

ROMANCE, LITERATURE, AND GENERAL INTELLIGENCE.

THE WEEKLY JOURNAL OF

NO. 6.

Ellie found this the best remedy for the lagging time, and before she had finished her tasks, dinner was ready; and soon Ellie was arrayed in her scarlet dress and white apron, with the violet







# REPORT OF PROCEEDINGS OF THE SECOND NATIONAL CONVENTION OF SPIRITUALISTS.

Held in the City of Philadelphia, Penn., on the  
17th, 18th, 19th, 20th and 21st of  
October, 1895.

(Reported expressly for the Banner of Light.)

## FIRST DAY. MORNING SESSION.

The Second National Convention of Spiritualists convened in Concert Hall, Philadelphia, Oct. 17th, 1895. F. L. Wadsworth read the names of the committee who called the Convention. By request of the Committee, the venerable JOHN PIERPONT called the meeting to order in a few very appropriate remarks. He said—

*Brothers and Sisters*—As I look around this hall, I see no hand the white of time has floated down its snowy upon deeper than my own. I trust, therefore, that it will not be considered arrogant, or assumption, on my part, if I take on a few of the advantages of age in requesting you to come to order.

By the grace of my generous friends in this city, I have been placed at the head of the delegation from Philadelphia, and, as such, it is my privilege to welcome you to this City of Brotherly Love, to deliberate upon the great interests of Spiritualism—those things pertaining to the spirit of man which I take to be the interests of the Kingdom of God. In what better place could the friends of our cause be welcomed than in this City of Brotherly Love? We come, then, to deliberate upon the interests of no new religion, for in the language of Byron,

"If there be a land of souls beyond the sable shore,  
To share the doctrine of the Sadducees."

It seems of sufficient interest to enlist our entire power.

On motion, S. S. Jones was appointed temporary Chairman, and F. L. Wadsworth Secretary. The call for the Convention was read, whereupon the Chairman stated that each society was entitled to one delegate, and an additional one for every fifty members.

Dr. H. T. Child moved that five persons be appointed to assist the National Committee in examining and passing upon the credentials of members. After some discussion, Judge Carter, of Cincinnati, moved as a substitute that a committee of thirteen on Credentials be appointed. Carried.

The Committee on Credentials reported that the following States were represented: Massachusetts, Rhode Island, Connecticut, Vermont, New York, New Jersey, Delaware, Ohio, Michigan, Wisconsin, Illinois, and the District of Columbia.

Mr. Pinkham wished to know if California was represented.

The Committee replied in the negative.

Mr. P. then wished to be considered a delegate to represent California, the angels and God; but as none of the parties named had furnished him the necessary credentials, the Convention did not consent to receive him.

The Committee also reported a list of members, which was accepted and adopted.

On motion of Dr. H. T. Child, it was resolved that each delegation appoint one of their number as a committee to nominate officers for permanent organization, to consist of President, one Vice President for each State represented, a Secretary, two assistant Secretaries, and a Treasurer. The following named persons were appointed:

Dr. W. W. Russell, of Vermont; Benj. Todd, of Michigan; Henry Bush, of New York; Dr. Bowles, of New Jersey; M. B. Dyott, of Pennsylvania; Asa H. Rogers, of Connecticut; Dr. Geo. Haskell, of Illinois; Mrs. Nellie Wiltale, of Wisconsin; Geo. Carey, of Ohio; C. H. Crowell, of Massachusetts; Thos. Garrett, of Delaware; and Dr. Roland, of the District of Columbia.

Convention adjourned.

## AFTERNOON SESSION.

The Convention was called to order by the Chairman. The nominating committee reported for permanent officers of the Convention the following named persons:

JOHN PIERPONT, President.

*Vice Presidents*—Isaac Rehn, Pennsylvania; Dr. H. S. Brown, Wisconsin; J. G. Fish, New Jersey; Thos. Garrett, Delaware; Dr. J. A. Roland, District of Columbia; Judge A. G. W. Carter, Ohio; Mary F. Davis, New York; S. S. Jones, Illinois; C. H. Crowell, Massachusetts; Asa H. Rogers, Connecticut; M. B. Randall, Vermont; Benj. Todd, Michigan.

*Secretary*—H. T. Child, Philadelphia.  
*Assistant Secretaries*—J. S. Loveland, and F. L. Wadsworth.

*Treasurer*—M. B. Dyott.

The Report was accepted and adopted.

Judge Carter and Warren Chase were appointed to conduct the President to the chair. Mr. Pierpont, on taking the chair, spoke as follows:

My Friends, it does not become me, whose judgment is so imperfect, to say that your committee have acted very foolishly in nominating me for this office. My eyes are weak, and my hearing so impaired as to render it difficult to perform the duties. If some one will move to excuse me I will second it, and keep the chair long enough to put the motion.

As no one was disposed to make such a motion, and one of the committee explained that they had taken those infirmities in consideration, but were still unanimous in their choice, Mr. Pierpont then continued: Some years ago I visited Pompeii, where I saw some of the ruins of the old Gods and Goddesses of ancient times. There was, in one place, an aperture in the wall, through which a tube was passed, so that the Gods could hear what was said to them. I am unwilling to be in such a position; but as you insist, I will try for a while to serve you.

Amid great exhilaration, and cheers from the audience the venerable man took his seat.

On motion of W. Chase, a committee of five, consisting of M. B. Dyott, Judge Carter, A. J. Davis, Mrs. Fuller and Annie Lord Chamberlain, was appointed to arrange the general order of the public exercises during the meeting. On motion of Judge Carter, S. S. Jones was added to that committee.

M. B. Dyott, Dr. H. S. Brown, J. L. Taylor, L. B. Wilson and Nellie Wiltale were appointed a committee on finance.

On motion of Warren Chase, a committee of one from each State was appointed to take into consideration the subject of Popular Education, each State Delegation appointing one from their number.

The Committee, as finally announced, consists of the following named persons:

Dr. George Dutton, of Vermont; J. S. Loveland, of Massachusetts; Asa H. Rogers, of Connecticut; A. J. Davis, of New York; A. T. Bowles, of New Jersey; M. B. Dyott, of Pennsylvania; Thomas Gannett, of Delaware; Dr. Roland, of the District of Columbia; Mrs. Judge Carter, of Ohio; F. L. Wadsworth, of Michigan; Dr. Haskell, of Illinois; Mrs. Nellie Wiltale, of Wisconsin; L. K. Joelin, of Rhode Island. Warren Chase, Mary F. Davis

and Lizzie Doten were elected, by the convention at large, as additional members.

At this stage of the proceedings quite a spicy debate sprang up in consequence of several persons asking questions, and attempting to speak, who were not members of the Convention. The prospect now is that the matter will be pleasantly adjusted by appointing most of the non-delegates to fill the place of those who fail to attend. This is desirable, as many able and worthy persons are here without credentials.

O. H. Crowell moved the appointment of a committee of five, to prepare an address to the World, to be presented at a future meeting of this Convention. Laid upon the table till to-morrow.

One of the committees being absent on business, Benjamin Todd was called upon to address the Convention. He said he was glad to meet so many Spiritualists in Convention. We had one Convention last year, and in many respects it was a grand one, and in some it was a grand mob. Perhaps I contributed as much as any one to that result. If so, I ask forgiveness, if it is needed. I will be true to my own conscience. The world has been, and still is, governed by policy, but it seems to me that it is time that it should cease. I don't believe we are under any obligation to believe professed communications from spirits, because a medium shuts up his eyes and gives a few jerks; don't wish to disparage mediumship in any way, but there is much policy and self-seeking among Spiritualists. I love Spiritualism for its beauty and glory of teaching, and for the good it is doing and will do in the future, to bless and elevate humanity. I love it for what it does for the human soul. But that which simply sits down to hear raps, and goes away in its old selfishness, is of little account; but when it makes us more noble, more beautiful in our sympathies, then I love it. It is destined, like the little stone cut out of the mountain, to roll on till it fills the whole earth. Then every heart will become an altar, on which the sweet incense of holy, fraternal love will be perpetually offered.

Warren Chase said he was here for a purely practical purpose. He had no axe to grind. Knew the Spiritualists of America better than any other person. Had traveled more and seen more than any other lecturer in the field. We are now distracted and divided to some extent. I have sought to find out the cause of this condition, and have endeavored to avoid the difficulties of Chicago—to unite the Spiritualists of the country, especially upon the subject of Popular Education. Every College, and every principal Seminary in the land, is under the control of the Clergy. [A voice—"How about Girard College?"] It is not a College, but an Orphan Asylum, and even that is a perversion of the will of Girard.

The committee on Order reported the following:

1. Spiritualists are invited to meet in a social, conversational gathering at nine o'clock each morning of the session, to last till ten.
2. From ten till eleven, ten minutes' speeches.
3. The regular business will commence at eleven, and continue till one P. M.
4. Afternoon Sessions for business will commence at three, and continue till five.
5. The Evening Sessions will commence at half past seven, with two half hour speeches, after which the regular business will be resumed, and continue till the Convention chooses to adjourn.

The Finance Committee reported the following Resolution:

Resolved, That in order to defray the expenses of the Convention, a fee of ten cents shall be charged for admission to each session, and that season tickets be issued at one dollar each.

Adopted. Notices were given, and the Convention adjourned.

## EVENING SESSION.

The Convention was called to order by the Chair. Dr. H. T. Child resigned his position on all committees, and J. G. Fish was appointed in his stead.

J. S. Loveland resigned on the Credentials Committee, and N. S. Greenleaf was substituted. Mr. J. S. Loveland and Mrs. Nellie Wiltale were the regular speakers. They spoke upon the great interests involved in the spiritual movement, and the vast importance to be attached to the present convocation. The very best of feeling prevailed in the audience.

The committee on Credentials made a further report.

Judge Carter moved that a committee of one from each delegation be appointed to take into consideration the subject of national organization. Carried. Adjourned.

The Convention has, thus far, been very harmonious. The best of feeling prevails, and the promise is that great good will result from its deliberations.

Merely personal feeling is much less apparent, as the moving principle of action, than is usual on such occasions. By to-morrow the Convention will begin to get fairly at work on the great questions which are coming before it.

[Report continued in our next.]

## First Meeting of Gospel of Charity.

The first reopening meeting of the Gospel of Charity, was held at Dr. U. Clark's Institute, 18 Chauncy street, on Thursday evening, the 19th. A very pleasant company assembled, and a lively interest was manifested.

Dr. A. B. Child having been called to the chair, announced the subject of the evening—the Gospel of Charity—and spoke of charity as the great redeeming element of humanity.

Lysander Spooner said it seemed difficult to discriminate between justice and charity. Man acted out his nature, and there was no call for either praise or blame.

A. E. Giles defined gospel as meaning a good spell. Under the influence of the right spirit, we should see nothing but the good, the true, the beautiful, the lovely.

L. G. Parker said that true charity was the result of spiritual communion. Under the influence of angel-love, we could not do otherwise than love our fellow beings.

Jacob Edson said our great aim should be, not to seek the evil, but the good—search for good truths. We should make allowance for the different moods of the human mind, and the conflicting influences under which men and women act.

Dr. U. Clark remarked that the higher our plane was, the broader would be our charity. The more Godlike our attitude was, the more Godlike would our judgment be. He alluded, in eulogistic terms, to the high ground taken by Dr. A. B. Child, and said, though his "all right" philosophy might be criticized and all manner of abuse heaped upon him, yet generations would remember him for his Christlike pleadings in the name of charity. The Banner of Light was commended for a like position, for nearly ten years, going forth all over the world to hundreds of thousands of readers, speaking in no tones but those of angel-love, and, like Jesus, dropping no sentence of condemnation against humanity.

The next meeting will be held at the same place on Thursday evening, the 26th. Subject: The Charity of the Church.

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# Banner of Light.

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LUTHER COLBY, EDITOR.

SPIRITUALISM is based on the cardinal fact of spirit communication and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a spiritual Divine Inspiration in Man; it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.—London Spiritual Magazine.

## The Assaults on Spiritualism.

In England, not less than in this country, a concerted plan would seem to have been set on foot for making a strong, and, if possible, overpowering assault on Spiritualism and those whose religion it has become. We had the weak and watery effort of Judge Hall, at Buffalo, in this direction, upon which we have permitted ourselves to comment merely by reason of the judicial position from which the assault was made; and now our eyes turn to read the written rage of the Illustrated News, of London, which swells and foams and froths all the more because of a self-consciousness of perfect impotence. There are, besides these two specimens of oburgation and bilious wrath which we have selected for notice, others in plenty who take anything but a religious delight in abusing their neighbors for holding such spiritual views as they happen to see fit; but it would advance no cause that had in it a life of its own to be continually defended against radders who know nothing about it whatever, and the main impulse and inspiration of whose noisy talk is a flaming prejudice against being disturbed in their own paying faith, by the spread of truths which are sure to overturn it at last.

