





the table by her side was meat and pudding like the family dinner, but on the hob was a bowl of gruel smoothly made and hot.

"Glad to see your face to-day, Daisy," then turning to look at her through the great round spectacles which she found necessary for her fine knitting. "But what? Tears on your face? Why, Daisy, I thought life was all sunshine to you."

"It isn't, auntie. I have had a fiery trial to-day."

"Fiery trial? Oh, Daisy, that is strange talk for you, wherever did you hear that expression?"

"Why, isn't it in the Bible? and Betty says it whenever she has trouble."

"Well, well, Betty being a cook may know something of fiery trials; but you, I think that you know nothing of such things."

"Listen, and I will tell you, Aunt Margie, and then you can judge," and she gave a glowing description of her present, and of her struggle before she could make up her mind to give it away, and then how sadly she felt when Nurse Coffin told them that Aunt Joan wanted to drown herself in the ocean.

"At this Aunt Margie took off her glasses and laid down her work, but said not a word till the little girl had finished her story. Then she laid her hand gently on the little, curly head that lay in her lap, and said:

"Daisy, my darling, have you thought how miserable that person must be who would end life by his own hands? That soul is like a troubled sea that cannot rest. I am so glad that you carried that pine; you may think it will do no good, but it will. So little a thing as that will sometimes turn away wicked thoughts; she will see that you thought about her, and she will wonder how it came about; and she will look at it and eat it, and it will be like one of David's sweet songs to poor Saul when he was gloomy like Miss Joan."

"Do you really, truly think so, Aunt Margie?"

"Oh, indeed, Miss Joan will be all the better for your sacrifice. Let that comfort you, little one."

"I suppose if I had had a good dinner, Aunt Margie, I should not have felt so—but I don't like roast meat and pudding."

"I do not think they are very good for children, Daisy, nor much of them for old people, either. Would you like some of my gruel?"

"I was thinking about it, Aunt Margie."

The old woman rose and went to a cupboard in her room, and took from thence a little pictured bowl, with Red Riding Hood and the Wolf upon it, and a tiny spoon, heavy and thick for its size, and after pouring out some of her gruel, she handed a little spoon upon it, and slyly dropped in a few great, plump raisins.

"There, Daisy, sit down in your chair and eat that. It will be better for you than rich pudding."

The child obeyed, and was wonderfully relieved and comforted.

"I cannot understand it all, Daisy. Why should anyone wish to end life before God calls them? I enjoy every minute of time, and life has been so pleasant to me, that I should think God for it even if he never gave me another."

Daisy looked up in great astonishment.

"Most everybody tells me that life is full of trouble. I am so glad you don't think so; I never did till to-day, and now it is all over, I am glad I gave the pine away. I really think I shall feel better for doing it."

Then she ran and brought the baby, and the active, mischievous little fellow kept them both amused and busy till his mother came to bring him away, and to-day that Miss Joan was feeling better. She had eaten a piece of her pine, and pronounced it equal to those her father used to get for her when she was a girl. She had fallen asleep, and Mrs. Sam said she would feel like another person when she waked.

The brothers were in close consultation most of that evening. The elder brother was cautious and disinclined to any risks, while Sam was full of new enterprises and eager speculation. The building of a vessel of the size proposed by Sam would cost a large sum of money, which Joe would prefer to have quietly laid away at moderate interest, but which Sam argued ought to be used to increase the business of the town, and add, as he was confident, to their own funds. Previous losses and the failure of several projects had tempered the ardor of Joe in business, and, to tell truth, there was another motive which influenced him, but which he did not care to reveal even to Sam. Daisy was his child now. He had legally adopted her, and she would be his heir. All plans were laid with reference to this child. He felt that her future was in a measure in his hands, and he had said again and again, "God helping me, I will make one human life a happy one. She shall gather from this life only its sweetness, and be guarded from all poverty and disappointment." A great love like this is never weak, and never loses its reward, but the peace and happiness of life come often in a different way from that which these generous hearts propose. There was never an selfish, loving heart that found its happiness in another's love that did not suffer. By loving them we double our capacity for suffering. Joe wanted to say, "For Daisy's sake I wish to run no risks," but he did not say it, and the younger brother had his way. Before a week had passed a contract was made, and the timber on its way from Maine for the new vessel.

"Uncle Joe, where do you go every day in the afternoon before tea? Just at four o'clock every day, when our school is out, I see you going down Fair street. I heard an old lady who sat at an open window say as I passed, 'There goes Squire Doane, Betsey; see if our clock is right.'"

"You are an inquisitive little minx, Daisy, drawing her to this side," must Uncle Joe tell you when he comes and goes?"

"I always tell you, Uncle Joe, always when you ask me."

"But it is not to be supposed that a little girl like you could have any important secrets."

"Why, Uncle Joe! you don't know much about little girls then! Mary Wood and I have a great secret. Not one of the other girls knows anything about it; they do not even suspect."

"You carry on a secret correspondence, do you? and not daring to trust the United States post-office, you have set up one on your own account. Oh Daisy! I hope you are not hatching treason, and plotting against the government."

"I don't know what you mean by treason, it is a new word to me, Uncle Joe; but tell me, have you discovered our post-office?" said Daisy, her reddening cheeks and eager eyes attesting her anxiety.

"Oh Daisy! I meant to have kept that secret,

and I verily believed tortures could not draw it from me, and here I have let it out without knowing what I did!"

"About my post-office, Uncle Joe?"

"A curious post-office, Daisy; a little cavity near a raised wooden collar door, covered by a stone, where a little girl goes every morning to find a letter!"

"Oh Uncle Joe! Uncle Joe! we thought nobody ever could find it!"

"You remind me, Daisy, of the ostrich, who is said to hide his head in the sand, and because he sees no one, thinks no one sees him."

"Does any one else but you know it, Uncle Joe?"

"Not more than one, I think."

"Well, they never stole any of the letters. I know that for sure, Uncle Joe; and never broke them open."

"I will venture my word upon that, Daisy; but I wonder what matters of great importance are involved in that correspondence."

"Why, Uncle Joe! Mary's letters are such a comfort to me! I don't know how I could live without them. We are like Damon and Pythias in our English reader, only we are girls."

"There is a little difference, surely, Daisy; but friendships are pleasant things. I hope yours will endure."

"As long as life," said Daisy, "we have promised that to each other. I will read you one of Mary's letters, Uncle Joe, if you will promise never to tell. It is so beautiful I do want you to hear it."

"I shall be delighted, Daisy, and you know you can trust me. Did I ever betray any secret that you entrusted to me?"

"No, you never did; I can trust you with all my heart."

She drew from the recesses of her pocket a little housewife, in which was enclosed a tiny note very closely written:

"MY DEAREST FRIEND—I am nine years old to-day, and I must write to you, the dearest friend I have in this world of sorrow—this vale of tears. What should we do if it were not for the soothing balm of friendship? My heart would break if I could not confide its sorrows and joys to your dear bosom. Where you are, I should want to die too, for, the world would be so dreary then I could not live in it."

[Here Daisy was so much affected that she had to stop a minute, and lay her head on Uncle Joe's shoulder. "Is n't it beautiful, Uncle Joe?"

"Very touching, darling."

"Yes, Daisy, I am nine years old to-day. I feel that I have lived a long time, and have known a great many girls; some of them have been warm friends, but their friendship has been like the morning cloud and early dew—that is a sentence out of Dr. Dana's prayer, and I think it is very pretty, do you not? You are the only friend I ever had that I know will prove faithful to death. I think of you when we are standing up in the reading-class, and read the poetry that has this line in it—'gem of pure ray serene.' I do love poetry, and so do you, and that makes us love each other. I tried to make some this morning; it is just for your eyes alone."

When I am in my quiet grave,  
Under the willow tree,  
Come and sit beside me there,  
And think my love of me,  
Oh, bring the flowers I love so well,  
The daisy and sweet pea,  
And lay them on my mossy grave,  
Beneath the willow tree.

"Oh, Daisy, I have no sister, and you have none, so we must adopt each other, and always be just like sisters; every joy and sorrow we will share. And now I must tell you of the one great trial of my life, and that is my brother Jim. I suppose sisters ought to love their brothers, and I do in a way, for if Jim should die I know I should cry my eyes out; but what boys were made for I cannot tell, unless it is to plague us girls, and make us more meek and patient by trying to put up with them. They are greedy creatures, eating piles of bread and butter, and always wear big, dirty shoes, and then their woolly clothes don't smell sweet and fresh like our clean gingham, and they are never quiet in the house like girls, but throw their things around and then ask us for them. Jim is always making fun of my nose; it is a little bit turned up, but you would think from what Jim says that the tip of it touched my forehead, and he says it makes me look like a saucy little monkey. He actually made a doll out of clay, and shaped a turn-up nose. Mother laughed, and said she believed her boy was a genius. I do not know what that means, but she seemed to think it was something very nice. I think mothers like boys; I can't understand it, but my long experience of life has taught me that. Jim is a great trial, but this is a secret which I trust only to you. He did something awful, and I will tell you of it, for I keep nothing from you. When I wrote this poetry, I left it on a piece of paper in my room. He went in there to get a spool of thread out of my basket to tie the fly of his kite-tail with, and he was mean enough to read what I had written, and he wrote this under it:

"Stanzas to Miss Daisy. Take going to the same time as the foregoing."

When I have grown to be a man,  
And have a goodly train,  
Come, Daisy, sit beside me there,  
And take a voyage with me,  
Come with your curls and laughing eyes,  
And I will give to thee  
A house given of cherry crump,  
And slices from my own sea.

Is n't it too bad? But boys will be boys, Aunt Eunice tells me for my comfort, and she says that the young bears get tamed after a while, and one of these days I may find Jim a comfort and convenience. I never expect to see those days. I shall fade away like a flower, but I shall always live in your memory, and your tears will fall for your loved and lost.

LEONORA."

"Leonora!" said Uncle Joe, "I thought her name was Mary."

"Yes, Uncle, her real name, but we choose more beautiful names for our letters."

"What is yours, my pet?"

"Seraphina, Uncle."

"A charming letter, Daisy. I am much obliged to you for reading it to me. But I have always thought Mary a laughing, merry girl, full of fun and spirit. This letter seems rather sad, lugubrious I should say; that means a little more than sad. Is n't she healthy?"

"She never was sick in her life, only when she took the whooping cough, and then she was n't sick like the other children."

"Then what makes her write about flowers, and graves, and early death?"

"That makes the letter more beautiful, Uncle Joe; don't you think so?"

"I rather incline to lively subjects, Daisy."

"Not in letters, not in letters of friendship, Uncle Joe; but you see you were never a little girl, and don't know about it."

"No, I suppose I was a young bear once. Do you think I am a tamed one now, Daisy?"

"You never was a bear, never, Uncle Joe. You are a white elephant. I have been reading about the white elephants, and they are very rare and very noble animals, and love flowers. Don't you wish we owned a white elephant?"

"It seems you have one already, Daisy."

"Oh, Uncle Joe, you are funny. I mean you are more like a white elephant than like a bear."

"I am afraid I cannot get you a white elephant, Daisy. I am sure I would if I could; but I am inclined to think that Peter might object to the care of one, so I think you must be satisfied with calling Uncle Joe your white elephant. But confidence is the bond of friendship."

"That is one of our writing-book copies," said Daisy.

"Yes, I wrote it when a boy in mine, and it is true; and as you have confided in me I am going to return the favor and invite you to go with me this afternoon to make my mysterious visit, as you seem to think it."

"Are you going to take me with you, Uncle Joe?"

"It is always so pleasant to go with you."

"If you will be at the corner, near the pump, at four o'clock precisely, I will meet you, and you can see where I go for a short time every day."

"Thank you, thank you, Uncle Joe. Shall I wear my school-bonnet and gingham dress?"

"Yes, Daisy, you need not change."

In the next chapter the reader shall be let into the mystery of Uncle Joe's daily call.

[Continued.]

Free Thought.

THE THEOSOPHICAL SOCIETY AND ITS PRESIDENT'S INAUGURAL ADDRESS.

To the Editor of the Banner of Light:

I have, recently read the Preamble and By-Laws of the Theosophical Society, organized in the city of New York, October 30th, 1875, and the Inaugural Address of the President of said Society, Col. Henry S. Olcott, delivered at Mott Memorial Hall, in the city of New York, at the first regular meeting of the Society, November 11th, 1875; and, as a believer in Spiritualism as the sheet-anchor of man's belief in immortality; and as the destined fusing and harmonizing principle of the now conflicting elements of the religious and scientific worlds, I beg leave to make a few remarks on the above productions, through the columns of your valuable paper.

And, first, please allow me to say, in a general way, that so much assumption and pretension as are contained within these two small documents, it has not been my fortune to meet with for many a day, in "this nineteenth century of conceit," as President Olcott characterizes it, notwithstanding that my reading, outside of my regular line of study, has been very extensive and varied. In the course of their perusal, an ominous threat of one of the witches in Shakespeare's tragedy of Macbeth, kept constantly appearing itself upon my mind:

"But in a sleep I'll utter that which I'll do, I'll do, and I'll do."

A certain Frenchman of an inquiring turn of mind, was sorely exercised as to what the witch was going to do: "Well, at all events," said every reader of an equally inquiring turn of mind, "she will also be sorely exercised, after reading the Preamble and By-Laws of the Theosophical Society, and its President's address, as to what astounding and eye-shaking things are to be done; for there is not the least intimation given of their character or of the means to be employed, further than that 'we'll do, we'll do, and we'll do.'"

