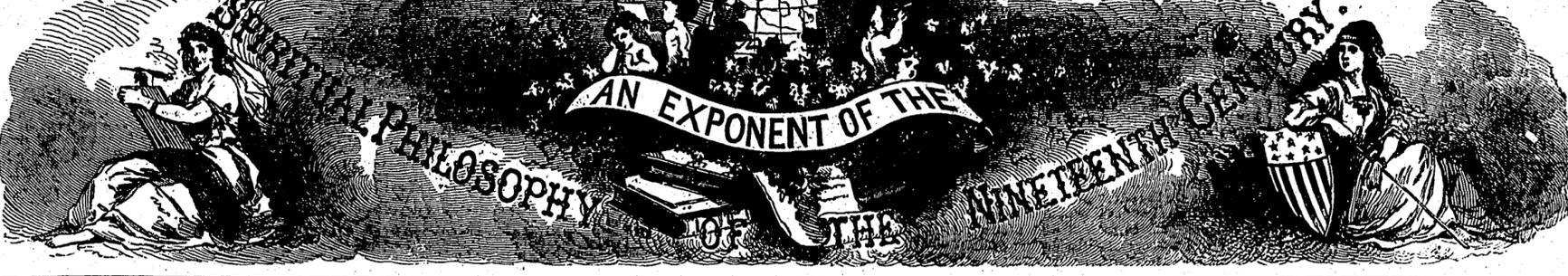


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## Original Essay.

### 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 giveth 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 skeptical 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 cotemporaneous 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 in 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 spirits' 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 unsuspecting 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 steeps 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 spirits' 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 EXPERIMENT—INTERESTING REVELATIONS—LESSONS IN LEGITIMATE AND ILLEGITIMATE MEDIUMSHIP. 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 exposé 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 gentlemen 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 numerous than the non-believers. Dr. Wright, it 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 "convicted" that they were all first-class frauds. "I am convinced that they employ 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 discontinue. 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 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 notable 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 Roel—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 sent 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 so 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 heap censures 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 admiration 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 thus stand side by side with the Orthodox persulations. 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.

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 anointed evangelists of the blessed gospel.

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.

Mary Galea, Martelli, an Italian girl aged eighteen or twenty, residing 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.

She entered it on the 1th 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.

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 indifferent 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.  
Providence, Nov. 21, 1870.

"INFIDEL TENDENCIES."

MESSRS. 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 infidels, 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 it, 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. 25th, 1870. C. A. K. POOR.

A PROPHECY.—A foreign journal says: "M. Basco, the well-known conjurer," spent the winter of 1858-59 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 was made a terrestrial globe, upon which Basco 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 Basco began to assume much larger dimensions.

"Your Royal Highness perceives," said Basco, "how Prussia will be made to appear extremely small, 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. A. M. 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, and bless your affectionate mother. (Signed) ANN FRISK. Yours fraternally, J. H. FRISK. New London, Ct., Dec. 5, 1870.

SINGULAR INSTANCE OF SPIRIT-CONTROL.

EDITORS BANNER OF LIGHT—Though Spiritualism is reprehensively 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 Shelldsville, 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 mollum 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 Shelldsville next Sunday to paint in a public meeting. Leave here 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 Shelldsville." The controlling influence then wrote about the promise made through the medium at Shelldsville, 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) Ethan 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! (Signed) 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, and also some experiments 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 medium I took 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. We are to believe that Jupiter address 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, and also the manner in which he presented himself to 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; well, that needs some qualification. I look back upon my departure, and feel ashamed 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 is 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 willing 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."—HONOR. "Experiments are the soldiers. Theory is the General springing from their ranks. The interpreter of the works of God, and indulgent to his creatures; 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."—GALILEO GALILEI.

To the Editor of "Human Nature"—Sir: The spiritual press has already done ample justice to the theories 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 he styles in a 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 thought it expedient to go into the details of Spiritualism with brass pendulums, or his pocket and glass shades under his arm; and that 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 spirit world, or the netherland, he 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 done all this, would he then have been contented to let them do it 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-dozens of séances, or, for the matter, the netherland, 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 opponent of Galileo at Galileo's first announcement of the new discoveries which have made his name imperishable as the stars of heaven. For the benefit of Mr. Crookes, let me exhume from the dust of ages a page of that history of science which he and his conferrers seem to have lost all sight of. When the news of the fresh discoveries of Galileo got abroad, the whole 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 telescope 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 true snatches 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 unflattering remarks: "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 instructive connection of the heavens. Nature abhors the visible 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. S. (meaning Professor) of the University of Pisa, who, after having for some time discovered the great fundamental truth of the perfect number—I mean the number seven—a truth which will render our time famous in the history of the world's knowledge, and which cannot be discarded without the loss of the very foundation 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 not his more competent contemporaries, who are to deride the very axioms of modern science, based, as they are, on number seven, the perfect number, which alone can explain the relations of man to all created things in the universe. For seven are the metals, seven the colors, seven the notes of music, seven the days of the week, seven the mortal sins, and seven are the multitudes; harmonious and mystic combinations of the perfect number seven in the infinite domain of the real and ideal 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 dome of the head, through which the air is admitted to circulate in the interior of the body, to enlighten, 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 it from me to try and detract from the great merit of the new instrument, by the aid of which distant objects and heavenly bodies can be seen nearer and 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 not his more competent contemporaries, who are to deride it. This is a consideration to my bounden duty, and these are my reasons for declining to look through Signor Galileo's new instrument."