The Illustrated News may be quoted as furnishing a faithful example of the temper, and intent with which the religion of Spiritualism is just now assailed for reasons probably best known to those making the assaults. We stop to pick out of its conglomerate slang and sputter such words and phrases as we hereby string upon a thread, for the enjoyment of all elevated and ennobled beings, who, delighted with these attacks, profess to loathe the religion assailed: "Jugglers," "impudent quacks," "the knaves," "audacious profanity," "knife-swallowers, fortune-tellers, and card-maniplators," "diverting vagabonds," "educated idiots," "jugglers' jargon," "illiterate and greedy quacks," "miserable faith," "boobyism," "disgusting and even blasphemous," "pickpockets," "plunder," "humbug," "brazen forehead," "bribery," "solemn and pompous, but credulous folks," "the Spiritualists' quackery," "cast-off Spiritualism," "American quacks of the Spiritualist kind," "Transatlantic nasalities," "fools," "tomfoolery," "half-educated," "wholly silly," "a hired Spiritualist is a vulgar rascal," "we shall then leave the Spiritualist to the policeman and hemp-picking," and "their Spiritualists are henceforth a juggler in law as well as in fact." These are merely some of the plums out of this British pudding. The News laments that a law is not in existence in England by which all spiritual mediums could be taxed, as they are by the ruling of Judge Hall's court, for practicing the arts of jugglery; in such a case, it thinks they could be successfully driven forth from the land. In other words, it only regrets that the thumb-screw cannot be reintroduced, that men's eyes-teeth may not be pulled out to compel them to profess what their tormentors would have them, that the days of the old Star Chamber are gone by, and that men may actually exercise their own choice in matters of belief.

The temper of this article, from which we have culled such a perfect posy of malignant words and phrases, is as near what Orthodox styles *devils* as anything well can be. If Spiritualists can stand up under such a torrent of vile abuse as that, there need not much anxiety be entertained for their safety as a class of earnest and profound believers. The whole course of human experience tends to show that such ravings of would-be tyrants over the conscience of man only attract the more attention to those whom they would visit with their punishment, and win over disciples and followers to their cause. It would be laughable, if the subject were a different one, to remark the positive wrath which these indignant critics indulge in about the religion—as they choose to regard it—of other people. The very thought of their setting up for a religious standard is ridiculous.

We should suppose that abuse, slander, ridicule and falsehood had been tried long enough as weapons to beat down Spiritualism with, to satisfy all those who have attempted to overthrow its foundations or to obstruct its operations in this manner, that their labor was utterly thrown away. Not so is truth hindered. When men can stop the rosy sunlight from spreading silently over the welcoming earth by waving their hats wildly and shouting at the tops of their voices, they may hope to work miracles by telling truth as the king did the sea: "thus far shalt thou go, but no further." The littleness of man is best betrayed by the utter futility of his efforts to take into his controlling hands what a higher power disposes according to a law he cannot or will not see.

We are glad the opposing elements are mustering themselves in force against Spiritualism, and bringing into the front of the conflict the agencies which will be sure to be first overcome and annihilated. Whether it be Judge Hall, or the Illustrated News of London, it matters not to the cause of truth; whatever is obstinately or blindly in its way will be taken out of it. Not long hence, these opposing agencies will see and lament their present ignorant zeal. They all mistake in supposing there is a selfish end to be served in Spiritualism. It is as liberal and broad as the reclamation and enlightenment of the whole human family.

## Encouraging.

A friend residing in Peoria, Ill., writes: "I herewith send you six dollars for two copies of your ever-welcome BANNER. You are doing a great work, and may good angels, as well as good men and women, aid and support you in your noble endeavors for the benefit of humanity." And they will.

39—The Spiritualists' Two Days' Grove Meeting at St. Johns, Clinton County, Michigan, must have been a glorious gathering, judging from Bro. Jamieson's fine report on our third page. The speakers, also, must have been in their happiest literary vein, for they acquitted themselves most admirably.

## Investigation of Phenomena.

We publish in another column a report of a séance of the Eddy Family, to which editors were specially invited. The phenomena were not produced in a manner satisfactory to our reporter; although we think this was partly owing to causes disturbing those subtle conditions favorable for successful manifestations. A committee of three, two gentlemen and a lady, were appointed to tie the mediums and superintend the experiments. The committee had finished their labor, when a gentleman, who had come upon the platform, was invited to examine the tying. He found fault with the tying of one of the brothers, and was requested to tie him himself. This he did as well as he was able with the ropes that were at hand. He protested, however, to the audience that he was by no means satisfied with the tying.

This led to a discussion which took up a good deal of time and made the audience somewhat impatient. It was also apparent that the mediums were fretted and annoyed. The gentleman, (Mr. Wheeler), who found fault with the tying, was not wholly a disbeliever in spiritual phenomena, and he was evidently actuated by a loyal, sincere desire to preclude the possibility of deception, and to arrive at the truth and nothing but the truth. He mentioned instances in which Spiritualists had been grossly deceived by tricksters in this matter of tying. He spoke well, and was supported by our reporter in his views. But inasmuch as the best had been done that could be under the circumstances to prevent deception, and as the audience were satisfied with the good faith of the committee, all objections were finally overruled, and the experiments were allowed to go on as reported. The result was not of a decisive character, and we think this might have been anticipated.

We have always found on similar occasions that where the mediums are harassed, fatigued, or annoyed by any preliminary discussions or interference with the regular proceedings of the committee, the result is generally dissatisfaction and failure. The most convincing phenomena, as every experienced investigator knows, are almost always those that are unpremeditated, informal and apparently accidental. The same mediums who before an audience may fall in being the channel of a single satisfactory manifestation, will often, a few hours or minutes afterwards, in the freedom of familiar intercourse, unfettered and unconstrained, be the media of phenomena the most astonishing and convincing.

It seems to us that the true plan for a skeptical investigator is to conform to the circumstances and conditions of the sitting, and reserve his criticisms for the result. It was a saying of Jesus, that "The Kingdom of God cometh not with observation." Without being irate, we would apply the same remark to these baffling, evasive phenomena. The most irresistibly convincing of them frequently come when we are least prepared for them—when all formalities are excluded—and no suspicious conditions are exacted. The skeptic who may see things to awaken his distrust at one sitting, may have that distrust entirely removed at a second. While we would have the closest scrutiny applied to the phenomena, and while we do not doubt that many genuine mediums have often resorted, consciously or unconsciously, to tricks, we must also remember that a closer investigation has frequently exonerated the medium entirely from all complicity in what seemed at first a deception.

If skeptics, instead of adopting an aggressive, critical demeanor toward mediums, would quietly fall into the ranks of the believers and allow the manifestations to take their own course, they would not only have greater facilities for detecting deception, but they would stand a much better chance of arriving at phenomena divested of those apparently capricious and irrational conditions which give to scoffers so much matter for ridicule and denunciation, and which are such stumbling-blocks in the way of the sincere inquirer.

As appropriate to the above considerations, we quote the following remarks from a letter addressed by the late Dr. William Gregory, the eminent Professor of Edinburgh, to Professor Brittan, and published in the first number of the Friend of Progress:

"The rational inquirer will soon find that there are innumerable causes of failure—such as the state of health of the subject; the state of the weather; the state of body or mind of the experimenter; and last, not least, the influence of the bystanders above all if they be skeptical, prejudiced, or excited by controversy. Whether in Magnetism, in Clairvoyance, or Spiritual Manifestations, who have experimented know these things, but the scientific committees never do; and hence they most unreasonably expect, and indeed some observers as unreasonably promise, uniform success, as the test of truth."

For many years past I have never accepted any such challenge or test, nor have I made any attempt to convince. In this way, men who are capable of expressing decided opinions previous to their having examined the subject. All that I ever consent to do is to make the trial, on the express understanding that failure proves nothing as to the disputed truth. And even then I reject all dictation as to conditions, as I will only experiment under the conditions presented by nature, to whom the skeptics have no right to dictate. Our duty is to study nature as she presents herself, and to take the facts as we find them. We may alter the conditions if we please, but we have no right to insist that the facts shall be produced under such altered conditions as the uneducated judgment may dictate or fancy suggest."

## Fears of Cholera.

We had thought, from the later reports, which came to us from Europe, that the course of this scourge was toward the place of its origin again; but it seems that those reports prove to have been falsified by intelligence still later. It has been very active in Toulon and Marseilles, in France, the population being thrown into a panic, and the victims' counting by hundreds daily. There was not much expectation that its progress would soon be stayed. Even if the approach of cold weather should cause it to disappear, it is seriously questioned if the seeds of an epidemic for next year's fruitage have not been sown; to spread desolation and woe from one end of Europe to the other. In that case, it is thought impossible for us in the United States to escape; but our spirit-friends express the opinion that we shall.

## Central America.

There is a great deal of feeling on the part of the other Central American States toward Nicaragua for giving up ex-President Barrios to the usurper of Salvador, and against the latter for brutally executing him. The belief is well founded among the leading men of that part of the continent, that the act receives the unqualified condemnation of the whole civilized world. Only by uniting in denouncing and deploring it can these petty States hope to commend themselves even to the endurance of the rest of Christendom. They should join with the friends of Barrios in Salvador to either expel or bring to hasty judgment the tyrant Duesoa, who was guilty of this heinous crime, and to establish a common code of laws by which all such renditions and executions shall be impossible for the future.

## Physical Manifestations in Chicago.

Having within a few weeks past received several communications from parties in Chicago, Illinois, and elsewhere, as to the legitimacy of the physical manifestations purporting to have been given there through the mediumship of Mr. E. H. Eddy, we deemed it best to wait for further developments before filling our columns with the hasty remarks of the writers. It seems that we did not wait in vain, as the following card abundantly shows. We copy the subjoined from the R. P. Journal:

CHICAGO, OCT. 4, 1895.  
We, the undersigned, being disposed to censure and repudiate all false and deceptive mediums, as well as to support and publicly approve those who are faithful and true, take much pleasure in stating that we have, on many occasions, witnessed the manifestations of spirit power and intelligence through the mediumship of Mr. E. H. Eddy, and we have no hesitation in stating that we think him a Spiritual Medium of a high order for physical manifestations, and that there is nothing false or deceptive connected with his manifestations.  
WARWICK MARTIN,  
THOS. H. MARSH,  
E. O. ORR,  
THO. RICHMOND,  
CAPT. SWEET AND WIFE,  
S. H. TODD,  
H. F. M. BROWN.

So it always is, Truth invariably catches falsehood, and when he gets his grip fairly clinched, holds him till he is annihilated. And so it ever will be. The report of Mr. Eddy, which the Chicago papers were so jubilant over recently, has resulted in establishing his claims as a bona fide medium. But they do not mean to let him off easily. Not a stone will be left unturned, mark us, to destroy his reliability as a spiritual medium.

The last antagonist appears to be a Mr. Heller, with the word "magician" affixed to his name. This gentleman, it seems, has now come forward with a challenge, to the effect that he can demonstrate before a Chicago audience that the physical manifestations produced through the instrumentality of Mr. Eddy, are the result of necromancy, and not by the aid of spirits. To which Mr. E. responds in a card, as follows:

CHICAGO, OCT. 10, 1895.  
To the Editor of the Tribune:  
In your Sunday's issue was a suggestion from one Townsend that Mr. Heller and we meet and compare "demonstrations," and in your correspondent's confidence that these phenomena can be accounted for otherwise than the production of spirits, he offers to wager that their non-spiritual origin can be demonstrated. Prof. Heller, I suppose, friend Townsend's offer comes not from a desire to aggrandize himself by the acquisition of the amount of the bet, but to enlighten the world as to the genuineness of our pretensions. If this be so, and the winnings will be devoted to some charitable institution, not sectarian, then we inform the public that we are ready to "deposit" with any one responsible, the amount wagered, [one thousand dollars] and wait for the gentleman.  
Yours,  
E. H. EDDY.

## Spirit-Hands and Faces.

At the phenomenal séances of the Eddy Family, it has been contended by some persons among the spectators that the hands and faces shown at the aperture of the dark closet resembled those of some one of the mediums. This fact would to many minds naturally give rise to a suspicion of trick, but for the important consideration, Are not the hands and faces often wholly unlike those of the mediums? We believe that a patient investigation of the phenomena will satisfy any one that such is the case. Let it not be rashly supposed, however, that, even were it otherwise, we should be justified, from this fact alone, in charging the mediums with deception. The following statement, by the Rev. Dr. Ferguson, shows what injustice might be done by such an inference:

"I have seen, with my natural vision, the arms, bust, and, on two occasions, the entire person of Ira E. Davenport duplicated at a distance of from two to five feet from where he was seated fast bound to his seat. I have seen, also, a full-formed figure of a person, which was not that of any of the company present. This spectre, which appeared in the flash of a match which it caused to be struck, seemingly for that purpose, was seen in the house of an English nobleman, by himself and four others, his friends, as well as by me. The form appeared for a moment, and faded while we looked at it. That this phenomenon was not of a subjective character, or an illusion of the senses, was proven by the number of persons who saw it, when nothing of the kind was expected.

