, who is present, that Mr. Walton's statement is quite correct.

The Hon. Alex. Aksakof, who is a distinguished Russian gentleman, has done much for the propagation of Spiritualism in his own country. He has been at the cost of translating some of our best known books on the subject into his own and the German language. He has also established a high class monthly journal, which is published at Leipzig, under the name of Psychische Studien; and is doing great service in many ways to the cause, not only in his own country, but throughout the German Empire as well. M. Aksakof, who was so lately the guest of the Association, has now returned to Russia, taking with him two boys from Newcastle, by means of whose mediumship he hopes to prove to the scientific committee of the University at St. Petersburg the reality of spiritual phenomena. Should he accomplish that, some of our learned bodies may awaken to the necessity of imitating the example of the Russian savants; but to us, who know how they have treated the subject hitherto, by misinterpretation, indifference and ridicule, and seeing the present position of Spiritualism in this country, it ought to be a matter of supreme indifference to us what steps men of science in England may choose to take in regard to it. (Applause.)

In the matter of Continental literature, I would remark that we have now for the first time an opportunity of reading in English the doctrines promulgated by Allan Kardec some years ago, of which re-incarnation is the chief point, and truly a very important one, which differs from the Spiritualism of England and America. From what little I know of the theoretical doctrine of re-incarnation, subverting as it appears to me the realities and the pleasing hopes engendered by our own experiences, it has not made a favorable impression upon my mind, and for myself I entirely reject it. But at the same time, it is a strange and important fact that the doctrine is accepted with avidity by the majority of Spiritualists—or, as they call themselves, "Spiritists"—residing throughout the Continent of Europe, among whom there are many very enlightened men and women, and none more so than my accomplished friend, Miss Anna Blackwell, who has just translated and published the "Spirits' Book" into most excellent English. And, as many of you will be disposed to take part in the controversy which is likely to follow on the bold efforts Miss Blackwell is making to introduce the Kardecian theories (for so I may properly call them) in this country, you must prepare yourselves by reading the book already published, and the others which may follow.

Turning to the American continent, the newest and most striking feature to be observed there is the development of an idea started by Col. Olcott, the author of "People from the Other World," written to attest the Eddy manifestations. This idea—which will not stop to lay before you, but which you will find propounded in the late numbers of the Banner of Light newspaper—has culminated in the formation of a so-called "Theosophical Society," whose object is to revive the study of the old art of magic as practiced in the middle ages, in the hope that the knowledge of the occultists of what are called "Elementary Spirits," may throw light on the manner in which some of the present spiritual manifestations are produced. On the subject of American Spiritualism, however, we shall presently have more detailed and authentic information from one who has just visited the country.

WORDS OF WELCOME TO MR. MORSE.
This evening, as you are aware, we have also

assembled to give a welcome to our friend Mr. Morse on his return home after a lengthened absence in America, where he has doubtless met with more than one rival possessed of similar inspirational powers, to himself, but where we are told he at once secured the confidence of his audiences, and where he has made many warm friends, who are anxious to have him again amongst them.

I can well imagine what a source of happiness it must be to himself, as it is to his numerous English friends, to find that he has taken a foremost place in the feelings and affections of our Transatlantic brethren. I can imagine, too, the natural pride he must feel when he contemplates the great mental change which has been accomplished in his own person within a very few years, by the aid of his spirit guides and trusted counsels.

If Mr. Morse can say with truth—and I have no doubt he can—that he is a changed man both morally and mentally, great must be his satisfaction to find that he is gifted with unusual eloquence, and that it is his privilege to exercise his powers in the education of the people, by promulgating and expounding the great truths embraced in the Spiritualist Philosophy.

SPIRITUALISM FINDS ITS OWN WORKERS.

It is more than thirty years since I became a convert to a belief in mesmerism, and to the reality of the phenomena which accompany clairvoyance; this naturally led me to receive Spiritualism as its first introduction to this country more than twenty years ago, since which time I have, without regard to consequences, conscientiously fulfilled a duty I owed to my honest convictions by spreading the truth on all suitable occasions; if I have not improved my worldly circumstances by my open advocacy of Spiritualism, I have at least the satisfaction of knowing that I have made many converts in all grades of society, and that I have been one among a few—so small in number that they may almost be counted on my fingers—who were the early pioneers in this country, who have been the means of breaking down, to a certain extent, the prejudices which naturally surround a subject not accepted, but opposed, by the leaders of public opinion—and thus we have been the means of smoothing the way for the introduction of such specially gifted women as Mrs. Emma Harding Britten and Mrs. Tappan, and such men as Mr. Morse—all inspirational speakers of great power, whose utterances would not have been understood, and would probably have fallen dead on the ear of the multitude, without that preparation which preceded them, and no such audience as this could have been assembled to listen to an address upon an unpopular subject delivered by any one who claimed to be inspired by the denizens of the spirit world.

And what else can it be, I ask, but inspiration, when you hear men and women, who have never had any educational advantages, speak without a moment's preparation, learnedly and eloquently, upon almost every subject which may be proposed to them by a promiscuous audience? I have often asked myself how it is that a man of comparatively unlearned attainments, such as I, with no more than a commercial education to boast of, with no scientific requirements whatever, not a deep reader upon philosophical subjects, with no esoteric ability to command an audience—how is it, I ask, that men like Mr. Morse (who, I believe, has never had any training nor book learning) and myself have become in our respective spheres prominent in promulgating the great truths of Spiritualism, which we know is now spreading throughout the world with marvelous rapidity, and this, too, despite the opposition of the press and the learned bodies of every country?

It is true that there are a few honorable exceptions belonging to these bodies—men eminent in learning and science, who have shaken off the blunders of their early education, who have had the courage to investigate and have proved for themselves the existence of various phenomena which have an objective reality, and which are accompanied by strong intelligence, yet they pause before the question of the materialization of matter upon the cause or origin of them—but they do not hesitate at the same time to condemn the foolish theories by which men of science attempt to account for them.

There are still a few other eminent men whose minds, I am happy to say, are made up, and who are not afraid to confess that they can find no rational explanation of the facts, and without reservation they feel obliged to proclaim themselves Spiritualists.

Is there nothing, think you, which is designed by a higher power to bring about the relative positions which Mr. Morse, and I, and many others occupy in this spiritual movement?

On reflection, you will no doubt see that there must be a reason why the most unlikely instruments are used to bring about and to push on a revelation which I believe will ultimately draw into its ranks all serious thinkers of the age. It will give more light to the materialistic philosopher. It will soften off and liberalize all theological dogmas; and thus it will tend to unite science and theology, by a rational adjustment of those differences which have hitherto kept them asunder.

You will see, therefore, that Spiritualism, like all great truths which have gone before, is guided and directed as if by Divine order.

You will see it does not necessarily need recognition by men of advanced learning, who, in their several departments, have been educated to travel on in a fixed groove, from which few will venture to step out, even for a moment, and set at naught the labors of their lives. We, the humble workers, on the other hand, whose minds are happily not burdened with the accumulations of false philosophies, are not so hampered.

We have our common intelligence to guide our judgments, and when we are brought face to face with an objective reality—a "ghost," so-called, or any other strange phenomenon, if we are honest, having no scientific reputations to protect, we at once proclaim the fact and take the earliest opportunity of learning more about it.

THE ANTAGONISM OF EXCEPTIONAL SCIENTIFIC MEN.

Let Dr. Carpenter insult us by asserting that we are simpletons, victims of a mental delusion. Let Professor Huxley sneer at the proof we have obtained of immortality, which he is bold enough to say does not interest him. Let Professor Tyndall scoff at the subject, as he did at the only serious inquiry, lest his well-known honesty of character should, after a candid examination, compel him to surrender. Let all this happen, and much more which comes from various quarters to divert our attention from the great facts which our senses have verified—it will not avail. We know enough to make us desire to know more, and here again Providence steps in and places in our ranks humble men and women gifted with the power to teach us what we most

desire to know, and one of these inspired persons is he whom you have come this night to welcome. (Applause.)

I ask you, then, ladies and gentlemen, to pay him a special mark of honor by rising from your seats to bid him a hearty welcome back to his home and family.

MR. J. J. MORSE ON SPIRITUALISM IN AMERICA.
Mr. J. J. Morse then rose amid loud and continued applause, and said:

Mr. President, Ladies and Gentlemen—While far away from home, the announcement that the British National Association of Spiritualists had determined to give me a public reception upon my return, was read by me with pleasure upon its first appearance in the Spiritualist, and its connection with the opening of our annual conference was a happily conceived idea; while the placing of the pecuniary proceeds at my disposal was another evidence of the thoughtful consideration of the promoters of this meeting. Let me here state, for the curious in this matter, that personally I had no knowledge of what would be the character of this handsome reception, until I, in common with the public, saw the announcement in print; and I am proud to say the entire matter is a spontaneous expression upon the part of this association, and my many friends in London and elsewhere. I am most grateful to all concerned, and trust my friends will ever judge me by my deeds; and, on my part, I will endeavor to so order my acts that they may ever be my vindicators. Time heals all wounds, and fights all wrongs.

To convey an adequate idea of the progress and status of Spiritualism in the United States is simply impossible on my part, for the bare reason that having only come into contact with it in the Eastern States, along the Atlantic seaboard, it would be presumption for me to attempt to give an authoritative opinion of the movement throughout the entire country; but such little as I have seen, and the conclusions drawn therefrom, and such experiences as I have encountered, I cheerfully submit for your consideration this evening, in answer to what I feel is but a natural expectation on the present occasion. Whatever may have been the past condition of American Spiritualism, its present one, so far as the world is concerned, can scarcely be considered satisfactory; but in my opinion its position is not due to any radical defect in the movement, but is rather traceable to the fact that it is passing through a transitional stage, which must of necessity be a period of discord and confusion.

SPIRITUALISM IN BALTIMORE.

I only had the privilege of observing its workings in one Southern State—Maryland—in the city of Baltimore, where I filled my first engagement in November, 1874. I found the Spiritualists of that city to be hearty, genial and intelligent. The meetings were fairly attended, increasing in numbers and interest upon every occasion. In all respects the month's labors were a success. In the city itself, among the outside public, there was upon the surface a deal of opposition, but privately the facts of Spiritualism were readily admitted and earnestly discussed. The press either preserved a severe silence, or indulged in sarcasm. Baltimore was at one time a living centre, its Spiritualist Society a capital one, and the meetings well attended. The workers in the cause are as zealous as ever, and in one department their labors are certainly being crowned with success; I refer to the Children's Progressive Lyceum, which in this city is a flourishing institution. The Lyceum has a large library, which is liberally patronized by its members. On Convention Sundays—once a month—papers are read, and questions discussed, recitations given, and vocal and instrumental music rendered. The display of talent on such occasions reflects the greatest credit alike upon the institution and its officers.

SPIRITUALISM IN PHILADELPHIA.

On reaching Philadelphia, in December last, I found a very much improved condition of affairs, an old-established society, an excellent roll of membership, capital audiences at the Sunday lectures, and an exceedingly efficient Lyceum, with that indispensable adjunct, a good library, and a magnificent hall, capable of seating nearly a thousand people, these constituting the external machinery of the movement. Any number of public media, for every variety of phenomenal manifestation, were scattered throughout the city. Public sentiment was more tolerant, and the number of private families accepting the Spiritualist Philosophy exceedingly great. Dr. H. T. Child was the president of the society, and his self-sacrificing labors in furthering the work are worthy of all praise; he is simply indefatigable. At the time of my visit Mr. and Mrs. Holmes were in the city, and just immediately prior to my arrival the *imbroglio* they became involved in burst forth. Charges and counter-charges were freely bandied about. The low class journals of the city made as much capital as they could out of the matter, and within our own ranks the party feeling, pro and con, ran high and strong, the consequence being my position was rendered anything but enviable. Without offering any opinion as to the merits of that celebrated affair, there seems to have been sufficient evidence to create a belief that a power, inimical to Spiritualism, was seeking to work harm to our cause through these persons. Here I met those veteran workers, Mr. and Mrs. J. Murray Spear, who inquired very warmly after their many friends in England, and entrusted me with the transmission of their fraternal wishes, of which duty I now discharge myself. The consequence of the Holmes matter has been a decided weakening of public credence with regard to Spiritualism in Philadelphia, and it will be some time, in my judgment, ere the movement recovers its former tone. Personally, though, I entertain very warm reminiscences of my visit to that city, as also do I of a second visit in the month of June, in the present year, being a return engagement, in consideration of the satisfaction previously afforded. Taking the matter altogether, I cannot but feel that Spiritualism in Philadelphia occupies a very favorable position, and as soon as it regains its equilibrium, will go forward more successfully than ever. Dr. Child has resigned his presidency, which office is now filled by Mr. W. H. Jones, one of the city merchants, who occupies a good position commercially and socially.

SPIRITUALISM IN BOSTON.

Leaving the State of Pennsylvania, passing across the State of New York, I finally arrived in the State of Massachusetts, finding myself at last in New England, and ultimately coming to rest in Boston, the "Hub of the Universe," as it is designated by its inhabitants. This is the centre of American Spiritualism. In this city is located the publishing office of the Banner of Light, from which house is also issued all the leading Spiritualist literature published in America. The business department is presided over by Mr. I. B. Rich, who, to use a Yankee phrase, is a

thorough "smart man," and the department that he is connected with fully evidences the business proclivities of its director. The editorial department is under the superintendence of Mr. Luther Colby, whose smiling face, gray hairs, and genial manner, inspire confidence, command respect, and denote the accomplished gentleman. Mr. Colby has held the position of editor of the Banner of Light for many years, and his labors on behalf of that journal will never be fully appreciated until he ceases to wield the pen in the mortal form. The Banner of Light has passed through many vicissitudes, and encountered much opposition, but it has survived all, and maintains its place and position as the best American Spiritualist paper to-day. I found in Mr. Colby a warm personal friend, to whose kindly assistance and advice I had deeply indebted, whose deep interest in the progress and welfare of mediums recommends him to the respect and esteem of every Spiritualist throughout the world.

At the time of my visit the "Music Hall Society of Spiritualists" were holding their meetings. It was in their course that I was engaged. The Music Hall Society numbers among its supporters and adherents the wealth and position of Boston Spiritualism. The financial burden has been mainly borne by a few, and Mr. Lewis B. Wilson, chairman of the Association, and also sub-editor of the Banner of Light, has been indefatigable in his exertions to further the interests of the said society. The meetings held in Beethoven Hall, Washington street, were well attended, fully reported in the Banner of Light, commented upon by the secular press, and afforded general satisfaction to the audiences assembled. At that time there was another society in existence under the title of the "Boston Spiritualist Union," meeting in Rochester Hall, Washington street, holding its sessions in the evening. In the morning, at the same hall, the Boston Children's Progressive Lyceum assembled. I had the pleasure of attending the session during my stay in the city, and found a very completely appointed Lyceum in operation. The scholars exhibited a degree of intelligence and ability far in excess of what might be expected from their years. The general public was admitted, and quite a large number availed themselves of the opportunity presented.

Spiritualism is decidedly a recognized fact in Boston. The press give it respectful notice, while the pulpit contents itself with an occasional grumble. On the houses in many of the streets, notably the most prominent ones, Washington street, Tremont street, and Shawmut avenue, the signs of test mediums, clairvoyants, and magnetic healers are quite numerous; while their advertisements are to be found in several daily papers. There are several other societies in Boston—one meeting at John A. Andrew Hall, where Mrs. Floyd is the speaker in the trance. Another society, calling itself the Free Platform Spiritualists, meets in the Lyric Hall; whilst still another, calling itself the People's Spiritual Meetings Association, holds its sessions in the Paine Memorial Hall. An attempt was made during the last spring to create an association under the title of the Boston Spiritual Temple. It was a signal failure, and, considering the elements the attempt involved, such an end was but to be expected. To build a third thousand dollar Temple upon dollar subscriptions is rather a hazardous experiment.

A SEANCE WITH MRS. LORD.