Once I suspected that the whole thing might be an ironical hoax, and I gave said documents a second reading, to ascertain whether such a suspicion could be legitimately supported; but I finally came to the conclusion, having had, besides, the opportunity of frequent conversations, previous to its organization, with one of the leading members of the Society, that it was a bona fide movement for the dispersion of the black and ugly clouds of ignorance, error and degrading superstition that have been hanging over the human race ever since the days when the neoplatonists and the last theurgists of Alexandria were scattered by the murderous hand of Christianity.

Turning first to the "Preamble," we read that the founders of the Theosophical Society "hope, that by going deeper than modern science has hitherto done, into the esoteric philosophies of ancient times, they may be enabled to bring forth for themselves and other investigators, proof of the existence of an 'Unseen Universe,' the nature of its inhabitants; if such there be, and the laws which govern them and their relations with mankind."

Now it is hardly necessary to state that the age of "Authority" has gone by, never, it is to be hoped, to return, as it has been fruitful of untold evils to humanity. Science has trained the general mind not to accept anything on "authority"; and however deeply we may study "the esoteric philosophies of ancient times," their doctrines can be accepted only to the degree that they bear the tests of the modern processes of induction from known and established facts. Outside of such induction (whatever may be claimed for the faculty of intuition, and I myself claim a great deal for it), the scientific mind, at least, will accept nothing. If those "esoteric philosophies" tell us anything of the nature of the inhabitants of the Unseen Universe, of the laws which govern them, and of their relations with mankind, said philosophies will be required to produce and to establish such facts as are cognizable by the human mind, and to confirm the legitimacy of the inductions leading up therefrom to the principles and laws which they set forth. The fairness of such a requisition will be admitted by all enlightened truth-seekers of the present day; by all who are acquainted with the conditions of positive knowledge.

Further on we read: "The Spiritualists, who profess to be in constant relations with the departed, are unable to agree upon a system of philosophy." This is an altogether gratuitous assertion. Spiritualists have not yet attained after the establishment of a system of philosophy, and consequently, it cannot be said that they "are unable to agree." They have not tried not to agree. At the same time, it should, in justice, be said, that the teachings of Modern Spiritualism, disorganized as they are, involve the most beautiful philosophy that the world has ever known. There is material enough in the last ten numbers of "The Banner of Light," and I don't name these particular numbers at random, but because they possess a peculiar and transcendent value—material with at least as good a claim to authenticity as any, no doubt,

that may be found in the "esoteric philosophies of ancient times," for the establishment of the soundest philosophy of life, both as to its present and its eternal relations.

Again we read:

"In the United States, the rebellion of the public mind against ecclesiastical authority has been comparatively more general than in the parent country, and at the present time, so inconsiderable has the influence of the Protestant Church become, that it may almost be said that the conflict between the Romanists and the Spiritualists—the former representing the idea of ultramontanism and intolerance; the latter that of the absolute sovereignty of the individual in the matter of belief as regards their assumed intercourse with a spirit world, and with many that of unbridled license in the relations of the sexes."

The italics in the above quotation are mine. It is true; indeed, that the Protestant church has become a comparatively insignificant factor in the great product which we call "the age"; and the decline of Protestantism, and the causes of that decline, have been very clearly set forth by the Hon. Robert Dale Owen, in the Address to the Protestant Clergy, with which he prefaces "The Debatable Land," pages 23-181. Every representative of this clergy should read, "not to contradict and confute, but to weigh and consider," this able and dispassionate appeal. But my present business is with the italicized portion of the above extract.

The Spiritualists, it is stated, represent the idea of the absolute sovereignty of the individual in the matter of belief as regards their assumed intercourse with a spirit-world, etc.

Now the idea of the absolute sovereignty of the individual, in all matters whatsoever, is implied in the general rejection of "authority," which is, at this day, by all enlightened investigators, mental philosophers, and logicians, claimed to be one of the indispensable conditions under which the mind can free itself from error and work toward truth. And it does not appear why mere "authority," whether in the form of alleged inspiration, of a decree of an ecclesiastical council, of a papal bull, of an occult philosopher's *ipse dixit*, or in any other form, should be a factor, even the smallest, in the investigation of spiritual things, any more than in other kinds of truth-seeking, and that without it, "intercourse with a spirit-world" would have to be "assumed." I very much suspect that when that sentence was first penned, it was without the word "assumed." On revising the rough draft, the writer said to himself, with "elementary spirits" in his mind, (and it does not matter whether this latter expression be taken literally or metaphorically,) "I'll not give the wretched credit for actual intercourse with the spirit-world—that is the exclusive prerogative of the favored few who have been initiated into the mysteries of the occult philosophy—and I'll stick in the word 'assumed.'" It can easily be seen that this word doesn't come naturally into the current of the thought: it has been dropped in, manifestly by one who has just kicked aside a belief in which he had professed himself well grounded, and become an enthusiastic convert to the doctrine of elementary spirits. Such a convert, in the first flush of his enthusiasm, could not believe that common mortals could possibly have anything to do with people from the other world. Oh, no! what they in their delirium have believed to be the spirits of their dear departed, have been nothing but a set of tricky Pucks, that inhabit earth's atmosphere.

As thick and numberless  
As the gay motes that people the sunbeams."

As I come now to consider the last clause of the above extract, which charges Spiritualists with the doctrine of "unbridled license in the relations of the sexes," such a charge should arouse a burning indignation in the breast of every true Spiritualist. You, Mr. Editor, in common with all enlightened representatives of Spiritualism, know that it is a base and wicked lie; a foul slander cast upon a cause that is doing more than any other agency of the day to bring about purity of sexual relation. It is of a piece with the charge of "intellectual whoredom," advanced by Prof. Tyndall, and which has recently been so triumphantly refuted by Mr. Epes Sargent.

I do not consider myself obliged to take into account the few who, having identified themselves with Spiritualism, have been carrying on a sort of guerrilla warfare against the institutions of society. SPIRITUALISM IS IN NO WISE RESPONSIBLE FOR WHAT SUCH SAY AND DO. ANY MORE THAN GENUINE CHRISTIANITY IS RESPONSIBLE FOR ALL THAT HAS BEEN SAID AND DONE IN ITS NAME. I deem it sufficient to refer any one who is disposed to believe the charges that have been made, of "intellectual whoredom" and of "unbridled license in the relations of the sexes," to that portion of the already vast literature of Spiritualism which is regarded as best representing its doctrines; or I should be content to refer such an one merely to the numerous weekly organs of the cause that are now published in this country, and in England, France and Germany, and in other parts of the civilized world—organs that are under the necessity even of publishing much that their editors do not approve of. He could not find in them, peer he ever so closely, anything substantiating the charge of "unbridled license." If he were to turn to that paper which, of all, is, perhaps, the most free-spoken, namely, The Religio-Philosophical Journal, instead of finding any teachings that would afford the slightest support to the charge, he would find the most emphatic denunciations of the doctrine of Free Love.

Please note the beautiful consistency of the unfounded and basely slanderous charge, with the high-down disavowal contained in the last paragraph of the Preamble:

"The Theosophical Society, disclaiming all pretension to the possession of unusual advantages, all selfish motives, all disposition to foster deception of any sort, all intent to willfully and maliciously injure any established organization, invites the fraternal cooperation of such as can realize the importance of its field of labor, and are in sympathy with the objects for which it has been organized."

In the third paragraph from the end we are informed that "the Theosophical Society has been organized in the interest of religion, science, and good morals; to aid each according to its needs." It must have a large fund of succor stored away somewhere, if it is going to aid, according to its needs, each outside institution that is struggling after light and truth. What a consolation it ought to be to such institution, to know that whenever it comes short of its ends, it can be helped "according to its needs," on application to the Theosophical Society, notwithstanding that that Society "disclaims all pretension to the possession of unusual advantages."

In the next paragraph we are informed that "the founders being baffled in every attempt to get the desired knowledge in other quarters, turn their faces toward the Orient, whence are derived all systems of religion and philosophy."

—Inaugural Address, p. 15.

On reading this, the words of "Truthful James" came into my mind:

"Is our civilization a failure?  
Or is the Caucasian played out?"

Turning now to the President's Inaugural Address, I must say that it exhibits an inflation of paper currency far beyond the wildest dreams of certain financiers who fancy that a plentiful supply of money can be kept up by printing greenbacks. It really seems that the promises of the occult philosophy have turned his head. The Address is nothing but words, words, words. Even if Mr. Olcott were perfectly assured that the Society is destined to do mighty things, it would be better to wait until it has something more substantial to show than prospective brags. The already, as I fear, too great length of this letter forbids me to cite specimens of the sublimity of brag with which the Address abounds. But I cannot refrain from quoting what he says in the concluding paragraph, about the Vice President's promises, and the consequences of their realization:

"Without claiming to be a theurgist, a mesmerist, or a Spiritualist, our Vice President promises, by simple chemical appliances, to exhibit to us, as he has to others before, the races of beings which, invisible to our eyes, people the elements. Think for a moment of this astounding claim! Fancy the consequences of the practical demonstration of its truth, for which Mr. Felt is now preparing the requisite apparatus! What will the church say of a whole world of beings within her territory, but without her jurisdiction? What will the academy say of this crushing proof of an unseen universe given by the most unimaginative of its sciences? What will the positivists say, who have been prating of the impossibility of the belief in the occult? Alas! such scientists, overpowered by the wind of popular applause! The day of reckoning is close at hand, and the name of the Theosophical Society will, if Mr. Felt's experiments result favorably, hold its place in history as that of the body which first exhibited the 'Elementary Spirits' in this nineteenth century of conceit and infidelity, even if it be never mentioned for any other reason."

How very droll, in the midst of all this swagger, is the conditional clause, "If Mr. Felt's experiments result favorably!" There is, as Touchstone says, "much virtue in If."

HIRAM CONSON.

Ithaca, N. Y., 26 December, 1875.

WHITE MAGIC, OR OCCULTISM.

To the Editor of the Banner of Light:

I understand that the Cabalists had a meeting Nov. 17th in Memorial Hall, on Madison Avenue in this city, which is to be continued weekly. This delving into mythological literature is a mere matter of taste. People will go into ecstasy over a landscape painting, and pass the gorgeous landscape itself unheeded. Statuary excites their unbounded enthusiasm to the exclusion of all admiration for the human form, or its varied manifestations. Creeds, and the little details of daily life monopolize the attention of many of us, while others, instead of investigating the facts, phenomena and principles of the present time, must study them in ancient records. Therefore the organization of a Theosophical Society may now be opportune. Still let us see what Lecky, in his "History of Rationalism in Europe," says of the predecessors of this Society in bygone ages:

"There existed, all through the middle ages, and even as late as the seventeenth century, the sect of the Cabalists, who were esoteric, persecuted as magicians. It is not easy to obtain any very clear notion of their mystic doctrines, which long exercised an extraordinary fascination over many minds, and which captivated the powerful and daring intellects of Cardan, Agrippa, and Paracelsus. They seem to have comprised many traditions that had been long current among the Jews, mixed with much of the old Platonic doctrine of demons, and with a large measure of pure naturalism. With a degree of cruelty which, in our age, would be deemed barely compatible with sanity, but which was then perfectly natural, was combined some singularly bold skepticism; and probably a greater amount was veiled under the form of allegories than was actually avowed. The Cabalists believed in the existence of spirits of nature, embodiments or representatives of the four elements, sylphs, salamanders, gnomes and ogres, beings of far more than human excellence, but mortal, and not uninterested by human frailty." To rise to intercourse with these elemental spirits of nature was the highest aim of the philosophers. He who would do so, must sever himself from the common course of life. He must purify his soul by fasting and celibacy, by patient and unwearying study, by deep communion with nature and her laws. He must learn, above all, to look down with contempt upon the angry quarrels of opposing creeds; to see in each religion an aspect of continuous law, a new phase and manifestation of the action of the spirits of nature upon mankind.

It was believed that it was possible for philosophers, to obtain these spirits in literal manner; and that such a union was the most passionate desire of the spirit-world. It was not only highly gratifying for both parties in this world, but greatly improved their prospects for the next. The sylph, though she lived for many centuries, was mortal, and had in herself no hope of a future life; but her human husband imparted to her his own immortality, unless he was "one of the reprobate, in which case he was saved from the pangs of hell by participating in the mortality of his bride. Scarcely any one seems to have doubted the reality of these spirits, or that they were accustomed to reveal themselves to mankind, and the conversations of Aurora are said to have been attributed to the flashings of their wings. The only question was concerning their nature. According to the Cabalists, they were pure and virtuous. According to the Orthodox, they were the incubi who were spoken of by St. Augustine; and all who had commerce with them were deservedly burnt.

The history of the Cabalists, I think, furnishes a striking instance of the influence of a spirit of free thinking in an age which was not yet ripe for its reception. When the very opponents of the church were so completely carried away by the tide, and were engrossed with a mythological system as absurd as the wildest legends of the hagiology, it is not at all surprising that the philosophers who arose in the ranks of Orthodoxy should have been extremely credulous, and that their conceptions should have been characterized by the coarsest materialism."

It is to be hoped that the neophytes of revived thaumaturgy will lead lives of celibacy, fasting and purification. If they do, from our personal acquaintance with some of them we have no hesitancy in predicting that the "flashings of the wings" of the "elemental spirits" they evoke will, as in the times of their master, Paracelsus, rival if not eclipse the coruscations of the Aurora Borealis. Yours, &c.,

C. O. P.

New York, 1875.

