

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, 1865.

(Reported expressly for the Banner of Light.)

FIRST DAY. MORNING SESSION.

The Second National Convention of Spiritualists convened in Concert Hall, Philadelphia, Oct. 17th, 1865. F. L. Wadsworth read the names of the committee who called the Convention.

Brothers and Sisters—As I look around this hall, I see no head the white of time has floated down its snows upon deeper than my own.

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.

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

On motion, S. S. Jones was appointed temporary Chairman, and F. L. Wadsworth Secretary.

Dr. H. T. Child moved that five persons be appointed to assist the National Committee in examining and passing upon the credentials of members.

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.

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.

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; A. 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.

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; A. 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; A. 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.

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.

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.

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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 Resolutions: 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 session 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.

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 altitude 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.

BOSTON, SATURDAY, OCTOBER 28, 1865. OFFICE 158 WASHINGTON STREET, ROOM NO. 3, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS. LUTHER COLBY, EDITOR.

SPIRITUALISM is based on the cardinal fact of spirit communication and destiny; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and duty, and its application to a regenerate life. It recognizes a continuous 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 wily 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 obfuscation 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 the 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 profanities," "knife-swallowers, fortune-tellers, and card-maniplulators," "diverting vagabonds," "educated idiots," "jugglers' jargon," "illiterate and greedy quacks," "miserable blath," "boobyism," "disgusting and even blasphemous," "pickpockets," "plunder," "humbug," "brazen forehead," "bribery," "solemn and pompous, but credulous folks," "the Spiritualists' quackery," "east-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 eye-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 *divulsi* 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.

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 do 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, unfretted 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 actuated 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 reveals the unequalled 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, 1865. 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, THOS. 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 exposé 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 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, 1865. 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 by 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 meet 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 the 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 considered as 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, under 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 session of the Davenport in Paris, on free passes, have become amenable to the law, for having—when the mob broke up the edifice, and the police ordered the entrance money returned to those who had paid—demanded and received from the ticket office the price of admission.

Wonder what the Boston Journal thinks about the "Davenport swindle" now, that it was so quick to chronicle? "Spiritids," 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 Davenports' loss from this source 700f. This has raised a storm of indignation here, and M. Bernard Derosne has been summoned to give the public the names of the literary men who defrauded the Davenports. He is attempting to evade the question; but I think he will be obliged to tell the names of the black sheep."

The Lycium Herald.

A little eight-paged sheet bearing the above title has been just 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 Lyciums, many of which are springing up in various sections of our country, and we hail its advent with a great deal of pleasure.

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.

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.

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.

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.

Warren Chase.

Mr. Lewis Burditt, 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."

A Biography of the Bros. Davenport. We have received from the Bros. Davenport, now in Paris, a fine octavo volume of 260 pages, bearing the above title, prepared for the press by T. L. Nichols, M. D.

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.

LADY AUBLEY'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.

THE METROPOLITES; 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.

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 commended it before, 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.

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 unbridged, with all the illustrations to match their previous editions of this popular author's writings.

"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.

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.

New Music. We have received from Horace Waters, 481 Broadway, N. Y., a very superior piece of New Music, entitled "The Martyr of Liberty."

Passion in Reform. We have 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.

Warren Chase. Mr. Lewis Burditt, 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."

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DR. URIAH CLARK'S Naturopathic Health Institute. Many patients need but one visit. A few patients can be cured in a single hour, and board at the Institute. Consultation free. Free religious services with music, daily, at 10 A. M.

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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.

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 Spiritualists and Spiritualism.

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.

Sir 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 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 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.

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."

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 uncommensurable ability, a poet and vocalist, a true Spiritualist, a whole-souled man, whose 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 complain 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.

For the complete Cure of Cough, Pains in the Chest, Difficulty of Breathing, and all other Lung Diseases which tend to Consumption, you will find that Allen's Lung Balm is the most valuable remedy yet discovered.

W. S.—They are Spiritualists. N. C. Rock, 10 W. A.—\$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 and Reform Publications that they sell, unless at their central office in Boston.

