

BANNER OF LIGHT.



VOL. XXIV.

{ \$3.00 PER YEAR, }
In Advance.

BOSTON, SATURDAY, OCTOBER 31, 1868.

{ SINGLE COPIES, }
Eight Cents.

NO. 7.

Written for the Banner of Light.

AUTUMN TIME.

BY M. E. B. SAWYER.

The yellow leaves are falling—
Falling, everywhere;
The Autumn winds are sighing—
The hills grow brown and bare.
The birds are all departing,
For a more genial sky,
The squirrels in the forests
Rich stores are laying by.

The vines drop down like sapphires,
Above the purling stream,
Like gold the chestnut branches
Blend with the crimson gleam
Of oak, and stately maple,
While fresh beneath our feet
The evergreens are turning—
An emerald wreath complete.

The skies are soft and hazy—
Their sunsets gorgeous line
Is never traced more lovely
Than in the Autumn time.
The happy-hearted reapers
Their garnering work have done,
And shout with jovial voices,
“A merrie harvest home.”

Why call the Autumn dreary?
Charm rests on all I see,
From valley to the mountain—
All is beautiful to me.
The groves, the furthest hill-tops,
Each rock and tiny stream,
Conspire to make the very earth
Bright as a poet's dream.

Pittsburg, Mass., 1868.

SQUANDERED LIVES.

BY HAYARD TAYLOR.

The fisherman wades in the surges;
The sailor sails over the sea;
The soldier steps bravely to battle;
The woodman lays axe to the trees.
They are each of the breed of the heroes.
The manhood attempted in strife;
Strong hands dig lightly to labor,
True hearts that take comfort in strife.
In each is the seed to replenish;
The sailor dropped in the sea;
The soldier lies cold by the cannon;
The woodman is crushed by his tree.
Each prodigal life is wasted
In many achievements unseen,
But lengths the days of the coward,
And strengthens the crafty and mean.
The blood of the noble is lavished
That the selfish a profit may find;
God sees the lives that are squandered,
And we to his wisdom are blind.

Original Essays.

SOME REMARKS ON FARADAY'S "EDUCATION OF THE JUDGMENT."

BY ISAAC REHN.

This discourse, the "Education of the Judgment," was delivered by Sir Michael Faraday before the Royal Institution of Great Britain, with Prince Albert in the chair, and serves to show what and how many foolish things a great man may say when treating a subject upon which he is poorly informed, against which he is strongly prejudiced, or which through personal pride, or the pride of learning, he deems beneath his notice.

He opens the address by stating the importance of adhering to the "rigid test of fact and experiment" as the means of arriving at truthful conclusions; all of which is excellent, and we shall see how he has set the example in this particular before we get through the subject before us. He proceeds to say: "I believe that the truth of a future life cannot be brought to his (man's) knowledge by any exertion of his mental powers, however exalted they may be; that it is made known to him by other teaching than his own, and is received through simple belief of the testimony given. Let no one suppose for a moment that the self-education I am about to commend in respect to the things of this life, extends to any considerations of the hope set before us, as if man by reasoning could find out God."

Here then, of course, the "rigid test of fact and experiment" is of no sort of use. All that relates to the future of man is to be received by faith, or "received through simple belief of the testimony given," and this can have no other reference than to the Bible as the "testimony given." Now, we have the way so paved that all tests of "fact and experiment" are to be and must be ruled out, being of no avail, for the reason assigned that "the self-education I (Faraday) am about to commend" extends to no things but those of the present life. And this is the way we are to begin to educate the judgment. (?) We shall not fail to see that no education could be possible of any state of existence, either present or future, if such a method was adopted to begin with. It is simply saying, I can't know and I won't know, and so far as Mr. Faraday was concerned, in regard to the future life, he did not know.

But the learned Professor was not content to stop here, for he not only denied any knowledge of his own touching the future of man, but he stoutly denied it to all others. Nor would he allow them any "rigid test of fact and experiment" proving this state; nor that any judgment should be had upon matters of a spiritual nature, except to judge them all out of the pale of judgment. With his mind thus entombed with theological materialism, the Professor is ready for an assault upon the outworks of the spiritual camp.

We are then enlightened by a profound dissertation on the method of education of the senses by playing with our fingers, which must have been very amusing to the children, if any were present; and how, also, he was deceived at a certain time at which he thought the moon was green, when the green was all in his eyes. And "so," says the Professor, "error results occasionally from believing our senses," but which "ought to be considered rather as an error of the judgment," and attributed to too much haste in many cases; in which opinion there are many who entirely agree with him.

The following rule, laid down by Mr. Faraday, is a very good one, and one by which we propose to try the value of much he has said. In speaking of the "haste" above referred to, he says, "I look back upon the error as one of 'presumptuous judgment'."

"I do not think the expression too strong, for if we are led, either by simplicity or vanity, to give an opinion upon matters upon which we are not instructed, either by the knowledge of others, or of our own intimate observation, our judgment must be qualified as 'presumptuous judgment.'" It is very desirable that these quotations should be remembered, as many of the Professor's arguments and statements assume a very interesting appearance in the light of them. He says, for instance, at a point of attack, in which he essays a flank movement, that "You hear at the present day that some persons can place their fingers on a table, and then, elevating their hands, the table will rise up and follow them"; "and the assertion finds acceptance in every rank of society, and amongst classes which are esteemed to be educated. Now what can this imply, but that society is not only ignorant as respects the education of the judgment, but is also ignorant of its ignorance." "And," says he, "those who are inclined to think and to hope they are right, throw up Newton's law at once." Now the Spiritualist but says that in such a case the table is lifted by an intelligent agent, and that the law of gravitation is no more "thrown up" in this instance, than it is when Prof. Faraday lifts a pinch of snuff from his box to his august nose.

But the Professor grows quite utilitarian a little further on; for he hears him: "Such a man, furnished with a nicely constructed carriage on a railway, ought to travel by the mere draught of his fingers." This profound argument must, of course, silence all opponents, and convince the groundlings how wise a man must be whose "judgment is educated."

Again, hear him: "Perhaps it may be said the delusion of table moving is past, and need not be recalled before an audience like the present. Even granting this, let us endeavor to make the subject leave one useful result; let it serve for an example not to pass into forgetfulness." It might be here suggested to such as talk thus, that one of the best modes of arriving at "useful results" in such cases would be to submit the occurrences, that is, if they are not quite all gone, "to the rigid test of fact and experiment." Some we know have done so, and the results have been very "useful" indeed.

But, some may ask, "did not the Professor experiment to learn the truth of this matter?" According to his own statement he did; and in order to show the kind of experiments he employed, and the point he tested, the reader shall have this Professor's own words, and we are justified in the supposition that he thought, at least, he was making a strong case, and testing the stronghold of the Spiritualist. He says:

"When I was engaged in the investigation of table-turning, I constructed a very simple apparatus, serving as an index, to show the unconscious motion of the hands upon the table. The results were, either that the index moved before the table, or that neither index nor table moved." In regard to this point, it is but necessary to say that any child knows that persons may move a table or other light body unconsciously; and further, that no intelligent Spiritualist relies upon such movements as tests of spirit power, but that if such means of communication are used, it is the intelligence and not the movements that he regards as the proof; and again, there are many cases in which heavy bodies, such as pianos of hundreds of pounds weight, rise up upon the contact of the tips of the fingers of delicate children—tables with four, five and six heavy men on them, also rise up in like manner. And still further—cases in which bodies, such as tables, rise up with no human contact whatever, (as the writer has seen.)

For a man to test the truth of an opponent's theory by selecting the very weakest of his facts, and then such as he does not rely upon himself as test facts, while there are hosts of those upon which he does rely, and which the man pays no attention to, is, to say the least of it, a very poor evidence of cultivated honesty, and no better evidence of a "cultivated judgment."

Then we are attacked again on the other flank, by Mr. Faraday, on the basis of the correlated forces. We are told that "It is impossible to create force." And upon this dogma asks, "What are we to think of table-lifting?" To this question it might be replied with equal force, What do you think of your snuff-box?

But the presumed force of the argument implied in the above, is from the supposed incompatibility of the doctrine of the correlation of the forces, now the accepted and beautiful truth of modern science, with the facts of Spiritualism. As that argument is maintained by many other minds than that of Prof. Faraday, some attention will be given to it further on. It is worthy of respect, though it does not claim any attention from any importance derived for the use of it by the Professor in the present case.

He then proceeds to a dissertation on the reservation of the judgment, and to tell us that, "This education has for its first and last step, humility." Now, one of two things is without doubt true: either humility is not the characteristic of this education, or if it is, Mr. Faraday has missed getting it; for if any one in his senses can discover the least humility in the presumptuous statements made by the Professor in his treatment of the spiritual question, he will have more than ordinary sagacity.

As an illustration of this, see what he says in the following, after speaking of electricity, photography, &c.: "What has clairvoyance or mesmerism, or table-rapping, done in comparison with re-

sults like these?" Of course he presumes all these to be false, but then this very presumption is the demonstration of his ignorance on these questions; for had he made the proper efforts to learn of their truth he would not have made these stupid questions a sort of triumphal argument on his side, but have learned that clairvoyance, mesmerism and table-rapping, as he terms it, are genuine facts. "Neither," says he, "has the assertion of any new thing a right to claim an answer in the form of yes or no" to his theory. That may be true, and it is equally true that, if any one volunteers an answer, he should do so out of his knowledge, and not from the absence of it; and even with more propriety still should we look for this from those whose judgments are educated. To hear a man deny the fact of mesmerism, even if he denies clairvoyance and table-rapping, is to create the suspicion that he must have spent most of his latter years in Timbuctoo, or else to have greatly neglected his opportunities. Many do know of the truth of all three classes of phenomena above alluded to—the writer of this included—and that from direct experiment and experience, thus showing the value of the method of "right test of fact and experiment." There is, therefore, no reason why Prof. Faraday might not have known so too, except that he mistook an abstruse prejudice for a conclusive argument, and decided *a priori*, and to have added the other folly, that of supposing people foolish enough to take his word as a decision of the whole matter.

This is not the place, even did the length of the article permit it, to enter into a discussion and narration of the many facts upon which the Spiritualist bases his knowledge; and it is necessary only to say, in this connection, that the facts of positive knowledge are not to be offset by those who have not taken the needed steps to inform themselves upon the matter. If there are to be found those who are disposed to other than spiritual interpretations, but few, whose opinions are of any importance, are to be met who deny the facts.

The Scientists, as a class, have done much to aid the progress of the world, more, too, times over, in all probability, than all the theologians combined; but in regard to the facts of Spiritualism they, with a few exceptions, have acted more like theologian bigots than men of progress, since it was their duty no less to investigate the phenomena thoroughly and report their truth or falsehood, as they might turn out, to mankind, with the methods employed and the results obtained, as they would be expected to do in all matters of physics. It may look very wise and profound, to simple minds, for great men to turn up their learned noses and talk scientific nonsense, to justify their prejudices; while, metaphysician-like, they sit in easy chairs at respectable distances from the opportunities of proof.

