

Is it not lamentable that humanity can be more for fashion's sake than for the sake of principle? If there is anything in heaven or earth that could worship, it is a man or woman who being convinced of the truth of a principle, will live true to it, come life or death; will sacrifice all of worldly honor, riches, position, yea, even himself, rather than turn traitor to the truth; but we do not, but few, if any, that will do it.

Society's intolerance, approbation, from children's hood up, far more than the influence of religion, keeps people kept within bounds more by the fear of "what people will think or say," than by the force of wrong doing or love of right; and thus from cultivation, as well as transmission, approbation becomes the positive element, causing people to suffer more to meet the approval of society than their own conscience. It is the product of reason to decide what is *right*; it comes from contest—it is unpopularity—between love of right and love of popularity. The strongest will have away. While we should not blame individuals for their weaknesses if they yield principle to a desire for public favor, we should strive to strengthen those who are true to their belief, and thus cultivate integrity of character in all. Spiritual people are sensitive; their nerves are finely strung; the chills of neglect and



In conclusion I will say, that as the ground has been well broken, and the good seed well sown, and all well watered with copious showers, and warmed with sunny skies, may we not look for an abundant harvest? And may we not look for some one of your able Eastern lecturers to come out here and gather in the grain?

Yours truly, C. A. REARD

Salem, Oregon, Sept. 28, 1887.



Why are washerwomen the most unreasonable people? Because they expect soft water when it rains hard.



### Massachusetts Spiritualist Association.

The following report of the doings of the State Missionary Agent, Bro. A. E. Carpenter, for the month of October, is respectfully given to the public, that the friends in Massachusetts and elsewhere may know that our State Association is quietly yet successfully pursuing its labors, and gratuitously dispensing its blessings in those places where and when sufficient interest are manifested for parties to apply for a speaker and to make the necessary arrangements for a lecture.

As a worker, Bro. Carpenter is earnest, faithful and efficient. His heart being thoroughly in the cause he has espoused, as a necessity his labors result in great practical good. His own modest record of what he has accomplished, is the best commentary that can be made as evidence of the success of his work, and the spirit in which he has labored.

It is proposed to continue him for the present as the Agent of our Association.

Geo. A. Bacon, Cor. Sec'y.

Mr. Geo. A. Bacon, Secretary of the Massachusetts Spiritualist Association.

RESPECTED FRIENDS—In placing before you an account of my labors for the month of October, I would say that I am not able to report as much labor performed as I should have been pleased to; but what I have done, I cheerfully submit to your acceptance. My lack of experience in the field of missionary labor, and my inability to effect engagements through correspondence, must be my apology for not being more successful.

Being called to act as Agent on very short notice, it required several days to perfect engagements along the proposed routes. During this necessary delay, I remained in Boston, and busied myself in correspondence, and canvassing the city, soliciting aid in behalf of the Association. My first engagement was in Newburyport, Sunday, Oct. 6th. I was heartily welcomed by the friends, who had just perfected arrangements to organize a Lyceum, and they were greatly in need of some one to assist them, who was familiar with its exercises. They have had no lectures since Bro. Wheeler was with them, and the good seed sown by him, which had been fostered and nourished by Sociables, which have been held by the Spiritualists weekly for a long time, had finally come to fruition in the Lyceum movement. I lectured in the forenoon on the subject of the Lyceum. In the afternoon, being kindly assisted by Bro. Currier, with his wife and daughter, from Haverhill, we succeeded in putting the Lyceum in good working order. In the evening the hall was well filled with earnest listeners, to whom I discoursed on the subject of the "Mission of Spiritualism."

Wednesday, the 9th, I attended the Plene at Walden Pond, where I made an appeal in behalf of the Association, and received some pecuniary aid in response. Friday I went to West Newbury to lecture, but was prevented from doing so by a severe rain storm. A few of us, however, met in a private house and held a circle, passing the evening very pleasantly.

Sunday, the 13th, I lectured in the Town Hall at Rowley. It was the first spiritual lecture that had ever been delivered in the place. The hall was full, and the deep and quiet attention paid by all was sufficient evidence of the anxiety and interest which the people feel to learn of our Gospel of hope and love. The people of Rowley are certainly on the road to knowledge. As I could not have the hall in Rowley, I went back to Newburyport and lectured in the evening. The hall was more than full. The Spiritualists in Newburyport are very united and harmonious, and although their numbers are not large, they seem to be inspired by the best of motives in their labors. My sojourn among them was a very happy one.

Tuesday, the 15th, I spoke in Ipswich, and although the evening was stormy, I had a goodly number of hearers and a very pleasant meeting. Wednesday, I went to Amesbury, but they had failed to obtain a place for the meeting, in consequence of the persons being absent to whom I forwarded my bills.

Thursday evening in Groveland, where I was received with open arms by the friends, who practically manifested their interest by a generous contribution at the close of the lecture.

Friday evening in Town Hall at Georgetown. In this place a few good souls gave me a hospitable welcome. The lecture was made almost a failure by the disturbance of a set of rowdies, aided and encouraged by theological friends, who seemed to think that it would be doing God a service to break up a spiritual lecture. But, notwithstanding this, some seed was sown which will spring up and bear fruit, though the soil was somewhat stony.

Sunday, the 20th, in Haverhill, where I delivered two lectures in Music Hall to fair audiences, who manifested much interest. The Spiritualists of Haverhill are talking of starting regular meetings once more and reorganizing the Lyceum, which was dissolved in consequence of some misunderstanding among the members. While here I was kindly entertained by Mr. and Mrs. Currier, parents of Miss Mary E. Currier, the well known musical medium. A fine opportunity was afforded me to witness the manifestations. They were the most remarkable, in many respects, of any that I ever met with.

Thursday evening I lectured in a school-house in a farming district of Middleton. I hope it may over be my pleasure to meet with as quiet and appreciative an audience as greeted me in that humble place.

Friday evening in the Town Hall, Middleton Centre. Quite an interest was awakened here, and they are to take immediate steps to organize a Lyceum for the children.

Sunday, the 27th, I delivered three lectures in Lawrence to large and attentive audiences. The people, by their kind and considerate attention and generous contribution, proved that they were willing to aid in more ways than one the cause of progress. The Spiritualists are talking of forming an Association, and a Progressive Lyceum is soon to be inaugurated.

Monday, business called me to Boston; Tuesday and Wednesday I spent at the Lyceum Convention in Worcester, and to-day, the last in the month, at home writing out the report.

I have to acknowledge the following contributions received by me during the month:

J. Colby, Boston.....	1.00	A. Friend, Georgetown.....	25
J. B. Wilson.....	1.00	Contribution, Haverhill.....	1.00
E. Hyde, Cambridgeport.....	1.00	Mary E. Currier.....	1.00
J. C. Chamberlain.....	1.00	S. S. Currier.....	1.00
Hosca Clarke.....	1.00	M. D. Damon, Middleton.....	1.00
A. Linn, Newburyport.....	1.00	John D. Andrews.....	1.00
E. Coffin.....	1.00	E. S. Foster.....	1.00
Olivia Richardson.....	1.00	William A. Styles.....	1.00
Thomas Cullen.....	1.00	Charles F. Pierce.....	1.00
Albert Russell.....	1.00	Robert Newman.....	1.00
Robert Newman.....	1.00	Mrs. A. Colburn.....	1.00
Mary Green.....	1.00	Mrs. Susie A. Clarke.....	1.00
W. W. Greenleaf.....	1.00	Lydia M. Willis.....	1.00
J. M. Beckett, Melrose.....	1.00	J. C. Remington.....	1.00
J. B. Melch, Chelmsford.....	1.00	S. T. Dearborn.....	1.00
Pauline Cary, Stoneham.....	1.00	E. D. Wetherbee.....	1.00
Mrs. A. P. Benchy, Fitchburg.....	1.00	J. C. Bowker.....	1.00
Mrs. Cyrus Warren, Concord.....	1.00	James Shackleton.....	1.00
George H. Benchy, Fitchburg.....	1.00	A. Friend, Boston.....	15.00
H. V. Pond, South Westport.....	1.00	E. D. Wetherbee.....	1.00
Contribution, W. P. Pond.....	1.00	E. D. Wetherbee.....	1.00
Contribution, Rowley.....	1.00	W. E. Richards.....	1.00
Contribution, Amesbury.....	1.00	J. L. Tarbox.....	1.00
Contribution, Groveland.....	1.00	E. D. Wetherbee.....	1.00
Abner Hardy.....	1.00	George Gates, Leominster.....	1.00
William H. Harriman.....	1.00	George Gates, Leominster.....	1.00

The whole amount of cash received is \$130.11, (one hundred and thirty dollars and eleven cents.) Besides this, there has been subscribed and pledged by responsible persons in Boston, enough to swell the sum to over two hundred dollars. I have not been so much as I could, but my efforts have been promptly accepted by the friends, with whom I have corresponded in reference to engagements. Many do not answer at all, and others do not until too late, and in this way much time is lost. It is earnestly desired that friends will render as prompt and efficient aid as possible, so that the laborers may be kept busy, and the generous purposes of the Association be successfully accomplished.