Having thus taken upon ourselves the burdens and greater responsibilities—the rapid spread of the grandest religion ever vouchsafed to the people of earth—warranting it—we call upon our friends everywhere to lend us a helping hand.

The Banner can always be had at retail at the counter of our New York office.

CARTE DE VISITE PHOTOGRAPH.—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.

MEDIUM 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 would 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, and sealed letter, will receive a prompt reply. Address, 117D 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 Lycium Society of Spiritualists will hold meetings on Sundays, at 2 1/2 and 7 1/2 o'clock. Admission free. Nov. 4, 11, 18, 25, Dec. 2, 9, 16, 23, 30, 1865.

CHARLESTOWN.—The Spiritualists of Charlestown have commenced a series of free meetings, to be held at Mechanics' Hall, corner of Chelsea street and City square, every Sunday afternoon and evening, from 2 to 4 o'clock.

CHESAPE.—The Spiritualists of Chelsea have hired Liberty Hall, for the purpose of holding regular meetings every Sunday afternoon and evening, from 2 to 4 o'clock.

CHILMARK.—The Spiritualists of Chilmark have commenced a series of free meetings, to be held at Mechanics' Hall, corner of Chelsea street and City square, every Sunday afternoon and evening, from 2 to 4 o'clock.

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THREE MERRY MEN. A NEW HOUSEHOLD GAME. DEVELOPING Strange Adventures, Laughable Scenes, Standings, Humorous Events, and Comical Transformations.

A Few More Left. "The Most Laughable Thing on Earth" Price 25 Cents.

DR. PRATT'S NEW BOOK, HYDROKONION: A TREATISE ON THE CAUSES, SYMPTOMS AND RATIONAL TREATMENT OF CATARRH, THROAT AND BRONCHIAL AFFECTIONS.

F. A. SEARLE, EXECUTES NEATLY STEAM JOB PRINTING OF EVERY DESCRIPTION, AT HIS ROOMS, 118 WASHINGTON STREET, BOSTON.

MRS. L. B. STOCKWELL. Will receive pupils in French, Italian, and Spanish, at her residence, No. 29 Metropolitan Street, Boston, Mass. Oct. 28—1w

MRS. E. F. HATHORNE, Inspirational Medium. Communications sent by mail. No. 8 Avon Place, Oct. 28—1w

MRS. L. PARMELEE, Medical and Business Clairvoyant, 119 Washington St., Boston. 3m—Oct. 28

THE HABITS OF GOOD SOCIETY. AN ADMIRABLE NEW BOOK. Beautifully bound in Cloth. Price, \$1.75.

THE HABITS OF GOOD SOCIETY. A HAND-BOOK OF ETIQUETTE FOR LADIES AND GENTLEMEN, with Theories, and Anecdotes concerning Social Observances: nice points of Taste and Good Manners, and the Art of Making oneself agreeable.

THE HABITS OF GOOD SOCIETY. "It is worth all that Chesterfield and everybody else has written on the important question of how to dress, how to eat, how to walk, how to ride, and how to talk, and how to be generally liked."

THE HABITS OF GOOD SOCIETY. "It is full of interesting and appropriate anecdotes, pictures of English and Continental society at various epochs, sensible advice, and minute information on all those points of conventional observance, which, though trivial in themselves, are yet essential to the full enjoyment of the pleasures of the social intercourse, the whole tempered by sound common sense, and rendered fascinating by a most pleasant and agreeable style."—Utica Telegraph.

THE HABITS OF GOOD SOCIETY. "If anything can take the place of growing up in constant intercourse with good society, in reading such a book as this, for it is so thorough, and so well illustrated, that one can take it up on a lazy career to lay it down."—N. Y. Home Journal.

THE HABITS OF GOOD SOCIETY. "A vast amount of good sense, enlarged and enlightened by a wide observation of men and their manners, is put between the covers of this pleasant volume, and is so arranged, that it is useful or useful book of the same class has never been issued to fall in our way."—N. Y. Independent.

THE BANNER OF LIGHT. Will send this book by mail to any address, free of postage, on receipt of the price—\$1.75. Address, BANNER OF LIGHT, Boston, Mass. Oct. 28.

