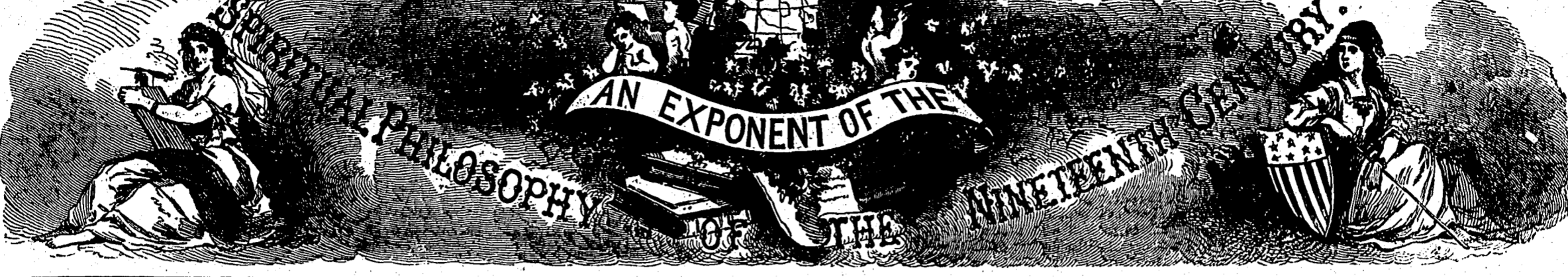


BANNER OF LIGHT.



VOL. XXVIII.

{WM. WHITE & CO.,
Publishers and Proprietors.

BOSTON, SATURDAY, DECEMBER 24, 1870.

{\$3.00 PER ANNUM.
In Advance.

NO. 15.

Original Essay.

SPIRIT FORCES IN NATURE.

BY S. B. BRITTON, M. D.

The human mind may not number the worlds in space. How many exist and silently traverse the illimitable void, beyond the utmost reach of the telescope, we may not know. How far the divisibility of matter extends without the limits of microscopic inspection, we cannot determine; and by what intricate laws and immeasurable lines the superficial phases of existence, cognizable by the senses, are connected with the secret sources of inward power and the presence of the central life, the finite understanding may fail to comprehend. But however vast the empire of being, and numerous the worlds that revolve in space, the Universe, in its most comprehensive sense, is ONE. The gravitation of worlds; the specific forms of being on their surfaces; the relations of separate entities, and all the phases of vital manifestation involve and illustrate the principles of a sublime harmony, and thus reveal a common source and centre in the Divine Unity. The creative energy, the animating soul—God, is, and therefore all these exist. "The Spirit dwells in life"; and so innumerable worlds come up out of chaos and revolve about many central suns. The earth waits for the daily baptism of light. Morning wakes the living, conscious world to activity, and the evening invites to repose. Day is replete with glory, and Night wears a jewelled crown. Space is full of the revelations of life; organic forms are pregnant with happiness, and every instant plenary of blessing.

Here, in the midst of this immensity, surrounded by myriads of worlds; with the illuminated heavens bending over and closing lovingly around him, is MAN, the last divine work in the natural world—man the crowning glory of creation and the express image of God! In the vast realm of physical existence he is the central figure. While his feet press the earth, he yet stands within the outer courts of God's spiritual temple. A light from heaven shines in at the windows of his mortal tabernacle. It warms the heart, glows in the countenance, and informs the mind. Man, indeed, is the connecting link in the chain of universal being—the intervening medium between two worlds—the Visible and the Invisible. The essential elements of both states of being meet and are blended in his nature. The common earth, which enters into the composition of his body, is transfigured and rendered radiant and glorious by the presence of his spirit.

With this two-fold constitution in view, we may comprehend something of the mystery of human nature and the philosophy of human feeling, thought and action. That man is frail and prone to wander is due to the inevitable conditions of his mortal life. His undying aspirations, and the infinite possibilities of his spiritual constitution, show us that he came from the Father, whose omnipresent spirit "is the true Light which lighteth every man that cometh into the world." Constituted as he is, and occupying as he does a middle ground between spirit and matter—the earth and all that is perishable on one side, and heaven and immortality on the other—it is but natural that he should discover numerous evidences of the presence and close relationship of his invisible kindred. If his mind is not warped by false education, he instinctively looks for their foot-prints along the shadowy confines of this world. In the silent watches the devout and loving spirit hears mystical voices from the other side of the river. When the world's faith is active and the vision is quickened by the influence of the spirit, the white arms of Angels are here and there thrust through the gloom in blessing. The mantle of night is rent in twain by loving hands that we may see through the dark folds and rejoice. And thus angelic visitors leave the everlasting doors ajar, that we may catch glimpses of "the glory that shall be revealed."

Mysterious proofs of the Divine presence, and a constant succession of spiritual manifestations on earth, are precisely what we have a right to expect. The skepticism that denies this, resolves itself into practical atheism. If God made the world and still governs it, why should we not constantly anticipate new evidences of the presence of his spirit? And will it be said that any man has faith in God who merely admits that he is ever present, while he boldly denies the tangible demonstrations of his power? The God of such men is the creation of history. At best, he was before Moses, and contemporaneous with the Christian fathers. We are required to conceive of him as having no present vital connection with the world, at least of a nature that admits of demonstration to the souls of men through their senses. But when did the Divinity that once walked among men and inspired their minds and hearts, suspend his functions? Are the ministers of the Celestial State all dead and buried? If they are not, why should they not look after human affairs as they were accustomed to do in the early history of the world? Did Moses and the prophets need to be thus closely watched, and are we really qualified to go alone and take care of ourselves? Such a conclusion is consonant to our self-love rather than our reason.

It is worthy of notice that the peculiar people who deride the claims of our faith and philosophy, by representing that the communicating spirits exhibit less knowledge than they possessed on earth, virtually assume the total suspension of certain divine faculties and functions. In their conception, not only are the active powers of the spirit enfeebled by the destruction of the body, but something more terrible than a mortal paralysis appears to have seized and smitten the innumerable hosts of heaven. It is confidently affirmed that they no longer come here as they did when the earth was new. They are dumb, and can not speak to us; they are powerless, and

can make no sign that we can discover and interpret. This is the natural inference from the dogmatic assumptions of many religious teachers. The only remaining alternative is found in the unwelcome conclusion that the inhabitants of the invisible realm are indifferent to our welfare—that they do not come to instruct and strengthen us, because, alas! they have outlived the strong and tender sympathies of the human heart. We are unable to conceive a more melancholy and repulsive idea of the other life and world; but we are happy in the assurance that all such views are false in fact, and that they can have no place in the rational mind.

If spirit and matter coexist and blend in the grand economy of the world; if subtle forces interpenetrate the realm of material things, obviously the various phenomena which result from this intermingling of invisible principles with the elements of matter are not only natural but they are inevitable. It follows, therefore, that, in a normal condition of the world and man spiritual phenomena, of an orderly character, are most likely to occur. The old Patriarchs, Prophets and Philosophers—whose habits were comparatively simple and severely natural—were endowed with remarkable spiritual powers. Such peculiar gifts and their phenomenal illustrations were wrought with the Egyptian and Grecian mysteries. Indeed, many of the most illustrious names in the ancient history of the heathen world are intimately associated with this subject. Pythagoras, Socrates and Plato were great lights to mankind, and perhaps wiser men than Moses, Solomon and St. Peter. And they were earnest believers, having the evidence necessary to conviction in the development of their own spiritual faculties. We must respect the just claims of great and good men, whether we find their names in the sacred canon, in profane history, or the newspapers. The most significant facts may occur in the most obscure places. It adds nothing to their intrinsic importance if they are witnessed in the palaces of kings; nor are we disposed to overlook the same when they transpire in the hovel and the manger. The truth is, spiritual phenomena depend on the presence of God and his ministers in the natural world, and on the fitness of men to be the receptacles of inspired ideas and of his spirit.

It is not ordinarily a diseased state, either of the body or mind, that renders one susceptible of spiritual influence. The divine afflatus sustains no possible relation to flatulence; sweet and solemn prophecies never emanate from imbecility, and the world's greatest revelators have not been lunatics. Moses, Lycurgus and Solon were eminent among inspired lawgivers. Isaiah was a great prophet, who beheld from his sublime spiritual elevation the final triumph of Humanity and the universal reign of "Peace on Earth." The fair youth of Samos, author of the Pythagorean philosophy, whom men called divine, was a wonderful seer as well as a profound philosopher. Socrates, the wisest and noblest of the Athenians—hero, sage and moralist—recognized the frequent presence of a spiritual adviser having a distinct personality. Mahomet, who speedily destroyed the idol worship of his country, and effected the greatest revolution that has occurred since the foundation of the Christian religion, was not only a military conqueror and visionary enthusiast, but the founder of one of the principal religious systems of the world. The Swedish Seer was the most learned and intellectual man of his time, and yet he religiously affirms that he held uninterrupted intercourse with the Spirit-World for nearly thirty years. It was a fair young Shepherdess—inspired by an angel or spirit whom she believed to be St. Michael—that discovered the sword of the old cavalier in a crypt of the Church of St. Catherine. Thus armed, spell-bound and nerved by the mysterious agent, the gentle girl led the legions of France against her invaders, and the recreant King Charles VII. to his coronation at Rheims. The "Man of Destiny" was victorious while he followed his star, and only fell when conquered at last by his own mad ambition.

The revelation that is clearest and most essentially divine is the truth of Spiritualism. "God is a spirit," and God made the world; therefore the Universe itself is one grand spiritual manifestation. Hence, all visible phenomena proceed from invisible causes. Subtle forces, that elude the faculties of ordinary observation, produce stupendous changes in the superficial aspects of the world. Super-terrestrial beings have power to modify the fundamental laws and the essential conditions of human existence. Thus the mysterious agents move in our midst, silently, but with irresistible energy. They never cease to operate, but they are seldom visible save in the results of their action on matter and mind. Intervening objects offer no resistance, and they are neither limited by time nor space. Who can suppress "the powers of the air"? Who can extinguish the light of the spirit? It kindles the elements, and earth and sky flame with ethereal mysteries. It breathes in the souls of unborn men, and they are inspired from the womb. It rouses the dormant energies of slumbering nations. The invisible powers touch the throne, and it crumbles away. Crown and scepter ignite, and the chains of the slave are fused in the divine combustion. The earth quakes and swallows up old dynasties. New political and religious systems are inaugurated. A strong hand opens the gates of glorious Eras. Even "the land of shadows" becomes luminous, and in the light of the spirit's presence, "death is swallowed up in victory!"

The true educator may be known by one thing: He or she seeks to "call out" the mind's natural powers, and to improve and harmonize upon its constitutional adaptations.—*The Fountain.*

A child is a divine promise of something better. We are all of us only dim, crude prophecies.

Free Thought.

"SPIRITUALISM AND LECTURERS." REPLY TO GEORGE FILER.