In certain conditions, not yet clearly understood, the hands, arms, and clothing of the Brothers Davenport and Mr. Fay are duplicated alike to the sight and touch. In other cases, hands which are visible and tangible, and which have all the characteristics of living human hands, as well as arms, and entire bodies, are presented, which are not theirs, or those of any one present. In both cases the presentation, or manifestation, may be considered a projection made by an invisible intelligence, by such a power over matter or forces which are by some persons called the essence of matter, as in the present state of physical science cannot be clearly conceived, much less definitely stated."

It is only by a long and patient series of investigations that much which may appear contradictory or suspicious in the phenomena can be satisfactorily explained. We do not doubt that injustice has been often done to mediums by attributing to them tricks that were merely the inexplicable action of the spirits; and equally probable is it, that much has been often attributed to spirits, that should have been set down to human jugglery and fraud. Investigators must not be too swift in arriving at their conclusions, whether for or against the genuineness of certain phenomena. "What I reprobate," says Prof. De Morgan, "is, not the wariness which widens and lengthens inquiry, but the assumption which prevents or narrows it."

## Giving of Your Soul.

A gift is no gift at all, unless some portion of the giver goes with it. We have all of us at some time in our life been made to feel that even a bunch of simple flowers was a more grateful bestowal than a liberal present of money. It all depends upon the motive; or, as people often say, of the way in which it was given. There are trifles which we keep with a religious tenderness of affection for years and years; while there are costly articles, on the other hand, which we have received, but suffer in a short time to lapse into desuetude and decay. Some would say, perhaps, that more of the personal magnetism of the giver accompanied one gift than the other; we express it by saying that more of the giver's soul goes with the one than the other, which therefore makes it precious and of lasting value. If people only understood this matter, how much more might not their gifts be worth!

## Lycæum Lectures.

Mrs. N. J. Willis will commence a course of ten Lycæum Lectures, upon spirit control, on the subject of "Geology," in Eliot Hall, Newton Upper Falls, on Wednesday evening, November 1st, at 7 1/2 o'clock. We call the attention of Spiritualists living in Newton and vicinity to these lectures, and advise them to attend, if possible, as it is the first time that a spirit medium has been engaged to give a course of scientific lectures before a Lycæum Society. We have no doubt that it will be the best course of lectures ever delivered in the town of Newton.



## In a Fix.

Several gentlemen of note, who attended the first public séance of the Davenportes in Paris, on free passes, have become amenable to the law, for having—when the mob broke up the séance, and the police ordered the entrance money returned to those who had paid—demanded and received from the ticket office the price of admission. The Prefect of Police has their names, and, ere this, probably, proceedings have been instituted against them for the recovery of the money thus dishonestly obtained.

Wonder what the Boston Journal thinks about the "Davenport swindle" now, that it was so quick to chronicle? "Spiritism," the Paris correspondent of the Gazette, tells the story in brief as follows. Hope the Journal will be candid enough to copy it:

"The receipts at the door were 3700f; the amount paid back to the audience was 4400f; consequently seventy of the eighty literary men had stolen 10f. each from the Davenport making the Davenportes' loss from this source 700f. This has raised a storm of indignation here, and M. de Bismarck has been summoned to give the public the names of the literary men who defrauded the Davenportes. He is attempting to evade the question; but I think he will be obliged to tell the names of the black sheep."

## The Lyceum Herald.

A little eight-paged sheet bearing the above title has just been laid upon our table. It falls from 274 Canal street, New York, is published by A. J. Davis, and edited by Mary F. Davis. The Herald has been established to promote the interests of the Children's Progressive Lyceums, many of which are springing up in various sections of our country, and we hail its advent with a great deal of pleasure. Just such a periodical is needed at this time, breathing as it does all over its handsome folds the spirit of love and harmony. The mission of teaching the dear children the grandest religion ever vouchsafed the people of earth, and of relieving the necessities of the poor, is a noble one, and should not languish for lack of material support. We do sincerely hope, therefore, that the Spiritualists of this country will amply sustain our brother and sister in their efforts to benefit humanity.

The price of the Herald is four cents for single copies. One hundred will be sent to any address on the receipt of three dollars. Bela Marsh, 14 Bromfield street, is agent for Boston.

## Winter is Coming.

We have had heavy rains, though by no means enough of them, and we have likewise had a touch of wintry weather. Old Boreas whisked his windy tail about the dwellings and around the street corners, in a way to make people step spry to keep the blood warm. We shall not have real winter yet, however. One swallow does not make a spring, nor does one biting spell of weather bring winter to our doors. We are to have our springs all filled by the late autumnal rains yet. And then the soft and hazy Indian Summer. Afterwards look for Thanksgiving and Christmas. The long evenings are the glory and delight of the winter season, when people like to be snugly settled before warm fires, with lamp, books and papers close at hand. A great deal can be achieved intellectually in a single winter, if one only lays out a definite plan and perseveringly works up to it. A look backward, when spring opens, is in such a case attended with great satisfaction.

## The Labor Question.

Until now, capital has generally managed to have its own way. It has been the superior power by far, at any rate. In our day, and especially in this country, the laborer has an opportunity to command what belongs to him, and in combination to make himself felt. The movement now going forward among the laboring classes for the steady and intelligent assertion of their interests, challenges universal attention and compels to serious thought. Circumstances are here combining to show the capitalist that he is impotent without the laborer, and likewise to impress the latter with the fact that, hardly as he has been treated in the past, it will only make his condition worse to nurse a blind prejudice, and that the relationship which is maintained between the two classes is mutual. At any rate it is certain that a thorough and wide-spread reform of the whole matter is going on, by which the status of the workman will be permanently improved.

## Laura V. Ellis.

Physical mediums are multiplying all over the land, just as our spirit friends informed us they would, four years ago. Laura V. Ellis, a girl of only twelve years, has recently become developed as a physical medium of no ordinary power. She has been in Springfield, of late, under the care of Professor Caldwell. In alluding to a public séance there not long since, the Daily Union says: "Professor Caldwell's audience last night was not as large as it should have been, but the manifestations were wonderful. Miss Ellis's medium powers are absolutely marvelous. There was no possibility of collusion between the committee, the professor, and the medium; and the tricks, (they are certainly nothing else, whether performed by human control or spirit intelligence), are positively unaccountable. We certainly advise all our citizens to visit the hall—they will come away feeling that the age of miracles has not passed."

## Passion in Reform.

What puts so many persons out of concert with progressive movements is the passionateness betrayed by those who take it upon themselves to engineer and direct them. In both cases, therefore, the personal aspect stands in the way of reform, and finally comes to supersede it. There is no use in denouncing those who cannot yet see a thought as we do, for it is to be remembered that there was once a time when we could not see the same thought as we now do ourselves. Time and circumstance have to be called in as coöperators with us all; and hence we must be patient to let time and circumstance have full margin for coöperating with others. A mad reformer needs most to turn within and reform himself. The world at large will instinctively turn its back upon mere fanatics, and only say of them that their new views tend to make them discontented with themselves and everybody else discontented with them.

## Warren Chase.

Mr. Lewis Burdett, writing from Rochester, N. Y., under date of October 14th, says: "Our co-laborer, Warren Chase, is with us, and is to speak three times to the people to-morrow." Bro. Chase is doing good service in the lecturing field, and wherever he goes he is listened to with the closest attention. Success to this noble pioneer.

## A Biography of the Bros. Davenport.

We have received from the Bros. Davenport, now in Paris, a fine octavo volume of 300 pages, bearing the above title, prepared for the press by T. L. Nichols, M. D. It was issued from the house of Saunders, Otley & Co., London. We shall fully review this work at our earliest opportunity.

## New Publications.

We have read with much pleasure and decided satisfaction a lecture by Benjamin Todd, entitled "The Exposition of Three Points of Popular Theology." The Three Points are as follows:—1. The Origin and Character of the Orthodox Devil. 2. Positive Law in opposition to Divine Providence. 3. Man's own Responsibility in opposition to Vicarious Atonement. The reader can fill up this bold outline of the author, but unless he is familiar with the vigorous handling of his subject which Mr. Todd always indulges in, he will best peruse this Address itself. The whole treatment is thorough, mercilessly logical, after the strongest methods of a healthy common sense, and irresistible to the mind that is in quest of truth and life, rather than flattery and its own ease. Mr. Todd is one of the foremost thinkers of the day upon matters spiritual and progressive. Published in pamphlet form by the Religio-Philosophical Publishing Association, Chicago, Illinois.

## LADY AUDLEY'S SECRET. By Miss Braddon.

For sale by A. Williams & Co., Boston. This is a new and handsome edition of a very powerful and popular novel of Miss Braddon, who is already widely known as the author of "John Marchmont's Legacy," "Aurora Floyd," and other equally exciting tales. We have spoken of this novel before, and there is no need therefore to say more of it than that it is in a new and elegant dress, and will find a wider circle of readers than ever.

## THE METROPOLITAN; or, Know thy Neighbor.

By Robert St. Clair. For sale by A. Williams & Co., Boston. We have had time to give this tale but a cursory and rapid examination, and can only remark of it that it appears to be full of characters, alive with incident, and decidedly an impressive and stirring production. Its style outwardly is most commendable.

A second edition of the History of the Chicago Artesian Well has been called for, and we have a copy of the same before us. We commend it to the reader, and repeat our endorsement now. George A. Shufeldt, Jr., is the ingenious author. This pamphlet shows what the spirits can do for the material benefit of man.

The Borge Journal and Farm Machinist is the title of a new and useful Monthly, devoted especially to the Northern Cane enterprise in all its branches and relations. Its department on Farm Machinery will be found of great aid in agricultural operations. This Monthly is published in Cincinnati, at the very low price of one dollar per year.

THE RADICAL is a new Monthly Magazine, published in this city, and devoted to Religion. The number before us is the second. The articles in this number are of a high order, one of them being the spiritually memorable Address of Mr. Emerson before the Senior Class in Divinity College, Cambridge, in the summer of 1833. The Magazine is well printed, and deserves a large circulation among thoughtful and liberal-minded persons.

OUR MUTUAL FRIEND.—T. B. Peterson & Brothers, Philadelphia, will publish, from advance sheets, on November 11th, "Our Mutual Friend," Charles Dickens's new novel, complete and unabridged, with all the illustrations to match their previous editions of this popular author's writings. We predict for "Our Mutual Friend" a very generous reception, as it is one of his best books.

"Everybody's Guide" is a very useful book for travelers. Published each month by A. F. Pollock, Boston.

## Charlestown Free Meeting Levee.

The Spiritualists of our sister city, Charlestown, or those now sustaining free Sunday lectures in Mechanics' Hall, held their first grand Levee, in City Hall, Tuesday evening, the 17th. It was highly successful, the company numbering over three hundred souls, young and old, and all happy as a May morning. The speakers who enlisted and instructed the assembly with brief and pithy remarks, were Mrs. Bliss, Mrs. Byrnes, Mrs. Willis, and Messrs. Morrell and Coleman. A highly entertaining and amusing concert was given under the direction of the faithful and devoted, G. B. Marsh, aided by Grandfather Baldwin, and Misses Peak, Leeds, Vose and Brooks. At the close of the speaking and singing, dancing ensued, and was enjoyed by a large company till a seasonable hour came for the finale. The music was furnished by A. Bond's Quadrille Band, and Bond sustained his usual popularity among the lovers of exquisite music. The floor managers were C. A. Poor and E. Jacob, the whole entertainment being under the efficient management of J. B. Hatch. The friends propose a series of these Levees during the fall and winter, and the next will be given on Tuesday evening, November 7th.

## New Music.

We have received from Horace Waters, 481 Broadway, N. Y., a very superior piece of New Music, entitled "The Martyr of Liberty," in memory of President Lincoln, the words and music composed by James G. Clark, the eminent composer and ballad singer. Mr. Clark has written and composed much of the best sheet music of the day, none of which, in our opinion, equals this last. A friend at our elbow had the pleasure of hearing it sung by the author a few nights since in Buffalo, N. Y., and he assures us that he was never more agreeably entertained. The music is very perfect, dedicated to Mrs. Lincoln, and is a worthy tribute of an earnest, progressive mind to the memory of that great and good man. All friends of President Lincoln, as well as of the author, will receive this tribute with hearty favor. No collection should be without it.

We have also received from the above house the following: "Too Late to Marry"—words by W. H. Bellamy, music by R. Sidney Pratten; "A Maiden for Sale"—(a serio-comic song), words by J. Henry Hayward, music by A. Dispecker; "Give me honest Friends and True"—(song), by Henry Tucker.

## The Finances.

The Secretary of the Treasury has been indulging in the American luxury of his first popular speech since taking office. It was concerning the financial condition and prospects of the country. He is by no means, he says, what is styled a hard money advocate, yet he believes that a currency basis for values is treacherous and unsound. He would hence have all paper money convertible at the pleasure or need of the holder. It is his opinion that the business of the country is at present in a very unhealthy state, which cannot long be continued without a gradual corrective or a destructive financial collapse. Therefore he hopes that Congress will, at the very opening of the session, take measures to reduce the present redundant volume of currency, and proceed with securing relief by a gradual rather than a sudden and inevitably perilous process.

