

# BANNER OF LIGHT.



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## The Lecture Room.

### Spiritual Manifestations:

The Ministry of Angels in Bible History; Evil Spirits, and Evil in Life and Experience; The Infallible Guidance of Man in his Own Soul, freeing him from all fear of Evil in Spiritualism or elsewhere.

THE SECOND LECTURE OF DR. FERGUSON, In Music Hall, Boston, Oct. 25th, 1868.

Reported for the Banner of Light.

Dr. J. B. Ferguson, of Tennessee, continued the course of lectures at Music Hall, Boston, by an address on the above subject, on Sunday afternoon, October 25th. A very large audience greeted the speaker, and the frequent applause with which his remarks were received told that an intense interest was being awakened in the minds of those before him. The singing by the Quartette Club was excellent, and everything passed off as pleasantly and successfully as the most sanguine person could wish. We give below a report of the lecture:

Dark, horrid and forbidding views of God, said the lecturer, invariably gave us dark and forbidding views of man, the universe, or human destiny. So true was this that when we had ascertained the characteristics of a nation's God we could predicate infallibly its characteristics. Man never rose above the God he worshipped. In the discourse of last Sunday he had discussed the nature of spirit and we had found it Divinity, Deity—universal, undefined, and therefore not defined. This is the highest conception of human intelligence, and is the key to all the phenomena of life and the universe. Not a motion of matter nor an emotion of mind which has not spirit for its origin, manifestation and end. Thus we may know that no man is deprived of his God. Even though we may deny our God, yet this denial does not exile the Deity; does not alienate eternal Cause; and often it is the case that the very denial leads to a recognition of its own absurdity. For if man is allied to the Great Infinite Cause, how is it possible for him to be estranged in any condition to which mortality is subject? He may absent himself from a recognition, but it is an issue that he makes with himself, with his own conception of Deity—not Deity; with his own interest or his own existence in alliance to an infinite degree of causes which he may not care to see or use for universal benefit to himself, and follow. Thus man is a globe, hung in the centre of the great Infinite Globe of being that encompasses all. And there is not a point in the compass that globe does not take in. For example: can you show me any direction in the immeasurable space that may not radiate from an apple, be it up, down, north, south, east or west? Is there even any fractional radius that does not find its point from the centre? This is man's position. You may turn over and over again forever this globe, and yet you cannot change, in any specific degree, its relation to the great central globe of cause and effect. And it is on this account we may say it doth not appear what man shall be—for no condition, no attainment, or lack of attainment, is a finality in finite Cause. So long, therefore, as no man can say of himself I am not, just so long he believes his own birthright and turns avenger on himself, when he denies his spiritual origin, his innate inspiration and the eternity of his hope. This Infinite radius proves his immortality, for there is no point to which it does not turn, and there is none surrounding us from which he may not take a direction that leads throughout the trackless waste of immensity. If a peculiar point or direction is given, it is ever in degree to some other attendant direction. We speak of freedom; but it is not in that sense which serves to shock and startle, or in a defiant manner to shake the withered garments of our social or religious status as they cover some less favored object. We would be free to a Divine prerogative of right that is chained by immortal links to the central heart, whose pulsations beat alike in all, differing only in degree: yes, one almighty all—one unfathomable, unknown all—a part of which all our superstition had either buried in the grave or imprisoned in some selfish, confined heaven, or vainly imploring hell!

The immortal eye of man is set in a globe of glass, so to speak. Its shape is oval. Its light is alike in no given direction; but in all directions in this eye is a lesser globe encased in what we call a physical body, and ever from this the radius is infinite. We ask, Then what part or portion is lost or even obscured to this finite though infinite man? Of what is he deprived? Nothing, only as he will be. If he will look only in one direction he is at fault with himself, and results must follow from abuse or lack of use. And as man is immortal in his inherent nature and, consequently, in his action, should he ever close his eyes against himself? But let us not mistake. There is no condition but what is a lawful part of an Immortal Whole; none! And hence when man chooses to himself this or that, and vainly seeks to make it a whole, he does it by absencing himself from a Divine illumination which his immortality ever bestows. Man can, by perfect right, say he will or will not, but, by the very act, he invites a result that would have been different had he acted differently. Every act, therefore, absolves some other act. He may have faith, and it may be blind. He should ever throw away a blind faith for practical wisdom, inertness for action, doubt for confidence, dismay for hope; for manliness or manhood of faith and hope come from childhood. It is not fate, but God in Nature or Intelligence; that gives to man his part. Measuring, defining events, times, Deity, has been the work of ages, and what has it accomplished? Nothing but chains to be rent asunder by every mind awakened to its birthright in God; for birth-

right and freedom are ever the same, one and inseparable.

Doubt you will and you must. Too long have public teachers called in question the right to doubt. It is by this path of honest doubt we arrive at clear, consistent and satisfactory views upon all subjects. No man ever had a true consciousness of the power that transmits either his duty or destiny, whose realizations have not passed through the furnace of doubt, fear, critical examination; and when that consciousness is triumphant over all, how Godlike, how irresistible his achievement, his destiny! All honor, then, to an honest doubt, for, when truly headed, it evolves its own cure; for spirit is universal and its ministrants ever near and ever ready to lead upward the ascending hope of every inquirer at the gate of knowledge and virtue.

The evidences of modern Spiritualism invite criticism, and will be found only more rational, natural and irresistible as they are most scrupulously examined. It is folly to speak of them as recognized only by the credulous. The credulity that rejects them will be found to be the weakest and most inconsistent of any characterizing this age. Yes, I say credulity; for it is only a crude credulity that rejects them. You ask, How is this? I answer, The credulity of incredulity is the most obstinate and absurd of all credulity we meet. It rejects the evidence of all ages of all people when it denies the spiritual origin of all, and in the next breath will accept any explanation of fact or phenomena, however baseless, that may be presented. Ask yourself to-day upon what evidence the skepticism of these times is predicated, and what explanation it gives of spiritual phenomena, and you will see it believes not only without fact or testimony, but against and despite of both. What is this but credulity? Let us away with it.

Your Atlantic Monthly for August presents an array of facts and "wonders" such as have been familiar to every observing Spiritualist for the past twenty years; assures us they occurred in a "very respectable family"; were witnessed so often and under such varied circumstances as to admit of no question; and, after laboring to show that the facts transcend all scientific estimates of physical law and evinced intelligence and even prevision, such as defied the purposes and wishes of the writer and all concerned, very pertinaciously tells us he is not a Spiritualist. Oh, no! certainly not in the manliness that would acknowledge the honest labor and avowed convictions of hundreds of thousands of observers quite equal to this credulous, incredulous Neophyte! He does not believe in spirits, but he believes phenomena displaying marked and, to him, defying, intelligence, to have a physical origin. What is this but non-reflecting credulity? Any explanation but the true one! the one the phenomena themselves claim, everywhere and in all time, will be accepted where men are not born to mental freedom!

And here let me ask you upon what evidence the so-called Spiritualists of this century predicate their faith and their assertions as to the truth of spirit-communion? But first, what is spirit-communion? I answer, the allied power of the human soul, which forces its recognition in all thought, all action. Flesh and blood do not think. We appeal, therefore, in support of what we have seen, heard, over and over again, observed and scrutinized as true beyond question—

I. To the nature of the human mind; every faculty and attribute of which reveals the presence of a power allied thereto, from which it derives its growth and its ever increasing strength.

II. To the history of all human development and attainment, as exemplified in the records of all ages and all nations, whether now designated as poetry, philosophy or religion.

III. The intuition of the human soul whenever made alive to its own needs, wants or aspirations.

IV. The analogy of Nature in all her departments, discriminated as mineral, vegetable and animal; each seen to form the base of the other, and thus form a foundation ever for something higher, revealing Nature as a graduated scale of being.

V. The superstition and enormity of conception ever generated where this intuition is perverted or denied by men and nations temporarily absorbed in mere animal indulgence or selfish greed.

VI. The signal evidences of an Invisible Power directing and controlling the life and destiny of individuals and nations whenever their history becomes sufficiently apparent to admit a classification of events.

VII. The evidences of power and intelligence made manifest in our own time above and beyond all recognized organic life.

Upon these seven pillars of evidence our temple rests secure against all assault, and inviting to all sincere inquirers for the way of life. In our first discourse we made our appeal to the intuition of every soul. In this we would refer briefly to the history of human development; and our appeal is to the Bible, alike for the general veneration in which it is held by every Christian people, and because it is the most common and ready at hand among the ancient classics that have come down to us. But even here we would be understood. We are not contending for the genuineness or authority of the Bible records. The former may be subject to many qualifications among the learned of all sects, from a GAUSSEN, who accepts every word as inspired and authoritative, to a Colenso, who makes one-half apologize for the other, or our modern secularists, who reject it in toto. With us there is no authority but that of truth. And the truth the Bible reflects, like all truth, is immortal and cannot die. Upon man's spiritual nature and its manifested alliances to intelligences that had cast off the fleshy form, the Bible is replete with graphic and impressive description and statement. Indeed, the Bible is a col-

lection of spiritual manifestations and communications; unequal and fragmentary, it may be, when compared with each other, and especially with the manifestations of these times, but progressive in their unfolding; and to remove the spiritual from the Bible would be to leave it as dead, hollow and worthless as a human body bereft of its soul. Make any allowance you please or you must for the exaggeration of the narrative, the interpolations of conflicting ages that have succeeded its day; draw whatever distinction you can between the imagery of language in the Orient where its pages were written and in the Occident where we now read them; still, you must see beneath it all the evidence of man's recognition of a spiritual universe and of human immortality as proved by human revelations after the death of the body.