Fraternally yours,

A. E. CARPENTER.

Putnam, Conn., Oct. 31, 1867.

In connection with the above, the Secretary wishes to append the following names and amount contributed since his last report was published.

If any mistake is noticed, he will be glad to make the necessary correction.

Sidney Howe, Marlboro, \$	1.00	H. Murray, Essex.....	50
Dr. A. F. Pierce, Boston.....	5.00	Joel Boyd.....	1.00
Wm. Burnham, Essex.....	1.00	Valentine H. Andrews.....	50
Adrian F. Burnham.....	1.00	Edw. J. Andrews.....	50
Charles F. Burnham.....	1.00	Mrs. J. J. Goodhue.....	50
William H. Burnham.....	1.00	Samuel Low.....	1.00
William H. Burnham.....	1.00	Benjamin Goodhue.....	1.00
William H. Burnham.....	1.00	David W. Bartlett.....	1.00
George M. Story.....	1.00	Collection at Music Hall, 55	50
Charles O. Story.....	1.00	Collection at East Boston.....	1.00
Ans R. Andrews.....	50	Charlestown.....	5.00

### Proceedings of the Lyceum Convention.

Agreeably to the Call published in the Banner of Light, the officers and friends of the Children's Progressive Lyceums in New England met at Horticultural Hall, Worcester, Mass., on Tuesday, Oct. 29th, 1867. The assembly was called to order by Mr. E. R. Fuller, of Worcester, who made an appropriate welcome address.

Mr. A. H. Richardson, of Charlestown, was elected President pro tem, and Mr. Leander Dustin, of Chelsea, Secretary pro tem.

Mr. Richardson on taking the Chair made a few remarks, setting forth some of the objects of the Convention, and spoke favorably of organizing permanently.

Mr. A. E. Carpenter, of Putnam, Conn., the originator of the Convention, then spoke of the objects contemplated in the Call, setting forth the idea that by meeting together from time to time and becoming better acquainted with each other, letting each other know of the manner of conducting their respective Lyceums, the most successful plans adopted, the difficulties under which all labor, &c., we shall be able to make our Lyceums more interesting, and consequently more instructive.

On motion of E. R. Fuller, it was voted to call upon the different Lyceums represented, for a list of representatives present, and the following Lyceums were found to be represented: Worcester, Boston, Charlestown, Chelsea, East Boston, Lowell, Stoneham, Springfield, Haverhill, Providence, R. I., Putnam, Hartford and Bridgeport, Conn.

Mr. Williams, of Springfield, spoke on the subject of Organization, and of the sympathy that the Lyceums should receive from Spiritualists in general, and closed by asking, "Of what use is Spiritualism, if it does not result in a practical good?" He was earnestly answered by Mr. Carpenter.

On motion of Mr. Carpenter, a Committee of five was appointed as a Business Committee, and Mr. Carpenter, of Putnam, Mr. Fuller, of Worcester, Mr. Richardson, of Charlestown, Mrs. Stearns, of Worcester, and Mrs. Lyman, of Springfield, were appointed. Adjourned till the afternoon.

The Convention was called to order at a quarter past two P. M. The Business Committee made a report, recommending the appointment of a Committee on Permanent Organization, which was adopted, and a Committee of five was appointed by the Chair, as follows: Mrs. Williams, Mrs. Stearns, Mr. Carpenter, Mr. Fuller, and Mrs. Dodge. This Committee was empowered to draft a Preamble and Constitution.

During the absence of the Committee, remarks were made by Rev. J. O. Barrett, of Sycamore, Ill., who was followed by several others, among whom was Mr. J. B. Morrison, a young man from Haverhill, Mass., who stated that their Lyceum had gone to the ground, and was about to give the reason therefor when he was taken possession of by his controlling spirits, who thought that they would tell the story themselves, which was done in a very earnest manner.

Mr. Fuller, Chairman of the Committee on organization, reported the following names for permanent officers: For President, A. H. Richardson, of Charlestown, Mass. For Vice Presidents, E. R. Averill, of Dover, Me.; J. W. Lewis, of Providence, R. I.; and Miss Eliza J. May, of Putnam, Conn. For Secretary, Leander Dustin, of Chelsea, Mass. The Committee also recommended the appointment of a separate Committee on resolutions. The Chairman then made a few remarks pertinent to the occasion. He was followed by Messrs. Carpenter, Carter, of Lowell, Dustin, Freeman, of East Boston, Lewis, of Providence, Harris, of Stoneham, Williams, of Springfield, Barrett, of Illinois, Howe, of Worcester, Chandler, of Putnam, and Mrs. May, of Providence. A Committee on resolutions was appointed as follows: Carter, of Lowell, Carpenter, of Putnam, Fuller, of Worcester, Lewis, of Providence, Williams, of Springfield, Mrs. Lyman, of Springfield, Mrs. Stearns, of Worcester, and Mrs. Evans, of Lowell. Adjourned.

The Convention was called to order at 7 P. M., and the members present enjoyed the pleasure of witnessing the exercises of the Children's Progressive Lyceum of Worcester, after which the President read a letter from John G. Peabody, Conductor of the East Boston Lyceum. Mr. Moses, of Worcester, made a few remarks in relation to the musical department of the Lyceum. He thought that the songs at present used by them were inadequate to the wants of the children, and urged the necessity of having a larger assortment of hymns and tunes. Mr. Barrett stated that we should be in part relieved by the publication of a new singing-book, designed for the use of Societies and Lyceums, upon which work he and Mr. Peabody were making fair progress, and hoped soon to have ready.

Adjourned to next day.

Second Day, Oct. 30.—The Convention was called to order at 9:30 A. M. Mr. L. P. Freeman, of East Boston, was appointed Assistant Secretary. The Chairman of the Committee on Resolutions, reported the following, which were acted upon separately and adopted:

**Preamble.** Believing that occasional meetings of the friends of the Children's Progressive Lyceum movement will be productive of great good, therefore,

**Resolved,** That the new Lyceum Convention shall hold annual meetings at such times and places as the President and Vice Presidents may deem proper, and that all other Children's Progressive Lyceums be invited to meet with us.

**Resolved,** That the objects of this Convention are, mutual acquaintance, harmony of feeling and unity of action on the part of Children's Progressive Lyceums. Also, of devising ways and means that shall most successfully unfold the spiritual life of a free education.

**Resolved,** That, in the opinion of this Convention, one of the greatest difficulties the Lyceum movement has to encounter is the want of interest on the part of the parents who profess to be Spiritualists, as well as liberal reformers; therefore we deem it our duty to earnestly urge all such to lend their hearty cooperation in rendering our children the Lyceum, and by their own presence aid and encourage the Lyceum movement. By these means, and these alone, can the best hopes and expectations for the future of the Lyceum be realized.

**Resolved,** That, recognizing the fact that Children's Progressive Lyceums are the outgrowth of Spiritualism, we are united to know that in some places there seems to be a conflict of interests between the Lyceums and the Spiritualist Societies; therefore we would earnestly urge upon all Societies of Spiritualists to foster the Lyceum, and by the best means by which we hope to advance the true interests of Spiritualism, by giving to the world and future generations a class of men and women untrammelled by the superstitions of false theology.

**Resolved,** That we, as officers and members of the Children's Progressive Lyceum, will endeavor to take such action in this Convention as shall further and develop the objects of the Lyceum movement.

**Resolved,** That we heartily recommend the "Lyceum Banner" to the liberal patronage of the Children's Progressive Lyceums throughout the country, as a well conducted and attractive organ, true to their interests.

**Resolved,** That the Banner of Light is a long tried friend, faithful in every respect to the cause of Spiritualism in all its outgrowth reforms, and therefore is entitled to our warmest gratitude and support.

**Resolved,** That the Secretary be directed to transmit a copy of the proceedings of this Convention to the Banner of Light and to the Lyceum Banner.

**Resolved,** That the thanks of this Convention are hereby tendered to the kind people of Worcester, for the very hospitable manner in which we have been entertained by them; and we wish to assure them that the pleasant memories of their kindness shall always be with us.