While in Boston I was the recipient of some pleasant spiritual experiences through the mediumship of Mrs. Mary B. Thayer, and Mrs. Maud E. Lord. Mr. Robert Cooper, of Eastbourne, I must here state was my traveling companion, having arrived in the States about five weeks after myself, and I have much reason to be grateful for his company, as I was a stranger amongst strangers. He was also present at the seances. We accepted an invitation to Mrs. Lord's seance, forming one of a party of some sixteen or seventeen. It was a dark circle. Mrs. Lord is seated in the centre, with a guitar and tambourine. She is a clairvoyant, as well as a physical medium, sees and describes spirits, often giving names and in nearly all cases affording tests. We all held hands, Mrs. Lord striking the palms of hers together at regular intervals. Ingress to or egress from the room had been previously prevented. The light was extinguished, and almost directly the instruments were floating above our heads round the circle, laid on the lap of each person and there played. Hands would grasp us, and play very curious freaks. Mr. Cooper's spectacles were removed from his face and very gently and dextrously placed properly upon my own. A gentleman present whose nose itched, and who had not expressed the fact, was suddenly told by the spirit voice to "sit still and I will wipe it for you," which was accordingly done, with another person's handkerchief. A fan was taken from one of the visitors, and carried round the circle, finally coming to rest on the top of my head; I said nothing, but quietly disengaged my hand from my neighbor's, removed the fan from my head, and after asking the spirits to take it from me, placed it between my teeth and joined my neighbor's hand, and ere I had hardly done so the fan was taken away from my mouth, without any fumbling or bother, and I was fanned therewith. Like experiments demonstrating the ability of the operating agent to see objects, and intelligently obey requests, either mentally or audibly expressed, were continually transpiring during the entire evening. Frank and open, affording every facility for investigation, thereby disarming the most skeptical. Mrs. Lord is a medium that it is a pleasure to sit with, and her manifestations are such as to carry the conviction of their genuineness upon their faces.

A SEANCE WITH MRS. THAYER.

Mr. Cooper and myself were favored with a seance with Mrs. Mary B. Thayer, who is what is styled a flower medium. Upon that occasion, after adopting precautions to prevent trickery, and on extinguishing the light, the table was very soon covered with a variety of rare flowers and ferns, seven or eight different sorts being brought. A peculiar incident appertaining to the seance was the presentation to myself, by the spirits, of a beautiful live white pigeon, which was the admiration of the circle upon being viewed in the light. A second seance was afforded us for the purpose of placing these extraordinary phenomena upon a still more satisfactory basis. Mrs. Thayer, upon her arrival, was searched by two ladies, who mounted guard over her until the commencement of the seance. The people present were all personally acquainted with each other, and no undue excitement was manifested. Quite a quantity of flowers and ferns, with some fruit, was brought, and Mr. Cooper, this time, also received a white pigeon. I regret to say that a gentleman of the feline persuasion subsequently made a breakfast of them both.

A TEST SEANCE.

Mrs. Thayer gave a seance in the Banner of Light building, in the room of Dr. H. B. Storer,

to nine persons, none of whom were invited by herself, or whom she knew would be present. On her arrival she was handed over to three ladies of the party, who took her into an ante-room and completely stripped her, bringing her apparel into the circle room to be inspected by the members; this can scarcely be considered to be one of the pleasures of physical mediumship. After having inspected and duly certified that the clothing had nothing concealed about it, Mrs. Thayer was redressed, brought into the circle room, and introduced into a muslin sack, which was brought up round her neck, tightly tied, and securely sealed. Thereupon from the report in the Banner of Light of May 1st, of the present year: "She was wholly in the bag, except her head; she was then seated with the rest around the table. The light was turned off, and we were in darkness. In about a minute a noise was heard, and one of the party, Mr. Cooper, said, 'Here's something! I guess it's a pigeon!' The gas was lighted, and a white fan-like form was added to our party, flapping around, dazed with the light, and frightened. In addition to the foregoing a number were brought in answer to the mental request of one of the party, and the table was covered with flowers and plants. The light was finally turned up, the medium found in exactly the same condition as at the commencement of the séance, and the test conditions intact. Beside the pigeon and the canary there was a fresh branch of an orange tree, with a large ripe orange adhering; another branch of orange tree, a foot in length, with fragrant blossoms; a white lily with four buds; two tea-rose buds; three varieties of ferns; a sprig of eucalyptus; a blossom of bougainvillea; a leaf of eucalyptus; a cactus leaf; two or three varieties of green ferns; and a handful of moss." The pigeon-mentioned is the bird that is in the cage here this evening, and which Mr. Cooper gave into my charge, to be exhibited to the British National Association of Spiritualists. (Applause.)

SPIRITUALISM IN MAINE, CONNECTICUT, AND MASSACHUSETTS.

From Boston I went to Greenfield, in the western part of Massachusetts, from thence to Bangor, in the State of Maine, returning to Lunenburg, in the State of Connecticut, in each of which places I found Spiritualism in various degrees of prosperity, but in all cases the zeal and activity of the workers was highly commendable. The position of the public toward the movement was seemingly apathetic, but privately I found it had a deep hold on the interest and thought of the liberal and cultivated portions of the community. My experiences at the two camp meetings, which it was my good fortune to attend, were in one respect most satisfactory. They reveal the fact that American Spiritualists are alive to the important issues underlying the religious, political, and social constitutions of society, and however wild many of the schemes broached may be, and to which I am not prepared to assent, they are certainly indicative of a keen appreciation of the necessity of reform, and indicate an earnest desire to arrive at such measures as may bring the required results.

So far as coherency is concerned, that is organic coherency, very little can be said. The best examples in that direction have yet to be made. In New York, where I spoke during July, I met quite a flourishing society, one that also has its Lyceum. It engages the most popular speakers, pays them well, and secures a good attendance; but the existence of a federal union among the Spiritualists throughout the States is yet to be witnessed, and whether such a possibility is practicable, in the present phase of the movement in America, is a matter of great question.

PAINTING MEDIUMSHIP.

I must not omit mention of one incident that transpired during my stay in this city, and one peculiarly pleasant to myself. It arose out of an impromptu visit to Mr. Wella Anderson, the spirit artist, a name quite familiar to every American Spiritualist, and almost equally to European Spiritualists. My friend, Mr. Cooper, was with me, and we arrived at Mr. Anderson's rooms a few minutes past four p. m. Mr. Anderson remarked, "I wish you had called a few minutes earlier, as the 'band' leave at four o'clock, and I do not return until ten a. m. next day; I am afraid I cannot show you anything." We, however, went into his studio, and inspected many of his wonderful drawings. Presently Mr. Anderson took up a drawing board and a piece of cartridge paper, drew his handkerchief from his pocket and desired us to tightly bandage his eyes. We did so. He then commenced drawing a little circle about the size of a cent, then next a zigzag line, which proved to be a nose outline, and finally an entire head was drawn, the whole being done upside down. A rough portrait of a Chinaman was thus produced. Another portrait was drawn on the reverse of the same sheet under exactly similar circumstances. We left Mr. Anderson, he inquired if I could give him half an hour's quiet on the 26th of that month—it was July. I replied, "I should be at the Silver Lake Camp Meeting, two hundred and seventy miles distant." Mr. Anderson's controls wrote that did not matter, all required was my passivity. I assented, and on the morning in question, Brother Cooper and I were quietly enjoying our selves in a yacht upon the bright bosom of Silver Lake, quiet and passive enough in all conscience, for it was too hot even to think. With regard to the picture produced through Mr. Anderson, the following correspondence, transpired, and the picture, produced and by competent judges as a splendid specimen of pencil drawing, is the one on which it was done this evening:

214 West 11th street, New York City, July 24th, 1875.
DEAR BROTHER MORSE: The first touches, as on the picture of the bright and beautiful "Christie," completed this p. m. The picture is a portrait of a Chinaman, with the kindest regards and best wishes of most truly and fraternally yours, WELLA ANDERSON.
P. S.—Please remember me kindly to Mr. Cooper.

214 West 11th street, New York, Sept. 4th, 1875.
DEAR BROTHER MORSE: Your kind and welcome letter is before me—come, while I was in the country. I feel very much gratified to learn that the picture of the Chinaman was admired by your many friends. In regard to the time occupied in its execution, it was eight and one-quarter days, of one sitting per day, and the picture of the Chinaman each one—undressed and forty-eight minutes—taken by Raphael Sanzio, through the fingers of your humble servant, with a No. 2 Faber's pencil, and the picture of the Chinaman was done while I was lost to this world, distant world, I believe, I hope soon to leave. Please allow me to tender my kindest regards to your wife and children, and to your brother J. J. Morse, my love to Mr. Cooper and yours, I hope you are both happy and prospering. I am most truly and fraternally yours, WELLA ANDERSON.

To attempt to give a detailed description relating solely to Spiritualism, after my twelve months' experiences, would be absolutely impossible in the scope of this address. What I have stated is the faintest outline of what could be said; while to speak of the country itself, its people, and its customs, would require an address special to that purpose. And even after so brief an acquaintance as I have had, I am not sure whether it would not be presumption to attempt it. Still, I am preparing a lecture upon that subject, the manuscript of which I hope shortly to have completed, and, when finished, shall hope for an opportunity to present it for the consideration of our people. It is necessary now for me to make a statement, which I do with mingled pain and pleasure; it is to this effect:—that in consequence of my success, which has caused me to receive numerous engagements, and in obedience to the monition of my spirit-guides, I return to the United States, with my family, during the May of next year, probably remaining some eighteen months or two years, gaining fresh experiences, gathering deeper knowledge, benefiting myself thereby, and, I trust, fitting myself to be more useful as a worker at home, when I am permitted to return. I speak in Bangor, Maine, during June and July; New York City, in September; Philadelphia, in October; Washington, in November, next year, and expect to winter in New Orleans—way down south. I intend going west to California, and shall make an attempt, all being well, to reach our Australian colonies.

I have formed a sincere respect for the American Spiritualists and people, for on all hands I met with the greatest kindness, on every side I met brothers and sisters, and my earnest hope is that the American and English Spiritualists may be united in the bonds of fraternal affection, and that the Stars and Stripes and the Union Jack, Cousin Jonathan and John Bull may stand

united forever in peace and good will, as two great and grand nations should, and while I heartily endorse the sentiment of Rule Britannia, at the same time I am not oblivious of the music of Hail Columbia. (Loud applause.)

Mr. Morse sat down amid loud applause, after which there was an interval of ten minutes. The Misses Claxton then favored the company with a duet.

Mr. Morse next passed into the trance state, and an address was given through his lips by the spirit who calls himself the "Strolling Player."

Miss Sexton next favored the company with a song.

Mr. Martin R. Smith rose and said that it was his pleasing duty to propose a vote of thanks to their worthy chairman. He added that the profession of a belief in Spiritualism at the present time was a comparatively easy matter; but that when Mr. Coleman first expressed his belief, in days when the movement was so intensely unpopular, it was a very different thing. Twenty-three years ago Mr. Coleman became convinced that Spiritualism was a fact, and from that time to this he had unflinchingly borne testimony to that which he believed to be true. The spiritual movement owed him thanks which no words of his (Mr. Smith's) could express. Indeed, he was unable to give utterance to all that he felt that Spiritualism owed to the gentleman who had presided that evening. (Applause.) He looked upon him with respect and reverence as one of the fathers of this great movement. It was a great pleasure to see him assume again that night the position he had so often filled in public meetings in connection with Spiritualism. Of late, Mr. Coleman had been severely afflicted in health, yet he had been able to evening to give them an instructive, exhaustive and interesting résumé of the progress of Spiritualism during the past year. He hoped that now Mr. Coleman's health was restored they would often see him assume the position he had taken that evening; he therefore moved that the meeting tender its cordial thanks to him for taking the chair. (Applause.)

Mr. Coleman: Ladies and gentlemen, Mr. Martin Smith has done me the honor of proposing a vote of thanks. That a man of his position should do so, and that a response should be given by an audience like this, is one proof that I have not been unsuccessful in inspiring men of position and great reputation to take an interest in our movement. The proceedings of this evening are now at an end.—*London Spiritualist*, Nov. 5.

REVIEW OF THE BANNER OF LIGHT'S FOREIGN SPIRITUALISTIC EXCHANGES.

BY G. L. DITSON, M. D.

To the Editor of the Banner of Light:

You may remember that some months since I acknowledged the receipt of an exceedingly interesting *spirituelle* photograph of the young, the celebrated medium "Matilde" of Trieste. Many important characteristic communications have been written through her, and published for the edification of her numerous admirers and Spiritualists generally. These effusions purport to come from the most distinguished people—those, principally, whom the pages of history have rendered immortal—Maria Antoinette, Maria Teresa (this name is given in pencil in her last angel-message, for she only signed herself "Innominate"), Danté, Anastasio, etc. The two pamphlets which have recently come to hand, and which contain communications from the above-named persons, have also a communication from (Geo.) "Peabody," and from "Una Infelicia." Peabody congratulates himself that he did not allow his soul to be wholly absorbed in mundane affairs; and says, among other sensible things: "Oh, you rich, why do you not think to enjoy yourselves in other than material things!" The Unhappy One (the *Infelicia*) pleads, with an agonizing spirit, for prayers: "Oh, pray for me," she says, "for I suffer, horribly suffer;" and then describes a state of wretchedness such as we might fancy a living mortal body to be in while being devoured by worms; a state such indeed as once at a "sitting" at my own table, Byron described himself as being in when he first entered the spirit-world.

But Matilde is about to be married and to leave Trieste. Besides, she is not well. These two circumstances have caused the editor, in publishing her more recent works, to state that he has been obliged to make in them a few, though unimportant alterations. These two circumstances are indeed quite enough to make any young girl so gifted should long be spared in the mortal form—a light, brilliant, non-illusive, to lead poor stumbling creatures to higher, fairer walks; and that the serious contemplated change in her family relations may not deprive either Europe or America of her precious mediumship.

I have received also from Italy, from Firenze, "Due Canti," by the spirit of Danté Alighieri, through the mediumship of Sr. Dr. Francesco Scarnamuzza, Director of the Academy of *Bello Art* in Parma. These are, however, only introductory to a much greater poem that is to follow.—God willing. The first has one hundred and fifteen verses, the second, twenty-two. The whole makes an exceedingly pretty brochure—handsome type and fine paper being prominent features of the publication. A communication from the spirit of Beatrice adds to the attractions of the longer poem, while two letters from Danté precede the shorter. They are full of tender sentiment, and when the great poet refers to his amanuensis he says: "Truly I love you as a son." Of the poems themselves I dare not attempt an analysis; and a translation would require another living Danté to do them justice.

Le Messager, of Liege, (October 15th and November 1st) is also before me. M. Gaetan opens the October number with a long sensible review of Spiritualism, more particularly "since the month of April, 1875," from which time "events have succeeded each other with great rapidity." He notices particularly the aspect of the daily press regarding our cause, and gives a cutting rebuke to the *a priori* adjudication as recently witnessed in Paris at the trial of M. Leymarie.

The Congress of Spiritualists at Brussels is also noticed at length. Such reunions cannot fail to give breadth of character to this grand movement. Some remarks, however, in the assembly led me to think that many if not the mass of people are still supposed to consider the phenomena of Spiritualism beyond the order of things *purely natural*; whereas with us, such an idea hardly obtains at all at the present time.

An article on Swedenborg follows the above, in which occurs a little incident that I have not heretofore seen recorded: "While John Wesley was preaching the reform of Protestantism, some one slipped into his hand a billet on which Swedenborg had written: 'My Dear Sir—I have been told by the spirits that you desire to have an interview with me. I shall be very happy to see you.' Wesley replied that he was about to set out on a six months' voyage. Swedenborg responded dryly, that he also was about to make a journey, but he should not return—awaiting the 29th of the following month, when he would depart for the world of spirits."

The writer estimates that there are in the

whole world but six hundred thousand Swedenborgians. Swedenborg was born in Stockholm, in 1688, and died in London in 1772, aged eighty-four years.