The entire Pneumatology of the Bible may be summed up in three words: *Man, angel, God.* Man as spirit invested with flesh, angel as man or spirit divested, and God as the life of each! We remark also, that according to Scriptural usage, words our translators of the Bible have added in it are expressive of intimate relation to God. Thus angel is God's messenger or the messenger of the Elohim, and when the name of any angel or messenger is given, such as Gabriel, Michael, a still more specific relation is designated. In the language of our culture, Gabriel signifies President of God; Michael, prince of God; Samuel, heard of God; Lemuel, God with him; Nathaniel, idea of God. Even names of places carry this idea thus: Bethel, house of God; Peniel, vision of God, &c., &c. Angel, therefore, as descriptive of a class of beings employed as agents in the administration of the affairs of the world so as to promote the welfare of every individual of the human family, is a word expressive of an office from God to secure this end. One sent by God to announce, teach, perform or explore anything, may be called an angel; but the word is usually applied to a spirit once a man on earth—a spiritual being employed by God in human affairs; one who had become an angel by having passed through the great experience, death!

We may grant, with most Protestant and Catholic teachers, that the Bible speaks of an order of angels who were not men; still whenever the details of a manifestation of an angel or angels are given, they are invariably revealed as men. The angels that appeared to Lot and Abraham, appeared in human form; spake, traveled, ate and acted as men. The angel that promised a child to the wife of Manoah was called man, angel, God; and he answered, "I am that which I am." Both the titles, man and angel. The angel that appeared to Cornelius, whom Peter calls an angel, is called by Luke "A man in bright raiment." The man Moses and the man Elias appear to Jesus and his chosen disciples, and commune with them respecting the crucifixion. And, finally, in that most wonderful of all books of Angelology, the Revelations, when the medium, or the Apostle, if you had rather, was ready to worship the angel who portrayed to him the splendid visions there recorded, he was rebuked in words that forever settle this question: "I am of your brethren the prophets! worship God!" In time past when this subject was forced upon my attention, I remember to have collected over one hundred instances of spiritual manifestations from the Bible records. I will not burden you with a reference to these, as any one may find them at his or her will. But I wish to remark, further, that whatever was beyond the explanation of the culture of an Israelite, was ascribed to God; and thus the words of an angel, or of a wise man, or the remarkable deliverances of a nation, family or individual, were generally referred to God; but whenever the details are given, we find it was through the instrumentality of a spirit or angel.

The I Am speaks to Moses in the unconsumed bush; and yet Stephen, the proto-martyr, tells us it was an angel that there and then spake to him. Abraham offers his son to God, and yet an angel spoke out of heaven and said, "Abraham, because thou hast not withheld thy son from me!" The law was given by God from Sinai, and yet both David and Paul declared it was given by a ministry of angels. Man, angel, God, therefore make the whole Pneumatology of the Bible, say of all Hebrew literature. Man, as an animal, has an angel nature to be opened in intelligence and virtue. Man as a transformed being, having passed through the change of death, is an angel; and in either case, but especially as an angel, so far as he attains to truth and right, he is God of God and speaks for God; essentially, "a man of God!" This is the history of the Old Testament and the faith of the New. From Eden to Patmos, the whole way is marked by spiritual, i. e., human, angelic manifestation. Let us put a thought or two here into distinct propositions, that you may readily test their truth or the opposite, as the case may be.

I. Angel implies the spiritual relation of man to God, or to universal spirit.

II. What the Greeks called *Pneuma*, *Pneumatikos*, the Latins *animus*, *spiritus*, we call soul and spirit, the Hebrews, the Bible calls angel! Therefore, according to Scriptural usage we may say, the spirit in man is the angel in man; no spirit freed from flesh is the angel in God. Undeveloped men, i. e., men in whom the principle of virtue had not been opened, or had been perverted and misdirected by passion or misfortune, in the later Scripture usage were called devils or bad angels. The Scriptures everywhere teach that angelized men, what we now call spirits, inspire, minister to, defend and guide man in the flesh, and when ready to throw off the fleshy garment, they receive and attend the soul up the unknown paths of an unseen world.

Yes, all this is admitted, and is not any more true of the Bible teachings than it is of any reliable history. Spiritual communion marks the tablets of every age, reaching over the unsearchable

past, and antedates all records. Its altars stand or moulder in silent eloquence upon the hilltops of every land. Ever since death removed human beings from sight, their spirits have returned to influence and help those left behind. Hence we find impressive persons through whom spirit-messages have been received among all nations. All along the line of the centuries we see spiritual light striving to enter the institutions of the world. It flowed in the honeyed eloquence of Socrates; was breathed from the Tuscan re-creator of Tully; and was proclaimed by Aurelius from the throne of the world.

But it will be said by our modern Christian or Christian, we grant the ministrations of angels, and that angels were once men on earth, but it is evil spirits that now communicate. I confess, said the lecturer, I scarcely know how to treat such an objection with serious consideration; but as it is general we must do so. A statement of the objection, is its full refutation in any free or candid mind. I ask you what does it imply to believe spirit-manifestation and communion intercourse with wicked and unclean spirits? We answer, and we appeal to your judgment as men for the truth of our answer. It implies that a creature born without his consent, into a life of trial, suffering and exposure; a creature made subject to every physical accident, pain and disease; to error of judgment, blindness of passion, and the evils inherited from and inflamed by an ancestry reaching back thousands of years; that such a weak, erring, suffering, dying creature, has not only been made subject to all the evil of this life and the danger of unending wretchedness beyond, but that he is so created and so placed by almighty power, that he may be invaded at any time by unclean and malignant devils, to add fury to his passions, defeat to his endeavors, precipitancy to his temptations, and greater certainty to his everlasting ruin; and that while thus exposed, tantalized and endangered, no friend or relative departed, no spirit of kindred love or philanthropic interest is permitted to come near to whisper a word of encouragement or hope! And all this while he is the offspring of an Almighty Father, under a divine government of irresistible power, unerring wisdom and inexhaustible goodness! Oh, it is a fable—a horrible fable, a thousand times told; and no abomination of Heathen Mythology is comparable to the absurdity and enormity of such an idea! The evil communicate, but the good cannot! No wonder that insanity, cruelty and hypocritical trifling with the misfortunes of our kind have ever followed the track of this unclean and demoralizing idea. Can you believe it? Ask the hope within you; which ever soars beyond every ill of this life. It is God's witness, and is not made a false mirror to reflect the conflicting and painful fears of a fast decaying Orthodoxy. Every gift of heaven and every realization upon earth, is a rebuke to a thought so derogatory to our nature, not to say blasphemous to its author, God. It robs the sainted dead of their rights to leave man, amid the sad remblings of his fear, to weep over human perversity. It makes the mother that bore you and the father who periled his all for your good, as some devil, some Gorgon or Argus-eyed fiend to watch your frailties, that your hopes may be lost and your ruin irrevocable! It sunders the nearest and dearest ties that bind you to your kind, and leaves you a blot upon the page of a fair and glorious creation. It desecrates the paternity of God to the maled of fabled fiends. Indeed, you may speak of fabled Gorgons, Hydras, Pythons, Devils, but neither Nature nor the chronicle imagery of ages can furnish an emblem that can portray the ignorance and superstition of such a thought. Look at it upon the acknowledged and repeated premises of the religious creeds around you. Christ received spiritual communications from the transformed Moses and Elias—were he and they wicked and unclean spirits? Hundreds of instances of spiritual communications, making the most interesting portions of the Book regarded as infallible—are they from wicked and unclean spirits? Do you not see that this idea would make every prophet, apostle, saint, and even Jesus himself, colleagues of wicked and unclean spirits for the deception of the world? No! Spirit is Divinity; God is spirit, and therefore there never was, is not now, nor ever can be, an evil spirit, in any just or rational use of the word spirit. If God is spirit, all spirit is of God. Spirit communion, therefore, is the birthright of the soul, and what we call evil as connected with it, will be found to be a lesser good, or something in our condition or surroundings that is less than spirit.

In conversation recently with a high dignitary of the Roman Catholic Church, who admitted the wide-spread facts of this spiritual movement, I asked him how he reconciled the exclusiveness of the claims of his church with these admitted evidences of spiritual power and hope. Quoting from St. Augustine, "Many sheep out of the fold, many wolves in," he added: "God is not limited because he has limited us. But, further, he referred to one of the saints who had been for many years obsessed or possessed by evil spirits who tempted him to all sorts of crime; he asked me how I reconciled such facts to my theory of spirit. I answered: Did your tempted, obsessed or possessed man become a saint? Is he so acknowledged in the calendar? and is not sanctity or saintship the highest attainment possible to man, according to Catholic teaching? To all these questions he answered in the affirmative. Then, said I, why call ye that evil which eventuates or ends in the holiest and highest attainment of our humanity? And I ask the same of you. Show me a man possessed of what you call an evil spirit, and I will show you one who, if true to his new, strange and always confounding experiences, will transcend in thought, word and deed all not so favored. We ever call that evil which we do not understand until we learn better. As well chide the frosts of winter because they are not the genial sun-smile of summer as to call that evil

which simply is contrary to our narrow conception or perverted and unnatural taste. Water is water, as pure in that sewer as the dewdrop on the mountain; chemically as pure; all the water is as pure. Where, then, is the difference? In its admixture. So with spirit. It is ever pure and incorruptible. In many sad conditions of life its inevitable operation will absorb all that degrades and renders infamous our history as men; but still spirit is above form; God is above all real or supposed enormities called devils; right is above wrong, and, therefore, the triumph, however long delayed, is certain and glorious!

This idea of absolute evil as though there could be two absolutes, or of evil spirits, as though spirit could be evil, is a denial of the deified impress of Almighty God upon the heart of a common, however varied humanity. It is a bugbear to frighten cringing sycophancy that ever suffers its soul to be hid in some cast-off, saintly napkin. It would throw us back amid the labyrinth of the chorus of angel-voices in many hearts. It would elevate the fictitious drobbles of and that above the consciousness you have of your God being in God, and all the evidences of humanitarian help as seen faintly in the triumphs of your science and art. Oh, it is a monotonous and worn-out note of discord that must be stilled; for it makes humanity lifeless and robs it of every boon that elevates it above the brute.

No, I repeat, whatsoever is, is God, and evermore must be! I repeat, what we call evil is only our limited conception of what we know intuitively is embraced in universal good. It is a negative or perverted or lesser good; for as there cannot be light without darkness, so there cannot be good without evil. As well expect heat without cold, summer without winter, day without night, an odd without an even, a spirit without a form, or any other absurdity, as to expect to attain any spiritual good without complying with its conditions of attainment, which our ignorance only too often regards as an unmixt evil. All is good, all is human food, but all is not yet by any fully understood. Hence we were made to learn; and when we shall have so learned as to know what we do and do what we know, we will be disarmed no longer by obsession or possession of any idea of evil spirits.

