

# BANNER OF LIGHT.



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NO. 12.

## MY FATHER, MOTHER, BROTHERS, SISTERS.

BY REV. JOHN PIERPONT.

They are all gone, but one.  
A daughter and a son  
Were from my parents early taken away;  
And my own childhood's joy  
Was darkened when, a boy,  
I saw them in their coffins as they lay.  
To manhood had I grown;  
And children of my own  
Were gathering round me when my mother died.  
I saw not her cold clay,  
When it was borne away,  
And buried by her little children's side.

Beneath the new green sod  
She led me first to God;  
Her words and prayers were my young spirit's dew,  
For, when she used to leave  
The friendside every eve,  
I knew it was for prayer that she withdrew.  
That word that blessed my youth—  
Her holy love, her truth,  
Her spirit of devotion, and the tears  
That she could not suppress—  
Hath never ceased to bless  
My soul, nor will it, through eternal years.

How often has the thought  
Of my mourned mother brought  
Peace to my troubled spirit, and new power  
The tempter to repel!  
Mother, thou knowest well  
That thou hast blest me since thy mortal hour!  
Two younger sisters then,  
Both wives of worthy men,  
After one of them had been a mother,  
Were touched by the cold hand,  
And to the spirit-land,  
In quick succession, followed one the other.

To neither could I speak;  
Nor, on the marble cheek  
Of either drop a mourning brother's tear.  
The husband of the one,  
The mother's only son,  
Has since been borne away upon the bier.  
Lake Erie's waters cold  
Over a brother rolled;  
The day was bright; the lake scarce felt a breeze;  
While I have yet been spared,  
Though dangers I have dared,  
Storms, rocks, and pirates in the Grecian Seas.

Dear brother! in my dreams  
Thy floating body seems  
To lift its hand, and my poor aid implore!  
I'm awakened by my weeping,  
And know that thou art sleeping  
In thy lone grave, on low Sandusky's shore.  
I had one brother more,  
The last my mother bore;  
He was a boy when forth I went to roam.  
He dived upon the farm;  
Our father's aged arm  
Leaned upon him—his hope, his prop—at home.

He sunk beneath the weight  
Of many cares. A great  
And growing name he left for strength and worth.  
"T was but five months ago!  
My father felt the blow,  
And now he, too, has passed away from earth.  
Oh, could I but have heard  
One parting, blessing word  
From all these dying loved ones! But the pall,  
Unseen by me was thrown,  
And the green turf hath grown,  
Wet by no tear of mine, over them all—

All but the last; thank God!  
Before the heavy clod  
Fell on his coffin, to its side I drew;  
And though the thin, white hair  
Lay like the hoar frost, there,  
My hand his forehead pressed, that felt like freez-  
ing dew.

It had been marked with care,  
It had been bowed in prayer,  
For many a year on Death upon it stole.  
O'er it I bent alone,  
"T was love's forsaken throne,  
And its death-chill went to my very soul!

Of all am I bereft!  
Only one sister left—  
A weeping willow, that to many a blast  
Hath bowed her slender form.  
Oh God! bow back the storm,  
That thou shalt send to break her down at last!  
Father, to thee I bow!  
In very love hast thou  
Thy children summoned from earth's toils and tears.

Uphold me by thy strength,  
Until I join, at length,  
The friends thou gavest to my earliest years.

## AFTER.

After the shower, the tranquil sun;  
After the snow, the emerald leaves;  
Silver stars, when the day is done;  
After the harvest, golden sheaves.

After the clouds, the violet sky;  
After the tempest, the lull of waves;  
Quiet woods, when the winds go by;  
After the battle, peaceful graves.

After the knell, the wedding bells;  
After the bud, the radiant rose;  
Joyful greetings, from sad farewells;  
After our weeping, sweet repose.

After the burden, the blissful mead;  
After the flight, the radiant rose;  
Joyful greetings, from sad farewells;  
After our weeping, sweet repose.

After the shadowy river—rest!

## Literary Department.

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## JESSIE GRAY.

Written expressly for the Banner of Light, by Mrs. A. E. Porter.

### CHAPTER VI.

{ Concluded. }

About an hour afterwards Nettie came up stairs, but went directly to her own room—an unusual thing for the little girl to omit her good-night to the governess. The door was ajar, and after a few minutes Nettie heard violent sobbing. She went in. Nettie had thrown herself on the bed without undressing, and was sobbing as if her heart would break.

"My dear child, what is the trouble?"  
"Oh, Miss Gray, it will kill me if it ever happens. I never thought of it till this evening, and perhaps it is a wicked thought now; but I could not help it coming into my mind, and now it seems like a dreadful, dreadful dream!"  
"Tell me your trouble, Nettie."  
The child seemed reluctant.

"Oh, Miss Gray! perhaps I am wrong—it was only a little thing—just a kiss and a few words. Mr. Selden and mamma—I was in the library, and they were together in the parlor; they had been talking a long time, but I didn't listen, for you know that would not be proper, but as he rose to leave he kissed mamma, and he called her 'Carrie,' and said, 'Next week, dear Carrie, next week my happiness will be complete!' and then some arrangements were made for a summer trip to the lakes. Miss Gray, do you think it possible that mamma will marry again, and that Mr. Selden will take my father's place?"

"I trust not, Nettie; you might have misunderstood. Your mother and Mr. Selden were like brother and sister when young. Try and sleep now; I will read to you."

Children are easily soothed, and not many minutes passed before Nettie was free to seek her own room, and seclude herself with her troubles in that refuge.

Her resolution to leave Woodside was confirmed, but this communication of Nettie's gave a new turn to her thoughts. She loved Mrs. Perry too well not to be perplexed and troubled, and she fell asleep praying that God would guide this friend aright.

Now let those who do not believe in a superintending special Providence, who have no faith in the care of guardian angels over the heirs of salvation on earth, who think it but a poet's fancy that "millions of unseen spirits walk this earth, both when we sleep and when we wake," turn away from these pages, and read no more of this story. To such I shall seem only as an idle dreamer.

As Jessie slept, she dreamed, and I will relate the dream, but I am no Daniel, to give the interpretation thereof.

She was watching by the bedside of Mrs. Perry, who was very ill, and apparently near to death. The most skillful physicians had been called in, but all their medicine and advice had proved useless. Good old Dr. Ward had shaken his head and said, "I can do no more; she must die." And then Jessie remembered Dr. Barton, and started in pursuit of him. It was a long walk, and then a tedious ride in the cars, a search for the house, which proved to be an odd-looking building, unlike any which Jessie had seen, but the room was the same in which Judge Perry had died at Woodside. Jessie turned the key, knocked as she had done once before, obeyed the summons, "Come in," when Dr. Barton raised his head, and Jessie saw the same pale features, and the same expression of terror which she had so often recalled in her waking moments. She told her errand. The Doctor exclaimed:

"Why, Jessie, you should have come to me before; I could have saved her. Pray God it be not too late now!" and he rushed out of the house without another word.

Jessie awoke, and the dream troubled her. The impression was strong upon her mind that Dr. Barton ought to know of Mr. Selden's visits to Woodside, and that no time should be lost in giving him this information.

She fell asleep again, and the dream was repeated, and again the same impression made upon her mind when she awoke, that she ought to go to Dr. Barton. So strong was this feeling, that she rose, looked at her watch, then out of the window, when she perceived that it was raining. The train for Columbus left at five o'clock in the morning, and it was three miles from Hillside to the depot.

"How absurd," she said, "to be governed by an idle dream!" and she turned again to her bed and slept. But the third time she dreamed the same dream, and this time the words of the Doctor were repeated: "Why did not you come to me before? I could have saved her."

Jessie hesitated no longer, but rose, dressed herself, threw on her waterproof and hat, drew on her rubber boots, and stole quietly out of the front door into the street. Yes, Jessie, the quaint, modest, retiring little Jessie, was making her way at three o'clock on a rainy morning on foot to the depot, there to go to Columbus, at the dictation of a dream! She said afterwards that she did not allow herself to think of the absurdity of it, but went forward as if impelled by some unseen force. Strange to say, the road was familiar to her; and when she came to the depot, it was just as pictured in her dream, and the same upon the railroad, though she had never traveled it before. On arriving at Columbus, she turned aside from the cab and hack drivers, and walked up into the city, where she soon perceived a strange building,

not very attractive, she thought, but the face of the one in her dream. She rang the bell, and on inquiring for Dr. Barton, was told that he was in the building, but very much engaged at that time.

"Give him that card," said Jessie.  
The servant did not ask her in, and without any thought of the impropriety of the act, she followed the servant up two flights of stairs, when he stopped and knocked at the door of a room, from the inside of which a voice said, "Come in." Jessie saw at once that it was a dissecting room, for a dead body lay upon a long table, and the Doctor held a knife in his hand. She started back, and a sudden faintness almost overpowered her.

The Doctor came out, not looking as in the dream, but with a look of welcome mingled with curiosity. She begged a moment's interview with him, and then told him briefly of John Selden's visits, of Nettie's fears after hearing the conversation in the parlor, of her dream, and her obedience to it, against her own judgment and wishes.

As she spoke, the same expression which she had seen once before in reality, and three times in dreams, was upon the Doctor's face, intensified now, so that Jessie said it made her tremble. It was neither anger nor disappointment, but terror mingled with detestation and loathing.

"My dear Jessie!" he exclaimed, "a good angel hath sent you here. She must be saved from John Selden, and I alone can save her. Let me see," he said, taking out his watch, the train leaves in fifteen minutes for Dalton. You are tired and hungry; you must not go back. I will take you to the hotel, where you must go to bed, after a warm breakfast. I shall not stay many hours in Dalton; my work there is short."

He ordered a carriage, and poor Jessie, too tired even for breakfast, was glad of a room where she could rest, and she had no sooner laid herself down upon the bed, than there stole over her senses a sweet sleep, which lasted some hours, and when she awoke, was refreshed in body and mind.

"I felt," she said, "as if fancy those feet who have been in a trance. I came back now to the practical world; I ordered my dinner, which I relished well; and as the Doctor had given orders to that purpose, I was most kindly treated. I remember while I lingered over the nice dessert of coffee, pastry and fruit, that one of the ministers of Columbus was a student of my father, and formerly boarded at the Parsonage. I had seen his name in connection with the Sanitary Commission, and I could easily believe that he could enter heart and soul with the cause of the sick and suffering soldiers. My resolution was taken, my card sent to him, and in a half hour more I was seated in the parlor with him, and had offered my services as nurse to any hospital where he might choose to send me."

"You shall go, Jessie. I know you too well to doubt your ability or question your motive. I want just such a person to go with me to-morrow to Virginia."

I spoke of my trunk, which was in Dalton.  
"Never mind that; my wife will furnish you with all you need; it will not be much. We must start to-morrow; the poor fellows are dying there for want of nursing and supplies."

To me this seemed providential. I did not wish to go back to Dalton. I preferred not to see Dr. Barton again. I had a superstitious feeling that perhaps my brother Henry would find friends and care in time of need, if I devoted myself to this work.

I wrote a letter to Mrs. Perry, explaining as well as I could why I had left, and assuring her of unchanged affection; then a short note to the Doctor, which I committed to the care of Mrs. Darling, assured that she would defend my course.

While Jessie is going southward to her good work, we will return to Dalton.

There were clouds resting over Woodside and Greenwood that afternoon—low, heavy clouds; and the rain was falling, and there were heavy thoughts in Dr. Barton's heart as he entered, not by the old, familiar garden-path from Greenwood, but through the more formal and somewhat stately front entrance. The bell was answered by a new domestic, who knew not the Doctor, and he therefore sent in his card. It seemed strange to him to be ushered into the large, elegant drawing-room, dark because nearly all the shutters were closed, and heavy with rich drapery of damask and lace. On the whole, he was not sorry to be here, for this room had no association with the happy hours he had passed in that house; the bright, cheerful library, or the home-like parlor, with its birds and flowers and books and dogs and work-baskets, had generally welcomed him when he came thither. "Better this," he said, as he stood a moment at the register, which gave forth its heat in such sullen silence.

The next moment Mrs. Perry came into the room, elegant, graceful as ever; more so, the Doctor thought, in the rich black silk, with the large jet cross on her bosom, her only ornament. And yet while with an artist's eye he acknowledged her beauty, it had lost in a measure its enchantment for him. It was a sad, terrible errand on which he had come, but he had nerved his heart to the task, and he would do it fearlessly and as a man should do the duty which God requires of him.

The Doctor had, in the course of his profession, performed many a severe operation upon the shrinking, sensitive flesh of delicate women, when only the strong desire to do his work well had mastered his sympathy with the sufferer; but never in his life before, or afterwards, though he was in active service in our war, did he shrink as now from the painful task before him. He was warmly welcomed; never had it been otherwise at Woodside; but he must be in Columbus again that night. He had but two hours to stay; he had taken a late dinner at the hotel, and needed no refreshment, and, hesitating how to introduce a

painful topic, he began in a way, which, after all, is the best, at once, without any circumlocution:

"Mrs. Perry, I have heard that Mr. Selden and yourself are to be married soon. Such a report has come to my ears; may I ask if it is true?"

A deep blush suffused her face, and for an instant she hesitated; but for an instant.

"Dr. Barton, were you not an old and tried friend, I should resent such an interference in my affairs; as it is, it seems to me abrupt, permit me to say, almost rude."

"Excuse me, Mrs. Perry, my time is very short. I thought you knew me too well to think, for a moment, that I would ask such a question without a purpose, or that I would willingly give you a moment's pain. If you can tell me that I have been misinformed, that the report is false, I shall return to Columbus with a happy heart."

Mrs. Perry, for the first time, began to suspect that the Doctor had a personal motive in this inquiry. If so, a little abruptness, a little indignation was excusable; while deception or falsehood on her part would be cruelty. True to her own sense of honor, she said:

"You have been correctly informed, Dr. Barton. Mr. Selden and myself are to be married in a few days. This will surprise you, but—"

The Doctor did not wait for her to finish the sentence. He rose, seated himself on the couch by her side, and in few words and low tones told her that which blanched her cheek and almost turned the blood in her veins to ice. Nature gave way, and she fainted. Fortunately there was ice-water in the room, and the Doctor had all needful restoratives with him. She revived; but those few moments wrought the work of years on that beautiful woman. When she regained her consciousness, "Doctor," she said, in a voice so full of remorse and sorrow that tears sprang to the Doctor's eyes, "take me to my own room, the room where he died; leave me there; I would be alone to wrestle with this terrible sorrow. You have done right, Doctor, to come to me; but your own conscience must decide whether you have not sinned in deferring your disclosures to this hour."