As an instance of this kind of twaddle, we have only to turn to Lewes's Biographical History of Philosophy, page 18, Introduction, and read. After building a man of straw and showing his prowess by beating it to pieces, he goes on to say, now, "Let us look at the scientific method. The point sought is the unknown cause of the table's movement." Since hands were on the table, he concludes that the "table was pushed by the hands resting upon it." The same want of candor is here manifested as in the case of Faraday above complained of. And we have only to ask both: "How do tables move when there are no hands on them, and no human contrivances connected with them?" And what answers have we heard? A dignified silence, or else "Hallucination!" "Insanity!" "Fraud!" &c. But how do the sagacious men know that we are hallucinated, or insane, or cheats? Have they taken any steps to verify those statements? What "scientific" methods have they resorted to in the latter case, more than in the first? Or are these some more of the evidences of educated judgments? Alas that science should be thus insulted in the house of its friends! For thirty years it has been to me a field of boundless pleasure, and I glory in all her many triumphs, wrought out by patient industry and the most indefatigable zeal. Alas that some of her devotees should have become proud, dogmatic and insolent, and not only so, but to shamefully trample on the very methods that have won her victories and built her fame!

Let us now turn to the consideration of the doctrine of the "Correlation and Conservation of the Forces," as this is by some supposed to apply to the spiritual question.

This doctrine is based on the indestructibility of matter and force, or, as by some stated, on the indestructibility of matter and the persistence of force. From this it is argued that all forms, however diversified, are but the reappearance of the primitive atoms of elementary matter in new shapes; and, analogous to this, the powers of matter are but the reappearance of the stored forces of the universe, as they are translated into heat, electricity, chemical affinity, gravity, light, vitality, mechanical force, &c. According to this theory, wherever mechanical force is expended, the given amount of this force must quantitatively appear as some other form of force; it may be heat or light, or both, or in some other form of force than either; but yet, in whatever form or forms it may appear, it must be quantitatively the total of the initial force, however much it may differ qualitatively from that, and can be no more and no less.

It is still further urged that the varied forms of matter and force, as they effect the transformations in the world, are also the efficient and only powers through and by which all vital phenomena are produced, these vital phenomena being interpreted in that large sense which includes all intellectual or other power, by whatever names called. Now it is another postulate of the doctrine of the correlation of the forces that, every form of force made to appear, may also be made to appear in any other given form of force. Thus, if heat is made to appear as electricity, electricity may, in turn, be made to appear again as heat; and so on through the chapter.

The point sought to be made against the spiritual theory is, that under the doctrine of the correlation of the forces, vitality or vital force, is the reappearance of some other form of force. According to the law, it may also be made to appear as the initial force or forces engaged in its production, and so can have no continuity of existence beyond the physical duration of the present life; and we are referred to the fact, as a confirmation of this, that, in the retrograde decompositions of the organic compounds of high chemical formulae back to the binary states of matter, all the forces appear in the putrefactive chemical changes of decomposition. And if spirit, therefore, exists in man, it, too, must be but a form of force; a translation of some other force, which, in its turn, shall also be translated and, therefore, cease to be, as spirit.

This looks very well on paper, and all will acknowledge that the above, though necessarily a brief statement, is a fair one of the doctrine under consideration. But if we would have our judgments educated we must look at all sides of the question and at all of the facts touching the matter, and not, as Prof. Faraday has done, take a small part of one side, and the weakest at that, and one that nobody relies on as evidence. The enlightened portion of the Spiritualists at least are not troubled by the correlation of the forces; that is a grand and beautiful truth, and, fairly interpreted, is no enemy, but a friend to the Spiritualist. At all events, it is our duty to examine our ground in view of it, and see how we stand in regard thereto. If others choose to say stupid and foolish things concerning that which appears in the way of their notions, why let them. Let our duty, as well as our endeavor be, to meet every fact and look it straight in the face; we shall be right in the end.

This doctrine, the correlation of the forces, interpreted in the most strict and literal way, results in the balddest Atheism, inasmuch as God and all spirituality are at once voted out of the universe. It presumes all forces physical, and in no state can they ever appear in which they may not reassume the initial form, that is to say, that if all the world, its furniture and people, were and are the evolutions of transformed nebulae, and the forces thereof, then they may, by the law, be nebulae again.

The Professor says in the early part of his essay, "I believe that the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his Eternal Power and Godhead." If this is his belief, it cannot be that he means this Atheistic interpretation to be placed upon the correlation of the forces; and if he does not so interpret it, the most marvelous acuteness will be required to perceive why any other interpretation should bear against the Spiritualist and not against his own views, unless the educated judgment be the means of it. He has not taken the trouble to tell us in what way he holds on to his faith in view of the correlation of the forces, while he evokes the doctrine to kill off all spiritualistic theories and facts. We can only refer this to that judicious "reservation of the judgment" he commands, and on which I happened just at the time to be convenient to practice.

But to the point: If it be maintained, as by some, that "the forces are indestructible, convertible, imperishable objects," (Mayer, p. 252, Youmans's Comp. Correl. Forces,) it is not yet settled how many such forces there are. Or if it be assumed that all forms of forces are but the translation of one primal force, it is no better settled whether there are not permanent residuary forms, not convertible by any knowledge we possess, or that all force is, *per se*, physical, and that there can be no force but such as appears in transformations of matter, or in the phenomena of heat, electricity, gravity, &c. These points, I say, are not by any means settled, and until they are, it is but begging the whole argument to declare all spiritual phenomena impossible in view of them. The whole argument might, therefore, be rested here, since it is the business of those who urge the argument, founded on the forces, against us, to show in what way they can demonstrate by the "rigid test of fact and experiment" that all phenomena are resultant experimentally and logically from the physical forces.

We simply deny that such demonstration has ever been made, or that even the vital force has by any such means been made to appear as a translation of the other forces. The most that can be said upon this point is, that where vital force exists, there the other forces are brought into play, and that nobody pretends to deny. We may also admit that vital force nowhere appears in the absence of the others, and Mr. Faraday, or anybody else, is welcome to all the use that can be made of this admission.

But who in his senses ever heard of the consciousness being translated into heat, gravity, mechanical force, &c.? Where are the demonstrations, nay, even the probability, that the treasury of the memory, with the thousand incidents which make up the record of our experience and give us the incontestable proof of personal, individual existence, that this is convertible into electricity or chemical affinity? For if the doctrine of the correlation of the forces is to be brought against us, we have a right to insist upon the terms upon which its demonstrations are had, which are, in brief, that any form of force correlated to another form is susceptible of translation, forward and backward, at the will of the demonstrator. With heat, electricity, chemical affinity, mechanical power and magnetism, this may be done. With the affections, memory, consciousness, intelligence and vitality, it has not been done, and, in all probability, never will be done. Until this latter has been accomplished demonstratively, our Spiritualism is in no danger of annihilation from arguments founded on the correlation of the forces, any more than from damage by the other futile arguments of the learned Prof. Faraday.

Philadelphia, August, 1868.

ANGELS.

BY JOHN WETHERS.

"Angels must be other than human or mundane in their origin," for, said the speaker, "do we not read of them in Genesis, before ever a man had died?" And there was triumph in the speaker's eye. Who could go back of that? No one disputed the fact that "it was so writ in the bond"; but a man said, "Your authority is no proof." I would not detract from the merits of the Bible, or dispute the fact, as some do, that the Bible has been of no service in the progress or civilization of mankind; but while so large a number are anchored to it, not only as solid ground but as its bed rock, God himself, and the remark that leads off in this article being a mutual track or connection with such people of great faith, and the Spiritualists, who, though inclined to receive the Bible for all it is worth, and are tender to it from associations, yet reject the *best* rock authority or foundation claimed for it, and who are literal believers in the angelic fact, it may be worth while to carry out the idea suggested by the remark referred to, taking the ground that the authority is no proof. This subject was discussed at a meeting for mutual improvement lately, and what follows may be looked upon as an argument on the negative side of the question, the writer believing that the angels referred to in the Bible are identical with the "spirits" which constitute the principal feature in modern Spiritualism; hence are of human or mundane origin.

I am a believer in the fact of spirit messengers or angels, spoken of in the Scriptures; that is, that such as are said to have appeared to Hagar, Abraham, Manoah, Jesus, Peter and others, may have been and probably were actual objective realities. I believe so wholly on the fact that the identical class of messengers are manifesting to-day. Were those of ancient record miraculous manifestations, or of super-mundane origin, I should reject the reports or traditions as fables, the imaginings of people in an ignorant age, which this age, from logic born of culture, ignores entirely, excepting those which are protected by the sanctity of Scripture; without the revelations of to-day, I would reject all sacred and profane, seeing no authority or foundation for a fact stated in the Bible, when the same fact outside of the Bible, suppose in Greece instead of Judea, is rejected.

One reason, and a good one, is, where are they now, or where have they gone? The man who believes in a super-human or distinct creation for Bible angels, has no right or authority for denying them now. It is notorious that the apparitions associated with modern Spiritualism are the only intelligences that have a foundation in fact—if such be a fact—or that appear now. If the old apparitions were fundamentally different, where are they now? why don't they appear, wings and all? If not to the rabble, why not to the saints or the prophets? What change has the world undergone, or the messengers themselves undergone? Has there been a "drift period" in spiritual geology, as well as terrestrial, and we can see the boulder scratches of a passage, but no such period since? that now, when the heart of man calls, "they answer not again"? There is no Bible authority for their *exit*, closing the door after them, and logic suggests none.

As I have said, I accept the ancient as verities, which I should not do on the evidence given, were it not for this modern corroboration; and seeing by historic record that every age and every nation have had, with more or less distinctness, these mysterious phenomena, I draw from it the basic fact that it is the principle of individualized life existing after the decease of the body, claiming to be of human origin in the modern manifestations every time; claiming also to be so by implication and statement, whenever they do identify themselves in the Bible manifestations.

This principle of individualized life or intelligence, disembodied, as far as the mundane is concerned, is a fact in the universe—yesterday, today and forever; at least that is my conviction; and one of the great errors of mankind has been in its awe, or reverence, or fear, or ignorance, to have looked upon it or them as gods, something super-human, when their super-humanity is only a different sphere of life, and that a wider sphere, not at all supernatural except by its or our erroneous construction.

I maintain that the Bible, without corroboration, cannot be proof of its own facts or statements; that is, Adam said to be the first man, and Abel's death the first death; therefore angels appearing before a death had occurred in the human family settles this matter affirmatively. I maintain THAT to be no proof. The intellect of to-day has proved by an unimpeachable word of God that the whole story of Adam is a fable, for the origin of man runneth further back than any written or traditional record, and that population was large long before the age that the poet tells of, or places the story of man's creation and the garden of Eden. The question must come right down to what history teaches, and that is, that there has ever been a belief in super-mundane intelligences, and in every case, sacred or profane, where such had any foundation in fact, it is suggestive of humanity for its origin. That fact alone is remarkable, considering the ocean of ignorance that all these records have floated through in reaching us.