These spiritual evidences and ministrations reach conditions of human life and human misery and misfortune the white-cravated clergyman dare not touch. In this I rejoice. The lowliest are not forgotten, the lowest are not forsaken; the poor have the Gospel now as ever, for the poor are often the only free. The rich are often rich in the desolation of their own souls; are owned, enslaved and held by forged chains of adamant strength, in the narrowness of greed and self-degradation. How divine, how grateful, how reconciling is it to see these spiritual evidences among the offcasts of our social systems, inviting and helping to a hope that spans all space and annihilates all time. Blessed thought, that there never was a man without a woman, a son or daughter without a mother! and that mother, dead, lives to form a link that binds and interbinds the heart of her offspring to Infinite help, reaching the most forlorn and abandoned of her children. Truly, truly, none are bereft of this spiritual boon. Its streamer of hope to all is spread by angel-hands and upheld above the den of crime, the haunt of vice, and even the pulpit or drawing room throne of pretension and hypocritical sycophancy to point each to higher and holier attainments. Its unfolding banner is glowing in lettering of gold the inscriptions of life immortal to inspire every humanitarian effort over the whole earth; and the riser child of neglect and suffering finds it the cloud of his defence; and the chariot of his ascension is forever revealed. And yet you call it evil. Oh, shame on the poverty of soul that in churlishness would rob the fallen of their only hope! Internally or naturally, I repeat, *man is pure*, and the sad lessons of his impurity and vicious desolation reveal the misdirection of his noble and God-impacted nature.

Man must be free, and his hope should ever be the free evidence of his God in and out of mortal form. Our prejudices and misconceptions ever lead us astray when our horizon is beguiled, and we sink beneath the sphere of our manhood allied to the Infinite. A mind guided by the spirit, living in and of the spirit, lays down the flesh and looks beyond to see the celestial ray that guides it on. The same light is held out to you as to me. Shall we grasp it in the spirit in which it is presented, or shall we huckster these bright evidences of immortal life to amuse the idle and astound the credulous. Monuments could be erected of human hearts that have lost their all by mingling with contending factions whose end never rose above a personal consideration or self-aggrandizement.

I know that the morality of Spiritualists is a subject of common complaint. But I also know or believe it is equal to that of those who make it, or their estimate of it, an apology for ignoring the highest hope and divinest birthright of the soul. Spiritualists have more light than many—hence their darkness is so readily made manifest. Many religious associations are so bereft of spiritual light they see not even their own darkness. If ignorance is bliss, let it remain. The man of pure life and humanitarian hopes may be supposed to patronize vice because he will minister to all, but time and the approval of his own conscience will relieve from every misconception, and give power to men in the precise degree in which they in word and deed are true to the inspiration and aspiration of their own souls. I am not near enough to any man to pronounce condemnation or justification. Who am I, or who are you, or what heritage does any boast, to make me, you or him the judge of his equal and fellow? I can only judge myself, and as I do this in devotion to universal truth and right, I bring a power of allied strength that elevates me above all hu-

man approbation or disapprobation, so far as my relation to God is concerned. I am no apologist for vice or crime; at the same time, I do not ascend the throne of Judgment and decide what God or spirit shall do for any, even the least. I ever recognize God in all things, however adverse they may appear to a finite conception of duty.

I do know unmistakably that there is a program of events yet to be unfolded that will shame many of our cherished conceptions of what ought to be. It is to be planted in the heart of man by these spiritual evidences born of God, and it shall mature to full vigor and usefulness, and no obstacle can prevent. I am equally aware that a long and silent admonition of soul and philanthropic hope, in many who have hailed these evidences, will justify question me, and say where? That thought, that question ascends to heaven, and breathes a prayer that God alone can answer, where or when. Duty is our guiding star, and it ever shines around the shrine of man, and must point the way to a more honored and honorable end than any we have yet accomplished.

It was a pleasant spot in the garden where this conversation occurred. The afternoon—it was Saturday—was glorious, and any excursion would have been delightful. Jim was disappointed that he was forbidden to go fishing. He had thought about it for a whole week, and had made all his plans accordingly. But his mother had read in the papers that morning of a sad accident that had occurred in a neighboring town, and she had forbidden her boys to go to the pond.

Jim yielded to his usual habit of complaint and what his brother Harry called whining. He knew and felt that it was his habit, but he did not like to be told of it. It vexed and annoyed him that Harry had pointed out his folly, and so he would not go boat building or join Harry, but sat down on the grass and twirled his fingers, and twisted the stems of a creeping vine that hung down from the fence behind him. He looked off, far off, to the range of hills, so blue in the clear atmosphere, and up to the sailing clouds and down to the waving grass, but nothing fixed his thought, except that repeated question of Harry's, "What's the use?"

"What is the use?" said he to himself. "Let me see. I don't get any nearer to what I want. There's Uncle Barney, he's always fretting and growling. He complains if the weather is hot and he complains if it's cold; and if the wind is east he's all out of sorts, and if it turns to a north it don't go the right way; and if there's a mist he's distressed; and if there's a drop of rain he thinks it will storm; and what's the use? He don't alter anything. And then there's father. He's always afraid his grapes will mildew, and his plums fall off, and his pears rust; and what's the use? He don't alter anything."

And he thought and thought, and finally his head fell on the soft grass and he dozed. His thoughts did not sleep, but were more awake than ever, and he dreamed the dream of

SPY POND. An old man came to live near Spy Pond—a good old man with seven sons, and he had great pride in them. He fancied they were the best sons that ever lived, and that together they could do almost anything that needed to be done for the world. He was a man full of queer projects, and wherever he lived he fancied he was placed there to do some wonderful things.

When he lived at the foot of Scramble Hill he thought the world would be much better off if there were no hill there, and he set his sons at work carrying it off in little carts, which they pushed before them and filled with the soil, and placed in the meadow, at great labor and cost of time. But Scramble Hill, in six months' time, was only a little altered in its shape, with a huge, unthought excavation on its side.

He next located himself near a forest, and immediately began to consider the propriety of removing the grand old trees, and opening the view, as he styled it, to the country beyond. He set his sons at the task, and for months they chopped and felled, but they only destroyed the beauty of the skirts of the forest; the grand shadows, with their green mosses, and the beauty of the tender vines were not much disturbed, and Long Woods remains to-day the crowning beauty of the country.

The old man did not stay more than a year in one place, because all he attempted failed, and all schemes seemed worse than folly. But now he had come to Spy Pond, a pretty sheet of water nestled down among the hills, a mirror for their beauty. All along his shores was a pretty fringe of alders, whortleberry bushes and bilberries, and on its bordering trees grew vines that formed festoons that linked themselves to the shadows in the water, making deep covers, little nooks and fairy chambers. In fact, the whole place was lovely—almost perfect.

The old man and his sons had no sooner become quite at home in their little cottage, just on the declivity that overlooked the pure sheet of water, than he contemplated some important changes in the locality. "We must have a few trees cut down there," he said to his oldest son, "for there is altogether too deep a shadow from those dark pines, and then there must be a ditch dug that will allow the water to flow down toward that interval, and we must trim up these vines, and dig a little bay out of the meadow."

The old man had not ceased speaking, when he felt as if pinched by a thousand needles. He was a man of great vigor and was never ill, and he was greatly terrified by his sensations, and almost fainted. One of his boys ran to the pond for some water, which he dashed hastily into his face. In a moment, new scenes opened before him. He saw ten thousand little lips, each with a lance, and all thrusting at him with the greatest earnestness. How his flesh tingled; his blood seemed filled with a thousand nettles, every heart-beat sent through his veins a poison that stung and irritated him.

"Who are you?" said he, "and why do you torment me, a poor old man?" "Do n't you know?" said a tiny chieftain, with a lance like musquito's sting, and a body like a gnat. "We are the imps that the fairies of Spy Pond have sent to punish you."

"To punish me? and what have I done?" "You are invading their realm, you are changing the good and the beautiful into the un-seemly."

"Oh, no, not so," said the old man, "I am only improving on the order of Nature. I am removing the shadows, deepening the outlets, and clearing up the straggling vines."

"Did you not know that the shadows were beautiful, and did you never think that the beauty of Spy Pond came from its dreamy quiet and the restful peace of its shadows? Nature never makes mistakes."

"But just think of those gloomy pines!" said the old man piteously. "Did you never think how much like Spy Pond was the life of man? We might say that your spirit lies before the fairy world like that pond. You reflect all that is about you. And are you not better for the shadows that have come to you?"

Children's Department.

BY MRS. LOVE M. WILLIS. Address, No. 16 West 24th street, New York City.

"We think not that we daily see about our hearts, marks that are to be, or may be left by them, and we prepare their souls and ours to meet in happy air."

WHAT'S THE USE?

"You're always snarling about something, I say, Jim. What's the use?" "I ain't either."

"Now I say you are, and you know it, and what's the use? It don't alter things." "I don't snarl unless there's something to snarl about. I say it's a mean we can't go a fishing, and I'll fret if I've a mind to."

"I suppose you will, and much good may you get by it, but I ain't going to make a boat." It was a pleasant spot in the garden where this conversation occurred. The afternoon—it was Saturday—was glorious, and any excursion would have been delightful. Jim was disappointed that he was forbidden to go fishing. He had thought about it for a whole week, and had made all his plans accordingly. But his mother had read in the papers that morning of a sad accident that had occurred in a neighboring town, and she had forbidden her boys to go to the pond.

Jim yielded to his usual habit of complaint and what his brother Harry called whining. He knew and felt that it was his habit, but he did not like to be told of it. It vexed and annoyed him that Harry had pointed out his folly, and so he would not go boat building or join Harry, but sat down on the grass and twirled his fingers, and twisted the stems of a creeping vine that hung down from the fence behind him. He looked off, far off, to the range of hills, so blue in the clear atmosphere, and up to the sailing clouds and down to the waving grass, but nothing fixed his thought, except that repeated question of Harry's, "What's the use?"