"I will not excuse myself, Mrs. Perry. God knows I have suffered!"

"I understand you now, Doctor, and much that has appeared strange in your conduct is now explained."

She rose, but how the strong woman had become weak! she tottered and would have fallen. The Doctor supported her up the stairs and to her own room. There, tenderly as a mother's hand could have done it, he laid her on the bed, his own tears falling meanwhile upon the stricken woman.

"Leave me now, Doctor; have no fear. I am strong, you know, and never fainted in my life before. I would be alone. When I am able I will see Jessie; dear Jessie! I have not seen her to-day."

"I will send her to you," said the Doctor; meanwhile drink this," and he mixed a soothing cordial and left her.

On his way to Columbus, the white, anxious face of little Jessie was before him, and he was eager to get to his journey's end that he might ask her more about that strange dream; he feared she was ill from excitement and fatigue. His disappointment was great to find the bird had flown; and what was worse, he could not write to her or hear from her, at least for many weeks. He turned to his duties with a sad heart. Life was not quite so bright to the Doctor as in the days when he wrote those merry letters to Judge Perry.

Jessie Gray proved to be one of the rare few who are capable of making efficient nurses. Cheerful in her temperament, quiet in her movements, accustomed for many years to wait upon her invalid mother, she became, after the first feelings of repulsion and fear had passed away, a great favorite among the sick and wounded. She remained six months, and then returned to Wood-burn for rest and relaxation.

She was received with great kindness, especially by her stepmother, who, like most of our Northern practical housewives, had been very active in her labors for the soldiers. "Aunt Betsey" received the worried Jessie as she would have done a sick soldier, and there was almost a strife between her and good old Dr. Barton and wife, as to which should have her for a guest. Her father's old parishioners gave her a warm welcome, and Jessie was petted and kindly cared for till she went back to her work again, encouraged and strengthened for her task. Her time was passed amid painful and distressing scenes, but the gratitude of the suffering and the joy of those who recovered made many bright spots for her.

One day she walked out for exercise, and learned that a colored regiment had entered the place. It was among the first that had been formed, and groups were collecting to see them pass. Jessie joined the spectators, thinking that a regiment of negroes would make sorry looking soldiers. But her surprise was great when she saw this regiment, supreme in the perfect order and cleanliness of their equipments, the regularity of step, and instant obedience of orders. She remained some time looking at them, and observed one soldier, an orderly sergeant, who once or twice directed his gaze to her, and at last touched his cap, and seemed prevented, only by his strict observance of duty, from more definite demonstrations of acquaintance. At last she recognized him. It was Peter! But Peter looking ten years younger; Peter, with an exultant look, as if he had tasted for the first time the true wine of existence.

Jessie was now as eager to meet Peter as she had been to recognize her. She longed for news from her old friends at Dalton; and to her great delight, Peter called at the hospital; and when she congratulated him upon becoming a soldier, his great eyes and his white teeth gave answer.

"Yes, Miss Jessie. The Lord has called me; I'm doing his work. I've been waiting dese years for de deliverance of my people, and now,

bress de Lord, I can work, which is better den waiting."

Jessie inquired for friends in Dalton. Peter's face expressed great grief when she asked this question.

"Oh Miss Jessie, have n't you heard? Don't you know about Mr. John?"  
There was that in Peter's look which implied something terrible to be revealed. From his somewhat rambling account, Jessie learned that Mr. Selden had, after the reception of a certain letter, shut himself for days in his room, eating scarcely enough to sustain life. That then he rode away upon his favorite horse, "Sultan"—almost equal to Mazeppa—was gone two days, and when he came back, the poor animal looked as if it had been ridden unmercifully, and died the next day. Mr. Selden was so restless and fault finding, that Miss Hannah had a hard time with him. (Peter said nothing about his own troubles.) His business was neglected, and when he undertook to do any, he made such blunders that people were afraid to trust him. At last one day Miss Hannah saw him load his revolver, and go into his room and turn the key. Her fears were excited. She gave the alarm, and Peter and Jim rushed into the room, just as he was about to commit the fatal deed. It was very evident at last, that he was deranged; and after every effort was made to restrain him there, it was found necessary to send him to an asylum for the insane.

"Oh Miss Jessie, I can't tell you what we all suffered before he went. It seemed to me de devil himself was let loose in our house."

"And Mrs. Perry?" said Jessie.

"Indeed, Miss Jessie, did n't you know that Mrs. Perry and de children were in Europe? Left soon after you did. It was so lonesome on de hill, 'peared to me I wanted to go and lie down in de cemetery at Birdie's feet, and sleep till Gabriel's trumpet blowed. But I'm glad I lived, for Miss Jessie, I hear de trumpet of de jubilee, to set de captives free. When de war is over, den, Lord, let thy servant depart in peace."

"Miss Hannah! Is she all alone at Greenwood?"

"Oh no, Miss Jessie, Jim is with her. He's saving himself to strike a blow for old Ireland; and he was willing to take care of things at Greenwood, if he need not leave Mazeppa. So Mazeppa is in our stable, and Jim is boarding money to pay a substitute, if he is drafted."

Jessie felt great interest in Peter. "Yes," she said to herself, as she went from cot to cot, praying with the dying, comforting the poor, homesick boy, who longed so earnestly for a mother's care. "Thank God, that he has found work for me to do," repeating it many times that day. She labored so faithfully that the physician advised her to take another rest—six months had passed since her last. She was preparing to follow his advice, when a battle took place, and the hospital was again filled with the dying and wounded. Jessie would not leave then, and her services were too valuable for the doctor to insist, though he feared the delicate frame was unequal to the labor. But Jessie's courage and strength rose with the emergency. She was waiting upon a patient, who had just been brought in from the surgeon's room with his limb amputated, when four soldiers came in with a wounded man, who, from his dress, appeared to be an officer, and laid him upon the cot adjoining where Jessie stood.

"There, now," said one soldier, "we've got him safe away from de surgeon, who would have chopped off dat leg in no time, if we hadn't begged hard to wait till de doctor comes to his senses. Nurse, have you any camphor? This man is in a dead faint."

Jessie turned and saw the wounded officer; his hair clotted with blood, his face covered with dust and blood like a thick red paste, his clothes torn, and a wound in the right leg. The eyes were closed, and he lay like one dead; exhausted probably by loss of blood, for there was a perceptible pulse. Jessie understood what to do better than the soldiers. They explained that the patient was a doctor, who knew more about cutting off limbs than half the surgeons in the service, and he should not have his cut off, till he was able to direct about it himself; "and may be, ma'am," said one, taking off his cap, "good nursing will save him. He's been so good to us, I'd like to keep him whole, if it can be done."

The patient was reviving slowly under Jessie's efforts, and soon raised his hand to brush aside the hair which lay in clotted masses upon his forehead. Jessie started. There was something in that motion strangely familiar to her. She tried herself to remove the hair, and partially succeeded. Yes, it was he—Dr. Barton! There were strange emotions of joy and sorrow in little Jessie's heart, but she did not betray them. The pale, quiet little nurse, knew what must be done, and she did it. She had learned a great deal about wounds, and had often mourned that amputation were so hasty. "If we can only save him!" and here she prayed that God would help her efforts.

A surgeon who had been very kind to her, and in whom she had great confidence, promised his aid. The sufferer was made as comfortable as possible. Jessie cut the tangled hair, washed the discolored face, put on a clean, loose neck, in place of the ragged coat; but all this time the sufferer was wandering in his mind, and did not recognize her.

She sat by him all that night; and no patient ever had more tender care. The morning light streamed at last into that hospital, where upon every cot lay the sick and wounded; it lighted up the pallid face of the Doctor. He opened his eyes, gazed wildly about him for a moment, and his eyes at last rested upon his nurse. "Jessie Gray!" he said, in a low voice, for he was very weak; "Jessie Gray my nurse! This is good!" and he closed his eyes, and Jessie thought he was fainting. He was very near it, for he suffered intensely; but he rallied soon, "Have they cut it off?"







# WISCONSIN STATE SPIRITUAL CONVENTION,

Held at Milwaukee, Oct. 26, 27 and 28, 1866.

The Spiritualists of the State of Wisconsin, pursuant to published notice, met in the City Hall, Milwaukee, Oct. 26th, 1866, at 11 o'clock A. M.

On motion of Mr. Hull, Col. A. B. Smalley, of Oshkosh, was called to the chair, and L. B. Brown, of Milwaukee, appointed Secretary. A Committee of three, consisting of Mr. A. B. Smalley, Miss E. Wheeler and Mrs. Parkhurst, were appointed to examine and report upon credentials of delegates, who after a few moments made the following report of parties appearing with written credentials, and entitled to seats, viz:

From Oshkosh, Col. A. B. Smalley; Janesville, Miss Elvira Wheeler; Appleton, Mrs. A. G. Parkhurst; Z. Patton, Mr. H. More; Milwaukee, Mrs. M. A. Wood, G. Godfrey, N. M. Graham, Thos. J. Freeman; Richland, Mr. Whitsett, D. E. Pease; Berlin, E. F. Hanson, Mrs. S. E. Warner; Prairie Du Chien, Dr. J. R. Doty.

And the following named lecturers, mediums, &c., as delegates at large, and also entitled to seats, viz: Rev. Moses Hull, Dr. L. B. Brown, Rev. J. T. Rouse, of Milwaukee; Dr. D. P. Griggs, of Evansville.

And also the following named persons appearing without credentials, and moved that they be entitled to seats as delegates from their respective localities, which was agreed to, viz:

From Brodhead, Mr. J. W. Stewart, Mrs. L. R. Stewart; Whitewater, Miss Clara Morgan, Miss Lucy Morgan, Mr. A. B. Severance, Mrs. A. B. Severance, Mrs. C. A. Severance, Miss L. T. Whitaker; Milwaukee, C. G. Severance, Henry R. Freeman, Joseph Burr, Mrs. S. A. Vankirk, Mr. Tittle, Miss Oskum, Mr. Brickley; Columbus, Mr. Tittle, Mrs. C. G. Severance, Mrs. M. H. Gardner, D. Gardner; Greenfield, Mrs. L. Sawtelle; Oak Creek, Mr. L. Stearns; Beaver Dam, Mr. Hitchcock.

Adjourned to 2 o'clock P. M.

Afternoon Session.—Convention met.—On motion, a committee of five was appointed to nominate permanent officers of the Convention. The Chair appointed Henry Freeman, Miss E. Wheeler, Mr. Patton, Mr. Stewart, and Mrs. J. T. Rouse. While the committee was out, Rev. J. T. Rouse, the blind medium, and post editor of the "Blind Man's Post," Monthly Visitor, by invitation, occupied the interim with well-timed and interesting remarks.

The committee on Permanent Organization reported the following names for officers of the Convention, viz: Col. A. B. Smalley, of Oshkosh, President; Prof. Samuel M. Strick, of Whitewater, D. E. Pease, of Richland, Vice-Presidents; Dr. L. B. Brown, of Milwaukee, Miss Elvira Wheeler, of Janesville, Secretaries; who were duly elected.

Col. Smalley thanked the Convention for the honor it had conferred on him. He said he was proud to fill the position of presiding officer of the First State Convention of Spiritualists, of Wisconsin. He hoped that the Convention might be characterized for its dignity, earnestness and sincerity. The work was an important one—involving no less than the highest interests and the greatest good of the whole human family, irrespective of nationality, caste, age, color or sex. If each would labor for the good of all, great and beneficial results would flow from this Convention; and the Convention would do honor to itself and the cause it had convened to sustain an advance.

On motion of Mr. Tittle, a committee of twelve was appointed, to prepare and present a plan for organization of the State Society of Spiritualists, of Wisconsin. The committee consisted of Mr. Tittle, of Columbus; Mr. Stewart, of Brodhead; Mr. Severance, of Whitewater; Mrs. Parkhurst, of Appleton; Miss Wheeler, of Janesville; Dr. Griggs, of Evansville; Mr. Hull, of Milwaukee; Mrs. Warner, of Berlin; Mrs. M. A. Wood, of Milwaukee; Mr. Smalley, of Oshkosh; L. B. Brown, of Milwaukee; Mrs. Gardner, of Monroe.

On motion of Mr. Rouse, a Committee on Finance, consisting of five, was appointed; J. T. Rouse, G. Godfrey, Mrs. Parkhurst, Henry R. Freeman and J. W. Stewart.

A Committee on Resolutions was also appointed, consisting of J. T. Rouse, G. W. Rice, Mrs. Severance, Mrs. S. E. Warner, and Dr. L. P. Griggs.

Miss Clara Morgan sang "Shells of Ocean," after which the Convention adjourned to 7 o'clock P. M.

Evening Session.—Convention called to order by the President, Prof. S. M. Strick, by invitation, entertained the Convention in a speech of some twenty minutes.

Song by the choir, "Floating on the breath of evening."

The first regular address was then given by Dr. L. P. Griggs, of Evansville, Wisconsin, upon "The Influence of Individual and Associative Effort in behalf of humanity." After which a song was sung by the Misses Clara and Lucy Morgan, entitled "Inspirational Hymn," commencing:

"I see a glorious day that is dawning,"

"The early light of the coming morning."

Original, by Miss Lucy Morgan, under inspiration, of the lamented and sweet American songster, Judson Hutchinson; and which would have done credit to him, and enhanced his own great fame, even in his lifetime.

Some business, preparatory to the coming session on the morrow, was transacted. The Misses Morgan sang together, the "Spiritual Hymn," and the Convention adjourned till 8 o'clock to-morrow morning.

Saturday Morning Session.—Convention came together for the transaction of business. The committee on organization of State Society, through their Chairman, made the following report:

WISCONSIN STATE SPIRITUAL ASSOCIATION.

WE, the Spiritualists of the State of Wisconsin, in Convention assembled, feeling a true respect, a desire to be understood, and a desire to regard the opinions of all, and to declare to the world our objects, and we here announce our aim to be the highest and most harmonious development of all the powers of man to a complete and noble state.

Accepting the law of Universal Progress, and believing that Freedom is its primary condition, we hereby unite to improve all institutions, religious, governmental, social, and domestic, to the end that we may enjoy the full and complete enjoyment of humanity.