Voted that this Convention close at 3:30 P. M.

Adjourned.

Met at 1:30 P. M., opened by singing the song, from the Lyceum Manual, called the Band of Liberty. Letters were read from Mr. M. F. Davis, of New Jersey, and Mr. W. E. Smith, of Putnam, Conn. Remarks were continued by several concerning the manner in which their Lyceums were conducted.

During the entire session the utmost harmony and good feeling prevailed. The delegates were admirably entertained by our Worcester friends. On Tuesday at 6 o'clock P. M., a bountiful collation was served in the hall.

The general tenor of the remarks made in respect to the different Lyceums, shows a lack of sympathy for the Lyceum movement on the part of Spiritualists, which is much to be regretted; for in the Lyceum its friends are confident that they see the germ of a mighty influence which will be felt

in the generations yet to come—for the child of the present is to be the man of the future, and if their young minds are developed up to that high standard, of which we talk so much, they will become a mighty power in eradicating the superstitious bigotries of the past. But on the other hand, if Spiritualists (as many of them do), continue to send their children to the old theological schools to be educated in the quinquennial of superstition, then are the mighty developments for which we are laboring in a great measure a failure.

Thus closed the first Lyceum Convention in New England. Its deliberations were marked by harmony and good will, and we trust that the facts and suggestions brought before the Convention will be duly weighed, and all imperfections remedied before the next meeting of the same.

The Banner of Light is issued and on sale every Monday Morning preceding date.

BOSTON, SATURDAY, NOVEMBER 16, 1867.

OFFICE 158 WASHINGTON STREET, ROOM NO. 3, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE. CHARLES H. CROWELL.

LUTHER COLBY.....EDITOR.

LEWIS B. WILSON.....ASSISTANT EDITOR.

All letters and communications intended for the Editor of this Department of this paper should be addressed to Luthy.

Appeal to the Innate Good.

If the churches and sects had done half as much good as they claim, they would have something more substantial to show for it than they have now. This is called a practical age; it is in the habit of asking practical questions; and it seeks to know what the self-styled religious world has done to really ameliorate the condition of the vicious, who are generally so through ignorance and inheritance? The safe answer to the question is—Nothing. But while it has ostensibly set before itself the purpose of redeeming these unfortunate ones, it not only has utterly failed to accomplish it, but it has done positive harm by throwing obstacles in the way of the most successful efforts in the way. The churches do not take bad persons by the hand, acknowledging, as Christ did by the Magdalen, the common bond of relationship, and resolved to lift them up if it be possible with the full strength of their spiritual forces, but they have been preaching smoking hells and everlasting damnations to them, to impress them with sentiments of terror, blindly believing that reform and goodness are consistent with selfishness and fear, instead of the outgrowth of love, and sympathy, and reason.

What ought naturally to follow to the unhappy class that is thus mistakenly treated by those who profess to be so confident of their eternal destiny? But one thing can result, and that is the plunging deeper and deeper into sin and wickedness of such as are treated after this method of spiritual quackery. That is a fact of common observation. People of a reflective turn are astonished at it. Why should they be? These crimes complained of are the result of the teachings, and the teachings cause the crimes which statutes are designed to suppress.

There is no extrication from this entanglement of evil but one; the human mind must be educated aright; it must be taught, first of all, that there is a soul to man, and that out of it proceeds the whole series of the actions of the life. However low that human being may be sunk, the lighting of this vital spark is sure to kindle all. If he is taught to understand that there is Good within him, that he is to grow forever, that the future for him is a world of unending light, whatever scenes of darkness his ignorant condition may take him through here, his emancipation from the thrall of evil will be immediate and sure, and he will no longer dread the bottomless pit in which dwells for him nothing but blank despair.

Bigoted Liberality.

We have so recent an illustration of this incongruous term in the treatment of Rev. Mr. Connor by Dr. Miner, that it is not necessary to go further for citing reasons why such a spirit ought to be met with the generous opposition of all men. To demonstrate more completely the fact of the bigotry, it is enough to regard the self-complacency of the ecclesiastical tyrant by whom it is practiced. He seeks no investigation into the motives of his own conduct. He cares naught whether his action be fair or not, just or unjust, so it be but effective for his church organization.

And the professions openly made by that organization are those of liberty! It claims to be far in advance of the other sects, and has sought again and again to put them to shame for their narrowness! This shows how easily human beings are deceived by their own professions, and how necessary it is to guard every avenue against the approaches of the enemy. There is no safety in repose. Truly liberal and progressive organizations should take a lesson from this bigotry of the Universalists. Once an advancing sect, they are now become hide-bound with their creed and profession and self-satisfaction. Mr. Connor may rejoice that they refuse to hold fellowship with him.

Music Hall Meetings.

A large audience assembled to hear Mrs. A. A. Currier deliver the fifth lecture of the course on Spiritualism, in Music Hall, on Sunday, Nov. 3d. The half hour concert on the "big Organ," by Prof. Eugene Thayer, was duly appreciated. The theme of Mrs. C.'s discourse was, The War of the Church against Christianity. She rapidly reviewed the arbitrary and despotic sway of the Romish Church in the past; as well as that of the Protestant Church, and clearly demonstrated that neither were progressive, but on the contrary sought to cramp and bind the souls of all who accepted their teachings. Spiritualism, the speaker maintained, came to purify and regenerate the world from the tyranny of religious bigotry; and it will do it—for the march of truth is ever onward and upward.

Wm. Lloyd Garrison, who has just returned from Europe, is expected to deliver the next lecture of the course, Sunday afternoon, Nov. 17th. There will doubtless be a great rush for tickets on that occasion.

Bread Riots.

A serious bread riot occurred in the city of Exeter, England, the 4th of November. The dispatch says every meat and bread shop in the city was sacked, and incendiary fires were breaking out in different parts of the town. The bread riot has also extended to Axminster, twenty miles east of Exeter, where the premises of the corn dealers have been burned. It is a crying sin that the poor operatives should be reduced to such a state of starvation where so much wealth abounds.

Read the article on our third page on "Direct Spirit Mesmerism."

### Mercantile Hall Meetings.

Mrs. M. S. Townsend, at the Mercantile Hall meeting of Spiritualists, Sunday evening, Nov. 3d, gave one of her interesting and practical discourses, in which she demonstrated the importance and effect of a proper regard for the feelings—a divine element of the human soul. Among the many good points she made illustrating her subject was this: Religion did not consist in the feelings when it put forth the horrid doctrine that the skulls of infants paved an eternal hell. Had the feelings of the mother been consulted concerning her child which had changed worlds of development, she would have said, let my darling rest in the arms of some blessed spirit in the higher life, where no punishment can ever reach it. She argued that the latter desire was the natural feeling of the heart, and in harmony with the wisdom and love of the Divine Father. At the close of the lecture, Mrs. Townsend gave an original poem, under the influence of the spirit of Acha Sprague, addressed to the parents of "Birdie," expressing in beautiful cadences the love and guardian care this pure and gentle spirit ever manifests for them; representing her condition in spirit-life to be far in advance of what their most ardent feelings or desires could make it; limning the glories of the immortal life, and closing with cheering assurances that were appreciated by all.

The choir then sang "Birdie's" Spirit Song, "With Rosebuds in My Hand," with fine effect. In the forenoon, Mrs. Townsend briefly addressed the Children's Lyceum; but her words were like apples of gold. On a previous Sunday, Dr. A. P. Pierce expressed the warm interest he felt in the success of this Lyceum, and backed up his assertions by presenting it with fifty dollars worth of new books for the library, and a pledge of five dollars a month in money. Isn't there a number of other gentlemen who can and will do likewise? They could not do a much better deed.

Defeat of Garibaldi.

The latest dispatches from Europe in regard to the Italian war brings important information. The Garibaldian forces have been attacked and defeated by the combined forces of France and the Papal States. Garibaldi and his sons are reported as taken prisoners. Another account says they gave themselves up to the Italian troops and were sent to Florence. In that case their lives will be safe, though the progressive movement on Rome must for the present prove a failure, unless this trouble lead to a war between France and Italy. That the relations between Victor Emanuel and Louis Napoleon were far from being cordial has already been shown by the charges and counter charges made by each of them against the other in regard to the infraction of the September treaty, and there are new reasons for anticipating a possible collision between France and Italy in late dispatches. Gen. La Marmora is reported to have returned to Florence from an unsuccessful political mission to Paris, and Louis Napoleon on Sunday presented his ultimatum to the Italian Government through his representative at Florence, and demanded an immediate reply. Upon the nature of that ultimatum and Victor Emanuel's reply may depend the question of war or peace between France and Italy, and possibly, also, the question of a war that shall include all the allies that France can get on the one side and Italy upon the other. Bismark owes Napoleon a grudge, and the Italian imbroglio is a fitting opportunity for him to gratify it. The crisis of the whole movement is therefore evidently close at hand.