It is gratifying to know that the "Infant Painter of Bruges," as he is called, is to have his (posthumous) claims to fame, as one controlled by spirit-master-painters, so well elucidated, so firmly established, it will be hardly possible to wrest it from his name in the future. M. Ad. Siret, member of the Royal Academy of Sciences, is about finishing a volume of four hundred pages devoted to the life (some twelve years, I think,) and the works, "the most astonishing phenomena artistique which history has recorded," pertaining to this boy Fritz Vandekerkhove.

Under the head of "Genius and Folly" the November number of the *Messenger* opens its columns: "Materialism goes well in France," it says. "Since silence is established little by little about the book of Dr. Lehit, the *Demon of Societies*, where this great man is treated as a fool because he really believed that he conversed with his familiar spirit, a writer, M. Charles Richey, thinks he can conclude from that that the idea has had its day (a fait son chemin) and will not again encounter the same stupefaction it met at its origin."

"Taking up and generalizing the thesis of M. Lehit and that which M. Moreau developed in 1859 in *La Psychologie Morbide*, etc., the author consecrated four grand columns to this question in the *Journal des Débats* of the 2d of September, under the title: 'Genius and Folly.' The question then arises: 'What is genius?' 'It is certain,' says M. Richey, 'that Napoleon had genius (du génie), as Shakespeare, Molière, Aristotle, but it is not easy to say what is genius.' Pascal is referred to, who, at sixteen years of age, composed a treatise on comic sections that astonished Descartes. His letters, also, against the Jesuits are mentioned as 'one of the finest literary monuments in the French language.' But all this may be, and yet be apart from the *geni* as understood by the ancients as accompanying Socrates, Pythagoras, and hosts of others, and in modern times are known to us as our guarding or our protecting spirits—beings not of the fancy, but real; beings with whom we can talk, as did Socrates; and if this be the 'folie' of the French and the 'craziness' in which we are enshrined by our learned (?) theological opponents, we may congratulate ourselves that we are in such good company. Among some of those, besides the ancients named by the writer as belonging to our deluded sect, are Goethe, Malebranche, Descartes, Pope, Scott (who thought Byron appeared to him), Cromwell, Bernadotte (who saw the apparition of an old woman who advised him not to make war with the Norwegians), Lord Castlereagh (who many times had a child surrounded by light appear to him), Mozart, St. Theresa, and St. Genevieve and Joan d'Arc."

The *Messenger* publishes also in full, Buguet's letter to the Minister of Justice in France, in which, while he confesses his duplicity, acknowledges his genuine mediumistic powers—freely, at the same time, M. Leymarie from any turpitude in the affair. This I have noted before, but it can hardly be too often repeated, since, like the trumped up *exposé* in Philadelphia, it was designed to aid the church; to aid the church by fraud and falsehood and crime.

The above is followed by a letter from Garibaldi addressed to Madame Edgar Quinet: "My Dear Lady," he says: "Yes, I will read the immortal pages of the grand Quinet on Michael Angelo, in face of the sea and of the Infinite, in which we move, imperceptible atoms, changing form by the transformation of matter which they call death. The immortal soul of Edgar Quinet corresponds, without transforming itself, with the soul of one who loves him as you and me."—*Capriera*, 28th Sept., 1875."

Even this simple letter has been seized upon by inconsequential scribblers and turned into ridicule; for the editor says, (in brief) "Leave the venal pens to cavil at their ease over the terms of this epistle; we accept it for what it is; it is a profession of faith frankly spiritualistic, worthy to crown a life, honest and disinterested, like that of this grand patriot."

A new spiritualistic journal has been started at Ostende under the title of *De Rots* (The Rock). It is to appear monthly, and to be half in the Flemish language and half in the French.

The *Revue Spirite* (November number) publishes an interesting letter from Port-Said, Egypt, in which the possibility of "the double" is fully established. A young man, a native of Damietta, embarked on board a vessel and made several voyages in her; but finally displeasing the captain because he would not subscribe to some act of injustice by which his employers were to be cheated, he disembarked at the island of Crete. The captain returned to Damietta, and wishing to avenge himself on the young man went to his parents there and told them their son was dead—substantiating the story by taking along some clothes which he had left in the vessel. One evening, however, when the young man was reposing quietly on a divan in Crete, a person suddenly appeared before him—a sheik! All whom he knew. Though he trembled at this apparition he took his hand and kissed it. "Know you, my son," said the sheik, "that to-day a miscreant has been to afflict your parents with the news of your death. I tried to console them; and have promised to give them news of you to-morrow." After some further remarks he suddenly vanished. The young man hastened to his friend Hassan, in whose house he was staying, and related what had happened. "It was indeed the sheik! Al!" he said; "and he has rendered me an important service too, for he promised me that I would go to Constantinople I should receive an office in which I could rest for the remainder of my life. This proved correct, for I was appointed to this post as Governor of the Port." The young man returning some months afterward, found every word true that had been told him by the sheik.

The French people, more interested than ever in the subject of spirit-photography, read now doubtless with increased pleasure and satisfaction the report which the *Revue* publishes of Mumm's trial in New York. About eight pages of this magazine are given to the more prominent features of said trial—those especially which embrace the prominent names that figured in it and bore witness to the genuineness of the photographs.

On the question, "Whom shall we deliver to you—Christ, or Barabbas?" the *Revue* gives some appropriate yet humiliating strictures; for it shows very conclusively that the mass of people still cry out: "Leave us in our absurd beliefs, leave us in our vices, and do not show us him who teaches virtue and truth—crucify him!" From the *Banner* a page or so is quoted—re-

sponses to six questions; the first of which was: "What is the opinion of the spirits concerning the Old Testament?" and the sixth: "Is it true that the church follows the precepts of Christ?"

Psychic Studies, edited by M. A. Aksakof, State Chancellor of the Russian empire, is also at hand and full of valuable matter. My friend, Mr. Seman, has read the brochure with much satisfaction and made the following note: "The first part contains an interesting review of experimental progress in Spiritualism, and of its persecutors; also a further account of the manifestations in India through the Fakir Govindasamy, in the presence of Mr. Jacollot. Mr. J. inquired of the Fakir whether at the time of these exhibitions he felt in brain or muscle any unusual sensation. 'It is not a natural force that acts in me,' he replied; 'I call the spirits of my ancestors, and they use me as an instrument.' On one occasion a large vase filled with water was made to oscillate and then rise from the ground, while loud sounds were produced like those of a bell. The Fakir did not touch the vase, and though it was tipped over at a sharp angle the water was not spilled. The second part contains some theories and criticisms in which Mr. Cox, Mr. Atkinson, Mr. Witting, Mr. Tyndall, Mr. Crookes and Mr. Hooker are named. The third part gives notes of works, extracts, and remarks on media, including D. D. Home and the Davenportes."

Written for the Banner of Light.

ONWARD AND UPWARD.

BY M. THERESA SHELHAMER.

Ever onward, ever upward!
Is the watchword of the soul;
Upward o'er the heights of Progress,
Onward pressing to the goal.

What though sin and woe assail us,
Rumors of disease and strife—
Yet our march is ever onward,
Upward to the higher life.

What though trials and temptations
Hedge us in on every side?
Far above our human vision,
Far beyond the rolling tide,

Swells the chorus of the angels,
Strains of music full of love,
While sweet voices, softly singing,
Float in glory from above.

Clear upon our earthly hearing
Peals the anthem, "Come away!
Come up higher, sister, brother,
Mount to realms of perfect day!"

Then our souls grow strong within us,
And we gird the armor on;
Love and truth we make our standard,
"Onward, upward," is our song.

From the mountain-tops of Progress
Beacon-lights of glory shine,
Guiding each soul o'er the pathway,
To the Source of Life Divine.

Ever onward, ever upward!
Is the watchword of the soul;
Upward o'er the heights of Progress,
Onward pressing to the goal.

Banner Correspondence.

Iowa.

OSCEOLA.—L. Perkins writes, Dec. 7th, as follows: Having been favored with the perusal of the Banner for the past year, the thought is suggested to send you a brief statement relative to the work—by the advancement of the cause of Spiritualism—that the Banner with other auxiliaries has accomplished in our town of Osceola. The Banner has never failed to appear in my Post Office box on every Monday since I subscribed for it, and has been perused by a large number of friends apparently deeply interested, but who all are unanimous in giving the expression that it is entitled to occupy a high standard in the scale of spiritual literature. I trust to be able to largely increase your list of subscribers by the ensuing year.

We have just been favored with a course of lectures by Mrs. Mattie Helen Parry. The Osceola Beacon says: "Mrs. M. H. Parry, who closed a series of lectures in McIntosh's Hall last Sunday night, is certainly one of the most remarkable women of the age. A synopsis of her discourses, as given by her, is utterly impossible, and we must content to express the almost uniform opinion of those who listened to her. In logic, language and oratorical power, her equals are few of either sex. Always modest and courteous, she presents herself in a clear, methodical and convincing manner, which carries to her hearers a conviction of her sincerity and the justice of her conclusions, without impressing upon them her opinions, simply because they are hers. Her audience increased in numbers, steadily, from first to last, and at the conclusion not less than five hundred people were anxious and attentive listeners to her eloquent and thrilling utterances. All the churches in Osceola combined, could not have drawn so large an audience as a hearing of Mrs. Parry. Her course in Osceola again she will come back to hosts of friends, who will greet her most cordially and prize the opportunity of hearing her once more."

The spiritual cause in our place has received vigorous aid by the increasing labor of Mr. and Mrs. Chaney, whose generous and liberal efforts are circumscribed by no boundary lines; every demand for the advancement of the cause is responded to by their generosity. Mrs. C. is endowed with remarkable gifts as a medium, and her séances are held weekly, free to all, and the evidences given there are of that varied character that renders the testimony positive that we can and do communicate with our spirit friends. Her success as a healing medium has established for herself a remarkable record. During the past year she has administered relief to over one hundred and fifty invalids, with no failure in any case. A good indication of the strength of our cause in Osceola, I can give no better index than to quote the language used by one of the editors of our County paper, that "All the combined efforts of our churches could not bring together a congregation that could have any comparison in numbers to the audiences that attended the late course of spiritual lectures."

Massachusetts.

CUMMINGTON.—L. R. C. writes: Our good little orthodox village, hidden away amid a cluster of snow-clad hills, far from the bustle and turmoil of the great cities, some months ago took a "new departure"—fell from grace—and recently great sensation has been created from the fact that a portion of its inhabitants have been reconverted to a new faith. The "spirit of the Lord" has descended upon us in the shape of our most talented spiritual lecturers and test mediums. This sudden change of heart is lamented by our good orthodox brethren; but there is no help for it. Though few in numbers, in harmony lies our strength, and in a knowledge of the beautiful philosophy of Spiritualism we are earnest and hopeful for the future.

Prof. Eccles has just given us a course of lectures that were heartily appreciated, and he has been induced to promise a return soon and give us a course upon chemistry. He is a true, noble-hearted man, and highly accomplished scholar. His lectures are thoroughly logical and scientific, vivid in illustration, and well calculated to please all classes. We cannot speak too highly of him. He is one of the most popular scientific speakers of the day, and is constantly employed.

We have with us at present Mr. Leslie Goodell Gustafson, a young lady of rare abilities, of education, culture and refinement. Her discourse last Sunday evening on "The Development of Human Character and its Relations to the Future

Life," was listened to with rapt attention. It was filled with the most practical thought and the highest moral teachings, with now and then a burst of impassioned eloquence of exquisite beauty and pathos. In personal appearance Mrs. Gustafson is pleasing and attractive, with a sweet, friendly and winning gentleness that speak of a pure and noble life. Although a young speaker, yet with her keen insight into human nature, her brilliant intellect and graceful oratory, we prophesy that she will soon be ranked among the first and foremost speakers in the field of Reform. Societies will do well to engage her services. Her address, until further notice, will be East Cummington, Mass.

Ohio.

NORTH UNION.—Jas. S. Prescott writes: We press the "Message Department." Why is this? Are there no more "Fanny Conants" among the great army of Spiritualists in the United States? or is this phase of mediumship about to be superseded by "materialistic" everywhere? We are told that this particular phase is beginning to develop itself in Cleveland in a quiet way.

We think our worthy sister Emma Hardinge Britten has done herself much credit in vindicating the character and honor of that much loved and distinguished medium, Fanny Conant, who it is well known stood at the head of the "Message Department" for a long series of years, and acquitted herself well, and is now passed on to a higher life. We were much edified in reading the "Memorial Oration" in your issue of Nov. 27th on this interesting subject.

PAINESVILLE.—E. D. Howe, in renewing his subscription, says: I hope to do so annually the remainder of my lease of earth-life. I am now bordering on fourscore years, and begin to feel that my work here is about ended, and I must wait patiently for the change, enjoying with undoubting faith, derived from proof palpable, that which lies beyond. I have read the glorious old Banner of Light most of the time since its advent, and its pages are still to me growing more and more interesting. Long may it be unfurled.

In this place Spiritualism had a very early and promising start in its career. Here it was that Joel Tiffany spent his earliest and best years, twenty years ago. His eloquence and powers of speech were unequalled in his day and time. We organized and kept in motion one of the finest Lyceums in Northern Ohio for about five years, but *per contra*, about four years ago the social question, so soon, was thrust into our midst, and as usual in such cases, the Lyceum was abandoned and a meeting or a lecture have we had since. But still, the cause, though silent, is making progress among us. I know of no one who has renounced his or her belief.

Virginia.

FREDERICKSBURG.—H. B. Garland, M. D., in renewing his subscription, says: The highest praise I can give the Banner of Light is simply to say that I have been a constant reader of it, and subscriber to it, from its birth to the present time, and expect to continue to be as long as I remain in the flesh. I am now in my seventy-third year, and think I am nearly old enough to judge of a good and valuable paper. It has been my purpose to send you some of my experiences, as a medium, but like all old people I am lazy about writing. Suffice it to say I have seen spirits with my eyes, heard them speak with my ears, and felt them with my sense of touch; and for any one to tell me I must not believe the evidence of my senses, when my reason and judgment both approve, the decision of three out of five, is simply to announce to me his own undeveloped condition, and I must pity and despise his ignorance, when, by investigation, all might so easily get rid of it. I may add, too, that I have been an agent through whom spirits have performed some wonderful feats of healing. My person is often touched by them, which is an assurance to me of their constant presence with me. If any one doubts my intelligence and ability in question, and doubts the above statements, I will merely say that I have been a physician and dentist for over forty years, and served as surgeon in the U. S. Army during the late war, to the acceptance of the medical department, and received honorable discharge at the close, without exposing my ignorance—for I was not found out.

Washington Territory.

TUMWATER.—J. M. Rice writes: I feel it my duty as a citizen of this Territory to let you know that Spiritualism is wanting here, in consequence of not having a genuine test medium to give us truth beyond cavil. There are no people in the world more liberal in dollars and cents than on this Pacific coast; we are also liberal in our views, but there have been so many frauds with me, that I cannot at present take any spiritual mediums that it would not do to send any here but the best test mediums. If you could induce one to make the trip, there is no part of the world where he would be better paid, for we are mostly free thinkers. Oregon and Washington Territories are also much in need of the light, and possess the means to amply remunerate good mediums.

This place is only one and a half miles from Olympia. One genuine test medium would do a great amount of good in this part of the country. We are frequently visited by humbugs. Last week the "Jacob Brothers" tried to impose on us with their cabinet tricks, but failing, they advertised to *expose* Spiritualism. So you see we need the genuine article.

Vermont.

RUTLAND.—S. W. Jewett writes, Dec. 7th: The wonderful medium, Abraham James, of Fredonia, N. Y., on his way out to this place, happened to be in the railway cars at the time of the collision near Buffalo, Wednesday, Dec. 1st. One lady sitting beside him on the same seat was killed outright, together with several other ladies and gentlemen seated near, but he was scarcely scratched.