NATURE'S DIVINE METHOD OF CURE WITHOUT MEDICINE! DR. URIAH CLARK'S Naturopathic Health Institute.

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Message Department.

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

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. COXART 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 sits 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 stars 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 individuality 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 individualities, 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 do not 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 told me they were in the dark, behind the times, as I told them here. But I am not going to force Spiritualism upon them. If 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, well," he says, "I hope you'll get your eyes open some day." I return the compliment: "I hope you'll get your eyes open some day."

I have a word to say to my brother Fred: "Fred," lay aside all your foolish notions—your 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. Helmoltzman, 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 seeing 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. "It 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 would not 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 come, for it makes me feel so unhappy to see her and. She wishes I was not gone. I don't wish so, and father do not wish so, either. He's happy enough; only he wishes he knew more about these things. Sept. 19.

Emmeline Argyll 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 1829—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 Argyll Stevens; the Argyll 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 my 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 mind.

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 seen 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 what 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 not 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 did not 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 did not. 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 'taint so easy to come back.

I should like to have William Prince—he's 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'm not returned before this.

David and Alonzo, James Ted, as we used to call him, those three are here to-day, but have not 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 'taint so; we ain't always associated with those we like best in the spirit-world. Things aint 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 did not 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 not 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 not 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 did not never fight. He was not in the army. I did not do anything about the war, nor my father either. [What position did he hold?] Did not have any. [Did he try to stop the war?] No, he did not 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 Elinu Speaker, 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; Hattie Brown, to her father, Dr. Brown, of Haverhill, N. C.; James M. Vane, to his friends. Thursday, Oct. 5.—Invocation; Questions and Answers: Alexander Gleason, of Galveston, Pa., to his wife Catherine; Jennie Davis, to her mother, in Chicago, Ill.; John C. Nelson, of Westchester, Chester Co., Eng., to friends; Jane Hendon, of Boston. Monday, Oct. 9.—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; Horace Finley, to his friends; Agnes Schultz, to her mother, in Germantown, Pa. Tuesday, Oct. 10.—Invocation; Questions and Answers: Nathan Thomas, to friends; Charlie Redman, 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 WILBUR.

A summer blossom from the skies,
Opened glad eyes of Paradise,
In angel wonder and surprise,
Upon this earthly world of ours;
Yet could not deem earth's summer flowers
Rivalled the glorious "Little Cora."
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 glad
Upon the baby's cherub face,
Yet in the God-appointed place
Of Life Eternal that she dwells,
We know; and Love prophetic tells
Her infant beauty's wondrous spells.
My little namesake dear shall be
A teacher of true liberty,
Because thus pure and early free
From all life's warfare, sorrow, sin,
And rescued from the worldly din,
The Morning Gates of Life within.
Pillowed on some true mother breast,
Forever hovering near the dear home nest,
Forever free from grief at rest.
Not sleeping 'neath the flowery sod,
But quickened by the breath of God,
Stopping where Good alone has trod.
Growing in stature, life-immured,
Truth, Love, and Wisdom understood,
Unto a gracious womanhood,
That, one day, by the willing hand,
Shall lead into the spirit-land,
The loved and guarded household band.
And, mayhap, through my dreams shall glide
A sweet child-spirit, God-called
To all that's pure and glorified,
And rare, gemmed blossoms from above,
The white-plumed, peace-symbols dove,
Be mine, through Little Cora's love.
And as the year speed swift away,
The heaven-echo of an angel lay,
Inspire the poet's fervent lay:
A vision to the soul and sight
Be granted, of supreme delight—
Of the Supernal Worlds of Light.
La Salle, Ill., Oct. 16, 1865.

Gall Hamilton defends "kicking woman." She says, "the kick is masculine in coarse, boorish, unmitigated, predicable only of barbarians; but the kick feminine is expressive, suggestive; true, electric, an indispensable instrument in domestic discipline; and not at all incompatible with beauty, grace and amiability." There is none so innocent as not to be evil spoken of; none so wicked as to merit all condemnation.