Mrs. Jennie Waterman Danforth.

As many of our readers are aware, this lady is a remarkably well developed trance medium. Her success as a clairvoyant physician is making her famous in New York city. She has recently moved into larger and more convenient quarters, having taken the spacious marble front house, No. 313, East 33d street, near Second Avenue, where she can better accommodate those needing her professional services. In her medical examinations she is said to be controlled by the spirit of Dr. Wm. Clark, formerly of this city, who, in the later years of his medical career, adopted the Thompsonian practice with eminent success. It is unnecessary for us to urge those who are desirous of obtaining the services of a good clairvoyant, to call on Mrs. D., for they need only to be informed where she is to do so.

The Indian Treaties.

A special despatch from Alton, Ill., dated Nov. 3d, says:

A general order will be made by Gen. Sherman to-morrow, announcing to the troops in his division that treaties of peace have been made with the Camanches, Kiowas and Apaches, and with the Cheyennes and Arapahoes, and that all hostilities against them by the troops should cease. Although the right to hunt above the Arkansas, and south of the Platte, was given to the Cheyennes and Arapahoes alone, the orders make no distinction in this respect with all the tribes. Commanding officers of posts and troops on the march are ordered to treat kindly all Indians, but to be very cautious, and they are commanded to spare no efforts to maintain this peace, because the general government desires to avoid a war, and to give the civil agents a fair chance to reduce the Indians to a comparatively civil state. Commanding Generals of Departments may use force to compel mischievous citizens to keep the peace and enforce the treaties.

New Music.

G. D. Russell & Co., 126 Tremont street, have just issued the following new and choice musical compositions: "He was despaired and rejected," being No. 3 of Handel, Haydn and Mendelssohn Sacred Gems; "Consider the Lilies," No. 7 of the English series of songs; "Vestian Evening Song" by Yennie Lillie; "Lillie Clare, the Maid of the Mill," words by Dexter Smith, music by H. S. Thompson; "The Badge my Soldier wore," by same author, music by Jean Foster; "Very Gay Galop," by Carl Faust; "The Old School House—a dream of bygone days," words by Dexter Smith, music by Jean Foster, with a splendid lithograph frontispiece.

Mercantile Library Lectures.

Rev. Dr. E. H. Chapin had a large audience in Music Hall last Wednesday, to hear his grand lecture on "The Social Forces." It is a real luxury to listen to Chapin! The next lecture will be given on Wednesday evening, Nov. 13, by Henry Vincent, Esq., the eloquent English orator.

The writer in the Investigator sadly fails in making the point he attempts to, while criticizing Mr. Forster's first lecture at Music Hall. The lecturer in alluding to speaking in Music Hall, some ten years ago, had no reference whatever to Theodore Parker. Professor Dayton referred to himself speaking there through Mr. Forster's organization ten years before. That "Spiritualist" was evidently no Spiritualist, or he would have been better posted.

Eleven of the New York churches have boy choirs.

### New Publications.

THE SEXUALITY OF NATURE, by Leopold Hartley Grindon, published by Nichols & Noyes, of this city, is the title of a book so full of overrunning with suggestions that it will suffice for many deliberate readings. From its title, the reader will comprehend at once what is the purpose of the author. He lays down the theory that sexuality pervades all Nature—spirit not less than matter. As he himself states it, "an inevitable dualism bisects Nature." And he runs out the theory through every object in every realm of Nature—plants, animals, chemical affinity, light, heat, land, water, wisdom and love, faith and reason, intellect and the affections, science and religion, and the rest. And he illustrates it with explanations of the sexuality traceable in language, in music, in beauty, and so forth. We have never before seen the suggested principle so thoroughly followed up to its results; and yet this little treatise cannot be said to be at all exhaustive, for it contains hints of a great system rather than its demonstration. But these hints will prove most acceptable as stimulus to the reflecting mind, which will not tire with pursuing the theory as far as it promises to lead one. We commend it to all Spiritualists, as a book eminently after the methods of our own beautiful philosophy.

"RICHMOND DURING THE WAR," is the taking title of one of Carleton's latest publications, written of course by a Southern person, and dedicated to "The Women of the Southern Confederacy." It makes a handsome volume. Its contents form a detailed account of the scenes which were enacted in the rebel capital, from '61 to '65. The author is a native of Virginia, and naturally sympathizes with the cause of her section, now no longer to be reached by human sympathy; but her revelations of the interior life of Richmond are candid, and her descriptions of such scenes as the negro troubles, the bread riots, and the later sufferings of the population from hunger, will be new to most readers, and are exceedingly readable in the narrative. The style of the book is vivacious, and well adapted to the subject under treatment. It will find numerous readers.

For sale by Lee & Shepard.



**Nature a Divine Revelator, and Reason its Interpreter.**

"Camp Meeting John" is credited with the following: A Baptist clergyman objected to the Methodist polity, that there was too much machinery to it. The veteran of a hundred camp meetings retorted, "Yes, there is a good deal of machinery, but it don't take so much water to run it as the Baptist does."

standing our numbers, respectability and their belief in the Bible, "W. C. G." thinks we are all the read to infidel perdition in some terrible

on question as the one great blemish of his  
 pit. —*Daily Advertiser*, Nov. 4.

**HENRY C. GORDON**, Clairvoyant and Medium, 1162 Broadway, New York 6w\*-Nov

**THE SPIRITUAL INVENTION**  
**OR, AUTODIAGRAPHIC SCENES AND SKETCHES**  
BY FRANK CHASE.  
Price 25 cents. For sale at the *Banner of Light Office*,  
Washington street, Boston, and 644 Broadway, New York.



## Message Department.

Each Message in this Department of the BANNER OF LIGHT was spoken by the Spirit whose name it bears, through the instrumentality of

Mrs. J. H. Conant.

while in an abnormal condition called the trance. 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. The questions propounded at these circles by mortals, are answered by spirits who do not announce their names.

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 Banner of Light Free Circles.

These Circles are held at No. 158 WASHINGTON STREET, Room No. 4, (upstairs), 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 receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

All proper questions sent to our Free Circles for answer by the invisibles, are duly attended to, and will be published.

### Invocation.

Oh Master of Life, our Father and our Mother, thou dual soul who beareth the fruits of life everywhere, we lay aside all our garments of darkness, and even as thou hast removed all clouds from the sun, and hast made this day a gem that flashes upon the brow of eternity, so would our souls, clothed in the sunbeams of thine eternal truths, become ministers unto those who are in the valley and the shadow of the fear of death. We would become artists, who shall most faithfully represent upon the canvas of time the realities of eternity. And wherever there are souls in bondage, there we would go, into freedom, in its largest and divinest sense, shall become the guest of every freethinker, the companion of every soul. For thine are all gifts, thine the glory of the heavens, and the earth, forever and forever. Amen. Sept. 26.

### Questions and Answers.

CONTROLLING SPIRIT.—Whatever propositions, Mr. Chairman, you may have to propound, we are ready to consider.

A letter was read from a correspondent, asking for the publication of a certain article in the Banner of Light, in the hope of eliciting a reply from the spirit of Dr. Channing. The intelligence responded as follows:

Dr. Channing will reply, most assuredly, and we would be very happy to discuss, upon philosophical and theological grounds, all such questions. They are of the greatest import to the minds that exist at the present time on the earth. They not only affect their present, but they affect their future, and therefore they should be liberally and candidly discussed, and he who refuses to discuss them, refuses to do what to me seems to be duty.

Q.—Please to distinguish between the phenomena that characterized the seers or prophets of the Old and New Testament, and the phenomena now witnessed through our mediums.

ANS.—There is a difference, but it is not in principle. It is simply in outward life, outward expression. The occult manifestations that were said to have had life in the past, were dependent upon the forms through which they were called to manifest. The stream receives its shape from the channel through which it flows. The rays of light receive their colors from the channel through which they flow, and the mediumistic atmosphere by which they are surrounded. So it is of spirit-manifestations. The manifestations of every age partake of the intellectual, the moral and the religious standard of the age. The manifestations of ancient times corresponded to the development of those times, the development of mind, the development of matter; and the manifestations of to-day correspond with the development of to-day. They answer the requirements of the time in which they exist. The manifestations of ancient times would be hardly thoroughly digested by you of to-day. And yet their inner life is absolutely the same. When resolved to their primaries, they are one, and you cannot separate them. The condition exists only in another form of manifestation.