Mr. James has purchased a large marble quarry here, on the mountain side, under spirit guidance. The stock is owned by him, Mr. Plimington, an agent of Maine, and other Spiritualists, and they are engaged in cutting out blocks of white statuary marble for the Centennial Exposition.

Last Sunday at 11 a. m. a circle of mediums was held in our free hall and circle room, and Mr. James was entranced by some ancient spirit, and spoke about forty minutes in an ancient language, while Mr. Jewett (another medium) sat by him interpreting it to the audience.

New York.

NEW YORK CITY.—A correspondent, writing from this place under date of Dec. 7th, says: The Spiritual Societies here continue to prosper, and the Sunday Conferences are well attended. Last Sunday, at Republican Hall, the Progressive Spiritualists had secured the services of Cephas B. Lynn, the popular lecturer, who drew a large audience, both at the morning and the evening session, and was received with quite an ovation. The subject of his discourse in the morning was "The Vitality of Spiritualism." The subject in the evening was "Spiritual Freedom." Mr. Lynn has been engaged to lecture here the remaining Sundays of this month.

When we call it immaterial we must understand the word in the relative and not in the absolute sense, for absolute immateriality would be nothingness. Now the spirit is surely something; one might say that its essence is so superior that it has no analogy with what we call matter, and that for us it is immaterial.—*Allan Kardec*.

There are two reasons why some people never mind their own business. One is that they have not any business, and the second is that they have no mind.

To Book-Buyers.

At our new location, No. 9 Montgomery Place, corner of Province street, Boston, we have a fine Bookstore on the ground floor of the Building, where we keep on sale a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.

Orders accompanied by cash will receive prompt attention. We are prepared to forward any of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of Books on commission, or when cash does not accompany the order. Send for a free Catalogue of our Publications.

In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impartial free thought; but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 18, 1875.

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ISAAC B. RICH, BUSINESS MANAGER.

Letters and communications appearing in the BANNER OF LIGHT should be addressed to LUTHER COLBY; and all BUSINESS LETTERS TO ISAAC B. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

Next Saturday being Christmas our Office will be closed. The Banner for that day will be delivered on Friday morning, Dec. 20th.

A Religious Outlook.

Not one of the numerous readers of week before last's Banner of Light can have omitted to peruse the powerful inspirational address by Mrs. Tappan in Chicago, on the 11th of last month. It maps out with a clear exactness the state and relations of the religious faiths of the civilized world, so that one may as readily comprehend the outline as he would that of the divisions of Europe and America from the survey of an atlas. The movements of Romanism and the different forms of Protestantism on the Continent and in England are given with a masterly turn of description, as if the inspiring intelligence looked down over the whole scene and grasped it all in a single view. After recounting the struggles, past and yet in progress, between these two chief forces, the speaker proceeded to sketch the progress and growth of Spiritualism in Europe; that new force in the religious world which all parties are being so reluctantly but steadily compelled to recognize.

It is easy to see that there is no salvation for the human race except by the intervention of some harmonizing power among these conflicting factions. Spiritualism is that great and universal solvent, coming in silence but with mighty power. The revival of the manner in which the sages of England especially have been led to investigate the phenomena of Spiritualism, is of striking interest because of the true courage shown in a time when social ostracism has been, and still is, so freely employed in repelling all investigation and forbidding every symptom of belief. Spiritualism—the world over will never forget the service which has been done for the overthrow of this tyranny of bigotry by men of science like Wallace, Crookes, Varley and Huxley—all within the brief space of the last four years. We have yet to witness anything like similar courage in our own country.

The absolute need of a reopening of the heavens and a new inspiration of man is more than demonstrated, as it is also most powerfully impressed, in the vivid sketch of the materialism of the present time. No one can deny or gainsay a word of its truth. When we come to speak about idols and idolatry, we have but to look at the current lives and habits of our own people. And so in respect to the question of inspiration among the credulists; well may the Buddhist ask the English ritualist what proof the latter has of that inspiration in his worship which he openly denies to the former. Or the Mohammedan may ask the follower of the Church of Rome the same question. Spiritualism comes in to reconcile and harmonize the believers in all creeds, to blend and unite the ancient fires of inspiration with the modern ones.

"Nay, nay," says the intelligence speaking from above, "it is the altar itself that must be swept and garnished. It is the living fire that must be kindled within the human heart; are you can convert any soul to any form of religion. The power of spiritual gifts, and the great wave that is sweeping over the world, has seen this—how destitute the church in the East and the church in the West have been of inspiration and prophecy: Materialism is the natural outgrowth of this barrenness." The secret is all out in that last statement. From true inspiration the worship of wealth and power never comes. The world simply needs a fresh inspiration. It is coming to it every day through Spiritualism. "Let us have," says the controlling spirit of Mrs. Tappan, "the wine of the kingdom, the pure bread of life, a harvest full of the rich purple grapes of the spirit, cultivated in the power and fervor of a living faith." And God is providing it through the rupture of creed and church, which throws its wrecks on every side of us.

Reply to Tyndall's Late Attack.

We transfer to our columns this week from the New York Sun of the 12th inst., Mr. Epes Sargent's reply to Prof. John Tyndall's attack on Spiritualism, as copied into the Popular Science Monthly for the present month. We need not commend this carefully-worded paper to the attention of our readers. After answering in becoming terms the Professor's unmanly gibe at Spiritualism, Mr. Sargent takes up what the same assailant has to say of "the promise and potency of matter," as the sufficient factor in explanation of the mind manifest in the universe, and presses home some pretty sharp proofs of Mr. Tyndall's superficial accomplishments as a metaphysician. This reply will, we think, claim a good deal of attention, not only from Spiritualists, but from the religious public, as it shows strikingly some of the weak points of modern materialism. A cheap pamphlet edition of the reply to Tyndall, suitable for distribution by mail, may be had at our office, price five cents.

Read John Wetherbee's card on our fifth page.

Christianity and Spiritualism.

The second volume of Dr. Eugene Crowell's important work, "The Identity of Primitive Christianity and Modern Spiritualism," amply fulfills the promise of the first. By primitive Christianity he understands something quite different from the Christianity of our day, as indeed he is justified in doing. Taking up in detail the most prominent modern phenomena, he shows clearly that they are not only analogous to, but, in the majority of cases, identical with those on which the religious systems both of the Old and New Testament were founded. Was there in those ancient days spirit-writing, first by materialized spirit hands, secondly, by the will power of spirits, thirdly, by the medium's hand, directed by a spirit, so there is the same phenomenon, in its threefold development, in our own day. If Ezekiel was lifted in the air, and if Elijah was conveyed through the air by spirit power, similar occurrences, abundantly attested, have taken place in our own day, as the levitations of Mr. Home, Mrs. Guppy, and other mediums, not to speak of several Catholic saints of the middle centuries, may be quoted to prove.

Dr. Crowell shows that the oracles by fire is no fiction; and he instances the experiments with Mr. Home, and others, proving insensibility to fire. The phenomena of clairvoyance, somnambulism, clairaudience, second sight, vision in dreams, &c., are all exhaustively treated and illustrated, and it is made evident to the unprejudiced reader that the modern are identical in their characteristics with the ancient manifestations. Three excellent chapters on the "Ministry of Angels" give a great amount of interesting lore and recent fact in support of this hypothesis, which constitutes, by the way, one of the teachings of the Catholic Church. In the chapter on death the author contrasts the gloomy and half hesitating views of the dominant theology with the cheerful certainties which Spiritualism offers, and here he introduces the following beautiful illustration:

A child lay dying. Feeling unusual sensations, she said, "Mamma, what is the matter with me?" "Mother—My child, you are dying." "Child—Well, mamma, what is dying?" "Mother—To you, dear child, it is going to heaven." "Child—Where is heaven?" "Mother—It is where God is, and the angels, and the good men made perfect." "Child—But, mamma, I am not acquainted with any of those, and do not like to go alone; won't you go with me?" "Mother—Oh, Mary, I cannot! God has called you only; not me now." Turning to the father, she asked the same question; then pleasantly to each of her brothers and sisters, and received the same response. She then fell into a gentle slumber, from which she awoke in a transport of joy, saying, "You need not go with me; I can go alone. I have been there, and grandmamma is there, and grandpapa is there, and Aunt Martha."

An incident like this, confirmed in the light of Spiritualism, is worth all that doctrinal theology has ever told us on the subject of death. Two highly interesting chapters are given to the spirit-world, the occupations of spirits, the nature of the spiritual body, the garments of spirits, &c. One of the best chapters in the book, that on Spiritualism and the Church, follows, and here the author shows conclusively that while theology has remained stationary, the world has progressed and outgrown its religious instructors. "The intelligence of the age," he says, "demands evidence, not unsupported assertion, or assertion supported only by sophistical argument." The rationale of the present retrograding tendency of the churches is forcibly illustrated by argument and fact.

The two chapters on Spiritualism and Science exhibit accurately the position of the so-called scientists of the day toward Spiritualism, and offer philosophical reasons for the assertion that scientists are no better qualified than others to investigate the subject. Here Dr. Crowell says, and it is a fact of which no thorough-going investigator will entertain a doubt, "Every man of scientific attainment who has openly arrayed himself in opposition to the higher phenomena and manifestations of Spiritualism, has done so in ignorance."

The leading object of Dr. Crowell throughout these comprehensive volumes is to prove that the so-called miraculous occurrences of the Bible really did take place, mainly as stated. This he does by establishing the fact that similar and equally wonderful occurrences are taking place in our own day; and at the same time he shows that the teachings of the New Testament, in spirit and substance, are identical with those now received through Modern Spiritualism. This object, as expressed on the title page and never lost sight of, but continually coming to the surface, gives a dramatic unity to the work which makes it one of exceeding interest to the sincere inquirer into religious truth and the proofs of man's spiritual nature; while to the Spiritualist it offers a storehouse of facts, ancient and modern, confirmatory of his views, and presenting a vast array of impregnable reasons for his convictions.

The temper in which the work is written is most admirable; calm, judicial, and almost tender. In its tone toward those opponents, as yet unable to accept, or disinclined to examine, the truths of Spiritualism.

We must not omit to commend to the reader's attention the interesting appendix to this concluding volume, in which the author relates some remarkable manifestations and tests through Dr. Kenney as the medium. These experiences would of themselves be sufficient to justify Dr. Crowell in his faith, if faith is the word where the sentiment of knowledge predominates.

Both these volumes are now out of the binders' hands and in the bookstores. They may be had at the Banner office, handsomely bound in cloth. For a Christmas gift they are highly appropriate, for apart from their intellectual and scientific value, they are beautifully printed on excellent paper. The work will be one of the first mentioned in our great libraries, when the question, "What is the best work on Modern Spiritualism?" is put.

Dr. J. R. Newton

Will continue his unique system of practice, by healing patients at a distance through magnetized letters, till further notice. Address him at San Francisco, Cal.

The London Medium says: "Miss Bessie Williams is a clairvoyant and test medium of the highest order. Her development within the last six months has been astonishing. The manner in which she exercises her wonderful gift is simple indeed. She places her hands over her eyes, and without losing consciousness immediately becomes in rapport with the intelligences that accompany her interrogators. To the gift of clairvoyance is added clairaudience, so that not only are descriptions given of relatives, &c., but their Christian and surnames also."

The Last Grand Act

In the miserable system of persecution which French ignorance and bigotry have, during the year nearly closed, collectively waged against Spiritual Light and truth in Paris seems about to be consummated. Late European advices state that while Bugnet is now free, and earning his living by working hard for an ordinary photographer in Brussels, and Firman, after suffering five months of imprisonment, has been pardoned, mainly through the intervention of United States Minister Washburn, the case of Leymarie, the brave editor of *Revue Spirite*, remains to be disposed of, and dark indeed is the prospect for him. Chosen by reason of his exalted position as a representative of the dawning light, the powers of evil who seem to be allowed to triumph for a season, have enveloped him with their hideous rings, and under the guise of imprisonment, seek to deprive him of his life. The Court of Cassation, before which his appeal is soon to be brought as a final test, after all these hours of mental agony and restrained personal freedom, is one which deals only with legal formalities in the antecedent proceedings; it takes no cognizance of the merits of the case, of the justice of the sentence, or of the sufficiency of the evidence to sustain it, and unless the appellant's advocates in that court can find a good flaw of formality, the Court rejects, and must reject, the *pourvoi*, and the sentence then becomes irrevocable. J. L. O'Sullivan, whose name has been made familiar to our readers in connection with this case, states that he has no hopes that any such flaw can be found available to hang a hope upon.

He says, further, referring to the flagrant acts of injustice performed and permitted in the previous trials, from the sentence of which the present is an appeal:

"It seems that it is now too late to take advantage of these points. I repeat that I have the most painful forebodings of the result. And St. Pelagie (which is said to be the least undesirable of the prisons) will be far worse in winter than in summer, especially to a man of Leymarie's small and delicate frame. This winter threatens to be a severe one. The migrating birds have southward over Paris unusually early. Firman reports that in rainy weather at times when the prisoners are not engaged in the workshops, the bulk of them have no shelter, there being only a place where about four hundred can stand, so closely packed that it is better to stand out in the wet and cold, the number of the prisoners being not far from two thousand. Would Leymarie survive a severe winter there?"

We are of opinion that he would not, and that this fact is known to those who seek his life, and who wish to destroy him thus, hoping thereby to transfer from their shoulders to that of physical disease the results of the damning crime they are about to perpetrate in the name of law and religion! Perchance this winter must witness the martyrdom of that honest man and earnest friend of the truth—there seems no hope in the letter of Mr. O'Sullivan—but the walls of the frail physical tabernacle falling outward under a strain they can no longer bear, will but reveal to the world, and bequeath to the keeping of the angels, a spotless soul, a priceless jewel, which shall shine brighter as the years roll onward to that millennium when bigotry shall die, ignorance return to its native chaos, and all the nations of the earth shall hear the truth and live!

Prof. William Denton at Paine Hall.

On the afternoon of Sunday, December 12th, this gentleman further continued the course now under management of Dr. H. P. Gardner, of Boston, at this hall, by a lecture which detailed the true methods of mental culture. The great amount of matter imperatively demanding publication in this number, precludes the possibility of further mention of the discourse at present, other than to state that it was in the Professor's best vein, and abounded with telling points, each of which in turn elicited the warmly exhibited approbation of the audience.

In the evening of the same day Prof. Denton detailed in an interesting manner what he saw on the Pacific slope—the discourse being illustrated with geologic specimens, etc.

Next Sunday afternoon, December 19th, Prof. Denton will speak on "The Utility of Spiritualism," and at the close of his remarks Mrs. Mary M. Hardy will give a test séance on the platform before the people, for the obtaining of casts of spirit hands. The services on that afternoon will be held in the upper (larger) hall in the Paine Building. A certain portion of the seats will be reserved, for which twenty-five cents extra will be charged. In the evening he will lecture in the lower hall, on "The Races of Men and their Destiny," his remarks being illustrated by numerous pictures, portraits, etc.

Robert Dale Owen.

We have a letter from this distinguished co-worker, dated Marquette, Lake Superior, Dec. 11th, 1875, in which he gives renewed evidence, did we need it, of his restoration to perfect health of mind and body. Under the circumstances, and considering that he has passed his threescore and ten years, his case is certainly a very remarkable one; for Mr. Owen writes: "My health is perfectly good. I have gained thirty pounds since that severe illness I had last May." He encloses in his letter his correspondence with Dr. Evans, written some weeks ago, and which we publish in another column. It has a psychological value, as giving the writer's view of his own mental affection. We rejoice that Mr. Owen can present such evidences of intellectual health and clearness; and we trust he will yet be able to do good service in the cause to which he has given so much time and thought. Spiritualism can poorly spare him from the earth-plane yet awhile.

Defend our Free Schools.