In the *Banner of Light* for December 3d, I notice an article in the "Free Thought" department, under the caption of "Spiritualism and Lecturers," in which the writer, George Filer, denounces certain speakers for teaching what to him seems "false doctrines" from a spiritual platform. It is not my intention to defend this or that doctrine, but rather to briefly test a few of his assertions by the facts as they are. He begins by informing us that Prof. Denton's "Growth vs. Creation," though perhaps true, is foreign to Spiritualism. Now it seems to me anything containing truth has a bearing on the subject; but let us look at this particular instance. Your correspondent says the idea is not new that this world came to its present condition through successive stages of development, and that the late worthy President of Amherst College held nearly the same view, "yet lived and died an Orthodox divine, without suspecting that his views were in conflict with Scripture." He was evidently of a very unsuspicious disposition. Should it be his fate to be cast into "outer darkness and the ever-burning lake," he would probably never suspect that there was a scarcity of light and an excess of caloric. If I understand the Christian view of creation, it teaches that the world in the past was inconceivably more perfect than it is at the present or likely to be in the future unless recreated, or rather "a new heaven and a new earth" shall take its place; while Spiritualism, by the facts of science, seeks to prove the present is superior to the past and inferior to the future—exactly the reverse of the former notion that creation commenced at the big end, and will therefore come out at the little end of the horn! Next, Bro. Filer is shocked at what he looks upon as the atheism of Mr. Denton, and goes on to show how plain it is that there is a God, because, as he says, "there can be no effect without a cause." A child might very innocently ask, "What caused God?" He would, in all probability, be forced to the Orthodox answer, that he is the "uncaused cause," which would harmonize so well, you know! I think, as the subject stands, it will do no harm for speakers to advocate whichever side they believe. If God has an existence, he will probably see that he is not cheated out of it. After all, it is but a matter of names. Call it God, or force, or power, or life, or what you will, it is still a mystery which no human mind can fathom. And as to prayer, I know no better definition than that in the Orthodox hymn—

"Prayer is the soul's sincere desire,
Unuttered or expressed,"

which does not imply that God will do whatever we ask of him, but rather that our desires will lead us to make efforts for their gratification. Believing in freedom vs. hypocrisy, I admire the consistency of those who refuse to "make long prayers" when they have no faith in them. Your correspondent next accuses Warren Chase of "bad policy" in breaking down the authority of the Bible because it is a "spiritual book." Quite likely Bro. Chase believes that "Honesty is the best policy," and perceiving that the "infallibility of the book," or rather the idea that it is infallible, is the most formidable bulwark between Spiritualism and Christianity, he seeks to uproot it instead of "harmonizing" it. In regard to A. B. Child, next mentioned, referring, I suppose, to his "Whatever Is, Is Right," he says "he appears to be more anxious to break down all distinction between virtue and vice than he is to establish Spiritualism." Yet this view "harmonizes" perfectly with the Christian idea that God orders all things for the best, and when understood as they should be, I cannot see the evil in either. If our friend thinks them false, he should have the consistency to declare himself an atheist. His next declaration is that mediums "speak as the spirit moves them," and therefore need not be specially educated to speak with propriety. This is very true; but he should have added that it is not necessary either to prescribe just what views they shall present, for fear that "outsiders will think that Spiritualists generally endorse their sentiments." He evidently thinks Spiritualism needs a creed. All the speakers I have listened to have presented their views for what they were worth, leaving their hearers at liberty to accept or reject them as their own common sense dictated, just as he will find it stated at the head of the Message Department of the *Banner*. But let us see what his next authority has to say. The Rev. Eliakim Phelps, "who has witnessed more spiritual manifestations than any other mortal man," tells him "that he has never seen anything in Spiritualism that would lead him to reject any of the fundamental doctrines of the Orthodox faith." We will briefly examine some of these doctrines. The doctrine of Creation vs. Growth I have already spoken of. It is a fundamental doctrine of Christianity that religion is so distasteful to the "natural man" that nothing but the power of God can lead him to have anything to do with it, while Spiritualism affirms that religion is as natural to the human soul as perfume to the flower. By one theory it would seem that the more natural a man should be, the less religion would he possess; by the other, the "natural man" "looks through Nature up to Nature's God." What harmony! Vicarious atonement is another "fundamental" of Christianity, which teaches that a man who steals his soul in sin till he approaches death, can then, by a belief that an entirely innocent person has suffered death in his behalf, have the stain removed, and enter heaven as innocent as an angel! Spiritualism, on the contrary, emphatically declares that man grows like the oak—

"Each storm and each calm leaves its mark on the tree,
So each thought and each deed leaves its impress on thee."

And if you miraculously wipe out these impres-

sions, you destroy your identity. And yet another of those harmonious fundamentals is the doctrine of election. "Jacob I have loved, but Esau have I hated," says the God of Christianity; not that either of them deserved to be loved or hated, but "the children not yet being born, neither having done any good or evil, it was said unto her, the older shall serve the younger." Why? That the "purpose of election might stand." Spiritualism rejects the idea as absurd, and teaches that God makes men as he wants them to be, and is too just to give one man credit for being born white, and find fault with another because he is black. And so we might go through all the "fundamental doctrines" of Christianity. They may be better or worse than the teachings of Spiritualism, but there is no more harmony between the two than between fire and water, and a Christian Spiritualist is something akin to a red-hot iron. A man may believe in the possibility of the spirit's return, and yet believe the Bible, but he is by no means a Christian. As to those "thousands of the Orthodox who now believe in Spiritualism, and would go with us were it not for the infidel tendencies of some of our leaders," he need not be uneasy on their account. "This kind" go with the tide, and when popular opinion sets in the direction of our philosophy, infidelity will not keep them back. What we want is men who do not wait for the tide, but take the advance and seek to turn it. Respectfully, C. E. B.
Baltimore, Md., Dec. 5th, 1870.

PHYSICAL MEDIUMSHIP.

The opponents of the phenomenal phase of Spiritualism are doing a greater work than they are aware of, in keeping up the agitation and investigation of the subject, and their strenuous efforts to disparage and vilify physical media will have no other effect. To show our readers what Mr. E. V. Wright is doing, we copy the following report, and offer as much space to any one who may choose to reply to him:

From the Baltimore Sun, Nov. 23, 1870.

AN EXPOSITION OF SPIRITUAL MEDIUMS—THEIR TRICKS SHOWN UP BY AN EXPERT—INTERESTING REVELATIONS—LESSONS IN LEGITIMACY, &c.—Last night, Dr. E. V. Wright, of Pennsylvania, who has for a long time been engaged with investigations of the mysteries of physical development, or phenomena, as they are variously termed, produced by so-called spiritual mediums, gave an interesting exposure of the tricks that have from time to time been palmed off upon the community as spiritual manifestations. Baine's lower hall was the scene of the exposition. About forty persons had been invited to be present, including a number of citizens who are prominent as Spiritualists, some of them honest believers that the tricks of the Davenport Brothers, Frank Gannell, Harry Emerson, Charles Read and others of their class were the genuine works of spirits.

Owing to the bad weather, however, there were not more than twenty or twenty-five persons present, but the believers were proportionately more zealous than the non-believers. Dr. Wright is known, traveled with the youth Gannell, who exhibited his tricks in Baltimore, and in many other cities, where, by dexterity and cleverness, he established himself firmly as a tip-top medium. In addition, the Doctor stated that he had closely followed up the Davenports, Read and others, until he, a believer in them at first, became "convinced that they were all first-class frauds." In explaining that they enjoyed the help of spirits to perform their petty little tricks of tying and untying cords, &c. He acknowledged that he had been somewhat mystified by some of the so-called "physical phenomena" of Spiritualism he had witnessed, but he felt able now to convince his hearers that most all these seeming wonders are the works of the mediums themselves, and not of spirits. He did not wish to be understood as trying to throw obliquely upon the honest belief in Spiritualism of any man present, but to show that the tricks of the cheats who had set themselves up as mediums were hollow artifices and delusive, which every man owed it to himself to discountenance. In doing this, he did not attempt to discuss one single thought or idea in connection with the morality of Spiritualism, or the merits of psychological investigations, although it was inferred from the tone of his remarks that he is a believer to some extent in Spiritualism. His object throughout appeared to be the defence of this incorporeal belief from the taint of the charlatans. To do this, he proceeded to unmask their tricks, having first extemporized a screen by hanging an old shawl upon three chairs mounted on top of a piano. A table was placed near the piano, and the non-believers were furnished with ropes and cords for tying, and iron rings large enough to slip easily on a man's arm, over the coat sleeve.

Dr. Wright himself sat on a dais very slightly elevated above the floor, surrounded by the company, very comfortably and socially. The tricks of Frank Gannell were first exposed. Dr. Wright said the performances of this youth, have been more astonishing here and in Washington, than those of any other person, and his trick of the tied thumbs was considered specially wonderful and impressive with Spiritualists. A gentleman who had never seen the thumbs tied was called upon to do that work for Dr. Wright, and Mr. John Fox was named by the spectators. Mr. J. H. Weaver and Rev. L. M. Forbes served as superintendents to see that it was well done. They had seen all things of this kind before, and were up to snuff on the matter. Everybody saw the thumbs securely tied with a small cord drawn once around each thumb, and then over between them, the ends looped and tied to the little finger of one of the hands. Dr. Wright darted behind his screen and instantly back again with two iron rings on his arms, which, apparently, could not have gotten there unless the thumbs had been released, but he showed them both bound together as fast as at first. He then turned his back to the audience, and in the time it took to wheel about, had the rings spinning on the floor, the thumbs being again exhibited as tightly tied together as ever. Exposition: Slip one thumb out of its loop by engaging the other loop with all the slack of the first. This was demonstrated to be practicable, and the trick was done openly, to the satisfaction of everybody.

It was explained that the ends of the cord used for binding the thumbs were tied to the little finger to secure leverage. Anybody seeing the trick done once could do it without paying fifty cents to be humbugged by spirits. All that is necessary is to get the thumb out, and then you can take your coat off, or vary the performance by a variety of acts, all of which look wonderful; then put the thumb back into its loop, and rush out on the stage with a wild look, as though you had seen your grandmother's ghost, and receive the applause of the spectators.

Dr. Wright was then tied with a rope, a la

Charles Roed—that is, both wrists were bound by what is known as the Harvard tie, so as to give a double loop to each wrist, the end of the rope being tied to the round of the chair. The tying was inspected, and pronounced satisfactory. It seemed impossible that any one could get out of that scrape. The lights were put out, and when restored, lo! the captive was unbound! It took him longer than it should have done to release himself; but that was afterwards explained, the cause being the extreme tightness of the binding.

Dr. Wright was understood to say that he could bind a man so securely that not even the most adventurous spirits would attempt to unbind, without using their teeth. In these illustrations, he exposed only the tricks of the people he had seen, and their manner of doing them, while claiming supernatural agencies in the work.

Next, he took off his coat, which was sent by a kick out among the spectators just as the gas was lit, and the doctor sat in his shirt sleeves, bound as securely as ever. The lights were put out once more, and afterwards a tumbler of water which had before been sitting near by on a table was revealed upon the head of the demonstrator. "Spirits put it there," say the charlatans. "I put it there," says Dr. Wright.

Numerous other illustrations were given with the hands bound and tied down to the chair in this way, and finally the exposition, nearly in the same terms as in the case of the thumbs. All the slack of the binding of one wrist is added to that of the other, so as to permit the withdrawal of one hand. That being achieved, everything else is as easy as eating; but, in order to accomplish the feat, the ends of the rope must be tied to the chair legs or rounds, so as to afford the necessary leverage.

If the spirits really untied the hands, it would not be necessary to secure the ends of the rope in this way—a thing always insisted upon by the pretended mediums, under pretence of securing themselves more tightly than if the hands were simply bound and suffered to rest on the lap. Dr. Wright then performed all the tricks in the light, showing how the hands could be withdrawn and replaced as easily as putting on and off an old pair of gloves, by economizing the slack, and using the leverage afforded by tying the rope ends to the chair rounds.

The Emerson trick was next exposed. The doctor retired behind his screen, tied himself up with a whole clothes-line—tied his legs, tied his hands, tied his body to a chair so that he could do nothing but sit, and then called for some one to help him on the stage. The key to the trick was in the wrists and the slack, the same principle as before illustrated—the legs drawn up or stretched out, affording more or less leverage, and making the wrist loops appear more or less tightly drawn.

These principles underlie the Davenport Brothers' tricks in the cabinet; they underlie the guitar and music-in-the-air business. In all cases the medium frees himself, and then he can perform any trick on the stage. The guitar, dangled with phosphorus, is seen flying about over the heads of the audience, and drawn back to the medium by an elastic cord, like a boy's return ball; the position of his feet, marked on paper to detect any movement, is assured by the use of a little paste on the soles of his shoes. The lecturer, in conclusion, showed up the whole medium business as a humbug of the first water, and entertained the company gathered to see his illustrations for over three hours, and finally sent them away well pleased with the entertainment, except a few who still shook their wise heads and doubted.

THE LECTURERS' CLUB.