It is said that when Galileo read this letter he calmly observed that however great the force of the arguments 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-

ments of the facts of modern Spiritualism—between Horke, Christian, Sizzi & Co., on one side, and Crookes & Co. on the other? None more than between six and half-dozen 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 the science of the future; that it has taught everything, and has nothing more to learn. The same acrimony of invective against the new thing—the same snarling, plugging 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 not in the rank of the scientist, as shown by the shrewdness of Sizzi, who, while denying the possibility of a new planet, took precious good care never to gear the tube armed with glasses; whilst our F. R. S. will complacently place their orbs at the wrong end of our telescopes, and then complain that they can see nothing in our heavens. Faraday and Galileo are not dead and buried. When will they reflect that, if Spiritualism be true, (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 distastes against Spiritualism, go down to posterity hound in the same volume with those of Horke, Christian, 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,  
"I will be with you yet."  
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 human love,  
Those pitying 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 in the angel's face  
Seemed like the girl's.

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 thee the souls pray arise,  
Which, entering into Paradise,  
Draw angels from the skies.

The dawn looked through the casement cold—  
A wintry dawn of gloom—  
And sudden showed the angel's bed,  
The still and stately room.  
"My daughter, art thou here, my child?"  
Oh, hastes thee, love, come nigh,  
That I may see once more thy face,  
And bask 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 I seemed to chide.  
Now bend and kiss thy mother's lips,  
And for her pray, my child,  
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 form.  
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. F. Patten, F. F. Paine, Wm. White, Mrs. D. B. Briggs, L. E. Hodge, F. B. Clarke, Mrs. E. M. Smith, Dr. Henry T. Child, Robt. G. McQuilly, each \$1.00; Luther Colby, \$15.00; J. K. Barrett, \$5.00; H. Mattison, Jas. M. Evans, each \$2.00; Miss Carrie A. Grimes, \$5.00.

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 force give up our claims to the character of sensible and reasonable people. Many 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 Man of God, least, and adventure, 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 Man of God, 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.

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 not 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.

Jottings 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.

The little excitement in regard to newsboys also gave rise to misconception, which I see a correspondent undertakes to correct. The Banner of Light was mistaken in its 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.

In Baltimore I found occasion for thought, and hope I stimulated reflection in those with whom I came in contact. Baltimore, with all her sins, is metropolitan; and as respects to her, as respects to the world, 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 scouring the inspection of buildings; no system of sewerage.

Very plain to Baltimore; very quiet of a Sunday; she provides for the stork; she 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 see and feel enough of the internal ignorance and goodness, of the courage and liberality of those concerned, to make me wish to utilize and combine the whole.

ism are rife in the Episcopal, the Presbyterian and Orthodox Quakers' a cherishes. 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 interest 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 controlled to 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 their fingers, 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 should be able to 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 departure—satisfying me beyond a shadow of doubt that it was the real and not a pretended fact, as 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, in those unexpected moments when the heart is almost smothered by 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 your 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, with only a simple garment, which we trust will fit you 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 everywhere in the noble cause of truth and human progress; and may we not indulge the hope that this little occasion here tonight, 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 their way, in point 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.

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, an increased kindness to me, as an indication of an increasing approval 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 kindness as I perceive all around me here to-night. Sympathy, brotherly and abiding 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 laborers of the cause of the year are taught to be the leaves and the foliage of being; they catch every breath, and in the heat and burden of the day, give motion and music in what would otherwise be but a sultry world. Upon this, my first engagement in your great city, you have taught me that the Spiritualists of New York have been cultivating these higher sentiments of the soul, for during my stay, both at the public hall and in private, I have had no less than a greater and more with every token of fraternal kindness and a generous appreciation.

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 induced him to make a short but eloquent address, in which he endeavored to impress his hearers 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.

"I believe, Messrs. Editors, that such occasions as I have been permitted to be made 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.

Missouri.