One's own home is the best, though little it may be; every man is master of his own house. Though he have but two goats, and a cottage thatched with boughs, it is better than begging.

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- SIXTH PAGE.**—"Message Department." "Appeal." "By Spirit-Photography." "The Year," etc.
- SEVENTH PAGE.**—"Mediums in Boston." Book and other advertisements.
- EIGHTH PAGE.**—"Review of the Banner of Light's Foreign Spirit-Photography." By G. L. Benson, M. D., "The Unimpeachable of All Sentient Beings," lecture by R. G. Foster, "New Publications," etc.

It is important that the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of important facts and truths, but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

## Banner of Light.

BOSTON, SATURDAY, JANUARY 8, 1876.

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LEITCH COLBY, EDITOR, ISAAC R. RICH, MANAGER.

Letters and communications pertaining to the editorial department of this paper should be addressed to LEITCH COLBY, and all BUSINESS LETTERS TO ISAAC R. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

## A Superior Test of the Fact of Spirit-Photography.

On Christmas day, 1875, a very remarkable and satisfactory test of the reality of spirit photography was given in Cincinnati. Before we proceed to the narration of it, we will remark that though it is true that sham pictures, with difficulty distinguishable from genuine spirit-photographs, can be manufactured; yet it is easy to apply tests or arrange conditions so as to prevent imposition. The following, as some of the more obvious tests, are suggested by Mr. Alfred R. Wallace in his admirable "Defence of Spiritualism."

1. If a person with a knowledge of photography takes his own glass plates, examines the camera used and all the accessories, and watches the whole process of taking a picture, then, if any definite form appears on the negative before the sitter, it is a proof that some object was present capable of reflecting or emitting the actinic rays, although invisible to those present.
2. If an unmistakable likeness appears of a deceased person totally unknown to the photographer. 3. If figures appear on the negative having a definite relation to the figure of the sitter, who chooses his own position, attitude and accompaniments. It is a proof that invisible figures were really there. 4. If a figure appears, draped in white, and partly behind the dark body of the sitter, without in the least showing through, it is a proof that the white figure was there at the same time, because the dark parts of the negative are transparent, and any white picture in any way supposed would show through.
5. Even should none of these tests be applied, yet if a medium, quite independent of the photographer, sees and describes a figure during the sitting and an exactly corresponding figure appears on the plate, it is a proof that such a figure was there.

Every one of these tests, Mr. Wallace tells us, has been successfully applied in England. It will be seen, from the narrative we are about to give, that tests still more conclusive, under conditions more convincing than any heretofore known, have now been applied in this country, and that spirit-photography has come out triumphant from the ordeal.

For some months we have been having accounts of Mr. Jay J. Hartman as a spirit-medium, having his studio in Cincinnati. While in Cincinnati some months ago, Mr. A. E. Giles, of Hyde Park, Mass., obtained through Mr. Hartman recognizable pictures of his deceased children. The conditions were such as to exclude all possibility of fraud, Mr. G. being a perfect stranger to the photographer.

Like every noted medium, however, Mr. Hartman has been charged with fraud and imposture, with what truth the following facts may help to show. Lately one of the Cincinnati papers gave three columns of arguments and assertions to prove that the whole subject of spirit-photography is an absurdity, and Hartman a vulgar humbug. On the contrary, many persons had had striking and sufficient proofs of the genuineness of his mediumship; some having got likenesses of deceased friends under circumstances which precluded the theory of trick.

During the week ending Dec. 14th, 1875, Mr. Hartman, to settle the controversy both in regard to spirit-photography and to his own powers as a medium for it, took a very bold and decided step—such a step as few mediums have had the courage and the faith to venture on. He published a card announcing that on Saturday morning, Dec. 25th, he would submit to a free public investigation of the process of getting a spirit-photograph; photographers in particular being invited to be present on the occasion. He declared that he would place all the arrangements in the hands of those taking part in the investigation, they to choose the room where the trial was to be held, bring their own marked plates, furnish their own camera, chemicals, &c.; in fact, everything, he simply asking to manipulate the plates in the presence of practical photographers, to show that he used no fraud or trickery. Even this privilege, in the last and crucial trial, as will be seen, he abandoned, and did not even handle the plate at all.

The following particulars are from a communication in the Cincinnati Daily Enquirer (a journal by no means friendly to Spiritualism) of Dec. 26th. It is signed B-E. H., and is probably from the pen of Mr. Benj. E. Hopkins, one of the sixteen witnesses who sign the certificate, describing the result. We here quote the pertinent portion of the communication:

Christmas morning came bright and cheerful, and found sixteen gentlemen, five of them practical photographers of this city, assembled at his rooms. Putting the question to vote, it was decided to adjourn to the photograph gallery of Mr. V. Cutter, No. 28 West Fourth street. Mr. Cutter being an expert in detecting the "spirit picture trickery," and as Mr. Hartman had never been in his gallery, he would be at the double

disadvantage of being in a strange room, surrounded by strong skeptics and practical men quick to detect fraud.

Mr. Hartman cheerfully accepted, exacting but one condition, that there should be no arguments, jesting, or unbecoming conduct, in speech or action, liable to produce discord, and disturb the harmony and quiet necessary to insure results. As the offer was made by Mr. Hartman in a perfectly fair and gentlemanly manner, it was accepted in like good spirit, and the party adjourned to Mr. Vincent Cutter's rooms. Entering the operating room, the party were requested to seat themselves on each side of the camera and join hands. Mr. Hartman then desired to be searched and blindfolded, but the photographers waived this point as being unnecessary.

Mr. Hartman then chose Mr. F. T. Moreland to represent him, and see that everything was done fairly. Then, selecting Mr. C. H. Murhman, a practical photographer, and strong skeptic, the three entered the dark room, Mr. Murhman furnishing his own plates. The plates prepared, they approached the camera, Mr. Murhman carrying the plate, and then sitting for a "picture." Amid breathless silence the plate was exposed and carried back to the dark room, Mr. Hartman following. Soon came the cry, "No result." Skeptics somewhat abated.

Another plate was ordered. Mr. Murhman again following Hartman through. No result. Unbelievable as it may seem, Mr. Cutter, the proprietor of the gallery, a strong skeptic, and probably the best expert in the city, was now chosen to go through the workings. Hartman seemed downcast, and declining to enter the dark room, stood at the camera, seemingly absorbed in deep meditation or prayer. His friend Moreland and Mr. Cutter entered the dark room above, Mr. Cutter preparing the plate. Coming out to the camera, and giving Hartman the "holder," he seemed so much abstracted as to be scarcely able to place it in position. Calling to two gentlemen to place their hands on the camera with him, the third plate was exposed, with no result.

Affairs looked gloomy, indeed, for poor Hartman and his friends. But he directed Mr. Cutter to prepare another plate, and dropped into a deeper state of abstraction than ever. Mr. Murhman sat close beside Hartman and the camera, closely watching every movement, as he is well calculated to do, from his long experience in detecting "professional mediums." Mr. Cutter having finished the preparation of the plate in the dark room, in the presence of Mr. Moreland, brought the fourth plate, in the "holder," and handed it to Mr. Hartman. Selecting Dr. Morrow as the "sitter," and a third person to place hands upon the camera, the plate was again exposed amid intense, breathless silence. Hartman visibly trembled, and seemed to be engaged in deep, silent invocation. The hands of the persons resting on the camera likewise visibly trembled, showing the presence of some occult power. Finally, Hartman ended the painful suspense by covering the camera screen. Mr. Cutter took the plate, and accompanied by Mr. Moreland, retired to the dark room to develop it, leaving Hartman standing at the camera with great beads of perspiration studding his brow; while the assembly looked like "grave and reverend seigniors" awaiting a verdict that was to blast the fond hopes of the Spiritualist—and prove indeed that "life was but an empty dream."

But quickly came the joyful exclamation from Mr. Moreland, and the astonishment of Mr. Cutter. The result? A ripple of quiet joy ran over Hartman's countenance, while his friends, scarcely believing the good news possible, crowded, with the skeptics and unbelievers, who doubted the evidence of their own senses, around Mr. Cutter, who held the glass-plate up to the light and there, sure enough, impinging on the head of Dr. Morrow, was the clearly-defined face of a young lady, every feature and more distinct than his own. Every one was astonished at this unexpected result. Murhman looked at Cutter and declared that he did not do it, as it was one of his own plates, and he knew there was nothing on it when it went into the camera. There was the picture! Hartman had never touched the plate, or entered the dark chamber during its manipulation! How it got there he did not know; but he was satisfied.

While skeptic and Spiritualist were equally astounded, the best of feeling prevailed, and, to the credit of all be it said, not a harsh, ungentlemanly word was dropped by any one during that great and conclusive trial. Conclusive, in that, while Messrs. Cutter, Murhman et al. do not admit the "spiritual" origin of the form on the plate, yet they all agree that Hartman did not and could not under the circumstances of the case, touching the plate or entering the dark room, produce the "spirit picture" by fraud or trickery. There is the picture of Dr. Morrow, with the face of a young lady, with something resembling a wreath arching over her head! Whence came it? If it is not what it purports to be, a "spirit form," what is it? And how came it there? All present finally agreed to sign the following certificate as justly due and fairly earned by Mr. Hartman:

"We, the undersigned, having taken part in the public investigation of 'Spirit-Photography' given by Mr. Jay J. Hartman, hereby certify that we have closely examined and watched the manipulations of our own marked plates through all the various workings, in and out of the dark room, and have been unable to discover any sign of fraud or trickery on the part of Mr. Jay J. Hartman. We further certify that during the last sitting, when the result was obtained, Mr. Jay J. Hartman did not handle the plate nor enter the dark room at any time."

"J. Slatter, C. H. Murhman, V. Cutter, J. P. Weekman, F. T. Moreland, T. Temple (all practical photographers), E. Saunders, Wm. Warrington, Joseph Kinsey, Benjamin E. Hopkins, A. E. Giles, G. A. Canham, Wm. Sullivan, James P. Geyert, D. V. Morrow, M. D., and Robert Leslie."

Mr. Murhman desisted from the first part of the certificate, not that he had discovered fraud, but that he was not in the dark room when the result was obtained, but cheerfully signed as to the last clause, and with the balance exclaims, "There's the fact, who can explain it?" B. E. H.

One important consideration in this remarkable narrative is that of the evidence it affords of good faith on the part of Mr. Hartman, the medium. He not only called upon the skeptical photographers present to search his person, but he offered to be blindfolded; both which propositions they waived as unnecessary. When the fourth and successful trial came, "Mr. Jay J. Hartman," say the sixteen witnesses, "did not handle the plate nor enter the dark room at any time."

What could be more conclusive as to Mr. Hartman's exemption from all suspicion of trick of any sort? Those who are resolved that the fact shall not be, will now have to fall back on the theory that the skeptical photographers, Mr. Cutter, Mr. Murhman, and the rest, were themselves tricksters and liars; and that the whole investigation was bogus, got up by six respectable and well-known photographers of Cincinnati to free Mr. Hartman from the suspicions of fraud which these same brother photographers had helped to fix upon him by their incredulity! There is no explanation too absurd for unbelievers to resort to; and that this will be one of the many solutions of the marvel, there is every probability.

Another feature of this remarkable investigation is in the evidence of great mental concentration, a lofty faith and confidence, and a state receptive of influence from assisting spirits, which Mr. Hartman manifested in his demeanor throughout the trial. Of course all this may have been simulated; but taken in connection with the result, it would seem that it was all genuine; and herein Mr. Hartman has taught a lesson to

other mediums. We believe they might often give tests as triumphant as his, if they would only have his faith, his spiritual reliance, courage and determination. It is the cowardice, inertness or insensibility of the medium, which often makes him reluctant to yield to tests demanded by honest investigators. The spirit is often willing when the mortal flesh is weak. Mr. Hartman has shown what may be effected through the exercise of high courage and real inspiration. He threw down the gauntlet, summoned all his courage and faith, placed himself in the right attitude of mind and heart, and left the rest to the spirits themselves.

The result, if truthfully recorded, is one that will long be looked back upon as a most convincing proof of the reality of spirit-photography; and we hope that Mr. Hartman will keep the vantage ground he has won; that he will realize the importance of his high calling, and, repudiating every temptation to fraud, every mercenary inducement that may lure him to swerve from the path of perfect rectitude in the exercise of his noble gift, will devote himself to the scientific establishment of the great truth which he did so much to make credible on Christmas day. If he will do this, he will have the satisfaction of knowing that he has conferred such a benefit on his fellow-men, as must give him in the retrospect a joy far above that which any earthly riches could confer.

## The Year.

Of the business of the past year we have nothing to say, as it does not fall within our line of comment. But in the field in which we have been set to work we may be allowed to express our views and reviews with all decorous freedom. Not, however, that we desire to speak of any part of the spiritual record of 1875 in a critical, but only in an appreciative and truly grateful spirit. Who is there that can look back in silent thought over the twelvemonth now gone, and say in sincerity that he feels his faith in progress and emancipation for the human race at all dimmed or blunted? Spiritualism has everywhere continued to make satisfactory manifestations of its presence and power. Its influence has been recognized where it had been resisted before, and we have seen it acknowledged as a welcome guest in communities and even in churches, from which it had formerly been threatened with violence whenever it should dare to enter.