Again, what proof the Bible gives is in harmony with history, and also with modern Spiritualism. In every case where the identity is manifest, it is human. Wherever one defines himself in the Bible, it is ever "once an inhabitant of this earth"; and whenever any of these angelic messengers appeared, they were in the form of men, and were called men, and all the evidence favors their being the spirits of men. So clear and distinct is this point, the imaginary cases of Jesus, as well as the real ones, fit such a conclusion. Take the instance where the Sadducees asked him, "Whose wife shall she be, for the seven had her?"

His answer being, "They neither marry nor are given in marriage, but are the angels in heaven." If they had a mundane origin and the angels, or like them, it is a great strain for theologians to insist that they are distinct in origin, yet the same in fact. That will not stand. It is an axiom in mathematics that things which are equal to the same thing are equal to each other; and thus Jesus, in that illustration, not only proves this point by his conception of angelic life, but gives mathematical proof.

Again, "Then said the rich man, lifting up his eyes, being in torments, 'I pray thee, father Abraham, (he did not call upon the special creation, but a departed spirit that was once a man,) that thou wouldst send Lazarus to my father's house.' (See Luke xvi.) 'Nay,' says the inhabitant of hell, 'but if one went from the dead, they will repent.' &c. 'Why not have said, 'Send an angel,' if there was not a conception that the dead could come back in the form of angels? This is only a parable, true; but it must have been based on the ideas of his age—the age of angels, so-called. Also call to mind the miraculous release of Peter from prison. 'Then said they, it is his angel; that is, Peter slain in prison, and appearing to his friends—'it is his angel,' or he is now an angel. The fair inferences of such teachings as these, in connection with the transfiguration story, where Moses and Elias appeared on the Mount, one of them having been dead fifteen hundred years, would seem to establish the fact of continued existence, of spirit communication, of identity with angels, as far as Bible is admitted as evidence.

One thing may be mentioned here: Scholars say the Jews knew nothing of a life beyond the grave, till about the sixth century before A. D. That doctrine was learned of the Pagans while in captivity. Therefore they might have supposed angels to be a superior creation, and still it would prove nothing. But such is even not the fact. The whole Bible evidence, whether we take the illustrations and draw reasonable inferences from them, whether we take the few positive statements of identity on record, or whether we take the apparitions, always in the form of men, establishes its testimony that the fact that the angel world is represented by the souls of the departed, and the evidence, in the Bible and outside of it, is not only that angels are human spirits, but that Bible Spiritualism and modern Spiritualism are one and the same thing, have a common base, and by virtue of the facts presented by the latter, I find good sense in the Bible, where the Materialist logically finds nonsense. I intend no reflection on the Bible. Modern Spiritualism, shining through it, explaining it, has increased its value. To me it is no fetish; its statements, like the statements from the spirit-world, I filter through my reason, recognizing no authority but truth, fully admitting that my truth to-day may have to be reconsidered to-morrow. I take the responsibility. It has led me to a belief in the Bible; not that there is a direct difference between it and all other books, but that it contains many beautiful thoughts from inspired and intuitive men, many things that the same people would not repeat to-day, and yet by the light of the modern manifestations were truths, and I am happy to lift some Biblical statements from fables to facts, which I do for reasons already mentioned, viz.: the ministry of angels is a fact to-day, as well as to those who lived when the world was younger.

NATIONAL ORGANIZATION.

BY GEORGE A. BAIRD.

DEAR BANNER—Presuming you will publish another and different expression of opinion than the one which has lately appeared in your columns, editorially, relative to the one great subject of National Organization by and among the Spiritualists of America, we venture to offer a few remarks which seem to us to be necessary at this time.

It is patent to the world, at least to that portion who are inclined to open their eyes and see, that the Spiritualists of the United States have been and are in a divided and disorganized state, and that the main thing lacking among them is this very cement which organization inevitably furnishes. The cause of this condition of things is said to be the natural rebound from the bonds and creeds of the Church—the swinging of the pendulum to the other extreme.

For upwards of twenty years have the Spiritualists maintained an unequal contest with the superstitions and errors of the past and present; yet notwithstanding the prejudices and powers of both Church and State, they have made a succession of solid victories, through and over these combined forces, which all ecclesiastical history cannot duplicate. This unparalleled result is of course due to the inherent truth underlying and permeating their facts, philosophy and religion. But if such a result has been brought about when as a class they have been principally employed as skirmishers in the great battle for religious liberty and truth, what might they not have accomplished had they moved forward with united front and organized power?

While acknowledging the element of time, which necessarily enters into every great question, let it also be remembered that to mentally perceive and appreciate a truth of this character, does not necessarily require a series of years; though even if it did, it has enjoyed this favor, for Spiritualism is to-day a full grown youth, manly, vigorous and powerful. By reason of its conflicts it has been duly disciplined. By virtue of this disciplinary, educational process, it is sturdy, strong and experienced. For five years have Spiritualists, in annual mass Conventions, tried to fuse their forces, but without success. The time had not come. This year, however, at the annual gathering, in a Convention universally acknowledged to be unsurpassed if equaled in sound working material, in faithfulness to its duties, in devotion to its grand purposes and principles, in earnest, straightforward, practical work, by any similar Convention ever held in this country—in such a Convention, representing the Spiritualists of the United States, holding a diversity of views upon every other question, after a careful and critical examination of this whole subject, it was resolved, without discussion, unanimously, to organize upon a National basis. In the published report of this Convention, it is there recorded that this act of adoption was one of most impressive interest and solemnity. As a witness and participant in that Convention, we must bear testimony to the spirit of concord and good will which characterized the discussions of that body, and particularly with reference to the question of organization.

Here was a large and intelligent class of representatives from all the States and Territories, who felt that the time had come for a grand and united effort on the part of the spiritualistic fraternity to organize.

OBJECTIONS CONSIDERED.

The Declaration of Principles, the Plan of Organization, the basis of representation, etc., etc.,

are of course open to criticism, as in everything else, but as yet we have to see what we consider the first remark by way of any real or well grounded objection. The only thing that has yet appeared, adversely to the result of this National Convention, is the individual opinion that this organic movement is premature. One thing is certain: the subject of organization has been pretty thoroughly discussed for years past, until Spiritualists have naturally expected it would and must very soon take this national shape.

Possibly it is premature, but nothing has been shown in proof of it, while all the inferences and what facts have transpired since, manifest to the contrary. Let us mention one instance:

In a place that has maintained a flimsy existence for a considerable time, where the Lyceum had become almost defunct, and where the State Association has never had but two or three members—this place was visited by the Agent of the National Association, and after lecturing before them most acceptably, received nearly fifty dollars in aid of this organic movement. Nor was this all. Such was the interest he awakened that a decided local impetus was given to the cause in that place. And such will it be elsewhere.

If organization on a national basis is premature, it will demonstrate it after a proper trial. Please, friends, give it a chance and fair play. Let it have foothold and privilege to work. Do not raise a false alarm. If, under the circumstances, one cannot encourage this national movement, they can abstain from the present from discouraging it.

Nay, in point of time we absolutely need to-day to have this national machinery in perfect running order. And one reason why we have it not, is because of an unwholesome fear in various quarters that certain ones might possibly occupy official positions. Such a fear, such an objection is unworthy any intelligent Spiritualist. We have an abundance of the most reliable and capable material from which to select, and is it to be expected that the poorest and meanest will be chosen? The thought is too trivial to be seriously entertained.

Great stress is thoughtlessly sought to be laid on the opinion that the National Association will conflict with State organizations—which is a superficial and erroneous view of the case. It was originally broached and freely used by each local, isolated society, against the formation of State Associations, it being supposed the interests of the two would antagonize one with the other—and with far greater show of reason than it is now adduced as a valid objection to the National movement clashing or interfering with a State Association. The *Banner* truly says: "State organizations have been formed, and for a purpose, and with a result, that does not interfere with local organizations already in existence." Thus what was once considered a formidable objection against State organizations proved to be a help instead of a hindrance. And such will prove to be the effect of the American Association upon State organizations. The old doctrine of States Rights must not be revived in this connection. All now acknowledge the necessity of State organizations, despite the petty fears, prejudices and jealousies of a few who are chronically troubled with mental and moral evils and fevers. If the State Association is good for the State, the American Association is good for the nation at large. The reasons that apply to one equally support the other. Instead of their interests conflicting, they are reciprocal—are mutually beneficial. They interlock and interblend. What interests and concerns the one does the same to the other. What else does "cooperation" signify?

As illustrating this non-interference or clashing of interests, in a case parallel to the one under consideration, look at the establishment and publication of various spiritual papers, additional to the *Banner*, in different sections of the country. The result has been to increase, instead of subtracting from the subscription list of the latter, though never supported half so well as it ought to be. Friends of the cause everywhere found they could not and would not do without the *Light of the Banner*; yet the other papers, as well as the *Banner*, were glad to say, are daily growing in public favor. Again, if this supposed antagonistic relation exists between the National and State Organizations, State Missionaries would be likely to sense it sooner than most others. But how stands it? Why, it is a matter of just congratulation that the worthy State Missionaries of Massachusetts—no need of naming them—have followed the noble example of Ohio, and cordially invited the National Agent to attend in person the first Convention held in the interests of the State organization within the borders of the old Commonwealth, and present to the friends there assembled the claims of the American Association of Spiritualists. All honor to these worthy brothers for this public recognition of our national movement. In view of these facts, let us put far away all selfish considerations of there being a diversity of interest existing between these different bodies, laboring meanwhile and always, with might and main, for the good of each and all.

The objection of the *Banner* to what it calls a Central Bureau for publishing books, revising manuscripts, etc., might somewhat be expected, as indirectly if not directly affecting its pecuniary interest. But the Constitution of the National Organization does not allude to any such institution, though, as the *Banner* remarks, we shall probably grow to it.

The Constitution of the American Association does, however, prospectively consider the establishment, all in good time, of a National College, that shall furnish such a system of education as the progressive spirit of the age demands. But this relates more to the future (let us hope at no distant future) than to the immediate present. And do not Spiritualists recognize the necessity, as soon as practicable, of such an institution? We thought it had long been regarded as one of the great wants of the age.

The subject of organization has been for years steadily forcing itself upon the attention of the Spiritualists of America, and to such an extent and with such effect that the feeling is now ripe that the time has come for an attempt to be made to crystallize this sentiment into definite form. Its pressing needs are being felt more and more every day. It underlies and overtops all other subjects. Our power heretofore has been scattered, and therefore comparatively ineffectual. There exists a necessity for concerted and concentrated action. The law of centrality cannot be ignored. We have got to work from the center outwardly, as well as from the outer to the inner. Centrifugal and centripetal forces must balance. Both the inductive and deductive methods must be employed. There is, it seems to us, sufficient unity of spirit and definiteness of purpose; it only lacks the opportunity to practically shape itself; only lacks the appropriate channels of expression. Let each one do all he can—not to block but to clear the way; to deepen and broaden in every direction that leads to the ocean of Universal Truth.