## ALL SORTS OF PARAGRAPHS.

The selection of the venerable John Pierpont of Washington, as President of the Spiritualist Convention at Philadelphia, last week, is a good omen. With such men in such positions, Spiritualism will rapidly advance in power and influence. Rev. Mr. Pierpont is widely known and fully appreciated for his literary abilities and sterling traits of character. A firmer or more conscientious Spiritualist does not exist.

We print in another column the Manifesto of the Spiritualists of Buffalo, expressive of their views in reference to the Colchester case.

The Questions and Answers on our sixth page are exceedingly interesting.

Letters remain at this office for Messrs. L. K. Coonley, Benjamin Todd and James M. Allen.

We shall attend to the Paris correspondent of The New Nation in our next, time permitting. He must indeed be rotten in the dogmas taught by old theology, to write such a tirade as he has against Spiritualism and Spiritualists. The editor must be careless to print such nonsense, and think the American reader will swallow it as fact.

THE CROQUET BOOK, the appearance of which has been delayed on account of the great pressure of work at the bludery, is now ready, and will be sent to any one on receipt of the price, thirty cents.

Several of our Spiritualist contemporaries are talking about rivalry. Bigby says he never knew the gentleman, and, therefore, comes to the sage conclusion that he can't be much of a chap, anyway.

See F. A. Searle's card in another column. His establishment is one of the best and most extensive in Boston, and turns out the neatest kind of work.

The Fenian Congress, assembled in Philadelphia last week, was fully attended and very enthusiastic.

The proceedings of the Episcopal Convention at Philadelphia last week were anything but harmonious. It was, according to all accounts, about equal to a political caucus.

The POPULAR GAMES advertised in this paper will prove an endless source of amusement to all who possess them.

Mr. Morton Peto and party, accompanied by Hon. Robert J. Walker and others, visited the Executive mansion October 17th, to pay their respects to President Johnson. The interview was of an interesting character. The President entered warmly into conversation with his visitors, giving them his views of the immense resources of the country and the advantage to be gained by a liberal investment of capital in the United States. The general condition of the United States, with the prospect of an early and thorough restoration of the Union and of the peaceful working of civil Government, was a source of much gratification, in which the distinguished visitors heartily participated.

The Boston Journal says that Wendell Phillips "is the intellectual consular who furnishes vinegar and mustard for the public table, and he will never be accused of failing to come up to the contract, both as to quality and quantity." Funny critic.

The Firemen's Parade in Philadelphia last week was a great affair. One hundred and fourteen companies took part in the procession, which was over seven miles in length, and took over three hours in passing a given point.

A. W. Fenno, of the Washington Theatre, has engaged the Florences, who have lately been amusing and edifying our citizens at the Howard Athenæum. Rational amusement is beneficial to mind and body, everybody knows, hence we advise our Washington friends to witness the Florences, by all means. The best critics in the world endorse them.

A colored man's name was drawn on a panel of jurors for the municipal court, Providence, on the 11th, and a motion to reject the same defeated in the Board of Aldermen by four to three.

MEXICAN NEWS.—IMPERIALIST REVERSES.—Late news from Mexico state that matters grow worse and worse for the Empire. The Republicans are increasing in activity and boldness, and have defeated the Imperial troops in a number of recent engagements. Republican detachments swarm all over the country, and one has appeared within only thirty-six miles of the capital. In the State of Vera Cruz they defy all efforts to expel them. In Zacatecas and Jalisco they are sweeping all before them. It is said that the rebel officers in Mexico have refused to enter Maximilian's army.

The imagination is stimulated by the incense of flowers, and if ever there was poetry in perfume, it is breathed silently and soothingly from Phalon's "Night-Blooming Cereus," the most bewitching of all the fragrant preparations that chemist art has extracted from the floral kingdom. Sold everywhere.

There is as much difference between some editors and other editors, as between the mother of pearl and the mother of vinegar.

We wonder if any one has ever succeeded in defining the exact width of a narrow escape.

Says Jones, "We have had the age of iron, the age of gold, and the age of bronze; but which shall we call the present age?" "Why," says Smith, licking the back of a postage stamp which he was about to apply to the envelope of a letter, "I think we had better call this the muck-age."

## B. M. Lawrence.

This gentleman's name is already familiar to the Banner readers. He is a lecturer of no uncommon ability, a poet and vocalist, a true Spiritualist, a whole-souled man, whose who desire his services during the coming winter, should address him at an early day, in care of the Banner of Light.

## Quarterly Meeting.

The next Quarterly Meeting of the "Northern Wisconsin Spiritualist Association," will be held in the Old Fellows Hall, in the city of Appleton, on the 4th and 5th of November next. Good speakers are expected. J. P. GALLUP, Secy., Oshkosh, Wis., Oct. 12, 1865.

## To Correspondents.

[We cannot engage to return rejected manuscripts.] Several of our correspondents complained of late, because we do not publish their articles as soon as received. This is impossible, more especially when their essays are quite lengthy, which is often the case. A newspaper has limits, and the reader needs variety. If the Banner was double its present size, we should then lack space to give all our correspondents a hearing as often as they desire. We are always thankful for their favors, and exercise our best judgment in their publication.

W. S.—They are Spiritualists.  
N. C.—Rock, Iowa.—\$1.00 received.

## Banner of Light Branch Bookstore.

The subscribers, (successors to Andrew Jackson Davis & Co., and C. M. Plumb & Co., late publishers at the above-named locality,) announce to their friends and the public that they will continue the business, keeping for sale all the Spiritualist, Liberator, Reform Publications, that they advertise at their central office in Boston. Our agent is J. B. Loomis, who will superintend all business connected with the New York Department of the BANNER OF LIGHT BOOK ESTABLISHMENT. In this connection we wish it fully understood, however, that the BANNER is mailed from the Boston office only, hence all subscriptions for the paper must be forwarded to us, and not to the Branch office in New York. Having thus taken upon ourselves new burdens and greater responsibilities—the rapid spread of the grandest religion ever vouchsafed to the people of earth—we call upon our friends everywhere to lend us a helping hand. The Spiritualists of New York especially we hope will redouble their efforts in our behalf. The Banner can always be had at retail at the counter of our New York office.

WILLIAM WHITE & CO.  
Boston, Mass., Sept. 9, 1865.

## Business Matters.

CARTE DE VISITE PHOTOGRAPHY.—As many of our friends in various parts of the country desire cartes de visite of those immediately connected with the Banner, we have ordered a supply of Mrs. J. H. Conant's picture, the editor's, the publishers', and Hudson Tuttle's. They will be sent by mail to any address, on the receipt of twenty-five cents, each. We will also send to any address a carte de visite photograph of Miss Emma Hardinge, on the receipt of twenty-five cents.

MEDIUMS LOCATED IN NEW YORK CITY.—We are requested by J. B. Loomis, conductor of our New York Branch Office, to invite all mediums in that city to send their address to him at 274 Canal street, as he is daily receiving inquiries for mediums and their whereabouts. Strangers visiting New York every naturally call on him for information in regard to all spiritual matters, and it will oblige him, as well as others, if resident mediums will comply with this request.

PARTICULAR NOTICE.—We call the special attention of those who communicate with us by letter, particularly subscribers, to the necessity of writing the name of the town, county and State in their address, or where they wish the paper sent, as we are often put to great inconvenience by the omission of name of State, and often the town. A little care will be of service to both parties.

L. L. FARNSWORTH, MEDIUM FOR ANSWERING SEALED LETTERS.—Persons enclosing five three-cent stamps, \$3.00 and sealed letter, will receive a prompt reply. Address, 1179 Washington street, Boston.

HINTS ON PAILOW CROQUET, an in-door game for WINTER EVENINGS, neatly bound in cloth, will be sent to any address, after Oct. 2, 1865, on receipt of 30 cents.

Those who desire an eligible room in which to hold spiritual circles any evening during the week, can learn of one by applying at once to Mrs. Colgrove, 34 Winter street—room No. 11.

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

## NOTICES OF MEETINGS.

METROPOLE.—The Lyceum Society of Spiritualists will hold meetings on Sunday, at 2 and 7 o'clock. Admission free.

Rev. J. H. Conant, will give a lecture on Sunday, at 2 o'clock, at the City Hall.

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## Message Department.

Each Message in this Department of the BANNER was claimed by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Conant.

while in an abnormal condition called the trance. The Messages with names attached, were given, as per dates, by the Spirit-guides of the circle—all reported verbatim.

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

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

### The Circle Room.

Our Free Circles are held at No. 158 WASHINGTON STREET, Room No. 4, (up stairs), on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations solicited.

Mrs. CONANT gives no private sittings, and receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M.

### Mr. Everett's Message.

Friends present at our public circle when the spirit spoke who, when in the form, was known as Edward Everett, ask why we did not print the message, which should have appeared in due course in our last number. We can only say that our regular reporter was sick when the message was given, and that the reporter substituted could not follow the speaker in consequence of his very rapid utterances; hence we have delayed its publication, hoping that the spirit may reproduce his remarks, verbatim, through the medium at some future time. Should he be unable to do so, we may possibly give a synopsis of his address from the notes taken at the time it was delivered. We very much regret the occurrence of the circumstance which renders it necessary for us to make this explanation.

### Invocation.

Our Father, with perfect trust such as knoweth no fear, we would lay aside all our selfishness while we enter the sacred sphere of prayer, remembering we are no more precious in thy sight than others; remembering that the kings and princes of life are no more precious in thy sight than the humblest serf who sues at the feet of royalty. Oh, Eternal Spirit! thou who art like a wondrous Presence all around, within us, constantly speaking to us through countless manifestations; thou who wert with us in the past, art in the present, and wilt be in the future, we would worship thee; and we know no better way to worship thee than to seek perpetually to come nearer to thee, than to lay aside all our imperfections, and rise step by step up the mountain of wisdom. What though billows are constantly dashing upon the shores of time? what though storms cease to shine, and the sun veils its face? thou art with us. All thy gifts are blessings, though sometimes dressed in shrouds, sometimes clothed in purple and fine linen, sometimes crowned with conscious blessings, though it sometimes comes bearing only reproaches. Oh, our Father, we know by past experiences that thou wilt do all things well, that thy power is sufficient for us, thy strength will overcome all our weakness, thy wisdom our ignorance. Yet all are thy gifts. Thy life will perpetuate us throughout an endless eternity. Therefore it is that we bless thee forever. Therefore we sing songs of thanksgiving forever. Therefore it is we are safe in the heaven of thy love. Sept. 19.

### Questions and Answers.

**CONTROLLING SPIRIT.**—We will now give an opinion concerning the inquiries of correspondents, or the audience.

**Q.**—Will the controlling intelligence please explain the passage in Genesis, second chapter, seventeenth verse, where the Lord said unto Adam, "for in the day thou eatest thereof thou shalt surely die?"

**A.**—We cannot tell what it means. Perhaps it means nothing.

**Q.**—What proof have we that the influence controlling the medium is spiritual?

**A.**—No proof, aside from the evidence of your senses.

**Q.**—The power of spirit to pass through solid matter was yesterday discussed here. Will you enlarge upon it?

**A.**—It is contended by certain minds, that spirit is obliged to disorganize itself in passing through matter. We assure you that this is a very great mistake, for when once the spirit becomes disorganized it loses its individuality, is absorbed at once by the elements surrounding it. The spirit never becomes disorganized. It could not, by any possibility, stand outside of human life without losing its individuality. What would its immortality be worth to you, did it not preserve its individuality with it? Surely it would be worth nothing. Nor is it necessary that the particles of matter should become disorganized in order that spirit might pass through it; there is no necessity for it, for spirit can pass through matter as thought can pass through the atmosphere. It is by no means a servant to material law. It is beyond that crude materialism that presents itself to your human senses. Fire cannot burn the spirit, water cannot drown the spirit. The spirit is possessed, to be sure, not consciously, but still it has in its possession a power by which it may rule all matter, all crude matter, such as you are able to perceive with human senses. It has been said—so we are informed—by many clairvoyants, that spirit becomes disorganized in passing through matter. They are mistaken. When spirit comes into positive and perfect rapport with matter, it has the appearance of being diffused, because its own sphere assimilates with it, when it comes in contact with that sphere of matter. But it is only in seeming. It is not so; for I tell you—and I know I speak that which is true—that the spirit can by no means become disorganized; yet by the same individuality, if all the particles composing your spiritual realm were scattered, were to lose their individuality, the power of action with you would be lost, nor could you by any possibility ever hope to regain that power, for you would come under the direct action of atmospheric life, and be no more an individual than the ether in which you breathe. No, no friends; you cannot lose your individuality, neither can you be disorganized. That is an impossibility.

**Q.**—Would not spirit come under the same law?

**A.**—Why, certainly. We have ever taught you that the human spirit would live beyond death, that the great chemical change through which all things existing must pass, could not destroy that part of the Divine mind that had taken a step high in the intellectual realm. Now because you are intelligent beings, because you are capable of seeing, capable of understanding the laws by which you are governed, so you are individualized, you possess an immortal individuality.

tion: The animals beneath you have no individuality, so in passing through the change called death, they are disorganized, having no distinct, positive spiritual existence.