The year 1875 has in a great variety of ways produced signal proof of the active spread of our common belief in the great fact of spirit-communication. It is that fact, simple as its statement may seem, that divides believers from unbelievers now. The modern Christian is coming more and more every day to be ashamed, absolutely ashamed, to refuse his credence to what absorbed the faith and elevated the life of the Christian of primitive times. To confess himself less near to heaven now, after these centuries of disciplinary experience, than the Christians of old felt and believed themselves, is something not easily done by the heart of the professing believer, whatever may be said of his lips. So spirit-communication is fast working itself as an accepted truth into the ranks that compose the churches, with an influence consequent upon it which modern pastors find it impossible to resist.

Both abroad and at home the good work goes on. In England its spread is to be especially remarked, the societies which have been organized for the investigation and study of Spiritualism having accomplished tangible things in the last year. The savants and scientists who have received the faith have not been moved from their position; but strengthened, rather. The distinguished names that adorn the rolls of Spiritualists have not been thinned, as in some former years, by translation to other spheres, but the ranks continue as compact and firm as ever. Among the great workers for the cause, however, none was more widely known than Mrs. Conant, who has been summoned during the year to the other side. There she continues the loved service for which an exhausted physical system no longer qualified her here, employing her powers still as a medium for the blessing and benefit of unnumbered spirits on the other shore.

Spiritual literature, of the higher and more enduring character especially, may be said to have taken a firmer hold on the public mind than in many previous years. The popular disposition to make it a serious study, instead of being satisfied with a look of curiosity into it, is decidedly on the increase; and the steady sale of the more valuable products of advanced minds, themselves acted directly upon by the invisible agencies, is a convincing proof of a spread of faith as well as of interest. The bigots in this country are of course not less active than they ever have been, and perhaps even more desperate; but the slight growth of liberal opinion is too much for the violence of their methods, and overpowers them as surely as the sun conquers the north wind. Every prospect lends cause for fresh encouragement, and to induce us to give ourselves unreservedly to those who would have us do the work which so sadly needs to be done upon the human race. Let union and charity be our watchwords, and let no obstacles turn us from the path we have chosen.

## Defend the Truth.

The Boston Sunday Herald of Jan. 2d, says: "A highly intelligent materialist and disciple of Tyndall writes as follows: 'I have read Sargent's caustic reply to Professor Tyndall, and, much as I admire the great physicist, I am free to own that he is hoist with his own petard. Facts are such stubborn things!'

Coming from an anti-Spiritualist this is strong testimony to the value of Mr. Sargent's Reply to Tyndall as a document for circulation. We hope our readers will help us to distribute it broadcast. It is doing a good work. Tyndall's attack was as brutal as it was disingenuous, but it has furnished a text which Mr. Sargent has availed himself to show to the world the present actual status of Spiritualism. He proves that there is every reason for confidence and encouragement, and that science will soon have to come to terms with this great fact of the age. Every reader probably knows of some one who would be enlightened and benefited by the reading of this Reply. For six cents, we send a single copy by mail; for eleven cents two copies. He who sends only one copy will be contributing his mite to the vindication of Spiritualism."

Mrs. Dr. Annie E. Cutter.—We have seen a statement, with many names attached, endorsing this lady as an excellent medical clairvoyant. Her address is Boston, Mass.

No. 8 of Mrs. Emma Hardinge Britten's regular series for the Banner of Light will appear week after next.

## Pardon for M. Leymarie!

We are happy to note that efforts are making to obtain from President MacMahon a pardon for this worthy man, in the event of his being condemned by the Court of Cassation, which cannot deal with flaws in evidence—it recognizing only errors in methods of procedure. The Spiritualist newspaper, 38 Great Russell street, London, W. C., is taking active steps toward the circulation of a memorial in his behalf for signatures in Great Britain, and in the following words in its issue for Dec. 17th intimates that an effort is to be made to gain the aid of the friends in America and elsewhere:

"We shall send the memorial to Messrs. Colby & Rich, of the Banner of Light newspaper, Boston, U. S., asking them to invite American Spiritualists to sign it; the same request will also be made to the Spiritualists of Belgium and Austria."

"Upon the arrival of the instrument at our office we shall at once notify the public, and we hope the Spiritualists of this country will roll up a petition for the liberation of M. Leymarie which shall open the eyes of the President of France to the magnitude attained by this cause in lands other than his own, and open his heart to mercy for the victim of an outrageous condemnation which has sought under cover of the law to blot the fair fame of the nineteenth century with a martyrdom akin to the ecclesiastical murders of the past."

## Mold Circle for the Poor.

Mrs. MARY M. HARDY will give a séance for the pecuniary benefit of our POOR FUND, at the BANNER OF LIGHT FREE CIRCLE ROOM, on the afternoon of Tuesday, Jan. 11, at three o'clock. The price of tickets is fixed at fifty cents.

The phenomena to be expected at the séance find outline in the heading of this article, and will consist in the obtaining of paraffin molds of spirit-hands (or an attempt to so obtain) in the new development with which this well-known medium has been gifted. She donates her services, and it is to be hoped that her generous conduct may be imitated by the people generally, so that the hall may be filled on the day mentioned. The object is certainly worthy of the attention of Spiritualists and Liberals in Boston and vicinity, in that many of those who are in receipt of assistance from the Banner of Light Poor Fund are of a class who are effectually deterred by their belief from those charities which are intimately connected with the church system of benevolence. Friends, let there be a large attendance on this occasion.

## The People's Lectures at Paine Hall, Boston.

On our eighth page will be found a synoptical report of the able discourse pronounced by Prof. R. G. Eccles at Paine Hall, Boston, last Sunday afternoon. Spiritualist and Liberal societies in the East will do well to remember the fact that this distinguished Western scholar is in their section, and avail themselves of his services, which are equally valuable whether he acts as a revealer of scientific lore, or an expounder of the problems of the life to be. He can be addressed care Banner of Light, Boston.

Prof. Eccles will be succeeded by J. Frank Baxter, the sweet singer and reliable test medium, who will speak for two Sundays—January 16th and 23d—and illustrate his lectures with evidences of the powers with which he is gifted. Col. H. S. Olcott will occupy the platform at this hall for Sunday afternoon and evening, January 30th, one of his subjects being "Eastern Magic and Western Spiritualism." This course, under management of Dr. H. F. Gardner, is making its mark as a decided success.

## Dr. J. R. Newton, the Healer.

Is still hard at work in San Francisco, Cal. It is reported that he has even increased success in curing the sick by means of magnetized letters—testimony to which is daily being received by him in the shape of thankful words—like the subjoined—from his patients. The Doctor also treats the suffering in public, and finds remarkable results following his ministrations. He expects to visit New York at the coming of spring. Parties desiring to know more concerning his system of curing patients at a distance, can address him as above:

Dr. J. R. Newton: My Dear Sir—I write to thank you for your magnetized letter. I read it several times, as you wrote me to do, and the third day my voice was restored as good as it ever was, and has remained so ever since. I was speechless over a year. May God bless and reward you, and preserve your life many years to bless humanity. Your grateful friend, ALICE TAYLOR.

162 Selter st., Frankford, Philadelphia, Pa.

The sixth page of the present issue contains messages delivered through the mediumship of Mrs. Danskin of Baltimore, also a few which were spoken at the Banner of Light Public Free Circle Room. Under the first head will be found words from Henry Wilson counseling reform in the concerns of the political arena; William Reese, and an anonymous intelligence, both of whom treat of the wonderful fact of spirit return; Rev. Dr. Paine of Washington, D. C., who assures his family that "though dead to earth I live in spirit"; Charles Teedham, of Chicago, Ill., who expresses his desire to bring his murderers to justice; and Margaret Moore, of Baltimore, who identifies herself. Under the second heading the following spirits seek the recognition of their friends: Nellie G. Simons, of Providence, R. I.; Robert Dinmore, of Richmond, Va.; Nettie Leavitt, of Bangor, Me.; Emery Follett, of Memphis, Tenn.; and Mrs. Sarah M. Thompson, of Cleveland, O.

A message will also be found on the same page from "Nancy," a spirit, to her friend, N. C. Folger, of New Orleans, La.

The Mahoning Valley Vindicator, Youngstown, O., for Dec. 24th, speaks highly of a visit paid to that place, at the Tod House, by Charles H. Foster, saying among other things: "If you are disposed to be candid and willing to see and know what is going on in the world, as far as your mind is capable of understanding, after a sitting with Foster you must admit you have seen astonishing revelations, or wonderful things unaccounted for by philosophy or science, and which send you afloat upon a sea of speculation and amazement."

Geo. F. Gray, writing from Chicago, Ill., speaks highly of the mediumistic gifts for healing, tests, etc.; possessed and exercised by Drs. Cyrus Lord and H. Thomas Lee, of that city.

The Truth-Seeker, edited with so much ability by D. M. Bennett at 335 Broadway, New York City, commences its third volume and the New Year as a weekly newspaper.

## Satisfactory Séances for Paraffin Molds.

Of spirit-forms were held by Mrs. Mary M. Hardy, on the evening of Sunday, Jan. 24, at Rochester Hall, Boston, and on the evening of Tuesday, Jan. 24th, at her home, 4 Concord Square. At the first named sitting a good audience assembled, and as fruits of the effort molds of a face and a hand were obtained—the face being supposed to be that of a male, while the hand was evidently that of a female. The committee chosen by the audience to superintend the séance was composed almost entirely of skeptics, but the result reached was not gainsaid.

The second séance occurred, as above stated, in presence of Dr. H. F. Gardner, Miss Lizzie Doten, Prof. R. G. Eccles, Mrs. Morse (the Boston artist and sculptor), and John W. Day, our reporter. On this occasion, beside raps, the exhibition of hands from beneath the table, the ringing of bells, and the other phenomena so often occurring at her séances, the company were favored with the production of a delicate mold of a female hand, which the invisible intelligences claimed to be that of Achsa W. Sprague.

Mrs. Hardy will hold a mold séance for the public at her residence in Boston, on the evening of Sunday, Jan. 9th, and will probably start for Baltimore, Md., Jan. 14th.

## "Soul and Body."

Those who desire to peruse a really good and useful book should purchase a copy of this sterling exposition of the spiritual science of health and disease, which Colby & Rich, No. 9 Montgomery Place, Boston, will issue from their press Jan. 10th.

W. F. EVANS, its author, has in this his latest volume outtopped his previous productions, "Mental Cure," "Mental Medicine," etc. Truly it is "a work worthy of this centenary year of our national history," and one, worthy, too, of being spread broadcast over the land—which we hope will be its lot, for it is calculated to do good wherever read and understood.

## Spirit-Photography.

The Cincinnati O. papers have of late been severely disturbed by the alleged appearance in that city of instances of spirit-photography, occurring in presence of Jay J. Hartman. Of course the advocates of conservatism, both editorially and by correspondence, have hastened to air to the fullest extent their knowledge (?) of the impossibility of photographing that which cannot be seen. One of these Solons gets a severe scorching at the hands of W. H. Mumler, of Boston, in a letter which we shall print next week.

## The American Spiritual Magazine.

Issued by Samuel Watson, at Memphis, Tenn., has assured the world of liberal readers of its success as an enterprise by coming out for 1876 with a new dress as to typography, and an increase of size—the subscription price being only nominally advanced. Its contents for January are spicy and valuable. We wish Bro. Watson the fullest measure of both mental and pecuniary remuneration for his resolute attempt to do pioneer work in the Southern portion of the vineyard.

## The New Society in Chicago.

Giles B. Stebbins has recently had excellent success in this city, his remarks before the new society of Progressive Spiritualists meeting with kindly favor, and receiving good attention in the columns of the Sunday Times. This organization, just formed, with Dr. S. J. Avery as President, meets for "public worship" every Sunday at 10:45 A. M. and 7:45 P. M., in Green-street church. John Collier addresses the members, and public generally during January, and other speakers of note are to follow.

## Gone Home.

Caleb V. Littlepage, an enthusiastic Spiritualist, and an old subscriber for the Banner of Light—well known in the world of mechanics as the inventor of Littlepage's planing saw—passed on from Guatemala City, of pneumonia, on or about the 9th of October, 1875. He left a widow with six little children, who have since returned to Austin, Texas, the home of his wife's mother. May the consolation of the knowledge of immortal life and the immediate presence of the angels abide with his bereaved family.

## Paper Wedding.

This anniversary was celebrated by the friends of Dr. and Mrs. Samuel Grover, at their residence, 50 Dover street, Boston, Saturday evening, Jan. 1st. The details, such as speeches, refreshments, presentation of gifts, etc., were well carried out, and the Doctor and his lady desire to return their mutual thanks to all concerned in thus pleasantly remembering the third return of the date of their life-union.

One of our English patrons, in the course of a private letter renewing his subscription, speaks as follows in appreciation of the course of this paper, and the Message Department: "In my search after 'more light' I have not been disappointed in the pursuit of the Banner. I read with great interest, and then pass it round among my friends. The Message Department always commanded my attention, and I was indeed sorry at its discontinuance, and shall be pleased to see it reopened at an early day."

Rev. Octavius B. Frothingham, of New York City, commenced the Free Religious Association's new course in Boston, by a lecture on "The Soul of Transcendentalism," at Horticultural Hall, Sunday afternoon, Jan. 2d, his remarks, especially toward Spiritualism, being in a very liberal vein. The next lecture of the course will be delivered Sunday, Jan. 9th, by M. D. Conway, on the "Natural History of the Devil."