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 Whitehall, 127 South Fourteenth street, St. Louis, Mo." Here is her statement:

"I was, I suppose, born in the 'Home of the Friendless' for widows. I am sixty years old; have been an inmate here seven years. I came to this Home bent over with rheumatism. Up to December, 1860, I was never free from pain. I was unable to get up, and I had to be carried to bed. I was 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 suffer; a noise would come in my ears, and I could not hear. I consulted other 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 writing this I have a feeling for me at the Home, and told me he had come to restore my voice. In two minutes I could talk aloud; I felt the matron whispering and scarce able, and returned to her in less time than I can write you, erect, animated, talking. The change was so great she exclaimed, 'Who do you 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 course of exposure, and had my voice again used all kinds of remedies, and gradually grew worse; my nervous system a wreck; my head continually shaking. I wrote to Dr. Newton in London for a magnetized photograph, having read in the Medium and Daybreak of persons cured with the Doctor's method. As soon as I received my letter, as I heard he had returned, I wrote to him for advice. He sent me a photograph and a magnetic current in the letter, and told me after I read it I could talk aloud. I received the letter on the 10th, and in ten days I was able to talk. I was standing over how I could go to the Doctor, when a friend came in and I answered her question aloud. There was a second time joy in the Home, with many congratulations and kind wishes. I was able to get up, and I feel the happiest of them all, have whispered seven months. My burden is taken away; I feel a new person; walk erect, and talk again. Thank! thank! to Dr. J. R. Newton and the angels that minister unto him and the afflicted!"

Texas.

WATERLOO.—John Reller writes: Believing that a few thoughts from this part of the great West would be acceptable, I sit me down to write. The great harmonial or spiritualistic ideas of truth are not to be found in this truly large and enterprising place, but I find here plenty of material ready to be molded into the true and beautiful. I met here the truly wonderful and much esteemed Dr. Dumont G. Duke, and his name, in this part of the country, appears to be the synonym of success. He is not only doing a great work as a healer, but he is sowing the seeds of the Harmonial Philosophy in such a genial and convincing way as to cause many to stop and consider. He is giving free lectures in every town he visits, and attracting a host of hearers. His powers as a healer are fast gaining him a reputation that will stand second to none in this or any other country. I leave here for the far West in a few weeks, and, if this finds your approval, will write you from different places.

PELLA, MARION CO.—Mrs. Nancy Brown writes, Dec. 4th, that in looking over the Banner of Light recently, she found the plan of the "Lecturers' Club," and heartily approved of it. She gives an account of her early education in the Methodist Episcopal faith, and of the investigations of herself and husband with regard to Spiritualism, feeling as they did that there was a power present for them in the church without, till her husband passed on from earth in January, 1868. She is sustained by the teachings of spirit communion, and her interest continues unabated.

J. L. POTTER, State Missionary, gives his Report for November, as follows: I have visited during November the following places: Lakeville, Hampton, Farmington, Northfield, Morrilton, Elysin, Kynlan's School House, and Medford, delivering in all eighteen lectures, receiving in collections and dues from members, \$21.00; expenses have been \$1.10; number joining Association, six.

Shall visit during December, Wilton, Aurora, Shell Rock, Lyle and Austin. Friends will be notified in season to make arrangements for meetings. Let us be up and doing, friends. Orthodoxy is rampant upon our path, with the same covetousness as the devil is in the dark, and under the cover of Christly love, that means give up your Spiritualism, or I will ruin your reputation among men. This is their motto, but we have nothing to fear, so long as we stand by each other, and we are like them, not like dogs, I make no compromise with theology in any shape. All of which is respectfully submitted to the Spiritualists of Minnesota.

NEW JERSEY.—New Jersey writes, Dec. 6th: "For four Sundays past we have listened to the inspired and eloquent N. Frank White, and feel that words are inadequate to express our satisfaction and our appreciation. He came to us a stranger. He asked our magnetic sympathy to strengthen him in his labors. We gave it and received in return grand, stirring thoughts of endless progress, now clothed in thrilling eloquence and power, and anon breathed forth in thrilling poetic measures; and to the thirsty soul how delicious was the draught! His earnest words, his fearlessness in grappling with error, standing, as it does, in the way of human progress and aspiration, together with his genial, sunny face and nature, so won us that in the midst of the wide world he so nobly advocates have already grown into our hearts; and it was in sorrow that we gave the parting hand to our brother. May the angels sustain him ever, and friends strengthen him with kind words and loving deeds."

COMMUNICATION FROM "EMANUEL SWEDENBORG."

[The following letter and answer have been handed us for publication. The answer was received through J. V. Mansfield, medium for letter answering, 102 West 15th street, New York.]

New York, Nov. 11th, 1870.

My Very Respected and Dear Sir, Emanuel Swedenborg: Allow me, from considerations of great interest to a few of us who have been studying your writings, to ask you the following questions:

I. What did you mean when you taught and wrote that "they who come into hell remain there to eternity?" Did you mean a strict eternity, as long as God endures, or only a temporary period, as the word is sometimes used in Scripture, while the evil state endures?