**Q.**—What is the condition of a person passing through death in a state of idleness?

**A.**—The condition of that spirit, provided the deformity is confined entirely to the outward organism, the physical body—if it is confined entirely to that, then it retains its individuality. But if it is not confined entirely to the outside structure, then you may look in vain for the idiot in the spirit-world.

**Q.**—I did not know but that there might be schools on the other side, similar to the one in Pennsylvania, for idiots.

**A.**—There are, certainly; but there are few cases of idleness in spirit life. Where the spirit is itself not properly organized, not so organized as to be able to receive an influx of intelligence, such you may look for in vain in the spirit-world.

**Q.**—At the school referred to, it is said there are none of its inmates so destitute of latent powers as not to be able to learn to distinguish colors and receive more knowledge.

**A.**—The instances of what we shall term spiritual idleness are very rare. Idleness is generally confined to the outside body. Therefore, as soon as that is thrown off, the indwelling spirit has power to advance, unfold itself. It is an individuality, an immortal spirit. But where idleness is confined to the spirit, you cannot hope to find such idiots in spirit-life.

**Q.**—What becomes of the intelligence of the medium in instances of spiritual control like this one?

**A.**—Properly speaking, we should say the intelligence of the medium is suspended, withdrawn. The animal life remains. It is absolutely necessary that the spirit of animal life should hold control of the body, else when we took our leave of the body it would fall to pieces. But the intelligence, the immortal part, is missing, is not here. Animal life is only necessary to the perpetuation of animal life. This body itself could give no expression of intelligence. As a distinct intelligence himself, your speaker uses this foreign body. The intelligence that owns the body is not present.

**Q.**—Is the process alike or different from that of spirit passing through matter?

**A.**—Precisely the same.

**Q.**—Is it as easy for the spirit to enter the human body as to pass through matter?

**A.**—Precisely the same. I found no difficulty in entering this body and possessing myself of all its parts.

**Q.**—Is it by that process a table is lifted, or is it a force applied outwardly to the body?

**A.**—Sometimes the table is charged with the magnetic life of the medium. When it is thus charged, it is outside and beyond the laws of gravitation, and can be moved by those who understand the process, as easy as you lift your hand.

**Q.**—Is it the same as setting aside the laws of gravitation?

**A.**—Yes, the same.

**Q.**—Where has the spirit of the medium gone now?

**A.**—We do not know. Probably she is with friends whom she is attached to; perhaps on our side, perhaps on your side.

**Q.**—The newspapers say that there is a church in New Jersey which spirits possess themselves of, and compel others to leave it.

**A.**—There is some foundation for the story you have spoken of, but we can assure you it has been widely exaggerated. That certain persons did withdraw themselves because they were afraid, is true; but that they were forcibly ejected, is not true. As we said before, there is some ground for the starting of such a story; but it has been greatly exaggerated, as you will learn, no doubt, very soon. We were once questioned with regard to the power of spirit over matter. A very dear friend, holding a highly prominent position in the city of London, propounded this question to me: "Would it not be as easy for you to move the building in which we are sitting, as for you to move this musical instrument?"—having reference to the piano that had been repeatedly lifted from the floor. Our answer was, "It is quite as easy for us to deal with large ponderable bodies as the smallest atom. Once possess yourselves of the law governing matter—by matter, we mean that you can perceive, can touch—and you can as easily move or lift large objects as small ones. Then my friend asks: 'Why do not you sometimes move houses?'" And what for? We replied: "Why, to convince skeptics." We were sorry that our friend displayed such a lamentable degree of ignorance. It is to be presumed by those who understand us, who are most familiar with us, that we return only for good. If we can enlighten mortals by the performance of any manifestation that shall not be detrimental to them, we are happy to do it; but if we must do this to the detriment of human life, human property—which in your present condition is equivalent to human life—then we shall beg leave to retire from the arena of spiritual manifestations. We do not come to raise your buildings, to overthrow your dwellings, nor to satisfy morbid skepticism. We come knocking at the door of your common sense. If you see fit to open the door to us, we will enter and tarry for a time. If you do not open the door to us, why, we will turn away, not offended, not in despair, but we will wait until you are ready to receive us. Farewell. Sept. 19.

### William Forepaugh.

I've been frequently called upon by friends who remain on the earth, who are still very dear to me, to return, giving some evidence of my continued life—some evidence of the belief's being a reality that I cherished so dearly when here.

I have manifested—well, I am unable to tell how many times since I left, but I never came here, because I've left the way for others who were not so fortunate as I was in finding another medium.

I was very well acquainted with this Spiritual Philosophy before I entered the shadowy land. It is shadowy to you, but I'm very happy to say it is not so to me now.

I was very intimately acquainted with many persons who were Spiritualists, who not only believed, but felt quite sure that they possessed positive knowledge of the hereafter.

My departure from this life was sudden. I was comparatively well one moment; the next I was outside of and free from my mortal body. The leading cause was some affection of the heart. If I had known what was before me, that I was so soon to enter the spirit-world, I don't think I should have feared. But I must say, I went in a very pleasant way, and was very sorry my friends mourned because I was gone, was false. I did not mourn. I was very glad to avail myself of the freedom of the spirit-world.

Now I am here almost solely to assure my friends I am living, also that I'm able to come back and speak for myself. I don't know as I would raise any one's dwelling, but if I can, by any proper means, do ought to give my friends light, I will do so. Some of my friends are very

much opposed to this beautiful doctrine, the Spiritual Philosophy. They are quite sure they are right. I was very much deluded; very much in the dark, they said. But I assure them they are the deluded ones, as I frequently told them when here. They are just as much in the dark as ever a man was who went into a dark cellar where there was neither window nor light. They reported in the dark, behind the times, as I told them here. But I am not going to force Spiritualism upon them. It isn't worth asking for, it isn't worth having, as I once told a friend of mine.

He said to me, "Why don't you Spiritualism ever come to me?" Said I, "Why don't you go after it?" If it isn't worth going after it is not worth having. A thing that is not worth seeking for can have no value. "Now," said I, "I sought for my Spiritualism; through hard experiences I have received it, I've been blessed by it." "Well," he says, "I hope you'll get your eyes open some day." I return the compliment: "I hope you'll get yours open some day."

I have a word to say to my brother Fred: "Fred," lay aside all your foolish notions—you know what I mean—and come to the determination that your splendid gift of mediumship shall no longer be a thing worthless to yourself and to the world. Use it, for I verily believe it has been given you to use. The more you use it the stronger you will grow, and the more beautiful the gift will grow. Use it! If you don't you'll be sorry when you get on the other side."

If you want any reference, just call on Charlie Foster. He knows me well. I send many kind greetings to my friends in the Quaker City. [Were you Mr. Foster's friend who died so suddenly?] I was William Forepaugh. Well, sir, I thank you for the way you have provided for the return of such as I am. I hope you'll always be successful; hope your glorious Banner will continue to wave, and never, never let its folds get dusty. Let it ever be active in the cause of right, for I, for one, want to see its pages clean, and I want to see it bearing glittering gems of truth all over the world. Farewell. Sept. 19.

### Theresa Guyon.

I'm Theresa Guyon. I have come here to speak to my mother. She is in New Orleans; she went there to seek for my father, but she did not find him, because he's with me. It was reported that he was sent to New Orleans, en route for his home, which was in St. Louis. But he was not among the number that came there. My father's name was Adolphus Guyon.

My name was Theresa Guyon. I should have been thirteen years old were I here now. My father was a musician under Gen. Helmoltzleiman, but he was taken sick; and my mother now is in New Orleans, and she's working, trying to get money. But she's not well used to the place. She's trying to do embroidery—that's what she can do best. She's been waiting for a chance to get back to St. Louis; and she's a medium for feeling us, and for hearing too. And I told her I should go somewhere and speak to her. Father wants to point out a way for her to get what is due, without her paying two-thirds of it for the information to get it by.

My mother thinks I am not happy because I'm so much with her—so much around her. "Isn't that; I am happy, only I wanted to tell her about my father, and about how she'd do to get what is owed him. I'm happy enough; wouldn't come back if I wasn't obliged to. Sometimes my mother has been most crazy, and thought she would kill herself because I wasn't at rest. I wouldn't want to be; but I'm happy, and wouldn't come back if I could. And I don't want my mother to think so, for if she does I can't see her and she wishes I feel so unhappy to see her and she wishes I wish I was gone. I don't wish so, and father don't wish so, either. He's happy enough; only he wishes he knew more about these things. Sept. 19.

### Emmeline Argyle Stevens.

My father is an old man, living in the outskirts of London. His name is plain John Stevens. The only occupants of his home at the present time are his housekeeper, two maid servants and one man servant. He has recently heard of Spiritualism, and he has said: "If any one will come, giving me such evidence as will satisfy me, I shall be the happiest man that lives."

I was nineteen years of age on the 14th day of August, the year 1820—nineteen years of age. On the 14th day of August, year 1829, I passed to the spirit-world. I was an only child. My mother died when I was born. I have not had as much power as many have who have recently passed away from earth, but I have labored so hard to learn the way to come through your medium, I know the great God will bless me with success.

My name was Emmeline Argyle Stevens; the Argyle was for my mother's family; Emmeline was for my father's mother. I give these as evidences of my personality. Adieu, stranger. Sept. 19.

### Invocation.

And thou art with us, oh eternal Spirit. Thou our loving Father and our tender Mother, thou upon whose bosom we have ever been cradled, we come to thee this hour uttering praises. We come asking no blessing, for thou art blessing us ever. The sun shines, the rain falls, Time marches on, and these are thy blessings; these are the manifestations of thy great, loving heart. Oh God, in the midst of the darkness of even human sorrow, there thou art blessing thy children, art ministering unto them the experiences of which the soul has need. Oh, they cannot see thee, cannot hear thy voice. May it be ours to teach them. May it be ours, oh eternal Spirit, to lead them by the hand of love nearer and nearer unto thee. Through all the vicissitudes of human life may they know thou art with them. May they know, Father, Spirit, that they are ever folded in the arms of thy love. Even though called to part with their nearest and dearest, even though death flings its shadowy mantle over them, thou art near to them, saying, "Oh child, I am with thee." Our Father, we bless thee for the great thoughts that are filling this present age; for the wondrous lights of mentality that are flashing across the horizon of Time. Oh, we praise thee, oh Father, for this greatest blessing. Oh, we praise thee for those lesser lights that are shining even in the darkest places of life, calling souls higher, and saying to all: "I am here, I am ever here." Father, Spirit, hear thou our praises. Amen. Sept. 21.

### Questions and Answers.

**Q.**—Is there any means of communication with departed friends?

**A.**—Certainly; the means are on every hand. It is deemed an impossibility by some to hold communion with friends who have passed beyond the tomb. But it is no impossibility; indeed, it is one of the simplest things in Nature. You have only to avail yourself of the means that the great author of life has placed in your midst.

**Q.**—Where so much deception is practiced, how are we to know that which is right?

**A.**—You must weigh all things in the balances

of your own reason, striving at all times to rid yourself of deception, and then you will hardly be liable to attract those to you who will desire to deceive.

**Q.**—I have a son who was reported killed in the battle of the Wilderness. I have applied to four different mediums to get a communication from him. All stated that he still lived in the form. He has always been, by the controlling spirit of one medium in particular, in the form. My son's mother afterwards came, and said he had passed to the other side. I want to know how this controlling spirit referred to could be so mistaken?

**A.**—It is very possible, your son might have been in the form at the time said intelligence spoke to you. And again, he might have passed beyond the form at the time his mother spoke to you. Again, it is very possible that the controlling intelligence might have been mistaken; for we are just as liable to make mistakes on our side, as you on yours.

**Q.**—Can you tell me anything about a friend who was killed in the battle of Cold Harbor?

**A.**—No, madam, we cannot.

**Q.**—Is he still living?

**A.**—We cannot tell you. That question your personal friends can answer better than we can.

**Q.**—Do you consider that the answers from spirits are always reliable?

**A.**—They certainly are not absolutely reliable.

**Q.**—Then we cannot rely upon their word?

**A.**—You can rely upon them as upon all things else in life.

**Q.**—No more?

**A.**—No more. You are passing through a transition state; so are we. We are experimenters upon the great ocean of Life, and because we are not perfect, you must each one of you measure what is given you by your own senses, receiving that which seems to be true, and laying that aside that does not seem to be true. You should never lay down your own ideas of right because anyone else tells you they are false or true, no matter who that person is.

**Q.**—Will spirits finally reach a state of perfection?

**A.**—Perfection, when properly defined, means a state, or condition, beyond which you cannot go. For ourselves, we do not believe the finite will ever reach a state of positive perfection; for we believe it will ever be subject to the law of progress; there will ever be a condition beyond it, something they have not reached. You are perfect to-day, so far as the sphere in which you live is concerned. You are living legitimately, lawfully, therefore in that sense you are perfect.

**Q.**—For what purpose were the pyramids of Egypt built?

**A.**—We do not know. There are many opinions concerning that subject. For ourselves, we have never formed an opinion. Therefore, if we are true to ourselves, we must say we do not know.