In obedience to the necessities of the hour, to

the demands of the times, to the spirit of the age, aggressive and progressive, did the late National Convention seek to fulfill its mission. And in concluding this article, lengthily though hurriedly written, we cannot do better than to quote from the able Address put forth by the Trustees of the American Association of Spiritualists:

"The Fifth National Convention of Spiritualists, which met in the city of Rochester, N. Y., on the 25th of August last, closed its labors by resolving itself into an organization under the name of the American Association of Spiritualists; the plan and objects of which are herewith submitted:

We commend this plan of organization to your approval, not on the ground of its perfection, but as the best and most practical which wisdom and experience of the Convention could suggest. Its objects are clearly stated. They reach beyond all that has been aimed at by any other which receives the popular favor. As the Association, which originated the plan, assumes the name of the American Association of Spiritualists, its objects embrace every known kind of spiritual labor, either for time or for eternity. The plan which we here submit is the product of the natural growth of spiritual ideas. The Convention which framed it, felt the pressure of the sentiment running throughout its constituency, that in the name of the sacred name of humanity, and in the name of the human race, we have virtually demanded of that Convention that it should work more and more earnestly. More earnest, thoughtful labor, was never performed by any Convention, for any purpose, in the same time. See to it, then, we implore you, in behalf of the same name to which you cited the Convention as a stimulus to industry, that you also do something as well as say it. It is easy to employ words in adverse criticism upon what it has done; it may not be all, or exactly what you desire as a plan; but this is certain—talk may kill it, while cash is essential to make it move. As a Convention its labor necessarily pauses at a point analogous to that of the human body, where it has completed its work, and there it stands, perfect in all its parts, as his skill can make it, and ready for useful work; but unless somebody will furnish the necessary outfit for fuel, there it will stand until the elements of decay lead into you, and unless the requisite means, in its kind, are supplied, so, also, will this.

The sums named in the section relating to membership—that is to say, added to the dues of the members—are for the single purpose of putting this organic form in motion upon the line of its duty. It is not a juggernaut, it will crush nobody, that it need be feared. Though it should go upon its appointed way, and with truth, it can confer them only upon the willing. It can force them nowhere. It can trouble no man who desires to be rid of it. It has no secrets. The Trustees, by virtue of its provisions, will faithfully and honestly lead into you, and are furnished, to the objects named or purposes indicated; and to the Convention which is to succeed the one that created the trust, will render a true account thereof."

The above indicates somewhat how we individually feel and what we think, at this time, upon the subject of National Organization. We respectfully submit it in all candor. If the points and positions taken are true, they will remain; otherwise, not.

Written for the *Banner of Light*.

TO LITTLE MARY FULLER.

BY MRS. HARVEY A. JONES.

You're two years old to-day.

Our little baby girl!

The cloud-veiled skies, with purest ray.

Blend azure with pearl,

And flower fields, in bright array.

Their perfume and joy.

Just as they welcomed you, our pet.

To life and love that guards you yet.

Thy footsteps follow now.

Upon a threshold new:

Upon thy fair white baby brow.

Mistakes have left no rue;

Back I from the tide of restless war.

And fruits that drink its dew.

The bitterness from care and tears.

That blights the joy of coming years.

Within thy tiny veins.

The life-blood mingled flows.

From Georgia's bright savanna plains.

And bleak New England's snows;

Should beauty's spell around thee reign.

May life some aim disclose;

And the wild South fire, may it be

Calm from its own intensity.

Sweet dwelling of the May.

That fills our own home nest.

With gladness music, like the lay

That tells the wood-bird's nest.

Ever may flowers be round thy way.

Nor thorns to bring unrest.

Till flowers immortal bloom for thee

With brighter hues o'er death's dark sea.

Sycamore, Ill.

Educational Reformation.

To the Editors of the *Banner of Light*:

The history or experience of nations, like human action, has a tendency to repeat itself. God grant that but few more centuries may repeat themselves in America's history of human progress over the masses of her people develop themselves from their present unsystematized method of expressing "thought and feeling."

Historians have recorded this lamentable fact of us "Americans," that "There is no enlightened or civilized people on the face of the globe who express their thoughts in such an infinite variety of style, or in such a heterogeneous, unmethodical manner. With this truthful record of our national peculiarity before our eyes, we should unhesitatingly endeavor to secure and advance most promptly a much needed reformation. We must form the habit of thinking correctly; for as we think so will we speak, though generally not so well. Humanity feels more deeply than it comprehends, and comprehends more than it can possibly express in either written or spoken language. But the more advanced and perfected is our expression, so will be our ability to take a higher, broader, and more comprehensive flight in the realms of thought. Consequently the necessity, if we would more rapidly advance the wheel of civilization, of cultivating and improving the language of the masses, that they may the better express their thoughts, as well as comprehend the principles of a true human existence.

All the writers of the "American Grammar" have ignored the important fact that nine-tenths of those who need instruction in the "science of language," can speak and write the English tongue in a practical, "passable" manner. The great demand of the present age is for a thorough, practical presentation of the fundamental principles of grammatical science in a concentrated and simplified manner. How beautifully all the demands in Nature are met, sooner or later, by that divine law of order and justice, "compensation." Prof. Howe, of Boston, seems to be the first and only man who has yet discovered a panacea for the necessities and demands of the people in their present stage of unfoldment in the knowledge of grammar. He has so completely divested it of all philosophical subtleties and bewildering profusions that it can be practically and successfully taught in seven hours. Having had the pleasure and benefit of attending Prof. Howe's "seven hour" course of instruction, I cheerfully acknowledge the fact that I learned more of the true principles of the English language, and comprehended them better, after having been under his instructions for seven hours than in four years spent at the University.

Thus the grand old wheel of Progress rolls "Down the ringing grooves of change!" Thus the old bell of regeneration, with its tones of eternal verity, has once more pealed forth, and its musical chiming will soon reverberate to the very centre of our existing educational system. A few more centuries reeled from the coming future, a few more centuries reeled from the coming future, through our creed-book system of education, freighted with newly discovered truths, and our present educational deficiencies will have entirely passed away! At the same time new methods or systems will naturally and gradually rise into use, corresponding to the existing demands and necessities of humanity.

Physiognomist.

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 hearth, angels that are to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy air."
(LUCY HUNT.)

UNCLE SILVER'S SUMMER.

"Did you ever think," said Mr. Silver, "of how much consequence little things often are? Little things in my life have sometimes become the power that changed everything about me. Even a word will sometimes make a man a coward or a hero. Just look up to the trunk of this tree above us; do you see that place that looks like a knot?"

"I see," said Esther; "it is about as large as an English walnut. What is it?"

"It is a humming-bird's nest. I have always greatly admired the little creatures that come to gather the sweets from my Bee Larkspurs, but I could never find their homes, until this year, so cunningly do they build and conceal them. This year, I spent some of the best hours of a week in searching for the pretty little nest that my fairy bird built."

I planted those Bee Larkspurs by my eastern window, several years ago, and when I had become accustomed to their beauty, so that I was quite familiar with it, one June day, as I sat dreaming on the door step, the wonderful little creature, that seems like a moving, dancing flower, came to take his forenoon's lunch from the sweet cells of the flower cups.

The *Trochilus Colubris* is the scientific name of this little winged blossom. He arrives about the first of May, and builds his dainty nest on a twig, or on the side of a trunk to a tree. Sometimes, it is said, he will even fasten it to the rank stalk of a weed. The nest is only an inch in diameter. The outside is composed of a kind of lichen that vegetates on old trees, glued on with the saliva of the bird. Just think of the cunning of the little creature in selecting something so exactly like the bark of the tree, that when the nest is finished it cannot be detected, but appears like a knot on the tree or twig. Within is a soft lining, made of the downy wing of some kind of seeds, and lastly, it is finished up with the soft, silken substance from the mullein.

The little creature lays only two eggs, but these she nurtures with the greatest of care. The birds are very fond of the honey from tubular flowers, the same that the humble bee feeds on, and I have often watched great contests between the bee and bird, as to the right to the sweets that lie within the deep chambers of the flower.

The humming-bird, though he looks like a gentle fairy, shows a great deal of temper, if he cannot have his own way. At such times he makes a little chirping noise, and attacks the bees with great spirit. When he alights, it is almost always on the dried twig of some tree, and poised here, he looks like a leaf gleaming in the sun, for his plumage is a golden-green. The male bird has a bright scarlet breast.

There is only one species of the humming-bird that visits our northern country, but in Brazil there are a great many, and of plumage so brilliant that they can only be compared to gems. But the *Trochilus Colubris* comes to us, as one of those things of beauty that are a joy forever—little things, but great in the gladness they give to us.

Everybody knows that Mrs. Silver and I do not think exactly alike. If I like a thing, she is pretty sure not to like it. If I want a thing, she is pretty sure not to want it. When we were young it used to make us a deal of trouble, and I thought I was not nearly as happy as I ought to be, and so I fretted a good deal within myself, and thought life was a great failure. I am ashamed to say that I sometimes thought that there was no good Father that took care of my life's pleasures and joys.

One day there came into my back yard a little forlorn-looking boy, ragged, but not dirty. I noticed in a moment that his hands and face were clean, as if he wished to present a decent appearance, and there was a smile on his face, as if he was cheerful in the midst of whatever troubles he might have.

He wanted work, that was all, but Mrs. Silver could not endure boys about the house, and so I said I could not take him. I told him I had no work for a boy that spring. His eyes fell for a moment, then he raised them up, even to the sky, and said,

"He knows," and the smile was on his face again, and he turned to go away.

"Come," said I, "I will walk over to Mr. Towers's with you; he wants a boy, perhaps you will just suit him."

It was a mild, lovely day, and the very air seemed full of the beauty of the spring-time. There was something in the boy's manner that interested me, for he walked along as if he had no anxieties or fears, and was perfectly content in his torn jacket and dilapidated cap.

"Wouldn't you like to have some shoes and a new coat?" said I. "There's a robin over there that has on his pretty suit of brown and grey. He seems to have somebody to care for him."

The boy looked up into my face and then down to his poor clothes. He stooped and brushed off a little mass of mud.

"I suppose he knows," said he.

I began to think the boy was crazed, and imagined he might have escaped from some asylum or poor-house, but I determined to talk with him a little more.

"I ought to have given you some breakfast," said I, "what a mistake. There is another robin having a fine feast in that plowed field. He finds his breakfast all cooked. Don't you wish you could?"

He rubbed his mouth, as if being reminded of something to eat had made him expect it. But he looked up again and said:

"I suppose he knows."

"What do you keep saying that for?" said I. "Nobody knows whether you have had a breakfast or not. I do not."

The boy walked on without saying a word, and I found I was not likely to be the wiser as to his history unless I approached him differently.

"Tell me," said I, "who is it that knows so much, and where you came from?"