Last week we referred to the statements and recommendations made by the President of the United States in his message to Congress, concerning the necessity of preserving intact our free school system, and its being rendered non-sectarian in every sense of the term. We are pleased to note that the following outspoken sentiments looking in the same direction found utterance in a resolution passed by the Democrats of the District of Columbia, on the evening of Dec. 10th: "Resolved, That no State shall make any law respecting an establishment of any religion, or prohibiting the free exercise thereof, and no money raised by taxation for the support of public schools or derived from any public fund therefor, shall ever be under the control of any religious sect; nor shall any money so raised ever be divided between religious sects or denominations."

Mrs. Elizabeth Davenport Blandy, the celebrated medium, and sister of the Davenport Boys, is now in New York City.

The Holidays.

The past has been a busy week with every one, not more in town than out, from the fact that all the outside dwellers appear to have been coming in. There ought to be at least one strip of the year that is devoted to friendship and the warmer social sentiments, and Christmas time comes in as that very season, to supply the want felt in every heart. It has become the custom to exchange tokens of regard and affection at this season, than which none is more delightful or advantageous. The thronged streets of this city for the past week attest to the faithfulness with which that custom has been and is being respected. The stores and shops have displayed their choicest and most attractive stocks of articles appropriate to the season, and the pleasant task of making purchases for gifts to friends has been going forward at a lively rate.

We make no sort of apology, therefore, for coming straight down to the point which is so forcibly suggested to us by what is passing all around us. Spiritualists, of all others, ought to avail themselves of the opportunity which the holiday season presents, to knit together in yet firmer bonds those friendships one for another which, in their beginnings and maturity, are so aptly aided by the proffer of gifts which confer not less a blessing on the one who gives than the one who receives. In this connection, therefore, we desire to call their attention to the well-equipped Bookstore which the PUBLISHING HOUSE OF COLBY & RICH maintains at No. 9 MONTGOMERY PLACE, BOSTON, where may be found all varieties of books, pamphlets, etc., which belong to the literature and life of liberal thought.

When we mention valuable books, that contain the ripe and luscious fruitage of advanced thought and elevated observation, we do not know that it is possible to go further; these seem to include and comprehend all the rest. A friend will never forget the one who by the gift of the right book to him at the right time, has awakened within him the consciousness of a higher being and stirred the depths of a profounder experience. A book is everything; it soothes one's unhappy moods, bears silently with one's indifference, makes no protest against neglect, and always presents the same calm face to one who returns to it after a long estrangement. No companion could be more serviceable, because none is more true; adapting itself to every mood, never intruding when unwelcome, but always ready with the same equable spirit when sought again. In this way it grows more and more with time and frequent perusal into the mind, heart and life.

We ask Spiritualists, and indeed all lovers of liberal teachings, to bear this too much forgotten truth in mind, when they feel the impulses of this blessed season of gifts kindling within them. Thrice happy is he who is permitted to realize that what he gives to another has taken root and borne fruit. The gift that after due time is laid away and but rarely returned to, and then but with a single faded sentiment, is not that living and prolific one which is the distinction of a book whose wealth of thoughts stir and awaken other thoughts, lead to the conception of good purposes, arouse an expanding desire within the breast, and step by step renovate the whole nature. That which will do all this, coming from the hand of another, is a gift indeed. THE BANNER OF LIGHT BOOKSTORE contains a wealth of spiritual literature that, if rightly chosen and distributed, will accomplish this, and we again urge people to visit the premises, which are spacious and pleasant, and see the impressive fact for themselves.

William Eddy.

Conflicting accounts of the movements of the Eddy mediums continue to reach us. We published a statement in our last issue, on the authority of S. W. Jewett, of Rutland, Vt., that the Eddy family, with the exception of Horatio and Mrs. Hinton, had disposed of their property at Chittenden and taken up their permanent residence in Colorado. Now we have a letter from Edward Brown, of Moravia, N. Y., informing us that William Eddy is holding séances in that place at the house of Mr. Keeler. As this writer gives an interesting account of the manifestations said to occur there in the presence of Mr. Eddy, we append it:

MORAVIA, Dec. 12th, 1875.
MR. EDITOR—William Eddy, the medium for spiritual materialization, is now settled at Moravia, Cayuga County, N. Y. He is holding his séances at the house of Mr. Keeler. The manifestations are wonderful. Full-formed spirits walk out of the cabinet, speak, sing, and enjoy themselves with their friends. The spirits often raise the curtain so the medium is seen sitting in the chair while the spirit is standing outside of the cabinet, both spirit and mortal being visible at the same time. The spirits promise new developments more wonderful than have been given, so that all who witness these manifestations will know they are from the spirits.
Most truly,
EDWARD BROWN.
Moravia, Cayuga Co., N. Y.

The Spiritual Magazine for December

Reaches us from its publisher, Samuel Watson, Memphis, Tenn., looking fresh and inviting, and well worthy the attention of liberals all over the country. We wish our Southern contemporary the fullest measure of success. The following editorial announcement by Bro. Watson, seems to exhibit an increase of interest at Memphis:

"MEETINGS AT ASSEMBLY HALL.—We have arranged for the use of this hall, 363 Main street, for the residue of this year, on Sundays. We cordially invite all who feel interested to attend morning and afternoon service. It was resolved at the meeting held on the 7th to organize a 'Psychological Society of Memphis.' We have addressed good audiences since the last Sabbath in October. The second Sabbath in December the Hon. J. M. Peebles will commence a course of lectures there."

J. L. O'Sullivan, Esq., writes to The Spiritualist (London), Dec. 3d, that "a good French medium, who has established excellent physical manifestations in St. Petersburg, named Camille Bredif, is in Paris, but does not dare to exhibit here for fear of the police. He proposes to go to America." Mr. O'Sullivan also states that he has recently been privileged to attend, with Count Bulet, several private séances held by the released medium, Firman.

Prof. Proctor has written a letter to the New York Herald, correcting a statement that has been published to the effect that on his return to England, next spring, he is to take the chair of Astronomy in the new Roman Catholic University at Kensington. He wishes wide publicity to the fact that his position in scientific matters forbids his accepting the professorship in question.

At the request of the writer, Thomas R. Hazard, Esq., his article on "Mrs. Seaver's Spiritual Circles," announced for this week, is postponed to our next issue.

Hull's Crucible is now issued at No. 730 Washington street, Boston, Mass.

Epes Sargent, Esq.

The following well-merited tribute to the usefulness and importance of the work wrought for truth by the talented and genial gentleman whose name heads this paragraph, is from the pen of Hudson Tuttle, of Berlin Heights, O.:

"This celebrated author is, as his many works show, deeply interested in the cause of Spiritualism, and is by no means depressed by the frauds, deception and rascality which it is compelled to bear. He particularly impresses one with his quiet, harmonious and scholarly manners; easy, free and unostentatious. No man has done more toward giving direction to the education of children for the past twenty-five years, and his numerous educational books are in constant demand. His pen has still greater work to do for Spiritualism than it accomplished in those sterling volumes, 'Planchette' and 'Proof Palpable.' They who accuse Spiritualism of deficiency in scholarly thought, forget such men as Epes Sargent, whose name is wrought into the very fabric of American literature, who ranks among the first as a writer and has few peers as an editor."

Proposed Constitutional Amendment as to the School Question.

Under the call of States in the U. S. House of Representatives, 14th inst., Speaker Blaine introduced his amendment to the Constitution in regard to the school question. The amendment is in these words:

No State shall make any law respecting the establishment of religion, or prohibiting the exercise thereof, and no money received by taxation for the support of public schools, or derived from any public fund thereof, shall ever be under the control of any religious sect, or shall any money so received ever be divided between religious sects or denominations.

Our New Serial.

The votes have come in rapidly from many quarters in response to the query, Shall we present our readers with a fine domestic story from the pen of Mrs. A. E. Porter? The result is two to one in favor of the publication of *Our New Serial*, and we shall start it in the next issue of the Banner. Periodical dealers should send in their orders early, as the story in question is a magnificent production.

Another Faithful Worker Gone.

Mrs. Sarah M. Thompson, the highly gifted medium and lecturer, formerly of Cleveland, O., passed to spirit-life the first week in December. In our next issue we shall print the proceedings of the memorial meeting held by the Spiritualists of Cleveland.

Planchette

Is again coming into public favor. Colby & Rich have fine well finished specimens of this wonderful instrument on sale at their Bookstore, No. 9 Montgomery Place. Will be sent by mail if desired.

We have recently been made the recipient of a beautiful present from Col. Fred A. Pope and wife, the same being an elegant hair watch-guard, mounted with gold, and ornamented with a finely-wrought locket. The hair composing the guard belonged to the late Mrs. Copant and the Indian child, Minnie Tappan. Thanks, friends, for this Christmas gift, rendered doubly valuable as a remembrance of those whose life-work was so truly wrought.

Henry Jones, writing from Rock Island Arsenal, Ill., speaks of the efforts of himself and others, years since, to introduce the Banner of Light into that place, and says, "Although some of them [the original party] have passed over the river, and others have removed away, I still take the Banner, and intend to as long as I can pay for it. I consider it the best spiritualistic paper published. In fact, I would not exchange it for any other I have yet seen."

The oil paintings of Joseph John, the inspired artist, are published in a high style of engraving by R. H. Curran & Co., of Boston. Give them an examination—they make excellent Christmas presents. For sale by Colby & Rich, No. 9 Montgomery Place.

We have received the following: *Poems* by Gertrude Minturn Hazard and Anna Pease Hazard, which is a neat little volume, containing some sweet and charming versifications.—*The Spiritual Magazine*, London, Eng.

This book is for sale by Colby & Rich, No. 9 Montgomery Place, Boston.

The Boston Traveller says there is talk of opening the Harvard College Library on Sundays. What is the world coming to? We hope the visitors to the Library will improve their Sunday reading by selecting the Banner of Light, full bound volumes of which may be found there.

Dr. Andrew Stone's Medical Institution, at Troy, N. Y., is reported to be in a most flourishing condition, the doctor's peculiar system of cold medicated inhalations working wonders for the alleviation of the suffering.

The Medical Eclectic Magazine, New York City—Alexander Wildes, M. D., and Robert S. Newton, M. D., editors—commences its third year with its December issue.

William Foster, Jr., of Providence, writes in defense of Mrs. C. E. Morrison, bearing witness that she is a medium of remarkable power.

Movements of Lecturers and Mediums.

John Collier met with signal success at Clyde, O., the friends inviting him to prolong his stay, on the motion of Mr. A. B. French, who was among the audience. Mr. Collier purposes speaking in Sturgis, Mich., and Kendallville, Indiana, thence to Chicago, where he commences a second course of lectures, in January, before the First Society of Spiritualists. While at Chicago he would be pleased to hear from societies or individuals, en route to San Francisco. Mr. Collier would like to stay over at Omaha, Salt Lake City, and any principal point where a cause may be served. Address Lock Box 157, Springfield, Mass.

Societies desiring the services of W. S. Bell, as a lecturer, can address him at No. 55 Foster street, New Bedford, Mass.

Mrs. S. E. Burr lectured in Rochester Hall, Boston, on the evening of Sunday, Dec. 12th; she will speak there again next Sunday night.

The address of Mrs. M. C. Rundlett is, for the present, St. Clair, Michigan.

J. M. Peebles, so writes a correspondent, has drawn crowded houses in Sturgis, Mich., during the past week.

Donations.

FOR GOD'S FOOT.
From H. A. Crosby, \$1.00; Mrs. H. A. Clapp, \$1.00; Mrs. L. Pierce, \$2.00; Mrs. S. M. Thompson, 85 cents; Eben Snow, \$2.00; M. R. Heywood, \$2.00.

FOR AUSTIN KENT.
We have received a letter from Austin Kent, in which he requests us to thank all those who have rendered him pecuniary aid. He says he longs to go home—to leave his decrepit tenement of clay; he only waits the Father's call, and prays that it may speedily come. We acknowledge the receipt of \$1.00 from H. A. Crosby for Mr. Kent.

The dentist's epitaph: "He is filling his last cavity."

Message Department.

MESSAGES FROM THE SPIRIT-WORLD

THROUGH THE MEDIUMSHIP OF

MRS. SARAH A. DANKIN.

(Wife of Colonel Washington A. Dankin, of Baltimore.)

During the last twenty years hundreds of spirits have conversed with their friends on earth through the mediumship of Mrs. Dankin, while she was in the entranced condition. It is a most unusual thing.

These Messages indicate that spirits early with them the characteristics of their earth-life to that beyond, whether for good or evil, consequently those who leave the earth sphere in an undeveloped state, eventually progress to a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive in no more.

Introductory.

In the opening of the Message Department of the Banner, through the instrumentality of one who has been heretofore unknown to the general public, it seems proper that some brief details of her development in mediumship should accompany the "communications." I shall, therefore, at the request of the Editor of the Banner, give each week—with the messages—a statement of some of the incidents which have occurred in our twenty years' personal experiences as Spiritualists.

WASH. A. DANKIN.

Mrs. Dankin's mother was a Quakeress of Delaware, and, without understanding its purpose, was frequently startled and annoyed by physical manifestations of a very powerful character, such as the movement of heavy substances in her presence without visible cause. As she was annoyed and somewhat alarmed by them, her mediumship was not developed nor understood, and in time these manifestations ceased. This was many years before the advent of Modern Spiritualism.

In 1852 I had retired from business, and intended devoting my new-found leisure to the enjoyment of such rational pleasures as an assured competency would justify. I had heard of Spiritualism, and, like many others who reach their conclusions without sufficient data, I pronounced it either an insane delusion or a shameful imposture. Happening to read the letter of Judge Edmonds, in which he declined a re-nomination to the bench of the Supreme Court of New York, my mind was at once changed, and I determined, if the opportunity offered, under proper conditions and circumstances, I would give Spiritualism a candid and thorough investigation. I was soon gratified. A little school-girl—member of a family of Quakers—had mediumistic gifts, and we were invited to spend an evening with her.

It would take too much space to relate the many striking evidences we received through her in the course of the five months which we spent in the investigation at her home; but one, which of itself alone would satisfy any intelligent mind, I will mention, and with that close my present introductory. One evening, as we were about to leave the table, it moved slowly but steadily across the room, lay down upon its side, and rose again, legs upward; remaining suspended for a time, it began tracing upon the wall, with one of the legs, the names of persons whom I had known more or less intimately, until six names were thus traced. No person but myself in that room had probably ever heard either of these names before. Such manifestations occurring in a respectable family whose aversion to notoriety was so great that the subject of Spiritualism was rarely mentioned by them except to intimate friends, settled the question in my mind. I did not deem it necessary to seek for any other solution of this remarkable phenomenon than that which was so clear and distinct as to be unavoidable. My prejudices were all laid aside; I was a Spiritualist.

Margaret Kurtz,

To her father, John J. Kurtz, of Druid Hill Avenue, Baltimore, Md.

Oh father, how beautiful it is to die and pass right through the narrow path that leads to life everlasting—where the torch never fades out, but is ever lit by angel fingers to show the pilgrims their way!

Father, does Betty believe that I have power to come back and see, and feel, and hear all things that are said and done in the household? If she does not, father, tell her to believe it, for her entrance here will be so much easier—so much better. Tell her that I shall never forget her kindness and tenderness to me in my last hours on earth. Tell her the kindness and devotion which she gave to me I will return to her children. Tell her that if ever a day comes when they need bread, I will feed them; if they need a home, I will shelter them; giving back that which she gave to myself. Her kindness fell not upon a stony heart, but upon one that was full of love and sympathy.

I am devoting myself to culture, or, I should rather say, those higher in power than myself are educating me, making me conversant with the laws of the spirit-world.

[The father, who was present, here asked, "Have you met your sister Caroline?"]

Yes, she is my helper, my educator, my strengthener. Oh, father, how beautiful is the reunion here of kindred! All that pining, all that fainting, all that wearisome feeling which so depressed the spirit when in the earthly tabernacle is left behind—all passed from me—and I am becoming as one of the blessed—being with the blest.