**Q.**—How shall a person, skeptical in regard to Spiritualism, be satisfied of its truthfulness?

**A.**—You are to satisfy yourself through what you term reliable mediums, whose powers have been satisfactorily tested. There are many such with you; avail yourself of their gifts. This is the only way you can satisfy yourselves that your friends live beyond death, and have the power to communicate with you.

**Q.**—Is it known to you when the life of the human being had a beginning?

**A.**—No, it is not known to us; for we believe that life never had a beginning; for that which never had a beginning can never have an ending. We believe life is an eternity.

**Q.**—Does not the human body, as such, have a beginning?

**A.**—No, not in reality. So far as the outward form, the external, is concerned, it has a beginning. To your human consciousness it does have a beginning; but really it has no beginning. The particles composing the human body have ever existed in some state, some form. That is our belief.

**Q.**—Was there a time when the particles composing the human body were formed and united?

**A.**—Yes, there certainly was.

**Q.**—Do you know how it was done?

**A.**—We do, certainly. The science known to you in external life will teach you that.

**Q.**—It leaves us in the dark with regard to many things.

**A.**—Yes, it leaves you in the dark; because through your human senses you can follow the subject no further. And yet soul goes further than that in its researches. Sept. 21.

### Corporal Harrison Curtis.

Shortly before our regiment went into battle, the boys of our squad were talking about the possibility of getting back this way, supposing any of us should be killed in that engagement. There was a couple of us that believed something in these things. We rather thought that these spiritual manifestations was n't all smoke; but the majority thought they were so. We finally ended the matter by promising, each one of us, to come back to those who were left, provided we got killed in battle. One of the boys suggested the fact that it might be easier to promise than to perform. But for my part I never once thought, if I could come at all, but that I might travel back just as quick as I pleased. So I said, "If it's true that spirits can come back and talk, I promise you to come right back." I found it true; but I didn't find it so easy to get back; but I take it, it is better to come now than not at all, though I see the boys that are left—only two of them—have made up their minds that there's no such thing as folks getting back from the other world at all.

I belonged to the 173d New York, and at the time I died, as you call it, I was corporal in company C. My age was twenty-five. I was a little under six feet, of what would be called rather fair complexion, bordering a little on sandy. There was a little defect in one of my eyes, which I supposed would interfere with my going into service, but it didn't. I merely speak of this thing, that the boys that are left may know that I'm just the one I say I am.

Now it so happened that I died—went out, as you would call it, of the body—on the 16th day of September. It was in the afternoon, before the afternoon of the 16th of September, we had the talk; and now let me see, it is—if I've been told right on coming here—it's September now, ain't it? [Yes.] Then I've been in the spirit-world three years; been away three years this month; so you see 'tain't so easy to come back.

I should like to have William Prince—his is from somewhere in New Jersey—one of the boys left—find some means by which I, Harrison Curtis, can come to him, with an explanation as to why I've not returned before this.

David and Alonzo, James Ted, as we used to call him, those three are here to-day, but have n't learned to come, as I have, so they are waiting for their chance.

I should like to have him communicate the fact of my coming here to my folks; he knows them. Tell them I am happy to inform them I'm alive; so far as I know, I am well, quite well satisfied

with my way of living, only I was a little disappointed about some things; might as well confess it. I had an idea that, if this Spiritualism was true, we should meet and live with those we thought most of on this side of Time; but 'tain't so; we ain't always associated with those we like best in the spirit-world. Things ain't done on the haphazard scale there. It's a little more orderly. So I've learned to be contented with things as I find them.

As to suffering when I went out, I didn't much, anyway; had a little unpleasant sensation, imagined myself a wheel going across the continent; suppose this was caused by being shot through the head. Now that's about as clear an idea as I can give of going out, the dying. I only hope my folks will go out as easy. I didn't linger and suffer, as some of the boys did. I reckon, on the whole, from what I've heard of other's sufferings, that I went out very easy.

So the folks have nothing to mourn over, as I'm well taken care of in the spirit-world. If there's anything to pay, sir, call on Uncle Sam; he's owing me, still. By the way, he's on the other side. I've half a mind to call on him and ask him to square up. [We do not think he is in any better condition to pay than you are.] I suppose not. Oh, I didn't take it that it was his fault, but this red tape business is mighty uncomfortable to the soldier who's waiting for dimes; at least, I found it so, for I went out as I was born, without a "red." Yes, I believe I tell the truth when I say I had n't a cent in my pocket, nor a piece of scrip. But the boys rather thought Uncle Sam was good; but if I ain't very much mistaken he's not settled up with me, or my representatives who are left behind. At any rate, as long as I have n't any bills to pay when I come back here, it's all right. I shan't call on him. Good-day, Major. Sept. 21.

### Alexander Stephens.

I am Alexander Stephens. I was nine years old. My father's a rebel, and I am, too. I want to go—want to talk with my father. I want him to know I can come. [Where is he now?] In Washington. Can't I go there? [Not with this medium.] He didn't never fight. He was n't in the army. I didn't do anything about the war, nor my father either. [What position did he hold?] Didn't have any. [Did he try to stop the war?] No, he didn't want to. Can't you let me go to him? [Not with this medium.] Well, can I have one there? [Mr. Foster is there; find him.] Can I go to him? [Yes; ask those who have control of the circles to take you to him.] That's what I want, that's what I come here for, to get somebody so I could go there. [Ask them to take you there.] Yes, sir; I'll do that. If I can't go to him, can I come back here again? [Oh yes; any time you please.] What's to pay? [Not anything.] Thank you, sir. Sept. 21.

### Elizabeth Wallingford.

Will you say that Elizabeth Wallingford, of Manchester, England, who was a passenger in the "North Star," that was wrecked, (by which I lost my body), desires to come to her friends in Manchester? desires to speak with them at home? Say she comes here imploring them to let her come at home. Will you do this? [Yes; shall we direct a paper to them?] Yes. [Give their address.] James T. Wallingford, of Manchester, England. Sept. 21.

### MESSAGES TO BE PUBLISHED.

Monday, Sept. 25.—Invocation: Questions and Answers; Thomas Corey, of the 32d Virginia, to Elinor Spencer, of an Illinois regiment; Edward Thomas, to his father, Col. Thomas, of the 2d Georgia; Nancy Horton, to friends in Newburyport, Mass.; James Grose, of the ship "Albatross," to friends; Thomas Connelly, to his wife, and friends in this city.

Tuesday, Sept. 26.—Invocation: Questions and Answers; Alfred Skilton, to his uncle, in Richmond, Va.; Eliza D. Warren, to her mother; Jessie Browne, to her father, Dr. Browne, of Haverhill, N. C.; James M. Smith, to his friends.

Thursday, Oct. 5.—Invocation: Questions and Answers; Maria Frothingham, to her brother, Lieut. Edward C. Frothingham, of the 7th Georgia Infantry, Co. I; Charles M. Chickering, to his friend, James M. Vance, of Haverhill, to his friends; Agnes Schultze, to her mother, in Germantown, Pa.

Tuesday, Oct. 10.—Invocation: Questions and Answers; Nathan Thomas, to friends; Charlie Tedgman, to his mother, and other friends, in Montgomery, Ala.; Annie Lewis, lost on board the "Central America," to her mother, in San Francisco, Cal.

### Written for the Banner of Light.

"LITTLE CORA," WHO ASCENDED TO THE HEAVENLY HOME ON THE 26TH OF SEPTEMBER, 1865, AFTER A BRIEF STAY ON EARTH OF THREE WEEKS AND ONE DAY.

### BY CORA WILBURN.

A summer blossom from the skies,  
Opened glad eyes of Paradise,  
In angel wonder and surprise,  
Upon this nether world of ours;

Yet could not deem earth's summer flowers  
Rivalled the glorious Eden bower.

So, tasting Life's brief cup of pain,  
Just lightly clasped the earthly chain—  
Our angel soared to heaven again.

In links of everlasting love,  
United to the worlds above,  
We hold and claim our household dove.

We cannot watch the dawning grade  
Upon the baby's cherub face,  
Yet in the God-appointed place







## The Lecture Room.

**Sunday in the Melodeon—J. M. Peckles.**

Owing to a combination of circumstances, we failed to get a report of Bro. J. M. Peckles' lecture in the Melodeon, on Sunday, the 18th inst. From those present we gather this brief outline:

He announced as the text in the afternoon, "What is Truth?" He defined truth to be each individual's deepest and divinest conviction upon any scientific or religious subject; or, in a more universal sense, the eternal harmonious relation of things and principles. Our conceptions of truth changed with the soul's unfoldings. He drew vivid contrasts between the effects of truth and error, as he saw each from his standpoint, and urged the importance of all seeking for higher truths. He took the audience on a journey among European and Asiatic nations, searching their Bibles; but finally came back to the oldest Bible in the universe—Nature. This required no new translation from men's hands, for it was a transcript of the Divine Mind. God speaks as direct to souls now as in ancient times, and these translations of divine voices are our present truths; and each should nobly speak and bravely dare to live them. He expressed a wish for a national organization for correspondential and unitary purposes with advisory powers; and while ignoring creeds and fixed forms of faith, advised local organizations among Spiritualists everywhere for financial and practical objects; also, desired to see not only free church edifices erected, congregational singing encouraged, Progressive Lyceums established, and regular meetings sustained, but more of the devotional element, and a kind, charitable, religious culture growing up in our midst.

Evening brought an increased audience, though the rain continued to fall. The lecture was based upon the words of the Nazarene: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." After relating the circumstances that called forth these words of the spiritual Christ, he showed the falsity of the common Orthodox doctrine sought to be derived therefrom. This part of the lecture, with the final exegesis he gave, did not differ materially from that usually given by Unitarians and Universalists, only that he considered Jesus, the great Jewish Spiritualist, and the apostles excellent mediums. He demonstrated the harmony between ancient and modern spiritual manifestations, Deific laws being the same now as then. He proved that the signs then promised still follow believers—that is, those who are influenced by the Christ-principle, and live up to the spiritual laws of their being. Pure, spiritual, and holy lives would hasten that heavenly baptism, sure to again descend, as in Pentecostal times. He prized Spiritualism for its present and positive demonstrations of immortality, and rejoiced in the rapid progress it was making throughout the world. Its philosophy spanned the realms of matter and mind, and its aim was to perfect humanity. The builder was a higher type of man than the worker, and he who would grow with the ages and wield a mighty power in molding the future, must be constructive in his tendencies.

## Correspondence in Brief.

**Notes from Brooklyn.**

A few words more in regard to the movement we have inaugurated for starting the spiritual ball "a rolling on." A few friends having met to consult and advise in regard to the matter, it was proposed that we form a circle and meet weekly, to make a beginning. We find the interest increasing, and, on the view of our friends from Philadelphia, a call will be issued for a public meeting, with the view of engaging a suitable room and starting a course of lectures. I hope the readers of the Banner in this vicinity will respond promptly, and not wait for any special invitation. Dr. Larkin, at the Medical Institute, 244 Belton street, will give any information desired as to what is being done, and will be glad to receive advice and suggestions our friends may be enabled or willing to offer. Notices of the meeting alluded to will be given in all the Brooklyn daily papers.

Bro. Storer has been speaking for two Sabbaths in New York; one at Hope Chapel, the other at Ebbitt Hall. You are in error as to Bro. Todd's speaking at Hope Chapel; it was at Ebbitt Hall.

Mrs. Hyde, whom every Spiritualist is supposed to know—or, if they do not, should make haste to—is with us, and will be for some weeks. She is recovering from a long and very severe fit of sickness, induced by watching and nursing a sick brother, who returned last summer with his regiment from the war, and passed to spirit-life from David's Island Hospital. Under the genial influence and tender care of our good brother, Dr. Larkin, and his co-workers on the other side, Mrs. Hyde is again restored to health, and is about ready to put on the harness for her appointed work. She expects to visit Washington and Richmond, Va., at as early a day as practicable.

One evening last week we were favored with a visit from W. T. Church, of Springfield, Ill., who was in New York for a few days. We appointed an evening for a circle, and the number of persons and the amount of money was at once made up. But when the evening came we had a noble number of persons desired to form the circle. Nothing daunted, Mr. Church determined to feel the hungry multitude, instead of the select few as agreed at first.

The evening, unfortunately, was also warm, and the room only designed for ten or twelve instead of twenty. But we got more than we expected. The influence was very harmonious; the control was perfect. The Indian spirit so materialized himself as to talk in a voice audible to every one in the room, and answered all questions with promptness and intelligence. He jumped upon the floor, producing more of a jar than any man in the room could have done. A fan was used freely all around the circle, and the breeze created was strong enough to blow a ribbon or move the hair upon the forehead.

Another spirit played a common ten-keyed accordion most exquisitely, the instrument sailing around the room in a circle just above our heads; and it was certainly played by a master-hand. In the slow movement of "Sweet Home," and "The Last Rose of Summer," the tremolo was introduced and executed with a perfectness and precision truly astonishing. I have no fancy for manifestations of the marvelous or astonishing kind; but to be brought thus face to face with those who have stepped across the river called Death, and to feel their presence, awakens thoughts and emotions which I feel the better for having. I shall not soon forget my first evening with W. T. Church and his "unclean friends." After a few sabbaths in Western New York, Mr. Church goes to Chicago to reside. His address will be 141 South Clinton street.