"I lived in a nice place with my mother, and she made me such pretty clothes, and combed my hair in curls, and called me her only darling. But she laid down one day, and called me her son, and said she must go away, and she should never speak to me again so that I could hear. 'There's a dear Father up there,' she said. 'He knows just what you need always. If you have any trouble he knows you need it, and if you have any good luck he knows you can bear it. Perhaps you'll be poor and have no good clothes, but he knows all about it; and if anybody gives you new ones, he knows it is best for you to have them.' If you are ever hungry he knows just

how much you can bear, and if you are well cared for he knows that it is best for you. If people treat you ill he knows it all, and it is all best up there where he lives.' My mother never told me anything that was not true, and she knew almost everything, and I've always believed her."

"What did you do after your mother died?"

said I, for I was already greatly interested in the story that was coming to me that sweet spring morning.

"I went to live with a man who told me I stole his pearls, and whipped me and sent me away. I remembered what my mother said, and I heard afterwards that he abused every boy that lived there. So you see he knew, and got me sent away. Then I went to live with a woman who was just as kind as she could be, but her nephew came to live with her and she could not have us both. I cried hard about it, but you see he knew, for some one told me she spoiled every boy that lived with her. Then I got the nicest sort of a place, but I tumbled down and hurt me so that I could not work, and I had to go away. I thought that was dreadful, but he knew, for soon after the barn the man was building blew down and killed the boy that took my place. When I got to your house I wondered if I should get some breakfast and find some work, but I didn't, and he knows."

"So he does," said I, "we were passing through the village. 'Come into the tavern here and we will have a good meal, and then I'll find you as good a home as there is in the town.'"

And so I did. I told Mr. Towers the whole history as given to me.

"The boy is either an idiot or a saint," said he; "I will find out which."

And he did. He proved to be a saint in his simple piety, but a hard working, faithful boy, in his daily life; and his reward may be seen any day, for he owns one of the best farms in town, and is the father of two of the best children I ever knew, and everybody respects him.

I came home that day and Mrs. Silver was highly indignant that I had walked off with a ragged boy when I ought to have been plowing, so she did not hesitate to tell me just what she thought. At first I grew angry, but I remembered the boy's words, and I said, No trouble can come to me that is not best for me, so I'll take this one up and bear it. I walked out of the house and did the best day's work I had done that spring, and had, for a reward, one of the best suppers any woman ever cooked.

I began from that time to practice on the faith the little homeless boy had taught me. When I looked at my troubles I said, I can bear them, and if they are best for me. And of my pleasures and joys I said the same. I cannot tell you how easy everything was to bear after that, and how much more I enjoyed all my pleasures. What do I care for all mishaps if I know that they are best for me?

Perhaps you think I have gone a great way from my little bird, the *Trochilus Colubris*, but that morning's lesson was a little gleam of brightness that brought me a great good, just as the little humming-bird, a tiny form of beauty, yet brings a great gladness to my heart. It always seems certain to me, if God provides for all the necessities of such a tiny creature, that we need not fear for ourselves. Humming-birds always make me think of fairies, so here is a little bit of a fairy story for you, Linnie:

There was once a small company of little folks that dwelt in a clump of daisies. They and their ancestors had lived there for many years, and very happy lives they led. But then came a boy among them a little creature who disdained the small things of the colony. Why should she waste her time in such trifles as giving bloom to the strawberries and lilies to the leaves, or a brighter tint to the pollen of the daisies? So she raised discontent in the little happy kingdom.

Let us not do such little things, said they all. "The queen will come to visit us on midsummer's eve; we will prepare something worthy of her coming." So they wandered here and there, trying to find some great work.

Let us bring hither a great lily and paint upon its petals the brightest colors of the morning's sky. Let us get a golden ball made of the shining yellow pollen of the garden lily and suspend it from a stem of the willow-grass, said another. "Let us build an arch as high as the tops of the daisies, and let us weave a motto worthy of the occasion," said another.

It was hard for them to agree, but finally they decided on the triumphal arch, which was to be made of two stems of June grass, bound together with the threads of the spiders' web, and then covered all over with golden pollen and hung with festoons formed of woven threads of the dandelion-down, and dyed in the juice of the purple leaves of the violet.

It was a great labor to collect the pollen and the feathery wings of the dandelion seed, but they were all bent on doing a great work, and so labored early and late. In truth they did nothing else. They neglected all the little duties that made their home beautiful. No fresh tint came on the strawberries, the daisies bloomed with a sickly hue; the grass looked sere, and the whole little realm seemed to be a scene of desolation. But the triumphal arch grew day by day, and no one seemed to heed the loss of the beautiful in all its little forms.

But fairy-queens are wonderfully far-seeing like bodies. They know the hidden causes of beauty and deformity. When midsummer's night came, and she paid her visit to her subjects that she might reward them with a look of praise or a word of encouragement, she seemed to be everywhere present and to throw into her eyes the far-seeing power of divinity. Great was the excitement of Daisy Corner as her heralds approached. A hundred busy fingers had given the last touch to the arch and its festoons, and hearts beat in expectation of the looks of delight that her majesty would throw upon the long and laborious work.

The queen approached and cast her eyes about her, but to the confusion of her subjects in Daisy Corner, she did not look at the arch, but at the poor, pale, sickly flowers, the colorless berries and the withered leaves.

"What worthless subjects have I here," she said, "that I must be insulted by such sights? Let them be banished; they are forever disgraced."

But see, said one, let us have done with you, all for you. Look at our days of labor; see it stand a testimonial of our love."

"Ah," said the queen, "the foolish must sometimes be forgiven! But learn nothing is pleasing to me that shows the neglect of little duties. I would rather see the daisies blooming in freshness than all the purple and gold you could weave for me. See this desolate kingdom! all its beauty has departed; it is little better than a desert; and all because you neglected the little works of each day. If all had done as you have done, there would be no fairy realm. Learn this: that nothing is good that serves not some use, and that beauty always comes from doing all the little things that make up the perfect whole. If you would redeem yourselves, seek to bring blushes to the berries and gold to the flowers, but let me not see the waste of time on some fancied great thing when the whole world of beauty wants all the little things that you can bring for its perfection."

Uncle Silver paused, but Linnie was not quite satisfied.

"Did the queen order the arch to be torn down?"

For the Banner of Light.
CHRISTMAS.

BY WINIFRED A. JOHNSON, MEDIUM.

The Christ is coming! Shining lights, rejoice!
Sweetly, ah, the clarion sound is heard;
From each high tower comes down the watchman's voice;
All Nature, in her inmost heart, is stirred.
The Christ is coming! Clear the brow of care!
Cast off the sackcloth, and the garlands wear.
Meet for the crowning of our hope deferred!
The Christ is coming! Oh, through blood and tears,
How rolled that promise down through time's uncounted years!

Nor was the promise vain; for, year by year,
That spirit tone was heard, more sweet and high,
And "Christ," and "love," were mingling, softly clear,
With all the din of strife, resounding by.
From poor men's homes arose a fragrance sweet
Of silent, Christ-like deeds—an offering meet
To God's angelic host, still laboring night;
And, like great stars of glory, frequent stool
Truth's martyr-pioneers, and wrote it with their blood.

He came—with Spring's sweet hymning, Summer's gold,
With Autumn's spirit glory, Winter's shroud—
When love in judgment of the nations rolled—
When love in pity of the wrecked shone out,
The flowers, the wondrous alchemy of God,
Gave loving worship from the dewy sod.
The stars, his rev'rent train, swept on, devout
The forest's anthem, and the wave's deep tone
Still showed them on their knees, before the great white throne.

He comes—the Christ—and still is crucified,
And still he triumphs—in each humblest deed
Of loving sacrifice, that cannot hide
His fragrance, spreading far its ripened seed;
In each great martyr-soul, whose opened ear,
The chanting of the spirit-realm can hear;
Whose opened eye the Father's words can read,
Men know him not; yet not one heart shall prove
Too cold to worship low before his sorrowing love.

Now comes the Christ! Oh, who hath eyes to see?
Born, as of old, amid life's humble ways,
A half-erased wanderer, as in Galilee,
A stumbling-block, as in the olden days;
But, to the opened spirit-eye, behold!
The drooping brow is starred with wealth untold,
And Heaven's attending squadrons round him blaze!
Now comes the Christ! and, lo! His latest "curse"
Shall be forgiveness! Hear, oh trembling universe!

The Christ is here! Oh, who? The love of yore,
The face you confided with abounding tears,
The brow with loving labors furrowed o'er,
The beautiful who died in early years,
The hand that grasped your own but yesterday,
And, o'er its sunset hour, perchance was clay,
Familiar voices come to hush your fears,
And teach you love by teaching you to know
Christ's was the mother's breast that nursed you long ago.

The Christ is coming! Spread the tidings far!
What day of God is dawning, who may tell?
Or what day, mangled lingers Bethlehem's star?
But watch! He comes who doeth all things well!
City of God! Thy gleaming towers I see
O'er all the dwellings of humanity;
O'er all earth's sounds I hear thy voices swell!
Oh, crowned Christ! still crowned with love and woe,
How must thy heart exult to that morning glow!

* Human reason.

IOWA.

State Spiritual Association.

Reported for the Banner of Light.

Agreeably to a call of the Secretary of a temporary organization of Spiritualists, delegates met in Turner's Hall, Des Moines, Iowa, on Thursday morning, Oct. 1, 1868, and were called to order by B. N. Kinyon, Esq., Norman Randolph, of Bremer County, was appointed President, B. N. Kinyon and J. C. O'Brien, of Des Moines, Secretaries. A Business Committee was chosen, consisting of A. C. Edmunds, of Newton, Harrison Angier, of Fayette, and Edwin Cate, of Exira.

Afternoon Session.—Opened by an invocation by Harrison Angier. By mutual consent, the subject of organization came up. The unanimous favor in which it was met led to the appointment of a committee to draft and present a Constitution, and committee to report the following morning. It was composed of the following persons: Edwin Cate, of Exira; A. C. Edmunds, of Newton; Peter Hammond, of Warren County; Mrs. Mary Aylesworth, of Newton; and Mrs. Mirey, of Des Moines.

Evening Session.—Opened by Edwin Cate reading a poem, after which song and music by the choir. Invocation by A. C. Edmunds. J. H. Godfrey, of Council Bluffs, took the speakers' stand, and addressed the Convention upon the subject of Spiritualism for a full hour, occasionally burning with the eloquence of a modern Cato.

At his close, Edwin Cox, of Wisconsin, spoke for an hour, leading in the hearts of his audience a warm gratitude and love for humanity—a speech which will live in the minds of his listeners through life.

Friday Morning Session.—Convention called to order by President Randolph. Invocation by Harrison Angier. Mrs. Mirey called to report on the Constitution—deferred until afternoon session. A committee was then chosen on resolutions: B. N. Kinyon, A. C. Edmunds, and Mrs. A. C. Edmunds.

A general conference was now held, speakers limited to twenty minutes. A little confusion here arose by Rev. W. W. King, Universalist minister, charging them (the Spiritualists) with bigotry, that they were arrogant, and claimed—as a body—that they were the founders of the ideas of progression, which they had no lawful right to do, and that they were common with his church for past ages.

Harmony was again restored, and the Convention adjourned.

Afternoon Session.—Convention opened by B. N. Kinyon reading a communication from Allamakee County, which communication was moved to be recorded in the minutes of the Convention. Adopted.