I invoke thee, oh Eternal Father—thou who sheddeth love throughout all thy universes—I invoke thee to implant within thy servant more power to do thy work, more energy to do thy will. Grant, oh King of Kings, that power may be mine to throw wide open the pearly gates of eternal life for my father, when his hour comes to enter therein; for he blessed me in sickness and comforted me in health.

Farewell, father. Tell them all that I love them, I remember them, and I will communicate with them. Tell them to seek me and they shall find me.

I did not know when often I sat at the table how sweet it was to commune with the friends that had gone before; but now I deem it the greatest boon that God could have given to his children.

Edgar Allan Poe.

My name sounding abroad upon your atmosphere has called me once again toward earth. Men whose religious belief should have forbidden such action, are seeking to honor my memory. When a man's career on earth has been one of open, reckless defiance of natural law, of social servitude and of Christian morality, is it meet that teachers and leaders of your religious

systems should place a memento over the rotten remnants of the physical structure, while they believe, or profess to believe, that the immortal spirit is writhing amid the tortures of the eternally damned? Will they dare do honor to one whom they believe their God has driven from his presence, saying, "Depart from me, ye wicked one, into everlasting fire, prepared for the Devil and his angels." Is this the picture which they should hold up before the eyes of the young committed to their care?—live only as your passions may dictate; have no faith in God or the ministers of his holy religion; let reason depart and let the wild-madness of a moral fiend bring grief and shame to your family, and sorrow to your friends? Let your memory be thus disgraced among men, yet write a few lines which tingle musically upon the popular ear, and whether we perceive the meaning which they conceal, or whether we fail to comprehend their hidden import, yet will we consecrate you a genius, and build a monument to perpetuate your name! Oh how worthless is such tribute coming from such source!

Looking through the chambers of memory back upon my earth-life, I seem once more drawn within a whirlpool of frenzied feeling, where storms and tempests rage, where chaos reigns, as it did in the external universe before God called order into being; I seem again upon a sea whose turbulent waves threaten to engulf, yet ever toss me on their restless surface. The day goes down in darkness and despair, and I am cast last upon the shore of that dark ocean, a shattered wreck; I seem again to see my prostrate form taken from the streets of Baltimore—a dying debauchee—laid in a public hospital until the hour came when my work-out carcass could be hidden in a pauper's grave. I ask myself, is this he whom men, socially respectable and religiously Christian, have now agreed to honor? Does not the incongruity of such actions stand out distinctly before them? Is it to one whose soul has been consigned to the hottest fires of an unquenchable flame, kindled by the wrath of a God whose vengeance can be satisfied only by an eternity of torture? Is it to a miserable outcast from social sympathy, with whom contact was contamination? Is it to the memory of such an one as this, that an enduring marble shall be reared? Is it in honor of such an one that words of eulogy shall be spoken? Shall grave religious men assemble to offer to him their tribute of praise? How pitiful is the spectacle!

But ye who have been freed from the bondage of the past—ye who have held communion with the spirit world—ye who know that Poe the poet did not fill a drunkard's grave, that Poe will never lie beneath the stone which has been fashioned in his honor. When I rent asunder the prison-house of my earthly degradation, it was with feelings of horror indescribable that I plunged headlong through abyssal depths seeking that hell which had been pictured as my destiny. But conceive, if you can, the reaction, when in all the vast domain of illimitable space I found only myriads upon myriads of glowing constellations, families of radiant worlds gathered in symmetrical groups, each giving forth its special splendor, each covered by innumerable intelligences, each in its ceaseless motion singing its special hymn of praise, and all blending in one grand oratorio that fills the universes with its melody.

Think of me now—ye who are free to think, passing from planet to planet, gathering those spiritual magnetic forces that quicken all the latent faculties of the soul. Think of me as Poe, risen from the impurities of earthly corruption, clothed with the brightness of the ethereal spheres, not chained in a dungeon, not in companionship with fiends and devils; but think of me as one who now feels and understands his true relation to the Infinite. This thought once fashioned in the minds of men will be a higher and a holier tribute to my name than eulogy in stone or eulogy in words can give.

Joseph F. Bennett.

I was a Spiritualist, an invoker of those interior powers which lie dormant in man, which come from the Infinite One. I was suddenly and strangely taken from my wife and child—not torn from earth and cast away, but transplanted from earth into heaven.

Wife, thou knowest I am not dead, but living in that beautiful realm where light shines forever, where darkness never comes, where all things are bright and beautiful, where I await patiently, calmly and serenely for thy reunion with myself. I am somewhat feeble yet, but after a lapse of time I will gather up the forces of the inner life and bring them down to thee and our little one, and twine them most tenderly around thee, whereby the wintry storms may not visit thee too rudely. Have full confidence in our God who spreadeth his love over all the universes, and gathereth up in time all his children.

Joseph F. Bennett is my name. It does not appear to me that the human race is striving for spiritual food as once it was. How strange this is! for as I now see, the intellect of man is opening almost upon the plane with the angels.

John Lamb,

Formerly of Washington, D. C., to his step-children, Lillie and Jimmy Brute, of Providence, R. I.

Friends of earth and strangers, these were two children very near and dear to myself. My spirit-hell oftentimes grew sad when I was compelled to see the waste going on physically with them, knowing that in a short time, unless something was speedily done, they too, like I, must give up the body to its mother earth, and their spirits fit to the realms of life eternal.

This was not the question, however, that probed my spirit heart; it was, where will the mother go and upon whom will she depend for food, raiment and shelter if they be taken? In the twinkling of an eye I bore the impress to the mother. She gathered in the thought and worked therefrom. Magnetic treatment and magnetic medicine have brought them into health, by which both he and she can attend to their daily avocations. To the bright angels, and she through whom they are compelled to work, I give thanks.

Men and women of earth, what would your world be without this New Dispensation, that comes with all its bright and glowing colors, not only to heal the ailments of the body but to give health and strength to the mind?

I am one who lived and died in the beautiful faith of Spiritualism.

Nannie Shearman,
Of Waltham, Mass.

I was born of humble parentage—I mean not of the aristocratic class—but Spiritualism walked broadcast in our home, and brought many pleas-

ures with its first entrance. Afterwards one wearing the outer raiments of spirituality walked within, and under cover of the night stole away that which is nearer and dearer than gold or silver—my good name; made not only my own heart sad, but the heart of my mother grow desponding over the downfall of her child. At last, when the heart-strings broke asunder and the prison-door was opened, the spirit fled to that beautiful home of which so often we have heard the preacher speak, but of which no demonstration had been given until the golden thought of Spiritualism made us know and feel that death was nowhere found in the universe of God. Seeing and feeling as I now do, every trace of blame has been banished. Love and kindness have taken its place, even toward the one who was the offender—the destroyer of my earthly happiness. That mother of whom I spoke is with me, enjoying that peace, that pleasure, which nothing but spiritual life can give.

I do not know you, Mr. Chairman, but I have been sought by one who is a co-worker with yourself. We do not use titles in this world. Parker is the one who brought me here, and I have spoken according to my nature.

APPEAL.

BY SPIRIT THEODORE PARKER.

The BANNER OF LIGHT having been established nineteen years as a medium through which the inhabitants of another world have communicated to humanity the facts of their existence, the facts of immortality, the facts of a tangible and direct communication between the spiritual and the natural world; also establishing a basis through which free thought might find expression and progressive ideas might be sent out to reach every mind that would open itself to receive them; having been established as a medium also for individual communication from the spirit-world, as an instrument in the hands of the angels strictly directed or guided by their wisdom—we appeal to you for help.

Spirits can join hands with you in an effort to build up truth; they can join with you in the establishment of a divine principle, that principle being the communication between the spiritual and the natural world.

We appeal to you for material help. While we are not at all loth to give our spiritual aid, we appeal to you to come forward, and to bring as many as possible to accept of this Manna, such as we can give. We desire every reader, every subscriber, to consider himself or herself an agent of the spirits to disseminate truth, to build up its kingdom here on earth, and to help us in our work. We desire every reader to receive from us all that we can give as a principle, to be accepted by them according to that judgment which has been divinely vouchsafed to them.

We shall open to the world again the "Message Department," and shall give to the spirits of all who may present themselves an opportunity to make known their wants or tell their story. We shall endeavor to establish the truth in this Department beyond all doubt; and, we repeat, we desire the help, the union, that can come from mortals. We desire the help of every Spiritualist, of every Free-Thinker, of every earnest advocate of a free and liberal platform upon which thought can be directly expressed pertaining to the human soul.

Banner of Light Circle Room, Dec. 13, 1875.

ADVICE TO THE APATHETIC.

BY JOHN BROUGHAM.

"Put none but honest men on guard."

Not a time is this for lethargy; give party to the winds. With all other petty questions that the better judgment of the community should settle, the question of the day is this: How shall we save the country from the ruin that is before it?

Thinking only of the infancy throughout the country, and that like a morbid cancer slowly eats away her life—the infection of jaded graduates, distillation of the slums, that from the slums pours out its pestilence.

With such the power rests, though it has slumbered in the hands of the over-patient victim from the whole pernicious crew.

One dead course is left, the deadly virus to retard; Let the scum of the nation be put none but honest men on guard!

Cast aside the old indifference, begotten of your scorn. Do not shrink from contact with the scum to degradation born; Do your racial-featured progeny, abhorrent to men's eyes, That the scum of the nation be put none but honest men on guard!

Do your duty while there's a time, and by united action show Far and near to every traitor knave, in office high or low, That his shameful misdeeds must henceforward have an end.

And the ballot to obliterate all its branded felon sent. In the conflict which is coming, while your blows fall fast and hard, Let this be your battle-cry: Put none but honest men on guard!

Surely, surely there are patriots enough within the land. The last butchers of her credit in their shambles to withstand. Do not suffer the assassins of her once exalted fame, In their lust of greed, to make it but a monument of shame. Up, then; those who hate rapacity! Assemble in your might!

Your numbers will dismay and put the vulture horde to flight. If you would not see your country's glory vanish like a dream, And her name among the nations be of fraud a synonym, You must see to it yourselves in every city, town and ward, In all quarters—that there shall be none but honest men on guard!

FLOATING.—Men are drowned by raising their arms above water, the unbuoyed weight of which depresses the head. Other animals have neither motion or ability to act in a similar manner, and therefore swim naturally. When a man falls into deep water, he will rise to the surface, and will continue there if he does not elevate his hands. If he moves his hands under water, in any way he pleases, his head will rise so high as to give him free liberty to breathe; and if he will use his legs, as in the act of walking (or rather walking up stairs), his shoulders will rise above the water, so that he may use the less exertion with his hands, or apply them to other purposes. These plain directions are recommended to the recollection of those who have not learned to swim in their youth, as they may be found highly advantageous in many cases.

To the Liberal-Minded.

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

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Splendid Holiday Books—For Sale by Colby & Rich, No. 9 Montgomery Place, Boston.

We cordially invite all people of liberal views and tendencies, and all Spiritualists in particular, to pay visits from this to CHRISTMAS to the BOOKSTORE OF THE BANNER OF LIGHT, No. 9 MONTGOMERY PLACE (street floor). There they will not fail to find a great variety of books to suit their tastes, either for themselves or their friends. A gift of a good book at this holiday season always leaves a deeper memory behind it. It is accompanied with all the good and gentle feelings of the time.

On the shelves and counters of the BANNER OF LIGHT BOOKSTORE there are works that are suited to almost every age and capacity. Here is the alphabet of the new faith and philosophy, and here are the records of its latest discoveries and developments. To all liberal persons such a list of publications as we offer to the reading public ought to be a boon, for the opportunities are few for finding so wide and rich a collection. Illustrated volumes are profusely interspersed with the others, tales with poetry, and essays with revelation. The whole collection may be fairly said to form a library of Spiritualism.

The public is freely invited to make an inspection of the contents of our Bookstore, to examine our books and compare our prices, and to purchase as largely or as prudently as may seem fit. This is the time especially for all who hold to the demonstrated truths of Spiritual Faith to do their part individually in spreading that blessed Faith, silently but effectually.

The extreme length of the list of volumes for sale by us precludes citing any considerable number even by title at the present time, but any person desiring to know of all, will receive a copy of our CATALOGUE, FREE, on applying to us by letter, or by making a personal visit to the Bookstore. The prices of the below mentioned works will be found in the advertisements, or by reference to Catalogue:

The Spirits' Book—ALLAN KARDEC.

This choice volume of over 400 pages is filled with practical treatises on some of the most important topics known to the human mind, such as the immortality of the soul, the nature of spirits and their relations with men, the moral law, the present life, the future life, the destiny of the human race, etc., etc. The matter composing the book was collated from the teachings of a high order of disembodied intelligences speaking through various media, by ALLAN KARDEC, the celebrated French Spiritist, and an American edition which we offer for sale was translated into English by Anna Blackwell, from the ONE HUNDRED AND TWENTIETH THOUSAND in French, showing the immense popularity of the work in the land of its birth. By all means secure a copy, peruse it faithfully, and appropriate its rich lessons to the full.

Book on Mediums, or Guide for Mediums and Investigators, by ALLAN KARDEC.

This wonderful work from the pen of a gifted man, has already found a most extensive sale in Europe, and has crossed the Atlantic—a bridge to the English mind having been faithfully constructed by the translator, EMMA A. WOOD—on a mission of good to humanity. The American edition is a gem of book-making in all its characteristics. So much has been said in praise of this volume in these columns, and elsewhere, that we will not now recapitulate its merits, but urge its perusal upon the public, that individual judgment may make up its verdict.

The World's Sixteen Crucified Saviors, by KENNEY GRAVES, (author of The Biography of Satan, etc.)

In this new work the writer gives many glimpses of the religious history of man before the Christian dispensation, and aims to prove the Oriental origin of the cardinal points, as to doctrines, principles, etc., of the Christian New Testament. The numerous favorable notices which we have from time to time published since its issue show that this volume is growing both in the favor of the general reading public, and in the estimation of the thoughtful; to the former it is a revelation of much hitherto undreamed of, while the latter find in it a perfect treasure house of facts for reference. The amount of mental labor necessary to collate and compile the varied information contained in it must have been severe and arduous indeed, and now that it is in such convenient shape the student of free thought will not willingly allow it to go out of print. Read it.

Around the World; or, Travels in Polynesia, China, India, Arabia, Egypt, Syria, and other "Heathen" Countries, by JAMES M. PEEBLES.

This is a book which had it been less outspoken for spiritual truth, and more obedient to the demand of the Procrustes of Theology, would have taken the highest rank among those works of descriptions of foreign lands which are so eagerly sought for by the masses. Its every chapter is an apt pen-photograph of scenes and experiences, which are backed by corresponding thoughts and emotions. The friends of free thought should see to it that at the holiday season this highly entertaining work attains a wide circulation. It has already reached its second edition, and deserves to reach its one hundredth. Other fine volumes by this talented author, such as the "SEEDS OF THE AGES," "JESUS—MYTH, MAN OR GOD," etc., are for sale at our counters.

Flashes of Light from the Spirit-Land, by ERNEST SARGENT, Esq.

In this choice volume ALLEN PUTNAM, Esq., has compressed a surprising amount of elegant and practical citations from the utterances of the invisible intelligences at the Banner of Light Public Free Circles, through the mediumship of the now translated Mrs. J. H. Conant. The subject matter especially deserves the attention of the student of the mental phase of spiritual truth.

The Proof Palpable of Immortality, by ERNEST SARGENT, Esq.

Our readers are familiar with the breadth and depth of this sterling volume. The ground gone over is of the utmost importance, and the conclusions arrived at by the erudite author are of the most cheering character. Those desirous of being thoroughly acquainted with the phenomena of spirit materialization should read this book.

Biography of Mrs. J. H. Conant, illustrated with a fine steel plate portrait.

Read this interesting story of mediumistic suffering and devotion. It is as entertaining as a romance, and is also replete with solemn lessons

of life and duty. Now that this faithful toiler has been emancipated from the keen mental and physical sufferings by which on earth she was environed, an additional interest broods over the pages upon which her mortal experiences are recorded.