Q.—Was Jesus any other than a brother of our humanity—a gifted and distinguished medium?

A.—No—none other—absolutely none other. He was the child of our great Father, God, and our brother, gifted as all God's children are gifted, according to their own capacities of reception. Whoever can receive largely, becomes largely gifted, and is able to give much unto those by whom they are surrounded. Jesus could receive largely from the fountain of wisdom and truth, and he became thus a shining light, not only to the age in which he lived, but that light that continued to shine down the ages, until to-day it is radiant as ever to us.

Q.—Did Jesus understand the physical and psychological law controlling him in his intercourse with the spirit-world?

A.—We have abundant evidence in proof of his understanding the law to a very large extent, and we have also abundant evidence that he was not in full possession of the law entire. But he acknowledged that he was possessed of all that he was capable of receiving, and that was a very large share.

Q.—(From one of the audience.) By your perception, who was the most fully developed as a religious and philosophical teacher—Jesus the Nazarene, or Andrew Jackson Davis?

A.—Andrew Jackson Davis in his external development is better adapted to this age than Jesus of Nazareth would be. Jesus was better adapted to the age in which he lived. They are both perfect and good in their different spheres.

Q.—Which was the more capacious of a high religious and spiritual influence?

A.—It would be exceedingly hard to determine. Jesus possessed the largest good of the age in which he lived, and Andrew Jackson Davis possesses the largest good of the age in which he lives. If we were to judge them by their external manifestations, we should be obliged to do so through separate departments of existence. We should be obliged to weigh Jesus in the scale of ancient times, and Andrew Jackson Davis in the scale of modern times, and even then, perhaps, we should fall to judge correctly.

Q.—As Jesus was considered the most perfect man of his age, are we to understand you to say that Andrew Jackson Davis is the most perfect man of this age?

A.—By no means. There are thousands all over the land who are as perfect as he. Confucius, in his day, was as perfect as Jesus in his. Jesus received a large share of his inspiration

from the same source that Confucius received his. The same color, the same cast, the same class of teachings that characterized the external of Confucius, characterized the external of Jesus. And the light of those teachings shines down into the present, and Andrew Jackson Davis and many others are gilded by its rays. Sept. 26.

### Stephen Studley.

I am glad for myself and for those I have left, to be able to come again to earth, though I have a very poor understanding of all that is necessary to perfect control. I was not a believer in this way of coming back, till I learned to believe in my new sphere of life. I used to say some pretty severe things against it in my way, though not except when it was talked about. I never began the discussion myself.

I was born in Stockbridge, in Vermont, but I died in the Western country, in Indiana. I suppose I died of cancer. They say it is the habit, the custom of spirits to give as many facts as they can, when they return, and I suppose I must give that, though I don't care to think much about it. My name was Studley—Stephen Studley—and I lived here on this earth fifty-one years. I have left here a son and a daughter. My son has never believed in any kind of a hereafter, and he has very great fear of dying, because he says there is nothing to expect beyond. Well, it would be a great deal better for some people if there was nothing to expect beyond. But for a great many others, annihilation is the worst of all things that a Great Creator could confer upon them. Now I thought it might be well to come back in proof of the life after death. And if my son Joseph would think it worth while to turn over the stone of skepticism and see what there is under it, he may find something better than he did when he was a boy, and that was a silver half-dollar. He was always pretty good for finding things, and his mother used to say that there was nothing he was n't into. Well, one independent day I told him I would give him some money if he could find it after I had taken care of it. "Well," he says, "father, if you will let me hunt wherever I've a mind to, I will find it." I said, "After I get it all right you can hunt wherever you've a mind to, but you must n't turn things upside down, not more than there is any necessity for." Well, I sent him to the store, and while he was gone I went down into the lot and I hid a half-dollar under a stone, and blast me if he did n't go as straight to it as a woodchuck to his hole, as quick as he got back. Now I was sure he was n't within half or three-quarters of a mile when I put it there. I said, "Joe, how did you find it?" "Oh, I knew where it was, father; I saw you when you put it there." Well, I've learned since I've been here that the boy was one of those clairvoyant folks—see out of the back of their heads, you know. But he has n't seen on to the other side yet, and don't believe that there is any. And he had better go a-hunting for the other side, for if he finds it out before he is called to go there, he will be better satisfied to go. But if he has to go without any knowledge of any future state, why, he'll be likely to kick in the traces, I'm feared, worse than the old mare I had once did. She kicked me out once and broke my leg.

I am pretty well here, and pretty well satisfied as to how my coming here will turn out. I shall get the ground plowed, and I shall plant, and I shall reap a harvest. I can't say how it is going along, but I suppose naturally. And now for all the rest I left, I hope if Joe undertakes to hunt for the kingdom of heaven, they will all follow close upon him, because if he once starts I think he will get in there, and they will be pretty sure to get a sight of it they keep close to him.

Good-by, Mr. President, and I hope next time I come I will have to report that I have succeeded in my undertaking of to-day. Sept. 26.

### Sylvia Ann Howland.

How do you do, sir? I've been here twice before. And I have to come to-day to beg a favor. I hope you won't refuse it. [Not if it is a proper one.] I would like to have you put a short article in your paper, that you have had communications from Sylvia Ann Howland, and by-and-by, if it is thought best, you shall publish them, but that you have withheld them for good reasons. I shall be glad to have all my friends know.

I told God's truth here, and you will find that it is true. I don't come here to tell lies, but to expose the guilty, and to whip those that ought to be whipped, here, so it won't come so hard upon them when they get where I am.

I don't blame you for not publishing what I said, because it is pretty sharp truth, and come to think of it, might reflect pretty strongly upon you. You might be charged with libel, they tell me, because there is a good deal of money involved. I did feel a little hard at first, but when they come to tell me how it was, I felt satisfied. I did n't blame you. But I want you to know it's true—it's true. And I shall do my best to work with the judges and juries, so that they will become inspired with the truth, and decide justly. I shall do my best to do that. I want all my friends to know that I am in a condition to communicate. And oh, my niece Hetty, why, why, in the name of God and all his angels, why do n't you hear the voice of God, instead of the voice of the devil? There! I must go now. You will publish it, will you? Just a little article for me. Good-day. Sept. 26.

### Annie E. Shaller.

I been four years, yes, four years in February—three years last February—it will be four years next February—trying to come back. My name was Annie E. Shaller. I had one brother, George, and he was in the army, and he was wounded and brought to Baltimore. I had about forty dollars saved, that I had earned, and I told mother, as soon as he was reported wounded, and reported at the hospital there, that I should go. She begged me not to, and said if I did she should lose both of us. But I had no thought of dying. I was determined to go. I told George if he would go to war, if he was wounded, if I could know it, I'd come and take care of him. So I went. Our father had ascended, and we took care, or helped take care of our mother. We lived in New York, on Columbia street. Well, I told mother if we should go, we could come back again. I knew about these things, and although I was not sure that the spirits could return and communicate, I thought they could, and I told mother if anything happened that I should n't come back in the body, I would come back, and I would come here. Because I could come here and send her word from here.

Well, I went, and I got there just after George died, and there were a great many sick there, and I stayed. I did n't feel as if I could come home then, so I stayed. I could n't bring George on, because I had n't the means—I tried, and could n't. So I stayed. And I was taken sick and I died. So we did n't either of us come home. And I been trying all this while to come here, so as to carry some comfort to her, for she is sad and

has n't a great while to stay, and I want her to know we are safe and ready to meet her, and I want her to know that we can come, and how hard I tried to come.

George says he is sick of the earth, and don't want to come at all. If he could do anybody any good by coming he would, but he don't think he can, and don't want to. But I wanted to come, perhaps because I promised. We both want mother to be as happy as she can, and remember that we are near, and that there is a home after death where we can live more happy than we did here—where we shall never be obliged to work for pay that is so small that we can scarcely live and live comfortably, but where every soul has a useful share of all God's gifts. Sept. 26.

Seance opened and conducted by Theodore Parker; adjourned by Chas. Stephenson.