Accepting the great fact of modern spiritual intercourse as demonstration of the power of the human mind, we hereby unite to fully develop and unfold a progressive world-religion without sect, superstition, or dogma, and to establish a Republic founded on the eternal principles of justice, liberty and love, and to establish on earth a pure and divine society, in which no individual or class shall be excluded from enjoying all its blessings, privileges and protection.

And for the attainment of these great purposes we do ordain and establish this Wisconsin State Spiritual Association.

CONSTITUTION.

Article 1.—This Society shall be known as the Wisconsin State Spiritual Association.

Article 2.—The officers of this Association shall consist of a President, Vice-President, Secretary, Treasurer and a Finance Committee of five persons, who, together with the President and Secretary, shall constitute the Board of Trustees, to be elected annually in general convention, and to hold their office for the term of one year, or until the election of their successors.

Article 3.—It shall be the duty of the President to preside over all the meetings of the Society; to sign all orders on the Treasurer, under the direction of the Board of Trustees, and to perform such other duties as the office he holds shall require.

Article 4.—It shall be the duty of the Vice-President to aid the President, when necessary, in the discharge of his duties, and in the absence of the President to assume the powers and duties of the office.

Article 5.—It shall be the duty of the Secretary to keep a record of the proceedings and acts of the Association; to attend to the correspondence of the Association; to call for notices of its meetings; and in case of the absence of the two presiding officers, to call meetings to order, and to preside for the year, or until a President shall be elected.

Article 6.—It shall be the duty of the Treasurer to give adequate bonds to the satisfaction of the Trustees; to receive, hold and disburse the funds of the Association; and to render said Treasurer an annual account of all moneys received, held or used for the purposes of the Association.

Article 7.—It shall be the duty of the Board of Trustees to call all meetings of the Association; to have in charge all property belonging to the Association; to elect officers to the various departments of the work and objects of the Association; and said Trustees shall report their doings at the Annual Meeting of the Association.

Article 8.—The members of this Association shall consist of delegates elected by the various local Societies in harmony with the objects herein set forth, and of such persons as may be recommended by the Board of Trustees, and who are not otherwise provided for, and to have all other necessary and legal powers required to enable them to discharge their functions as Board of Trustees, for the purpose of the work and objects of the Association; and said Trustees shall report their doings at the Annual Meeting of the Association.

Article 9.—A majority of the members present at any Annual Meeting of the Association, when the members do not convene these articles, shall control.

Article 10.—All money received for the objects of the Association shall be raised by voluntary contribution.

Article 11.—This Association may, from time to time, adopt

such by-laws, and make such amendments to the Constitution as shall be deemed best for the objects of the Association; a two-thirds vote of the members being necessary for the adoption of the Association being necessary therefor.

Article 12.—This Association shall hold Annual Meetings at such time and place as shall be designated by the Board of Trustees.

Article 13.—Any person may become a member of this Association, by signing the Constitution; but only the regularly appointed delegates shall be entitled to vote in any case except in the election of officers of the Association, when all members shall be entitled to vote.

The report was accepted, and the committee discharged.

On motion of J. T. Rouse, it was decided to consider the Report article by article. The whole Report having been so considered, was adopted in the foregoing form as the Constitution of the State Association of Spiritualists of Wisconsin, being but slightly amended, with the exception of articles 12 and 13, which were added by the Convention.

It was agreed to go into the election of officers of the State Association upon a viva voce vote, which was had with the following result:

For Officers of the Convention.—President, Col. A. B. Smalley, of Oshkosh; Vice-President, Miss Elvira Wheeler, of Janesville; Secretary, Dr. L. B. Brown, of Milwaukee; Treasurer, J. W. Stewart, of Brodhead; Committee on Finance.—A. B. Severance, of Whitewater; Mrs. L. T. Whitaker, of Brodhead; Mrs. S. E. Warner, of Berlin; Dr. J. R. Doty, of Prairie Du Chien; S. E. Downer, of Beloit.

A motion to appoint a committee to select the time and place for the next annual meeting of the Association was not agreed to.

An original song by Miss Lucy Morgan, entitled "The Ophian's Consolation," was sung by the two sisters, after which the Convention resolved itself into a Conference, when remarks were made by Mr. Hitchcock, of Beaver Dam, Mrs. Warner, Mr. Hull, and Mr. Rouse. Prof. Strick, entranced, was the actor in a very beautiful and touching scene. He arose, and, with his eyes closed, advancing across the hall to Mrs. Warner, presented that lady with a delicate sprig of flowers, with a tasteful, appropriate and encouraging address, which melted the hearts of the whole assembly. He afterwards made some general remarks to the Convention.

The Misses Morgan sang, "Bright Angel Wings are Hovering Near."

The Conference was continued by remarks from L. B. Brown, Mrs. Severance, Mr. Rouse and Mrs. Howard.

Song by the Misses Morgan, "When the Good Time Comes."

Miss L. T. Whitaker, of Whitewater, spoke upon Dress Reform, with much ability, as she always does. She was followed by Mrs. Howard on the same subject.

It was agreed on all hands that this Conference was a "feast of reason and a flow of soul," and when it broke up, it was made a unanimous vote of the Convention to adopt for the time being the old custom of the Quaker fraternity, of shaking hands all round. This movement united the whole Convention acquainted with each other, and united their heart and hand in a common brotherhood.

Convention took a recess until 2 o'clock P. M.

Afternoon Session, 2 o'clock.—The Convention met, and the following persons attached their names to the Constitution:

Mrs. C. C. Tuttle, Columbus; William Hitchcock, Beaver Dam; Mrs. Mary Gardner, Monroe; N. M. Graham, Milwaukee; C. G. Severance, Milwaukee; Edward Stebbins, Mrs. E. D. Parmenter, Racine; Miss Lucy Morgan, Whitewater; G. W. Williams, Milwaukee; G. W. Rice, Brodhead; Dr. J. R. Doty, Prairie Du Chien; Dr. L. P. Griggs, Evansville; Moses Hull, Milwaukee; H. L. Moore, Appleton; Z. Patton, Appleton; Sarah C. Wilkins, Kingston; Mrs. Rudberg, Harland; S. A. Vankirk, Milwaukee; Mr. N. Waldo, Waupun; Levi Stearns, Oak Creek; Mrs. L. R. Tarrant, Brodhead; Joseph Burr, Milwaukee; J. W. Stewart, Brodhead; D. E. Pease, Richland; Mrs. Martha A. Wood, Milwaukee; Eliza Sawtelle, Milwaukee; Mrs. E. Stebbins, Racine; Miss Clara Morgan, Whitewater; P. H. Fawkes, Milwaukee; L. B. Brown, Milwaukee; J. T. Rouse, Milwaukee; Anson B. Severance, Whitewater; Mary Severance, Whitewater; S. E. Downer, Beloit; L. A. J. Whitsett, Richland; W. D. Holbrook, Wausau; Dr. C. E. Phelps, Berlin; Dr. O. B. Buehler, Milwaukee; Mr. W. R. Berlin; Louisa T. Whitaker, Whitewater; Mrs. A. G. Parkhurst, Appleton.

The committee on Resolutions then reported the following:

Resolved, That it is the manifest duty of Spiritualists to carry the glorious doctrine of our beautiful philosophy to the hearts of mankind, and to do so we should do so freely both time and money.

Resolved, That we recommend to this Convention the inauguration of a plan by which two or three evangelists may be sent out by the State organization as pioneers.

Referred to Committee on Organization.

Resolved, That the interests of Spiritualism in the State demand that Spiritualists should have a State organ, through which the State organization may be conducted, and the State, and we recommend to this Convention that it take some action by which the State organ may be made a permanent organ.

Referred to Committee on Organization.

Resolved, That we recommend our publications, the Banner of Light, the Religious-Philosophical Journal, and the Monthly Clarion, to the patronage of Spiritualists in the State.

Resolved, That, as a Spiritualist, as a State organization, we should concentrate our efforts more toward releasing woman from the slavery in which she is enthralled, popularizing labor, by placing in her hands an equal and useful tool, and by so doing we should be more generally, rather than trying to get any act of dogmas before the people.

Resolved, That crime should be treated as a disease, and that the criminal should be treated as a patient, rather than as a villain and punished as such.

Resolved, That this Convention recommend that the Spiritualists of any locality in this State, who are desirous of forming a local organization according to the statute laws of Wisconsin.

Resolved, That psychometry as a subject should be carefully and thoroughly investigated, and that those who are desirous of understanding and regulating proper magnetic influences, which help to make us more healthy, physically and spiritually.

Resolved, That, in the reconstruction of the reconstruction policy proposed by Mr. Johnson and his friends is a veritable of justice and human liberty; that it gives traitors power and prestige; that it restores to the traitors the dignity and respectability, and that reformers everywhere should sustain the radical parties in their wise and loyal efforts to preserve the administration of the government from the hands of traitors and rebels, and to secure to the country the practical benefits of the great revolutionary struggle.

Resolved, That, in the opinion of this Convention, it is the duty of all men and women, in order to be of the greatest benefit and use to the greatest number, must first be publicly recognized as a Spiritualist, and that those who are desirous of must possess ourselves of the greatest amount of health and strength; therefore,

Resolved, That all the laws and normal demands of our physical organization ought to be as earnestly studied and implicitly obeyed as those pertaining particularly to the spiritual organization; therefore,

Resolved, That we, the members of the first Spiritual State Convention of Wisconsin, will not restrict our speakers to the advocacy of any of what is called the "isms," but will allow and encourage the public teaching of all truths, physical as well as spiritual.

Resolved, That measures be taken to recommend the necessity of the establishment of a college, and in such other reformatory schools as may be deemed advisable, for the advancement of our physical, mental, moral and spiritual education; and that we should endeavor to inaugurate any creed or yoke that shall in any way trammel the physical, mental, moral or spiritual nature of our being, and that we should endeavor to be governed by the highest instructions of their own souls.

Resolved, That a woman's influence and action in the past has been confined to the narrow sphere of the domestic circle, thus crippling to a great extent the spiritual and attractive elements of our nature; therefore,

Resolved, That, as Spiritualists of the State of Wisconsin, we are in favor of extending to woman all the rights and privileges that man enjoys, physically, socially, politically and religiously, and that we should endeavor to secure to her the inalienable right of all, regardless of sex.

Resolved, That woman has an important part to perform in the regeneration and emancipation of mankind from all physical and social bondage, and that, as a physical being and holding the responsible position of mother, she should have full freedom in all departments of life, to enable her to bring forth harmonious children; therefore we, as reformers, feeling the importance of this fact, pledge ourselves to assist in carrying forward this great and important work.

Resolved, That we, the men of this Convention, recommend the reform dress to all women.

Resolved, That, in the opinion of this Convention, it is the duty of the people of Wisconsin to amend the constitution of the State of Wisconsin as to extend to woman the elective franchise, and the right to hold office, and to repeal all laws which impose restrictions upon woman as woman.

Resolved, That temperance consists in the temperate use of all that is good, and the total abstinence from all that is evil; and that tobacco, narcotics and all alcoholic drinks are detrimental to our physical, mental, moral and spiritual growth, and therefore should not be used by any person.

Resolved, That we tender our most sincere and heartfelt thanks to the brave and noble defenders of our Union—the soldiers of our army, the sailors of our navy—and that we not only should render our thanks to them, but that on every occasion where our actions can speak better than our words, we should be found on the battle-field, and that we should be true to our Union, and brave to our noble and glorious Union.

Resolved, That this Convention render its most grateful and hearty thanks to the noble and brave men of the Convention, who have labored so long and so faithfully for the advancement of our physical, mental, moral and spiritual education; and that we should endeavor to be governed by the highest instructions of their own souls.

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Resolved, That temperance consists in the temperate



# Banner of Light.

BOSTON, SATURDAY, DECEMBER 8, 1886.

OFFICE 158 WASHINGTON STREET,  
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WILLIAM WHITE & CO.,  
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LUTHER COLBY, EDITOR.

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should be addressed to the Editor.

Spiritualism is based on the cardinal fact of spirit-commu-  
nication and influx. It is the effort to discover all truth relating to  
man's spiritual nature, capacities, relations, duties, welfare  
and destiny, and its application to a regenerate life. It recog-  
nizes 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 the catholic and progressive, leading to  
the true religion as at one with the highest philosophy.—*London Spiritual Magazine.*

## We Cannot All Do All Things.

In some remarks last week we undertook to  
show the folly of denying authority to any in-  
stinct because it might not be universal and un-  
exceptional in its developments. Obviously there  
can be no greater mistake than for an individual  
to draw all his conclusions in regard to the possi-  
bilities of the *genus man*, from his own separate  
experiences solely. For example, take a man de-  
ficient in the mathematical faculty, and how in-  
credible to him would have seemed the possibi-  
lity of those computations by which Newton and  
La Place have estimated the movements and the  
size of heavenly bodies! Take a man deficient  
wholly in mechanical skill and aptitude, and how  
many generations of such men might have lived  
and died before a steam-engine could have been  
produced! Take a man without an ear for music,  
and how impossible it would have been for a  
whole universe of such, by their combined efforts,  
to have produced melodies like those of Mozart!

To the rightly disposed medium the fact of the  
immortality of the soul is as much a moral cer-  
tainty as is the probability of our waking on the  
morning after a night's sleep. The medium's fac-  
ulty may be said to be *instinctive*; for it is some-  
thing which "performs blindly and ignorantly a  
work of intelligence and knowledge"; and that  
is Sir Wm. Hamilton's definition of an instinct.  
But the Investigator denies all authority to in-  
stinct in giving no hopes of a future life; denies it,  
because he, the writer, does not happen to be con-  
scious of the existence in himself of that instinct  
which others have in so wonderful a degree. Now it  
is just as unphilosophical and irrational for a  
man to deny immortality to others, because he  
himself may be unconscious of those transcendent  
faculties which are developed in mediums, as it  
would be for him to deny, because of his own deficien-  
cies as a mathematician or a musician, the possibility  
of the existence of such mortals as Newton and Mo-  
zart.

The Investigator thinks that instinct—if there is  
any instinct in the case—ought to give us the same  
positive assurance of our future existence that it does  
of our present. Well, to many minds—to those of  
most mediums, for instance—the assurance is  
quite as positive. "Ay," says the Investigator,  
"but the assurance ought to be universal and un-  
exceptional."