EDITORS BANNER OF LIGHT—Your truthful and able article upon the formation of a lecturers' club, contained in a late issue of your valuable sheet, has so stirred the emotions of my soul that, with your permission, I place upon record my testimony as to the positive necessity for the inauguration of a society for the protection of our much abused media. I would not willingly wound the feelings of any one, nor throw obliquely upon Spiritualists as a body, but I appeal to the experience of every close observer in our ranks for an asseveration of the truth of the declaration that our speakers, as a class, are the most misunderstood, and have the poorest material compensation for the health and strength expended, of any people who labor in the intellectual and moral field on the American Continent. Contrast the large salaries lavished upon Orthodox clergymen, and the emoluments that flow as perquisites of "the holy office," with the scanty stipend that is doled out to our ministering servants, joined, in many instances, with expressions of dissatisfaction that more labor is not received for the meagre remuneration.

What a commentary the picture presents of the woeful neglect, not to say cruelty, of the majority of a people who, of all the dwellers upon the earth-sphere, have the largest debt of gratitude, and responsibility resting upon them! Not only recreant to the demand pecuniarily, but frequently robbing the sorely tried apostles of our glorious gospel of their just due in the shape of loving words and kindly attentions, some in our ranks seeming to delight in aiming the foul poison of slander and suspicion at the reputation of every public exponent of our sublime Philosophy.

Such language may seem harsh and critical; it is painful to write, but I should be false to the convictions of duty did I not enunciate what I know to be words of truth and sad experience. I wonder not that the outside world hear censure and scorn upon media, when Spiritualists themselves so frequently hurl the anathema-marana with an unsparing hand. It has been the privilege of the writer, for a number of years, to watch closely the tax upon the vital forces of many of our speakers, so that it is with advice I maintain, that, under the present system of itinerancy, the drain is immense; the pressure greatly increased by the inadequate pecuniary recompense awarded.

It is to be hoped that the proposed club will endeavor to regulate the scale of prices, also recommend and take measures to secure more extended engagements for our lecturers. Thank God, it is at last becoming apparent to the minds of the leading Spiritualists of our land that the martyrdom of influence involved in this constant change should cease, and a recognition of the vast increase of power that would be gained by the association of our speakers in the various humanitarian institutions of the cities is dawning.

Angels speed the day when they shall stand side by side with the Orthodox persuasions. Our divine light would then soon permeate the

darkness of ecclesiastical bigotry, and reveal its applicability to console and direct under all the afflictions of this mortal life. Frequent intercourse with the ambassadors of the glad tidings would promote an understanding of the inculcations of the Spiritualist's scientific and philosophical religion.

In conclusion, allow me to entreat every reader who has realized the value of angel ministrations to labor to establish a more just appreciation and protection of the angelic evangelists of the blessed gospel. Such a movement will ever command the interest and cooperation of

Thine for justice and fraternity,

CAROLINE A. GRIMES.

Philadelphia, Pa., Dec. 3, 1870.

THE REGULARS AND DR. J. R. NEWTON.

We have another case in Providence—a cure effected by Dr. J. R. Newton, after the patient had been in the Rhode Island Hospital—a case which appeared most unpromising at the outset, but which yielded to his and the good-angels' powers at once. I might justly indulge in a criticism on the regular practice, but for fear, lest I should say hard things and make my communication too long. So I pass to the case and cure.

Mary Galletta Martelli, an Italian girl aged eighteen or twenty, resided in Providence, doing housework in a family. She was poor, had only a single friend, Mrs. Charlotte Hallett, who had known her when a child in Chatham, Mass., soon after her arrival in this country, when a mere child. The girl had been complaining something like a year, and last March disease had made such inroad that it was with difficulty she could work. In September she gave up, being unable to labor longer, and, by the intervention of Mrs. Hallett, became an inmate of the Woman's Boarding-House. The state of her health became such that some of the ladies of the institution procured her admission to the Rhode Island Hospital, without the knowledge of Mrs. Hallett, however. She entered it on the 1st of October, or thereabouts, and went under treatment. What that was, I cannot give in detail. There, however, is a key which will open the door and let in some light. She was laboring under a severe inflammation of the bladder and kidneys, and one agency employed was the injection of nitrate of silver. There was also given a preparation of buchu, nitre and belladonna. The result was, that, after a time, spasms were developed of a very severe character, also a loss of eyesight, with a peculiar feeling in the head. She describes these spasms as commencing with a burning sensation and pain, passing upward through the stomach, finally reaching the throat, accompanied with a choking sensation and a labored breathing. She also lapsed into an unconscious state, and remained for a longer or shorter period insensible. Her distress was awful. Finally, she thought death was at hand. She sent for Mrs. Hallett, who went to her bedside, and found that Mary wished to make arrangements for her funeral, and designate how she should be buried for the grave, to all appearance about to open to receive her young form. Hope had left her, and the treatment of the doctors had made her indifferently to life, so intense were her sufferings. Mrs. Hallett apprehended the situation, and determined to remove her to her own home in the city, and did so. Nov. 10th, intending to send for Dr. Newton. She dispatched a letter the day of the interview. The following day after her removal, Mary had a recurrence of the spasms, which continued so long that Mrs. Hallett, to make sure, fearing the letter might have miscarried, sent a telegram to Dr. Newton, which he received at half past three in the afternoon, and at four took the train for Providence, arriving here at six. He found Mary insensible, the spasms being on. In less than five minutes she was restored to consciousness and stood on her feet; the vital functions resumed their way, so that she went out and walked about a quarter of a mile and back, calling upon Mrs. Smith, who had been restored a few weeks previously by Dr. Newton. She sat up till near eleven o'clock, then retired, declaring in the morning that she had not had such a sweet, refreshing sleep for a year.

I called at the house before Dr. Newton left, and the gratitude of Mary could not find words to express itself. As I saw and mused, my eyes moistened, for a flood of emotions rushed over me. She has steadily improved, walking out almost daily, also doing housework. She prepared the Thanksgiving dinner, and the day preceding made pastry and cake, and was prevented from doing more lest she should overtax herself. She is now free from pain; she has resumed her elastic step, hope has revived, the terrible gloom enveloping her in the hospital has lifted, and she can look forward to a pathway sunlit and pleasant. The cure was a marvelous one, and was an excellent illustration of the gospel of Spiritualism. She was very anxious that I should communicate the facts to the public, which I promised to do.

W. FOSTER, JR.

"INFIDEL TENDENCIES."

MESSENGERS EDITORS—I see by a late number of the Banner that one of your correspondents is much exercised at "the infidel tendencies of some of the leaders of Spiritualism." Now it seems to me that the term "infidel," as applied to ourselves, ought to be expunged from the vocabulary of Spiritualists as a sad misnomer. It comes very flippantly and readily from our theological opponents, and is very effective with those who only look at the subject superficially. But how can we, with any show of propriety, be called infidel, because we dare to be true—true to our own honest convictions; true to ourselves and what we deem the best interests of humanity, let the sacrifice be what it may? If there are those who "do not find in Spiritualism anything which conflicts with the fundamental doctrines of Orthodoxy," let them say it, and live, for it is their right and duty. But if there are others in the spiritual ranks who do see a radical discrepancy between the two, and are bold enough to be honest, and honest enough to be bold to declare their opinions, let us not "steal the thunder" of our opponents by branding them as "infidels," but rather acknowledge them for what they are, as the noblest types of a true, self-respecting self-hood.

Worcester, Dec. 24, 1870. C. A. K. POORE.

A PROPHECY.—A foreign journal says: "M. Basco, the well-known 'conjuror,' spent the winter of 1859-60 in Berlin, and was one day summoned to appear at the palace, in order to exhibit his art before the present King, at that time Prince Regent, and the court. Among the other apparatus he had a terrestrial globe, upon which Prussia was made to appear extremely small. Basco advanced to the Prince, who was sitting in an arm-chair in the front row, and asked him to take the globe in his hands. The Prince did so, when, to his astonishment, the formerly little Prussia began to assume much larger dimensions. 'Your Royal Highness perceives,' said Basco, 'how Prussia has become augmented under your hands.' The trick was loudly applauded at the time, but little did the spectators imagine that what was intended as a courtly jest was destined to become political earnest within seven years from that time."

Spiritual Phenomena.

MANIFESTATIONS THROUGH DR. SLADE'S MEDIUMSHIP.

EDITORS BANNER OF LIGHT.—Having recently been the recipient of astounding spirit manifestations, through the wonderful mediumistic powers of Dr. H. Slade—now located in New York City, at No. 207 West 22d street—I feel impelled to give publicity to my experience through your interesting paper, provided you are disposed to publish my communication.

I will now describe the *modus operandi* of the medium while sitting for manifestations, and through whose mediumistic powers I was enabled to commune with the spirits of those who were, while existing in this mundane sphere, allied to me by the ties of consanguinity, and much beloved, and who have ever been held in sacred remembrance. But to proceed with the interview. I was ushered into the doctor's private room, and requested to seat myself at a small table, which was divested of its spread. I took the precaution to examine the table, both the under and upper sides, to my entire satisfaction, to see if there was any possible chance for deception or collusion. The sitting took place in broad daylight, thereby enabling me to have ocular proof that the doctor's hands did not indite the communications.

The first movement after taking my seat was to place my hands on the table, at the request of the medium. He then placed his hands over mine. They soon became quite cold—similar in feeling to the hands of a corpse. He then says, "Will the spirits write?" A response—soon came, by three distinct raps on the table. The doctor then took a small-sized slate, and bit off from a slate-pencil several diminutive pieces, and placed them on the slate. He then took hold of one corner of the frame of the slate with his thumb and two forefingers, and requested me to hold the opposite corner in the same manner. He then pressed the slate close up to the under side of the table. He then requested me to place my right hand on the table, he covering it with his left hand. Now, any person, however skeptical, must readily see I was enabled to notice any movement of his hands, had any taken place. The slate had been in this position but a few seconds when the writing commenced, and the scratching on the slate could be distinctly heard while the writing was going on. When the communication was finished, we were notified by three raps on the slate. It was then presented to my view, and contained a communication purporting to come from a brother of mine who departed this life some fourteen years since, in California—his name being signed to the communication, and expressing much pleasure in meeting me at this time; and I am satisfied, from the tenor of the communication, that it came from the spirit-world.

We again placed ourselves in the same position as heretofore described, and another communication was written, purporting to come from my mother, who departed this life in 1824, in South Carolina—forty-six years since—and signed by her name. This also contained assurances of pleasure in being able to greet me.

We again placed ourselves for further communications, and my brother came again, and assured me he was divested of all former melancholy feelings, and was now happy. The next communication purported to be from my uncle, who died three years ago last June, and was in consonance with the previous communications.

Now, I am satisfied that Dr. Slade had no knowledge whatever of my relatives. I called on him a perfect stranger, my knowledge of him having been obtained through his advertisements in the Banner and other Spiritualist papers; but in case he had known the names of my deceased relatives, how could he, in all candor, indite those communications with the slate pressed closely up to the under side of the table, and his hands outside in full view, in one holding the edge of the slate, and the other on top of mine—which was the fact—and it was an utter impossibility for any material hand to write on the slate, on account of its proximity to the under side of the table.

The spirits gave additional manifestations. I was twice turned partly round while sitting in my chair, without any volition of my own, and the medium sitting several feet from me. An accordion was placed under the table, the medium simply holding it with his thumb and two forefingers. He then requested the spirits to give us some music, and almost immediately the "Last Rose of Summer" was played most exquisitely. A bell was then placed by my feet, in full view, the medium sitting some distance from me, in a position that enabled me to see his entire figure; and, at his request, the bell was thrown up by my side as high as my shoulder, falling by my side on the floor.

This sitting occurred on Saturday; and on the following Monday I made the doctor another call, and was favored with another sitting for communications. After placing ourselves in the usual positions, a communication came from my mother, brother and uncle, collectively, a copy of which I herewith send you for publication:

MY DEAR SON—We are present to prove our feelings for your dear soul. We want you to do all you can to bring this glorious gospel before the world, that they may be blest as yourself. I am with you much of the time, and feel happy in coming. Many of our friends are here with me now. We cannot say all we wish to at this time. Your health may improve some, but your days in this life are few. We will meet you with extended arms in our beautiful home, where we are ever truly yours, (Signed) ANN F. E. F.