Dr. H. B. Storer of Boston will attend the Vermont State Spiritualist Convention at Cuttingsville, Friday, Saturday and Sunday, Jan. 14th, 15th and 16th. See call on our third page.

Mrs. Stewart, the Terre Haute medium for materialization, is to be in New Orleans during January.

Casts of spirit hands have just been obtained in London, England, in presence of Miss Lottie Fowler and Mrs. Burns.

The Davenport Boys are now on a tour to India and Australia.

Last Sunday and Monday were summer days hereabouts; but it has small winterlike ever since.



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BRIEF PARAGRAPHS.

**SHORT SKETCHES BY MRS. A. E. FORTNER.**—The person who hates his own life is a burden to himself. Make up your mind to bear patiently till death, for it comes to all. However humble may be his prosperity, there are those who will envy in it, and only leads to hatred; however meekly we may bear chastisement, there are people who rejoice in our sorrow. Learn to make your own happiness. —*Dated, Dec.*

"Wish you a happy Centennial year." Thank you, and may you live through it in prosperity. The various meetings with very lofty steeples, have always been revered by many kinds of peoples; but modern times have changed so much in nearly every nation, that steeples now are reared on every railroad station. —*Dig.*

The captain of the steamboat Sunnyside, recently lost on the Hudson River, had his license revoked for one year by the Albany inspectors. The National Centennial was ushered in at midnight in various portions of the country by the ringing of bells, firing of salutes, kindling of bonfires on the hillsides, and other joyous demonstrations. European despatches convey the intelligence that the advent of the New Year was welcomed in a much more "official" fashion than has been customary in the past.

Now the Commercial Advertiser man has gone and perpetrated the following:  
Some of the papers, in imitation of the Commercial, are asking a rhyme for the word "month." How will this do?  
There were two men a-travelling,  
"I wish in December month."  
One had his luggage all away,  
The other had his gun-the-  
-rown away.

Thanks to C. C. Mead, 221 Washington street, Boston, for fine specimens of his New Year calendars. The *Irish* steamer *Dante*, from Liverpool for Bombay, was sunk by collision in St. George's Channel, Dec. 31st, and twenty-three persons drowned.

A bill to establish the whipping-post for wife-beaters has been introduced in the California legislature.

Ex-Governor John H. Clifford died at his home in New Bedford, Mass., on the morning of Jan. 24.

The Boston Saturday Evening Gazette says that a young lady asked of the poet Whitman his autograph one day recently, and he responded by return of mail with the following lines:

Our lives are albums, written through  
With good and ill, with false or true;  
And as the blessed angels sing,  
God grant they read the good with smiles,  
And blot the ill with tears.

According to the revised edition of the American Cyclopaedia, just published, five States have provided by Constitutional law against sectarian instruction in their schools. The States are, South Carolina, Kansas, Arkansas, Nebraska, and Nevada. The people of no State have ever voted down the proposition.

Logically agreed to "inmate" at the War Department Signal office. Failing to do so, a violent storm ensued.

A VERITABLE ANNOUNCEMENT.—We copy the following touching appeal from the editorial column of one of our liveliest Western exchanges:  
Wagon WAXING.—We would ask that those who promised us wood would bring the wood now; for when wintry winds wildly whistle whirlingly without, we want wood within.

PHILEAS OR SCHOOLS.—A great struggle has been going on at Union Hill, N. Y., on having the Bible in common schools. The opponents of the Bible were led by Mr. Fitz Meyer, a German Jew, and a member of the Common Council. The Bible was voted out.

Oh, I let your woman's clothes alone;  
They're none of your concern;  
She never makes no fun of your 'n,  
Then why poke fun at her 'n?

Alexander H. Stephens of Georgia is reported as fatally ill at Atlanta.

As for death, no one except a fool or a coward fears that; the rainbow and all the evils, lead to pass into Hades with a corrupt and polluted soul. —*Plato.*

Ayer, Mass., had an earthquake shock, Dec. 31st.

An Indiana hog, killed the other day, was found to have two hearts and two pairs of lungs. What a hog!

"What thou lovest, that thou art, and that thou livest." —*Fichte.*

The Spanish Government on the 24th of December confidentially declared to the other European powers its firm resolution of satisfying all just complaints of the Cubans.

In China came all the way from the land of China to Truckee, Nev., to find out what his name really meant. The knowledge came to him at a vigilante's class meeting, where his confused ideas of *mean* and *mean* were freely discussed previous to his being impaled.

It is said that there are two Theosophical Societies in New York. Just as we expected.

More segregation is often mistaken for evolution. The radicals, or reformers, or water-drinkers, scattered throughout a community, gather themselves together and imagine that as they see more of each other and hear more pleasant doctrine than they used to, rationalism, or what not, is crowding in the community. Division even may help evolution. The radicals of America do more work now, distributed as they are over the whole continent, than if they all lived, say in Boston, where they should radiate chiefly on each other. —*Indur.*

Heavy rains recently have caused much damage in the north of Scotland. The rivers have been swollen, and large tracts of land are inundated. Loch Earn, River has overflowed to an alarming extent, and the mills on its banks have all been compelled to stop.

Our life is determined for us; and it makes the mind very free when we give up wishing and only think of being what we are, and doing what is given us to do. —*George Eliot.*

The Franklin Typographical Society, of Boston, has elected Bernard Corcoran, President.

A Toronto editor illustrates the prevailing extravagance of people now-a-days, by calling attention to the costly baby carriages now in use. When he was a baby they lugged him around by the hair of the head. —*London New Britain.*

A terrific tornado swept across various sections of Illinois, on Saturday, Jan. 1st, destroying a vast amount of property.

The Khokand insurgents are preparing for a resumption of hostilities.

New MUSIC.—We have received from the publisher, I. G. Withers, 414 Fourth Avenue, New York City, a copy of a song entitled, "Mamma, Why don't Papa Come?" words by Arthur W. French, and music by I. G. Withers.

W. H. Ewald & Bro., 129 Newark Avenue, Jersey City, N. J., publish "The Love Bird," waltz-song, words by Geo. Cooper, music by Harrison Millard.

NOTHING LIKE IT.—We have received from Colby & Rich the new, neatly printed and gotten up in attractive style by those enterprising publishers, Boston. We have read the book, and we can say that it does it, particularly its opposition to legal marriage, yet there is much truth brought to light in the historical sketches of the authors. It is a readable book, and may be profitable to those who peruse its pages. We can truly say our intelligent readers have chosen a very appropriate name, for we are sure there is nothing like it. —*American Spiritual Magazine.*

The Bridgeport Materializer.

In our previous notices of the remarkable feats performed by Mr. Pateman, the medium, we have referred to the mysterious production at his séances of flowers, cigars, wine, and a variety of other articles which purported to be materialized offerings of the spirits. These facts, however, are discounted by the appearance of a wild canary bird, produced at a private séance held last Friday evening, and which is firmly believed by the friends of Mr. Pateman to have been materialized or introduced into the closed room by some means other than human agency. The bird was caged, and is now in possession of the family on Main street in whose house the séance was held. It has worn away much of its plumage in efforts to escape from confinement. This, some of the Spiritualists say, shows that it was a wild bird, and the impossibility of getting a wild bird to assist in any trick, sets aside any ground for supposing deception was used. —*From the Bridgeport Farmer, Dec. 24th.*

Mrs. Lois Walsbrook's late lecture on the "Bread and Butter" question, at Central Hall, was an able and instructive effort, and was replete with valuable suggestions. She predicts the ruin of the country or the absolute enslavement of the laboring man unless a national movement is organized, put down centralization of wealth, stifle corruption and lift up the natural industries of the land. —*San José (Cal.) Mercury.*

Col. Olcott's Position.

I have no wish to argue with Col. Olcott as to what he meant, or did not mean, when he wrote his "People from the Other World," or his letter to the Sun. Neither do I undertake to gauge the amount of change which his opinions have undergone. It is hard to tell how the temperature stands, at any given moment, with one who blows hot and cold with such bewildering facility. Let his own words condemn or acquit him. I would only call attention to the fact that to await patiently the possible explanation of a mystery, imperfectly understood, is widely different from waiting and hoping for a "grand exposure" of mediums whom to suspect of fraud he once declared to be "preposterous."

If because he stood on two stools, and made conflicting statements, in the past, he is to be justified in any amount of self-contradiction now and in the future, there is nothing to be said, except that those who like this hedging style have had, and are likely to have, ample opportunity to enjoy it; while those who want consistency, definiteness and an intelligible expression of opinion will have to look elsewhere for qualities which are not to be found in the characteristic utterances of this gentleman who sits on the fence and throws stones at those on either side of him with impartial hostility. Spiritualists and Materialists alike serve as targets for his missiles; which seems rather odd, when one thinks of it, since he himself declares his intention of proving immortality by the aid of chemical apparatus—a purely materialistic key to open a spiritual door. Col. Olcott complains of people who are "incapable of thinking straight;" but if his words on Spiritualistic subjects represent his thoughts, they are to the last degree tortuous, full, apparently, of convenient loop-holes for escape, and inconsistent with any clearly intelligible faith in anything—unless, indeed, it be in those soulless existences that flit about in "saturated vapor," prepared expressly for their accommodation by the Vice President of the Theosophical Society.

He has, of course, a right to be as skeptical and as credulous as seems to him good; but when he sneers, with an assumption of contemptuous superiority, at the faith of Spiritualists, many of whom are, at least, as intelligent as himself, and as competent to form just conclusions from given premises, he can hardly expect, while scornfully denouncing all who differ from him in opinion, to awaken sentiments of respect and consideration, or to receive, in return, words indicative of such feelings. He cannot defame mediums and insult Spiritualists, and get in reply only tame expressions of amiable acquiescence or meek submission.

Let him be content to rule his "loyal subjects," the elementaries, who come and go at the word of command. He has faith in the obedience and the imitative genius of this "monkey tribe." Let him be satisfied; and since American Spiritualists, as a class, have no desire to trespass on his domain, or to dispute the occult away of those who rule therein, let him leave us to settle our own affairs, to decide in regard to our mediums, and to form our own opinions as to the spirits who manifest through these agents; and if we should be deceived, because we have refused to learn what Col. Olcott is so ready to teach, he will certainly not be held answerable for our blindness. —*A. SAXON.*

Prof. Tyndall as an Exemplar of Justice, Chivalry and Good Manners.

In the *Fortnightly Review* for November is an article by Prof. Tyndall, intended as a preface to a new edition of his "Fragments of Science," and written in reply to some of his recent critics, and more especially to our greatest living philosopher, Dr. James Martineau. In this article he very properly remarks that in controversy opponents should always be treated with justice as possible, with chivalry; and he alludes to the ill-mannered criticisms of some of his opponents. In the course of his article he exemplifies justice, chivalry, and good manners by appealing to Spiritualism and Spiritualists in terms so courteous, and more especially to our greatest living philosopher, Dr. James Martineau. In this article he very properly remarks that in controversy opponents should always be treated with justice as possible, with chivalry; and he alludes to the ill-mannered criticisms of some of his opponents. In the course of his article he exemplifies justice, chivalry, and good manners by appealing to Spiritualism and Spiritualists in terms so courteous, and more especially to our greatest living philosopher, Dr. James Martineau. In this article he very properly remarks that in controversy opponents should always be treated with justice as possible, with chivalry; and he alludes to the ill-mannered criticisms of some of his opponents. In the course of his article he exemplifies justice, chivalry, and good manners by appealing to Spiritualism and Spiritualists in terms so courteous, and more especially to our greatest living philosopher, Dr. James Martineau.

Conway, Mass., has been favored during the three past Sundays with the services of the talented young lecturer, J. William Fletcher, of Boston. His lectures have called together crowded houses, and have been listened to with profound attention. Mr. Fletcher is what is called an inspirational speaker, taking his subject from the audience, and discoursing upon it with the familiarity and ease of a studied lecturer. His lectures have contained much of the novel and novel ideas, illustrating the peculiar views entertained by believers in the Spiritual Philosophy. We hope Mr. Fletcher will return again during the winter; he has made many friends in Conway who will gladly welcome him back, for he is an earnest laborer in the field of *County Times*, of Dec. 31.

To the Editor of the Banner of Light.  
Dear Banner, a Happy New Year to you. May you be brought into a blessed nearness to the spirit-world, and be aided as you have been in spreading the words of wisdom before a starving multitude. It has been some time since I was before the public doing the angels' bidding; still I have been in a quiet way striving to instill truths into the minds of a prejudiced class, and striking blows at theology, as best I could. I shall go once more to the work—the spirit-world guiding. Societies in want of lectures or psychometric readings will please address—  
MRS. A. J. JESMER,  
Upper Falls, Vt., Windsor Co.

Movements of Lecturers and Mediums.

John Collier is now in Chicago, lecturing for the "Progressive Spiritualists." In the church corner of Green and Washington streets. Mr. Collier's lectures in Sturgis, Mich., were well received by large audiences, and in response to a general invitation, he will arrange to visit Sturgis again for a more lengthy lecture course. During his stay in Chicago, Mr. Collier will be prepared to answer calls in the vicinity for week day lectures, also to receive correspondence on the line of travel between Chicago and San Francisco. Address him, Lock Box 157, Springfield, Mass.

Dr. John H. Currier, trance speaker, has removed his residence from 33 Wall street to 71 Leverett street, Boston. He would be pleased to make arrangements to lecture within reasonable distances of the city.