"What is the use?" said he to himself. "Let me see. I don't get any nearer to what I want. There's Uncle Barney, he's always fretting and growling. He complains if the weather is hot and he complains if it's cold; and if the wind is east he's all out of sorts, and if it turns to a north it don't go the right way; and if there's a mist he's distressed; and if there's a drop of rain he thinks it will storm; and what's the use? He don't alter anything. And then there's father. He's always afraid his grapes will mildew, and his plums fall off, and his pears rust; and what's the use? He don't alter anything."

And he thought and thought, and finally his head fell on the soft grass and he dozed. His thoughts did not sleep, but were more awake than ever, and he dreamed the dream of

SPY POND. An old man came to live near Spy Pond—a good old man with seven sons, and he had great pride in them. He fancied they were the best sons that ever lived, and that together they could do almost anything that needed to be done for the world. He was a man full of queer projects, and wherever he lived he fancied he was placed there to do some wonderful things.

When he lived at the foot of Scramble Hill he thought the world would be much better off if there were no hill there, and he set his sons at work carrying it off in little carts, which they pushed before them and filled with the soil, and placed in the meadow, at great labor and cost of time. But Scramble Hill, in six months' time, was only a little altered in its shape, with a huge, unthought excavation on its side.

He next located himself near a forest, and immediately began to consider the propriety of removing the grand old trees, and opening the view, as he styled it, to the country beyond. He set his sons at the task, and for months they chopped and felled, but they only destroyed the beauty of the skirts of the forest; the grand shadows, with their green mosses, and the beauty of the tender vines were not much disturbed, and Long Woods remains to-day the crowning beauty of the country.

The old man did not stay more than a year in one place, because all he attempted failed, and all schemes seemed worse than folly. But now he had come to Spy Pond, a pretty sheet of water nestled down among the hills, a mirror for their beauty. All along his shores was a pretty fringe of alders, whortleberry bushes and bilberries, and on its bordering trees grew vines that formed festoons that linked themselves to the shadows in the water, making deep covers, little nooks and fairy chambers. In fact, the whole place was lovely—almost perfect.

The old man and his sons had no sooner become quite at home in their little cottage, just on the declivity that overlooked the pure sheet of water, than he contemplated some important changes in the locality. "We must have a few trees cut down there," he said to his oldest son, "for there is altogether too deep a shadow from those dark pines, and then there must be a ditch dug that will allow the water to flow down toward that interval, and we must trim up these vines, and dig a little bay out of the meadow."

The old man had not ceased speaking, when he felt as if pinched by a thousand needles. He was a man of great vigor and was never ill, and he was greatly terrified by his sensations, and almost fainted. One of his boys ran to the pond for some water, which he dashed hastily into his face. In a moment, new scenes opened before him. He saw ten thousand little lips, each with a lance, and all thrusting at him with the greatest earnestness. How his flesh tingled; his blood seemed filled with a thousand nettles, every heart-beat sent through his veins a poison that stung and irritated him.

"Who are you?" said he, "and why do you torment me, a poor old man?" "Do n't you know?" said a tiny chieftain, with a lance like musquito's sting, and a body like a gnat. "We are the imps that the fairies of Spy Pond have sent to punish you."

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"I don't know what you mean," said the old man.

"Well! you have had disappointments in your life, have n't you? Don't you remember when you have wanted to do something that you could not do?"

"Certainly, certainly!" said the old man, "a great many things."

"Well! these disappointments were the shadows, like those of the great sombre pines, and were all necessary or the beauty of your life, just as the pine is necessary to the richness of the shadows that fall upon Spy Pond."

"But I'll give up cutting down the pines, if you'll let me dig a trench into the interval. Oh how you pinch me!" cried the old man.

"Let me tell you, the surroundings of that pond are just what is best adapted to it. That fringed border of willow-grass, that row of bushes, that live upon the sandy beach—all those are like the circumstances that surround your life. They all enhance the beauty of the pond, as all the circumstances of your life are just what you want to teach you, and make your spirit reflect the beauty that is about you."

"Dear! dear!" said the old man, "I did n't think that I was put in this world for anything in particular."

"Your spirit is the mirror of all that you see and hear and feel—the reflection of the heaven that is about you and the world around you. Spy Pond shows on its surface every storm-cloud and every clear sky, and not a purple orchid grows on its bank that is not mirrored there. See yourself, then, in that sheet of water, and accept your life as it comes to you, with its disappointments and trials. But do n't molest the beauty that for thousands of years has been accumulating about this pond. It belongs to the All-Beautiful; do not dare to molest it! Neither dare to repine at what you can't help. It is no use. Remember this: It's no use!"

Another dash of water awakened the old man.

"I say, boys," said he, "go to work! let us build us a house; let us plant corn; let us do anything except meddle with the beauty of Spy Pond. And do n't fret, do n't repine, do n't complain of anything. Do the best you can and leave the rest to God."

"He's crazy!" said one son. "He's going to be a minister, I do believe!" said another.

"Whatever I am take me as I am. Do n't fret! What's the use? What's the use?" Jim awoke with the question sounding in his ear.

"Have I been asleep?" he said, rubbing his eyes, "or where have I been? Down to Spy Pond? No, here I am, just where Harry left me. Oh, I remember all—a dream—all about what's the use of fretting? Let me try it. Here comes Harry. I won't let him what I've dreamed."

A few days after Jim was at school. His lessons were hard, his teacher had a headache and was a little cross, and the boys were inclined to plague him. He went out at recess and Dick Stone knocked him over. He was very angry, but the school-bell rang and he smoothed his tears and went in. He had no chance to speak about his grievances, but still within himself he kept his anger and continually fretted. The teacher was at fault; the boys were at fault; there was nothing right.

Into the school-room the summer sun sent its glowing beams, and the hum of the flies and the monotonous tick of the school-clock gave a dreamy sense of rest and peace. Jim looked about him and rubbed his eyes for fear of going to sleep. Just then the class in Natural Philosophy was reciting. The teacher began a question: "What's the use?" and paused, for something had diverted his attention. The words fell on Jim's quieted brain like a voice from fairy land.

"Sure enough; what's the use? I'll get my lesson. I can't make Dick over so that he won't get into a passion. I'll attend to myself."

He applied himself to his task and was absorbed in it when he heard the teacher giving the class a little lesson on manhood:

"You all want to be good and noble men, and your being so depends on the use you make of the circumstances that are given to you. I've had a headache all day. The use of it has been to make me manly in bearing pain and patient as far as possible. If I have failed a little I hope you'll excuse me. School is dismissed."

"The use of a headache!" thought Jim, as he sat down in the garden in the old place. "I never thought of that. The use of Dick's striking me? Why, to make me manly and patient and feigning! I see. So there's use in everything, and the imps that pierced the old man by the pond were right; use in everything, even in a scolding. I'll find, if I can, the use of everything."

INDIANA.

Report of State Agent for September and October. To L. D. WILSON, Secretary of Indiana State Spiritual Association.

DEAR BROTHER—The past two months have been periods of such unusual political excitement, in which all other interests were absorbed, that it has been difficult to command the attention of our Spiritualist friends, sufficient for hearty cooperation in the direction of organic effort. Nevertheless, I have some progress to report, and think my field of labor looks encouraging.

I have broken ground in several places where no spiritual meetings were ever held, and where it will require time to reap the fruits of organization. There are many such places throughout Indiana, where glorious results may be realized, if our Association will put forth the needed energy and exercise the requisite patience. The missionary may not be able to report so large receipts as though his labors were confined to the old, well established Societies; but it is in these new localities where missionary work is most needed, and where it must be prosecuted, if we expect to multiply our available forces throughout the State.

The first and second week in September I lectured in Camden, Jay Co., and also at various school-houses in that vicinity. I found in Jay County a large body of active, enthusiastic Spiritualists, whom I organized into a Society, comprising about eighty members. Lecturers passing that way would do well to write Hiram Gregg, of Pottsville (Post Office at Camden).

On the 12th and 13th of September I met at Muncie, in attendance at the First Quarterly Meeting of the State Association. The weather was very unfavorable and attendance small, but we had an excellent meeting, which was much enjoyed by all present.

From Muncie I went to the western extremity of the State to attend a Spiritualists' Yearly Meeting. I found there two indefatigable workers in the spiritual cause: Mrs. Mary Thomas Clark and her noble husband. They reside near Afton, in a rich beautiful country. Our Sister Clark has for a long time been pioneer speaker in the West. A few years ago she married our brother, Wesley Clark, a reformer of wealth and influence. They have devoted their energies to the past few years to the building up of a Society in their own town, and besides wielding their speaking talents as free gift, have built a fine hall at their own expense, and deeded it to trustees, who are required to open it, without partially, to all denominations of Christians and Spiritualists alike, without regard to religious belief. The sisters have endeavored to take advantage of this generous gift, and monopolize it in their own interest, which has only had the effect of disgusting all liberally disposed minds with their arrogance. There was no more unpromising field for spiritual work in the State where bigotry was more strongly entrenched; but Bro. Clark and his companion have seen their way to trustees, who are required to open it, without partially, to all denominations of Christians and Spiritualists alike, without regard to religious belief. The sisters have endeavored to take advantage of this generous gift, and monopolize it in their own interest, which has only had the effect of disgusting all liberally disposed minds with their arrogance. There was no more unpromising field for spiritual work in the State where bigotry was more strongly entrenched; but Bro. 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HEART MUSINGS.

Oh say, my heart, why dost thou sit in sadness... And brood in sorrow on things earthly way...

could be done; to acknowledge in this field of labor no in-... but the system which, in the hands of the...

nominated them as Spiritualists, and they were in duty... Mr. B. of Portland, in the course of the difficulties...

November next; and, by a subsequent vote, were given the... power to fill vacancies in their number.

ISAAC P. GREENE will speak in Leominster, Mass., Nov... 15 and Dec 21; in Watford, Conn., Nov. 22; in Somers...