At a social gathering of the Unitarian ministers in this vicinity, at Dr. Ballou's house, the subject of starting free preaching at the Cooper Institute during the coming winter was earnestly discussed, and, it is thought, will be carried out. The "Christian Inquirer" is to be galvanized and rejuvenated. The rabid articles in the Inquirer of late—understood to be from the pen of the Rev. Mr. Putnam, formerly of Roxbury, on the punishment to be meted out to the rebel chiefs in our hands—gives much offense to many of the laity and clergy of the liberal faith.

And to the ball is rolling on; and he who cannot see signs of promise in the religious armament of to-day, must be blind indeed. W. B. B.

Brooklyn, N. Y., Oct. 17, 1865.

## Again in the Lecturing Field.

For three years past I have been withdrawn from the lecturing field, from the press of private business, which has hitherto forbidden me from attending to the calls of our friends in the good cause. The time has arrived when duty calls me

to enter the field again. You will therefore be so kind as to place my name amongst the list of lecturers in your paper.

Yours for the cause of Truth,  
A. C. ROBINSON.

15 Hathorn street, Salem, Mass.

## Spiritualism admitted to be a Religion

By United States Officials.

It becomes my pleasing duty to inform the friends of progress that Spiritualism was officially admitted to be a religion, by Mr. John Kimball and Mr. Fisher, Collector and Assessor of Internal Revenue, for the Second Congressional District of New Hampshire. The circumstances were as follows:

Having entered my spiritually invented machine, the "inside self-adjusting blind and shutter-fastener," for exhibition at the New England Fair, September 25th, 1865, I went to the above-named gentleman with my book, a pamphlet of thirty-six pages, a history of the origin of said invention, and claimed that I had a right to peddle or sell it anywhere without license, as a "religious tract." Now the law permits "Bibles," "newspapers," and "religious tracts," to be peddled without buying a license and paying ten dollars a year, but no other books.

These gentlemen examined the model of the machine, the book, the law, and gave a just decision; thus showing themselves to be men of sense, and fit for the respective offices they fill. They gave me their opinion that I had a right, free, under the law, to sell my book anywhere, "The Spiritual Invention," as a "religious tract."

FRANK CHASE.

South Sutton, N. H., Oct. 18, 1865.

## Liberality.

**PUBLISHERS BANNER OF LIGHT—Gents:** Please find enclosed ten dollars, for your free circles. While I was in Boston last summer on a visit, I had the pleasure of attending them several times, and wish to add my own toward keeping them up, for the benefit of others.

S. B. WATROUS.

Fort Union, New Mexico.

The gentleman is cordially thanked for the interest he takes in our enterprise. A few more such donations would be acceptable just now, while printing materials, and stock, and taxes, and the prime necessities of life, are so outrageously high.

## The Eddy Mediums before the Boston Press.

Reported for the Banner of Light.

The Eddy brother mediums, two young men, and their sister, a young woman, under the management of J. H. Randall, have been giving public sances in this city, for several days and evenings. On Saturday afternoon, Oct. 14th, the press of Boston was invited to a complimentary sance in Bumstead Hall. Boston journalism, however, was meagrely represented, probably owing to the popular concert in Music Hall. The audience numbered about forty.

John H. Shory, Mr. Sargent and Mrs. Algors were chosen by the audience to act as committee. Mr. Randall politely invited editors, reporters, and others to inspect the cabinet used by the mediums, and examine the tying. The cabinet was made of wood, and so constructed as to be taken apart and put together again, the parts being securely fastened by hooks. It was from eight to ten feet high, from six to eight front, and about four feet thick. Inside were three wooden seats fastened to the floor by movable hooks, and some hooks for suspending musical instruments. The cabinet was entered through two good sized doors, fastened by hooks on the inside. Toward the top of the cabinet, in front, was a square hole, from eight to ten inches square, which was covered by a movable black caubric curtain, suspended on the inside. Suspended overhead, inside the cabinet, was a small drum, while in other parts of the cabinet were a violin, tambourine, guitar, and two or three bells.

Mrs. Algors took the young woman into an ante-room, examined her, reported that she found nothing on her person which could be used in the production of the phenomena, and she then tied Mr. Eddy with her arms behind, seated on the stool inside the cabinet, and then tied her to a staple in the floor.

The committee men tied the two young men in a manner somewhat similar. Mr. Wheeler, of the Halifax (Nova Scotia) Sun, was permitted to examine the tying, and after making an inspection, and stating that he had had some experience in rope-tying mediums, he insisted that the mediums were not securely tied.

At the request of the committee, Mr. Wheeler entered the cabinet, and commenced re-tying one of the mediums to his satisfaction, but owing to the impatience of the audience, and the lack of sufficient rope of the right kind, he gave up the task, still insisting, as did another gentleman who examined the tying, that the mediums were not tied in a manner to render it impossible to extricate their hands. He, Mr. Wheeler, said he had recently been identified with a young man who had done himself all that the Davenport and Eddys had done; at first he believed the phenomena genuine spiritual; but in the end, the said young man showed him and others, in open light, how he performed his tricks. The young man was tied by old, experienced sea captains, and by one man who said he would bet a thousand dollars on the impossibility of an extrication, but he freed himself in about one minute, by gaining a little slack on the rope, and slipping out his hands; and he had acquired such dexterity that he could instantly slip his hands back into the rope again, and defy detection.

After Mr. Wheeler had put in his protest, the doors of the cabinet were closed, and instantly there were sounds inside, indicating some movements on the part of the mediums, and some irregular movement of some of the instruments, till after about five minutes the tambourine was violently shaken and beaten. The doors were opened, and the mediums were found tied as they were left. Mr. Wheeler suggested that the doors were not opened soon enough after the playing, to enable the audience to judge as to whether any of the hands of the mediums had been slipped out and back, or not; and he further insisted that no sounds had been heard, which could not have been made by the mediums even with their hands tied as they were.

Dr. Lane wanted to know how it would be possible for the mediums to get their hands back into the ropes, even admitting they could get them out. Mr. Wheeler said he could not explain; he was no prestidigitator, but he had seen it done more than once, and that was proof that it might be done again. He claimed to be a Spiritualist, and knew something of spiritual laws; and insisted that duty compelled him to apply the fairest, closest tests, in order that believers, as well as unbelievers, should be sure of a reliable foundation. He proposed to have the mediums unbound; let them be in the dark, if they will; place the musical instruments as close to the mediums as you please; then let the thinnest gauze, net-work, or tissue paper be put between the mediums and the instruments, to render it impossible for the mediums to get at the instruments without disturbing the tissue paper; and if any sounds were then heard, the proof of spirit-power would be conclusive; and he insisted that such conditions would be in no violation of any spiritual law, for if spirits could perforate ceilings and

thick walls, it was certain no impediment could be found in gauze or thin paper.

Mr. Randall could not say as to whether the spirits would submit to such conditions or not, and the suggestion was dropped. Mr. Sargent here submitted his hands to be tied, and was seated inside the cabinet, with the hands of the mediums leaning up in contact with his head and shoulders, the mediums still tied. The doors were closed; no sounds were heard; the doors were opened, and Mr. Sargent said nothing was done. One of the mediums said that Mr. S. was in too negative a condition for the spirits to operate. The other two members of the committee entered the cabinet separately, as Mr. S. did, and during their stay inside, some of the instruments were sounded, and the persons of the committee were touched. They were asked if they knew that one of the hands of the mediums were loose while inside; they thought the hands were not loose, and likewise that the mediums did not move in the least. Mr. Wheeler suggested that it was easy enough for persons to train themselves in such a manner as to move the hands with dexterity, without moving any other part of the body to be detected by the best judges.

Mr. Dow proposed that the manifestations be permitted to go on without any further interruption, and Mr. Randall asked if the proposition should be tested by a vote. The vote was objected to by two or three gentlemen, who insisted that investigation had been invited, and that editors and reporters had been especially requested to participate in testing the phenomena.

With the mediums still tied in the cabinet, the doors were again closed. An irregular sounding of the instruments began immediately, and the sounds increased in loudness and confusion, till in about five minutes all the instruments were banged on with callithumpian vehemence. The tambourine and violin were thrust through the square-curtained aperture in view of the audience; then hands and arms, sometimes one, sometimes two, sometimes three at once. The hands and arms did not, in appearance, seem to differ materially from human hands and arms, though two of the arms were draped in materials not visible on the persons of the mediums before they entered the cabinet. Mr. Wheeler, still persisting in probing the phenomena, suggested that none but the young woman medium had been searched before entering the cabinet. He wanted to know if there could be any objection to his thrusting a sword through the hands and arms appearing through the aperture; if they were spirit-hands and arms, they were impalpable as air, and would suffer no harm. Twice, toward the close of the sance, the face of a young man was seen at the hole; once the head was covered with a white handkerchief, and once with hair, as usual. The face was a quite natural, human looking face, and a very confident gentleman in the audience declared he could swear as to the ownership of the face. Following these phenomena, the cabinet began to shake violently, and the musical instruments banged in fearful discord, when Mr. Randall rushed to the doors, opened them, and the mediums stepped out, unbound, leaving behind tangled heaps of cord, partly untied, and partly otherwise. Some skeptical Spiritualists, as well as other gentlemen, suggested the mediums had sufficient time and opportunity to extricate themselves before the last phenomena were produced, and they insisted that the said phenomena could not be attributed to spirits, since there was no proof that the mediums were bound at the time the phenomena were produced. Others in the audience were emphatic in the belief that the manifestations were genuine spiritual productions.

Up to going to press the sances in the Melodeon were very successful, especially the coat feat and the table feat, the audiences manifesting their appreciation of the wonderful manifestations by repeated encores.

## Important Manifesto.

The subscribers, residents of Buffalo, N. Y., take this mode of expressing their sentiments in the matter of the recent extraordinary and extra-judicial trial of Mr. C. Colchester before the United States Court in Buffalo.

We would, as far as possible, refrain from anything derogatory to the Court or Jury; we would fail the testimony and the characters of the parties testifying adversely to Mr. Colchester, pass without conscious remark.

That trial has become history. How much of truth or falsehood, or unbiased investigation, has entered into the conduct, may never be made apparent to human ken.

There was, throughout the whole proceedings, a covert ingenuity in the mode of attack that fairly takes us at a disadvantage. The solemnity of an oath, no matter what the moral standing of the attestant, the respectability and intelligence (?) of the Judge, jury and prosecuting attorney, no matter what the animus displayed, the entire sanctity of the Court, all forbid any public remonstrance.

The verdict and its legal consequences are in the hands of the powers that be. As good, law-abiding citizens, we must needs submit with the best grace we may.

The moral effect of this remarkable trial we have, however, a perfect right to criticize, to the end that unjust and erroneous impressions may be checked.

By way of anticipating any charge of persecution for conscience sake, we are met at the threshold of the trial with a disclaimer, on the part of the District Attorney, "That on no account and in no way should the action of this Court be construed as intimating to the large body of individuals professing a belief in Spiritualism. It was rather a magnanimous offer, on their part, to rid that body of the opprobrium of having an impostor in their ranks."

But notwithstanding this gratuitous offer of such signal service on their part, it is perfectly expedient and proper; nay, it presses on us with all the force of the most sacred duty, that we who profess conscientiously to accept the grand truths of nature presented to us through the revelations of the spiritualistic philosophy, should pronounce on this remarkable trial.

It is notorious that the press—the great channel for the dissemination of public opinion—has been industriously at work ever since the rendering of the verdict, attempting to perpetuate the deplorable lie, that Spiritualism and jugglery are convertible terms. We owe to ourselves, therefore, as well as to the great cause underlying this late judicial procedure, to present some expression of opinion condemnatory of this wholesale slander. Dislodging the moral from the more legal attributes of the question before the Court, as to which latter we do not feel competent to express an opinion, and which, in point of fact, are of trifling import, and of themselves could never have gathered round the entire proceedings such an unusual amount of interest, and thus, looking at the matter in its moral aspect only, we can recognize nothing but an outgrowth of that intolerant spirit of bigotry that has ever characterized the opponents of free religious and philosophical inquiry, and have no hesitancy in pronouncing the temper manifested in this crusade, petty and contemptible, and the whole judicial action a lamentable farce.

Without attempting to criticize the correctness of the legal procedure, technically, or to call in question the soundness of the standard authorities bearing upon the case, we cannot help venturing to assert, that it has remained for a Buffalo Judge and jury to increase the storehouse of human knowledge by the discovery of another axiom in mathematics, which should take rank in Euclid, thus: Things that resemble one another invariably proceed from the same cause.

Anderson & Co., professed tricksters, can, by

slight-of-hand, perform acts hearing some slight resemblance to the manifestations given through Mr. Colchester. Ergo, Mr. Colchester must accomplish said manifestations through "slight-of-hand." Such is the logic made use of in the discovery of the aforesaid new mathematical axiom. A refutation of such judicial sophistry is superfluous.