W. F. Jamieson delivered courses of lectures in Paoli, Pennsylvania, and Chicago, City, and returned to Paoli to give a third course on Jan. 6th, 7th, and 8th. As the close of his third course in Pleasanton the Liberals gave him the benefit of a festival. He will spend the latter

part of January and all of February in Illinois. Societies in Illinois wishing to engage his services for either courses of lectures or Sunday, should address him early at Yates City, Ill.

Wagon WAXING.—We would ask that those who promised us wood would bring the wood now; for when wintry winds wildly whistle whirlingly without, we want wood within.

Dr. Charles A. Barnes, of Rochester, N. Y., will hold in Oswego, N. Y., Jan. 30th and 31st; Oswego, N. Y., 11th and 12th.

**Spiritualist Meetings in Boston:**  
PAINE MEMORIAL HALL.—Prof. Wm. Boston will continue his course of lectures in this hall, Appleton street, each Sunday at 2:30 and 7:30 o'clock until further notice. Dr. H. F. Gardner, Manager.

ROCHESTER HALL.—The Children's Progressive Lyceum, No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at Rochester Hall, 27 Washington street, every Sunday, at 10:30 o'clock. Julia M. Carpenter, Secy. Sessions on the subject of Spiritualism, or Liberalism, are notified that the hall is open for engagements during the week, or on Sunday afternoon and evening. Parties wishing to secure a stage, or stage and stand with Abner Danforth, address the hall at the hall.

The Ladies Aid Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. C. C. Hayward, President; Miss M. L. Barrett, Secretary.

ANGLICAN HALL.—Free Public Lectures are held at this hall, No. 3 Winter street, every Sunday at 10:30 a.m. and 2:30 p.m., by many of the best lecturers and speakers in the city. Good music provided. All are invited to attend.

Rochester Hall.—A large audience greeted the Children's Lyceum on Sunday morning, Jan. 24. The exercises consisted of singing, recitations and readings. Among the children as readers were Freddie Howman, Truman Chandler, Frank B. Carter, Julia M. Carpenter, John Hale, Edward H. Barker, and others. A song was executed by Miss Mary Adams, and readings were participated in by Miss Lizzie Keeler, Frank L. Union and L. E. Bullock. The question "What Does Spiritualism Teach our Young?" was again brought forward, and briefly replied to by Miss Wheeler and Mrs. Myer.

By the well-illustrated, and respectful attention of the audience, it is impossible to select that a fast-moving interest is felt by the people in the Children's Progressive Lyceum.

QUARTERLY MEETING.  
We the undersigned, residents of Rochester, have extended an invitation to the Northern Illinois Association of Spiritualists to hold their Fourth Quarterly Meeting at Metropolitan Hall, in our city, on the 10th, 15th, and 16th of January, 1876, and we pledge ourselves to all that we can to make the Convention a success. Let there be a free platform and free speech, with due regard to the use of language.

Each line in *Agate* type, twenty cents for the first line and differentials for every subsequent insertion. SPECIAL NOTICES.—Forty cents per line. BUSINESS CARDS.—Thirty cents per line. *Agate*, each insertion. Payments in all cases in advance.

For all Advertisements printed on the 5th page, 20 cents per line for each insertion. Advertisements to be removed at continued notice must be left at our office before 12 M. on Monday.

RATES OF ADVERTISING.

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SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT!—Mrs. C. M. MORRISON, No. 102 Westminster street, Magnificent treatments given. Diagnosing diseases by lock of hair, \$1.00. Give and sex. Remedies sent by mail. In the past two years Mrs. Morrison's Medical Control has given two thousand to hundred and sixty seven diagnoses, by lock of hair, and in the past year over one thousand patients suffering from chronic and complicated diseases have been cured with her diagnosed vegetable remedies.

137 Specific for Epilepsy and Neuralgia. Address Mrs. C. M. Morrison, Boston, Mass., Box 2519. 137—N-13.

Mrs. L. H. PHEOIX, Clairvoyant, 868 Broadway, New York. Office hours 9 to 6, and 7 to 9. J. L. W.

HENRY SLADE, Clairvoyant, No. 18 West 21st street, New York.

For an Irritated Throat, Cough or Cold, "Brown's Bronchial Troches" are offered with the fullest confidence in their efficacy. They maintain the good reputation they have justly acquired.

On and after Dec. 20th, DR. FRED. L. H. WILLIAMS, will address the Bazaar of Light, Boston, Mass. He will be at the Shuman House, in Court Square, every Wednesday and Thursday, from 10 A. M. till 4 P. M., commencing Wednesday, Dec. 20th.

Mrs. J. W. DANFORTH, Clairvoyant and Magnetic Physician, 100 W. 55th st., New York. D. 18.

Mrs. NELLIE M. FLINT, Electrician, and Healing and Developing office, 200 Jordan street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. J. L. W.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also Practical Physician, Office 24 East Fourth street, Address Box 82, Station D, New York City. J. L. W.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 363 Sixth Ave., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS.

SEALED LETTERS ANSWERED BY R. W. FLINT, 374 West 32nd street, New York. Terms \$2 and three stamps. Money refunded if not answered. D. 11.4w

BUSINESS CARDS.

A late number of the *St. John Morning News* thus concludes a lengthy article eulogizing Fellows's Symposium: "Mr. Fellows is certainly entitled to high credit for his energy and enterprise in working up his valuable discovery so successfully, and the presence of such gentlemen in any country is a matter on which that country should be congratulated."

These, *John Telegraph and Journal* says: "The invention of Fellows's Hypophosphites has become one of the valuable industries of the country, unique of its kind, and a credit to the Dominion of Canada."

THE GREAT TONIC.—Dear Sir: I desire to bear my testimony to the value of your Tonic. This winter I felt my appetite, and consequently became weak and languid. According to the advice of a friend, I tried CAMPBELL'S QUININE WINE, and before I had finished a bottle I felt stronger, and was able to eat my food with relish, and feel very much better than I did six weeks ago. With my best wishes for the success of your invaluable remedy, I am, sincerely yours, J. T. C. Montreal, C. E., March 10th, 1875. 2w-Jan. 8.

DR. E. E. REEPE.  
So much celebrated for his remarkable cures, (colic and rheumatism, 307 Washington street, Boston, Mass.) may be consulted on ALL diseases of the eye, or by letter, with stamp. References: The many in New England and elsewhere who have been treated by him, and who during the past 20 years, have borne him out, sent by mail on receipt of 10 cents. 2w-Nov. 27.

**NEW YORK BOOK DEPOT.**  
A. J. DANIELS, Bookseller and Publisher of standard and rare books, and a general variety of books, spiritualism, Free Religion, and General Reform, No. 24 East Fourth street, New York. 11—Nov. 1.

**MAN FRANCISCO, CAL. BOOK DEPOT.**  
No. 319 Kearney street (opposite) may be found on sale the BANNER OF LIGHT, and a general variety of books, spiritualism, Free Religion, and General Reform, No. 24 East Fourth street, New York. 11—Nov. 1.

**HARTFORD, CONN. BOOK DEPOT.**  
A. BUSE, 56 Franklin street, Hartford, Conn., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ADVERTISEMENTS.

COLBY & RICH.

Publishers and Booksellers

No. 9 MONTGOMERY PLACE, BOSTON.

KEEP A COMPLETE ASSORTMENT OF

Spiritual, Progressive, Reform,

AND

MISCELLANEOUS BOOKS.

AT WHOLESALE AND RETAIL.

TERMS CASH.—Orders for Books, taken by Express, must be accompanied by all of past cash. When the money sent is not sufficient to fill the order, the balance must be paid C.O.D.

Orders for books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Any book published in England or America, not out of print, will be sent by mail, on receipt of the cash.

Catalogue of Books Published and For Sale by Colby & Rich sent free.

ISSUED MONDAY, JANUARY 10TH.

A New Work on Mental and Physical Health.

SOUL AND BODY;

OR,

The Spiritual Science of Health and Disease.

BY W. F. EVANS.

Author of "Mental Cure" and "Mental Medicine."

It is a Book of deep and genuine Inspiration.

Disease traced to its Seminal Spiritual Principle.

Spiritual Influences and Forces the Appropriate Remedy.

The Fundamental Principle of the Cures wrought by Jesus, and how we can do the same.

The Influence of the Spiritual World on Health and Disease.

The Philosophy of Spirit Intercourse.

How any one may converse with Spirits and Angels.

The Psychology of Faith and Prayer.

This work is a reproduction in the scientific form of the *Phenomena of the Method of Cure* practiced by Jesus eighteen centuries ago, and sustained by the highest medical authorities. It is a scientific philosophy, but not a theological treatise. It is clear in thought, elegant in style, and the profoundest problems of philosophy and medical science are solved. The work cannot fail to make a deep and lasting impression upon the religious and scientific world. The previous volumes of the author, "Mental Cure" and "Mental Medicine," have received the highest commendations from every part of the continent and the civilized world. The present work is on the boundary where a genuine Christianity and a genuine Spiritualism merge into one. It is the result of years of thought and investigation. In it the principles of psychometry, or the sympathetic sense, finds its highest illustrations and applications. The last chapter contains a full exposition of the system of cure so long and so successfully practiced by the author, and should be in the hands of every one who is engaged in the art of healing. One of the marked characteristics of the author is his perfect command of language, so that the profoundest ideas of science and philosophy find their outward expression in clear, simple, and forcible language. This work is a fresh and new volume from the pen of the author, and is a masterpiece of condensed wisdom without a sacrifice of perspicuity. The work will take its place at once, and in an eminent position, in the standard literature of Spiritual Science and Philosophy. As a work worthy of this century year of our national history, let it be spread broadcast over the land. Cloth, 400 pages, postage 12 cents.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

SEANCE FOR THE POOR.

MRS. MARY M. HARDY will give a Seance for the relief of suffering spirits of the poor, for new mediums, and for the benefit of the poor, at No. 9 Montgomery Place, Boston, Tuesday afternoon, Jan. 11th, at 4 o'clock. This Seance is a religious and a spiritual Seance, and will be devoted to the relief of the poor. Tickets for sale at BANNER OF LIGHT OFFICE.

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CATARRH.

Weakness of Kidneys, and Pains in Side and Back.

OF TWENTY YEARS' STANDING, CURED IN TWO WEEKS BY LESS THAN A BOTTLE. A CATARRH CURED SO SOON AS TO PREVENT STEEP NIGHTS, UNLESS CATARRH WAS PERMANENTLY CURED. CURED WITH ONE BOTTLE.

Testimony of a well-known and highly-esteemed citizen.

Messrs. LITTLEFIELD & CO., Druggists: I have had Catarrh a little rising five years, and pains in back and weakness of kidneys for twenty. My Catarrh was so bad that if I did not take Catarrh stuff I was troubled with a cough more or less all night. I have taken Marshall's Catarrh stuff, and I feel much better. I began to take your Constitutional Catarrh Remedy about a month ago, and have taken only one bottle. In less than a week the coughing nights left me, and I have had more sleep to speak of, though I have had none of the Remedy for a week.

I have had the most successful result in my point of the house for two weeks at a time. My greatest pain was in my right kidney. I have been at times a great sufferer from my Catarrh since. In two weeks after I began to take your Constitutional Catarrh Remedy the pains all left me. I feel much better than I did when I began. Price 25 cents per bottle. Sold by all Druggists. A Pamphlet of 32 pages, giving a treatise on Catarrh, and containing numerous cases of cures, sent FREE, by addressing the Proprietors.

LITTLEFIELD & CO., 101 Elm, cor.











## Banner of Light.

BOSTON, SATURDAY, JANUARY 8, 1876.

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

BY G. L. DITSON, M. D.

To the Editor of the Banner of Light:

Since my last "review" of foreign journals the November and December numbers of *La Illustración*, *Esperanza*, of Mexico, have come to hand. The former has a "Prospectus," which states that this periodical has existed for six years; that much good seed has been sown, and that throughout the world, as well as in Mexico, many victories could be inscribed upon the glorious banner of Spiritualism. "We have confidence in the future," says the editor, "and nothing shall dismay us in the beneficent career upon which we have entered. God is our goal, and we count upon the incomparable aid of the invisible world." Such is the motto, the credo, the high-toned temperament with which our contemporaries advance to new fields of conquest.

A continuation of "The Evangelical Torch" is one of the interesting features of this number. It analyzes and refutes in a clear, succinct manner the arguments that have been paraded against Spiritualism by one S. T. Thomson. "St. T. forgets," says the writer, "that we do not accept the Bible as authority only to convince our opponent of certain interpretations, and that the text, exclusively cited for him, can not be turned against us." And again, in reference to some arguments used: "The explanation cannot be more satisfactory (to them); above all, since those who sustain it arrogate to themselves the faculty of interpreting the divine will founded on the grave pretext that a purely human work, the Bible, must have been inspired by God; philosophy and criticism being silenced, conquered by such powerful logic!" And "Greet, whoever will, these doctrines *et cetera*," Spiritualism, which is philosophy elevated to the sublimity of religion, leaves them submerged in the impulsion (etc.) and marches, seeking God, with the progress of humanity.

"The seven sacraments of the Catholic Church" has been continued through quite a number of these Mexican *Illustraciones*, and now concludes with a consideration of "matrimony," quoting especially what Christ said upon the subject, referring to St. Luke (xvi. 18) and to St. Mark (x. 2. 2) and adding: "Consequently, without any basis, attributing to Christ, in the foundation of the sacrament, some reference to matrimony, and made it form a part of the dogmas of Christianity."