PROCEEDINGS OF THE NEW ENGLAND LYCEUM CONVENTION.

Held in the Meionon, Tremont Temple, Boston, Mass., on Wednesday and Thursday, Oct. 28th and 29th, 1868.

Reported for the Banner of Light.

Pursuant to printed call, the Convention met at the Meionon, and was called to order by the President, Dr. A. I. Richardson, of Charlestown, Mass., at half-past ten o'clock, on Wednesday morning, Oct. 28th.

On motion of Dr. Richardson, a committee of two, consisting of Mrs. Currier, of Haverhill, Mass., and Mrs. Willis, of Boston, was appointed to collect funds in aid of the Convention.

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THE BANNER OF LIGHT IS ISSUED ON SUNDAY MORNING PRECEDING DATE.

Banner of Light

BOSTON, SATURDAY, NOVEMBER 14, 1868.

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

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICE, EDITORS.

ALL BUSINESS CONNECTED WITH THE PUBLICATION OF THIS PAPER IS UNDER THE EXCLUSIVE CONTROL OF THE EDITORS, TO WHOM LETTERS AND COMMUNICATIONS SHOULD BE ADDRESSED.

Marriage and Divorce.

This vital subject will force itself to the surface almost every year. Even the Episcopal General Convention in New York has been compelled to take hold of it, one of the reverend members of that body, from Connecticut, having started...

Then what is the evil, and what the cure? We answer for this fashion: the complaints, which we hear on all sides are but the symptoms of the disease beneath, and as symptoms merely we look carefully into their significance.

On page 21 occurs the following passage: "Truly we do but grope here in the dark. Near the partition-wall of Life and Death. At every moment dreading or desiring. To lay our hands upon the unseen door. Let us then labor for an inward stillness. An inward stillness and an inward healing. That perfect silence where the lips and heart are still, and we no longer entertain our own imperfect notions and vain opinions. But God alone speaks in us."

On page 33: "In the sight of God, Perhaps all men are Heretics. Who dares to say that he alone has found the truth? We cannot always feel and think and act as those who go before us."

On page 60: "When Death, the Reeler, shall have touched our eyes With moist clay of the grave, then shall we see The truth as we have never yet beheld it."

On page 81: "Oh soul of man, Groping through mist and shadow, and recalling Back on thyself, how low thy devious way. Subject to law? and when thou seemest to wander The farthest from thy goal, art thou still drawing Nearer and nearer to it, till at length Thou findest like the river, what thou seekest?"

On page 107: "Some men there are, I have known such, who think That the two worlds, the seen and the unseen, The world of matter, and the world of spirit— Are like the hemispheres upon our maps. And touch each other only at a point. But these two worlds are not divided thus. Save for the purpose of the dead and the absent. They form one globe, in which the parted seas All flow together and are intermingled. While the great continents remain distinct."

On page 112: "A drowsiness is stealing over me Which is not sleep; for, though I close mine eyes, I am awake, and in another world. With faces of the dead and of the absent Come floating up before me."

On page 117: "The laws that govern The spiritual world prevent our seeing Things palpable and visible to her."

Indian War Inaugurated.

Why is it thus inaugurated by Sherman and Sheridan at the moment, when Gen. Grant is virtually elected President of the United States, after the Peace Commission had done so much to prevent bloodshed on the north-western border?

The Episcopal Church.

Ritualism threatened to be the disturbing element in the late Episcopal Convention, but that body gave it the go-by as if there was no trouble whatever apprehended from it. The fact is, the Convention was afraid to touch it. The High Church party, so called, carried their heads so stiffly it was not judged prudent to meddle with a matter on which they showed themselves quite ready to make a determined stand.

"The New England Tragedies."

A continued press of other matter has kept out our intended notice of Mr. Longfellow's last volume until this number. Thousands of readers have in the interim made themselves more or less familiar with the peculiarities of the thought, imagery, and style of the author, as well as with the two striking episodes in our colonial history which he has treated with such picturesque effect.

Mr. Longfellow has not sacrificed historic accuracy to dramatic effect, yet he has been singularly successful with the latter in bringing out to open view the historic scenes and character, which illustrate the periods chosen for literary treatment. The Endicotts and the Bellinghams, the Coreys, the Hathornes, and the Mathers of the olden times are brought before the mind almost in the flesh-and-blood clothing. It is not so difficult, either, to trace the intimate relationship of present bigotry with the tyranny of the past. It is more in form than in substance. There are plenty of misguided and half-blinded ministers to-day, preaching in the pulpits; there is a goodly number of narrow-minded journalists and writers without charity; and there are many public magistrates at present wielding power and influence, who would gladly see Spiritualists treated as the devoted Quakers were in Massachusetts Colony two hundred years ago.

One of the leading features, to our view, in these two striking dramas by our foremost American poet, is the spirituality which veins them all the way through. We could cite numerous passages that would just as properly have made their first appearance in the Banner of Light. Longfellow, as a poet, abounds in such passages. In truth, how can a man be a poet without first being a Spiritualist? John Milton declared in Spel verse as he alone knew how to build, that millions of unseen beings walk the earth continually by our side. It is unnecessary to go into anything like a demonstration of what is so obvious. We shall therefore content ourselves with appending to these comments on the rare beauty and simplicity of "The Tragedies," a few quotations out of the same for the benefit of such of our readers as may not yet have chanced to peruse the volume itself.

On page 21 occurs the following passage: "Truly we do but grope here in the dark. Near the partition-wall of Life and Death. At every moment dreading or desiring. To lay our hands upon the unseen door. Let us then labor for an inward stillness. An inward stillness and an inward healing. That perfect silence where the lips and heart are still, and we no longer entertain our own imperfect notions and vain opinions. But God alone speaks in us."

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Napoleon's Spirit-Message.

We have received numerous assurances from the readers of the Banner of Light that the communication recently published on our first page was one of the most impressive ever given to the public through these columns. No evidence, except what the message of the spirit itself furnished, was needed to prove the perfect genuineness of the communication. The political and military history of the great Napoleon was given in a few bold strokes. His sorrow for his passionate and selfish actions was unfeigned. His view of life was manifestly enlarged by his experience since abandoning his tenement of clay. That he has progressed wonderfully from the position he held spiritually, while on earth, must have been evident to every one in the least degree familiar with the history of the great conqueror.

Mr. Phillips on Indians.

In our last we promised to again refer to the lecture of Wendell Phillips, Esq., at Music Hall, during which he spoke of our Government's mismanagement of Indian affairs and its consequences, in comparison with the English mode of dealing with red men in Canada. But the crowded state of our columns to-day prevents a lengthy report, and we will content ourselves with briefly noting the points.

Mr. Phillips referred to the Sand Creek Massacre of the 29th of November, 1864, as a most infamous atrocity, and spoke of an incident of that bloody affray. Two young Indian girls, one about ten, the other twelve years of age, being separated from their people, attempted to escape by flight. Hand in hand they ran across the prairie, closely pursued by twelve soldiers on horseback. When the girls saw that they could not get away they knelt down, throwing their arms around each other's neck, and calmly awaited their fate. The white men approached, leveled their rifles and shot them down. Not content with this, they dismounted and sabred them—cut them to pieces in cold blood. Men, whose mothers had baptized them in the name of Christ, did this deed of infamy, cowardice and shame!

He spoke of the heroic defence made by the braved Indians on that occasion; their magnanimity toward three white guests in their camp whom they suspected as spies, but not having positive proof, permitted them to leave in safety. The speaker alluded, also, to an Indian girl named Em-mu-ne-es-ka, (who sat upon the platform,) whose father, Om-wah, medicine-man of the Cheyennes, and all her blood relations, were brutally murdered at Sand Creek.

The remarks of the distinguished orator upon the subject of Indians, now agitating the public mind, riveted the closest attention of the audience. The child, Em-mu-ne-es-ka, was one of two captive children taken to Colorado from the Sand Creek Massacre, where she remained until last year, when she was sent to Omaha, Nebraska, where Colonel Tappan, of the Indian Peace Commission, found her and brought her to Boston, and put her into one of our public-schools, which she has attended nearly a year and made good progress in her studies. She evinces a talent for music, in which she succeeds remarkably well.

Music Hall Meetings.

Dr. Ferguson closed his engagement at Music Hall, Boston, on Sunday afternoon, November 1st. To the regret of a large number of persons, both out of town and in our city, who wished to hear the farewell remarks of this eloquent speaker, the day was stormy and inclement in the extreme, and but few hundreds were able to assemble. The remarks of the lecturer were listened to with profound interest, and all seemed to be lifted to a higher region of thought.

"Beyond these chilling winds and wintry skies." At the close of his lecture it was announced that he would speak that evening at Mercantile Hall, for the benefit of the Children's Progressive Lyceum of this city. L. B. Wilson, the Chairman, then made an appeal to all to assist the Lyceum cause, and spoke of the late exhibition of the Children's Progressive Lyceum, at Tremont Temple, which, though a perfect success as to performance, was a failure in a financial point of view, and declared it to be the duty of all Spiritualists to aid materially the workers in the children's cause. He closed by announcing Mrs. Nellie L. Bronson as the next regular speaker of the course.

The choir sang Dr. Orway's new song, "O'er the Graves of our Loved Ones Plant Beautiful Flowers," after which the audience dispersed to their several homes.

The Official Report of the New England Lyceum Convention.

We regret to state that after the notes of our reporter were in type, we received the "Official Report of the New England Lyceum Convention" from its Secretary, Madison Allen. The Secretary gives a brief and succinct account of the doings and sayings of the body in question, and ends as follows: "Thus closed the second New England Lyceum Convention called in the interests of the Children's Progressive Lyceum. Though the attendance was small, the interest was large. The best of feeling prevailed, and the constant tendency was toward practical work rather than mere theorizing. It is believed that considerable good will result to that important branch of the great spiritual movement in whose interests the Convention was called."

Oregon.