Now, in view of the foregoing, I cannot possibly doubt the ability of the spirits of our departed relatives and friends to communicate from their spirit homes with those still in this mundane sphere. And here permit me to say, this belief is a source of unspeakable consolation to me. Notwithstanding skeptics may deride, vituperate and oppress those who are the recipients of this glorious truth, we who are believers in the phenomena here, the consoling evidence of its beauties; and, however much its opponents may deride, they cannot divest us of its happy influence, which tends to smooth some of the thorns that beset us in our journey through this uncharitable world. Oh, is it not a blessed belief, and predicated upon such tangible evidences, that the dear, devoted mother who, when in this sphere, was the guardian of my early years, and on whose breast this head, now frosted by the hand of Time, reposed during its infantile existence, is permitted to visit me at this advanced age, manifesting her parental sympathy, with the additional assurance that she will meet me with extended arms in that happy home when this nearly worn-out body shall have mingled with its mother earth, and where we can bask in unison in the sunlight of pure affection, uncontaminated by the surroundings of this mundane sphere, partaking of those perennial joys only realized in the angel-world.

In closing, I would state further, that a few days since, I had another sitting with Dr. Slade

and the spirit of my mother favored me with another communication, a copy of which I send you for publication:

MY DEAR SON—Oh, how holy is this hour of communion! Always praise the Heavenly Father for his goodness in giving us this privilege in coming. We are all here again to-day, and feel happy to meet you again. Your uncle has passed out from under all the gloom, and is now a happy man again. Proclaim this to all his friends, and bless your affectionate mother, (Signed) ANN FRANK.

Yours fraternally, J. H. FRANK.

New London, Ct., Dec. 5, 1870.

SINGULAR INSTANCE OF SPIRIT-CONTROL.

EDITORS BANNER OF LIGHT.—Though Spiritualists are reprehensibly inactive in many places, it is cheering to know that the spirits are everywhere active, giving evidence of their presence and aid to their earthly friends.

The following facts were recently narrated to me by Mrs. E. A. Blair, the spirit-artist, now in Salem, Mass.:

Previous to leaving Vermont she had engaged to visit Sheddsville, Vt., in company with Mrs. A. W. Tanner, the lecturer, to paint in a public meeting; but in the meantime she concluded to remove to Massachusetts, and wrote that she could not fulfill her appointment. Her letter was read to the audience the Sunday previous to the time appointed, and a medium arose under influence and said Mrs. B. would be there unless sickness prevented, notwithstanding her letter to the contrary.

On Thursday previous to the time appointed, Mrs. B. was controlled and wrote as follows: "My Friends—Mrs. Blair must go to Sheddsville next Sunday to paint in a public meeting. Leave her at seven o'clock in the morning, go via White River Junction, where she will meet Mrs. Tanner, and proceed thence to Hartland, where friends will meet them and carry them to Sheddsville." The controlling influence then wrote about the promise made through the medium at Sheddsville, and continued: "Now we have promised, mortals must submit." Mrs. B. then objected to going via White River Junction, as that is not the most direct route, and she thought it impossible to meet Mrs. Tanner, as the trains do not connect by an hour and forty minutes. Her hand then wrote: "Yes, go by White River Junction; through some agency Mrs. Tanner will be there, and I shall speak Sunday." (Signed) Ethel Allen.

Mrs. Blair went as directed, notwithstanding her own feelings, and assurances from conductors that the trains would not connect; but, sure enough, on arriving at the Junction, Mrs. B. found Mrs. T. the down train on the Passumpsic R. R. having been delayed by an accident just an hour and forty minutes, so the two trains arrived at the same time! Friends met them at Hartland just as was written, and everything written was fulfilled to the letter.

This circumstance happened about the first of October. I regard this event, considering the attending circumstances, as a very strong proof of spirit-control and direction, and sceptics will find it hard to account for all the facts upon any other theory. Armed with ten thousand equally positive proofs of spirit presence and guardianship, why should not we, who know the truth, assume the aggressive, and boldly proclaim our facts and philosophy to a world that has almost lost its faith in spiritual things for the want of our evidences of a spiritual existence?

Let us be up and doing while "ministering spirits" are heralding the glad tidings, and calling us to join in the great work of proclaiming IMMORTALITY TRIUMPHANT! DEAN CLARK.

REMARKABLE ANSWERS TO SEALED QUESTIONS.

There is more than ordinary interest attached to the following communication from the spirit of James B. Howell, in response to questions propounded to him by his former fellow townsman, William S. Bellows. The latter visited Mr. Mansfield's office, placed his securely-sealed questions in his (Mr. M.'s) hands, and waited for the answer. With his eyes upon the medium he certainly could have detected the least fraud, if attempted. This case is conclusive against the stale accusation that letters are opened and read before an answer can be given:

EDITORS BANNER OF LIGHT.—Having heard and read considerable about the spiritual phenomena of late, I have been led to myself in investigating, and always desiring to know for myself more about the matter. I took a little pains, the past week, to investigate the subject, and herewith send you the results, believing them to be of general interest, inasmuch as they proved very satisfactory to me.

Believing that the New York on the first of November, I called on J. V. Mansfield, 102 West 15th street, (the medium being a stranger to me) and addressed my questions to James B. Howell, formerly of this place, but who mysteriously departed from our midst. At the scene there was no other person present but Mr. Mansfield and myself. He was very kind and courteous in addressing any spirit that had left the form that I had known on earth while in the body. Accordingly I addressed James B. Howell thus:

"If my old friend, James B. Howell, is present in spirit, will he please communicate, and state the particulars in relation to his departure from this life? I have not seen him since he departed, and I am anxious to know his present surroundings are in the spirit-world?"

After I had written my questions, I folded the paper four thicknesses and securely pasted it together, and have it at the present time for any that may desire to see and inspect it.

WILLIAM S. BELLOWES.

East Setauket, Long Island, N. Y.

MR. HOWELL'S COMMUNICATION.

"Can it be, my dear brother Bellows, you have sought me in my spirit-home? I am almost ashamed to approach you as I now do; but, not knowing that another opportunity may present itself, I hasten (although not without reluctance) to state particulars which will, I trust, remove all doubts from your mind and those of our village concerning my mysterious disappearance. To tell you when and where I do not intend to do, but will tell you of the manner, and why I did it. I stated above that I was ashamed to meet you; that, needs some qualification. I look back upon my life here, and see some things that I had not the moral and physical courage to stand up and buffet life and its ills manfully; but my ambition to make my mark among the world's inhabitants had been thwarted, as it seemed to me, and my future usefulness brought to an end. I could but think I should be of far more consequence, and that my chances for doing my fellow-men good would be far greater on the other side of life than on this, and for this I committed the rash act. I am sorry that I did it; but it is over now, and I am willing to abide my fate. It was wrong to hasten one's life out of mortal existence—it is totally against the laws of God. For all such transgressions the transgressor suffers here, in a more or less degree."

Between our village and Brooklyn I sank my body into the water by weights, and thus quitted my perplexing life of turmoils and troubles. Physically speaking, I was all wrong; and yet I ought to have been content, and allowed the Good Father to have taken me when he had intended.

I went South with my brother, hoping it would physically benefit my health; but, instead of allaying the suffering, it increased it. I saw no hope for me to be of any service to my fellow man or the dear family at home, and I resolved

to cut life short and try the realities on this side.

I am writing you should use this for public good, if you consider it in keeping. Pass my kindest regards and love to my relations, one and all; tell them to live the allotted time given them by the Good Father; tell them James will be with them as often as he can make it consistent with spirit duties—remembering me kindly to your family and to all.

From your friend and brother, JAMES B. HOWELL.

To William S. Bellows.

From London, Human Nature.

WM. CROOKES, ESQ., F. R. S., vs. SPIRITUALISM.

"I will never concede his four Planets to that Italian from Padua, though I die for it."—HON. R. "Experiments are the soldiers, Theory is the General springing from their ranks. The interpreter of the words of spiritists; that is never wrong; it is our judgment which is sometimes deceived, because we are expecting results which experiment refuses to yield."—LEONARD DA VINCI.

"How great and common an error appears to me the mistake of those who persist in making their knowledge and apprehension the measure of the apprehension and knowledge of God."—GAILLARD GAILLARD.

To the Editor of "Human Nature."—Sir: The spiritual press has already done ample justice to the work of W. Crookes, Esq., F. R. S., in which the author shows nothing more profoundly than his utter ignorance of the whole subject he tries to deal with. Like a renowned hero of romance, he points his lance against a windmill, which he takes for a flesh and bone warrior. To be impartial to Mr. Crookes, however, it must be admitted that the style and manner of his lucubrations shows a marked improvement upon the productions from the pen of Michael Faraday, and those of the quills of other celebrities of the Royal Society. Unlike his colleagues, he appears to have given more than one half-hour of his "valuable time" to the observation of the phenomena of Spiritualism, and his soberness of language and decency of demeanor show how a philosopher can talk nonsense without forgetting himself. A thousand pities that so cool-headed and keen observer as Mr. Crookes has hitherto shown himself to be in his special department of science, should have sought it expedient to go into the Spiritualist's den, and to have peeped into his pocket and glass shades under his arm; and because the invisibles refuse compliance with his modest request to make clock springs and cog wheels of themselves, he arrives at the logical conclusion that they have no brains, and are no entities at all. Let Mr. Crookes candidly and impartially ask himself whether, had the spirits, instead of the pendulum, would have rested satisfied, or whether he would then have pushed his exigencies still further, and asked the spirits to be so good as to make him a cup of coffee, brush his hat, and saddle his horse. And, supposing they had even done all this, would then have been contented to let him deal with intelligence? All leads us to suppose that he would not; for, in regard to the investigation of Spiritualism, the question has ceased to be, what will suffice to convince a sensible and reasonable man, but what will satisfy a Fellow of the Royal Society? Another fatal error of Mr. Crookes is his belief that attending half-dozen séances, or, for the matter, at dozens of them, upon him the right of pronouncing judgment, or even giving an opinion upon a philosophy deep and wide as the universe. In this respect, however, he has stepped in the footsteps of many a modern philosopher, whose conduct in the presence of the new phenomena will rank in history with that of the opponents and detractors of Galileo at the announcement of the new discoveries which have made his name imperishable as the stars of heaven. For the benefit of Mr. Crookes, let me exhumate from the dust of ages a page of that history of science which he and his confederates seem to have lost all sight of. When the news of the discovery of Galileo got abroad, the whole host of the scientists and philosophers of his time began, as usual, to flap their wings, and to chirp in a strain truly howling. First to be heard was the German astronomer Horke, a young man of great promise, who, writing to Kepler, exclaimed: "The discoveries of the Italian are wonderful; they are stupendous; whether they be true or false, I cannot tell." Having subsequently consented to look through Galileo's telescope, he rushed into print with an essay, in which he undertook critically to examine the four principal questions touching the alleged astronomical discoveries. Listen to him—

"I have patiently examined the assertions with Galileo's own glass, and I positively declare that no such thing as a satellite about Jupiter exists. I not more surely know that I have a soul in my body, than that reflected rays are the sole cause of Galileo's erroneous observations, and I can see no other use for new planets and satellites than satisfying the vanity of the discoverer for gold and notoriety." How this snarl of the "muscular energy" and "mental aberration" of modern institutions! Next amongst the clamorous came Professor Christman, who also gave himself the trouble of another essay (Nodus Gordius) against the truth of Galileo's discoveries, and in which we find these magnificent deductions: "We are to believe that Jupiter has four satellites given him by nature, in order, by revolving round him, to immortalize the five members of the Medici family, to whom Signor Galileo first gave notice of the observations. These are the dreams of idle men, who love ludicrous ideas better than our laborious and intricate deductions of the heavens. Nature abhors the horrible chaos, and to the truly wise such vanity is detestable!" This represents the roquetry ascribed by the modern scientists to our poor mediums. And hearken now to the still wiser words of Francesco Sizzi, the Florentine astronomer, and a P. U. E. (meaning Professor to the University of Pisa), of most renowned fame, who, in those times, who, conscientiously refusing even to look at Galileo's telescope, wrote in this immortal strain:

"To His Highness the Grand Duke of Tuscany—Illustris Ruler of Etruria—I have learned with deep sorrow that my declining to accept Signor Galileo's invitation to observe the skies through a newly-invented instrument has caused displeasure and false interpretations in high quarters, and even the censure of your first Secretary of State. But, illustrious Prince, whereas no reasonable being ever committed an act without a motive, and whereas it is just that any man be condemned without obtaining a hearing, allow me to place at your feet my humble reasons for not accepting Signor Galileo's desire to go and look at that telescope. I have no objection, namely, an eighth planet, which Signor Galileo wishes the world to believe he has discovered. Sir, you, who are the fountain of all wisdom, are aware that, after centuries of fruitless theories, modern science has discovered the great fundamental truth of the perfect number—I mean the number seven—a truth which will render our times famous in the history of the world's knowledge, and which cannot be discarded without overthrowing the very foundations on which all true philosophy is based. Signor Galileo seems bent on revolutionizing the whole philosophical system of our times by placing himself even above Aristotle and the Peripatetics, but it is to be feared that he should attempt to transmute the notes of music, seven the days of the week, seven the mortal sins, and seven are the multifarious; harmonious and mystic combinations of the perfect number seven in the infinitely divisible and eternal realm of Nature which would be too numerous to mention, but one more of which I cannot resist to point out, to convince the blind innovators of their errors. There are seven windows given to animals in the middle of the head, through which the air is admitted to the interior of the body, and the body, in addition, to warm and nourish it, two nostrils, two eyes, two ears, and a mouth; and so in the heavens there are not, and there cannot be, more than seven planets—namely, two favorable stars, two unpropitious, two luminaries, and Mercury, alone, undecided and indifferent. Moreover, Signor Galileo speaks of satellites; forgetting that they, being invisible to the naked eye, can exercise no influence on the earth's inhabitants, and as there are no useless things in Nature, such satellites cannot and do not exist. Besides, from the ancient Jews to modern nations, the week, as I have already observed, is divided into seven days, and these have been named after the seven planets. Now, if we increase the number of planets, we should, in consistency, increase also the days of the week. Far be from me to try and detract from the great merit of the new instrument, by the aid of which certain objects and heavenly bodies can be seen near or better, but when the Signor presumes to engage the attention of serious scientists who respect themselves, whilst denying the very principle of modern philosophy, it is to be feared that he should attempt to transmute the notes of music, seven the days of the week, seven the mortal sins, and seven are the multifarious; harmonious and mystic combinations of the perfect number seven in the infinitely divisible and eternal realm of Nature which would be too numerous to mention, but one more of which I cannot resist to point out, to convince the blind innovators of their errors. 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Far be from me to try and detract from the great merit of the new instrument, by the aid of which certain objects and heavenly bodies can be seen near or better, but when the Signor presumes to engage the attention of serious scientists who respect themselves, whilst denying the very principle of modern philosophy, it is to be feared that he should attempt to transmute the notes of music, seven the days of the week, seven the mortal sins, and seven are the multifarious; harmonious and mystic combinations of the perfect number seven in the infinitely divisible and eternal realm of Nature which would be too numerous to mention, but one more of which I cannot resist to point out, to convince the blind innovators of their errors."

It is said that when Galileo read this letter he calmly observed that however great the force of the argument therein contained, they did not appear to him of sufficient weight to crush a new planet when actually seen in the sky. Thus history repeats itself; for who can see any difference between the detractors of Galileo and the oppo-

nents of the facts of modern Spiritualism—between Horke, Christman, Sizzi & Co., on one side, and Faraday & Co. on the other? None more than between six and half-dozen. Where is the difference? The ancient clique of opposing philosophers ("") enjoyed as exalted a status, as great a reputation in their time, as do the most prominent amongst our modern Orionites; the latter, as the former, persisting in their belief that the science of their time is a science forever; that it has taught everything, and has nothing more to learn. The same acrimony of invective against the new thing—the same snarling, plunging and biting, and the same bringing of old bottles to hold new wine. If any difference of merit and usefulness there be between the two sets of scientists, it is on the side of the ancient, as shown by the shrewdness of Sizzi, who, while denying the possibility of a new planet, took precious good care never to go near the tube armed with glasses; whilst our F. R. S. will complacently place their orbs at the wrong end of our telescope, and then complain that they can see nothing in our heavens, and indulge in a half-dozen of opposing philosophers. When will they reflect that, if Spiritualism be truth, (and they have proved nothing to the contrary as yet), we the votaries of the new philosophy, as investigators of primary causes, are in point of true knowledge, one thousand years in advance of mere physicists, and that we are those who can truly be styled, in the words of the great Italian bard:

"The masters of things the highest, And the teachers of those who know."

Let us hope they will, at no distant date, retrace their steps and become more reasonable, by investigating the new science without egotism and with befitting humility, lest their distributives against Spiritualism go to the same ignominious pound in the same volume with those of Horke, Christman and Sizzi. Yours, &c., G. DAMIANI.

Clifton, 1870.

THE ANGEL-WATCH; OR, THE SISTERS.

BY CHARLES SWAIN.

A daughter watched at midnight Her dying mother's bed; For five long nights she had not slept, And many tears were shed. A vision like an angel came, Which none but she might see; "Sleep, dutiful child," the angel said, "And I will watch for thee!" Sweet slumber like a blessing fell Upon the daughter's face; The angel smiled, and touched her not, But gently took her place. And oh, so full of hushed love, Those plying eyes did shine; The angel-guest half mortal seemed—The slumberer half divine. Like rays of light, the sleeper's locks In warm, loose curls were thrown; Like rays of light, the angel's hair Seemed like the sleeper's own. A rose-like shadow on the cheek, Dissolving into pearl; A something of the angel's face Seemed after to the girl! The mortal and immortal, each Reflecting each, were seen; The earthly and the spiritual, With death's pale face between. Oh, human love! what strength like thine? From these throes prayers arise, Which, entering into Paradise, Draw angels from the skies. The dawn looked through the casement cold—A wintry dawn of gloom—And sudden shone the angel's bed, The still and sickly room. "My daughter, art thou here, my child? Oh, hastes thee, love, come nigh, That I may see once more thy face, And bless thee ere I die!" If ever I were harsh to thee, Forgive me now," she cried; "God knows my heart—I loved thee most When most I seemed to chide. Now bend and kiss thy mother's lips, And for her sake forgive me this. The angel kissed her; and her soul Passed blissfully away. A sudden start!—what dream, what sound The slumbering girl alarms? She wakes—she sees her mother dead Within the angel's arms! She wakes—she springs with wild embrace—But nothing there appears, Except her mother's dead, dead face—Her own convulsive tears.

Spiritualist Lecturers' Club.

The Treasurer desires to acknowledge the receipt of the following contributions to the fund of the Club, from friends who sympathize with its objects, and whom we are pleased to welcome as honorary members thereof: V. S. Palmer, E. Jackson, G. O. Hatch, Thomas Bacon, Chas. P. Patten, F. E. Paine, Wm. White, Mrs. D. B. Briggs, L. F. Dodge, F. B. Clarke, Mrs. E. M. Smith, Dr. Henry T. Child, Robt. G. McQuilly, each \$100; Luther Colby, \$1500; J. K. Barrett, \$500; H. Mattison, Jas. M. Evans, each \$500; Miss Carrie A. Grimes, \$500.

The leading editorial article in the Banner of Light, of Nov. 20th, evinces not only the hearty sympathy of that journal of spiritual progress with the purposes of the Club, but also its usual clear insight as to the methods by which unity and fraternity are to be rendered something more than sentimental fancies among those who claim to be the heralds of a brighter day upon the earth—a day in which the helpful service of man shall be acknowledged as the highest service of God. All the Spiritualist journals have published the Treasurer's letter in behalf of the Club, for which they have our thanks.

From a friendly letter enclosing a donation, I extract the following good words. Says Jas. M. Evans, of Middleport, Ohio:

"I see by the Banner of Light that you are Treasurer of the 'Spiritualist Lecturers' Club,' by which I understand that an organized effort is to be made to give our speakers and mediums a better support than heretofore."

This is certainly a movement in the right direction; for, without organization and the results flowing from united action, we have no more force than a rope of sand. We must organize, or give up our claims to the character of sensible and reasonable people. Most of our best speakers, and most influential in building up a cause, have retired from the field long ago. Others will do so unless something can be done. Our leading Spiritualists have been iconoclasts so long that they seem not only inclined to destroy all images of the past, but everything the present or future presents in the form of a god, a hero, a legend, a parable, like the Israelites of old, they should be suspected of hanging after the flesh-pots of Egypt. If our united efforts must be temporary, so be it. We can organize as often as we please; and we may possibly improve at each renewed effort, until we can progress to a higher plane, and forget the old devices of the past, and cease to treat each other as though we believed it of all the rest of our race but of one."

It is hoped that those speakers who devote their time to teaching the essential truths of Spiritualism, and who are found competent to perform this work acceptably, whether as media or otherwise, will be sustained by the liberal contributions of all who claim to be Spiritualists. We have no hesitation in asking persons in any part of the country, whether they ever expect to listen to the utterances of any member of this Club or not, to send in their donations to aid the general spread of light and knowledge upon this subject. No inspired and consecrated worker in this department of human investigation can labor out of place or out of time. Post-office orders for any sum of money can be safely sent for the uses of the Club, addressed either to the Secretary, Geo. A. Bacon, Boston, or to

DR. H. B. STORER, Treasurer, 69 Harrison Avenue, Boston.

Never any man did a good turn to his brother, but one time another, himself did at the good of it. The good man in the Greek epigram, that found a dead man's skull, in kindness digging a grave for it, opened the enclosures of a treasure.—Jeremy Taylor.

Banner Correspondence.

Editorial from E. S. Wheeler.

EDITORS BANNER—"Brotherly Love" and Quaker Bonnets; white marble steps and interminable streets at right angles; houses whose doors are numbered way up into the thousands; omnipresent horse cars; everywhere space, extent, brightness; Philadelphia; Dr. Child—here I am once again!

I have concluded my course in Baltimore, and ended my brief stay in that city. "Brief" because most of the month of November I was detained during the week in Washington, by business concerning which some misunderstanding has arisen in the public mind, necessitating explanations. I refer to Indian matters. President Grant is earnest in his policy regarding Indians. His position now is in conformity with ideas and principles he held a score of years ago. To render innoxious "The Indian Ring," he gave Quakers commissions as Superintendents of Indians. Army officers filled other positions in connection. "The Ring" was out, the politicians nonplussed; the House opposed, and a manufactured law displaced officers from civil service. Grant banded over the business of the agencies to those who had missions and schools among the tribes.

"The Ring" was out still, and politicians "took nothing by their motion." So the Indian work was turned over to the President. I see in your columns that "the Spiritualists of Washington" had applied for a share in the labor, and by the daily press, that they were refused. Both statements are incorrect. I conceived that Spiritualists had a mission among the whites on the "Indian question," and hence were as well qualified and willing to help the humanitarian work of Indian civilization, now for the first time practical, as others. I have made this representation at the Indian Bureau and to the President. "Washington Spiritualists" were not called upon; the movement was personal, though one lady, distinguished for her philanthropy, and one gentleman have aided me. The purpose is general—to test the sincerity of Spiritualists in their talk about Indians, as well as the position of the administration. The press report, that the suggestion was repulsed, &c., is a telegram. Like others who have sensible suggestions to make, and no personal aim to serve, I am all concerned have been treated with courteous attention; the only difficulty spoken of was by Commissioner Parker, that "those having missions," to whom the offer was "first made," might fill all the places, as all had been promised them. The President only wants honest agents and practical work, irrespective of sects.

I am preparing to lay before the Department a record of the action of Spiritualists, in various ways, upon the Indian inquiries, and invite all to send me any and everything they can of that nature. I have no reason to expect an answer yet, nor any cause to anticipate an unfavorable one. There is hope for the Indian while Grant is President; he will "fight it out this time."