Another article on "Matrimony since the time of Christ" in this number is also very interesting in a historical point of view, quoting Tertullian, Clement of Alex., and others, and referring to the laws regarding the subject by Carlo Magno in the East and Leon the Wise in the West. (Ib. vii. cap. 24. Leon lxxviii.) "Persecution," the "Antiquity of Man," "Modern Spiritualism," "Spiritualism before Reason," are worthy also of particular attention.

The December number of this noted Mexican magazine, so ably conducted by Sr. Don R. L. Gonzales, opens with a "Circular to all the Spiritualistic Societies and Churches of the Republic." This is followed by a lengthy and able discussion on "Psychic Force," by S. D. J. Colard, "New Mediums," (a letter from Tezuitlan, which recalls the days of the Montezumas); "Spiritualism and the Priest," and a forcible review of Dr. Draper's "Conflict of Science and Religion." The whole concludes with an overwhelming array of names of learned and scientific men in all quarters of the globe who have accepted Spiritualism as a response to a *brochure* by one Barreda, principal of a Preparatory School, in which occur these words: "I do not care to present other example of this *sublime* *creatio* than this spiritualistic monomania that has to-day invaded not a few heads." "But as usual, this pious man must of necessity misapprehend us; and this will be understood when I quote from Sr. Don S. Sierra's reply: "And as to Spiritualism pretending to furnish the world of spirits a solution to those material problems, is another grave error." "And, though we are in fact to respect and admire Sr. B.'s science and character, yet in support of our religion we are compelled to say that in the judgment which he has manifested respecting Spiritualism he is wholly mistaken (*equivocado*)."

But there remain thirty more quarto pages of this magazine that would be read with pleasure by every Spiritualist; but space, as you see, Mr. Editor, would fall me even if a simple outline of their subjects should be attempted.

*El Criterio Espiritista*, of Madrid, opens its fair columns with an article on the "Efficiency and Sacredness of Prayer." "Let us examine those cases," says the contributor, "in which prayer has been the most frequently resorted to, and there will remain no doubt of the sacredness and efficiency of prayer." Napoleon I. seemed to think, and said, (as it is stated) that God was on the side of the strongest battalions; and our brethren at the South, during our late lamentable fratricidal war, had reasons for differing to some extent from our Spanish writer on this subject.

"A metaphysical study—God," comes next in order; but this must of course be handled in a purely speculative manner. I will quote only a few lines:

"God is the *Principio* of all *principios*, the Cause of all causes, the Reason of the reason of things. . . . God is a dualty essentially *intelligida*, constitutive of All, not Being essentially identical in his infinite extension." "The divine dualism which constitutes the universe independent and outside of God, establishes two primordial substances (or entities, *esencias*), eternal, independent and finite. This doctrine destroys the unity and attributes of matter, intelligence and power."

"With a God infinite in extension, in intelligence, sensibility and power, with one All identical with himself (ad) in essence and properties, there is no possibility of any system, any science, any life, relative entities, perfectibilities, progress. With this unity, essential, infinite, we can have only one system, one science, one life, one potency (zif), one possibility and one mode; all equal, useless, all without application or consequences."

But, as I have said, all this is speculative; for, when we come to the boundaries of the visible world and spread our wings for a flight after the Infinite, we become like bats that fly by day, blinded by light, incomprehensible. We should kneel upon the shores of Infinite space, power, wisdom, and veil our faces—that is all.

An interesting reunion of the Spiritualistic societies of Spain is noticed at length in the *Critica*.

Here also is an announcement of a new periodical, the *Revista de estudios espiritistas, morales y científicos*, which has just appeared at Santiago de Chile. At the opening of its prologue are these sensible remarks: "Never use these words: 'I do not know it, hence it is false.' It is necessary to study to know, to know to comprehend, to comprehend to judge." *Ante todo del filosofo Naturi.*

The *Critic* quotes from the *Banner of Light* its account of Mr. Crookes's discovery of the motive power in light.

The *Pagete'sche Studien* (Leipzig and New York) is also at hand. This extremely valuable and interesting magazine, so ably edited by the distinguished counselor and *littérateur* M. Alex. Aksakof, opens its forty-seven pages with some "Spiritual Facts" in America, from the pen of Dr. R. Sylvan, of Philadelphia. This is followed by a brief "Autobiography of H. D. Owen," with some account of manifestations in his and Mrs. O.'s presence; and this by a continuation of the record by Prof. Maximilian Perly of those wonderful phenomena in India in presence of a fakir, and Mons. Jacolliot, from whose publications the account is taken. Mr. J. F. Seman has given me the following brief summary of this article:

"Having observed," says M. Jacolliot, "on various occasions that the fakirs exercised an astonishing influence on the germination of plants by accelerating their growth—causing results in a few hours which by the ordinary processes would require months or even years—which, though substantiated by the missionary Hue, regarded simply as a clever deception. (Charming, however, to the fakir, he concluded to give to this subject his particular attention. He asked the Fakir if he (M. J.) might choose the soil, the vessel and the seed, for the manifestation proposed. 'All but the earth,' was the reply; 'that must be taken from the west of Paris' (Thénard). The earth was produced and ground by a servant to a fine powder between two stones. M. Jacolliot then selected a melon seed, and asked permission to mark it by a fine incision. This request was granted, and the seed placed in the ground. The Fakir then raised his arms horizontally, and after ejaculating some invocation, entered into a perfect state of catalepsy; and for two hours made not the slightest perceptible motion, his eyes being glazed and fixed. At the expiration of this time a young, fresh little melon tree, about the height of twenty centimetres, appeared in its fullest beauty. M. Jacolliot quickly raised the little stalk from the soil, and found that it proceeded from the very seed he had selected for identification."

Part Second of this German periodical begins with a review of "Spiritual Communications," by Prof. Wagner, from the pen of Herr S. Raetzinsky, professor of botany in the University of Moscow; also reviews of Jacob Böhme's doctrines, by Hoffman, and Frederick Nippold's pamphlet by G. C. Wittig, conclude this part; while Part Three has short articles from Benjamin Coleman, Wittig and Dixon, and notices of modern necromancy, of Prof. Perly, of Leymarie and Bugnet, Bastian and Taylor, Prof. Bollerow's movements in England; of the bust of the philosopher Krause in the *atelier* of Prof. Häfner in Dresden; on manifestations in St. Petersburg in 1858 through Hömes; on the Davenport's, and the two children of the Petty family who have gone to St. Petersburg and have already given great satisfaction to the University Committee, before whom they have recently had extraordinary manifestations.

The *Messenger*, of Liege, in the two numbers at hand, continues its report of the "Congress of Spiritualists," at Brussels, where much interest in our cause was manifested. Among other things the chairman said: "I regret not being able to trace the history of divers societies established in other Belgian villages, notably at Gana, Antwerp, Bruges, Charleroi, Ostend, but their flourishing condition is attested by the number of delegates to this congress." "The means of propagating Spiritualism were remarked on thus: 'The most sure, prompt, efficacious means would be that adopted by Christ and his apostles: go into all the public places, to the resorts of the people, and preach aloud and without fear our immortal doctrine; but in our existing state of society it would be impracticable, or present at least grave difficulties, on account of the intolerance of the religious authorities. Did we not see, some years since, in our free (libre) Belgium, a minister of the reformed religion followed by a fanatical crowd because he attempted to preach in a public place the doctrine of the Evangel? Our means of propagating our doctrine must be more modest, more in accord with the disposition of the present generation, than those which the intolerance of the priesthood has treated and the excitement caused by Modern Materialism.'"

I must pass over several valuable articles in this number of the *Messenger*—"The Future of the Catholic People," "Spiritualism and the Clergy," and "Communications"—and give a condensed notice of "Spiritualism among the Arabs." A French paper says that the Spiritualists can count many adherents among the Arabs of Algiers. The practice of mediumship is widely extended. It is thought that this has its origin in the commerce which the Arabs have with India in their frequent pilgrimages to Mecca.

The sects of Spiritualists in Algiers, "evocators" of the spirits, believe in the supernatural power of the media. At Setif there is a small gathering of Spiritualists every Thursday and Sunday, and though at times the roads are exceedingly bad no one of the *habitués* fails to be there. The group has one medium, a countryman, quite illiterate, and in intelligence even below those of his class. If he would write a page on his own account it would take him at least half a day, but when he writes as medium he fills several quires in the space of two hours. The writing is poor, and when it is impossible to make out certain passages, spirits come and fill in the space by making the medium re-write in a way that can be read the words that could not be deciphered.

The *Messenger* of Dec. 1st has able articles on the "Eternity of Punishment, Spiritualism, and Science," and "The Intelligence of Animals." That which I will more particularly notice, however, is "Spiritualism and the Clergy." Here an account is given of a worthy, industrious mechanic of the village of N—, who, having become a Spiritualist, was visited by the priest of the commune. A friendly conversation at first took place, but when the priest found that the young man was too well grounded in his new faith and would no longer come to "confession," he (the priest) became angry. "Oh, you are of that new sect just sprung up in America," he said, "called Mormons." "No," replied the mechanic, "Spiritualism condemns that, and teaches the *morale pure of the Evangel*," etc. "Ta! Ta! you are a fool! It is not true—God does not permit the dead to return; your communications are from the Devil!" &c. Subsequently, in a sermon, the priest took occasion to damn eternally the disobedient, and to abuse in bitter terms science, magnetism, Spiritualism, holding up to contempt and ridicule such of his parishioners as had become imbued with the new doctrine. This of course was tantamount to taking the bread and butter from the mouths of those he denounced; for throughout the rural districts of Belgium, France, Italy, Spain, the lack of learning is so universal, the sway of the priesthood is in consequence thereof nearly supreme—so powerful there cannot be much hope of the progress of our cause in these regions. Science in high places, however, will yet open up the way to them.

The *Revue Spirite*, of Paris (for December), has its usual amount of excellent readable matter. The leading, and perhaps the most important contribution in the present number, is, "Reflections on the article of M. Richet" in the *Journal des Debats*. A portion of a single paragraph will show the animus of the whole. "With facility it will be demonstrated that these extraordinary aptitudes which bring glory to him, (referring to such as Plato, Socrates, Shakespeare, Moliere, Pascal), are a proof of mental alienation; these men, these prodigies belong to the category of the insane: Jean Jacques Rousseau, Richelieu, Camoens, Cervantes, Tasso, were of this class of maniacs, for, and Linnaeus, Swammerdam, Haller, Caesar, Mahomet, could not escape this contagion."

Aristotle has said: "Nullum in magnam ingenium sine quadam mixtura demencie." There is not a great genius without a grain of madness (*folie*). The reply of Dr. G. to M. Richet is lengthy, and seems to be of such a character as to fully satisfy any one of the validity of his position. Perhaps, as a quip, he might class Mons. Richet with Socrates.

Michel Rosen, rue Victorie, Paris, gives the following account of the "double" as recently occurring at his house. Madam D. had visited him during the day, and thinking that she had lost a ring there wrote to him to look for it, and keep it for her, if found, till she could call again. But though much and long continued search was made it was not discovered. The next morning Mons. R. distinctly saw the lady enter his room; and he said to her: "How exceedingly annoyed I am at the disappearance of that ring." "Do not disquiet yourself," she replied, holding up her finger; "see, I have found it." The vision then disappeared. That same day Mr. R. encountered on the Boulevard Madame D., who, holding up her finger, said, "See, I have found it." "I knew it, madam," replied Mr. R. "How so?" she inquired, much astonished. "Why, you came yourself and showed it to me." This, of course, elicited the explanation which demonstrated that it was simply her "double" that had been there.

Here also is a continuation of some remarks on spirit-photography by M. Tonoeoph, who takes occasion to bring in the names of inventors who have been ridiculed for their "impossibilities," and of scientific men who have made such discoveries (some very recently by the spectroscope for example) as would in a less enlightened age have taken them to the rack, or to the post, where fire to fagots would have burned their heresies out of them.

The *Referencia*, from Buda-Pest, Hungary, containing an article from the Countess de Vay, has been received. I will endeavor to more particularly notice it in my next.

The *Dagspost*, a Scandinavian paper of Chicago, is also at hand; but like the *Referencia*, is not of very recent date.

## The Ultimatum of All Sentient Beings.

On the afternoon of Sunday, Jan. 2d, Prof. R. G. Eccles began his first course of lectures in Boston at Paine Hall, his subject, given above, being substituted for the one previously announced—and which he will now speak upon next Sunday afternoon—viz.: "Anarchy of the Course of our Race." His remarks—which were prefaced by a recitation of Miss Lizzie Doten's poem, "Peter Maguire"—were well received by a good audience.

In opening his lecture he paid a glowing tribute to the worth of Thomas Paine, to whose memory the building was dedicated—a man whose unselfish services for the establishment of this government had been acknowledged at one time, before the breath of proscription priestcraft had blown upon his reputation because he dared to utter what was true; a man of whom George Washington had said, "If I be called the Father of our Country, Thomas Paine is the Saviour of America." He hoped in the coming Centennial at Philadelphia, the name of Paine would be brought forward before the public in that prominent position which it truly merited.

The speaker said much and in discussion found expression at the present day concerning the existence or non-existence of God, and he intended in the current discourse to consider what the powers and possibilities might be in this direction. Atheism was the A B C of true theology.