J. P. Davis, of Des Moines, then addressed the Convention on Spiritualism and Organization. His remarks were very interesting, and found an attentive listener in every person in the house.

The Committee on Constitution was called upon, and the report was submitted to the Convention. After much discussion the following was adopted by a majority of votes:

1. This Association shall be known as the Iowa State Spiritual Association, and shall hold annual meetings at such times and places as the Executive Committee shall determine.

2. The officers shall consist of a President, two Vice Presidents, a Corresponding and a Recording Secretary, Treasurer, and an Executive Committee, which shall be composed of the above-named officers.

3. There shall be a Board of Trustees, consisting of five members, which shall control all money, funds or property of any kind which may come into possession of the Association, and shall be empowered to make such rules or by-laws for their own actions as they may deem best, provided they are in accordance with the Constitution.

4. It shall be the duty of the President of the Association to preside at its public meetings, and also, at the meetings of the Executive Committee, to exercise a general oversight of the interests of the Association, and see that its will is executed.

5. It shall be the duty of the Vice Presidents to act as assistants or proxies of the President, in case of his disability to assume and discharge his duties; and in the absence of the Vice Presidents the meeting shall appoint a President pro tem.

6. It shall be the duty of the Corresponding Secretary to conduct the correspondence with all similar organizations, to issue all calls for meetings, by a majority of votes, and to be present at all such meetings. The Recording Secretary shall make and keep a permanent record of all the doings of the Association and its agents.

7. It shall be the duty of the Treasurer to receive and pay out all moneys according to the directions of the Executive Committee, but he shall pay out no funds without a written order from the President, countersigned by the Corresponding Secretary; he shall also keep a full and just account of all moneys received or paid out, and make an annual report of the same to the Association.

8. It shall be the duty of the Executive Committee to carry out the purposes of the Association to the best of their ability.

9. Any person may become a member of this Association by signing these articles and contributing to its support.

10. This Constitution may be altered or amended at any annual meeting of the Association, by a majority of votes.

Evening Session.—Convention opened by music from the choir. Invocation by Harrison Angier.

The Convention was then addressed by A. C. Edmunds, upon "The Duty of the Hour." He thought it was the duty of every soul to come out of the darkness into the

light of truth, as it was revealed in the Harmonical or Spiritual Philosophy.

Mrs. Cate, of Des Moines, then took the stand and spoke upon the same subject, giving an exhortation which will live in the minds of the audience for years. She said the "duty of the hour" was to love one another, to lift up fallen humanity and minister to the needs of those in want.

Saturday Morning Session.—Convention called to order. A Finance Committee was chosen, composed of the following persons: Edwin Cate, S. A. Kelsey, of Des Moines, and Mrs. Mary Aylesworth.

A committee on Resolutions called upon to report. The following was submitted to the Convention and adopted:

DECLARATION OF PRINCIPLES.
Holding that the individual philosophy of mankind, of all races, colors and conditions, is the ultimate of all the principles and forces of God and Nature; that to this end all principles and forces are subordinated, and conspire through universal and unchangeable laws; that manifestation in the body, or this life (see collection), is the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

impinging in the constitution of man needs not susceptible of being profitably supplied; that the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blameworthy therefor; that the wisdom of God and Nature forbids the

ALL SORTS OF PARAGRAPHS.

Remember to attend the Children's Lyceum Convention, which takes place at the Melancon in this city on the 28th and 29th; and also the children's exhibition in the evening.

The concert given by Jesse B. H. Shepard, the male soprano, at Mercantile Hall, Sunday evening, Oct. 18th, for the benefit of the Children's Lyceum, was a perfect success. The hall was so crowded that many who came could not obtain admission. By general request he is to give another concert at the same place, Sunday evening, Nov. 8th.

The RELIGIO-Philosophical Journal has done a new suit, and looks as handsome as a pink, and talks as brilliantly as it looks.

A cheerful paper to read must be the *World's Crisis*, published by our good Advent brother, Elder Miles Grant! What with the rapid spread of "disbelief" which it faithfully chronicles—the fearfully increasing wickedness of the race—the great, boiling, undimmed streams of lust and greed and pillage and murder, flowing on continually, and in every portion of society—and the recent earthquake, proving that the earth is in the last throes of dissolution—together with the anticipated bursting up of things generally at any moment—the credulous readers of that sheet must be in a delightful frame of mind. What excellent digestion and sweet slumber such contemplation must promote. But then it is only "somebody else" that is to suffer—the saints will be all right; which perhaps reconciles the "carnal heart" to what is revealed in the Word.

A stranger-friend residing in Tennessee, Mrs. J. B. Ferguson, sends us a specimen of the sweet potato which grows in abundance in that genial soil. It weighs three pounds and thirteen ounces! No danger of starvation, we opine, on soil so prolific. We cordially thank the fair donor for so substantial a present. It is more valuable than golden gewgaws.

SLAVES IN SPAIN.—The Central Junta of Spain have declared all slaves born in the colonies from this day, the 18th, of Oct., free. The slaves in Cuba are not to be allowed to vote for Colonial Representatives, but the deputies are to be permitted to bring forward a plan abolishing slavery.

George W. Childs, the Philadelphia publisher, has added another to his many good deeds, by presenting to the Philadelphia Typographical Society a large and beautiful closed lot in Woodland Cemetery, for the interment of deceased printers, and it was dedicated with appropriate ceremonies on Saturday.

Ritchie's painting of the "Death of President Lincoln" will remain in Boston but a short time longer. It is pleasant to observe the high appreciation of this truly great work by the crowds who visit it at Howarth, Pierce & Co.'s, No. 250 Washington street, where it is exhibited day and evening.

According to the New York Mail, the expenses of a modern fashionable wedding average from one to five thousand dollars, and the groom pays all the expenses of the church, the marriage fee, organist, sexton, gas and carriages.

There are some who write, talk and think so much about vice and virtue that they have no time to practice either the one or the other.

Fifteen hundred persons a day, two thirds of them foreigners, and a majority of the foreigners English, visit the church of Notre Dame in Paris every day.

The rumor-spreaders of the "Death of President Lincoln" will remain in Boston but a short time longer.

Says Gossop One to Gossop Two: "While shopping in the town, Old Mrs. Fry to me remarked: 'Smith bought his goods of Brown.'"

Says Gossop Two to Gossop Three: "Who canst thou say: 'I've heard his goods of Brown.'"

Says Gossop Three to Gossop Four: "I've heard his goods of Brown." "Smith got his goods of Brown."

Says Gossop Four to Gossop Five: "Who blazed it round the town: 'I've heard to-day such shocking news: 'Smith stole his goods from Brown!'"

Fashionable ladies are like aristocratic houses—they both have high steps.—N. Y. Leader.

The King of Greece proposes to call his son the Duke of Sparta, and that will be the hereditary title of the future heirs apparent of the Grecian throne.

George Francis Train has been nominated for Congress in opposition to John Morrissey, in New York.

The Russian Princess Galitzin was one of the boldest swimmers at Biarritz last summer. She would strike out, attended only by a big dog, and swim for a mile or two.

Oh, Autumn! why so soon? Depart the hues that make thy forest glad! The gentle wind and thy fair, sunny noon, And leave them wild and sad?

Forever in thy colored shades to stray, Amid the kisses of the soft southwest, To warm and dream for aye.—Bryant.

A RACE AMONGST OUR OWNS.—The late Sir David Brewster, in his very interesting work entitled "More Worlds than One," in discussing the geological condition of the earth, inquires, "But who can tell what sleeps beyond? If we have followed the omnipotent arm into the infinity of space, may we not trace it under our feet in remotest times, and in deeper centuries? Another creation may lie beneath earth's granite pavements, more glorious creatures may be entombed there. The mortal coils of beings more lovely, more pure, more divine than man, may yet read to us the humbling lesson that we have not been the first and may not be the last of an intellectual race."

Mexico has had an archbishop and five new bishops just appointed by the Pope.

Reader, do you suffer from disease? Do not fail to call on Drs. Willis and Scofield, at their office, No. 10 West Twenty-third street, New York. They are treating with wonderful success all forms of chronic disease and nervous debility. They unite the practice of medicine with magnetic treatment, and seldom fail to effect a cure. They also make clairvoyant examinations and give prescriptions by mail.

The Rutland, Vt., Independent devotes nearly five columns of its issue of Oct. 10th to discussion of correspondents upon the subject of Spiritualism. Live questions will get into free-spirited papers.

Mrs. Mary L. Hutchinson, the mother of the Hutchinson family of singers, died of paralysis, at Milford, N. H., Sept. 20, aged 83. She was the mother of sixteen children, to whom the musical powers with which she was naturally gifted were generously transmitted.

Over a million of the marriageable ladies of England are living to-day in a state of enforced celibacy.

Let Spiritualists in their own individual lives be true to the teachings and precepts of their sublime, REASONABLE philosophy; and they will soon live down the odium that still lingers round the name, and its most bitter enemies will be compelled to acknowledge that, of all forms of religion ever offered to man, Spiritualism is the purest and the best, and that it is fully adapted to all the wants of suffering humanity.—Convention Day Journal.

J. Judd Parlee reported himself at our circle recently.

Put two persons in the same bedroom, one of whom has the toothache and the other is in love, and it will be found that the person having the toothache will go to sleep first.

In seeking to do good we get good; in seeking to make others happy, somehow or other, we are almost sure to become happy ourselves.

There were heavy earthquakes at San Francisco, San José and several other places in California recently, causing the loss of several lives and about \$1,000,000 worth of property.

An imaginative young man, laboring over the gradual encroachments of womankind on masculine territory in the matter of dress, breaks into us as follows: "They took our coats—first we had a 'mild' 'em; and then they speared our dickyos and cravats."

They stole our socks—we only laughed and kissed 'em; Emboldened, then they stole our very hats; Gaily, by slow and sure degrees, the witches Have taken all—our coats, hats, boots and breeches!"

The BANNER OF LIGHT.—A correspondent writes: "Allow me to express my admiration of this truly valuable sheet—I watch its coming, and when received, its perusal is so fresh and gratifying—unlike all other papers—that I earnestly hope all may yet appreciate its spiritual teachings. I feel truly your journal is indeed a Banner of Light."

Note from Mrs. Wilhelm.

DEAR BANNER.—Our cause is progressing in this vicinity, through the earnest efforts of the fearless and true who cannot remain inactive to the wants of a progressive age, or indifferent to the soul-inspiring lessons of the world's grandest gospel. Such are sanguine and persevering, notwithstanding there are obstructions coming from the weak and compromising, or would-be popular, who can talk Spiritualism in private circles, but cringe at the thought of giving any practical aid or earnest cooperation.

The "Children's Progressive Lyceum," of Salem, inaugurated last May, constitutes a feature of growing interest, and from its present prosperous condition, would indicate a successful future. As Spiritualists, we cannot too fully estimate and encourage these Lyceums as the hope and prophecy of Spiritualism in coming time, through the freedom, in mental and spiritual growth, developed from our children, who will constitute the representatives of a truly progressive Philosophy.