II. Although you say it is at every one's option, whether he will remain in hell to eternity, yet did you believe when you wrote your books that any one would remain in hell as long as God exists?

III. Is there not some power in the infinite God, by which the free will of man will be inevitably controlled, so as to lead all men eventually to choose the heavenly life? Or

IV. If any do not so choose, is there not a law of disintegration or destruction which operates in the hell, by which the confirmed sinner is destroyed as to all his ultimates where sin resides, and the internal man or soul-germ is made the beginning of a new and heavenly life?

V. If so, is this destruction so thorough as to necessitate a re-incarnation of the soul-germ, or internal man, in the flesh here in the world of Nature, or will the new man be created from the "remains" existing in the spirit, in the spiritual world, without the necessity of re-incarnation here in the flesh?

I will quote to you two passages from your writings: "They who are cast into hell, endure evils continually more grievous, and this until they dare not occasion evil to any one; and afterwards they remain in hell to eternity, whence they cannot be extracted, because it cannot be given them to will good to any one, only not to do evil from fear of punishment—the lust to do so 'always remaining.'" A. C. 7511.

"What is rooted into each life of man, the life of his understanding, and the life of his will, this cannot be rooted out; the very soul of man which lives after death, is formed thereby, and is such that it never recedes therefrom." A. C. 4747.

VI. Now, if you believed when you wrote the above that all would be delivered from hell at last, is such language consistent with such belief?

VII. I don't want any equivocation, for this matter must come out to the world, but I would like to ask you if you were not honestly mistaken in your belief and teaching of the endless duration of hell to any soul?

VIII. And in A. C. 1789 and 1793, where you say three times that the reward of the Saviour Jesus Christ for his victories over the hells is "the salvation of the whole human race," is not this absolutely contradictory to your general teaching?

IX. And if this subject was so muddled in your mind and in your books, how do you now account for it?

My dear sir, this is all put to you in the most perfect respect, and in great love for you, but plainly and clearly and fully, for purposes of vast importance to the interests of truth in this world.

ANSWER.

I. Touching the duration of the hells, as expressed in my writings, I did not intend to convey any other meaning than lasting, or everlasting. I intended it as temporal, inasmuch as I did when speaking of the everlasting hills, and in no other sense. Not as long as God exists, but until conditions would allow them to occupy other spheres, other conditions, through the ever-abiding and changeless law of progress.

II. Yes, I repeat, it is at the option of every spirit to say whether he or she will advance rapidly in that life, or whether they will move slowly. Progress is stamped on all matter, animate and inanimate; and, in God's time, they will merge from lower or darkened conditions into spheres of light, as a matter of natural progress.

III. God, our common Father, has so arranged the laws of his economy that all must eventually reach happy conditions, whether they would or not. "God will have all men to be saved." When he speaks those words he meant it.

IV. There is no law of disintegration. God creates man, not to annihilate him, but to have him answer to the end for which he created him—the glory of God.

V. I have answered this query as I understand it in my fourth response.

VI. Well, of that I mean just what I said: They who come here from wickedness or from debauched life enter hell; that is, they find a condition analogous to that which they have just left on earth. It is remorse of the direct kind, and they remain in that condition until, through obedience to spirit laws, they rise above it. They dare not occasion evil; they have no disposition to do so—that is, to those in the sphere they occupy. They do return to the haunts once so dear to them, and obsess or possess the organism of those they once associated with, and frequently cause the obsessed to commit deeds of violence beyond the control of the one who is obsessed; and yet your laws make the obsessed amenable for the degradation. Thank God, light is fast breaking over the minds of the inhabitants of your planet! Soon they will see the error of their laws in that particular, if no other.

VII. I see nothing inconsistent in that saying, when properly considered and comprehended. "The soul, or the condition of man after death, is formed thereby," from its actions, its worth; and its progression is measured truly; it never advances beyond its true value faster than it progresses. Some make rapid strides, others move slower. As the time I wrote the majority of my works I wrote them under circumstances and conditions far different from what I might have written had I lived in your age of light and progress. At times the influence of the heavenly messenger was more intensely upon me than at others; when less so, my inspiration might be, and doubtless was, in some degree, colored by my own mind and the prejudices which my mind or condition was obliged to undergo at that sectarian age of my life. I now see, with my nearly one hundred years of spirit-life, I lived in your land of liberty and of free institutions. I wrote from the best light and inspiration of my day. I never, never believed in the endless duration of hell for any soul.

EMANUEL SWEDENBORG.

We will add here that the signature of the writer is a perfect fac simile of Swedenborg's well known hand as appended to his likeness. It must be either him or a forger. All due allowances will of course be made for the peculiar character of the medium through which the communication was made.

Very truly yours, T. P. . . .

THE ARTIST.