The little excitement in regard to newsoyals also gave rise to misconception, which I see a correspondent undertakes to correct. The *Banner of Light* was written in the statement that the demand was to stop the boys from selling on Sunday; but your "Subscriber," who informs you the only design was to prevent disturbance by their cries at an early hour, shows himself to be one of the rank and file of the movement, not in the confidence of the leaders. Every Saturday night, until three in the morning, in some of the negro churches, there is kept up a pow-wow which "makes night hideous" for squares around, so that when she "knits the rascalious crowd," she "sings of care" she gets scared and nervous, and "drips of care" until you "are all snarled up," and lie wondering at the barbarous whooping and loud and long.

Then, when at last "The Holy Ghost" has spent its "power," and in the gray of morning you think to catch forty winks, the fearful clamor of the Roman Catholic bells, "like some demoniacal, hoarse, and blasphemous, and to the sleep," calls Bridget to mass, and you to hopeless wakefulness. All this actually suffered, not only by "Subscriber," but by poor lecturers before Sunday's labor, provokes no more protest than the after clang of metallic discord, that makes church bells a first-class nuisance. In the name of popular theology we may scare the night, and crack the welkin of the morn; but when a shivering newsoyaler pipes his "sacred treat," we must invoke the aid of city council and police to protect the elongation of our maternal Sabbatarian snooze. Bosh! The Rev. Septimus Tripp was inveigled, as "Subscriber" was, into signing the petition to suppress the crying of the boys; he got his eyes open, (as "Subscriber" has not), and withdrew his name in a published letter, saying he signed at the suggestion of friends, in whom he had great confidence, and carelessly. The little dodge to establish a precedent for Sunday legislation at the Capital, suffered an ignominious defeat. I am pleased that I was of some use in the matter.

The "indignation meeting" was brought about by some citizens not Spiritualists, that I might be heard. I should not be consistent if I dismissed Washington to the mercy of Congress without reference to friend Rhen, now in business there, and as ever active and earnest in the cause of progress. When "The World's Conference of the People" is about to assemble, and provide for universal religious freedom, the public will learn what he is now talking and writing about. J. B. Crocker preaches and teaches, and fain would practice "Cooperation Universal, or Divine Mutuality." For particulars address him 707 Sixth street, Washington, D. C.

In Baltimore I found occasion for thought, and hope I stimulated reflection in those with whom I came in contact. Baltimore, with all her claims as metropolitan, but as reformer, is a city of words, there is an immensity of conservative, architectural, ritual, formal, dry goods sectarianism, with dogmatic Orthodox theology to match. The home of Archbishop Spalding, the American Pope, is of course the Rome of America; accordingly there are monuments and cathedrals, but no law securing the inspection of buildings; no system of sewerage.

Very pleasant, very quiet of a Sunday; she provides for the sick; who is growing since the war; the surroundings and much of the town are beautiful and noble; but in many respects the place lacks a generation of progress, to fit it to the time and its thought. Unfortunately, as I regard it, Spiritualists operate in separate detachments here. The cause of division I am not well enough informed with to write fully about, but I saw and felt enough of the intolerance and goodness, of the courage and liberality of those concerned, to make me wish to utilize and combine the whole.

But we are identical. "All Nature's difference keeps all Nature's peace," and if we must differ, even so. "Let us have peace," and as we can, work out our work.

The Maryland State Association of Spiritualists, for which I spoke, met in an elegant hall, and generally have a good audience. Mr. Danekin has been speaking himself, at the Hall corner of Calvert and Saratoga streets. Of course with division of means and duplication of expenses, comes heavy taxation; and while a great work is performed, burdens are onerous. The liberality and enterprise of the Association is commendable. Time and experience may adjust matters on the basis of compromise and cooperation, if the great lessons of conference, deference, patience and confidence can be fully understood and made practical by all.

The Lyceum has not that vigorous root and flourishing growth that is desirable, still it is respectably represented in the Association. (I was not at Calvert street.) The friends are very earnest, and I feel confident will learn how to organize victoriously. The base of the Lyceum is too much narrow personality and unworthy prejudice and jealousy among members; add to this the general difficulties ever attendant, and no one need doubt the trials of workers. But as I have seen these things outgrown in other places, there, I am confident they will soon be memories both to the Lyceum and the Association. On going to Baltimore I determined, circumstances favoring, to make my home outside of Spiritualism. The very comfortable and elegant house of Mrs. Reed, 287 West Lombard street, which I fully recommend to any sojourner in the place. While there I saw some "inquirers," and gained excellent proof that the phenomena and ideas of Spiritual-

ism are rife in the Episcopal, the Presbyterian and Orthodox Quakers' churches. Trying to get outside of Spiritualism is a desperate undertaking, even if you do need change! Closing my labors with the kindest memories, and a just compensation as a reward, I advanced on Philadelphia! And now, as the extremes of this year meet, I will tuck in the ends, and let the ball roll! Sincerely yours, E. S. WHEELER. Philadelphia, Pa., Dec. 24, 1870.

Spiritualism in Bordentown, N. J.

DEAR BANNER—It may be interesting to your many readers to know how the good seed sown in this place some months since by Dr. H. T. Child, Mrs. Susan Waters, Mrs. Emma Hardinge, Thomas Gales Forster, Moses Hull, and, if it be thought proper to say so, your humble correspondent, is taking root in the spiritual soil so long abandoned to the shallow tillage of Orthodoxy. It is not a year since the first spiritual lecture was delivered in this town, by Dr. Child, to a full but skeptical audience, which assembled more out of curiosity than from any love or appreciation of the beauties of the harmonial philosophy. This was followed by a newspaper discussion between Mr. Jacob Ford, Orthodox, and Mrs. Susan Waters, through the columns of the city paper, in which the former came off not only unimpaired, but to speak plainly, "badly whipped," and withdrew from the contest. This was followed by Mrs. Hardinge, who delighted the people with her logic and eloquence, as she always does. Moses Hull next almost silenced the growing opposition by his style of treating the subject from the Bible standpoint; and this followed again by a debate of five evenings between Rev. John Moore and myself, in which he surrendered, upon the testimony of the Bible, every ground valuable to the opposition, when Bro. Forster, by a single blast of his bugle, convinced the people that opposition was entirely useless. His was the last lecture in the place, last May—since which the spirit-world seems to have had the work entirely in hand; and as an evidence of their power and talent in the reformation, there have been developed several physical mediums, in whose presence heavy bodies—such as meal chests weighing over two hundred pounds, with one or more persons on them—have been moved about the floor, smoothing-irons taken from their resting-places and conveyed across the room, garments misplaced, persons handled by hands not mortal, and other like manifestations. Besides these, there are now in this place several trance mediums, as well as those who can "write," a few evenings since, I had a sitting with three very intelligent young men who, but a short time ago, knew nothing of Spiritualism or mediumship. Two of them, taking a pencil between them, wrote freely, and gave me one of the best tests I ever had. The name, Dr. Redman, was written out very legibly. There were seven persons in the room at the time. No one knew who Dr. Redman was, and the mediums were somewhat astonished that a stranger to the town should control them to write. I asked, "Is it Dr. George Redman?" and an affirmative answer was given. Said I, "How about the bones you had brought to you?" Immediately was written out, "Old negro"; and then they went on and gave several incidents of the wonderful feat of carrying those bones to New York, which I distinctly remembered as published at the time of their occurrence—satisfying me beyond a shadow of doubt that it was the real thing, and not myself who was dictating this communication; for all the facts related were entirely out of mind till my memory was refreshed by their recital.

But I am making this communication quite too long. It is indeed cheering to know that the work goes so bravely on, and that we have thus, when we least look for it, such striking evidences not only of the constant presence of the spirits of the departed, but that the time expected moment when the heart is almost sure to feel the weight of sorrow and despair, to feel their interest in our welfare by timely aid furnished for our relief. I could relate some very remarkable instances of the kind last referred to, which have of late occurred; but I forbear. Thank Heaven for Spiritualism! Let those who have sowed the seed in Bordentown bless God and take courage. J. G. FISHER.

Bordentown, N. J., Dec. 1, 1870.

The New York Society of Spiritualists.

DEAR BANNER—On Friday evening last, the writer of this had the pleasure of attending a reception at No. 110 East 22d street, the new and beautiful residence of that ever-successful and energetic medium, Mrs. L. F. Hyde, given in honor of Bro. Thomas Gales Forster, who has lectured with remarkable power and acceptance before the Society of Progressive Spiritualists of this city during the four Sundays of this month. Notwithstanding the inclemency of the evening, there was a goodly number of Bro. Forster's earnest friends present, who entered into the enjoyments of the occasion with much zest and apparent satisfaction. After a quartette by the choir, and songs by Dr. O. R. Gross, and duets by Mrs. and Miss Macomber, our hostess brought in a substantial and beautiful overcoat, which she desired her humble servant to present to Mr. Forster in behalf of the friends who had contributed the money for its purchase. Of course, opposition to such a request was not to be thought of, and the presentation speech was at once made, in nearly the following words: "Bro. Forster—Our irresistible friend and hostess, Mrs. Hyde, has this evening devolved upon me the somewhat difficult (for me) yet pleasing duty of presenting you, my brother, to my only of your numerous and earnest friends in New York, with a slight testimonial, not only of their high appreciation of your personal worth as a man, a friend and a brother, but also of the great value at which they estimate your services as an instrument in the hands of the higher powers in disseminating the great truths of the glorious gospel of Spiritualism. We make you no pretentious offering to-night, my brother, but only a slight garment, which we trust you will find in the same kindly and fraternal spirit in which it is given, and that it will be found useful in shielding you, in some measure, at least, from the inclemencies of the wintry season now so near at hand.

Allow me to take this occasion to say that the relations we have sustained to each other during the few short weeks you have been with us have been very pleasing to us, and that our best wishes will follow you when you go from us; and, in the course of events, you should find it practicable to turn your itinerant feet toward our city again, we shall hail your return to us with much satisfaction. We trust that the blessing of the angel-world will continue to follow all your earnest efforts wherever in the noble cause of truth and human progress; and may we not indulge the hope that this little occasion here to-night, as well as the approving faces of your many friends in New York, will remain green in your memory long after the garment we now present you shall be worn out and worthless?"

Mr. Forster responded nearly as follows: "Bro. FARNSWORTH—Permit me to thank you most sincerely for the present you have handed me, and, through you, the kind friends who have made you their representative on this occasion. Considering the necessary direction in which my duties call me during the coming month, and from the partiality of my New England friends, where my steps often find me, I am in a position of usefulness, is peculiarly appropriate. Although Boston has many warm hearts, and I have very many warm friends in that city and vicinity, still, when I am in that region, the winds seem often affected with a 'chronic easterly turn' that is peculiarly penetrating to my Southern constitution. Hence you perceive the appropriateness of your valuable present."

But he derived from the beautiful present which has been provided by the friends whom you represent, allow me to assure you and them that I value still more the feeling that has kindly prompted this manifestation. I accept it not only as a testimony of regard for myself, but likewise as an earnest of increasing appreciation, on the

part of Spiritualists, of the labors of that class of representatives of the cause of which I am a member—the itinerating laborers in the cause of truth. The duties of the lecturers, as a class, are much more arduous, and their deprivations much more numerous than has been generally supposed. Deprived, in the first place, of the continuous enjoyments of home, they are necessarily engaged in wandering from city to city, and from town to town, with a remuneration comparatively small, often the subjects of misinterpretation and slander, and frequently with but few kind words to cheer them in their labors, they have still continued, during the history of our cause, to perform the duties of their vocation with an industry truly commendable. I estimate, therefore, my brother, this kindness to me, as an indication of an increasing appreciation of this class of laborers, as well as a most affectionate testimony of personal regard to myself.

Our glorious religion, my brother, especially enjoins the cultivation of such kindnesses as I perceive all around me here to-night. Sympathy, brotherly and sisterly regard, a generous confidence and an abiding love of truth sparkle in every countenance I behold. May these feelings ever animate the Spiritualists of New York. The labors of the lecturers, as a class, are much more arduous, and their deprivations much more numerous than has been generally supposed. Deprived, in the first place, of the continuous enjoyments of home, they are necessarily engaged in wandering from city to city, and from town to town, with a remuneration comparatively small, often the subjects of misinterpretation and slander, and frequently with but few kind words to cheer them in their labors, they have still continued, during the history of our cause, to perform the duties of their vocation with an industry truly commendable. I estimate, therefore, my brother, this kindness to me, as an indication of an increasing appreciation of this class of laborers, as well as a most affectionate testimony of personal regard to myself.