Some of the phenomena of electricity can be evinced, by an expert, from crude properties of matter; and, then, warranted in denying the existence of an independent, electrical depository in our atmosphere? Because the great Alchemist, Nature, from her mysterious laboratory, in some way not visible to human eye, produces electrical effects, are we justified in denouncing the chemical expert as a quack?

Descending to the mere legal merits of the question, we fancy it would be no very difficult task to show that this same authority has manufactured a new moral axiom, which should read, *Once a liar always a liar.*

For argument's sake, we will admit—what we do not admit in point of fact, and what certainly no unbiased mind should have admitted on the strength of the testimony adduced—we say, for argument's sake we will admit that Mr. Colchester may have, once or twice, under peculiar circumstances, and for a specific purpose, resorted to slight-of-hand, does that really and per necessitatem constitute him a full-fledged juggler? What man on jury never told an untruth, never provaricated, or compromised the truth to the least extent? Yet we do not, for one or two delinquencies of this nature, pronounce that man's character false in the absolute. It is almost superfluous to say that a man's standing in society, for truth and honesty, is generally very accurately defined without the aid of courts. Neither Mr. Colchester nor any other man can, for any considerable time, practice a course of fraudulent imposture successfully.

In this connection we cannot help asking why the Court did not avail itself of the opportunity offered by Mr. Colchester's counsel, of testing and comparing the facts of Mr. Anderson's with the manifestations of Mr. Colchester? They were both in Court. How easy it would have been to have appointed a committee of that jury, and on the spot settled the whole question of jugglery. Common justice and common sense would have dictated such a step as the most expeditious and satisfactory. And in the absence of this simple duty—for in view of the magnitude of the charge, and the importance of the interests at issue, we assert, it was their plainest duty—we think the Court assumed an unwarrantable amount of arrogance in undertaking, from the character of evidence on record, to stultify so large a number of undoubted and unquestionable witnesses, who can testify and did testify to the truthfulness and genuineness of the manifestations of supernatural intelligence, communicated to them through Mr. Colchester.

To close our remarks on the utility and entire inadequacy of this mode of trial to test the great principle involved, we make one more allusion to the record.

The excellent Judge, in his summing up and charge to the jury, exhibited an utter lack of comprehension of the possibilities of Nature, as claimed by Spiritualists generally, and as developed by the manifestations of spiritual mediums. He admitted the fact of necromancy, a very commonly expressed objection, that has been repeatedly and effectually answered. Thus: If Mr. Colchester is not a juggler, if he really possesses the extraordinary powers he lays claim to, why turn them to some good account, some great national benefit, such as forestalling national calamities, &c.

Now, for the special benefit of the Judge and all others making this specious and very frequent objection, we would respectfully inform them that the spiritual medium exercises no will power at all in the process of transmitting supermundane intelligence. The objection, then, must be addressed to a superior power; and if it be still further urged in this direction, Why does not Infinite Wisdom make this agency for some higher purpose than table-tipping or fortune-telling, when the most important truths that can affect our common humanity underlie this disputed ground, we reply, that a satisfactory answer may be found in the fact that not one of the great truths in any of the departments of human knowledge was ever communicated or brought into existence at once, in its perfected complete proportions. Revelation—meaning by the word the Scriptures of the Old and New Testaments—corroborates this assertion; and did not the cramping effects of creed-education warp the common intellect, it would be very generally accepted.

Naaman, the great captain of the hosts of the king of Syria, was utterly confounded when told by Elisha that all he had to do to remove the foul leprosy with which he was afflicted, was to wash himself seven times in the river Jordan. And not Paraphar and Abinur, he says, as good rivers as Jordan? And our worthy Judge would, and we believe did say, McAllister and Anderson can likewise do some of these things.

Naaman, like our Judge, said he expected the prophet would perform some mighty work—something magnificently startling, some actual and visible display of Divine Glory; and, forthwith, because his expectations were not gratified, he was disposed to reject the intelligence graciously vouchsafed to him by the prophet, as too trifling for serious notice. His servants, however—more reasonable men, and evidently possessing that childlike docility so indispensable to the acquisition of all knowledge—appealed to him: "Father, if the prophet had bid thee do some great thing, if he had said, 'Hark! how much richer accept this simple injunction,' 'Wash and be made whole.'"

The paramount and only question is: Can supermundane intelligence be communicated to us, in the manner illustrated through Mr. Colchester? To determine this, we must ignore and utterly discard all calculations, estimates and ratiocinations based on imperfect human intellect, as to the character or benefits of intelligence furnished. Moreover, the settlements of the question, we have nothing to do with the intellectual or moral status of the medium.

In conclusion, we can and do answer the question most positively, that we have had the most indubitable and indisputable evidence that we have had such intelligence furnished us through Mr. Colchester, the decision of this Court to the contrary notwithstanding. We need not be reproached that their never yet were wanting supplies of instruments, armed with the panoply of law, judges, juries, and executioners—to convict, torture and crucify greater men than Mr. Colchester professes to be, when the respective missions they were called upon to perform ran counter to or ahead of popular belief, and when the exigency of the times demanded an exhibition of malicious power.

We may, however, take courage in the reflection that while from the brutal sacrifice of Calvary down through every epoch of the world's history, the same blind bigotry may be traced, telling the same pitiful story of human weakness, truth, nevertheless, has marched slowly, steadily onward. Doubtless, in the providence of God; it is that our progress in the acquisition of all truth should be gradual, and that the worst, as well as the best elements of humanity, shall be made subservient to this end.

Before concluding this most disagreeable duty we feel called upon to advert to the most painful feature in the conduct of our adversaries, subsequent to the rendering of the verdict in this trial. The law, forsooth, does not recognize spiritual power, and it does recognize jugglery, and, accordingly, with the aforesaid mathematical axiom, they are identical, and Mr. Colchester must, *prima facie*, take out the license common to both. We will not stop to point out the resemblance this bears to poor old Scotland's fabled "Jedburgh justice"—"first hang a man, then try him;" nor how closely analogous is the arrogance herein manifested to that which could only recognize Beelzebub in the Son of God. We must, nevertheless, enter our most unqualified protest against this perverted interpretation of law and outrage on common sense. We call on whomsoever emanates of the Jewish and Catholic disabilities of England; have we not, with their Common Law, also imported, or inherited, a good deal of the spirit of their Ecclesiastical law and the common stupidity and the intellectual and religious bigotry of that nation?

It is notorious that this great Republic, where, thanks to the genius of a pure democracy, neither class legislation nor religious preference are tolerated or known by law, we denounce this action as unconstitutional and unconstitutional. Until the proper remedy be had, however, we must bow to the decisions of our modern Daniels, and while they and the heathen rage and say vain things of us, and

enjoy their Mambo Jambos in the Orthodox style, we will "render unto Caesar the things that are Caesar's," and, in defiance, also, against the wisdom of our Courts and Judges, cry, "Vive la Bagatelle!"

E. A. MAYNARD, Chairman.

J. F. JOHNSON, Secretary.

Buffalo, N. Y., Sept. 17, 1865.

## LECTURERS' APPOINTMENTS AND ADDRESSES.

PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BANNER OF LIGHT.

Be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notice all appointments, or changes of appointments, whenever they occur. Should perchance any name appear in the list of a party known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.

J. B. LOVELAND will answer calls to lecture, and will pay special attention to the establishment of Children's Lyceums. Address, 150 North Main street, Boston.

MISS LIZZIE DORRIS will speak in Philadelphia during October. Will make no other engagements to lecture until November. Her many correspondents will note the above announcement. Address as above, or at 110 North Main street, Boston, Mass.

N. FRANK WHITE will speak in Troy, N. Y., during October; in Elkhart, Ind., during November; in Milwaukee, Wis., during January. Will answer calls to lecture in the West during the winter months, and during the rest of the winter. Apply immediately. Address as above, or at 110 North Main street, Boston, Mass.

MISS AUGUSTA A. CARRINGTON will lecture in Oswego, N. Y., Oct. 22 and 23; in Chicago, Ill., during November and December. Will stay in the West through the winter, and answer calls to lecture before literary, political and spiritual societies. Address as above, or at 110 North Main street, Boston, Mass.

CHARLES A. HAYDEN will speak in Lowell during October; in Philadelphia during November. Will make engagements to speak in the West through the winter and spring of 1866, if time permit. Address as above, or at 110 North Main street, Boston, Mass.

A. B. WHITING, of Michigan, will lecture in Washington, D. C., during October. Address as above (care G. A. Bacon, box 203) 101 Bay View.

Rev. AMY BALLOU will speak in Stafford, Conn., Nov. 18. MISS EMMA HENSTON will lecture in Milwaukee, Wis., during October; in Cleveland, O., during November; in Elkhart, Ind., during December and January. Would be happy to make engagements. Address as above, or at 110 North Main street, Boston, Mass.

AUSTIN E. SIKKINS will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sunday, and in East Bethel on the fourth Sunday of every month during the coming year. Address as above, or at 110 North Main street, Boston, Mass.

MOSES HULL will speak in Milwaukee, Wis., during November; in Grand Rapids, Mich., during December. Will answer calls to lecture the remainder of the winter. Address as above, or at 110 North Main street, Boston, Mass.

WILLIAM CHASE will lecture in Vineland, N. J., during November; during March and February next in Washington, D. C.; during March in Philadelphia, and spend next summer in the West. He will receive subscriptions for the Banner of Light.

W. A. D. HUME will speak in Grand Rapids, Mich., during November. He will answer calls to lecture during the fall and winter. Address as above, or at 110 North Main street, Boston, Mass.

MRS. FANNIE B. FLETCHER will speak in Lynn, Oct. 28, and during November; in Chelsea, Dec. 3 and 10; in Lynn, Dec. 17 and 24. Will receive calls to lecture during the autumn and winter. Address as above, or at 110 North Main street, Boston, Mass.

MISS SARAH A. NUTT will speak in Athol, Mass., during October; in Belchertown during November. Address as above, or at 110 North Main street, Boston, Mass.

MISS E. A. BATES of Springfield, Mass., will speak in Chelsea, Mass., during October; in Portland, Me., Dec. 17, 24 and 31; in Worcester, Mass., Jan. 7 and 14. Address as above, or at 110 North Main street, Boston, Mass.

HUBBARD TUTTLE will speak in Chicago, Oct. 28. MISS EMMA TAYLOR will speak in Lowell, Mass., Oct. 28; in Charlestown, during December; in Worcester, Jan. 21 and 28, and Feb. 4 and 11; in Washington, D. C., in March. He is ready to answer calls to lecture in the East, and in the States. Address as above, or at 110 North Main street, Boston, Mass.

MRS. SARAH A. HYERES will lecture in Plymouth, Oct. 29, and in Chelsea, Mass., Nov. 5 and 12. Will receive calls to lecture to make engagements for the winter and spring. Address, 81 Spring street, East Cambridge, Mass.

MRS. LAURA DE FOEX GORBOY will lecture in Houlton, Me., and in various places in Maine, during the winter. Will answer after that time until further notice. Address, Houlton, Me., care of C. E. Gilman, Esq.

J. LUDY PARKER will speak in Buffalo, N. Y., during November. Will accept of the East for the winter. Address, Somerset, Pa., or as above.

J. M. PRETZEL, of Battle Creek, Mich., will lecture in Providence, R. I., during October; in Lowell, Mass., during November.

E. Y. WILSON will speak in Cincinnati, O., during October; in Memphis, Tenn., during November and December.

MRS. MARY M. WOOD will speak in Worcester, Mass., during October and November; in Lowell during December. Will answer calls to lecture in New England up to that time. Address as above.

MRS. A. HURCHMAN will speak in Elkhart, Ind., during October; in Amsterdam, N. Y., Nov. 5 and 12; in Buffalo, N. Y., Nov. 19 and 26. Address as above, or at 110 North Main street, Boston, Mass.

ALICE W. WILSON, inspirational speaker, will lecture in Northern and Southern Missouri during October, November and December; in Kansas until the following spring. Address, care of James Hook, Terre Haute, Ind., until further notice.

MISS STEPHEN M. JOHNSON will speak in Stafford, Conn., Oct. 25; in Foxboro, Mass., Nov. 8 and 15; in Plymouth, Nov. 19 and 26; in Lowell, Mass., Dec. 3 and 10; in Haverhill during January.

MRS. S. A. HENSTON will speak in Eden Mills, Vt., Oct. 18, and in Philadelphia, Pa., during November. Address as above, or at 110 North Main street, Boston, Mass.

MRS. S. A. TOWNSEND will speak in Charlestown (City Hall) during October and November; in Foxboro, Dec. 2 and 9; in Worcester, Feb. 18 and 25; in Troy, N. Y., during March; in Philadelphia, during April.

J. G. FISH will speak in Hampton and Vineland, N. J., during October; in Cincinnati, O., during November; in Providence, R. I., during December and February; in Lowell, Mass., during January. Will receive subscriptions for the Banner of Light. Address, Hampton, N. J.