The gold of sunshine fills the land; The garnets burn with cold of heavens; And day by day the cunning hand Of Autumn paints the ripened leaves. A border touch that Titian's spreads The gorgeous, elegant colors out— Broad masses of harmonious reds, With flaming orange edged about; Imperial purples flecked with gold, Bright emerald crossed with scarlet rays— Then tones them down with fold on fold Of gauzy veils of softest haze. But day by day the artist's eye Grows grave—her tints more faint and cold; Out of her face the light light dies; With browns she lures her red and gold. She hears the Winter's fatal tread, Soiled from the north at dead of night— What matter if 't is known or not in heaven? He only paints with choicely white! She hurries through the woodland glades— Above her head the west wind groves; Beneath her feet are crackling stalks, And sibilant noise of rustling leaves. She paints the tops of distant hills With softest rose and amethyst; Sweet Indian-summer winds disperse, And spreads a haze of mist. She gives to all the earth who tread, With luscious food, her golden grace; Then draws a glory round her head, And turns away her sweet, sad face. And all the land lies bleak and bare! The nipping wind, remorseful, grieves; And, through the shivering, sobbing air, Drop, one by one, the latest leaves!

Passed to Spirit-Life.

From Londonderry, Vt., Polly D. Watt, aged 92 years. Her life had been one of active care and usefulness, not only as a mother, faithful and affectionate wife and mother, but her unflinching kindness of heart caused her to be ever speaking words of comfort and consolation, and ministering by all means in her power to the suffering and afflicted children of her race. She early became an active, earnest believer in the facts and philosophy of spirit communion, and her life was a beautiful illustration of her deep faith. She was largely gifted with spirit power to alleviate the pains of the sick and sorrowing, and many received relief at her hands without money or price. Her mind was clear and perfectly accurate, and she was a most interesting and agreeable conversationalist. She lived in a comfortable and pleasant home. The writer of this will remember hearing one such remark that at Sister Watt's death, she had been at home, from the crown of her head to the soles of her feet. It should be mentioned, however, that B. D. Watt, a son of her who lived with her, and who occupied the same home, have ever rendered cheerful assistance in promoting the comfort of any laborers in the spiritual vineyard who might have been in need of it. The last illness of Sister Watt was devoted to the care of a sick sister, when she was stricken down with the same disease, and which she patiently suffered for nearly a month, she passed on without a struggle. To her death had no terrors; and when, on the 25th day of November, she passed on to a more glorious sphere, she left a large circle of mourning relatives and friends, but they were not left to mourn as those mourn who are without a hope in and for the glorious future. The funeral services were attended by a large concourse of relatives and friends, and after the singing of spiritual hymns those were addressed in a most feeling and impressive manner by Mrs. W. W. Wiley, of Londonderry, Vt., who had been a warm and intimate friend of her who had now passed on. The words found in Isaiah XI: 1—"Comfort ye, comfort ye my people, saith the Lord"—were read.

From Wallham, Mass., Nov. 24th, 1870, Earnest Francis, son of John and Sarah, aged 11 months. This in youth's bright and glorious springtime, as the light of morning was about to chase the darkness from the sky, the angels came to his couch of suffering, and with soft and gentle whispers bore him to his home in heaven. He had been a devoted child, and his parents were not left to mourn as those mourn who are without a hope in and for the glorious future. The funeral services were attended by a large concourse of relatives and friends, and after the singing of spiritual hymns those were addressed in a most feeling and impressive manner by Mrs. W. W. Wiley, of Londonderry, Vt., who had been a warm and intimate friend of her who had now passed on. The words found in Isaiah XI: 1—"Comfort ye, comfort ye my people, saith the Lord"—were read.

Notices sent us for insertion in this department will be charged for. Notices not exceeding twenty lines published gratuitously.

Married.

In Wrentham, N. J., Tuesday evening, Dec. 5th, by Rev. Sarah A. Cooney, Jonas Goodwin and Sarah L. Cooney, both of Marblehead, Mass.

Convention in Friendship, Allegany Co., N. Y.

A Convention of Spiritualists will be held at this place on Saturday and Sunday, Dec. 23rd and 24th, at a meeting at the house of S. Sherman, of the same place, on Friday evening, Dec. 23rd, of speakers, mediums and others. Those wishing to participate in the same will please address him, that he may meet them at the place.

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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," by "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. Poore; "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; "Banner 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—were 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. Peables 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 flirting, said she knew that it was wrong for unmarried ladies to flirt, but the Bible was her authority. It said "widows mite." She was flirting 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 Lectures and Lecturers.

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.—Circle, as usual, conducted by Mr. Carlisle. A good degree of harmony prevailed; R. v.—Mrs. Ployd, 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.

Tony 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, at 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.

ANNAPOLIS.—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.