We all remember the story of the atheistic phi-  
losopher who thought that pumpkins, instead of  
acorns, ought to grow on the oak tree. He was  
cured of his theory when an acorn fell and hit him  
on the nose. It seems to us short-sighted mortals it  
would be pleasant to have one's spiritual senses  
so opened or elevated, even in this life, as to en-  
able one to see the truth, instead of being at the  
trouble of groping for it. So we fancy it would  
be pleasant to be as great a mathematician as La  
Place—as facile a performer on the piano-forte as  
Blind Tom—as consummate a painter as Raphael  
—as ready an accountant as Zerah Colburn—as  
accomplished a pugilist as John Morrissey—as  
brilliant a poet as Tennyson. Why has not Providence  
made the possession of all good things  
"universal and unexceptional"? God knows!

It is very inscrutable, and seems very unjust,  
that Providence should give my neighbor a fac-  
ulty, and deny it to me, especially when I greatly  
desire and covet it. We can't explain why Provi-  
dence should be so partial; but we do not, on that  
account, deny the fact. Because Swedenborg, or  
the Seers of Prevorst, or Andrew Jackson Davis,  
or David Home, or Emma Hardinge may see a  
spirit, and I may not, I am not going to jump to  
the conclusion that they are either dupes or liars,  
especially when they prove to me, as they do, that  
they possess powers of prevision or clairvoyance,  
such as transcend all our normal faculties, and  
such as we ascribe only to spirits.

Herein we are confident our "secular" friends  
are on the wrong track altogether. Until they  
can repress and put out of existence, and prevent  
the future generation of such beings as seers, me-  
diums, clairvoyants, they can never carry out  
their *beau ideal* of an atheistic community, from  
whose minds and hearts the notion of a future life  
can be excluded.

We must form our conceptions of the capabili-  
ties and the destiny of man, not from a single  
specimen of the race, (though probably, even in  
the lowest, an anointed eye might detect divine  
possibilities), but from an aggregate of specimens  
of the highest and noblest type. Here is a grown  
man, whom we find it impossible to teach to do  
the simplest sum in arithmetic; and here is a  
boy, not six years old, who, if you will give him  
the exact date of your birth, will, before you can  
count ten, tell you how many seconds old you are.  
Here is a man who could not, if his life depended  
on it, distinguish one tune from another; and here  
is a boy who will play from memory all the tunes  
of an opera he has heard but once. That there is  
a mathematical faculty and a musical faculty—  
dormant and undeveloped though they may be in  
the minds of these deficient ones—we do not  
doubt. And so in regard to the spiritual or medi-  
umistic faculty in the minds of those who scoff at  
the idea of a future state of existence.

The Investigator might, with just as much rea-  
son, say that the mathematical or the musical  
faculty ought to be "universal and unexceptional,"  
as to say that the spiritual faculty and the "in-  
stinctive longings" ought to be "universal and un-  
exceptional." There is a faculty for sympathizing  
with and apprehending spiritual truths, as there  
is for grasping the fundamental principles of  
mathematical or musical science. Where the  
faculty is deficient, we ought humbly to try to de-  
velop it, instead of denying the rightfulness of its  
existence in others, and pronouncing it a mere  
exorcism upon the human soul, to be removed  
by the surgery of these "secular" doctors, who  
think to cure the great heart of humanity of the  
hope and belief of rejoicing the loved ones gone  
before.

## Washington, D. C.

Mrs. M. S. Townsend speaks in Washington, D.  
during the month of December.

## Faith Proved by Works.

"To the Clergy and Professors of the Christian Re-  
ligion of the City of Newport."  
I fear that the far-famed Dr. Newton is heal-  
ing multitudes of their sicknesses and infirmities in  
Newport, through, as he asserts, the power of the  
spirit and the laying on of hands, as was done in the  
Apostolic days. I also understand that the Doc-  
tor professes to have a living faith in the doctrines  
taught by Jesus of Nazareth, and asserts that the  
great and beneficent work he is performing is  
simply an exemplification of the truth of the  
memorable promise made by the divinely inspired  
Master to his disciples, after partaking of the last  
supper, in the following words:

"I say to you, he that believeth in me, the works  
that I do, he also shall do, and greater than these  
shall he do."—John xiv: 12.—(Douay version.)

Now unless there is some radical mistake in the  
translation of this passage, its meaning seems too  
plain to be misapprehended. It follows, that as  
Jesus healed the sick by the power of the spirit, and  
the laying on of hands, so must every true believer in  
him be able to do the same, and even more than  
he did. Now Dr. Newton asserts that he believes  
in the teachings and divine mission of Jesus; and  
the truth of his declaration seems proved by the  
fact that in accordance with what Jesus himself  
promised, he is enabled to perform the works that  
were made the only test of true belief.

As I am totally unacquainted with either Latin,  
Greek or Hebrew, will some Doctor of Divinity,  
or other person learned in Biblical languages, be  
so kind as to inform the readers of the Mercury  
whether or not there is any mistake in the transla-  
tion of the passage of Scripture I have quoted; and  
if there is not, will he also be so good as to say  
who, in his opinion, are the true disciples  
of Jesus of Nazareth at the present day—those  
who assert their belief with the lips, but do not  
prove the truth of their assertion by performing  
the works that were made a test of belief; or those  
who, like the Doctor, assert the same belief with  
their lips, and do perform the works that were  
made the test of belief by Jesus himself?

Respectfully, THOMAS R. HAZARD.

## COMMENTS.

We are heartily glad to see the above article,  
from a writer who so fully appreciates the mat-  
ter, published in a journal like the Newport Mer-  
cury. The fact is, the time has long gone by when  
these "works" can be ignored or written down.  
There they are, attesting their own irrefragable  
testimony. We do not remember, with all the  
rest of the ridicule that has been cast on Spiritu-  
alism, to have seen any serious attempt to bring  
these cures of Dr. Newton into disrepute. They  
are too palpable to be denied, and it is notorious  
that this is not the mode of attack which the en-  
emies of the cause dare undertake. They know it  
will not do for them to oppose what people can  
see for themselves to be true. Hence they let Dr.  
Newton's cures and healing pass, and fall upon  
matters which they do not understand them-  
selves, and which allow a certain margin for mys-  
tery. There is a good deal to be said concerning  
this magnetic system of healing, as practiced by  
Dr. Newton, and particularly from the side of  
Faith. But for his faith, we undertake to say that  
he would be deficient in such works as now pub-  
lish his name to all parts of the country. If we  
read the Scriptures as the credulists insist it must  
be read, we arrive at precisely the same conclu-  
sions that are reached by Mr. Hazard. He be-  
lieves in "works," such as Jesus promised his  
disciples they could perform if they only had  
faith. Then if a person cultivates and strengthens  
his faith, he can do even greater things than  
was ever done before. That is Dr. Newton's case. He  
does what he once probably never thought it  
would be in his power to do. Why? Chiefly be-  
cause of his faith. If this is not so, then we will  
thank any Orthodox minister, who makes the  
slightest claim to scholarship, to tell us what the  
text quoted means, or can mean. Certainly it  
was put there for a purpose. If Dr. Newton has  
missed its significance, then who will tell us what  
it really is?

The wonderful cures of this renowned medium  
are bringing to him multitudes who thus hear the  
word and see the work of the spirit gladly. Here  
are evidences which bigotry cannot set aside. We  
have it on good authority, that not much more  
than a week ago the old Colony Railroad man-  
agement had to put on four extra cars to accom-  
modate the multitude of blind, lame, and halt  
persons who went to Newport to be healed at the  
Doctor's hands. The large house he occupies is  
crowded with those who come, having faith in his  
power to heal them. The press is oftentimes so  
great as to render it impossible to work your way  
into the room where he is. The intelligent por-  
tion of Newport now concede the power over dis-  
ease which he manifestly possesses. But to what  
save to spirit-power, can they ascribe it? We  
should really like to know. Will the clergy of  
Newport convict Mr. Hazard of being wrong in  
his belief or reasoning? What is the power em-  
ployed, if not spirit-power?

## Winterish.

We have had the first snow—Thanksgiving has  
come and gone—and here we are in the first week  
of December. The winter is right here. Whether  
we are to have a hard winter or a comparatively  
easy one—whether it will be open or a tight one—  
time must be left to tell us. Very soon now we  
may expect the ground to be frozen stiff, so that  
it sounds hard under foot. We may look for  
snow squalls and snow storms. The surface of  
the ponds and streams will be all frozen smooth.  
The outdoor work will generally be over, except  
in the woods with the axe. Among farmers the  
occupation will consist of those daily industries  
under cover that so take up the time and bring  
round nightfall so soon. In the cities the gas is  
lighted early, and the days are not much more  
than strips of light between overlapping reaches  
of darkness.

But the pleasantest reflection is that the even-  
ings are going to be long and quiet. These are  
the crowning glory of winter, and its noblest com-  
pensation. Those who bundle off to bed, night  
after night, soon after getting their supper and  
warming their feet, live in but the lower plane of  
their existence. These long, quiet nights are the  
time for study and reading. They contain the  
hours that are more than golden; and we turn  
back to them in thought, when the summer comes  
round again, with a heartfelt joy at having made  
so much out of them. The winter we regard as  
the treasury of the year. It brings us back to  
ourselves again. The mind is most active during  
this season. It makes the longest marches on the  
road to victory. It is the season of social pleas-  
ures and the delightful enjoyments of friendship.

## New York Matters.

H. B. Storer is engaged to lecture before Eblitt  
Hall Society of Spiritualists during this month.  
Mrs. Townsend has just closed a very satisfac-  
tory course of addresses there, and is engaged to  
return again in the spring.

Emma Hardinge speaks for the First Society of  
Spiritualists in Dodworth's Hall, the Sundays of  
this month. She has just finished a lecturing en-  
gagement in Philadelphia.

## Lizzie Doten's Lectures.

Miss Doten will continue to lecture in the after-  
noon only in Mercantile Hall, 16 Summer street,  
the Sundays of this month. Friends should avail  
themselves of this opportunity to listen to the  
teaching of one of our very best speakers.

## Laura V. Ellis in Connecticut.

This remarkable young medium has been hold-  
ing séances for physical manifestations in Middle-  
town, Conn., and has created quite a sensation  
there. The editors of the Constitution, however,  
were inclined to dispute the genuineness of the  
manifestations, and state that "the mysteries of  
the cabinet were fully revealed." &c. To this  
Mr. Kelsey replies by offering them five hundred  
dollars to make good their assertions. The fol-  
lowing is Mr. K.'s card:

"Messrs. Editors Constitution: I notice in your  
paper of this day's date an article commenting  
upon the remarkable manifestations produced  
through Miss Laura V. Ellis, the wonderful child-  
medium, in McDonough Hall, on Friday and Sat-  
urday evenings last, in which you seem to en-  
dorse the statement of the committee 'that the  
child was the trickster,' by the statement that  
'that sort of a humbug don't pay in this vicinity.'"

I was not present at the hall on either of the  
above evenings, but I did attend a private exhibi-  
tion of those manifestations at the house of B. F.  
Chaffee, Esq., on Monday evening last, in com-  
pany with more than thirty respectable citizens  
of this town, not one of whom detected any trick,  
and not one of whom will pretend to show how it  
was possible for the child to have performed the  
feats, bound hand, foot and neck, and fastened to  
the cabinet in the manner she was. I will not go  
at length into detail of the manifestations pro-  
duced on that occasion, but will merely state that  
everything promised in the bills printed at your  
office was fully performed, many of the feats be-  
ing performed in from one to five seconds each.  
Now if it is true, as you state, that 'this sort of a  
humbug don't pay in this vicinity,' I propose to  
make the expose of it pay, and I do hereby offer a  
reward of five hundred dollars to have any person  
who declared the child a trickster, to yourselves  
who pronounce it a humbug, or to any other per-  
son who will, within three months from this date,  
produce a person who will, after being bound and  
fastened in the same manner that Laura V. Ellis  
was on the occasion referred to, perform the so-  
called tricks, said tricks to be performed in this  
town, either in public or private, at the option of  
the party producing them, in presence of a com-  
mittee of five citizens of Middletown, who will  
witness the manifestations through Laura V. Ellis,  
two of said committee to be chosen by myself,  
two by the party who proposes to make the ex-  
pose, and the fifth by these four. The five hun-  
dred dollars to be paid as soon as the committee  
shall decide that the feats have been performed;  
said feats to be performed first with the door of  
the cabinet closed, and lastly with it open, so that  
all can see how it is done. I do not propose that  
the person selected to perform these feats shall be  
a child like Miss Ellis, but any person, even the  
most renowned juggler, not excepting Signor  
Blitz himself, may be selected. I will put the  
money into the hands of any responsible person,  
as soon as I am notified of the acceptance of this  
challenge. I think, Messrs. Editors, that a thorough  
investigation of these manifestations will con-  
vince you that there are 'more things in heaven  
and earth than are dreamed of in your philoso-  
phy.' Yours very respectfully,  
L. L. KELSEY.

Middletown, Wednesday, Nov. 14, 1886.

## Burying the Dead on Sunday.

The clergymen of Norwich, Ct., have issued a  
circular expressing their determination to attend  
no more funerals on the Sabbath, except in cases  
of absolute necessity. They object to the practice  
being a clear violation of the fourth command-  
ment, both from the amount of work it involves,  
and because it keeps many people from attending  
the church service.—*Ex.*

We clip the above from one of our daily papers;  
and as this is a practical evidence of the perni-  
cious teachings of Old Theology, we cannot re-  
frain from noticing it. Poor, thread souls, these  
ministers! "Too much work!" We deeply sym-  
pathize with these clerical gentlemen, if conscience  
troubles them in breaking the fourth command-  
ment, and only wish it would trouble them in like  
proportion while preaching the God-forsaken and  
anti-philosophic doctrines they are endeavoring  
to force into the brains of intelligent men and  
women. They have come to the conclusion not to  
attend any more funerals on the Sabbath, "ex-  
cept in cases of absolute necessity," which, in  
plain English, means, that if the bodies cannot  
possibly be kept over till Monday without decay,  
then they will condescend to pray over them on the  
holly day! But the last objection to performing  
the solemn rites of burial on the Sabbath explains  
the whole thing, and shows how weak the founda-  
tions of the Church are: "because it keeps many  
people from attending Church service!" Shade  
of consistency! what ministerial shepherds! We  
do not wonder they are shaking and trembling  
about their congregations. And now they are  
afraid that the dead are going to rob them of the  
spoils of Churchanity!

