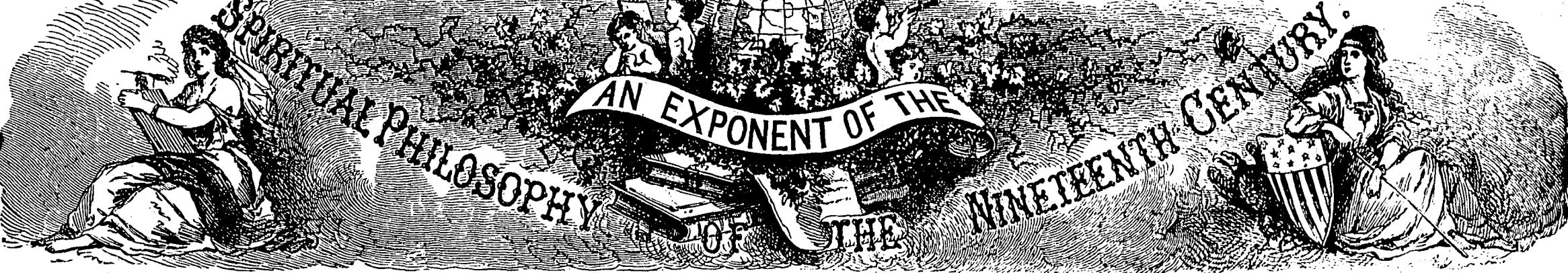


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Scientific.

THE RADICAL FALLACY OF MATERIALISM.

BY H. G. ECCLES, ESQ.

Not many years ago the manifestations of energy were looked upon as mere conditions of matter. When a moving body came to rest, it was thought that the motion was obliterated from the universe, and when a body at rest was put in motion, it was supposed to be a creation. The motion was looked upon as a *mere state* that had arisen and ceased. To day, in the light of the new doctrine of the correlation and conservation of forces, the old notions are inconceivable, because of the rise of a new element of thought, namely, that force is caused by energy. Motion to us is the effect of a real though immaterial existence, called force or energy, acting upon matter. This energy persists in spite of every effort to destroy it. It is seen to leap from matter to matter as motion, when passing through a row of elastic collision-balls, as each successively gives up its energy to the next. Energy being seen to travel from matter to matter, persisting in one piece after eliminating the other, we are compelled to look upon it as having a real existence of its own. It may change its form many times, but through all the mutations there remains the identical energy. After repeatedly following it through such changes, we conclude that the universe contains a fixed quantity, never had more, and never can have less. While the form of this energy changes, the substance endures forever. In this respect it resembles matter. The forms of both matter and energy are fleeting, but the invisible substance endures. By their interactions they incessantly alter each other. The forms of energy determine the forms of matter, and the forms of matter determine the forms of energy. In this respect their interdependence is mutual. The form of matter determines whether energy shall be molded into heat, light, sound, magnetism, chemical affinity, cohesion, or molar motion. The mode and amount of energy determine whether matter will be solid, liquid, or gas, opaque or transparent, colored or colorless, etc. As all matter must have some form, so all energy must have some mode.

Whatever form matter may assume, that form is built from the elements of form of which matter can never divest itself. While matter and energy have independent substantive existences, form has no existence apart from the matter with which it is found. One piece of matter cannot give up its form to another, as one collision-ball can give its energy to another. The failure to see this truth has led to serious mistakes among psychologists. The elements of form belonging to one piece of matter may be put together in the same order as found in another piece, so that the identical form may appear to have been transmitted. The elements of form belonging to matter may imitate or mimic each other, but this does not constitute identity. The two words R O S E, ROSE, may look alike, but each has its own form. If we transpose them as entire words, ROSE, R O S E, they have not given up their own forms. If we transpose them letter by letter, as beneath, each still retains its own form, and has not appropriated that of its neighbor:

| | | |
|--------------|------|------|
| First change | ROSE | ROSE |
| Second | ROSE | ROSE |
| Third | ROSE | ROSE |
| Fourth | ROSE | ROSE |

When transposed as entire words, the entire forms are transposed at once, and when transposed as letters, the forms are transposed in their elements. At the base of the left thumb of the writer there is a scar, made during boyhood. All the tissue has probably been removed several times, as in the transposition of the letters of our word ROSE; but because the material that supplied the waste has been the same in kind, and because these elements of form have been put up in the original order at every change, a scar is there to-day like the one of years ago. For convenience's sake we call it the same scar, yet it is no more the same than are our two words, when transposed, identical. By one set of the elements of form imitating another an illusion is established that makes it appear as if the identical form was transmitted from one mass of matter to another, just as the identical energy is transmitted. In this way are organized forms maintained during the lapse of years, despite the waste continually going on.