MIDDLEBURY.—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. Lorin, 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. E. 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-odd 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 actions 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. G. Carter, the former Conductor of our Lyceum, has returned—no having left the place—and we have chosen Robert Sherman to fill the place for the balance of the term."

NORTH BRISTOL.—Continued 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 unto all willing 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 Solon, 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. Carter, sent three; L. L. Roggles, two; George Hall, two; E. McDuffie, two; Thomas Watson, two; F. Michael, two; A. S. Adams, one; E. Berger, one; J. F. Humb, one; J. Lamson, one; George E. Smith, one; W. W. Russell, one; H. Strong, one; J. W. Morris, one; O. W. Bligh, one; G. Hathaway, one; J. L. Morse, one; E. Farr, one; W. J. Harvey, one; L. David, one; W. Wallin, one; O. Ross, one; B. E. 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. Kuntow, one; William Lomas, one; D. Bacon, one; R. H. Wentworth, one; E. A. V. Aho, one; B. Allen, one; W. R. Carson, one; J. B. Melvin, one; E. Plak, 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. S. 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. Nolle 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 reformatory 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. E. 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. Sealey 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 respectfully request him to liberal-minded people wherever he may go.  
Resolved, That to those who have, through the door man call 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, Wm. Denton, Mrs. Nolle J. T. Brigham, Miss Lizzie Doten (probably), Edward S. Wheeler, J. M. Peables and others will lecture during the season. Vocal exercises by an excellent quartet.  
A season ticket, with reserved seat, \$3.00—now ready for delivery at the counter of the Banner of Light office, 168 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 5 cts. THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 6 cts. THE SPIRITUAL MONTHLY AND LYCEUM RECORD. Published in Boston. Price 15 cts. THE PASTORAL 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 Berlin, on the 21st and 28th of January, 1871. A. A. Whipple, 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.  
J. WINCHESTER STEVENS, Sec'y.  
Janetteville, Wis., Dec. 20th, 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. 4r-D10.

SEALED LETTERS for M. K. Cassien should be directed, Station D, New York. 3w-D10.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps. 01.

Mrs. A. E. French answers sealed letters at 65 East 10th street, New York. Send \$2.00, which will be returned when letters are not answered. D24.

SEALED LETTERS ANSWERED by R. W. Flint, 105 East 12th street, New York. Terms \$2 and 3 stamps. Money refunded when not answered. D3.

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 back of the paper. These figures stand as an index, showing the exact time when your subscription expires; i. e., the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper itself, then you know that the time for which you paid has expired. The adoption of this method renders it unnecessary for you to send us the paper, and you are enabled to renew your 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 Toward all—both foe and friend. The boys who need the "Banner of Light," Cost, Pants, Vest, Hat and Shoes, complete, To purchase them at GEORGE F. ROWELL'S, Corner of Bech and Washington street. Dec. 24—1w

GEORGE ELLIS, BOOKSELLER, No. 7 OLD LEEVEE STREET, NEW ORLEANS, LA. Keeps constantly for sale the BANNER OF LIGHT, And a full supply of the SPIRITUAL AND REFORM WORKS Published by William White & Co.

HERMAN SNOW, No. 319 KANNEY STREET, SAN FRANCISCO, CAL., Keeps for sale the BANNER OF LIGHT, And a general variety of Spiritualist and Reform Books, At Eastern prices. Also Adams & Co.'s Golden Pens, Pencil-cases, Speece's Positive and Negative Powders, etc. Catalogues and Circulars mailed free. Address, HERMAN SNOW, P. O. Box 117, San Francisco, Cal.

FREE PROGRESSIVE BOOKSTORE. D. S. CADWALLADER, No. 1005 Race street, Philadelphia, Pa. Keeps constantly for sale the BANNER OF LIGHT, And a general assortment of SPIRITUAL AND LIBERAL BOOKS, Papers and Pamphlets. Also, Librarian for The Connecting Link Library, a Circulating Library of Spiritual Books. Has for sale Mystic Water from David's Well.

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J. BURNS, PROGRESSIVE LIBRARY, 15 Southamptown Row, Bloomsbury Square, Holborn, W. C., London, Eng. KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

ADVERTISEMENTS.

Each line in Agate type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. SPECIAL NOTICES.—Thirty cents for first insertion and twenty-five cents for subsequent insertions per line. BUSINESS NOTICES.—Thirty cents per space of an Agate line, each insertion. Payment in all cases in advance. For all Advertisements printed on the 5th page, 20 cents per line for each insertion. Advertisements to be Renewed at Continued Rates must be left at our Office before 12 M. on Tuesdays.

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JULIA M. FRIEND, Office and Parlors, 117 Wabash Avenue, Chicago, Ill. (Bonds at the Adams House.)