Such weak-minded conclusions as these minis-  
ters have arrived at on the subject of the burial  
of the dead, are unworthy even the most ardent ad-  
vocate of hell-fire and brimstone. As far be-  
hind the age of progress and reform and a natural  
religion as Massachusetts clergymen are, we be-  
lieve they have more sense and dignity than to  
descend to such measures to keep the Church  
alive or prove their fidelity to Christian principles.  
We suggest to our friends in Norwich, that if they  
have any trouble in the future to obtain any one  
to officiate at a burial on the Sabbath, we will im-  
port a supply of mediums from Massachusetts,  
who neither think it a sacrilege or a violation of  
any moral or spiritual law to bury the dead on  
Sunday. And in the meantime we hope all con-  
tributions for the enlightenment of the heathen in  
foreign countries will be appropriated a little  
nearer home!

## To the Charitable—Donations Solicited in Aid of the Destitute.

The poor in great numbers dwell in cities, and  
unless aided by the liberality of the benevolent,  
suffer from cold and hunger during the winter  
months.

In past seasons we have been instrumental in  
aiding many destitute persons in Boston and its  
vicinity, by furnishing them with bread. We  
were assisted in this labor of love by donations  
from Spiritualists and others, at home and abroad;  
and if they could but have heard the thanks that  
were spontaneously uttered in their behalf by the  
poor creatures who called at our office for bread-  
tickets, they would no doubt have considered  
themselves well paid for the timely assistance  
they had rendered.

Winter is again at hand, and again the poor  
need aid. Who will assist us in furnishing them  
with bread, as in times past? We again solicit  
donations, assuring the donors that all moneys  
coming into our hands for the purpose specified,  
shall be appropriated judiciously. A record will  
be made of every dollar received by us, and pub-  
lished from time to time, with the names of the  
donors, unless otherwise ordered.

## New Music.

From Oliver Ditson & Co., 277 Washington  
street, we have received the following new pieces  
of music: "Is that you, Andy? or My Polley?"  
by Joshua Hutchinson and Walter Kittredge;  
"Kitty Carew," a song, music by Hutton; "The  
New Russian March," arranged for piano by R.  
Berbridge; "The Pretty Bird Waltz," by C. Coote,  
Jr.; "Gallant so gay," a ballad, music by Harold  
Thomas.

We are under obligations to L. B. Brown,  
Esq., for a report of the proceedings of the Wis-  
consin Convention of Spiritualists, which will be  
found in this number of the BANNER.

## New Publications.

THE GALAXY for December 1st is on our table,  
and its contents are exceedingly attractive. There  
is a review of Walt Whitman's new volume,  
"Drum Taps;" one on Mosby and his Men; one  
on Swinburne's Poems, by Richard Grant White;  
besides tales and essays, and the sparkling Nebu-  
le. The Galaxy is overrunning with life and  
vigor, and is, in every sense, a living American  
magazine.

Lee & Shepard, and George Coolidge, of this  
city, have published a very handsome little edi-  
tion for '87, of the AMERICAN LADY'S ALMANAC,  
which contains the calendar, blank memoranda  
pages, literary selections of genuine excellence,  
and a full explanation of the game of croquet. It  
is as neat a little publication as we have seen.

THE LADY'S FRIEND is on Williams's counter  
for December. At the close of the year its freight  
of attractions and values is much above even  
what has been since last January. Its fashio-  
n-plates and receipts are of real value in the home  
circle, and its literary department is popularly  
managed and catered for.

HARPER'S MONTHLY for December opens with  
an illustrated ballad on Uncle Joe, and is follow-  
ed by illustrated prose papers of much interest.  
There is a most readable sketch of the mode of  
life pursued on Sable Island, besides a detailed  
illustrated sketch of the scenes on the Hudson,  
made immortal by the pen of Irving. Among  
them, Sleepy Hollow, the Old Dutch Church and  
Irving's Grave. The rest of the contents is as va-  
ried and full as ever, and the Editor's Depart-  
ment very satisfactory. For sale by A. Williams  
& Co.

OUR YOUNG FOLKS appears in a new glory of  
illustrations, which will greatly enrich the al-  
ways attractive pages of this favorite magazine.  
The list of writers for it is really superior, and  
their pens work for nothing but juvenile enter-  
tainment. The improvements projected for the  
new year we have a taste of in the December  
number.

The new magazine—the NORTHERN LIGHTS—  
will shortly present itself by specimen numbers.  
It is abundantly supplied with editorial and con-  
tributing talent, and has enlisted in its service  
and interest some of the freshest minds of the  
country. Mrs. Howe and Mr. Edmund Kirke cer-  
tainly know how such a serial ought to be pro-  
vided for, and they are not the ones to omit a  
single requisite of success. We predict for it as  
general admiration as the phenomena which its  
title happily suggests.

## Remarkable Presentments.

Last week Friday, Mr. J. D. Seaver, of Stowe,  
Sheriff of Lamoille county, was fatally injured.  
It seems there was a horse trot at Morris-town,  
in which he and a Mr. Gilman were parties. Seaver's  
gig was overturned by his running into Gil-  
man's, when Mr. Seaver was dragged about  
thirty rods and badly mangled, especially about  
the head.

While at Montpelier last week, we heard some  
very remarkable statements, made in connection  
with the death of Mr. Seaver, as stated above.  
We give them as we heard them, and can, if ne-  
cessary, name our authority. We understand that  
for a long time previous to the death of Mr.  
Seaver, his wife repeatedly told him that death  
would soon enter their family, and strongly urged  
him to purchase a lot in the cemetery—upon  
which, it seems, Mr. Seaver had been at work  
helping to lay out.

On the morning of the day on which the above  
race took place, Mrs. Seaver told her husband  
that she had dreamed the night before that she  
saw him thrown from a wagon, dragged some dis-  
tance, and strike his head against something, she  
could not tell what, and was killed. She urged  
him not to go to the race. He smiled at the  
dream, not being at all superstitious, and went.  
He, however, seemed to be not altogether right,  
and just before the race told Mr. Gilman that  
he would not go to the race, but would, upon the  
urgent solicitation of Mr. G. did so, with the  
above result. Mrs. Seaver, upon his departure  
for the race, dressed herself as if ready for a jour-  
ney and awaited, as she affirms, to be called upon  
to go to him. And she was. When sent for, she  
told the messenger before he related his errand,  
that she knew what he had come for. All of  
which we give as we heard it, and pronounce it  
very strange, if true, and we believe it is.—*Vermont Record.*

The above statement is going the rounds of the  
secular press—even the Boston Journal copied it  
—as a singular and truthful warning. Had it  
been headed *spiritual manifestation*, through the  
mediumistic powers of Mrs. S., as is the fact, not  
one of the secular papers would have given it a  
place in their columns.

## Confession in the Church of England.

The fact that the Roman Catholic custom of  
confession has been of late years gaining ground  
among the High Church party in England, has  
often been asserted. At length Dr. Pusey him-  
self, in a letter to the London Times, acknowl-  
edges it, and evidently rejoices over it. He says:  
"The use of confession among us all—priests  
and people—is very large. It pervades every  
rank, from the peer to the artisan or the peasant.  
In the course of this quarter of a century (to  
instance my own experience, which I must know),  
I have been applied to to receive confessions from  
persons in every rank, of every age, old as well  
as young, in every profession, even those who  
you would think least accessible to it—army,  
navy, medicine, law."

What tomfoolery men will resort to for selfish  
purposes. Priests, we believe, if anything are  
worse than speculators in the necessities of life—  
for while the latter interferes with the physical  
man only, the former swindles both the physical  
and the spiritual at the same time.

## Rev. S. C. Hayford.

The Universalist, printed in this city, contains  
the following:

"Rev. S. C. Hayford, late pastor of the Universa-  
list Society in Belfast, Me., having become a be-  
liever in Spiritualism, has withdrawn from the  
denomination. His letter of withdrawal is pub-  
lished in the BANNER. Its tone is good. We  
cannot agree with him in his way of getting at  
what he deems the truth; but we approve of his  
course in taking his true position."

How different is the tone of the above from the  
comments of the Augusta Gospel Banner! All  
we ask of our opponents is fair play and no dodg-  
ing. If Universalist ministers will leave their  
flocks, where they for a long time have been feed-  
ing upon dry husks, to enter the fertile fields of  
Spiritualism, we shall receive them with open  
arms, whether it please the Universalist press  
or not.

## Howard Athenaeum.

The success of the Florences at this theatre  
for the past six weeks, is a gratifying indication  
of their great prosperity. Those who would en-  
joy a leisure hour to their entire satisfaction, after  
the toils of the day are over, should visit the How-  
ard in preference to other places of amusement.

## The Little Bouquet.

The November number of this little Lyceum  
favorite has reached our office. It is filled with  
interesting reading and illustrations, as usual,  
well adapted to the minds it caters for.

## The National Convention of Spirit- ualists—Where and When shall Next Meeting be Held?

The Secretary of the Convention is desir-  
ing an expression of opinions and  
from those interested, in reference to the  
time and place of holding the next meeting. The  
rules of organization provide that the Pres-  
ident, Vice Presidents, Secretary and Treasurer  
be an Executive Committee to designate time  
and places of holding Annual National Con-  
ventions; but it is certainly desirable that the  
members should have the cooperation and as-  
sistance of Spiritualists throughout the country  
in making arrangements for the time and  
selecting such time and place as will be  
the wishes and convenience of all concerned.  
The most conducive to the successful ac-  
complishment of the great objects and purposes  
of the Convention to be its design in the  
National Organization.

The meetings of the Convention have a  
migratory character. The first meeting  
held in Chicago, the second in Philadelphia,  
the third and last in Providence. There-  
fore to be a sort of tacit assent or understand-  
ing that the next meeting should, on the one  
plan that has been adopted, be held some-  
where in the West or Northwest, though the de-  
cision that matter is still open for consideration  
Executive Committee. One inducement  
less, which led to the selection of Providence  
the liberal tender to the Convention by the  
denise congregation of Spiritualists of "the  
use of their hall, a fraternal greeting and  
hospitality." A similar offer now from any  
place will be gratefully entertained by the  
Executive Committee; and the Secretary  
respectfully invites the attention of asso-  
ciates of Spiritualists in the cities of the region  
named to this matter. He is desirous of  
drawing both from associations and individual  
 Spiritualists, at an early day, in order that he  
may have any propositions or suggestions they  
may desire to make before the Executive  
Committee for its consideration.

It, to some extent, becomes the duty of  
retire, as it certainly will be his pleasure  
as a channel of communication between the  
 Spiritualists of the country who are interest-  
ed in the next Convention; and he pro-  
poses to make synopses for public use  
the spiritual papers of anything with which  
may favor him in relation thereto, thus pro-  
moting and facilitating an interchange of views  
among those interested. He desires the  
next Convention shall be a grand success  
respect, and that much good may result  
deliberations; and if his efforts, in the way  
in making preliminary arrangements  
meeting, acting as a channel of commu-  
nication between Spiritualists, or otherwise, can  
be to subserve any useful purpose toward  
the desired end, they will be most cheerfully  
Address, "DR. J. A. ROWLAND,  
Washington, D. C."

## High Prices.

There is great complaint everywhere  
cially in our large cities, in consequence  
continued high retail prices of the neces-  
sary life, while it is a well known fact that the  
sale prices have fallen off considerably  
criminal for speculators—devotees of  
gain"—merely—to combine to keep up  
when there is no absolute necessity therefor  
stealing from the poor every dollar that  
leaving naught in case of sickness or other  
tendencies that are daily arising among the  
of our fellow citizens.

It gives us pleasure to observe that the  
press in various portions of our country  
cussing the subject with earnestness. The  
York Sun thus refers to this condition  
—and we hope its suggestions will be  
adopted:

"Everything eatable and wearable has  
down materially in the wholesale market  
the last two weeks, and yet the retailers  
a great extent, refused to lower prices  
per. Buyers should bring this class  
senses by limiting their purchases to the  
amounts consistent with the present requi-  
Prices must come down in the retail,  
and, if the retailers will not drop voluntarily,  
should be forced into it by a partial suspen-  
sion of purchases."

## Effect of the Pope's Allocution.

"Malakoff," the Paris correspondent  
New York Times, thus describes the effect  
denunciatory documents recently sent for-  
ward to the Vatican:

"The last publications of the Pope and  
clergy have disgusted even the enlighten-  
ed world, and added many friends to the  
capital of the Italians. To see men who  
claim to be preachers of concord, peace and  
good among men, utter nothing but anathemas  
against society, and against political  
social progress, is enough, of itself, to turn  
the heads of the world. The Bishops of the  
part of his Church. Everybody almost is  
now tired of the whining of the Pope, as  
it is with the most outrageous and inces-  
sant attacks on society. There is less inter-  
est, for as to whether he abandons Rome  
month; and exactly because this dimini-  
shment is shown, it is thought he will  
fact, the chances are more than even that he  
stay where he is. The Emperor is deter-



## ALL SORTS OF PARAGRAPHS.

Bro. Harrison, the work you mentioned is the only one published on that subject.

The ice is thick enough for skating in St. Paul. *—Boston Investigator.*  
 Lot's wife turned to a pillar of salt, the "good book" says; and now we have it recorded that St. Paul has become a skating park!

The Washington Republican says new questions will arise at the next session of Congress of such importance as to overshadow and overcloud all the differences which have arisen between Congress and the President.

The Freedmen's Bureau is in receipt of a report from the Assistant Commissioner for Florida, containing interesting information relative to the freedmen. The prejudiced portion of the community treat the freedmen with fairness, and but few cases of ill treatment have occurred recently.

HEAVY FAILURE IN THE PROVISION TRADE. Messrs. Dehon, Clark & Bridges, one of the largest of the New York provision houses, failed recently. Its liabilities are stated at over \$500,000. Four other houses suspended recently.

The bones of a Mastodon were recently found embedded some thirty or forty feet in the earth, at Cohoes, N. Y. The carcass was fifteen feet long and twenty-five feet high. Prof. Hitchcock says the animal must have died there over ten thousand years ago! This statement is exciting the ire of those who believe in the infallibility of the Bible story of the creation. The number of those who believe that the earth is not over six thousand years old, is diminishing very fast. The science of geology has produced indisputable evidence to the contrary, proving the earth's existence ages back of that period. None but stubborn bigots or theological cowards deny the truth of such evidence. Prof. Lyell and other eminent geologists have demonstrated that the Delta of the Mississippi required more than a hundred thousand years to form!