Atheism was true, but was only a part of the whole truth. Force as it exists in nature is the creator of all that is, through the operation of cause and effect, and this granted, the atheist is right, and from this position never can be removed. Man, as matter and force, possesses consciousness; this consciousness must have arisen out of the complex operation of this force; the complexity therefore shows the height of intelligence; all modes of force must possess the element of sentience, or consciousness within them; and hence, existing, sends all sentient beings into existence; therefore Jesus must be, and we know, the speaker said, that consciousness is, therefore must have been.

This launches the Atheist into Pantheism, and brings him to the recognition of that force which, according to Pope:

"Lives in all life, extends to all extent,  
Springs unobscured, operates unspent."

Brings him to Pantheism, which claims that nature as an entirety possesses consciousness. All of us are possessed of consciousness. We can perceive the motion instigated by the inward force, but who can tell what that force is?—the force which man draws out of himself in his daily toils, the depletion of which brings to him suffering, the sense of weariness? No! one can solve the solemn mystery in the presence of which Prof. Tyndall has declared he is compelled to bow his head in humility. It is not motion but the cause of motion. It is the tendency a moving body has to change its place.

Thesis was next considered by the speaker. He could not expect the materialist to endorse his views as to discarding immortality, but he desired that those present (if any) of that belief would follow his processes and see if they were not logical. Immortality being granted, as the first step, progress arises from the struggle for existence, every successive year of the struggle bringing continually a higher and higher fitness; this complex evolution must go on with man through all eternity, and when he has reached the age eternal he will have attained to infinite complexity. As finite complexity produces finite intelligence, so infinite complexity produces infinite intelligence. That which marks an intelligent man from a stupid man, is the amount of control that he has of the forces of nature; finite intelligence gives finite control—infinite intelligence infinite control.

According to the nebular theory of La Place, which is now generally accepted by scientific

men, this world had a beginning in past time. In the struggle for existence, from the lower forms of matter, as a last evolution, we cannot place our finger upon an atom and say when it is too enough to furnish the germ of an oak, so we cannot put our finger upon the time when man's soul became ripe enough to live in the invisible. Emerson expresses this idea when he says:

"Line in Nature is not found,  
But in the universe are found."

There must have been a first man upon this earth; if he has been progressing during the past half million years he must be more complex in structure, and therefore in intelligence, than when he first began to be a man. As this world began to be, (the force being eternal,) there must have been a world previous to this one, occupying the position that we now occupy in space—or the space now occupied by this one, before this another must have been in the same space, and another before that, and so on, *ad infinitum*. We cannot carry our minds back, try as we will, to the first of this series, yet we cannot rest content till we have posited a first; when we have done so we are compelled to conceive of it as never beginning. Evolution must have on this world, too, a first man. As with the world so with the man, neither had a beginning; he must therefore, if immortality be true, be still alive. Eternity must have given him long ere this an infinite complexity, therefore infinite intelligence—a complete, full and perfect control of the universe, an adaptation to its every condition.

Thus we have force, the atheist's God, possessing sentience, which gives us the God of the Pantheist. Add to this, Progress through eternal past, with immortality binding the links of the endless chain, and the existence of an individualized God becomes a demonstrated fact. When force reveals itself in its simplest complexity it is motion; in the sponge it begins to turn toward its sentient side, the head of the fish, the higher sentience is revealed because of a higher complexity; in the monkey is shown a still higher sentience because of added complexity; another step is taken in the savage, and another still higher in the intelligent Caucasian. Should the sponge turn around and say, "I have reached the highest complexity possible, and therefore the highest intelligence," you would at once perceive its mistake, but the sponge never transcends itself, hence can conceive of no higher intelligence than its own. The fish is in the same condition, and so are the monkey, the savage, the Caucasian—each is bound to the limits of his own capacity, and can define nothing, unless in the fixed terms, that lie within his range. Hence, as well might the fish deny the existence of the ocean, as the monkey deny the existence of the world, the Caucasian deny the existence of the universe, would have exactly the same reasons for doing so, but both would be equally mistaken. My audience will thus perceive that I am at once an Atheist, a Pantheist and a Theist—uniting the truth of all, but acknowledging no one of them as complete truth.

An acorn being planted in the ground produces an oak. The acorn, first forms an embryo, then a seedling, then a sapling, then a tree. In the eternal struggle that is going on over the whole earth, every atom, every plant, takes but a position assigned to it by its adaptation, as the molecules do upon the battle grounds of the growing crystals; thus are established the fixed areas of Paine and Flora, and also the divisions from Varieties to Kingdoms. The seeds of the pine tree, the acorn, the egg, the embryo, because such seeds have been derived from a source having for their energy fixed times of direction or polarity. Thus the acorn exhibits the potentiality of the oak, and finally evolves its actuality. The oak can only wind up the spring of energy in the direction of its own tension; the acorn can only let down the energy and direction it has in store. But this, the speaker said, is a polarity to all animate and inanimate nature, operating as surely, and certainly as the polarity that is behind the acorn causing it to become an oak. As the acorn must become an oak, having received its direction of force from an oak tree, so we must become God—or whatever you please to call it—having received our polarity from this which was the first, but now eternal, man. We can never stop in our onward march till we have reached all the force with its every polarity tendency that this power has to give, or speaking more correctly, has already given.

The speaker then quoted John 1: 1-5, and said that *logos* translated from the Greek had been erroneously, or at least improperly rendered word, and that the definition of that word by the clergy had been "Christ Jesus," they replying to all queries as to *logos* it could apply to him by the oft quoted phrase, "great are the mysteries of godliness." But the New Testament had been claimed to be a revelation—how could it also be a mystery, it was impossible for it to be both at the same time. The Christian theology and its apologetics could give us any reasonable explanation of the word here meant. "We have asked for food, and they have given us the stone of mystery, which we can no more assimilate to our intelligent spirit than an actual stone to our bodily wants. We must go back to the original Greek, and in the Grecian mysteries it will be found that the word *logos* was applied to Bacchus, the originator of wine, and being applied to Bacchus, the God of Wine, the *logos* referred to the growing of the grape-vine from whence that wine proceeded—the force that filled the vine—the polarity of evolution within the vine. This must have been the origin of the New Testament similitude, for Jesus hinted at the same idea when he said, 'I am the vine, and ye are the branches.' The speaker therefore considered the true meaning of the passage to be: "In the beginning was evolution, and evolution was with God, and evolution was God."

The same was in the beginning with God. And the beginning was without evolution was not anything made that was made. In evolution was life; and the life was the light of men. And the light shined in darkness; and the darkness comprehended it not."

Jesus received the polar force from God, from the entire mass of force in Nature, from this first and infinite immortality. The immortal polarity of Jesus, that his being, existing, sends all sentient beings into existence; therefore Jesus must be, come, we must become "joint heirs" in the eternity of progress. Jesus, the lecturer said, was, because of and in the ratio of his potentiality, God manifest in the flesh. But what was true of Jesus was true of all mankind; they too, as individuals containing the potentiality though not the actuality of God, were God manifest in the flesh. He thought the Christian system reprehensible in belittling God's work—human nature, and elevating one name above all others as a salvatory power, and complimented the work accomplished by Modern Spiritualism in doing away with false views of life and the duties devolving upon all sentient beings. He held the God depicted by the churches to be a vain, changing, falling behind himself by oversight, and outdoing himself by "miracle" (whatever that might be), and that evolution depicted a grader principle steadily operant now, as of old, and leading all to the attainment of infinite possibilities in the eternities to come.

In the evening, Prof. Eccles delivered a fine scientific lecture—illustrated with many interesting experiments—on "The Physics and Metaphysics of Sensation."

To the Editor of the Banner of Light:

I wish to say to the readers of the Banner of Light, whose names I will find in the column of correspondence, and to whom I will send my "Banner" circular between this time and spring, that after reading it, if they will hand it to a small fruit-grower, they will not alone greatly oblige me, but may be the instrument of greatly benefiting their own region, by introducing a raspberry that resists the cold of the severest winters, heat and drought, as they will see by the testimony it contains. I hope they will not forget to send me the request. A. M. BURNS.  
Manhattan, Kansas.

## New Publications.

THE SPIRITUAL MAGAZINE, B. Watson, Editor and Proprietor, is now issued in the form of a substantial volume for the completed numbers of its first year. It is published at Memphis. Of the excellent character of Brother Watson's Magazine we need not speak to those who have been its readers. That it has done good service and lasting where its work is known best, is the testimony of all. It is published at only two dollars a year, and we rejoice to learn from its prospectus that its success for the past year has exceeded its publisher's expectations. The editorial matter is thoughtful and ripe in its character, full of practical instruction and inspiration for Spiritualists, while its selected matter and contributions evince an eclectic taste and a sound judgment which have evidently met with deserved popular appreciation. We have been pleased and instructed with a desultory look over the pages of this first volume, and extend to the editor the cordial expressions of our sympathy in the good work he is engaged in. Situated in the West and South-west should not suffer for a circulating publication as Watson's Magazine to languish for lack of a ready and vigorous support.

THE ATLANTIC for January—H. O. Houghton & Co., corner Beacon and Somerset streets, Boston, publishers—leads off with three sparkling chapters of W. D. Howells' new novel "Private Theatricals," and follows up the same with "Lincoln's Plan of Reconstruction" (a paper in history) by Allan B. Magruder, sketches, stories, etc., Elizabeth Stuart Phelps, Harriet W. Preston, and others, and poems by John G. Whittier, Oliver Wendell Holmes, T. B. Aldrich, Louise Chandler Moulton, Maurice Thompson, and Mrs. Platt. Boston readers will be specially interested in Charles Francis Adams's account of the Revue (Mass.) accident, on the Eastern railroad. The present number of the Atlantic begins the thirty-seventh volume of this popular magazine, and is a worthy opening of its new year's labors.

THE GALAXY—Sheldon & Co., 67 Broadway, New York City; publishers—commences with its January number the tenth year of its existence. Hjalmar Bjorth Boyesen, in its pages, sings a song-truth in prose and rhyme, and in its pages, and other favorites in prose and rhyme claim attention. The usual characteristics which have in the past attracted popular favor to this enterprising monthly remain in full force, and are supplemented with the promise of greater good to come.

A. Williams & Co., 28 Washington (corner School) street, Boston, furnish us with the January number of those admirable magazines, *the Atlantic*, *the Galaxy*, and *the Revue*, which they have for sale. The former recommends among its varied adornments a finely illuminated article worthy of the widest reading, on "New York in the Revolution." "A Story of the Siege of Boston," "Revolutionary Letters," etc., are appropriate to acknowledge the fact that the Centennial year has commenced. New Hampshire gives us a most interesting and instructive story, and other papers, literary reviews, etc., fill out the pages. ST. NICHOLAS has for a frontispiece "St. Christopher," which illustrates a beautiful parable upon whose verses is laden with an excellent moral. Among the varied topics treated of, Christmas in many lands receives attention. The patrons of this valuable and well-edited magazine for the young folks, to cherish its worth still more warmly in remembrance.

WIDE AWAKE for January reaches us from its publishers, D. Lathrop & Co., 28 and 30 Cornhill, Boston, with a bright countenance, which endorses its title. Among the display of mental treasures which it offers for the little folks, we select for special mention "My Lady's Christmas," which bears on its title a most interesting story, and a beautiful picture, the meaning of which deepens years will introduce to the young minds who now perhaps without thought peruse it. Mary Ganger Chase gives a highly readable article on "The History of the Piano Forte," and the whole number is rich in interest and pleasure to the readers for whose use it is intended.

WARD'S VALLEY MONTHLY, published at St. Louis, Mo., by a company of the same name, and edited by Wm. J. Ward, presents the following table of contents for its January number: "The Testimony," (concluded) Bishop Marlin; "The True Issue of the Financial Problem," Ben. E. Green; "The True Theory of Education," J. A. C. Swinney; "Just Twenty Years," (continued), Chap. 22-23; "The Drifted Away," Mary Patton Hudson; "A Scandalous Case," (continued), Chas. E. Carter, the Queen," (continued), Chapters 10, 11, 12; "Christmas Cliches," or, "Caleb Swain's Ride," "Mistaken Kindness," (concluded), Irene; "The Rivers of Life," T. Berry Smith; "The Successful Lawyer," Fidelity G. Sharp; "The editor, together with editorial departments, "Personal and Social," "Political," "Ecclesiastical," "Educational," etc.

RECEIVED THE ILLUSTRATED—in which is incorporated WOOD'S HOUSEHOLD MAGAZINE—for January, Household Publishing Co., 41 Park Row, New York City.

THE HERALD OF HEALTH for January—Wood & Holbrook, publishers, 13 and 15 Light street, New York City.

THE SANITARIAN for January, A. M. Bell, M. D., Editor, Medford, Campbell & Co., publishers, 79 Nassau street, New York City.

## THE SPIRITS' BOOK;

CONTAINING

The Principles of Spiritist Doctrine

ON

THE IMMORTALITY OF THE SOUL: THE

NATURE OF SPIRITS AND THEIR

RELATIONS WITH MEN: THE

MORALITY OF THE SPIRITS: THE

FUTURE OF THE HUMAN RACE

ACCORDING TO THE TEACHINGS OF

SPIRITS OF HIGH DEGREE: TRANS-

MUTED THROUGH VARIOUS

MEDIUMS,

COLLECTED AND SET IN ORDER

BY ALLAN KARDEC.

Translated from the French, from the Hundred and

Twenty-third Thousand,

BY ANNA BLACKWELL.

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