Poems of Progress, and Poems from the Inner Life, by MISS LIZZIE DOTE.

Two superb books, filled to repletion with spiritualistic thought and fearless utterances. The inspired words of the authoress thrill the reader like the blast of the trumpet.

The Voices, by WARREN SUMNER BARLOW.

Dedicated "to those who have ears to hear," this nicely executed and thought-crowded volume again calls to itself the attention of the reading public at the holiday hours. Over two hundred pages of poetic "free thought" and a steel plate portrait of the author are offered for a reasonable price. Judge Baker, of New York, in his elaborate review of this book says: "Considered in the light of a controversial or didactic poem, it is without an equal in contemporaneous literature—the birth of an audacious mind, and is destined to excite greater and more wide encircling waves of sectarian agitation than any anti-credal work ever published."

Other fine poetical works are offered, among which are to be found:

Voices of the Morning, by BELLE BUSH.

Poems, by GERTRUDE MINTURN HAZARD AND ANNA PEACE HAZARD.

Poems, by ACHSA W. SPRAGUE.

Home: Femme Heroic and Miscellaneous Poems, by JESSEE H. BUTLER.

A wide variety of miscellaneous reading bearing upon the facts and theories evolved by Spiritualism is presented, among which may be noted the following works:

ROBERT DALE OWEN'S Debatable Land between this World and the Next; which still retains its hold on the popular estimation.

Golden Memories of an Earnest Life, by R. AUGUSTA WHIPPLE.

The Federati of Italy, by G. L. DITSON, M. D., which is a Thrilling Romance.

Alice Vale: A Story for the Times, by LOIS WAISBROOKER.

My Affinity, and Other Stories, by LIZZIE DOTE.

The Spiritual Pilgrim, (biography of J. M. Peabody,) by J. O. BARNETT; also Looking Beyond, by the same author.

Modern American Spiritualism, by EMMA HARDINGE BRITTEN.

The Mystery of Edwin Drood. Completed by the spirit pen of CHARLES DICKENS through the mediumship of T. P. JAMES, Brattleboro, Vt.

Bible Marvel Workers, by ALLEN PUTNAM, A. M.

Here the reader will find a book of the most entertaining nature, and be able to go over the field of the Bible narratives, which are purchased dear to his childhood's memory, with a clearer gaze than ever before, detecting error where any exists, but tracing in all the links of that stupendous chain of spirit communion which has from time's earliest moment bound the two worlds of physical and material life in one.

Chapters from the Bible of the Ages, by GILES B. STEBBINS.

This book gives fourteen selected chapters, arranged in order to present to the public eye in a succinct manner some of the brightest thoughts which each age and nation has added to the great Bible of free thought.

The Identity of Primitive Christianity and Modern Spiritualism, by EUGENE CROWELL, M. D. Vols. I. and II.

The title of the above work gives a clear insight into its contents, which are of a highly valuable and interesting order.

Cosmology, by GEORGE M'ILVAINE RAMSAY, M. D.

This book, which has reached its second edition, is one of the highest importance as to matter, and of the deepest interest as to treatment thereof. Its motto, "First of all, learn to be just," is carried out practically on every page. The grand idea upon which the author bases his positions is "Atmospheric motion the cause of diurnal motion."

Nothing Like It; or, Steps to the Kingdom, by LOIS WAISBROOKER.

This is a new book from the pen of this well-known author; its space is devoted to the consideration of the social problem, the condition of woman under the present system of marriage, etc., etc., the whole being clothed with the raiment of a story which burns and glows with interest from the inception to the conclusion.

The works of THEODORE PARKER, Historic Americans, etc.

ERNEST SARGENT, Esq., Planchette, The Woman Who Dared, etc.

ANDREW JACKSON DAVIS, Principles of Nature, etc., etc.

WILLIAM DENTON, Our Planet, Its Past and Future, etc.

ALLEN PUTNAM, Natty, A Spirit, etc.

HENRY C. WRIGHT, A Kiss for a Blow, etc.

REV. SAMUEL WATSON, Clock Struck One, Clock Struck Three, etc.

MRS. MARIA M. KING, Real Life in Spirit-Land, etc.

Heathens of the Heath, by the author of "Exeter Hall."

How and Why I became a Spiritualist, by WASHINGTON A. DANKIN.

Mental Cure, and Mental Medicine, by REV. W. F. EVANS.

Miracles, Past and Present, by REV. WILLIAM MOUNTFORD.

Nature's Laws in Human Life, and Vital Magnetic Cure.

Old Theology Turned Upside Down, by REV. T. B. TAYLOR, A. M.

The Report on Spiritualism of the London Dialectical Society.

Popular Juvenile Books:

A choice collection of entertaining literature for the young is also for sale, including books from the pens of "OLIVER OPTIC," PROF. DE MILLE, LOUISA M. ALCOTT, ANNIE DENTON CRIDGE, PAUL CODDEN, GEORGE M. BAKER, L. MARIA CHILD, ADELAIDE F. SAMUELS, SOPHIE MAY, REV. ELIJAH KELLOGG, MRS. H. N. GREENE BUTTS, HANS CHRISTIAN ANDERSEN, F. M. LEBELLE, and others.

Joseph John's Fine Paintings (at least many of them, as the public are well aware) have been engraved in appropriate manner for ornamenting the home, and we offer a choice line of them, including "THE DAWNING LIGHT," "THE ORPHANS' RESCUE," "LIFE'S MORNING AND EVENING," etc., etc., to the attention of our patrons.

Photographs are also on sale at the Bookstore, among which may be found "THE SPIRIT OFFERING," "SPIRIT BRIDE," and many likenesses of leading Spiritualists in this country and Europe.

MATERIALISM'S LAST ASSAULT.

EPES SARGENT'S REPLY TO TYNDALL ON SPIRITUALISM.

Reprinted from the New York Sun of Dec. 12th, 1875.

Men of Science who have thought it worthy of investigation Spiritualism now able to take care of itself. Materialism Contradicts Itself. Inconvenient Facts—Universal Science Bringing Us Nearer the Higher Life.

PROF. JOHN TYNDALL.—Sir: I find in the preface to your "Fragments of Science," in the Popular Science Monthly, for December, 1875, the following remark:

"The world will have religion of some kind, even though it should fly for it to the intellectual wilderness of Spiritualism."

Seeing that your preface is largely made up of expressions that betray great soreness on your part because of the "hard words" which your "noisy and unreasonable assailants" of the pulpit have launched at you; seeing that you express a wish that the minds which deal with "these high themes" were "the seat of dignity—if possible of chivalry—but certainly not the seat of littleness," and that you regard as "unmanly" those persons who have denounced you for "rejecting the notion of a separate soul," &c.—does it not appear like a disposition to mete out to the unpopular Spiritualists a measure which you sensitively shrink from having meted out to yourself, when, from the calm atmosphere, the "Alpine heights" of scientific meditation, you try to add a foul, dishonoring name to a subject which many eminent men of science among your contemporaries have thought worthy of their serious investigation?

If you ask to what men I refer, I could mention the names of Alfred Russel Wallace, President of the Anthropological Society of London, and known to science as sharing with Darwin the discovery of the principle of natural selection; Maximilian Perley, Professor of Natural History in the University of Bern; J. H. Fichte, the illustrious son of an illustrious father; the late Robert Hare, one of America's foremost chemists; Nicholas Wagner and Dr. A. Butler, both well-known physiologists and professors of the University of St. Petersburg; Dr. Franz Hoffman, of Wurtzburg University; Camille Flammarion, whose astronomical writings are well known to the readers of the Popular Science Monthly; Dr. J. R. Nichols, chemist, and editor of the Boston Journal of Chemistry; the late Nassau William Senior, celebrated as a political economist; Hermann Goldschmidt, the discoverer of fourteen planets; William Crookes, F. R. S., a well-known chemist, and editor of the London Quarterly Journal of Science; C. F. Varley, F. R. S., electrician; and the late Prof. Dr. Morgan, eminent as a mathematician, and who once remarked of certain physicists like yourself, who "snap up" the investigations of Spiritualism with the cry of unphilosophical, degrading, even as the clergyman of a former generation thought to frighten free thinkers with the cry of infidelity—"They want taming, and will get it, for they wear the priest's cast-off garb, dyed to escape detection."

PROFESSORS ON THE LIST.

I could enlarge this list considerably, as you must well know. In this very number of the Popular Science Monthly, containing your "unmanly" attack, is a paper by Prof. W. D. Gunning on "Progression and Retrogression," showing that retrogression of types, as well as progression, belongs to the system of evolution, and is illustrated in the natural world. Prof. Gunning has long been a Spiritualist, and has written much and ably in defence of his belief. I might refer you to Prof. William Dutton, an experienced geologist, and who has lately succeeded in taking casts of hands which he has reason to believe are projected by spirit power into temporarily material conditions; also, to Dr. J. R. Buchanan of Kentucky, eminent as an anthropologist and cerebral anatomist. Archbishop Whately, the skilled logician, became a confirmed Spiritualist shortly before he died. Lord Lindsay, long devoted to scientific pursuits, testifies to having witnessed the levitation of Mr. Home, the medium. The late Lord Lyndhurst and Brougham, though advanced in years when they became interested in Spiritualism, had certainly given no signs of mental degeneracy. In a preface which Lord Brougham wrote, just before his death, for "Napier's Book of Nature and Book of Man," he says in conclusion: "But even in the most cloudless skies of skepticism I see a rain cloud, if it be no bigger than a man's hand; it is Modern Spiritualism." I might instance the case of the late Dr. Elliotson, the studious physiologist, and editor of the Zolt, who, after advocating up to the age of seventy years as to the "potency of matter" similar to your own, suddenly had the convictions of a lifetime reversed by his recognition of the reality of certain phenomena through Mr. Home, and pathetically expressed a regret that he had not "known these things earlier."

But there are evidences more recent of the profound impression which the facts of Spiritualism are making upon the cultivated classes in England. In the British Quarterly Review for October, 1875, is a paper on "Modern Necromancy," the drift of which is that there are evidences of preternatural facts in the phenomena claimed as spiritual; that investigators like Mr. Wallace and Mr. Crookes are not to be condemned for examining into them; but that those facts, being such as were forbidden by the Mosaic law, and the moral conditions for their production being assumed to be objectionable, the moment we have become convinced of their reality we ought to drop them as Satanic. In other words, there is proof of the action of spirits; but as these are perhaps bad spirits, the less we have to do with them the better for our souls' safety, and the good of humanity.

I will not risk giving offence by supposing that you, whose expressions of scorn for the "fanatical, foolish, and more purely sacerdotal portion of Christendom" are so emphatic, share in these nervous apprehensions of diabolical agency. You will doubtless agree with me that if it be right to test the facts, it must be right to draw inferences from them, even if these should lead to the spiritual hypothesis.

The London Spectator, in some apt comments on the article, expresses itself as no longer surprised to find any inquirer accepting—"what indeed so many intelligent persons day by day now become convinced of"—the assumption, namely, "that there is a solid nucleus of preternatural fact in the phenomena called spiritualistic."

THE RELIGION OF THE FUTURE.

I might also call your attention to a remarkable paper on "Theism" in the last number of the Westminster Review, in which Spiritualism is referred to as "the religion of the future," and of which the writer says:

"It is in our midst to-day, with signs and wonders uprising like a swollen tide, and scolding the barriers of nature's laws. It comes veiling its destined splendors beneath an exterior that invites contempt. Hidden from the prudent, its truths are revealed to babes. Once more the weak will confound the mighty, the foolish the wise. Spiritualism will establish, on what professes to be ground of positive evidence, the fading belief in a future life—not such a future as is dear to the reigning theology, but a future developed from the present, a continuation under improved conditions of the scheme of things around us."

I do not concur with this eloquent writer in regarding Spiritualism as a "religion," or as "scorning the barriers of nature's laws." It is neither a religion nor a sect. Reconciling, as it does, to our reason, the theory of superior spirits, and hence a Supreme Spirit, infinite in His attributes, Spiritualism presents the basis for a religion, even as the earth-life presents the basis for a morality; and all the "signs and wonders" are in harmony with universal law.

Were it not that you would say they belong to the "pre-scientific past," I could quote nearly all the leading Catholic authorities of the day in support of the facts (regarded by them as demoniacal) which you would so confidently ignore. But I have named to you three of the organs of the highest intellect of Protestant England, whose language distinctly intimates a belief that there is in these phenomena a preternatural element. I have given you also the names of many distinguished men of science, your contemporaries, who have no doubt of the facts, and most of whom have explained them by the spiritual hypothesis. I could mention the names of some sixty journals in different parts of the world, all devoted to the discussion of these most interesting thaumaturgic occurrences. And do you think to scare off investigation into

them by hurling at the subject, from your scientific tripod, your missile of dirty words? Is it by such hectoring that you hope to suppress an inconvenient topic? Are we to be awed, in this last quarter of the nineteenth century, by the "priest's cast-off garb, dyed to escape detection"? Nay, rather give us back the bigotry of religion, and spare us the bigotry of your "positive science!"

A DEATH-DEFYING PRINCIPLE.

If, as is claimed, there be a "preternatural element" involved in the manifestations, what fact more important could be established? The question of a death-defying principle in man, an invisible body, the continent of his individuality, of his entire self, unimpaired by the wreck of matter or by the transition to another stage of being! Were it a question of the discovery of a beetle, distinguishable from all other known varieties by an additional spot, what respectful heed would be given to it by specialists like yourself, and how patient would they be of all details!

The offence which you charge against the eminent persons I have named and other Spiritualists is, it appears, of the intellect, that faculty which investigates and reasons. The "whoredom" is "intellectual." If by this you mean anything beyond mere obscene scurrility—if, to borrow the language of your complaint against the theologians, you are not merely "slipping out of the region of courtesy into that of scorn and abuse"—what you would say is that Spiritualism implies a prostitution of the intellect in the desertion of truth for imposture and delusion. Let us see.

The primary question is one of facts. You will hardly contend that the facts, if provable, are not as legitimate a subject of scientific investigation as the facts of chemistry or geology. Contentions as have been your expressions, you have not yet had the rashness to say, with Prof. Huxley: "Supposing the phenomena to be genuine, they do not interest me." For, to mention only one of the phenomena, that of the sudden appearance and disappearance of materialized hands, drapery, &c., you, a student of matter, cannot seriously say that you are indifferent to a fact which, if admitted, must reverse all current notions on the subject.

Prof. Butler, of the Russian physicist, of the University of St. Petersburg, remarks of the manifestations indicating this fact:

"The recognition of their reality will very soon be the inevitable duty of every honorable observer, and finally, of all humanity. This recognition will destroy many of the present prevailing views; life and science will have to come to terms with it. Our old notions about the essential nature of matter dissolve in the light of the actuality of these facts, and new ideas present themselves of the endless variety of degrees and forms of existence."

And yet you, in the very breath in which you deplore the illiberality of the clergy toward your own free utterances, do your best to prevent investigation into these stupendous facts of nature by exerting your influence as a man of science to soil the subject with an opprobrious name! You say, too, that Spiritualism is "degrading," as if even that aspersion ought to deter a brave, earnest seeker from getting at the truth in respect to it. You, sir, who, through one of your German quotations, complain of the "tactics" of your opponents in "treating you contemptuously and trying to disparage you gradually in the public esteem," resort to the same "tactics" when Spiritualism comes in your way.

TROUBLESOME FACTS.

I can imagine how exasperating it must be to a physicist of your experience to have certain new facts thrust in his face, which, if accepted, must unsettle confident theories born of years of pursuit of what he has regarded as scientific certainties. A busy man of science like yourself, how can he afford to give his attention to phenomena so subtle and evasive; so baffling and extraordinary, that they require much time and patience in the investigation, and which, if proved, he can classify under no law known to his code; facts for which there is no place in any of the pigeon-holes of his laboratory, and which flatly contradict, or threaten to contradict, some of the laws he has looked on as inviolable?