There is a pious lady in Connecticut, who, when she is unable to go to church, sends her card.

When the chimneys of lamps become foul or covered with a white crust that can neither be washed off nor removed in the usual way, rub the inside with whiting and strong vinegar, then rinse with clean water, and wipe them perfectly dry.

A married lady of Detroit sold her rag-bag recently for one dollar, and afterwards remembered that she had deposited one hundred and ninety dollars in it for safe keeping.

A gentleman asked Rothschild's advice as to speculating in the finance and banking companies, at that time in high favor. "Oh, yes," was the advice; "but if you do speculate, my friend, you must do as you would in a shower-bath, soon in and soon out."

A constable in Kentucky, in publishing some personal property for sale, put up a notice with the following clause: "I will expose for sale the 1866 Van Wagon horse, or so much thereof as may be necessary to satisfy said judgment."

Isaac Taylor emigrated from England to Cleveland at an early age. He commenced by blacking boots, got a small farm in Michigan, engaged in the Wisconsin lumber trade and became rich. From his own experience of orphanhood he formed the determination to found an orphan asylum. This his widow has just done. The endowment is nearly one hundred and fifty thousand dollars. The asylum is to be situated at Racine.

Mr. J. B. Harrison, of Kendallville, Ind., who recently lectured in this part of the country with good satisfaction to his audiences, is engaged to speak for six months in Bloomington, Ill.

The Observer says it is a sad fact that many of the modern Jews are simply infidels. At the dedication of a new temple at Cincinnati, costing \$250,000, the preacher (Dr. Wise) proclaimed a disbelief in a coming Messiah and in miracles.

If it is infidel to disbelieve in the teachings of old theology, then more than two-thirds of the people are infidel, and are all the better for being so.

The Mobile Gazette, like the Alabama, has gone under, through the management of the pirate Semmes. Firing one last broadside into the sides of "Puritanism," it settles and sinks, while Puritanism sails on with flying colors. Such men do more harm than good, in alienating the minds of the people North and South.

Mesmerism is the key which unlocks the mysteries of revelation, unlocks the seven seals, opens that mystic book, the immortal spirit of man, by healing the sick, cleansing the leper, causing the lame to walk, the blind to see, the deaf to hear, and demonstrating the wonderful phenomena of clairvoyance and spiritual communication. S. W. C.

The Paris physicians report many serious cases of disease caused by steady work with sewing machines, and in other cities the attention of physicians has been called to the unhealthiness of this employment. The worst kind of disease we are aware of, caused by "steady work with sewing machines," is the scanty remuneration the operatives get for their labor.

Young women should set good examples, for the young men are always following them.

A lady was arrested in Dunleith, Ill., for wearing "bloomers." She was from the East, a stranger in the city, and her manners were unexceptionable, but the Dunleithers could not tolerate such a spectacle in their city, and the unfortunate lady was dragged before a magistrate. The prosecutors were, however, shamed into withdrawing the complaint.

Liberty will not descend to a people; a people must raise themselves to liberty; it is a blessing that must be earned before it can be enjoyed.

The cable receipts are nearly \$5000 per day.

At a school in Connecticut a boarder owed his landlord \$20, and as a receipt for \$20 or over requires a two cent stamp, the man gave the boy a receipt for \$19.99 and gave him back one penny, thus saving one cent. If anybody can beat that in meanness, let's hear of it.

Wm. C. Bryant, the poet, and his daughter have gone to Europe.

The first vessel of the American Steamship Company's line, intended to run between Boston and Liverpool, was launched at Newburyport last week.

A gentleman rode up to a public house in the country, and asked, "Who is master of this house?" "I am, sir," replied the landlord; "my wife has been dead about three weeks."

A widow said one day to her daughter, "when you are of my age, you will be dreaming of a husband." "Yes, mamma," replied the young lady, "for the second time."

TRAITORS IN THE FENIAN CAMP.—The Dublin correspondent of the New York World, says he knows that every plan and every action of the Fenian organization is made known to England; and not only that, but that if she liked she could at this moment lay her finger on every Fenian in Ireland. The writer asserts some five weeks ago a man named Sutton or Dutton, arrived in Ireland, said to be the accredited agent of Stephens, and vested by him with full powers; intrusted by him with all the secrets of the organization. This man has been bought, and is at this moment doing the work, not for which he may have been sent by James Stephens, but for that for which he is paid by the British Government.

A poor woman and her child lately settled in a Western city, and were greatly reduced and in need of food. The child seeing a chicken in the back yard, wanted to kill it and have a pot pie. "No, no," said the mother, "that would be wicked, and God would surely punish you." "Then," said the youngster, looking up, "let's move back to New York; there ain't any God there."

Our City Government has ascertained that gas can be manufactured for a dollar and a half a thousand feet, and without the facilities enjoyed by a Gas Company; yet consumers have to pay twice that price.

The population of Turkey is nearly 42,000,000.

A Paris Journal states that at the beginning of this century, five children were the maximum result of marriages in France; the present average is three children for the whole of France, and two for Paris.

Notice is called to the advertisement of Mrs. J. B. Paige in another column.

Beloit, Wisconsin, is largely interested in the manufacture of paper, having now in operation four establishments of this kind. The mills of one firm are capable of producing four tons of paper per day, and are soon to be enlarged. Strange that the prices do not come down.

"So it seems," as the young girl observed to the sewing machine when she put the work before it.

The brain of a decapitated person, according to recent investigations of eminent French surgeons, does not die for several minutes after the head is severed from the body.

Miss Nettie M. Pierce, of Detroit, Mich., is announced as a new lecturer on Spiritualism. She had lately lectured at Toledo, Ohio, giving great satisfaction.

An occurrence between France and the United States is now talked about, and French capitalists stand ready to put their money into it liberally.

A chap inquired at the post-office in Erie, the other day, for a letter for "Erny Hagden." He was told there was none. "Look ere," he replied, a little angrily, "you've hexamined a hold letter for my name. It do not commence with a h! Look in with a h! Look in the ole that's got the ho's!"

A young lady stepped into the store of a merchant by the name of Wade, and very innocently said she would like to be weighed (Waide). "Really, I am very sorry," said he, "but my wife will tell you that you are too late by a couple of years."

The persons who live on the fallings of their neighbors will never die of starvation.

Why cannot a deaf man be legally convicted? Because it is not lawful to condemn a man without a hearing.

Happiness enters most frequently into that mind which is the most tranquil in its desires.

"Mother sent me to ask you to come and take tea with her this evening," said a little girl to her neighbor. "Did she say at what time?" "No, ma'am; she only said she would ask you, and then the thing would be off her mind."

Why do the birds feel depressed early in a summer morning? Because their bills are all over dew.

A common-sized cabbage was ascertained by Hales to exhale from 15 to 20 ounces of water during the twelve hours of daylight. This quantity is more than is given off by the skin of man in the same time.

A bachelor says a girl is a *sum* when she causes one to *sligh* for her.

A Western editor thinks that Powers is a swindler, because he chiseled an unfortunate Greek girl out of a block of marble.

Why is a restless sleeper like a lawyer? Because he lies on one side, and then turns and lies on the other.

The quantity of paper used every year in England represents a weight of two hundred and twenty millions of pounds. France uses one hundred and ninety-five millions of pounds; while the United States of America, with a much smaller population, consumes more paper than England and France put together—namely, four hundred and forty millions of pounds.

Homes at a Moderate Rent.

In the BANNER of Nov. 24th, I observe an article under the head of "Homes at a Moderate Rent." This subject has engrossed my thoughts for a long time, as many of my friends will affirm, they having heard me express my views upon it. The plan of Mr. A. T. Stewart does not fully embrace my idea, though it goes very far in that direction, and is, perhaps, the first grand step toward it.

My thought is this: That all philanthropists who contemplate donating property and money for the benefit of the poor, do it in this wise: That all properties and moneys thus donated, shall be permanently invested in productive real estate; the net rents and revenues annually accruing from the same, to be left in perpetuity, to feed, clothe and educate the poor. If, for instance, enough could be invested in any one town to meet the necessities of its poor, the increase of said revenues would be commensurate with the increase of population and the consequent poor; therefore, this investment once secured, its perpetuity would become certain. Some might object to the tenure of the lease. Such an objection could very readily be overcome, namely: At the end of the legal statute of "limitations" of any State, or of the United States, it would become the manifest policy and interest, both of the State and of the United States, to renew and extend such lease; and thus on through all time. This plan would, if generally adopted, ultimately secure the comfort, education, and consequent elevation of all the poor in every community throughout the country.

I simply make the suggestion, leaving to those who have property and money to bestow, to carry it into execution. Very truly yours, G. B. S., Washington, D. C.

## Note from Rev. B. S. Hobbs.

The following note is from a gentleman who formerly preached old theology, but cannot do so any longer, for his soul has been opened to the influx of truth from the spirit-world, and henceforth he must preach the higher Spiritual Philosophy, or preach not at all. There is plenty of work for him, and thousands are starving for the true bread of life. Friends, give him a call at once.

EDITOR BANNER.—It is something more than a year since I penned a letter for your columns. I am now supposed to be engaged in the lecture-field, and before this, have the satisfaction of doing something in this stirring, working age. But circumstances of a character not to be over-come, have prevented me from doing much, as yet, in the great vineyard of spirit labor.

Now, however, I feel at liberty to engage in the work. I am now more tired of being idle than of being busy, and I am quite well satisfied, from a long and tried experience, as briefly set forth in my letter published in the BANNER Oct. 14th of last year, that my work in the pulpit, as in the past, is at an end. I have no wish to repeat the experiment; no desire longer to be an advocate and defender of even the most liberal church theology.

The times demand something more. There is today a great voice from the heavens, telling earth's children that the old is passing;—the new is at hand. But even now my path is difficult. I would labor; but who will tell me how and where to enter the field? I am not a great light, and who cares for my farthing taper? I am one of the humble, lowly ones of earth, having neither a great name nor shining talent to command attention. I would fain go and speak to the people the words that I am hidden; but who will give me bread and listen with patience to my teachings are required. If any of your working societies are in want of a speaker, I will be at their service, if they will make the venture to ask me to come.

Now, readers and brothers of the "fraternity," what more can I do than I have offered? What more can be rationally be required at my hands? My apology for writing thus must be found in the necessities of the case. I promise you I will write differently hereafter, if I write at all. I dislike, above all things, the man who talks only of himself.

Hoping to hear of an open door soon, I will take my leave of you, dear readers, and this kind of writing in the infliction of such a letter.

Oswego, N. Y., Nov. 27, 1866. B. S. Hobbs.

## Corroborative Evidence.

MR. EDITOR.—I desire to corroborate the message which appeared in the last number of the BANNER OF LIGHT, purporting to come from the spirit of Isobel Ellis. All the statements therein given are correct, and the tone of the communication is correspondingly so. The loss we have sustained would be irreparable were it not for the beautiful Philosophy of Spiritualism, which teaches us that our sister is with us still, participating in our joys and sorrows, guiding us to higher aspirations and nobler deeds.

Long may the glorious BANNER wave, to gladden the hearts of its readers, and continue to be an open, free avenue for the messages of our spirit friends and relatives to their loved ones of earth.

Yours for the truth, MARIA E. GILLET, Quincy, Nov. 22, 1866.

## A Capital Inducement to Subscribe for the Banner.

Until Dec. 31, 1866, we will send to the address of any person who will furnish us new subscribers to the BANNER OF LIGHT, accompanied with the money (\$3), one copy of either of the following popular works, viz: "Spiritual Sunday School Manual," by Uriah Clark; "History of the Chicago Artesian Well," by George A. Shufeldt, Jr.; or "A B C of Life," by A. B. Child, M. D.

For new subscribers, with \$6 accompanying, we will send to one address one copy of either of the following useful books, viz: "Hymns of Progress," by Dr. L. K. Cooley; "Poems," by A. P. McCombs; or the "Gist of Spiritualism," by Hon. Warren Chase.

For new subscribers, with \$9 accompanying, we will send to one address one of either of the following works: "Dealings with the Dead," by Dr. P. B. Randolph; "The Wildfire Club," by Emma Hardinge; "Blossoms of Our Spring," by Hudson and Emma Tuttle; "Whatever is, is Right," by A. B. Child, M. D.; the second volume of "Arcana of Nature," "Incidents in My Life," by D. D. Home; or a carte de visite photograph of each of the publishers of the BANNER, the editor, and Mrs. J. H. Conant.

For new subscribers, with \$12 accompanying, we will send to one address one copy of Andrew Jackson Davis's "Morning Lectures."

For new subscribers, with \$15 accompanying, we will send to one address one copy of "Supernatural Facts in the Life of Rev. Jesse Babcock Ferguson, A. M., L. L. D., including Twenty Years' Observation of Preternatural Phenomena," edited by T. L. Nichols, M. D., English edition. The price of this work is \$2.50, and twenty cents postage.

The above named books are all valuable, and bound in good style.

Persons sending money as above, will observe that we only offer the premiums on new subscribers—not renewals—and all money for subscriptions as above described, must be sent at one time.

Send only Post-Office Orders or National Currency.

## Poor Fund Donations.

To send the Banner of Light free to Spiritualists who are too poor to subscribe for it.

We have for several years past sent our paper free to poor Spiritualists who earnestly desired it and could not afford to pay the subscription price; but we can do so no longer—at least, add no new names of this class to our list—unless we are aided in the work by the friends of the cause who have the means to spare and the disposition to befriend the poor. Therefore we appeal to those Spiritualists who are willing to act with us in this matter, to the end that "those who are thirsty may partake of the waters of life freely." We shall publish a record of all moneys so received.

## New York Branch of the Banner of Light Bookstore and Publishing House.

Our office in New York is at No. 544 Broadway, nearly opposite Barnum's Museum. Friends visiting the city are invited to call, where Dr. Storer, our Agent, will be happy to afford any information concerning the location of mediums, public meetings, or whatever may be of value as a guide to strangers.

It is not great wealth or high station which makes a man happy. Many of the most wretched beings on earth have both; but it is a radiant, sunny spirit, which knows how to bear little trials and enjoy little comforts, and thus extract happiness from every incident of life.

## SPIRITUALIST MEETINGS.

Brother, Miss Little have been lecturing each Sunday afternoon at the Library Hall, 18 Merritt Hill, 18 Summer street. Lectures to commence at 2 o'clock precisely. There will be no evening lecture, the hall being pre-engaged. Admittance free.