Now that the self-existence of energy has been substantiated, and motion is no longer considered merely a condition or state of matter in the old sense, the creation and annihilation theory is being shifted to consciousness or the ego feeling. This feeling is looked upon as a product of a certain mode of motion brought about by a certain form of matter, or it is said to be one side of energy. But few pause to consider what such expressions imply. If consciousness is a product of organization, then the proper amount, quality, and arrangement of matter and motion constitute the ego. Let us consider this. If we put inactive matter together in any form we choose, the only thing we can conceive of its having is that form. Add energy to such an arrangement of matter, and the only conceivable result will be some mode of motion which the mode of arrangement directed. Whether we arrange atoms, molecules, or masses, in simple or complex order, the addition of energy will only give a mode of energy. Matter can direct energy, but we cannot conceive of its turning it into something that is not energy. We cannot conceive of a motion being a passion or sensation. No element of kinship can be detected between a kind of motion and love or hate. Conceive of any mode, speed, or direction of motion you choose, and they will never even suggest the possibility of their creating thought, will, hate, avarice, love, ambition, color, sound, taste, odor, or any other sensation. We can perceive that these are all forms of the one ego feeling, but that that could ever arise merely from a mode of motion is absolutely unthinkable. We can conceive of feeling coming in when certain forms of matter and modes of energy are present, but no alternative theory can for a moment be entertained. It must either come in under favorable circumstances or be their product. The law of excluded middle forbids a third possibility. The first of the two alternatives is conceivable, the second inconceivable. If we here apply Mr. Herbert Spencer's test of truth, "the inconceivability of the opposite," we must admit that consciousness possesses an independent existence of its own. We can conceive of no form of matter and energy being the ego feeling. As it is absolutely impossible to think of any form of motion arising in matter without energy entering from some source, so it is equally impossible to conceive of consciousness arising in any form of matter or motion without conceiving that a substance of consciousness was infused at some stage. We may, by refusing to think, give an indorsement to the verbal expression, and so deceive ourselves by imagining we believe it. Every proof that can be given of a substance of matter or energy will be equally telling when turned on consciousness. It is just as impossible to conceive of the substance of matter being energy or consciousness, of the substance of energy being matter or consciousness, as of the substance of consciousness being matter and energy.

If we demand clear ideas, there is no other alternative than to view the three as distinct but incomprehensible existences. Consciousness reveals itself through matter and energy. Energy reveals itself through matter and consciousness. Matter reveals itself through energy and consciousness. Take away any one of the three and the other would be unknown. How could we know matter but for vibrations? How could we know energy but for matter? How could we know consciousness but for sensations induced by energy? No one of these can be known without the other. Mr. Fiske's world of pure consciousness is as inconceivable as a world of motion where there is nothing to move. We do not and cannot know what the substance of matter is. We only know the sensations it produces in us through its vibrations. The theory that assumes the existence of matter is accepted because no other will explain our experiences. We meet precisely the same difficulties when we assert that matter is the result of the combination of consciousness and energy, or that energy is the result of the combination of consciousness and matter, as when we declare that consciousness is the result of matter and energy. Let any person attempt to conceive of whatever pair he may choose of this trinity producing the third, and he will find every effort in vain. Take them pair by pair, and the difficulty will be the same in every pair, thus revealing a common guarantee for the identity of each as distinct from the other. Men talk glibly of the production of consciousness by organization, but the words are mere meaningless jargon. When we see what is meant by such an expression, we shall learn that the idea has equal lucidity with that of a round square. Evolution deals only with the forms of this trinity. Forms evolve, but the substances are eternal. As dissolution follows evolution, the forms of each are resolved into their elements, to be re-fashioned again into new forms. Matter may form a tree, a crystal, a man, or a world; energy may form heat, light, electricity, or sound; and consciousness may be fashioned into memory, intellect, color, or emotion. These are the transient manifestations of the enduring verities.