MRS. J. L. PLUMB, PERFECTLY Unconscious Physician and Local Business Clairvoyant. Answers all kinds of letters, and examines all kinds of diseases at a distance, for \$1.00 and stamp. Cures cancers, tumors, consumption. Cures all diseases curable, and benefits all that are incurable. Residence, 63 Russell street, opposite the foot of Eden street, leading from Main street, Charlestown, Mass. With Mrs. M. Hensky, Independent Clairvoyant, 9 Indiana street, Boston. Hours from 9 A. M. to 12 M. 1w—Dec. 24.

75 CENTS VERSUS \$10.—A friend handed me the October BANNER, just as I was writing to a concern in New York, which the BANNER told me was a swindle. I found the BANNER was right, and saved my \$10. I will send you the October BANNER, and you will find "ROQUE'S CORNER" in the "STAR SPANGLED BANNER." Two hundred awfully and humbly exposed in 1870. Seven cents a year. Address, STAR SPANGLED BANNER, Hinsdale, N. H. 1w—Dec. 24.

BOOKS, CARDS, PRINTS, MUSIC, Novels, Medical, Legal and all other books are mailed promptly to any address by HENRY & Co., Hinsdale, N. H. Established 1850. Send for Catalogue, give us your orders, and save money. We supply all Games, Plays, Photographs, &c. &c. Promptness and satisfaction guaranteed. Address HUNTER & Co., Publishers, Hinsdale, N. H. Dec. 24—1w

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Banner of Light Pamphlet Series—No. 3. THE IRREPRESSIBLE CONFLICT BETWEEN THE WORD AND THE WORKS; OR, The Two Bibles of the Nineteenth Century. A Lecture by Mrs. EMMA HARRISON, in Music Hall, Boston. Sunday, April 10th, 1870. 4w—Dec. 24.

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Miscellaneous.

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Banner of Light.

Warren Chase, Corresponding Editor.
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INFIDEL, SPIRITUAL, AND CHRISTIAN.

Some of our cold and negative brethren who call themselves Infidels do not seem to get at the true relation they bear to our more positive and rational system, and seem to stick fast in the snow bank that froze the Orthodoxy out of them, and never reach the fresh spring verdure that has come to thousands of us who were years ago in the same negative state.

Spiritualism, as we understand it, is RATIONALISM, with the scientific basis of a spiritual [material] life succeeding this. It is as clear of all superstitions as the infidelity was, and as far from the supernatural basis of faith, hope and belief in the unreasonable absurdities of Christian superstition.

Recently the churches are undergoing a sort of general eruption, and the Infidels hope to catch the fractions that fly off, but so far Spiritualism gets ten to their one, for when the mind cuts loose and starts forward, it is not inclined to stop at the half-way house.

The time is not far distant when all the liberal elements of religious thought in this country will have to combine to protect the institutions of freedom from sectarian encroachment, for there certainly will be a combined effort of the sects to get control of our schools and our Government, and once more restrain free thought and rational religion.

The Catholic World (July, p. 439) says: "A godless system of education, or what is the same thing, an unchristian system, is the more refined and elegant, but not less certain method of modern times for offering our children to Moloch, and causing our sons to pass through the fire."

A physician living and practicing in one of the southern counties of Missouri, and for whose honesty and integrity we are responsible in this statement, assures us that, among other and various intelligent influences that assist him in his practice, the following incident occurred not long since.

"I do not know what to do for her. I have done all I can." The spirit then told him what to do, and it at once struck him as consistent and appropriate, and he arose and went to a neighbor, and asked him to get up and accompany him to the patient; but the man refused, saying it was foolish, if not insane, to go there in the night if no one had come after him.

A SUBLIME SPECTACLE EXPECTED. Our Advent brother, O. D. Woodruff, writing for the Advent Christian Times on camp-meetings, says: "An announcement to the world the startling fact: Behold, the Bridegroom cometh!"

This is sublime indeed, as well as terrific; but, unfortunately for those who expect it, the calculations are not well based, and utterly fall of fulfillment in every instance. It is strange our Christian brethren cannot see that one failure in the scripture involves the whole, as he who is lacking in one point is counted guilty of all by that authority.

Mrs. Nancy S. Ackis, of this city, and well known in our sphere, who has been in often within the past year and could not speak a loud word, and scarcely whisper so as to be understood, now comes in and talks as well as any of us, cured by a letter and picture received by mail from Dr. Newton, as she assures us, and we have no reason to doubt it.

John B. Brown, of Arkansas, says he has carefully examined the doctrine called Adventism, and finds it to be perfect Bileism. We have no doubt of it; and so is Mormonism and Baptism and Methodism and Universalism, and any other ism.

During the past week several engagements have occurred in various parts of France, which are claimed as victories by each party. The army under Ducrot, after a gallant attempt, failed to cut its way through the German lines around Paris, and in a proclamation the General acknowledged his failure.