Spiritualism is finding its way into this far-off region, apparently without much effort on the part of any one. Wherever the human family is located, there the light of Spiritualism is sure to shine, in good time. In forwarding a notice of the meetings held in Astoria, Oregon, the Secretary writes, under date of Sept. 27th, as follows: "From the little, though oldest town in the State of Oregon, situated where the music of the Pacific ocean's roar is never hushed, the members of the Society of the 'Friends of Progress' greet you. We are desirous of being known to the friends of and lecturers on the Harmonical Philosophy, who may travel in this neighborhood; and assure them of a kind reception in Astoria. 'Tis true that our regularly enrolled members are few as yet—numbering only eighteen—but we have many friends who support the cause but like not the name. We have filed articles of incorporation, own some real estate, and have built a splendid hall, devoted to the advocacy of our spiritual teachings."

Sponsing the Printer.

The editor of a Pennsylvania paper, who has doubtless been severely bored by the class to which he refers, nudges them under the ribs after this fashion: "The public have a funny notion about printers. They think it costs nothing to puff, advertise, &c., and thus one after another will sponge an extra paper, a puff, or some so-called benevolent advertisement. They forget that all this business makes them known; they forget that it is the printers' ink that makes nineteenth-century of their immense fortunes. They forget that it takes money to pay compositors, buy ink, type and paper; and lastly, they forget to even thank you for working for nothing, by gratuitously puffing their business."

A Great Cathedral.

The Roman Catholics of London are about to erect a cathedral that will rival any of the cathedrals of the continent. The site selected is, in Westminster, near Buckingham Palace. The building is professedly a memorial to the late Cardinal Wiseman, who styled himself, as does his successor, Archbishop of Westminster. It is said that it will be eventually the most spacious and attractive cathedral in the world. The ground alone which it is to occupy has cost no less than \$200,000. It will be the first recognized Roman Catholic Cathedral in England since the days of Queen Mary.

Single copies of the RELIGIO-PHILOSOPHICAL JOURNAL can be procured at our counter. Patronize the spiritual papers.

Festival at Tremont Temple.

The Children's First Progressive Lyceum of Boston gave one of their justly celebrated entertainments at the close of the New England Lyceum Convention, on the evening of Thursday, October 29th, 1868. The weather was fine, but the various sources of excitement and interest in our city at the time prevented the gathering of such an audience as the occasion merited. The Committee of Arrangements consisted of D. N. Ford, Conductor, Miss M. A. Sanborn, Guardian, Miss M. F. Hayes, Assistant Guardian, G. W. Metcalf, Musical Director, and Miss E. Fosenden, Assistant Musical Director. In the absence of J. H. Wilcox, the organist announced on the bills, T. P. Ryder presided at the organ. The Lyceum (mustered some one hundred and twenty-five members) executed a grand Banner March, passing in two divisions through the entrances on the right and left of the stage, around the hall and upon the platform, where were arranged the arrivals in the order of the groups. Immediately on their arrival they joined in a song and chorus, "Beautiful Land," after which they gave a Silver-Chain Recitation under the direction of Miss M. A. Sanborn, Guardian. The Misses Thomas next favored the audience with a duet upon the piano; judging from their extreme youth, they give promise of high musical attainments to come. Master Vernon Doolittle recited a brief poem, welcoming the audience on the occasion, which was well received; Miss Alice G. Blackmar gave a very fine rendering of "Babe Doll"; Master Charles Engel declaimed a piece in German; Miss George Caban recited "All quiet on the Potomac." In a touching manner; and "Ho! Giveth His beloved Sleep," was spoken by Miss Lizzie Warren, with good effect. Miss Eva Nowhall, who made her first appearance in the public exhibitions of this Lyceum, recited the "Loss of the Arctic," in a manner which promises much for her elocutionary powers when time shall have ripened her from childhood to womanly proportions. Her voice was full and powerful, and her style aptly devoid of affectation. To the eye of the imagination she forcibly pictured the dark scene when, enveloped in the "cloud of mist that eternally haunts the banks of New Foundland," the great ship went down into the "deep, deep sea." Miss Emma Quade followed with a piece entitled "The Dying Soldier," "Union and Liberty" was well spoken by Miss Ella Whitney, as also was the "Child's Pastime," by Miss Berlie Lovejoy, who was not much larger than one of the "little chickens" she discoursed so earnestly.

A song and chorus, "We love our Lyceum," was then given by Miss Adelle Davenport and a choir of children, after which a short intermission was taken. At its close the Lyceum, having taken distance, went through the "wing movements" under the direction of D. N. Ford, the Conductor, in a highly creditable manner. No one looking upon this exercise could fail to see the good effects it was capable of producing when entered into with spirit.

Mr. Charles W. Sullivan then sang "Dulcine Bay," a descriptive ballad, finely, and was followed by a recitation, "The Diver," by George B. Ford, the elocutionist.

Mr. Charles W. Sullivan and Miss M. A. Sanborn sang "Mr. and Mrs. Snibbs" (comic) in an inconceivably ludicrous manner; they were enthusiastically received.

Mr. Jesse B. H. Shepard, the greatest living male soprano, then sang "Ah! quel l'Amata," accompanying himself on the piano, in a masterly manner. No criticism from those unacquainted with the high style of art in which Mr. Shepard performs, could do justice to him. We only know that it is entirely beyond human possibility for a full grown male to have (as he has) the delicate trilling, or the rich soaring, mounting notes of a woman's voice. In no other way save on the ground of a spiritual manifestation can this seeming miracle be explained. His singing, which was truly wonderful, was rapturously received by the audience.

Miss Hattie M. Teed, an old favorite with those who have regularly attended the exhibitions of this Lyceum, gave a truly impressive recitation, entitled "Reconstruction." Her manner, as well as the subject matter of the poem, was full of the patriotic fire of '61.

W. H. Lee, accompanied by T. P. Ryder at the piano, then took the platform, and passed through a severe test as to his abilities as a comic singer. His performances were so satisfactory that he was recalled twice, making three songs in all; the prompt manner in which he responded to the request of the audience was very gratifying to them, and indicative of a spirit of accommodation on his part.

The exercises closed by the singing of the Anniversary Song, "Glory Hallelujah," from the new hymn book, "The Spiritual Harp," by the entire Lyceum, the audience being requested to join in the chorus.

While an intense feeling of satisfaction was prevalent among the spectators, yet they all felt that it was really a culpable neglect on the part of the Spiritualists of Boston that the hall was not full to overflowing. The price of admission was very reasonable; the mental feast of amusement and culture was worth treble the small amount charged at the door. When will our people look the question in the face, and learn that these Lyceums, which are the hope of our cause, must be sustained by material aid as well as mere expressions of sympathy?

THE OLD AND NEW.

Oh! sometimes gleams upon our sight, Through present wrong, the eternal right: And step by step, since time began, We see the steady gain of man. That all of good the past has had Remains to make our own time glad. Our common daily life divine, And every land a Palestine. We lack but open eye and ear To find the Orient's marvels here— The still, small voice in autumn's hush. For still the new transcends the old. In signs and tokens manifold: Slaves rise up near the olive waves With roots deep set in battle graves. Through the harsh noises of the day A low, sweet prelude finds its way. Our common daily life divine, A light is breaking, calm and clear. Henceforth my heart shall sigh no more For older time and holier shore: God's love and blessing, then and there. Are new, and here, and everywhere.

A Blind Poetess.

A New York correspondent of the Boston Journal thus notices a blind poetess in that city: "Those who watch our Sunday school literature, especially the lyrics, will observe the name of Fanny Crosby. She is one of our most popular and fertile writers of Sunday school songs. She is a blind woman and her husband is blind, yet they navigate all about the city without any assistance. They were very poor, and were rescued from actual suffering by the liberality of Mr. Perkins, one of our Sunday school publishers, who has recently supported Fanny Crosby and her husband. The manner of composition is very peculiar. She takes the subject given to her, retires into a closet, undergoes a sort of spasm or inspiration, under which she writes her hymns. Every portion of her frame is moved, and she comes out with her production in a glow of excitement. Whether she is specially aided in these productions or not, it is certain that these hymns are the most fervent and glowing of any in modern times."

The Spiritual Rostrum.

For November, which may be had at the Banner of Light Bookstores, in Boston and New York, is gaining in favor rapidly. Bros. Hall and Jamieson are wide awake, and "talk right out in meeting." Mr. Jamieson truly says that the spiritualistic press ought to take a position in advance of petty personalities, should be candid, independent in its utterances, impartial in the discussion of any question pertaining to human well-being, welcome criticism, temper its spirit by genial brotherly kindness, to the end that the children of Father and Mother Nature may become more receptive of Truth.

The Presidential Election.

Took place on the 6th inst. Gen. U. S. Grant and Schuyler Colfax, candidates for President and Vice President, were elected by a large majority of the popular vote. They will also have a two-thirds majority in the Electoral College, without counting New York and New Jersey.

Another Physical Medium.

We have just learned that Mr. Henry Peabody, residing in Middleton, Mass., has become developed as a powerful physical medium, of the same phase of mediumship as that of Mr. Charles H. Reel, a description of which we have published.

Repenting Sectarians.

The Pope's paternal offer to take all repenting sectarians back to the bosom of the Mother Church provokes both humorous and indignant replies. The English ritualists are the only class of nominal Protestants to welcome the invitation, and their organ, the London Church News, complains only that the holy father should be so unjust as to class Anglicans with Protestants, and offers to overlook this little slip in consideration of the general good disposition of the Pope. Rev. Dr. White, a Presbyterian minister at Liverpool, writes a bluff reply to his holiness, declining the invitation to attend the grand council, and saying: "I sincerely congratulate your holiness on the improved tone of your communication. Might I venture to suggest that you would carry out the assumed spirit a little further, so as to grant to all the inhabitants of Rome liberty to worship God according to the dictates of their conscience; and also to exert your great influence to obtain the release of those who are pining in Spanish and other dungeons in Roman Catholic countries for reading the word of God?"

No more War or Capital Punishment.