Men in prescientific times lost sight of the persistence of matter because they looked upon the form as the reality. When fuel ceased to show a solid, compact form after combustion, they thought it was annihilated. Up to a later date they looked upon the form of energy as the reality, and when that form vanished they were content to declare it as swept from the universe. When motion changed to heat, they thought it was annihilated. The form being destroyed, as that form was mistaken for the reality, they thought the reality had vanished from existence. With

broader and more enlightened views this method of reasoning on energy and matter became obsolete, but it still continues to be applied to consciousness. Intellect, memory, or emotion being put forward for consciousness, how can we refrain from thinking that it goes when these go? As energy determines the form of matter, and matter determines the form of energy, so consciousness determines their form and they determine the form of consciousness. It is well known to the most superficial observer that the body affects the mind, and the mind affects the body. A man with toothache, drunk, or in a fever, is in a bad state to think. When mentally depressed or in great excitement, the body is affected, and disease or even death may be induced by a fright. A blow on the head may destroy memory for all past events or only part of them. How easy for men, who look upon memory as the substance of consciousness, to declare that that blow on the head suspended consciousness, because memory was a blank for some minutes or hours after it! As well might we talk of energy being suspended from the time motion ceases to be seen as such in the magneto-electric machine till it reappears as motion again in the electro-magnetic machine. While the body rests in sleep, the forms of consciousness are, to all intents and purposes, still, and we say the sleeper is unconscious. Give the alarm of fire, and see how quickly the so-called unconscious man will be aroused. Did he first hear that call and then awake, or did he awake first and then hear the call? If he heard the call before awakening, then consciousness was awake to hear it while the body slumbered. If he awoke before he heard the call, then the call did not awaken him. No matter how deep the slumber of the body, something remains awake to catch the signals from without.

Every form of consciousness being built of that form we call the ego feeling, or feeling of individual identity, that feeling may be expected to persist wherever consciousness persists. As the connections of matter and energy, so far as form is concerned, are perfectly continuous and complete in every form that each assumes, so the connections of mind and body from beginning to end will be found just as perfect and thoroughgoing throughout. Given the form of matter, and the form of energy can be at once inferred. The forms of matter, energy, and consciousness, have from beginning to end the most intimate relations with each other. Each molds the other into the form in which it appears, and it would indeed be remarkable, from this view of the case, if our experiences of the power of bodily conditions over mind were not as they are. Nerve-waves are not sensations. The nerve-matter is there and the wave and sensation are there, but by no effort of thought can we conceive them as less than three. Whether any one of these can exist independent of the others cannot be known. We know matter as possessing energy, and when the philosophic mind attempts to divest it of all energy it melts into inconceivability. In attempting to separate energy from matter we are foiled. We know consciousness as connected with matter through energy. When we attempt to remove consciousness in thought from this relationship, it slides out of thought completely. In an ultimate analysis each of the three appears with a substantive basis of its own, but the nature of these bases are totally beyond the range of knowledge. Our persisting symbol of matter is extension; of energy, motion; and of consciousness, feeling. We cannot reduce our conception of matter to unextended points of force, nor can we think of either energy or consciousness as latent. The words but cover a vacuity of thought.

Any system of philosophy that denies a substantive basis for the ego feeling, exclusive of the bases of matter and energy, virtually denies the existence of knowledge of every kind, and so stamps itself as false. Our only assurance of the existence of anything outside of ourselves is the effect produced on consciousness. If the perceiving consciousness is not real, how can we assert that the perceived matter is? Action and reaction are equal and opposite. If consciousness has not persistence and permanence of its own, how can it gauge persistence and permanence in matter and energy? But for consciousness we could know of the existence of nothing else. Is it logical to claim that our conclusions are permanent and real, while asserting that our premises are unsubstantial and unreal? Yet this is what every materialist is compelled to do. No theories of "double-faced entities," "results of organization," or "remodeled definitions of matter and energy," can ever be conceived to explain the facts.

One of the strongest proofs of the independent existence of the soul is seen in the fact that at no two consecutive moments of our lives does the ego feeling rest upon the same matter or energy. The systems of waves within my brain will all have radiated away many times before this paragraph is completed. The matter giving out the energy will pass away as waste, and the arteries bring back a new supply. For days, weeks, months and years, matter and energy will thus pass while the identical consciousness will persist, and can be traced through every change precisely as energy can be traced from matter to matter. To say that energy is a two-sided entity, one side of which constitutes sensation, is against the facts. The energy my body has to day is not that of yesterday. Yesterday's energy has all radiated away, and carried both its sides with it; but consciousness—the same consciousness—is still here. The closeness of analogy between the conduct of energy toward matter, and of consciousness toward energy is remarkable. Let M M M M represent four pieces of elastic mat-

ter, and a quantity of energy. By collision, it will travel from matter to matter thus:

| | |
|----------------|-----------|
| First position | M M M M M |
| Second | M M M M M |
| Third | M M M M M |
| Fourth | M M M M M |