Prior to leaving Portland was favored, with others, in attending a musical séance of the Lord Sisters, Annie and Jennie, at their father's house, which was a powerful demonstration of spirit-presence and manifestation, not only convincing but highly gratifying to all present. The spirit-painting of Jennie Lord Webb, with one of her musical guides, Madam Sontag, executed through N. B. Starr, spirit-artist, is a masterly production of artistic skill, design and beauty, and can now be seen at the residence of Mr. Daniels, No. 1 Mechanic street, Portland, until the new hall is completed, when it will decorate its walls for a season.

We formed a party and visited Mr. H. Marble, near Lynn, the owner and excavator of "Dungeon Rock," whose history is familiar to many. Our visit was pleasant and instructive with Mr. M., who, although aged and in delicate health, is still sanguine in regard to the object of his labor—that hidden treasures will be discovered concealed within a cave within the rock. The future alone can answer the question or prove the truthfulness or otherwise of spirit-communications, if fully complied with; and whether our calm, trusting, earnest brother realizes the object of years of patient labor or not, "Dungeon Rock" will remain a living monument of the unflinching fidelity to the cause of Spiritualism, his living, joyous confidence in communion from the distant shore, to which he will ere long enter and aid in the furtherance of a gospel which is based upon the foundation of truth as firm and enduring as the granite. ALFRED WILHELM. Salem, Mass., Oct. 1868.

Matters in Providence.

We have been in the "holdings" for some little time, but we have drifted along till we feel the gathering wind, and our bark is again under way, ere long, I trust, to sail on under a spanking breeze with all sails set. Why we fell into a dead calm, I can well see, but as it concerns only ourselves, I do not propose to speak of it. We already have held two meetings, and next Sunday shall assemble the Lyceum, and resuscitate that also, at least make the attempt. I know no reason why we shall not succeed.

Our weakness has not been want of strength, for at no time have there been more Spiritualists in Providence than there are now. Without any positive inhumanity, we had become partially disintegrated, mainly through the fact that the members of the congregation have not been thoroughly acquainted. With the lapse of time old faces have disappeared and new ones have come to fill their places. We have seen one another, without making each other's acquaintance, hence have not thoroughly blended in action and purpose. Standing thus at arms' length from each other, we have not concentrated and fortified our minds, much to our detriment, owing to the loss of power always attending such a condition. I allude to this, because it is not local, but a state of things which may happen anywhere, through inadvertence or thoughtlessness.

As our name had been withdrawn from the column of meetings, I thought it proper to note the fact that we were alive and warming into activity. And may our activity so enliven us that we may become, in unison with the activities of the spirit-world, co-workers with the angel bands hovering around, to aid in bringing the tenants of the earth sphere up the plane of wisdom, harmony and spirituality.

Fraternally, W. FOSTER, JR. Providence, Oct. 21, 1868.

Chicago Matters.

DEAR BANNER.—We are having glorious times here in Chicago. We have had our good Lord Peabody with us in September, and now have Sister Nettie Conant Maynard. Our audiences are large and intelligent; our society is united and harmonious—not a ripple of discord to mar our pleasure. Last evening a company of over forty met at our house, and a pleasant party one need never wish to see. It was on the occasion of a benefit to our sweet singers, "The Williams Family." We made for them a nice little purse—which it had been larger, though. We netted here for them than we have done at any of our previous soirees. This month we commence paying them a salary.

Next week our dancing parties commence in one of the finest halls in the city. They are to be inaugurated under the name of "The Progressive Club." We hope they will prove a success.

We have Dr. H. P. Fairfield for speaker in November. Sister Susie Johnson in December, and will report, as soon as we know, further in regard to speakers. "The Liberal Spiritual Society" also hold meetings, and as far as I know they, too, are well attended. Why not? Surely there is a room for two spiritual societies in this large and growing city of the West. We have your excellent paper weekly—could it do without it, any more than we could do without temporal food.

We miss Mr. Peabody very much. His kind, genial ways, endeared him, while here, to us all; and I think it would be splendid if we could only keep him with us a year. I don't a bit like this changing speakers. When we get good ones (and we have not had a poor one yet) I feel as though I could not have them leave. Don't you think something that good time will come when we can engage our speakers at least for one year? I hope so.

Remember us kindly, dear BANNER, and rejoice with us in our prosperity. Fraternally thine, CLARA A. ROBINSON. Chicago, Oct. 16, 1868.

"The Spiritualist."

I am now ready to issue the *Spiritualist* at JANEVILLE, Wisconsin, weekly, and I request that all my exchanges, viz., The Banner of Light, Banner of Progress, Religio-Philosophical Journal, Ohio Spiritualist, The Present Age, The Rostrom, Le Salut, Lyceum Banner, &c., &c., come to the *Spiritualist* as above, and oblige. JOSEPH BAKER, Editor and Publisher.

New England Lyceum Convention.

The Second Annual Meeting of the New England Lyceum Convention will take place at the Melancon, Tremont Temple, Boston, Mass., on Wednesday and Thursday, Oct. 28th and 29th, 1868, commencing at 10 o'clock A. M.

It should be understood that this is not a delegate Convention, neither is it confined to New England, but all friends of the movement are cordially invited to attend and cooperate with us in the advancement of this most noble work.

Per order of Executive Officers.

DR. A. H. RICHARDSON, President.

Grand Lyceum Entertainment.

The children and members of the First Children's Progressive Lyceum of Boston will give an entertainment in Tremont Temple, on the evening of the 29th inst. It will consist of the Lyceum exercises, recitations, and instrumental and vocal music. J. H. Wilcox, organist, has been engaged; also Wm. H. Lee, ballad singer, and Jesse B. H. Shepard, male soprano. It belongs to the evening of the second day of the Convention, it is hoped that all attending the latter will avail themselves of the opportunity to witness the work of the institution. It will be the first exhibition given in public, outside of our own hall, and it is at the earnest request of Dr. Richardson and others having the Convention matters in charge, that we give it. The tickets will be twenty-five cents to all parts of the hall. No reserved seats. "Come one, come all!" D. N. FORD, Conductor.

New York Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

WARREN CHASE, LOCAL EDITOR AND AGENT. FOR NEW YORK ADVERTISEMENTS SEE ADVERTISING PAGE.

Very Large Assortment of Spiritualist Books.

Complete works of A. J. Davis, comprising twenty-two volumes, thirteen cloth, and twenty paper: Nature's Divine Revelations, 20th edition, just out. A vols. Great Harmonies, each complete—Physician, Teacher, Seer, Reformer and Thinker. Made Staff, an Autobiography of the author. Potentilla, Harbinger of Health, Answers to Ever-Recurring Questions, Morning Lectures (20 discourses), History and Philosophy of Spiritism, Philosophy of Spiritism, Philosophy of Spiritualism, Harmonical Man, Free Thoughts Concerning the Present Age and Inner Life, Approaching Crisis, Death and After Life, Children's Progressive Lyceum Manual, Arabia, or Divine Quest, and Stellar Key to the Summer-Land—last two just issued, and most highly interesting and instructive. Whole set (twenty-two volumes) \$28; a most valuable present for a library, public or private. Four books for \$5.00. Complete works of Wm. H. Channing, American Crisis, and that of Spiritualism. Sent by mail for \$2.00.

Persons sending us \$10 in one order can order the full amount, and we will send the books. It does not cost book rates. Send post-office orders when convenient. They are always safe, as are registered letters under the new law. We can now supply a few complete volumes of twelve numbers of the new London monthly, Human Nature, edited by J. H. P. Fairfield, for \$3.00 per volume. It does not cost book rates. Send post-office orders when convenient. They are always safe, as are registered letters under the new law. We can now supply a few complete volumes of twelve numbers of the new London monthly, Human Nature, edited by J. H. P. Fairfield, for \$3.00 per volume. It does not cost book rates. Send post-office orders when convenient. They are always safe, as are registered letters under the new law.

The Old and New Church.

The Liberal Christian, in its comments on the Unitarian Conference recently held in New York, says: "They lay no other foundation than that which is laid, Jesus Christ being the chief corner-stone; but they will leave it with each man's conscience to determine whether he stands on that foundation or not." If we have read history aright, this is the Roman Catholic Church, and they laid with appropriate ceremonies this "chief corner-stone," and the whole foundation, and reared the platform or "foundation," and we supposed the Unitarians had not stood on it since the decision of the Council of Nice. We very much doubt their ever getting on it while the Old Church has the control of the whole foundation and chief corner-stone. They have too long been branded as heretics and "baptized infidels," or as having a religion—if religion it is—too thin for Christian eyes to discover. It would be indeed a novelty to see our liberal Unitarian brethren creeping on to a Catholic platform, with a Christ for its God, and the Holy Mother of God recognized in the immaculate conception of this God, and adding to it the name of the pure and simple-minded, natural and rational teacher, Jesus, make of it a platform for all the Christian Churches. But while the Unitarians stand on it as a church, we are glad to see by the above sentence that each man's conscience is left free to be his own and only tribunal to decide whether he is on it or not. We rather think the Old Church will not accept them with this appendage to the recognition of her Christ. To us the signs of stirring among the churches are constant and increasing. The individual will soon be uppermost and have the right of religion for himself alone, and no business with the religion of another, and the churches may then as well all go back to the Old Mother Church, and form a "foundation" of the sediment from which all the Christian Churches, in the boiling convulsions of the Protestant reformation and Unitarian heresies.

One point is certain, viz.: every year the living and progressive Christian assemblies of men and women approach nearer and nearer to rationalism, and consequently to Spiritualism, and the signs are that few will much longer find it in their consciences to stand on that old foundation, with its chief corner-stone laid in Roman Catholic cement, in the third century, with Unitarians left entirely out in the cold.

Margaretta Fox Kane.

This excellent medium and distinguished individual, one of the Fox girls, with whom the "Rochester knockings" commenced at Hydesville, N. Y., over twenty years ago, and who has been giving very satisfactory circle sittings and public communications from the other world, has, we understand, again been induced—probably by poverty and want of competent support—to return to the Catholic church which educated her, from which she is to have a home and the comforts of life, on condition that she will not allow any more messages to come through her instrumentality from the spirits to their living friends, probably reserving the right of communion for the holy spirits to the holy church. For ourselves, we cannot see how any "mess of pottage" can buy a human soul who has felt the spirit influence of our time, or had one message from the other world; how a child can go back to the garments of its great grandmother, and accept the condemnation of the old church placed on the angelic messages of the present day, given to the world at large, repudiating entirely the precept and practice of its Jesus who ate with and gave messages to publicans and sinners, as he no doubt would now if he should come again.

Poor old holy church! let her die; but it is a pity to have her drag down the young and useful mediums of this age, who are just opening to our world the gates of paradise and showing us the faces of our loved ones, and bearing to us the blessed signs of recognition and affectional greeting. We are too neglectful of our mediums, and too many are compelled by poverty to sell themselves into church or matrimonial bondage, where they either repudiate or confine their mediumship to a few friends in private. Not all marriages of mediums are of this class, but many are, and public losses.