### Invocation.

Almighty Spirit, who hath spread out the heavens and the earth, and who velleth thy purposes from our human understanding, we have gathered here that we may commune with thee; and since we come in thy name we know that thou wilt talk with us. It is vain that we are told that thou dost not commune with thy children, for our souls can never feel that thou art apart from us. We behold thee in the falling showers; we behold thee in the sunlight; we behold thee in every thought; we feel thy presence all around us, and we feel that without thee we are naught. It is in thy presence that we exist. It is in thy power that we have had being in the past. It is in thy power that we have being in the present, and it is in thy power that we shall live in the future. Thou art unto us all perfect. Thou art our God and our Saviour, and whether we see thee not, or hear thee not, or are able to fully comprehend thy greatness, still we will bow down before thine innumerable altars, striving to worship thee in the beauty of holiness. Through we may sometimes seem to wander from thee; though our deeds may not be all perfect and pure; though our thoughts may not reach the high standard we have reared for them, yet we feel that thou canst not leave us, and that slowly, step by step, thou wilt lead us to the understanding of thee and thy laws, that whenever we wander thou wilt be with us. We know that thou hast not forsaken us, even if we have passed through the valley of the shadow of death. Thou art even there, and when we come to the morning-land, the home of the spirit, thou art there also; and thy loving smile beaming from the countenances of kind friends, of those we dearly love, is there to greet us.

Our God and Father who liveth forever, we will worship thee and trust thee, and most of all we will love thee, forever. Amen. Sept. 30.

### Question and Answer.

Q.—Can a spirit, after leaving the form, take cognizance of material forms any further than what is seen by the medium? This question was partially answered in the Banner of Light of Aug. 24th.

ANS.—A spirit that has passed through the chemical change called death, perceives the external of all forms that are upon the face of the earth, through the electro-magnetic aura that emanates from mediumistic physical bodies. It is not necessary that the spirit should have absolute control of such a body at the time it perceives these objects, but it is absolutely necessary that it should come within that magnetic atmosphere; for by so doing they come into rapport with the external forms that have an existence upon the face of the earth. For instance, when I am apart from this physical body—this medium—should I wish to behold any object in this room, I should first seek to come within the atmosphere or magnetic sphere of this medium, or some other that might be in this locality. When the scientific man desires to gain a clear understanding of the heavens, he takes his glass, that he may come into rapport with the heavenly bodies through the occult power of the glass. Upon precisely the same conditions the spirit uses the medium, or the magnetic life that passes from these mediums, by which they may come into rapport with these external forms. There are heavenly bodies so far distant from your external vision that you cannot without some extra aid behold them; but if you can obtain the necessary extra aid, you can behold them. So with regard to these objects. We can see them; we can feel them. We can smell the aroma of your flowers by coming into rapport with them. But in our proper spiritual state we behold only the spiritual part of these flowers. (Referring to a vase of flowers upon the table.) Sept. 30.

### William Niles.

I have a family in Westville, Indiana, and I have never seen anything that has caused me to be absolutely separated from them. So I am very anxious to assure them of my life in the spirit-world, and of my earnest desire to bestow all the knowledge of this spirit-world upon them that it is possible for me to. I am aware of the hard places they have passed through since my death. But I am quite sure they will be very thankful that it has not been all sunshine for them, when they shall reach this more perfect state of life. But I sympathized deeply with them in all that has made them unhappy. I have felt sometimes very and myself when contemplating their unhappy state. And yet the light clouds that have passed over them are as nothing to the great tempests that sweep over some souls. Sometimes it seems that they would be entirely lost in the terrible confusion of the mental earthquake, I call it. For there are souls here that pass through such terrible sorrow that a looker-on would suppose they would never rise from it; it would annihilate them. But the soul by-and-by realizes its right to immortality, in spite of all deformities. Not even death can rob it of its immortality—not even death can make one stain upon the soul. It is perfect, I believe, at all times. It is only the surface, the clothing, that gets sometimes soiled.

I would have my wife and children know that I have never forsaken them, and that when their turn comes to pass over the river, I shall be on the other side waiting to meet them; and as far forth as I am able, I shall assist them to build up a condition for themselves in the spirit-world that will be such as will make them happy; for be it known that every soul builds its own mansion in the spirit-world, and it is generally built before the soul gets to the spirit-world proper. So there are some grand mansions here, and there are some very poor log huts. The log huts are the result of non-performance of known duties, I believe, here on earth; and the mansions are the result of the performance of duties—of bearing crosses. I want my folks to know that this spirit-world is more real than the earth-life. They have been wont to look upon it as the shadow-land, an unreal locality, but the truth is it is the only real home that the spirit knows.

The spirit in its internal essence knows that it is only a sojourner here in the flesh; that the flesh will fade away and leave it in the glorious spirit world by-and-by. But human senses are not so

far advanced in wisdom as is the soul in its perfect state. The soul knows that it rests in the bosom of God forever; but human senses do not know it, and therefore fear death.

I am William Niles; and I wish my message to go to my son William or my daughter Esther, in Westville, Ind. Sept. 30.

### Maria Shean.

I have come here hoping that I might reach my brother Thomas or my sister Margaret. My name is Maria Shean, and I am from Taunton—from the village called the Weir. I have been here now—it will be five years in February. I took a very bad cold, I had a very bad sore throat, and I was only sick about eleven days. My brother Thomas felt very bad because I had not been to confession for many months, and I was not able to see any confessor after I was taken sick, and he has troubled himself very much about it since I died; but there is no reason why it should. I am very happy here, and if I had confessed every moment of my life, I never should have been any better off, I would like him to know that I met our mother and father here, and that they are happy. And should my brother and sister think because I come here that I am an unhappy spirit, they will be mistaken. I want them to look into this matter and see for themselves how we come, and it is not always those who are unhappy that come. It is only because we have something to say. I have learned many things since I come here, but I think I am quite as good a Catholic now as I ever was, only I did n't see just as I do now. I know a great deal now. We meet many priests here, and they all tell us that there is good in the Catholic Church, great good, and perhaps the greatest good because it is the largest church, but it is no better than any other church. It is only the Catholic Church because it has been so called. It is better adapted to those who lean on it for spiritual strength than anything else could be; so in that light it is good, and I would n't return here to say anything against it.

(To the Chairman.) You will not forget my name, sir, and where I lived—Maria Shean; and I died at the Weir, in Taunton. I was nineteen years old. Sept. 30.

### "Blake."

(The name of the spirit who controls the Ellis girl medium for physical manifestations.)

Halloo there! [How do you do?] I am well, and wish everybody else was the same. Well, I've been here—this makes four times—and I spoke here because I've had something to say. I am Blake. Do you know me? [Yes.] Well, I know myself, too. But there's some folks that don't, and they want me to come here and tell who I am. There's one old fellow wants Blake to come here and give a history of himself, and then he'll believe in Spiritualism. Supposing Moses should come here and give a history of himself, how would you know any more about it? There's some of the biggest long-eared folks in this world I ever see in my life. I used to see a good many of 'em when I was here in the body, but seems to me in this business I meet a good many more now. One says, "If you won't tell who you are, I won't believe in these manifestations." They are asking me all around the country who I am, and why I am afraid to tell who I am. One old chap wants to know how long I've been out of State Prison. I may as well answer him here as anywhere, I think. Tell him I've been out just, in all, about six years; and now if he is a mind to hunt up the records, perhaps he will find out who Blake is. There's something for him to do. It will be a good deal better business than selling sugar and crackers and tea. That's his business, I believe. He says if anybody wants to know who I was, I should come back and tell 'em all about myself. "Look here," I said—I said it inside—that's what I thought—"how much would you tell 'em about yourself? Would you tell 'em how you cheated in weight, and give just a little less here and a little less there, till you got a pretty big pile to go into your own pocket?" Let him answer that question if he can, and then, perhaps, I'll tell him who Blake is.

Well, another one wants to know if I could manifest just as well if the gal there was put into a wire screen. Yes, you may put her into just as many wire screens as you can make. It don't make no difference, as long as the gal is where I can use her. That's all. Now the question is, "Who is Blake?" Now you think it's all very well to ask folks that you can't see, but that's just as real as you are, how long since they were in State Prison, and how long since they come from the lower regions, and all such questions as that; but they'll find, when they get where he is, they'll stand on just the same foundation that he stands on, and they would n't dare ask these questions, not one of them—miserable cowards! But simply because they can't see him, they think they have the right to ask all sorts of impudent questions. Well, I've come here, and I've answered those chaps. I'm Blake. That's it. If they think they can get ahead of me, let 'em, that's all. If I said I was Moses or Elias, what's the difference? I was once a living human being in the body. Now I am a living human being out of the body. I make the manifestations; the gal don't. I have help sometimes, but not from the folks in the body.

Well, I'll go now, hoping they've found out who Blake is. Sept. 30.

### Philip T. Jones.

The conditions which I should, under the circumstances, be likely to bring with me, were quite enough to clog the wheels, unless we are very expert managers; and I find myself laboring under the hard and unpleasant influence that he who preceded me has left.