We clip the following note from the Philadelphia Bond of Peace. It breathes the right sentiments:

"I have been reading the Bond of Peace, and cannot refrain from sending my thanks to the Christianlike sheet alive. The world swarms with political and religious fanatics of almost every shade. But how seldom do we see the pure principles taught and practiced by the meek, loving, forgiving Jesus, advocated in the literature of the age, or heard it preached from the pulpit. And how few who profess to be Christians, and take him as their rule and guide, are able to live out the plainest of his teachings. Too many are still sustaining war and upholding that infamous relic of barbarism, the gallows, and yet calling themselves Christians. If we love him shall we not keep his commandments? Are they not so plain that man, woman, or child, need not err therein? A few noble souls, filled with love to God and mankind, have labored to enlighten and reform on this momentous subject. Among them, Adin Ballou, Myron J. Butts, Harriet N. Greene Butts, H. G. Wright, W. L. Garrison, Jeremiah Hocker, James and Lucretia Motz, Alfred H. Love, and others equally devoted to humanity, have stood up in this generation and boldly declared their trust, but who of us have heeded the messages of love from inspired lips? May you, dear friend, be blessed with means to carry on the good work in which you are engaged, until war, capital punishment, and oppression in every form shall no more curse the family of man. May good angels be ever about you, and may you be in all that is essential to the good work, is the prayer of your devoted friend. R. H. OZER. South Newbury, Georgia Co., Ohio."

Movements of Lecturers and Mediums.

William F. Wentworth is engaged to lecture in Oswego, N. Y., during November and December. Miss Lottie Fowler, writes O. Griffin, of Fort Ann, N. Y., "is going to Boston soon, and those on the way from Rutland, Vt., to Boston can engage her services by writing to her at Fairhaven, Vt., until Nov. 12th. She has done us good service here, and is a capital medical and business medium." Mrs. M. J. Wilcoxson will lecture in Springfield, Ill., during November.

J. Madison Allen is in the field as a lecturer, and has been for several years. He is a fine medium and good speaker, and should be encouraged. Some of our speakers have already left the lecturing field because they have not been adequately supported. Others, some of our best speakers, will also leave, unless they are paid for their services. Spiritualists, it behooves you all to keep your lecturers in the field, or our cause will languish.

Warren Chase in Charlestown.

This veteran worker in the spiritual ranks lectured twice in Charlestown, on Sunday, Nov. 1st, to appreciative audiences. In the afternoon the subject of his discourse was "Protestantism in its various forms," and in the evening he decried upon eternal life, involving pre and future existence. Both lectures, replete with common sense and vital truths, were listened to with marked attention throughout their entire delivery. We regret that the crowded state of our columns at this time precludes the publication of reports of these able lectures.

Troy Lyceum.

B. Starbuck, Conductor of the Troy, N. Y., Lyceum, writes to the Lyceum Banner the following encouraging words: "Mr. Finney's leaving has been a great loss to us. His conductorship has placed our Lyceum in a high position, and his loss is irreparable both to Lyceum and society. We yesterday assembled for the first time since he left, and I assure you, I felt highly encouraged again to meet the children with their happy faces, and to see the earnest-hearted leaders and officers again ready to join heart and hand in the good cause. We had a full attendance, and all were glad to begin again their labors of love. There is perfect harmony between officers, leaders and groups. Put our Lyceum down for one hundred copies of the Lyceum Banner this year."

New Music.

Oliver Ditson & Co., 27 Washington street, have issued the following new musical compositions: "William Tell," being No. 15 of the Beauties of the Opera Series, arranged for the piano by Adolph Baumbach; "Adele Waltz," arranged by J. S. Knight; "Reception March," as played by Gilmore's full band, composed by A. E. Warren; "O'er thee alone," a song, by W. T. Wrighton; "U. S. Grant is the man," a song adapted to a favorite melody; "The Woodland Stream," words by Charles Mackey, music by W. T. Wrighton.

Going West.

Bro. A. S. Hayward, magnetic healer, leaves for the West by the present week. His headquarters will be Chicago, Ill., where he will treat the sick during the winter months. Mr. H. has been very successful in his practice in various parts of the country, and we bespeak for him a cordial reception in the great West. Address care of the RELIGIO-PHILOSOPHICAL JOURNAL.

Dr. Newton in Indiana.

It will be seen by a card in another column, that Dr. J. E. Newton, the well-known healer "by the laying on of hands," opened an office at the Bates House, Indianapolis, Ind., Nov. 6th, and remains until Dec. 10th. This great benefactor of humanity invites all to come and be healed, and those who cannot pay will be treated free.

Lecture Sunday Evening.

Mr. J. H. Powell will deliver a lecture at Mercantile Hall, Summer street, Boston, Sunday evening, Nov. 15th, at half-past 7. Subject: "The Relation of Mesmerism to Spiritualism." Admission ten cents. Mr. Powell is said to be well informed upon this subject, and an interesting discourse may be expected.

The Convention at Worcester.

Friends, do not forget to attend the Convention of the Massachusetts State Association at Worcester, on Thursday and Friday, Nov. 12th and 13th.

We answer, Yes, Bro. Seaver. We have heard of "Materialists remaining firm in that belief in life," but never knew of one remaining so "in death." In regard to the Eidan Alan matter, we regret giving currency to that "Orthodox lie," and so we apologize to Mr. Allen. Thank you, Bro. Seaver, for calling our attention to this oversight. We shall be more watchful in future.



Message Department.

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

The Banner of Light Free Circles. These Circles are held at No. 155 WASHINGTON STREET, Room No. 4, on MONDAY, TUESDAY and THURSDAY AFTERNOONS.

Invocation. Our Father, Wisdom, and our Mother, Love, we rejoice that thou dost condescend to dwell with humanity, taking up thine abode in houses made with hands, and breathing thy life through every conceivable form.

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ject, and I act from the external to the internal. I possess myself of all the faculties of her being, but I do so from the external. A certain part of my life becomes absorbed, but it is a very small part.

Q.—If man is dual—animal and spiritual—will you tell us what kind of thoughts belong to the animal and what to the spiritual?

A.—All thoughts belong to the spirit, of whatever class, whatever kind. The dog thinks, and he has a spirit. It is not all bodies for the body remains after the spirit has left.

Q.—The difference we see in the natural ability or minds of men to be attributed wholly to organization and circumstances, or is there more soul, spirit or mind element in some than others from the beginning?

A.—The soul, when expressing itself through earthly conditions, is obliged to conform to the law of earthly conditions, and as all earthly subjects, or human bodies, vary in character and in being, so the expression of no two souls can be precisely alike.

Q.—It is said by media that clairvoyance is to be attributed to the peculiar organization of the clairvoyant. Will you tell us how it differs from that of the non-clairvoyant?

A.—Some souls have the power, from time to time, to gain the ascendancy over matter, over time, to see, and to break through boundaries.

Q.—Will either probably be dispensed with, in the progress of Spiritualism?

A.—I think it will. For as true Spiritualism advances science will unfold better means than that of which you speak.

Q.—Is not the time coming when the majority of mankind will become clairvoyant, and be able to see, and understand the laws of spirit-life, and introduce them on earth in the shape of social, political and religious instruction, causing the kingdom of heaven to be established here?

ning, and passed out like a flash of lightning from my Father, the Infinite Spirit. I had no warning. At one breath I was here, and the next instant beyond the confines of time.

Q.—I have met the face of the hereafter in the gift of the great Infinite Spirit to all souls, myself included, and that the resurrection day was when my spirit took its flight from the body.

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lions change something more. I should not wish to desire my condition of soul-life for one of contentment and rest, such as you know no action, such as reaches out to no glorious future.

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Western Department.

J. M. FERRIS, Editor. Individuals subscribing for the BANNER OF LIGHT by mail or ordering books, should send their letters containing remittances...

Alcott's Tablets.

A score of moons have changed from old to new since we were privileged with an afternoon in the library-room of Emerson—the most suggestive, the richest afternoon of our life.

Alcott is a heart-neighbor of Emerson, "sage of Concord." A New York letter writer gives the following as a sample of his theosophic conversations:

"What is your opinion of Emerson, Mr. Alcott?" "Emerson is a wizard, an enchanter. He is descended from a race. His father was a genius; his mother a woman of beauty. A dog's head of culture sits behind him. He fascinates you in spite of yourself. He gets possession of your secret. He is so magnetic he fills you with his thought to the exclusion of your own."

"The man who eats meat must have the least in him always. A meat-eater cannot have fine manners, any more than the person who carries his three dogs into well-bred company. Meat is out of all fitness, the opposite of spiritual food. We should subsist on vegetables and fruits to be divine. That which is above us is better than that which is below. When we pluck the apple above our head, eating is an aspiration; and the clustering grapes of our own arbor shed their soft purples in mellowing light upon the whiteness of our souls."

Alcott's usual conclusions are like this: "The time has passed; it may not be recalled. Many fine things might have been said; but sympathy cannot be created. The time was not ripe. The gods were not willing. Fate rules all; spirit flows to spirit by an eternal law that cannot be governed. The stream of congeniality pours into the river of God."

It is very evident that through the law of assimilation, connected with the soul-forces of action and reaction, men grow to act, to think, to be like what they subsist upon. If not discernible in the present, the fact becomes manifest in future generations. Refined food for thinkers.

"Boats of sunrise for breakfast. Brimful of the East. Foaming fountains of frolic. His evening's gay feast. Mingles morals idyllic. Of beauty, a dog's head of culture sits behind him. Sage seasoned from cruet. Of Plutarch's chaste table. Thus bating his genius. His wonderful word. Brings points and Sybil's. To rapt his hand."

His gifts unabated. Transfigured, translated. The idealist, prudent. Saltiest poet, plainest. Philosopher, he."

Manhattan, Kansas.

Autumn rhapsodies in the southwest—how beautiful! When delicate shadows fall pencilled upon the serene grass; when hazy sunbeams kiss the quiet, wide-stretching prairies; when corn-fields bustle musically with ripeness; when earth and heaven seem blending, and life a glad, trembling, waiting deliverance and ascension into upper kingdoms, it is sweet to go away from the multitude into God's sky-roofed cathedral to worship. Aspiration is prayer. Deep soul-reflection is worship.

Tread softly on Nature's brown carpet. It is the Infinite's weaving. Exquisite the mingling of line and shade. The spear-shaped blades of grass point upward. They struggle against the law of gravitation. This is the paradise of insect life. Rising through effort, their wings murmur music.