Again, my brother, permit me to thank you and, through you, the kind friends whom you represent, for the beautiful present before me, and to assure you all that whenever it shall envelope my person it will enclose a heart that beats with gratitude for all you have been to me. And permit me likewise to add—as you have kindly suggested my return—that whenever my presence may be desired, in behalf of the cause we love in your city, it only needs that I shall be notified of the fact."

This part of the exercises being over, the company enjoyed a season of "communion," during which refreshments were distributed with a liberal hand, then, after further singing, this spirit who usually controls Bro. Forster influenced him to make a short but eloquent address, in which he endeavored to show his sympathy with the idea of the oneness of the spirit-world to this, and the close sympathy between those who have passed on with those who remain, improving the occasion by inculcating beautiful lessons of fraternal love, a greater degree of leniency toward mediums, and a wider and more universal charity toward all, closing with a short, but highly finished poem.

In closing, Messrs. Editors, that such occasions as I have never before deemed very useful in encouraging the hearts and stimulating the zeal of our mediums and other laborers in the vineyard of Spiritualism, I send you this account, hoping that its publication may induce the friends of our cause in other places more frequently to go and do likewise. Yours for the truth, P. E. FARNSWORTH.

New York, Nov. 28th, 1870.

ST. LOUIS.—Mrs. Nancy T. Acks sends us the following account of two remarkable cures that have been performed on her by Dr. J. R. Newton. These, she says, are known to and can be corroborated by "hundreds of respectable citizens in that vicinity." She further says that any one desirous of knowing more concerning her case can address her "Care Mr. John Whitehill, 127 South Fourteenth street, St. Louis, Mo." Here is her statement:

MISSUS. FARNSWORTH—I feel it my duty to write you of a cure performed on me in the "Home of the Friendless" for widoes. I am sixty years old; have been an inmate here seven years. I came to this Home bent over with rheumatism. Up to December, 1869, I was never free from pain. I then took a slight cold, and my rheumatism became more violent, and finally a partial paralysis of the vocal organs and heart disease set in. The family physician exerted himself to restore me, and finally pronounced me liable to fall dead at any moment. I continued to grow worse; a noise came in my ears, and I could hear no other sound. I consulted three physicians, tried the battery and magnetic doctors, and received no permanent benefit until December, 1867, when a relative of Dr. Newton (and my friend) reported my disease to him. While visiting in London he called for me at the Hotel de la Reine, and told me he had come to restore my voice. In two minutes I could talk aloud; I felt the matron whispering and scarce alive, and returned to her in less time than I can write you, erect, animated, talking, and changed was to him wherever I went. I do not know you! (This matron came here after I lost my voice. I was nearly one year whispering.) I enjoyed more perfect health than I had for many years until April, 1870, when I took another severe cold, and my voice again failed, and I was again unable to speak. I consulted three physicians, tried the battery and magnetic doctors, and received no permanent benefit until December, 1867, when a relative of Dr. Newton (and my friend) reported my disease to him. While visiting in London he called for me at the Hotel de la Reine, and told me he had come to restore my voice. In two minutes I could talk aloud; I felt the matron whispering and scarce alive, and returned to her in less time than I can write you, erect, animated, talking, and changed was to him wherever I went. 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ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER.
 First Page: "Spirit Forces in Nature," by S. B. Brittan, M. D.; "Free Thought," "Spiritualism and Lecturers—Reply to George Filer," "Physical Mediumship," "The Lecturers' Club," by Caroline A. Grimes. Second: "The Regulars and Dr. J. R. Newton," by W. Foster, Jr.; "Infidel Tendencies," by C. A. K. Moore; "Manifestations through Dr. Slade's Mediumship," by J. H. Frink; "Singular Instance of Spirit-Control," by Dean Clark; "Remarkable Answers to Sealed Questions," by J. V. Mansfield; "William Crookes, Esq., F. R. S., vs. Spiritualism," by G. Damiani; "Spiritualist Lecturers' Club," by Dr. H. B. Storer; Poem, "The Angel Watch," by Charles Swain. Third: "Jottings from E. S. Wheeler," "Spiritualism in Bordentown, N. J.," by J. G. Fish; "New York Society of Spiritualists," by P. E. Farnsworth; Dancer correspondence from Missouri, Iowa, Minnesota, New Jersey; "Communication from Emanuel Swedenborg," "Obituaries," Poem: "The Artist," by W. M. L. Jay; Convention in Friendship, Allegheny Co., N. Y. Fourth and Fifth: Editorials, Items, &c. Sixth: Tests; List of Spiritual Lecturers; Poem: "We shall meet them in the morning," by Mrs. C. L. Shacklock. Seventh: Business Cards. Eighth: Warren Chase's contributions.

SUPPLEMENT.—Owing to the great pressure of advertisements upon our columns at this season of the year, and not wishing to lessen the usual amount of reading matter, we have concluded to issue a supplementary sheet of four pages, which will contain an interesting original story, Book Notices, Book Advertisements, etc. It will accompany our next issue.

Our mailing clerk informs us that the time for which a number of our patrons subscribed to the Banner expires with the present year. Such as intend to continue the paper another year—and we hope all will—be requested to remit as early as possible, so that their names in our mailing machine may not be disturbed.

Among the other good things in this issue of the Banner, the reader must not overlook Prof. G. Damiani's criticism of Prof. Wm. Crookes's treatment of Spiritualism.

We are under renewed obligations to our friend George Sanderson, of Weston, for elegant bouquets for the table of our public free circles.

Dr. Grosvenor Swan, of Chicago, Ill., has the reputation of making remarkable cures. His place of business is 117 Wabash avenue.

"Spiritual Forces in Nature," from the pen of Prof. Brittan, is a splendid article, and worthy the talented author.

Where can Rev. J. M. Peabody be addressed to insure letters reaching him direct? We desire to communicate with him on important business.

The Adams House, Chicago, a friend informs us, is a very desirable home for the traveler, as the tables are bounteously spread, the waiters affable and attentive, the rooms neat, and the landlord O. K.

Now is just the time—the commencement of the New Year—to subscribe for the BANNER OF LIGHT, the paper that inculcates the mighty truths of the Spiritual Philosophy of the nineteenth century, the most rational religion ever known to mankind; and which, besides, contains literary matter of great merit, as acknowledged by the ablest thinkers in the land.

C. C. Mead is deserving of much praise—and we make our best bow in that direction—for his very neat calendars for 1871. Application for them may be made to him, at 91 Washington street, Boston.

King William is determined to bombard Paris and have!

The weather here in Boston has thus far (Dec. 15) been remarkably mild. No snow, no ice, no freezing.

Who could help loving Ella Ruston, of Boone Co., Ind., who sold her beautiful hair to defray the cost of sending her young sister to school?

A Milwaukee widow, on being cautioned by her minister about flirts, said she knew that it was wrong for unmarried ladies to flirt, but the Bible was her authority. It said "widows mite." She was flitting awfully at last accounts, her pastor acknowledging that "widows mite."

A subscriber writes: "I have read the Banner of Light for the last six months, and have received more lights in that time than ever before in my life, and I have lived more than half of my allotted time."

Judge Edmonds's "Unconscious Mediumship," in the Banner of Nov. 11th, is a richly freighted little bark in the current of truth, which cannot flow backward.—Washington Letter.

Since the beginning of the present century, one hundred and twelve planets have been discovered between Mars and Jupiter. Of this number, nearly one third have been discovered by American astronomers. Read what the learned bigots of Galileo's time said on this subject, in an article on our second page—"Prof. Crookes vs. Spiritualism."

Gen. Schenck, member of Congress from Ohio, has been appointed by the President Minister to England. It is generally conceded that he is well qualified for the position.

The Marquis of Bute lately gave £10,000 to the Roman Catholic Education Crisis fund.—Ez.

Does that mean a war crisis? "Let us have peace."

Miss Lillian S. Edgerton delivered her lecture on "The Sacredness of the Marriage Tie" in Music Hall, Boston, last Tuesday evening, to a large audience. The discourse is well written, and evinces ability on the part of the young lady. She has an enviable voice, and speaks in a free and pleasing manner, which, however, will improve as it assumes, by practice, a little more naturalness.

The receipts from the fair held in this city for the benefit of the New England Hospital for women and children amount to \$12,000.

THE SUNDAY GAZETTE, published in Washington, D. C., has done a new dress, been enlarged and otherwise improved. We rejoice at its prosperity.

SUDDEN CHANGES OF WEATHER are productive of Throat Diseases, Coughs, Colds, &c. There is no more effectual relief in these diseases to be found than in the timely use of "Brown's Bronchial Trochets." They possess real merit, and have proved their efficacy by a test of many years, having received testimonials from eminent men who have used them.

Another Cartridge Factory Explosion.—By the explosion of the Cartridge Factory in Birmingham, Eng., recently, from fifteen to twenty of the operatives lost their lives.

Spiritualist Lyceums and Lectures.

Boston.—Mercantile Hall.—The Children's Lyceum assembled at the usual hour at this hall, Sunday morning, Dec. 11th, and went through their regular exercises. A good number of spectators were present, but a threatened storm prevented a large attendance of the children. About forty answers were given in the groups to questions propounded by their leaders; songs were sung by Hattie O. Richardson and Maria Adams, Florence Colyer and Hattie Raymond. Some excellent remarks were made by John Wetherbee, after which the meeting dispersed.

Conference.—The Spiritual Conference assembled in this hall Sunday evening, Dec. 11th—John Wetherbee, President, in the chair. Owing to the inclement weather, but few attended. Remarks were offered by S. G. Damon, who opened the question—"Clairvoyance: What is its nature, and what are its proofs?" N. M. Wright, H. S. Williams, Geo. A. Bacon, John Wetherbee, Mr. Dickinson, of Springfield, Dr. Chesley and Mrs. Still. A collection was then taken up to assist in defraying expenses, and the following question adopted for consideration at the next meeting: "Spiritualism and Mesmerism: What relation do they bear toward each other?" Mrs. Still was appointed as the first speaker upon the question. Adjourned.

Temple Hall.—Mrs. Abbie N. Burnham, Secretary, reports that, on Sunday, Dec. 11th, the services at this hall, 18 Boylston street, consisted of the following exercises: A. v.—Circles, as usual, conducted by Mr. Carlisle. A good degree of harmony prevailed; R. v.—Mrs. Playd, of Dorchester, was present, and, as usual, answered the various questions asked by the audience in a very satisfactory and intelligent manner. Evening—Mr. J. H. Powell lectured. Subject: "Where are the mighty dead?" His address gave general satisfaction.

The session of the Children's Progressive Lyceum connected with this Association, at 170 Tremont street, was profitable and entertaining on Sunday, Dec. 11th, and good promise is given for the future.

CHARLESTOWN.—Washington Hall.—Mrs. H. W. Cushman, musical medium, gave an entertainment at this hall, Main street, Sunday evening, Dec. 11th, for the benefit of the Children's Progressive Lyceum at that place.

Donl. A. Fisher, Secretary Charlestown Children's Progressive Lyceum, writes, Dec. 11th: "In behalf of the Lyceum, I now perform a duty that should have been done long ago, but was neglected from day to day for various reasons, none of which are worthy of record."

Our organization commenced its labors, after a vacation of three months, the first Sunday in October, and with limited numbers. We are now gradually gaining ground, but lack the support that should be freely given in a place where so many acknowledge themselves to feel a great interest in all things that tend toward progress.

The expense of sustaining our organization, though not very large, falls on the shoulders of a few, who have pledged themselves to the payment of a certain amount each month, and in some instances, the amount, though small, is not easily paid. But for our subscription list, I fear that we would soon be obliged to suspend operations. But we hope for better days, and trust that a few of the many here in Charlestown who identify themselves with Spiritualists and acknowledge Spiritualism to be true, will manifest their desire, on an early day, to aid in sustaining a work so necessary in every town throughout the land. Small favors thankfully received."