The Other Life.

The departure of Mrs. E. J. Durant to the home of the angels was another of those surprising events which have of late come to us so often. In the prime of life and vigor of womanhood, at least in soul, suddenly the news breaks upon us that she has gone to join that beloved group on the other shore where so many dear ones have preceded her. Many times have we rested our weary body and soul in the lovely home of Brother and Sister Durant, of Lebanon, N. H., and join our testimony with many others to the most excellent home comforts and most genial society of the household. For a few months we shall miss her among the visible faces, and then we, too, shall drop the body, already growing cold with age, and meet again that and many other happy faces in the land of perpetual sunshine and flowers, a land of life and love, where so many dear friends, known and beloved by us here, are now enjoying a better life than we can possibly find in this cold and conflicting world of competition and strife. Very few have done their work here better, or better filled their mission and prepared for the next,

than this beloved sister. One outstretched hand and smiling face we feel sure has met her, in the person of our beloved Sister Susan K. Tuttle, and, "live or die," we shall soon be there.

Meetings.

The meetings at the Everett Rooms are well attended and kept up with much interest, under the management principally of Mr. P. E. Farnsworth and Mr. D. Doubleday. Dr. F. L. H. Willis gave some of the best lectures there during September ever delivered in the city on the subject of Spiritualism. They were highly appreciated by those who heard them, and should have been heard by such audiences as listen to Beecher and Chapin, and might be it not for the religious prejudice against the subject. C. Fannie Allen is speaking there during October, and drawing the largest audiences the Society have ever had in that hall. Her discourses are clear, pointed, animated, and full of sound logic and radical ideas, fitted for and acceptable to the Spiritualists generally. They have a natural spontaneity and truthful earnestness that render them highly interesting. She does not let her audience sleep during her discourses, but keeps close attention, even in those who usually sleep in meetings. Mrs. Allen is one of our best speakers, and constantly improving. The Doudworth Society have not commenced meetings yet for the fall and winter.

We hope none of our old friends will envy us for the glorious privilege of voting this fall in the Fifth Congressional District of New York, where we can cast a vote for either of the notorious and highly distinguished candidates, Horace Greeley, John Morrissy, or George Francis Train. Such privilege rarely occurs more than once in a person's lifetime, and we highly appreciate it. Indeed, to be allowed to vote at all in the 14th Ward of New York is a great privilege for one who cannot swear on and kiss the Jewish Bible.

Business Matters.

Mrs. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1102 Broadway, New York. 5w.O.

THE RADICAL for October is for sale at this office. Price 50 cents.

COUNSEL BENJA'S POEMS are for sale at this office. Price \$1.50.

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

THE LONDON SPIRITUAL MAGAZINE (price 30 cents) and HUMAN NATURE (price 25 cents) are received regularly and for sale at this office.

LETTERS TO SEVERAL LETTERS, by R. W. Flint, 105 East 12th street—sewed and bound from 4th avenue—New York. Inclose \$2 and 3 stamps. O21.

THE BEST PLACE—THE CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. O35w.

THE SPIRITUAL ROSTROM: A Monthly Magazine, devoted to the Harmonical Philosophy, Moses Hull and W. E. Jamison, editors. For sale at this office. Price 20 cents single copy. October number now ready.

JEANNE WATEMAN DANFORTH, Clairvoyant and Magnetic Physician, gives correct diagnoses clairvoyantly, and heals diseases in trance state. Residence 313 East 33d street, New York. O17.

DR. J. CHEEVER, 41 Hanover st., Boston, successfully treats all Chronic Diseases and Physical Derangements. Trusses, Supporters, Shoulder-Braces, &c., carefully applied. Valuable medical compounds adapted to the use of practicing mediums are furnished at reasonable prices. O24, 2w.

FALL. Fall, doth most valued lessons teach, To which let all attend! It says to all eyes and ears to each, I'm everybody's friend. To furnish food for mind and beast, Their bodies to sustain. In North and South, and West and East, I ripen off the grain. And I do not forget the Boys, But make them boys to be—Dreeding them, to "Clothing" choice, To FENSO'S in Dock Square.

Special Notices.

In theory beautiful, in practice perfect! NEGATIVES for CHILL or AGUE, POSITIVES for FEVER, hence Mrs. Spence's Positive and Negative Powders know no such thing as fall in CHILLS AND FEVER, RHEUMATISM, CONGESTIVE CHILLS, and FEVER AND AGUE. O23, 2w.

MARYJANE A. McCORD, 315 Chestnut street, St. Louis, Mo., keeps on hand a full assortment of Spiritual and Liberator Books, Pamphlets and Periodicals. Banner of Light and all to be found upon the counter. Aug. 1.

Agents wanted for Mrs. Spence's Positive and Negative Powders. Price per box, \$1.00. For address and other particulars, see advertisement in another column.

Spiritual and Reform Books. MRS. E. F. M. BROWN, and MRS. LOU. H. KIMBALL, 137 MADISON STREET, CHICAGO, ILL.

Keep constantly for sale all kinds of Spiritualist and Reform Books, at Publishers' prices. July 18.

ADVERTISEMENTS.

Our terms are, for each line in *Agate* type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment invariably in advance.

Advertisements to be Renewed at Continued Rates must be left at our Office before 12 M. on Thursdays.

Letter Postage required on books sent by mail to the following Territories: Colorado, Idaho, Montana, Nevada, Utah.

SPECIAL NOTICE!

SEANCES EXTRAORDINARY! MR. JESSE SHEPARD takes pleasure in announcing to his friends and the public that the celebrated PRIMA DONNA, MADAME MARLINER, (who was the first great singer that came to America, in 1825) will control his organism to give a series of *Farwell Seances*, at his residence, No. 14 HAYWARD PLACE, Boston, about the middle of November. The full programme will be given hereafter. SINGLE ADMISSION \$1.00; Tickets admitting Lady and Gentlemen \$1.50. For sale at the BANNER OF LIGHT OFFICE. A limited number of tickets will be sold for each Seance. Tickets desiring further information can address Mr. Shepard, No. 14 Hayward Place, Boston. 1w+Oct. 31.

MRS. E. S. SMITH, CLAIRVOYANT PHYSICIAN, No. 1 Groton street, Boston. Hours from 10 A. M. to 4 P. M., during which time she will examine and heal all cases of disease, and give correct diagnoses. Females are particularly requested to test her powers. The spiritual community will be pleased to know that there is a new medium through whom such works are performed as to prove they are beyond human agency, as well as prove the truth (did they need one) of their beautiful faith. Oct. 31—1w.

DR. J. R. NEWTON WILL HEAL THE SICK AT BALTIMORE, MD., For a few weeks, beginning Oct. 25th. Oct. 31.

NOTICE TO THE SICK AND AFFLICTED. WHY suffer you, when by calling on Dr. W. H. COLVING, the great Healing Medium, you can be cured in a few minutes, simply through natural laws, by the laying on of hands, without the use of medicine in most of the cases, and given in all cases or to be cured. Patients visited at their residences if desired. Consultation free. Office hours from 9 to 12 A. M.; 2 to 6 P. M.; Office No. 27 Boylston street, Boston. 1w+Oct. 31.

MRS. E. S. SMITH, CLAIRVOYANT PHYSICIAN, No. 1 Groton street, Boston. Hours from 10 A. M. to 4 P. M., during which time she will examine and heal all cases of disease, and give correct diagnoses. Females are particularly requested to test her powers. The spiritual community will be pleased to know that there is a new medium through whom such works are performed as to prove they are beyond human agency, as well as prove the truth (did they need one) of their beautiful faith. Oct. 31—1w.

DR. J. R. NEWTON WILL HEAL THE SICK AT BALTIMORE, MD., For a few weeks, beginning Oct. 25th. Oct. 31.

NOTICE TO THE SICK AND AFFLICTED. WHY suffer you, when by calling on Dr. W. H. COLVING, the great Healing Medium, you can be cured in a few minutes, simply through natural laws, by the laying on of hands, without the use of medicine in most of the cases, and given in all cases or to be cured. Patients visited at their residences if desired. Consultation free. Office hours from 9 to 12 A. M.; 2 to 6 P. M.; Office No. 27 Boylston street, Boston. 1w+Oct. 31.

MRS. PLUMB.

Portably Unconquered Physician. Business and Test Medium. 618 Russell street, opposite the head of Boston street, Chelsea, town, Mass.

MRS. PLUMB cures Cancers and Tumors, Fevers, Paralysis, all those that other physicians have given over, please give her a call. Prices according to the nature of the patient. Will wait with the sick if called upon to do so. Will examine and heal all cases of disease, and give correct diagnoses. Correspond on business, answer questions, look for Lost or Stolen Property for \$1 and return stamp, each. Oct. 31—1w.

PLANCHETTE OUTDONE!

Have you seen the Electro-Magnetic Diet? PERSONS may be able to afford this valuable combination of metals ascertain who are indigestible; and all the remarkable manifestations of Electro-Psychology may be induced. The Electro-Magnetic Diet is in common use by professors throughout Europe. It can be obtained only by addressing CHARLES ALLEN, 29 Banker Hill street, Charleston, Mass., P. O. Box 108, by enclosing 50 cents, and 3 red stamps. Wholesale price, \$5.00 per dozen. Oct. 31—1w.

MUSICAL SEANCES! JESSE B. H. SHEPARD, the remarkable Soprano Singer, will answer calls, for the next two weeks, to visit towns in the vicinity of Boston for the purpose of giving musical seances. He will also hold private seances in the city, if applied to in season. Address, No. 6 Gloucester Place, Boston. Oct. 31—1w.

PUBLIC READING. RICHARD CULVER, of Philadelphia, a gentleman of long experience in the art of Elocution, will give a Reading in Mercantile Hall, on Wednesday evening, the 29th inst., giving his selections according to the beautiful system of Walker, the orator, as exemplified in Mr. C.'s Questionnaire. Oct. 31—1w.

MAGNETIC AND BOTANIC PHYSICIAN, No. 10 Beach street, Boston. CONSULTATION FREE. WILL VISIT PATIENTS AT THEIR HOMES. Oct. 31—1w.

MRS. S. GREEN, TRANCE and Healing Medium, has taken room, No. 124 Harrison Avenue, where she will be pleased to receive calls from those who wish to consult her. Terms moderate. Oct. 31—1w.

MRS. S. D. METCALFE, MEDICAL CLAIRVOYANT. Examinations and prescriptions in humors, liver, lung and kidney complaints. Address—Oct. 31, Winchester, N. H.

MRS. A. E. EMERSON, (Late Mrs. Caswell.) has returned from the country, and will give Clairvoyant Examinations of disease at the residence of O. H. Davies, 42 Spring street, East Cambridge, where she will remain until suitable rooms can be procured in Boston. Oct. 31—1w.

MRS. J. E. KENYON, Clairvoyant and Test Medium, describes absent friends, and also prescribes for the sick, absent or present. No. 62 West Cedar street, Boston. Hours from 12 A. M. to 3 P. M. 4w+Oct. 31.

[illegible]