I, too, died of the same disease, about two weeks since, in New Orleans. I was lieutenant in the First Louisiana cavalry, and the name I owned then, and presume I have the right to use now, was Philip T. Jones. I have relatives and friends in New Orleans, and I have those who are very dear to me in Massachusetts and in New York State. And among those friends are those who are wedded to this modern Spiritualism, and believe in it; and I suppose that they desire all the friends who cross over the mystic bridge to return as soon as possible, giving all the information they can of the life after death. I had no settled belief as to what the hereafter would be. I was quite sure in my own mind that the faith of some of my friends was very unsound. But by virtue of its soundness I am here to-day to declare myself a living soul outside of the body, having passed through death.

I am told that there are various sources all over the land by which we may identify ourselves, and I hope to make myself acquainted with some of them. I am quite sure that the most of those friends to whom I allude do not know that I am dead; and to those who do not, I shall bear the tidings to them, I would say, "I hope to be able in the future to do quite as much toward strengthening your faith as I have done in the past."

\*The spirit referred to above was Samuel Jeffery, whose message was printed, in advance, in our issue of Oct. 12.

to past toward weakening it." They will understand me: Say that I died satisfied, and was glad, on the whole, to be free from a body of suffering. I had no expectation of being seized with the disease, else I should have left before, but, as it is, I am very glad that I remained and was taken, for now I can realize the beauties of the life after death, and the fear of death and all the terrible paraphernalia that attends it is all swept away. Sometimes you know that objects that appear the most hideous at a distance, when you come near them lose all their deformity and you have no fear of them. So it is with death. The nearer I got to it the less I feared it, and when I got here I wondered that I should ever have feared to come to such a place.

(To the Chairman.) I am thankful to you, sir, and hope to be able to repay you some day. Sept. 28.

### Charity Niles.

I would like to have you tell Esther that I come, too. I am Charity Niles. And tell her that we are trying to prepare the way to give them some manifestations at home. Direct to the same place, Westville, Indiana. Sept. 30.

### Dr. John S. Brooks.

Be kind enough, sir, to say that Dr. John S. Brooks, late of Fernandina, Florida, would be glad to communicate with his family. Good-day. Sept. 30.

### Sylvia Ann Howland.

There! I did n't mean to trouble you again so soon, but I got permission to come. I am so troubled with my niece Hetty. I want you to tell her to come to me—come to me, where I can talk to her myself. [Where do you want to meet her?] Here—come here. I want to talk with her. I could talk better here through this medium. Tell her to come to me, and I will tell her what I want. Oh, I would n't stand where she does to-day—not for all the hopes I have of heaven. No, I would not. Tell her, as she values her happiness, to come to me and let me talk to her; not to be constantly trembling for fear I shall say something in public that will be against her; not to be constantly standing on a precipice, thinking she will fall every moment; but let her come to me, and if she has n't got strength enough to stand firmly by the right, I will help her. You will publish this, won't you? [Yes.] This won't hurt you, will it? [Oh no.] This won't hurt you, and it may do her a great deal of good. Good-day. Sept. 30.

### Charles Augustus Forney.

My mother hopes for my return; so I have made the effort. I am Charles Augustus Forney, son of William and Mary Forney. I suppose I should claim my birthplace in Philadelphia, but I have no particular attractions for that place. I left there too young to know much about it. The most of my life has been passed in Louisiana and Alabama. I was in the Confederate service, and I was killed. There has been quite a misunderstanding as to why I went into the army so young. I was but sixteen years old. It is impossible to give all the reasons, and I have only to say I went of my own free will, and am not sorry I went.

My mother hopes I may return, if it is possible for any spirit to, and that I will give her some satisfactory evidence that I do return. It is very hard to give her just what I would give to her. If she were here I could talk to her and easily satisfy her, I know; but I am unused to these things, and cannot do as well as if I were alone or with those who knew me. Perhaps the mention of her last letter to me, with its date, may have something to do in aiding me in identifying myself to her. It bore the date of July 10, 1862. She knows why it was unanswered. I have seen what she thinks. She wonders why the great army of returning spirits does not make some wonderful demonstration of its power, if it is composed of the spirits of those who once lived here, so that no one shall be left to doubt. Why, my mother may as well ask why the rain don't fall out of a clear sky. It would be just as consistent. There are laws governing these things, as all things else; and I was obliged to wait till this hour to manifest as I do. I cannot tell—it may be years before I return again, but I shall hope not. And as to the skepticism of my father—I had quite as lief deal with skepticism, if it be honest, as with that which receives all things without just criticism. I have no fear for his safety after death, whether he believes in the hereafter, or whether he does not. It is all the same; the hereafter remains just the same, whether he believes or not; and a want of faith does not determine the condition of the person after death. Never mind whether I suffered or not before death. It is over now, and any murmurings concerning that are of little use. Good-day. Sept. 30.

Seance opened by Father Henry Fitz James; closed by H. Marion Stephens.

### MESSAGES TO BE PUBLISHED.

Tuesday, Oct. 1.—Invocation: Questions and Answers: Oscar McDowell, Calaveras Co., Cal.; Margaret Shipley, of Detroit, to George W. Shipley, of New York; Mike Eszen, to Mr. Christie, of New York; William Chase, of the Bank Ann, of New Bedford.

Thursday, Oct. 3.—Invocation: Questions and Answers: Mrs. Sally Trail, of Boston; Flora Griffin, daughter of Major William K. Griffin, of Louisiana, to her father; James Post, of Sandusky; Richard Bond, to his friends in Carlyle, Ill.; Ann Kimmer, of Richmond, Ohio.

Tuesday, Oct. 8.—Invocation: Questions and Answers: Richard Dearborn, of Candia, N. H.; Theodore S. Merrill, of the 24 Virginia Cavalry; a Hungarian, daughter of the 24th Mass., died at Fairmount, Va.; Edith Lucas, of Abolition, Ala., to her father; James Smith, drowned in Tampa Bay, from the bark "Clarence," to friends in Boston.

Thursday, Oct. 10.—Invocation: Questions and Answers: Edwin Ballou, of Boston, to his friends; Hans Schröder, to his son Edward, in Boston; Emma Rosenfeld, to her father and mother, now in Europe.

Monday, Oct. 14.—Invocation: Questions and Answers: William A. Walker, of the 27th Mass., to his friends in Boston; Major Charles P. Chandler, who died in Glenade, Lieut. Col. Hill, of the 4th Virginia Infantry; Jonathan L. Clarks, of Michigan, formerly of Missouri, to Rev. Mr. Evans; Flora Jones, of Tennessee, to her mother, in New York.

Tuesday, Oct. 15.—Invocation: Questions and Answers: Arthur L. C. Palmer, of Columbus, O.; Maj. Daniel McCook, to Mrs. Martha McCook, of Newburyville, Jefferson Co., N. Y.; Alice Fletcher, to her "Aunt Sarah."

Thursday, Oct. 17.—Invocation: Questions and Answers: Samuel Hannum Tyler, of New Orleans, to his mother; Mary Lettice, of Golden City, Colorado; Matthew McGinnis, to his brother, James McGinnis, of Springfield, Ill.; Sylvia Ann Howland.

Monday, Oct. 21.—Invocation: Questions and Answers: Isaac Hobson, to his friends in Maine; Capt. William E. Hackert, Third Pennsylvania Infantry; Johnnie Joliet; Frankie Hall, to his mother; Lucy Tilton, of Dayton, O., to her friends.

Tuesday, Oct. 22.—Invocation: Questions and Answers: Col. K. Charles, to his wife and friends; Sam. Salmon, of New Orleans; Mary Eliza Lee, of Winchester, Va.; Rosalind Jones, of Memphis, Tenn., to her mother.

Thursday, Oct. 24.—Invocation: Capt. George C. Starkey, to his brother Alexander, his wife, and other friends in Savannah, Ga.; Sarah E. Shorey, of New Orleans; Alice Tarr, of Saco, Me., to her mother; Lucy Stilson, of Pine Point, N. Y., to her friend Jesse Brown; Report from Sagoyewatha, concerning the Council held between the Indian Commission and the tribes of the West.

Monday, Oct. 28.—Invocation: Questions and Answers: Josiah Wolcott; George N. Rice, of Montpelier, Vt., to his friends; Josephine Burroughs, of Chicago, to her Aunt Mary Alger.

Tuesday, Oct. 29.—Invocation: Questions and Answers: Mary Eliza Truman, to her father, in Richmond, Va.; Henry S. Trimble, of the 8th Mass., to his friends; Capt. Robert A. Cowdin, 66th Mass., who fell at Cold Harbor, Va.; Timothy McCarthy, of Taunton, to his family.