CHILMARK.—Granite Hall.—Thomas Gales Forster gave a highly interesting discourse Sunday evening, Dec. 11th, to a good house, on "The Perpetuity of the Spirit." Good music and singing by Mr. Baxter.

ANNARON.—Mrs. Susie A. Willis lectured at this place, Sundays, Nov. 27th and Dec. 11th. She is announced to speak in Springfield, Mass., the 18th and 25th of December.

MIDDLEBORO.—Sales' Hall.—Dean Clark addressed the Spiritualists of this town, Sunday, Dec. 11th, afternoon and evening. His afternoon theme was a review of Rev. Mr. Potter, of Newburyport, as regarded his position on modern miracles; in the evening he spoke of the science of spiritual manifestation, and the laws governing spirit-intercourse. This latter effort was especially commended by his hearers. Mr. Clark is announced to speak at Lynn the 18th and 25th of December, and at New Bedford, Jan. 1st.

MILFORD.—Washington Hall.—Henry Anson writes, "Sunday morning, Dec. 4th, sixty-seven members and officers of the Children's Progressive Lyceum assembled at this hall. Fifteen of our members took part in speaking and reading, among whom were Masters Freddie Read, Willie Wilkinson, and Misses Nettie Anson, Hattie Draper, Ida Hill, Emily Brown, Mr. Edwin Cheney and Henry Anson; dialogue by Ella Howard, Susie Walker, Minnie Williams and Irving Snow; reading of selections from the Lyceum paper (contributed by members of the Lyceum) by the editor and his assistants, Henry Bacon and Misses Carrie Adams and Nina Spencer; remarks were made by Henry Anson, J. L. Buxton and J. L. Hatch, of Mansfield; speaking in the afternoon and evening, by J. L. Hatch, of Mansfield."

NEWBURYPORT.—J. T. Loring, Secretary, writes, Dec. 12th: "I notice that the Newburyport Lyceum is left off the list in the Banner. I hope you don't think our Lyceum is dead, neither do I think it fair because it is small to have it 'left out of the circle.' I want the fact known to the world that a Lyceum can live even in Newburyport, where there are sixteen sectarian churches that are preaching a dead theology, and one hundred and fifty places where liquor is sold, which make a bad atmosphere for the young. If our Lyceum can live here, it ought to have the credit of it. The Spiritualists here have the lease of a good hall for five years, and we are having some very good meetings. We depend mostly upon home talent, although a part of the time we have speakers from abroad. In October we had N. Frank White three Sundays; in November J. H. Powell two Sundays. As speakers they are too well known to need any praise from me. We have also had W. F. Evans, of Salisbury, two Sundays; he is a good substantial man, and capable of doing solid work. He has been a Methodist preacher for thirty-one years, but the facts of Spiritualism brought him from Egyptian darkness to the light of the new dispensation—the highest type of religious worship ever given to the world. His leaving fictions for facts shows that he is an honest, intelligent man. He gave us his experience in Spiritualism, which was very interesting, also an account of his healing powers, he having performed many wonderful cures."

R. C. Carter, the former Conductor of our Lyceum, has resigned—having left the place—and we have chosen Robert Sherman to fill the office for the balance of the term."

NORTH SCITUATE.—Conquest Hall.—A correspondent informs us that Mrs. N. J. Willis lectured at the above hall Dec. 11th. Subject, A. v.—"As in Adam all die, even so in Christ shall all be made alive." P. v.—"Peace on earth and good will to all living men." The controlling influence being a Catholic Bishop, the afternoon subject was quoted from the Catholic Bible.

Mrs. Willis also spoke at the Cohasset Town Hall on Saturday evening, Dec. 10th, and Miss Lizzie C. Bradford, of Scituate, recited a beautiful poem, entitled, "Go open wide the door, mother, and let the angels in," which was heartily applauded. The audience, though not large, was very attentive.

Sunday evening 25th Dec. (Christmas) Mrs. Willis speaks at the Town Hall, Cohasset, again, at 7 o'clock, subject to be selected by the audience. Miss Lizzie C. Bradford will recite a poem entitled "The Child's Vision." Hingham friends will please take note. To defray the expenses, an admission fee of fifteen cents will be taken at the door.

New Subscribers.

Our friends whose names we give below have, since our last notice, sent us seventy-five new subscribers: A. E. Carpenter sent three; L. L. Rogers, two; George Hall, two; J. E. McDuffie, two; Thomas Watson, two; F. Michael, two; A. S. Adams, one; E. Berger, one; J. F. Hunt, one; J. Lamson, one; George E. Smith, one; W. W. Russell, one; H. Strong, one; J. W. Morris, one; O. W. Bligh, one; W. G. Hathaway, one; J. L. Morse, one; E. Farr, one; W. J. Harvey, one; L. David, one; W. Wallin, one; O. Ross, one; B. Porter, one; S. Jewett, one; W. Wood, one; St. John B. Sanborn, one; O. B. Scott, one; J. Cline, one; D. K. Bryant, one; J. Wright, one; N. W. Kinton, one; William Lomas, one; J. Bacon, one; R. H. Wontworth, one; E. A. V. Able, one; B. Allen, one; W. R. Carson, one; J. D. Melvin, one; B. Plisk, one; E. Hoyt, one; J. Deane, one; C. A. Field, one; J. Cutler, one; H. Snow, one; P. P. Wilkins, one; Mrs. E. M. DeWolf, one; S. G. Waring, one; E. B. Allen, one; M. W. Miller, one; H. H. Hoskins, one; C. Averill, one; S. B. Brown, one; J. F. Knapp, one; I. D. Starkey, one; Mrs. L. E. Noyes, one; J. Hollingsworth, one; J. Avey, one; G. H. Webster, one; D. B. Scofield, one; E. A. Nelson, one; William B. Emery, one; M. Madden, one; G. M. French, one; William Doan, one; S. R. Clark, one; Mrs. B. Atwood, one; J. S. Cahoon, Jr., one.

Movements of Lecturers and Mediums.

"Mrs. Nellie J. T. Brigham," says the Sunday Gazette, "will lecture in Washington every Sunday in December, and early attendance only will secure eligible seats during the engagement of this highly-esteemed inspired lady."

J. H. Powell's address is Inman street, between Broadway and Harvard, Cambridgeport, Mass.

N. Frank White closed a very satisfactory engagement in Vineland, Dec. 4th. He has gone to Newbern, N. C.

Moses Hull is lecturing in Baltimore. He goes thence to Cincinnati in January.

Daniel W. Hull (brother to Moses) is in New England again, answering calls to lecture, and ready to receive more. He is a sound and logical reasoner, as our readers no doubt can attest who have perused articles from his pen which have occasionally appeared in our columns. His address for the present is care of this office.

Mrs. A. E. Mossop, of Dayton, Ohio, has just concluded a series of eighteen lectures, delivered in the Free Church in Sturgis, Mich. The Journal says her lectures have been of a high order, and of very satisfactory character.

The Davenport Brothers and William Fay visited Selma, Ala., Dec. 5th. The Times and Messenger says:

"We do not think a more remarkable performance was ever given in this city than that of the Davenport Brothers and Professor Fay, at the Opera House, last night; and it was witnessed by one of the largest audiences ever assembled in Selma. We shall not pretend to describe the wonderful feats of magic, or sleight-of-hand, or Spiritualism—whatever they were. Distinguished citizens were invited upon the stage, and subjected everything done to the most rigid investigation, only to say to the audience that each act was inexplicable. The crowded house was held spell bound to the last; and not far from a thousand people at last went home wondering by what instrumentalities their senses had been deceived and their penetration had been confounded."

Mrs. Mary L. Jewett, M. D., will receive calls to lecture in Vermont during January, February and March. Subject: "Is Woman Worthy of Citizenship?" Post-office address, Williston, Vt., until Jan. 10th; after that time, Middlebury, Vt., until further notice.

Mr. and Mrs. A. C. Woodruff, State Missionaries for New York, have just started on a new lecturing tour. They speak at Friendship Saturday and Sunday, Dec. 24th and 25th.

Mrs. A. C. Heath, (formerly Mrs. Brown,) has removed to Middlesex, Vt., and will continue in the lecturing field.

The lectures of W. F. Jamieson, in Minnesota, were informed, are thronged nearly every night. He delivers from thirty to thirty-five lectures every month. In Mazepa, at the close of a course of nine lectures, on motion of Dr. O. S. Lout, I. O. Seeley in the chair, the following resolutions were unanimously adopted by a large audience on Sunday evening, Dec. 4th:

Resolved, That in Mr. Jamieson we recognize the exemplary Spiritualist, the able speaker, the scientific lecturer, and courteous gentleman, and, as such, we recommend him to liberal-minded people wherever he may go.

Resolved, That to those who have, through the door of death, attained immortality, and have left their bright homes to aid, to cheer and to comfort us, we tender our sincere thanks.

Resolved, That these resolutions be published in the Banner of Light and Present Age.

Meeting of the Lecturers' Club.
 An important special business meeting of the Club will be held at the residence of the Secretary, Mr. Geo. A. Bacon, No. 6 Gloucester place, Boston, next Friday evening, Dec. 23d, at half past seven.

Let all interested take notice and be present.
 Per Order of the Officers.

Boston Music Hall Spiritual Meetings.

Entrance on Tremont and Winter streets.

Dec. 25 Lecture by Thomas Gales Forster.

The fourth course of lectures on the philosophy of Spiritualism will be continued in the elegant and spacious Music Hall.

EVERY SUNDAY AFTERNOON, AT 2 o'clock, until the close of April, under the management of Lewis D. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field.

Thomas Gales Forster, Fred Wm. Denton, Mrs. Nellie J. T. Brigham, Miss Lizzie Doten (probably), Edward S. Wheeler, J. M. Peabody and others will lecture during the course. Vocal exercises by an excellent quartette.

Season tickets, with reserved seats, \$3.00—now ready for delivery at the counter of the Banner of Light office, 158 Washington street; single admission 15 cents.

Spiritual Periodicals for Sale at this Office.

THE LONDON SPIRITUAL MAGAZINE. Price 80 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cts.

THE MEDIUM AND DAYBREAK. A weekly paper published in London. Price 5 cts.

THE SPIRITUAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq. Price 8 cts.

THE LYCEUM BANNER. Published in Chicago, Ill. Price 8 cts.

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 6 cts.

THE SPIRITUAL MONTHLY AND LYCEUM RECORD. Published in Boston. Price 15 cts.

THE PRESENT AGE. Published in Chicago, Ill. Price 8 cts.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cts. per copy.

Spiritual Mass Meeting.

The Quarterly Mass Meeting of "The Southern Wisconsin Spiritual Association" will be held in the Town Hall at Madison, on the 24th and 25th of January, 1871. A. A. Woodcock, Editor of the American Spiritualist, Rev. J. O. Barrett, State Missionary, and other speakers will be present. The friends will endeavor to furnish food for all that come from a distance. Let all come and enjoy the Pentecostal feast.

Janeville, Wis., Dec. 9th, 1870.

BUSINESS MATTERS.

"THE HOME CIRCLE" is the best and cheapest illustrated story paper in the United States, brimful of good things every week. Only \$2 a year, single copies 5 cents, for sale everywhere. Sample copies sent free by addressing the publisher, F. Gleason, No. 47 Summer street, Boston, Mass. N26 8 w

CHARLES H. FOSTER, Test Medium, No. 29 West Fourth street, New York City. 14-D10.

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JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps. O1.

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Notice to Subscribers of the Banner of Light.—Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires: f. e., the time for which you have paid. When these figures correspond with the number on the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper continued should renew their subscriptions at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date.

SPECIAL NOTICES.

WHEN WE ARE SAFE.

We're always safe, let others say
 And do as they may please,
 If we do right from day to day,
 And seek the public peace;
 We're always safe, when to do good
 Our line and means we spend;
 For then we're living as we should
 Forward all—both foe and friend.
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 For then we're living as we should
 Forward all—both foe and friend.
 Cost, Pants, Vest, Hat and Shoes, complete,
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 Corner of Beach and Washington street.
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