The impatient contempt with which Faraday, Huxley, yourself, and the Harvard professors have dismissed the transcendent facts of Spiritualism affords a lesson which is likely to be often referred to in the future as a check to those over-confident votaries of science who, disregarding Bacon's monition, make their own *a priori* objections the measure of nature's possibilities. For you are one of those clever professors whom Goethe describes in a passage which you will pardon me for translating, since you let us frequently see how well you could have read it for yourself in the original:

"Most learned Don, I know you by these tokens:
What you can feel not, that can you not feel;
What you comprehend not, no one comprehend;
What you can't reckon is of no account;
What you can't weigh can no existence have;
What you've not coined, that must be counterfeit."

Certain phenomena occur, to which the name spiritual is given, simply because they cannot be explained by any known physical laws; and because the intelligent force, from which they are supposed to proceed, declares itself to be a spirit. The establishment of these phenomena, as occurrences recognized by science, is merely a question of time. The question how far and in what sense they are spiritual is likely to remain an open one long after the facts are accepted as proven. Meanwhile how can any man of science, not crazed by prejudice or dwarfed by bigotry, charge it upon any investigator of the facts, or holder of the hypothesis, that he is lending himself intellectually to a "degrading" subject? Can the verification of any fact of Nature be degrading to the honest searcher after truth?

You tell us of certain scientific considerations that will help us to see and feel "what drivellers even men of strenuous intellect may become, through exclusively dwelling and dealing with theological chimeras." Did it never occur to you what "drivellers" men of strenuous intellect may become through exclusively dwelling and dealing with the chimeras derived from one little group of facts to the exclusion of others, somewhat different in their nature and in the conditions of their verification? Give heed to the familiar wisdom of Arago, where he says: "He who asserts that, wisdom of the domain of pure mathematics, anything is impossible, lacks prudence."

SPIRITUALISM ABLE TO TAKE CARE OF ITSELF.

Spiritualism can now take care of itself. For the last quarter of a century those who hate and fear it have been comforted almost daily with the assurance that it was at last dead and buried; that some great exposure had taken place which explained its tricks and proved it to be all a fraud. Yet here it is, more irrepressible than ever, though its exponents seem to multiply, and its calumniators call it bad names, such as jugglery, epilepsy, mediumism, and intellectual whoredom. It goes on, not at all affected, it would seem, by all these assaults of anger, malevolence, charity, and pseudo-science. It has survived not only the frauds and misdemeanors of real or spurious mediums—not only the dislike and denunciation of the critical classes, the religious and the cultivated—but what is harder to endure, the help that is harmful, the imprudences of its own friends, and the heresies, credulities and stupidities that would seek a shelter under its name.

Even if it were conclusively proved that two-thirds of those persons believed to be genuine mediums, though subject to human frailties, like Mrs. Holmes, the Eddys, and others, had occasionally, in the absence of supposed spirit-help, resorted to imposture, or that all their manifestations were frauds, it would not impair the force of the great, irresistible body of thoroughly tested facts on which Modern Spiritualism is based.

The thrust at Spiritualism occupies but a line or two of your preface. The rest is devoted to a vindication of your thesis that "matter contains within itself the promise and potency of all terrestrial life." In your Belfast address you stated this somewhat more broadly, omitting the word *terrestrial*; and you have since so softened down your materialism with conditions, qualifications, and admissions that no one who has followed you through all your explanations could be surprised any day to hear of your subscribing to the Thirty-nine Articles.

While seeming to repudiate materialism by conceding that there is "an impassable chasm, intellectually, between the

physical processes of the brain and the facts of consciousness," you take away all the force and grace of the concession by saying:

"Were not man's origin implicated, we should accept without a murmur the derivation of animal and vegetable life from what we call inorganic nature." The conclusion of pure intellect points this way and no other. But this purity is troubled by our interests in this life and by our hopes and fears regarding the world to come."

This looks very much like a contradiction. After having told us that "the passage from the physics of the brain to the corresponding facts of consciousness is unthinkable," you would have us suppose that nevertheless "pure intellect," untroubled by hopes and fears of a world to come, does not at all regard as unthinkable the derivation of animal life, including consciousness, of course, from "inorganic nature," or its equivalent, matter.

HOPES AND FEARS OF FUTURE LIFE.

And so, after all, the "impassable chasm" may be easily leaped by an *esprit fort*! If we will only give up our foolish little hopes and fears about a future life, it will not be so difficult for us to ascribe all our faculties, including consciousness, genius, and love, to matter.

But how can the chasm at once be passable and impassable? This disposition on your part to hedge—to make concessions which, when hard pressed by your clerical assailants, you can fall back on to prove that you are not the atheist they would make you out, while, at other times, you would create the impression that science and "pure intellect" favor your notion that matter is the all-sufficient factor—is manifest through all your argument, both in your present preface and in your Belfast address. No one will suppose you insincere; but, to put the case mildly, does not this almost simultaneous coquetry with opposite opinions indicate a somewhat unguarded and superficial way of treating a great subject?

If any further proof of your fickleness in arguing were needed, it may be found in that passage where you say:

"Nor am I anxious to shut out the idea that the life here spoken of [the 'life immanent' everywhere] may be but a subordinate part and function of a higher life, as the living, moving blood is subordinate to the living man. I resist no such idea so long as it is not dogmatically imposed."

Here, with a princely generosity, though not in lucid language, you permit us to entertain the theistic idea. Here you accept a supposition which wholly neutralizes the theory of materialism. Do you not see that in granting to matter a spiritual property, an infusion from a "higher life," a definite impulse, you abandon your dream of the "promise and potency" of mere matter, and nullify your threat of "wresting from theology the entire domain of cosmological theory?"

You cannot escape by saying that the theologic conception belongs to the region of the emotions, while yours is the conclusion of pure science; for you virtually admit with Locke that matter may be divinely gifted with the power of producing mind and other marvels. You do not "shut out" that idea, only it must not be "dogmatically imposed." No more must the idea of the "promise and potency" of mere matter be dogmatically imposed! To your hypothesis, Theology replies with another which neutralizes it, and exposes the impotence of the threat you address to her.

"Promise and potency!" Have you never had any misgiving as to your right to use these words in the way you do? Are they not wholly metaphorical in their application to the processes of pure, unadulterated matter, or inorganic nature? Have they any strictly scientific validity or fitness? Shall we allow you to express unintelligent operations in terms of mind when your purpose is to prove that no mind is needed in the case?

REDUCING MATTER.

You would reduce matter to a spiritual activity, having thinking and matter, the "potency" of appearing and perceiving, for its two-fold functions; and then you call upon us to regard it still as matter, having within itself the "promise and the potency of all terrestrial life!" Reason cannot accept such postulates. Even Hartley, whose vibratory hypothesis was welcomed by materialists, admits that it is the same thing whether we suppose that matter has properties and powers unlike those which appear in it, and superior to them, or whether we suppose an immaterial substance. You say:

"I have spoken above as if the assumption of a soul would save Mr. Martineau from the inconsistency of crediting pure matter with the astonishingly elevating power displayed by certain facts. This, however, would not be the necessary result, for it would remain to be proved that the soul assumed is not itself matter."

And you then quote Tertullian to show that he "was quite a physicist in the definiteness of his conceptions regarding the soul," since he believed in its corporeal nature; and you wonder "what would have happened to this great Christian father amid the roaring lions of Belfast."

But you omit to inform your readers that Tertullian was, after all, a Spiritualist, in the strictly modern sense, since the corporeal soul in which he believed was simply the equivalent of the spiritual body of the teachings according to Spiritualism; for he drew his notions of the soul not only from his interpretations of the Bible, but from the communications of a female medium, who, he says, described a soul as corporeally exhibited to her view, and as being "tender and lucid, and of aerial color, and every way of human form."

Tertullian was largely influenced by his knowledge of phenomena quite similar to those of Modern Spiritualism; but he left the question an open one how far all organisms are indebted for life, intelligence, and formative power to a divine influx, a "higher life." The fact of such an influx is what no human science can prove or disprove. In the nature of things the eternal cause must be above all proof. To prove God would be to look down upon God, to be superior to God.

After having admitted that "the life immanent everywhere" may be "a subordinate part and function of a higher life," you, with a strange neglect of your admission, call upon Mr. Martineau to tell you at what moment the soul could have come in, in the production of the snow-crystal, for example, "an imperishable formative soul unites itself with the substance after its escape from the liquid." And you playfully ask, "Did it enter at once or by degrees? Is it distributed through the entire mass of the crystal? Has it legs or arms? What becomes of it when the crystal is dissolved? Why should a particular temperature be needed before it can exercise its vocation?" &c.

THE HIGHER LIFE.

Did it never occur to you that the "higher life," which you concede as an idea not to be excluded, may account for the soul, not only in the formative power of the snow-crystal, but in all organisms, vegetable and animal? The force which every being and every thing is possessed of lies in its idea; and this idea—a vitalizing, spiritual principle—is from God, or, if you please, "the higher life." What would be thought of the reasoner who, for proof of the heat in a body, should ask, "Has it legs or arms? What becomes of it? Did it enter at once, or by degrees?"

Universal science is bringing us nearer every day to this conception of a single elementary substance or force, from which, by differentiation, transformation, and the infinite adjustment of proportions, all the varieties, properties, and exquisite forms of matter and marvels of mind are produced; and in this intelligent force, informing principle, or "higher life," pervading all things and culminating in the human soul, we have a glimpse of the immediate agency of deity.

You ask, "If there be anything besides matter in the egg, or in the infant subsequently slumbering in the womb, what is it?" And you conclude, "Matter I define that mysterious thing by which all this is accomplished. How it came to have this power is a question on which I never ventured an opinion."

But, sir, it is to venture a very decided opinion to admit, as not in conflict with your hypothesis, the notion that the origin of the power may be in a "higher life," of which the lower life, revealed in matter, may be a "function." And when you employ the words "promise and potency" to characterize the evolution issuing in manifestations of beauty, prescience, adaptation, mind, and consciousness, you invest matter with that "higher life," the conception of which you seem at times, with a strange contradiction, to relegate to the region of the emotions. Your "mysterious something" be-

comes a two-faced unity, like "the convex and concave of the same curve," partaking of properties which the theologians call spiritual, and which you prefer to call "promise and potency."

A FRUITLESS CONTENTION.

But what an aimless logomachy it is, then, that you are engaged in! After all the qualifications and elaborations of your argument—and I admire the eloquence and imaginative grace which you put forth in your style—you are brought to an admission which dematerializes your vaunted matter, introduces a mysterious agency which, for all that you can show to the contrary, may be spiritual, and points, in spite of your skeptical "What is it?" to "something besides matter in the egg."

You express, in conclusion, a hope that the minds of the future may be "purer and mightier than ours, partly because of their deeper knowledge of matter and their more faithful conformity to its laws."

And yet here are phenomena, attested to by thousands of competent witnesses, for which it is claimed that they prove the instant apparent production and dissipation of matter by what is believed to be a superior intelligent force or will—phenomena going on under your very nose, and which have been tested by Wallace, Crookes, Varley, Wagner, Butler, Aksakof, Harrison, Sexton, Buchanan, Gunning, Denton, and hundreds of other respectable physicists; and yet you, without giving to the subject the study that you would have to give to a fly's wing in order to test what science asserts of it, escape from the whole amazing body of facts, and the hypothesis that would account for them, with the brave, ingenious cry of—

But I will spare you the repetition of the ribald scoff. If it came to you from those higher moods, those "Alpine summits," those "moments of clearness and vigor," to which you claim to be sometimes lifted, what form of speech would you have found unclear enough for the lower level of your ordinary discourse?

Respectfully,
EPES SARGENT.
No. 68 Moreland street, Boston, Mass., Dec. 11th, 1875.

The "Eddy Delusion."

To the Editor of the Banner of Light:

The local papers of late have been filled with reports concerning the "exposure" of the Eddys. I will give the other side of the case, and see if the same papers will be as willing to publish it as they have been the claimed "exposure."

While I was at the Eddys' two years ago, the scenes were held on the ground floor, the "cabinet" being a small plastered room without chimney connections or windows, leading from the sitting room. To say that what was witnessed was accomplished by machinery would seem to indicate either great ignorance on the part of the person making the assertion, or a desire to discover how far the credulity of an unthinking public could be made to expand.

That the family are genuine spirit mediums for materialization there is not a doubt in my mind. As proof that I am not mistaken, and in corroboration, I will say, that when Capen Leonard, of Pittsford, and Dr. H. Koon, of North Bennington, both prominent citizens of Vermont, visited Chittenden for the purpose of investigating the origin of the manifestations, they, to better satisfy themselves that there was no "trick" or "machinery" employed, obtained leave of Mr. Sargent, a trustworthy neighbor of the Eddy family, to use his house for the séance, the Eddys willingly acquiescing in their request, the materialization being as powerful and satisfactory as at home, thus doing away with the sensational "sidling" and chimney connection report, which cannot have any foundation in fact.

For the benefit of those who are not well informed in the case, and who take all newspaper reports to be truthful, I make these statements, but by the thousands of intelligent persons who have visited the family and who have had unlimited access to the séance-room during the daytime, the absurd report will not be considered worthy of notice.

The Eddys have with their visitors gone to the mountains, improving a "cabinet" among the rocks and caves, the materialized spirits walking out in full sight of all persons present.

Doubtless there is a combined movement on foot to make spiritual gifts and their manifestations appear absurd, as "illusions" or "delusions," but as they are produced by eternal, immutable laws, that cannot be changed by the belief or unbelief of mortals, it is a matter of but little importance whether certain individuals accept the facts of Spiritualism to-day or wait until the future. Truth and facts are more mighty than assertions that have no foundation; the latter may prove temporary obstacles, nothing more. In the present issue, the character of the individuals should not be made more prominent than the question itself. Their inharmonious social relations have nothing to do with the truthfulness or untruthfulness of the manifestations themselves. Their domestic troubles are like those of other individuals, and as such are open to criticism, but let us settle the spirit-materialization question first, which is as different as light is from darkness.

Yours for the facts and truth,
A. S. HAYWARD.
Boston, Dec. 10th.

Spirit Materializations at Portland, Me.

To the Editor of the Banner of Light:

Mrs. Mary M. Hardy, of Boston, was in Portland on Sunday last, and gave in the evening a séance for materialization, before a large and intelligent audience, assembled for the sole purpose of witnessing the new phase of materialization not occurring in her presence; and the audience was not disappointed. It came, saw, and was convinced. No all, however, but all present whom we wished to satisfy on this or any other subject—for they who will not believe their own eyes and the testimony of credible witnesses, the most distinguished scientists and philosophers of Europe and America, are idle and fruitless waste.

The manner of proceeding at this séance was substantially the same as that so well described in the Banner of Light, therefore I shall say nothing about it. Mrs. Hardy's success was complete, contrary to the fears of those who knew that she was suffering from illness at the time, and for some days before. The committee, composed of editors, lawyers and physicians, of high standing, were faithful and fair, and reported to the audience that they had detected no trickery, and that what was done could not have been effected by the medium or any one in the room. One of them, however, was not prepared to say that he believed it was the work of spirits, or supernatural agents, but that he thought the work would come when the *rotation* of the thing would be shown to be perfectly human. This man is one of the last to be hoodwinked, as he thinks, and perhaps the last to own up if convinced against his will. I could not help thinking that he was sadly disappointed at the success of Mrs. Hardy's spirit-friends.

Mrs. Hardy visited our city at the urgent request of several who wished to give our people a chance to see for themselves a phenomenon which is astonishing the whole world, both religious and scientific, and we advise all to embrace the first opportunity to witness the same.

We hope that other mediums, who are fast being developed for manifestations of this kind, will soon appear publicly before us and do their best to convince the world of what the clergy have labored in vain to accomplish—that if a man die he shall live again, appear on the former stage of his life, take us by the hand, walk and talk, and eat and drink with us, as Jesus did with his disciples, and eventually address us from the rostrum and the pulpit.

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