The neutrality of Luxembourg, having been broken by France, will not be respected by Prussia. There was an anti-war riot of a serious nature in Berlin, Friday, Dec. 9th, caused by resistance to the order drafting soldiers for the army.

A meeting for the purpose of considering and arranging the steps necessary to be taken for calling a World's Congress of Women in behalf of International Peace, will be held in Union League Hall, Madison Avenue and Twenty-sixth Street, New York, on Friday, December 23.

New Publications.

THE SPIRITUAL MONTHLY AND LYCEUM RECORD for December offers an excellent variety of contents, which proclaim the labor of able pens. Mr. J. H. Powell continues to be an industrious worker in its pages, and appears in two or more articles.

Mr. John L. Shorey's Nuzavay is in every house, as it should be. The December number is as bright with pictures for the little ones as a room lined with mirrors. We cannot rectify the contents, but must tell our readers that the babes that are beginning to expand their natures will respond with ever fresh delight to this entertaining and instructive little magazine, which Mr. Shorey's care and taste has made a very model for their enjoyment.

OUR YOUNG FOLKS come out in fine season for the New Year, and to our table the December and the January numbers come together in a sort of holiday conjunction. All the favorite features of this delightful juvenile are maintained in their freshness, while new ones are added as fast as room can be made for them.

THE ATLANTIC for January permits Mr. Howells to give us his personal experience of "A Year in a Venetian Palace"; gives a poem by Longfellow, "The Fugitive"; "Mrs. Magarib's Providence"; offers another of Higginson's characteristic Oldport stories, entitled, "Madam Dol's Exaltation"; "A sketch of Spanish Life," by John Jay; Dr. Williams's first article of the promised series on the care of our sight, under the highly suggestive title of "Our Eyes, and how to take care of them"; a poem, "The Sisters," by Whitler; a story by J. W. DeForest; a sketch of "American Life in France"; "Country Winter in New Hampshire"; Senator Wilson's article on the "New Departure of the Republican Party," in the direction of compulsory public education; the family portraits, entitled "Dorothy Q." by Oliver Wendell Holmes; and Mr. James T. Fields's "Whispering Gallery"—the first number—being his personal recollections of the distinguished authors whom he has known in his long literary experience.

S. M. Pettengill & Co., the widely known Advertising Agents of New York, appear for the New Year in a sumptuous volume containing a full and accurate list of papers in every county of every State in the United States, giving a statement of population and such other facts as a shrewd and comprehensive advertiser would wish to acquaint himself with. This single volume will show the vastness of the resources which are over at the command of Pettengill & Co., and explain in some measure the secret of that remarkable success which this eminent advertising firm has achieved for its countless patrons in every quarter of the country. To all business men, this book will make a timely holiday present for self-purchase.

From H. B. Fuller, 14 Broadway Street: "Historic Americans," by Theodore Parker; also, "Battles at Home," Scribner's Monthly for January.

Christmas Gifts. As the holidays are at hand, and as many of our readers no doubt intend making Christmas presents, we would suggest the following as suitable books to purchase for this purpose, viz:

Poems from the Inner Life, by Lizzie Doten. We especially recommend this talented book of poems, which has already reached its seventh edition; full gilt binding.

The Year-Book of Spiritualism. A record of its Facts, Science, and Philosophy. This work contains interesting essays by the leading Spiritualists of Europe and America, etc., etc. The Fountain: With Jets of New Meanings. Illustrated with one hundred and forty-two engravings. It is a book teeming with thoughts for men and pictures for children.

A Kiss for a Blow, by Henry C. Wright. This book is printed on fine tinted paper.

Branches of Palm. This work was given through the mediation of Mrs. J. S. Adams, and is replete with grand truths every friend of progress should possess. Also, Dawn, a work of exciting interest, by the same author.

Poems, by the well-known medium, Achsa W. Sprague, now a resident of the spirit-world. The Spiritual Harp. A collection of vocal music for the choir, congregation and social circle.

The Voices: A poem in three parts, by Warren S. Barlow, Esq. It is a live poem upon a live subject.

Alice Vale: A story of the times, by Lois Washbrook—a writer of merit. Also, Helen Harlow's Vow, by the same author.

Poems of Jean Ingelow, elegantly bound—tinted paper, gilt top, etc.

The Faithless Guardian; or, Out of the Darkness into the Light: A story of struggles, trials, doubts and triumphs, by J. William Van Namee.

Voices of the Morning, by Miss Belle Bush; a splendid volume of poems, that everybody should have in their libraries. The beautiful poem, "The Artist and the Angel," is alone worth the price of the book.

Intuition. A Fine Progressive Story, by Mrs. Frances Kingman.

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COSMOLOGY.

By George M'InVaine Ramsay, M. D.

THIS work is purely scientific, and the subjects treated upon are handled with care and great ability.

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