Thursday, Oct. 31.—Invocation: Questions and Answers: Questions and Answers; Melville Radcliffe, of Portsmouth, N. H., to her children; John T. Clarkson, second officer on board ship "Lord Nelson," to his friends in Liverpool; Calvin Townsend, of Charleston, Vt., to his brothers and sisters; Georgiana Gault, to her father, in Norfolk, Va.



## New York Advertisements

**FRED. L. H. WILLIS, M. D.**  
No. 29 West Fourth Street, New York,  
(NEAR BROADWAY.)

**CLAIMS** marked success in the treatment of all **Chronic** and **Nervous Disorders**, **Epilepsy**, **St. Vitus Dance**, **White Swelling**, **Paralysis**, **Local** and **General Debility**, **Pulmonary Consumption**, &c., and all other **Morbid** conditions affecting the **Life**, **Functional** action of the **System**, &c.

**Office Hours**, for **Examination**, **Consultation** and **Treatment**, from 8 till 1 o'clock A. M., and from 4 to 7 o'clock P. M. Patients unable to call, will be visited at their residences.

**Fee** for **Examination**, 25; for **office treatment**, 50; for **visiting**, according to distance, 25 to 50, including advice.

**Patients** attended to, and prescribed for, by **mail**.

enclosing the fee of Five Dollars. Reasonable reduction made for the poor.

Sept. 28.-11

## INVALIDS: DO YOU KNOW IT?

WINCHESTER'S  
GENUINE  
HYPOPHOSPHITES  
OF LIME AND SODA

**OF LIME AND SODA.**  
THE SPECIFIC REMEDY FOR  
**CONSUMPTION,**  
**NERVOUS DEBILITY,**  
Scrofula, Asthma, Bronchitis, Dyspepsia, &c.

**papsia, Paralysis, Loss of Appetite,  
Female Weaknesses, Liver and  
Kidney Complaints, Debility  
of Nursing and Pregnancy,  
and all  
CHRONIC DISORDERS OF EVERY NATURE**

PROFESSIONAL TESTIMONY.

"AS SURE A REMEDY IN **Consumption as Quinine** in Intermitent Fever, and as EFFECTUAL A PREVENTIVE as Vaccination in Small Pox."—*Dr. Churchill.* • •  
"It is unequalled in **Nervous Debility**, and I believe is the

only medicine that will cure a pure case of it."—*Dr. E. Stryker, Turin, N. Y.* \* \* \* "I would say to all who had any tendency to Consumption, TAKE THIS REMEDY, and it will sooner be the better."—*W. W. Townsend, M. D., Unionville, Pa.*

---

**Circulars Free. Write for one.**

**PRICES:** In 7 and 16-oz. Bottles, \$1 and \$2 each. Three large, or six small Bottles, for \$5, by Express.  
Sold by all respectable Druggists everywhere; and Wholesale and Retail by the Proprietor, **J. WINCHESTER CO., 36 JOHN STREET, NEW YORK**, to whom orders should be addressed.  
**CALIFORNIA AGENTS—D. SONDHOFF No. 5 Mc**

**THE CORNER-STONE OF  
SPIRITUALISM.**

THE Catholic Bishops of this country say that there are eleven millions of Spiritualists in the United States. I believe it; and at the same time I believe a fact which is more importance than that. I believe in the great fact which made those eleven millions of Spiritualists, and which will

yet sweep the whole earth, and make eleven hundred million more. I believe that unseen intelligences can and do put themselves in conscious relations with us, in such ways as by such means that we are made conscious of the relation. I believe that "Spirits do communicate." This is the great fact of the age. This is the corner-stone of Spiritualism. Around

It all the phenomena of all phases of mediumship cluster, and contribute to its establishment upon a basis that can never be overturned or shaken. The facts of physical mediumship, the facts of seeing mediumship, the facts of healing mediumship, the facts of writing mediumship, the facts of impressional mediumship, the facts made manifest through every phase of mediumship by all mediums and conversants upon this fact.

mediumship, all converge and concentrate upon him, making it bright and clear to eleven millions of people in the United States, that "Spirits do communicate." Then the seen intelligences to whom we are related, have moved world with facts, and facts must continue to be the levers which they carry on the work of human elevation.

strument to present to the world a spiritual fact, or rather spiritual power—a producer of facts, the vast magnitude and importance of which, I, myself, but dimly perceived at the time, and of which Spiritualists generally had as imperfect conception as the world had of the original Rochester plings. I refer now to the Positive and Negative Powers—

gent spiritual remedy for disease. In the brief space of years that spiritual power has attained colossal proportions, spreading its facts and radiating its influence from Florida, California, and from Maine to Texas. I now see clearly, what I did not see three years ago. I now see that the Positive Negative Powers, with all their marvelous healing and curative powers, are not intended simply to heal the sick. What

ten thousand and tongues they are to advocate Spiritualism. They are to enter every household as an ever present spiritual power—eloquent witnesses to the truth, so convincing that none can resist them, and so persuasive that no will rebel against them.

nor is it Spiritualists alone that write to me in confidence the Powders. Underlying all outward show and professional skepticism and incredulity, there lurks a deep faith, a faith which cannot be stifled, that there is a spiritual power among us. Hence the applicants to me for relief are not only Spiritualists but Christians, members of Churches and even "members of the General Assembly." In the present high prevalence of

by the Powders, I often find expressions like this: "You be surprised when I tell you that I am not a Spiritualist. Nevertheless, I know that their own cure, through a spiritual agency, is to them a fact which, in spite of themselves, I find them in such a relation with the other facts, the phenomena and the literature of Spiritualism, that they must sooner

later yield to the force of evidence, and become one with the belief that "Spirits do communicate"—do relate themselves to us for our good. When the great corner-stone of Spiritualism (the belief in the fact that "Spirits do communicate") is thus laid in their minds, then all other things will be added in due time, that is, so much of the philosophy, the

With these convictions I continue my labors with more enlarged purposes and wider hopes and aims. My aim is to the body and convince the mind—to multiply and extend power which shall give strength, vigor, elasticity and health to the body, and, in doing, remove the mind from the

In this work I ask the coöperation of all earnest advocates of the truth of Spiritualism. This phase of Spiritualism, the *Active and Negative* system of curing disease, should be

**representative and an advocate** in every town, village and neighborhood in the country—some one who can supply the increasing demand for the Positive and Negative Power which is springing up in all parts of the United States.

I therefore earnestly request that all those persons (whether male or female) who feel disposed to thus lend their cooperation to the cause of the oppressed, will send me their names, addresses and the names of the persons to whom they wish to be referred.

More especially do I make this request of those who have knowledge or experience of the great and good work which the Powders are doing for humanity. In making this request I will further state that I do not ask "something for nothing." I have so arranged my terms of co-operation that there will

as little risk or expense as possible to those who join me in  
work, and that as far as possible everything shall contri-  
bute to their pecuniary remuneration. ADDRESS  
**PROF. PAYTON SPENCE, M. D.**  
Nov. 9. Box 5817, New York C

**SOMETHING NEW.  
DAY'S INDIA RUBBER PROPELLING  
PENCILS,  
WITH  
INDELIBLE LEADS,**

**A** CONVENIENT substitute for Ink, very valuable to Clergymen, Lawyers, Physicians, Merchants, Salesmen, Travelers, Entry Clerks, Shippers, Expressmen and all who want to write permanently with a pencil instead of ink. **The Marking Pencil is just the thing for Fruit Growers for MARKING TAGS for FRUIT TREES, VINES and PLANTS it will not wash out.**

AGENTS wanted in every Town. Samples sent by mail receipt of the price, \$1.25 and \$1.50 (two sizes), with terms any quantity desired.

**J. P. SNOW**,—Each Pencil has a box of leads free. Ad J. P. SNOW, 47 Liberty street, New York

Forsale at the Banner of Light Office. No

**OR** a Poetical Description of the Great and Last Judgment with other Poems, by REV. MICHAEL HIGGLESWORTH, Malden, 1862. Also a Memoir of the author, autographs and funeral sermon by REV. COTTON MATHER. One of the most popular books in New England for a century and a half. **WELLS, 21, AMERICAN NEWS CO., NEW YORK.**

Nov. 9.-11

\_\_\_\_\_



Mr. & Mrs. Wm. J. YORK will answer calls to lecture the vicinity of their home, Boise City, Idaho Territory.

Mrs. S. J. YOUNG, trance lecturer, 56 Pleasant street, Boston, Mass.

Mrs. FANNIE T. YOUNG. Address care of Capt. W. A. Whiting, Hampshire, Ill.