As *e* travels from M to M it can be no part of M, so must have a distinct existence of its own. Now let E E E E E represent the brain-waves of as many consecutive moments and *e* our conscious identity. As the waves follow each other in the order of time, *e* will travel from one to the other thus:

| | |
|--------------|-----------|
| First moment | E E E E E |
| Second | E E E E E |
| Third | E E E E E |
| Fourth | E E E E E |

As *e* travels from E to E it can be no part of E, and must have a distinct existence of its own. The departure of matter, energy and consciousness, toward each other, is much like that of the three letters M, E, C, toward each other in our illustration. Let any person try to make these three letters one, as the ancients did by the entities for which they stand, or but two, as the moderns do by them, and precisely the same muddle of inconceivability will arise with the letters as has arisen with the things. The materialist is not satisfied with trying to make himself and others believe that matter and energy produce consciousness, but he must believe that, no matter how often he changes his matter and energy, every new supply will produce the identical consciousness the old one did. If we wish a note of a certain pitch and timbre, we must have matter in a certain form; and, if we wish a sensation of a certain kind and quality, we must have energy of a certain mode. The tuning-fork or violin-string is not the energy of the vibrations, nor is the wave of motion the consciousness of sensation. It is necessary that the brain of to-day be like that of to-morrow if I get the same form of consciousness from it each time, but the brain is not the consciousness. To the form of brain there is not continuation of identity. The brain of to-day mimics that of days ago, because the elements of form are put together in the same order. The consciousness that appears is the identical consciousness, no matter what the form; how much energy has escaped. If we declare matter and energy to be eternal, then we must declare the same of consciousness. We know matter as atomic, energy as rhythmic, and consciousness as individualized.

Free Thought.

MEDIUMS, DARK CIRCLES, ETC.

BY GEN. J. EDWARDS.

To the Editor of the Banner of Light:

A portion of our good Christian neighbors affect to sneer at all modern spirit phenomena, standing on the premises of Bible phenomena or miracles. They hold that the days of miracles ceased from and after the Apostolic Age. If it be indeed correct that the so-called miracles had a supernatural origin, then what is occurring to-day is a delusion and a snare. Some of our Christian friends say if modern spirit manifestations are produced on the same plane with the ancient, why are they not performed in gaslight and sunlight, and why do not the phenomena come through one person as well as another?

Taking the Bible record, but few, comparatively speaking, of the people were seers, prophets or mediums. The twelve disciples were illiterate fishermen, and two of them at least, Judas and Peter, were not patterns of morality; but their organisms were adapted by nature as mediums for spirit control, just the same as is the case now. Mediums are no more responsible for what they utter or do in an abnormal state under spirit control to-day than anciently. In the former case distance and time lent enchantment to the view. But as the ancient and modern phenomena are based upon the same general law, that law challenges the severest scrutiny and investigation of the most learned and scientific persons. It cannot be possible that several millions of people of the United States have become insane and deluded within the last thirty years. If it is so, here is a field for missionary operation at home, a great object of Christian benevolence and charity, instead of expending vast sums in foreign lands over people in a better condition than ourselves.

About two-thirds of all the so-called miracles recorded in the Bible occurred under conditions where darkness was requisite and was attained to. Suppose we instance a few: The angel wrestling with Jacob until the break of day; the destroying angel, that passed at night over Egypt; Jesus and Peter walking on the water; water turned into wine at the evening feast of Cana; the disciples released at midnight from their chains while in prison, &c.

The resurrection of Jesus rests upon very slight evidence indeed; still we believe it did occur; while Modern Spiritualism dispenses the fog which has always enveloped that event in doubt. The guards placed over the sepulchre were entranced, the angels rolled the stone away and secreted the body of Jesus in the sea of Galilee. Jesus had not previous to his resurrection, ascended into heaven, but occupied his time in preaching to the undeveloped spirits in prison, the abode of outer darkness. Although men who had passed from earth to heaven had long before the day of Jesus returned again and walked, talked, ate and slept with Abraham, Isaac, Jacob and Lot, still as a great spiritual teacher we recognize Jesus as the first fruits, who "burst the bars of death and rose triumphant over the grave." But he rose in his spiritual body the

exact counterpart of the physical, which the spirit could dispel in the twinkling of an eye and resume as often.

In accord with scientific principles, it requires solar light in order to produce photographic pictures; yet I have known spirits to produce them perfectly in total darkness. The chemists require harmonious conditions in order to obtain good results; so do spirit-chemists, philosophers, scientists, etc., require certain harmonious conditions in order to produce certain desirable results. As a general rule (not always) the necessity for a medium's success in a séance rests in the presence of proper magnetic individuals of an harmonious disposition. The effect of light upon a materialized spirit is very detrimental for good manifestations. On one occasion, however, I saw a spirit hand in sunlight. A majority of the different phases of spirit manifestations at the present day are produced under circumstances where light is the ruling condition, but some phases actually require dark conditions.