The members of the Progressive Light Society will meet every Sunday, at 2 1/2 p. m., in No. 3 Tremont Row, Hall 27. Evening meetings will be held at 7 1/2 p. m. in the same hall. The Children's Lyceum connected with the First Spiritual Society of Charleston will hold regular sessions at Washington Hall, every Sunday afternoon and evening, at 7 1/2 p. m. Speakers engaged: Mrs. M. J. Mayo, Guardian. Speaker engaged: Mrs. M. J. Mayo, Guardian.

THE INDEPENDENT SOCIETY OF SPIRITUALISTS, Charleston, will hold regular sessions at the City and County Mechanics' Hall, corner of Chelsea street and City square, every Sunday, at 2 1/2 p. m. and 7 1/2 p. m. Speakers engaged: Mrs. M. J. Mayo, Guardian. Speaker engaged: Mrs. M. J. Mayo, Guardian.

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## Special Notices.

This Paper is mailed to Subscribers and sold by Periodical Dealers every Monday Morning, six days in advance of date.

J. BURNS, PROGRESSIVE LIBRARY 1 WELLINGTON ROAD, CAMDENWELL LONDON, ENG. KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWERS, for sale at the BANNER OF LIGHT OFFICE, Boston, Mass. June 16.

COMMENDATORY.—We cannot speak in too high terms of Mrs. SPENCE'S CURE. It is a well-tried remedy and invariably cures. Why will you suffer from Dyspepsia, Indigestion, and disorders of the Stomach and Bowels, when so good a remedy can be obtained so easily? 1w-Dec-8.

Perry Davis's Vegetable Pain Killer! Internal and External Remedy.

Travelers are always liable to sudden attacks of Dysentery and Cholera Morbus, and these occurring when absent from home, are very unpleasant. PERRY DAVIS'S VEGETABLE PAIN KILLER may always be relied upon in all cases. As soon as you feel the symptoms of either of these ailments, take a little of the medicine, and a few drops of hot water will all of a sudden relieve you. Repeat the dose every hour until relieved. If the pains are severe, bathe the bowels and back with the medicine.

In cases of Asthma and Phthisis, take a teaspoonful in a glass of hot water sweetened with molasses; also bathe the throat and stomach faithfully with the medicine.

Dr. Sweet says it takes out the sorrows in cases of homesickness faster than anything he ever applied.



## 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 Circle Room.

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

MRS. CONANT 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.

Our Father, since thou dost in mercy veil thy purposes from human sense, and doth lead thy children oftentimes through dark and mysterious paths unto the kingdom of heaven, therefore the need of that holy, sublime trust in thee, that martyrs have felt in other ages.

Oh, our Father, we need not tell thee that the mother cannot understand thou art dealing in mercy, when thy voice calleth the babe of her bosom, and she layeth the little form away among the flowers. Oh, we pray thee for an outpouring of thy Holy Spirit, in the form of holy trust, upon humanity. Let thy children everywhere know thou art a God of Love; endless, all-powerful Love. Thy mantle of mercy thou castest over Nature and the human soul; and though Nature, or the human soul cannot see thee, or understand thy purposes, yet thy love is abiding; thy love is sufficient; thy love is an all-perfect, all-pervading principle, holding worlds in their proper places, leading all souls unto the kingdom of heaven.

Oh, our Father, let thy ministering angels preach thy truths unto souls that are imprisoned here in human encasements. Oh, let thine angels sometimes draw aside the veil that thou hast in mercy dropped between the world of Mind and the world of Matter; that here and there a soul may behold some of the glories of thy kingdom beyond Time; inspiring humanity with a diviner trust in thee.

Oh, our Father, we would bring unto the altar of this day and thy life, all our best, brightest thoughts; and, wreathing them into garlands, we would ask thy blessing upon them. Oh, let them grow great and strong and mighty for good. And when this day and many other days have rolled by, and that which is now the present shall become the future, let us see therein the bright, fresh garlands that we weave to-day, as crowns of glory for our waiting souls. Amen. Oct. 4.

### Questions and Answers.

CONTROLLING SPIRIT.—We are ready, Mr. Chairman, for a submittal of your questions.

QUES.—By S. Moses, of Rochester, N. Y.: There is a man whom I trusted as a friend when in need; as a friend, I trusted him with my property. He betrays my confidence, keeps my property, and refuses to give me that that is justly and honestly mine, and justifies himself in so doing. Now what I wish to know is this: When such go to the spirit-world, will they approve of and justify their unjust doings in this life, and have no regrets for the past, as they appear to have none while here in the earth-life?

ANS.—As man passes out of the flesh, so he enters upon the realities of the spirit-world—thinking the same—and, to all intents and purposes, he is the same, so far as his spirit is concerned. All the evil or so-called evil deeds that a man commits while on the earth, will be washed out by his own individual efforts, through his own individual unfoldment. When the man or woman shall learn that there is a better way, that there is a more just way, then he will lay aside that which is less just, and pursue at once a more proper course. But the soul must receive an education. Here it can plume its wings of justice and fly away from those things you call evil. But the law of retribution is a law all perfect and holy in itself. It punishes not through anger, not because the Author of the law is angry with the subject, but the very nature of the misstep induces action of the law; and when the law acts upon the subject, straightway the subject begins to feel that there is a better way—that that is not the most proper course. Then sorrow comes, because there is more or less confusion. Put new wine into old bottles, and the bottles will burst. Confusion follows for a time, and then regret. You know very well how you have suffered the past four years from the political confusion everywhere among you. So it is with regard to the soul. When it learns it has made a mistake, even in the most trivial thing, it experiences sorrow. Then comes this agitation, this cutting off, this severing from the body of the soul those circumstances that made its covering. But all these things grow very slowly. Man never becomes great and good and wise in a day. We do not believe in that repentance that comes like lightning upon the individual. No, we cannot. We believe in that that is of slow and natural growth; that comes out of the lower strata, shoots out into the present, making a lasting immortal flower.

Q.—By J. C. C.: Will my friend Enoch Harrington and the band of spirits that accompanied Captain Mitchell, after the burning of his ship Hornet, in lat. 2° North and lon. 112° West, please give a description of their perilous passage and what became of the two missing boats?

A.—A friend present, as the representative of the party in question, informs us that it would be impossible to give a clear description, mentally and materially, of the scene through which they passed. With regard to the two missing boats, the cargo of one has entered the spirit-land, and they know no more of the cargo of the other boat than you do, but presume they are not inhabitants of the unseen world; therefore must be either on dry land or on the ocean. Oct. 4.

### "Blake."

A gentleman on in Connecticut where Mr. Ellis and I have been holding forth, wants to know what my real name is, and why I have not got an education after death; why I don't get one, so I can make a little better appearance than I do in public.

I come here to inform him that a star can't be a moon, and a moon can't be a sun. If he aint lived long enough in the world to find that out, then it's time he went to school. I choose to re-

main just as I am for a while, at any rate. I can't say but what I may take a leap up by-and-by. Who knows but what I shall be a Daniel Webster or a Rufus Choate some time? But at present I'm very well satisfied to be "Blake." I'm well off, and I'm doing more good in one twenty-four hours than he probably ever will do. He'd like to know, I suppose, if my senses ever were clear! I had as good a pair of eyes to see with, had good clear senses as anybody had, and could see a thing about as clear as anybody. Wants to know, too, why I don't talk outside the cabinet; why I don't give manifestations without the cabinet. I'll ask him a question before answering his. Old chap, why don't you talk and move round and navigate without using your body? How happens it that you use your hands, your feet and your tongue, too, for it must be a good one, else you could not use it so well? Now if you don't know that there is just as much need of a cabinet and a medium for me to manifest through, as you have need of your body to get round with here, I'd recommend that you go to school. I think you're a little below me in some things. Now if you object to my coming here to read you a lecture, you can do the next thing. [How are the séances attended now?] Oh, pretty well. [Are you coming to Boston soon?] Yes, we are coming here, and we're going to raise a general breeze this winter. I'm getting the wires laid so I'll be able to talk without the cabinet. Oh, I've been right here before, right on this platform, and talked through the cabinet. I can do it again. The time will come when I shall stand right in my own body, so you'll see me just as I am. The time will come when I shall stand right outside the cabinet. You can't make the moon full before it's time, can you? I can't do these things any faster than I can. I'd like to see you do half as much, I would, any of you that ask us why we don't do this and that. I'd like to see you do half as much without a good deal of training, on your side.

Well, good-by to you; much obliged to you. Oct. 4.

### Frances E. Sawyer.

My friends who are on the earth have requested that I should manifest here, if possible, and inform them whether or no it would be best, under all circumstances, for them to avow their belief in the return of spirits? They fear it would not be as well for them, were they identified with modern Spiritualism. I can only refer them to the words of Jesus. He says, "Let your light so shine before the world, that they seeing the light, may believe and glorify your Father in heaven." They do not let their light shine, so cannot expect to receive the blessing.

I would counsel that if they have that which is good, that which has been food to their souls, they should give of their abundance to those who have not. It is mean, it is uncharitable, it is unjust to withhold that which you have in your possession, that the world groans for every hour. There must be some brows crowned with thorns, and theirs may as well be those crowned with thorns; they may as well be the martyrs as any one else. Why, were I here on the earth, and out of my present knowledge of things, I would preach the Gospel of Truth, the whole gospel, though all the world closed their ears; though all the world were arrayed against me in terrible opposition; for I should then feel I was doing my duty, and that would be unto me the kingdom of heaven.

My friends declare that they shall believe whatsoever I may be pleased to give them on this subject; that they will hold whatever counsel I give them as sacred and good. God grant they may, for their own good, and for the world which has need.

I am Frances E. Sawyer, from Orange, New York. Oct. 4.

### Charles Foswell.

Charles Foswell, sir, at your service, and at anybody's else who may need my aid. I am from Charlottesville, Penn., and a soldier—union soldier—who'd like to get back home in this way, if you haven't any objections. If you're a copperhead, sir, keep out of my way. I'm death on copperheads, and always was when I was a youngster. I did n't like them any better when I grew up, and went out to do battle again 'em.

I've got some folks here on the earth that are just as afraid of dead folks as you would be of a rattlesnake. They're shut up in the church; but I'm going to get at them some way, for, weasels-like, I can get through a small place. I can! and I'm determined to go through. I never was out-generated but once, and that was the time that I had to leave my body. General Death was smarter than I was, so he ruled the roost, and I had to obey his orders of course. But I'm master now, and I'm driving my own team, so I can drive my own communication home. They say it goes sometimes on the wings of thought, and sometimes by your steam engine. Well, I'll take mine along, if you haven't any objections, sir, for it might be hard driving thoughts along just where I want to have them go. They believe in dead folks, and in the guardianship of angels, and all that pertains to Spiritualism that is found in the church, folded up in that. They believe in that. But this coming back, and talking face to face with ghosts, they don't believe in. They're afraid—they would be—to shake hands with me, or to let us talk to them as we do here. We don't care, no; but they're not like this lady. I went to her this morning, and says I, "How do you do?" She said "How do you do?" I thought you'd be afraid of a ghost like me," says I to her. "Not a bit," said she, "I've seen too many of them to be frightened." "Oh you have," said I. "I didn't know but what you might be a little afraid." "Well," said she, "you'd better go to somebody that ain't so well acquainted with dead folks as I am."

My folks are afraid, but they'll come to it. I'll touch 'em lightly first; then I don't know as they'll believe it's me. I'm bound to go in. I'm bound they shall know I've come back, I am! Oh I'm sure to win.

I said in my last letter home, I think this business will be wound up about such a time, so I shall soon be home with you. By gracious! if it wasn't wound up with me sooner than I expected. You know I was looking to the closing up of things and the war, and I thought Government would begin to muster us out, so I'd soon be home again for good. But I got mustered out in a different way. So you'll please tell the folks I intended to go home, but had other business to attend to; I shall pay you some day for it. And still further: you'll tell them I'm no more dead than they are, nor half as much. I am myself, and I hope I'm a little better than I was here, because I've been trying to improve since I came to the spirit-world. I'm not so rough as I was. I could come back here now, and could pick you out as fine a horse as ever I could. But still I don't mean for you to understand that I'm a horse jockey now. [Was that your business here?] Well, that was a branch of it; wasn't all of it. It was a limb of it. I liked it pretty well

when I was on the earth. But as it is, I'm soliciting an invitation to go home. [I hope your folks will give you one.] I hope so too. [I think it will do your friends much good, beside helping yourself.] Well, I could try. If I failed, that would be failure number two.

I'll appeal first to Benjamin—"Little Ben" we used to call him—and if he can work the cards so he can get in, I'll furnish him with a ticket to as good a show as he'll wish to see. He's the greatest fellow for liking to go to shows that ever I see. He'd sell his soul for a ticket to go to a circus or show, I really believe. You tell him for me, I'll ticket him to as good a show—if he'll only give me the chance—as he ever was to in his life. For he's got that within him that I can work over and bring out; that will let me go up to him as I did to this lady, and say, How do you do? Now there's a good many folks that would be glad to be like that, don't you think so? [Yes.] And I'll promise not to show him anything that would be likely to frighten him. I don't suppose he remembers the time when he first went to a show. He yelled like a good one, he was so frightened. Well, I'd wait awhile. I'll take away the fear first, before I take him into the show.

Mr. Chairman—I believe that's what the parson called you that was here—I'll call round again and square up. I belonged to the Pennsylvania Reserve Corps. Oct. 4.

### Isabella N. Joice.

How do you do, sir? I come to tell the gentleman who is trying to find the man who murdered Johnnie and me, that I shall be with him nearly all the time until he does find him. And if I was permitted, I should tell him right away where he is. But if he will do as Mr. Hurlburt told him to do, he will gain something to help him in his researches. Mr. Hurlburt wishes me to tell him that he was once employed in the Boston Post-office, and he's always felt more or less of an interest there. And as he has been somewhat connected there—the gentleman—he was through sympathy attracted to him, from the fact of his earnestness and good motives—not because he wanted the reward, but because he really desired to obtain our murderer. [The time has not yet arrived, I suppose, for you to give his name?] No, sir; but I am hoping every day it will.