We are standing this moment upon a high rain-fretted bluff, admirably terraced by Nature's formative hand and robed in shadow-broken gray, calmly awaiting winter's winding sheet. At the foot of this bluff rols the Big Blue, with fine mill privileges a few miles above; a little to the east nestles Manhattan, close by the junction of the Blue and Kansas rivers, numbering nearly fifteen hundred inhabitants. On the right of us is an elegant stone edifice, the State Agricultural College, with a real estate endowment of ninety thousand acres of land. Manhattan, between one and two hundred miles west of the State line toward the interior of Kansas, is surrounded by a magnificent country, abounding in great variety of scenery.

Considering the population there is a strong liberal element, and quite a large number of Spiritualists in this vicinity. They are not legally organized, however, as in Topeka.

There is an amusing tendency in this glorious western country to paint in high colors, and confer honorary titles. Captains, majors and colonels are scattered around as loosely as profuse ly. Seminaries are termed universities, school-teachers professors, traders merchants, and villagers are they are aware, awake cities. Last season, E. V. Wilson delivered a deeply interesting course of lectures in this place, accompanied by numerous and satisfactory tests. The hall during our stay has been nightly crowded.

Accompanied by Judge Humphrey of the Eighth Judicial District, we start westward, Nov. 1st, for Fort Ellis, Fort Hays, and still onward, perhaps, toward Colorado. We are anxious to see the herds of buffaloes now crossing the country in armies to find the fresher pasturage of more southern latitudes. Fort Ellis is some distance south and west of the recent Indian depredations on the Republican and Solomon rivers. Of these (with causes) we shall give an account in a future communication. Gen. Sheridan is now in Topeka, making arrangements for raising a second regiment, to move against the Indians as soon as they retire to their winter lodges.

We take pleasure in acknowledging our obligations to Judge Humphrey and family for personal kindnesses.

Woman's Suffrage.

Keep these phrases before the people: human rights, equal rights, Governed implies the God-given right to vote for those privileged to govern. Kansas seems alive to the interests of woman. At the election in Topeka last spring there were eighty votes cast by women. All through Kansas they are permitted to vote upon school matters in country districts. It is lamentable that they do not all avail themselves of this opportunity. Apropos. The reader is aware that there has been a war of ideas raging for several years in

the University of Michigan, touching the comparative merits of Allopathists and Homeopaths—big pills and little pills. Dr. Haven, President of the University, recently argued at great length against the establishment of a chair of Homeopathy, and at the same time argued with equal fervor in favor of the admission of women to the university. Young ladies, abundantly qualified, have frequently been refused, and yet the Institution claimed to be the People's College. The President now favors the joint and coequal education of the sexes. Surely, the world moves. Michigan University is not wholly fossilized. Equal rights and privileges will soon be established in our colleges and universities, before the law and at the ballot-box."

Topeka, Kansas.

Though Leconte was capital for a time during the Territorial organization when the State Constitution was adopted, Topeka, because of central position and other advantages, was decided upon for the permanent capital.

It is admirably located upon the Kansas River, and presents the appearance of enterprise and thrift. The most important buildings are of stone, the country abounding in stone quarries and extensive coal deposits.

Westward is the watchword. It is the energetic of the East that settle the West, and while securing and beautifying their prairie homes they wisely encircle their social centres with books, literature, educational advantages, and the freshest thoughts of the hour.

The West is radical. Its suns, skies and broad prairies all inspire and intensify this tendency. Progress permeates the very atmosphere. Life in these new States is real and earnest. The wide fields, rich harvests, and generous, off-handed, whole-souled people, all charm us.

Grains and fruitage the present season have generally been good throughout the State. This was specially true in the more eastern counties. Apple trees, necessarily young, begin to bear sufficiently to confirm the most hopeful prophecies. The peach crop was abundant. One gentleman near Topeka marketed four thousand bushels. There was a time they sold for fifty cents, and even twenty-five cents per basket. Grapes grow luxuriantly. Many farmers are putting out extensive vineyards. California will not excel some portions of Kansas in purple vineyards. No portion of the broad, free West can present greater inducements to Eastern settlers than Kansas. Its growth, thrift and present attainments absolutely astonished us.

During our stay in Topeka we were kindly entertained at the hospitable home of F. P. Baker, editor and proprietor of the Kansas State Record. Pleasant our memories of friend Baker, his estimable lady, the friends of Topeka, and all through this comparatively young State, budding with golden promises.

Douglas Co., Kansas.

This State is fired with the inspiration of organization, circulating libraries and aggressive movements tending to the upbuilding of the spiritual temple. The purposes of these people are worthy of high commendation. Some two miles southeast of Black Jack, in Douglas Co., the friends of progress have recently perfected an organization, with Mr. Snyder as President and Mrs. E. J. Partridge, Secretary.

In Topeka the Spiritualists have a thorough legal organization, Dr. F. L. Crane President, and Mrs. J. Crowe Secretary. They own a fine cabinet organ and have regular Sunday meetings. They intend, within the coming year, to erect an organ hall of their own. Blessings upon the workers in this movement.

New Lecturer.

Robert Tegar, formerly a Methodist clergyman in Canada West, has, through reading and investigation, become a believer in the Spiritual Philosophy. He has already commenced the proclamation of the new gospel, though officially connected with the Methodist Church. He will find a wide field in the West all ready for cultivation. The people everywhere are calling for test-mediums, lecturers and liberal reading matter.

Lycium Matters.

As there is to be a Convention for the benefit of the Children's Progressive Lycium, I thought I would make a suggestion for its consideration. As far as my experience goes in the Lycium, there seems to be a great want of means to instruct the children. Some of the leaders are as ignorant of our philosophy as the children themselves, and as a natural consequence not much instruction is derived from them. What we want are primers, one for the small children, and one for the children in the higher groups, questions and answers embodying, as near as can be, all the facts and principles of our philosophy. I think the National Lycium Convention should appoint a committee to prepare the work, and that Warren Chase and A. E. Newton should be on that committee. A. McFARLANE.

Genesee, Ill., Oct. 28, 1868.

Address of the Ohio Executive Board.

It was the expressed desire of the First State Convention to incorporate and vigorously push the missionary work in Topeka. The means placed at the disposal of the Board were limited, and they did not deem it advisable to employ more than one laborer. The work was entirely new and necessarily experimental, but has been attended with unlooked-for success. It was soon found that one agent was entirely inadequate to the work. From every part of the State the cry came up to the Secretary, "Send us our missionary." It has been impossible to satisfy this demand. Aided by the experience of the past, the new year is opened by a band of eight missionaries, at the head of which is placed the already tried warrior, Dr. Wheelock. They are all armed and equipped to go at a moment's warning against the enemy.

A much greater work has been accomplished during the past year than appears at a cursory glance. Seven Lyciums and several Societies have been established, and the disjointed fragments of Spiritualism and Liberalism have assumed a consolidated form. The Ohio Spiritualist has been fairly launched and equipped for the strife. But with the growth of the work, the responsibility of workers and believers increases also. It is requisite that they should bear heavy responsibilities and be exerting faith in the Spiritualists of the State and expending aid from them. It is no time to turn back; we cannot do it if we would. We must press onward. Friends of Liberalism and Spiritualism everywhere, we look to you for aid. You ask for missionary laborers, we endeavor to supply your desire, but do not think, because they are missionaries, they do not need compensation. Friends of Liberalism and Spiritualism everywhere, we endeavor to supply your desire, but do not think, because they are missionaries, they do not need compensation. Friends of Liberalism and Spiritualism everywhere, we endeavor to supply your desire, but do not think, because they are missionaries, they do not need compensation. Our place is to make the gains of one balance the loss of another, thus equalizing the burden and keeping all these laborers engaged. It is apparent at once that it is impossible for the Board to keep the mission-aries in new and unexplored localities all the time. The old fields must yield the necessary support, and hence we ask societies to engage our missionaries for a portion of the time, thereby enabling the Board to send them to unexplored fields. This is not the interest of a few, but of every Spiritualist in the State. A belief in the grand phenomena of Spiritualism unites us all in one common brotherhood, and what is for the interest of one is for the interest of all. To carry out the work requires money, not to say high salaries to your officers, who one and all receive but a single dollar for all they may do, but to pay the missionary agents. The pioneer work they are called to perform is severe and wearisome, and they deserve, therefore, they so richly deserve. All subscriptions to the missionary fund must be sent to D. C. Pratt, of Cleveland.

Self-torial leads to the most exalted pleasures, and the conquest of evil habits is the most glorious triumph.

Ohio Missionary Work.

Cephas B. Lynn proposes, in behalf of the State Association of Spiritualists, to speak in the following places: Monroe Centre, Nov. 8th; Kingsville, 10th; Conneaut, 11th; Warren, 12th; Toledo, 15th; Fremont, 22d; Chagrin Falls, 29th. Meeting will arrange accordingly. This young brother is one of the best speakers we ever heard, under reasonably favorable conditions. Will those interested see to it that "all things are in readiness"—Ohio Spiritualist.

SPIRITUALIST MEETINGS.

Alphabetically arranged.

ADRIAN, MICH.—Regular Sunday meetings at 104 A. M. and 7 P. M. in City Hall, Main street. Speakers engaged: Mrs. Sarah A. Barnes, President; Mrs. Martha Hunt, Secretary; Mrs. E. T. Sherwin, Secretary.

ASTORIA, CLATSOP CO., ORE.—The Society of Friends of Progress hold meetings every Sunday at 10 A. M. and 7 P. M. in City Hall, Main street. Speakers engaged: Mrs. Sarah A. Barnes, President; Mrs. Martha Hunt, Secretary; Mrs. E. T. Sherwin, Secretary.

BOSTON, MASS.—Merrill's Hall.—The First Spiritualist Association hold meetings every Sunday at 10 A. M. and 7 P. M. in Merrill's Hall, Main street. Speakers engaged: Mrs. Sarah A. Barnes, President; Mrs. Martha Hunt, Secretary; Mrs. E. T. Sherwin, Secretary.

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