The very best tests I have ever received were under what I term dark conditions—that is, in what are known as dark séances. Take the mediumship of Mrs. Hollis Billings as an illustration. No one acquainted with that estimable lady would believe for one moment she would become a party to any fraudulent transaction. In one of her séances of a dozen or more sitters, perhaps twice that number of spirits would materialize the head and trunk of the body, so as to use the vocal organs. But if, on the other hand, the materialization of the whole body had been required to be visibly exhibited in the light at the time, the medium's vitality could not have supplied the required power to do so in such an extended degree.

Instead of finding fault with media for seeking harmonious conditions and, if need be, darkness (as judged by the physical eye), under and in which to hold their séances, (the eye feeling may die to complain should their thoughts on Mother Nature and remember that even she, in the words of another, "needs a dark circle every twenty-four hours," in order to successfully accomplish the procession of her laws.

I have no excuse to offer for pre-tenders, charlatans or mount-banks—let all persons clearly proven to be such be scourged from out of the synagogue of Spiritualism—but I would counsel the exercise of the broadest charity until evidence conclusive is arrived at; for we know through experience that there are certain subtle laws governing materializations which as yet are but little understood, and in the understanding of which even the spirits are not as yet perfected. It is well known, for instance, that a person visiting a séance held by a medium whom he believes to be deceptive, and carrying with him a positive frame of mind in this regard, attracts to himself spirits who cater to his wishes, and lead the unconscious medium into false appearances, directly coinciding with his—the doubter's—belief. These things often occur.

I have little or no doubt but there was a conspiracy by outsiders in the case of the Blisses, as well as in the case of the Holmeses, growing out of the Katie King transaction, which, in all probability, will ever remain a profound mystery. I have attended but one séance recently of the Holmeses, and was fully satisfied the manifestations were genuine. They had been fully tested by Col. Olcott and Gen. Lippitt previously, and the Holmeses were under good test conditions when I visited them. What I desire is to impart a lesson learned on the occasion. The portly figure of the spirit of the world-renowned John King walked out in full view, and made the following discourse: "Friends, take good care of your physical houses; live as long as you can, and when you pass to our side of life you will be the better prepared to enter upon the great race of progress onward and upward. You think you have all the confusion and inharmonious on your side. Let me tell you we have more on our side in the great number of spirits who rush here, asking for the privilege of materializing. Remember another thing: we have a great number of spirits on our side who will cheat you every time they can."

All mediums on coming professionally before the public should consent, if required, to be played under test conditions, by proper committees, and the facts published. Afterwards let the public look out for itself; but do not be eternally subjecting mediums to brutish test conditions.

There is a very imprudent policy pursued by some Spiritualists, in receiving and pushing forward many tramp pretenders who come along with flaming handbills, as in the case of Warren, Livingston, et al. Mediums should first establish their good names at home, before traveling for exhibitions abroad, and they should carry with them home credentials in support of their mediumship.

Washington, D. C.
The continued existence of Charles O'Connor, the eminent lawyer, is a mystery to those physicians (including some of the most eminent men in the profession) who gave him up to die a few months ago. He recovered from a complication of diseases, in spite of the M. D.'s prophecies, and now, at the age of seventy-four, he is as healthy and vigorous as he has been for eight or ten years, and bids fair to be an octogenarian at least. When questioned, as he often is, as to the cause of his unexpected recovery, he laughingly ascribes it to his unwillingness to take the prescriptions given him by the doctors, and magnanimously allows his questioners to draw an inference that would naturally exasperate the whole medical faculty.—Boston Daily Globe.

A little deaf mute boy was asked to show his skill in the use of the American language on his slate, and wrote: "A man ran from a cow. He is a coward."

BY C. O. POOLE.

gaining) was one world: "corresponding to a globe visible for it was but one, containing the materials and power to produce all others." It had "wisdom equal to matter, to

scores of times from different countries on account of their secret machinations, had really felt that the rapid spread of Modern Spiritualism

portioned, and there was a something wanting to convince the skeptics present that it was really a spirit. The seventh was recognized by several as "Mattie Chamberlain." After the form had retired a slate was called for, and Mr. Pickering hesitated about putting it in, as the netting

forms that appeared were dressed in a profusion of white, she having never, either at home or abroad, worn even a white undershirt while in the cabinet.

It has been stated that a quantity of tarlatan

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