All communication between the man that murdered us, and his friends and acquaintances, has been suspended; because he is very cautious, and being so, he don't dare to write to them. And he says every day, "Why, I'd rather die, than live this way. I feel as though every stone under my feet were a detective." Well, by-and-by, when that feeling grows upon him, he will begin to grow very weak; so weak that he will be easily taken. Oh he's a bad man! too bad to be at large in any civilized community. I don't want him to be found and executed, because—not so much, at any rate, because I bear any ill feeling toward him, but because I know he is so dangerous. He knows it himself. He has said so to himself many a time; and to his friends.

Now, sir, if you will please tell the gentleman to persevere, I shall be with him, and he will certainly be successful. Those who have weighed the matter thoroughly and carefully, will give him such information as will be sufficient for him, when he goes to the place he has been told to go to. I have been charged to give none here to-day; for if I should, they say it would thwart the very end they desire to gain.

I thank you, sir. I am Isabella N. Joice.

Séance opened by T. Starr King, closed by "Lightfoot."

### Invocation.

Oh thou whose light shineth in the midst of all darkness, whose perfect love overcometh all evil, whose boundless mercy reacheth all souls, and whose everlasting wisdom comprehendeth all things, to thee we pray. Thou hast opened for our understanding thy vast volumes of life human and life divine; and thou art teaching us to read them. Thou art pointing out unto us the way for our souls' salvation; through ten thousand times ten thousand sources thou art perpetually speaking to our souls. And yet, oh Life, and its Source, we cannot understand thee. Therefore it is that we ask, in all earnestness and with a deep sincerity, to know more of thee and more of thy laws. Nearer, oh God, still nearer to thee, is the watchword of our souls. And, while we struggle on, sometimes fainting and weary, and sometimes strong and full of hope, yet by our prayers and thine answers thereto, we shall ever be able to bear our crosses and withstand all the shafts of evil with which we may be surrounded.

Oh thou Spirit of Eternal Justice, do thou visit all those souls who have seemed to wander, in their human life, from thee. Water the fading flowers in the garden of their hearts, that they may blossom anew; that their fragrance may be inhaled by angels; that life may be made better by it. Oh, give us, thou Spirit of Humility, thine own life. Wrap us in thy mantle, that we may be secure from all that may cause us to aspire too high, to ask too much.

Spirit of Love, do thou baptize us in thine own pure waters! Let us understand what thou art. Spirit of Truth, though our brows are crowned with thorns, though thou dost scatter thorns in our pathway, be thou with us! Lead us out of all darkness unto the light of thine own kingdom, for thou art great, good, and holy, and all perfect. Oct. 15.

### Questions and Answers.

QUES.—By W. T. Smith, of Michigan: I saw in the BANNER of June 2, 1899, that on the removal of a body from its original resting place, it had turned to stone. Now, Nature teaches me that when the life-governing principle leaves, the form must decompose. Please give your views upon the subject.

ANS.—Your correspondent seems to have very limited conceptions of life. He fails to understand that life is everywhere; that there is no place devoid of it. The principle of life cannot, by any possibility, ever absent itself from any place. Its manifestations are so numerous that you cannot number them; but the life is the same. It would have been just as reasonable a question to have asked why God does not die when worlds change their orbits, as to ask why the life-principle did not die when the spirit, or thinking part, inhabiting the machine, was separated and distinct from the machine. It is absolutely impossible for us to enumerate and follow out all the manifestations of life. No one could, by any possibility, ever do it; for, if they could, then there would come a time when the soul would die from mere inertia. The soul must be active, and can only be active by virtue of seeking to know what there is around and beyond it. If you all understood life perfectly, even your own life, so as to be able to define the compass of your own being, why then the propelling force within you might sometimes become inactive. But this cannot be; and we believe that the Great Principle of Wisdom, governing in all things, perceives that the soul must ever have a

something to ask for, that there must ever be a something it has not attained. And this, we believe, is the very power that holds it in existence, and the very foundation upon which immortality exists. Decomposition is but another term for change. The body changes at death—it may be to stone, it may be to dust—but the life-principle never leaves it.

Q.—Do spirits return and take upon themselves physical bodies again? and, if so, about how often is it repeated?

A.—Your speaker has returned absolutely and taken upon himself a physical body; but it is by no means certain how often he may repeat the same manifestation. Your correspondent has reference to the Pythagorean doctrine, perhaps a little different answer to his question may be needed. It would be absolutely impossible for us to determine concerning the stated period of time allotted to soul, whereby or when it must return and take upon itself a human form, and manifest through that form, provided the great, wise Father hath determined it must so unfold itself. Nature, by the decree of God or Life—or give it whatever name you please—by some well-established decree, seems to have an infinite variety of ways and means through which to perfect itself; and the same law holds good when referred to the soul. The soul, as allied to Nature, makes use, we believe, of every form known in Nature, through which to unfold itself. The soul speaks through the rocks, through the shells, through the waves of ocean, through the skies, through all forms of animate and inanimate life, as well as through the physical form. This is absolutely true, and you cannot successfully dispute it.

The sculptor perceives before him the block of marble. The soul or inner life of his own being is thrown upon the marble. And so he chisels away, day after day, until the block of marble seems to be endowed with life. What has made it so? What has wrought the change? Why, the action of the man's soul upon it. The soul has wrought, through the human machine, and down through physical, material life, upon the block of marble, until it is a glorious representative of human life. The soul is there; the man's life is there. You cannot look at a beautiful rose, admiring its beauty, inhaling its fragrance, without endowing it with your own life. Your thought of the rose is far more beautiful than the rose itself. You should understand this one great truth: that, as God speaks through the soul, so he speaks through all these forms of life also. Life is everywhere. God is Life, and Life is never silent, never inactive. It is always going outward and onward, perfecting itself according to the law of its great Author. Oct. 15.

### Augustus Carson.

It is two years ago this very day since I paid Nature's debt in dying. I then had not the least idea that I should ever be able to manifest in any sort of a way again among the things of earth, provided I had an existence at all. To me there was very great doubt concerning a hereafter. But Nature works, or God works, through mysterious ways, and sees fit to cover those ways until we reach them; that is, we are not allowed to see much of our future. I was but a short time ago—say two years and a half ago—I was, in more senses than one, arrayed against you people of the North, although I claim a birthright here among you.

Some seventeen years ago I removed from the North to Savannah, and there became largely identified with Southern affairs; had many friends there and my interests were there. So, when it became a fixed fact that the two portions of this our country, North and South, must go to war with each other, I consulted my interests; and I must say I obeyed the dictates of my conscience in the matter. And so I went to war against you. And I am not here to-day to say I'm sorry I did, for a man should never be sorry for doing what he believed to be right. I am only sorry that I did not know any better way; not sorry because I took that course, because it was the best I knew of at the time. The fortunes of camp life brought to me sickness and various kinds of unhappiness, which terminated the connection between me, as an individual, and my body, two years ago.

I have left, as I before remarked, many friends. But there are a certain few that I am particularly attracted to. My wife and little son I would fain return and aid, if I shall be endowed with the power so to do. But I must first make them aware that I have the power to come back before I can aid them in a way they will be conscious of. I may aid them without any consciousness of the fact upon their part; but that, to me, is a very poor way of doing business.

When the inhabitants of this world are satisfied beyond the possibility of a doubt that those they have called dead still live, and under favorable circumstances, can return, aiding them or acting against them, as the case may be, it seems to me they will have learned a truth that is worth all other truths, is grander than all others that they may have learned. And until they shall have gained that truth, shall have that in their possession entire, there will always be death—death, as there now is, death with its sting. Take that away, and virtually, then, there is no death.

My wife will remember her last words to me when she bent over me to catch mine from my weak lips. They were these: "Oh, Augustus, what am I to do when you are gone? Who am I to look to? Oh, what is to become of me and my little boy?" My soul could not then answer her questions satisfactorily. I did not then even know that there was a God who defended the widow and the orphan, though I hoped there was. To-day I know there is a Power that takes care of everything. And to-day I know that I can do something, by virtue of that Power, toward taking care of those who were dependent upon me, and that are to-day dependent upon me.

I am very glad to be able to say to that sorrow-stricken soul, "The clouds are breaking, the morning is coming, and very soon, I am quite sure, you will see happier days than at present. I have labored earnestly for it, and I feel sure I shall be successful. Nothing would give me greater joy than to come to you at home; come where I am known; come where I shall be understood." Not that I am ungrateful for the privilege I enjoy even of coming here to this distant telegraph office to send a few words home; but I ask for something greater, something better. If I did not feel that I needed it, I would not ask for it. And we are taught in this land of beautiful reality, that whatever we absolutely need we shall obtain. The question only is, when we shall obtain it? When we shall need it the most.

I am unable to proceed further, sir, so I can only close by telling you that what I have given is intended for my friends; but particularly for my wife, Marietta Carson, and little son, Augustus Carson. My name is Augustus. My age, at the time of my change, was thirty-eight and five months. I died at Savannah. Oct. 15.

### Anna L. Stephens.

There was an understanding between myself and some of my friends to this effect: that who

ever of us died first—if the way was Spiritualists declared—should return, to the place we had reached, to those we behind.

I was a medium myself for a certain manifestations, such as tipping tables, ting answers by sounds. Though I did believe myself that the power was produced, yet I didn't know. I was very a I had nothing to do with it, only to hands upon whatever object was being upon. But I thought, as very many other was electricity. Still, I never could see the intelligence electricity manifested.

Some of my acquaintances, who used to be with me when I would give the manifestations, did really believe that it was some spirit communicating with us, and I used to them for their credulity. But they said else can it be? Tell us what it is, if it is. Well, I could n't tell them myself, and it was very fearful.

I never liked to be left long alone, I would often be annoyed by these sounds. I was alone they frightened me, for I but attribute them to something supernatural attached them to something that was a they always made me tremble when I was alone. It is but a very short time ago since I Boston. I came here to see my friends, and were quite a number of conversations upon the subject of Spiritualism. I how many times that a number of us that whoever should go first, should those who are left.

It seems that I was the first to be called fore the first to make good the promise. I am not able to give much definite information of the land I have reached, a real place that I'm living much of a home it will be to me I can but I'm sure that it is a reality, and that I am able to come back. Therefore I am to me really true.

At first, I was very much frightened. I knew there was no hope for me; then came over me that all would be well hereafter, wicked as I might have been, gradually lost my fear and my strength. And thus died, I suppose easy, although hear mingled sounds of terror and of peace such a strange, wild medley of sounds. I met yet I seemed to be even then above them and afar off, although they around and near me.

I am only giving my own experience—experience of any one else. I am not to give an account of my life, that I may be thereby; nor do I know that I shall so. It is not needed to those I come to. I have given enough, or shall give enough to identify me as one soul, at least, to those to.

When I parted from my friends, I they should hear from me as soon as I my destination. I little thought, then, destination would be beyond Time; that was designed to go beneath the waves and my spirit destined for that spirit-land knew so little about. But so it was.

But I feel my promise as binding as accord to my friends as though I had had that distant Southern shore. I am a sinner; I am alive. I am Anna L. Stephens as I was, only I've lost my body. The the Atlantic hold it in its embrace. I and I believe in the presence of God; ever we ask this one or that one where he be found? the answer comes, "He's here." Don't seek him in the future here." So if he is, then I am in his presence. I have a great deal to say. I feel I have deal to do. I have been told so by the came to the spirit-world before me; and I it is so.

I would give, or will give—if my friends a chance to come to them where I am as I can here—a clear and vivid account of the scene. Oh, it was terrible! by much so to me as to others. [Were you "The Evening Star?" I was. Say that sage is particularly designed for my friends will give you a few of their names: J. Phelps, Adelaide Welsh, Mary Fulton might go on and give you a score of names since I've gone; they'll remember them and they all read your paper, so I'm hearing. I thank you, sir.

### Edith Brandon.

You'll take me to mamma, won't you at home, sir. Won't you take me? that? Where she lives. Won't you Where be I now, sir? [In Boston.] Am My mother lives in St. Louis, sir. [Since you went to the spirit-world?] came to my father nine weeks ago. He fore I did; and I want you to take me my mother, that's what I come for. [too far off.] Will you tell my mamma and want to come home? Will you tell Edith came? and will you tell her that with me, too, and he wants to come?

He says I should tell my age, [Edith Brandon. I was seven years mother's name, Edith. My father's name Josiah; and he and I live together now you been here before?] No, sir.

Will you tell mamma I came? Oh, so glad if you'll only let her know that I forgotten her, and that I want to come won't you? [Does your father think you will get this letter?] Oh, yes, he says so says so. He says I misunderstood him. He me here, he says, and introduced me to a woman who would send my message to yes, sir. And will you tell her I didn't weath preserved? I'm glad she did do. Father says, "It would only be nir of sorrow, and not of joy." It is a practice; and I'm so glad the flowers before she had it done; for if she had, have made her cry to look at it.

[To the Chairman:] If I had anything give it to you. [You are welcome. Come I would like to. And can papa come, if He says he would like to very much.

Prayer by William E. Channing; answered by Abner Kneeland; Letters by George A. Redman.

### MESSAGES TO BE PUBLISHED.

Tuesday, Oct. 16.—Invocation: Questions and answers by Mrs. J. H. Conant. Thursday, Oct. 18.—Invocation: Questions and answers by Mrs. J. H. Conant. Friday, Oct. 19.—Invocation: Questions and answers by Mrs. J. H. Conant. Saturday, Oct. 20.—Invocation: Questions and answers by Mrs. J. H. Conant. Sunday, Oct. 21.—Invocation: Questions and answers by Mrs. J. H. Conant. Monday, Oct. 22.—Invocation: Questions and answers by Mrs. J. H. Conant. Tuesday, Oct. 23.—Invocation: Questions and answers by Mrs. J. H. Conant. Wednesday, Oct. 24.—Invocation: Questions and answers by Mrs. J. H. Conant. Thursday, Oct. 25.—Invocation: Questions and answers by Mrs. J. H. Conant. Friday, Oct. 26.—Invocation: Questions and answers by Mrs. J. H. Conant. Saturday, Oct. 27.—Invocation: Questions and answers by Mrs. J. H. Conant. Sunday, Oct. 28.—Invocation: Questions and answers by Mrs. J. H. Conant. Monday, Oct. 29.—Invocation: Questions and answers by Mrs. J. H. Conant. Tuesday, Oct. 30.—Invocation: Questions and answers by Mrs. J. H. Conant. Wednesday, Oct. 31.—Invocation: Questions and answers by Mrs. J. H. Conant.



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