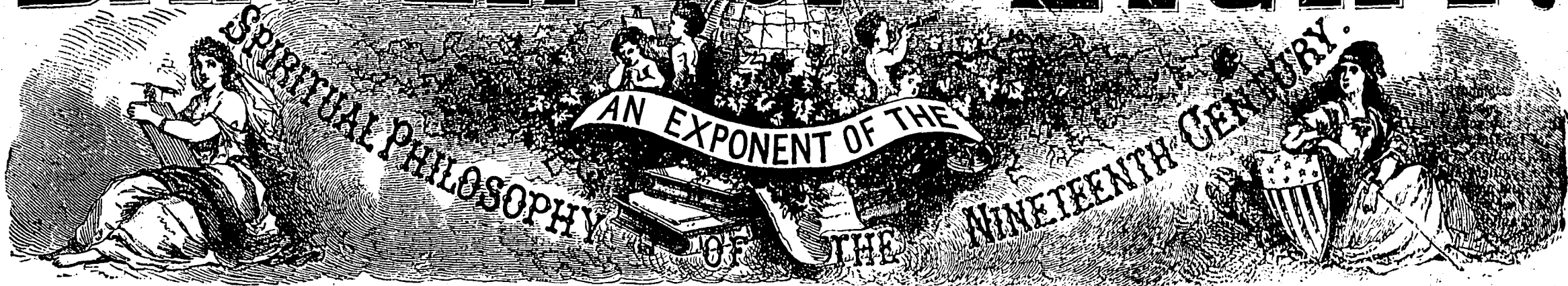


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## The Rostrum.

### THE RELIGIOUS TEACHINGS OF SPIRITUALISM.

A Lecture delivered before the Brooklyn Conference of Spiritualists, Nov. 15th, 1879, by  
**HENRY KIDDLE.**

(Reported for the Banner of Light.)

The grandest feature of what is called Modern Spiritualism is the light which it has thrown on the future world, the condition of mankind on passing into it, and their subsequent progression toward higher spheres, or degrees, of spiritual wisdom, purity and happiness. The great mass of information in relation to this momentous subject which has been received by means of spirit communication, during the last thirty years, constitutes a Revelation far transcending any other previously vouchsafed to mankind, not excepting even that of Swedenborg—the greatest seer, or spirit medium, of the eighteenth century, and one of the greatest the world has ever seen.

There is, indeed, it must be confessed, much in the messages of these latter days that seems contradictory; but, in judging the statements that come in this way, we must beware of prejudice, of preconception, but more particularly of wilful, blind conceit; we must bear in mind how little we, in this life, can ever really know of the spirit-world and of the nature of spirit-life—its varied scenes, its inconceivable conditions—beyond the realm of time, space and sensation. Revelation is not reason; and, although we ought to bring to bear upon what is presented as revelation our best and calmest reasoning powers, we should beware of judging it by the independent conclusions of reason, or of scientific investigation. The mere fact of revelation implies that what is disclosed is beyond the reach of our ordinary observing and reasoning faculties. No man, by the exclusive exercise of these faculties, could ever have learned anything of the vast super-sensuous realm around him. No reason conduces him to the scientist's paradise—Materialism, in which he indulges in his worship of Protoplasm—the so-called "physical basis of life"; adores the ideal genius of matter, as possessing, according to his enlightened scientific creed, the "promise and potency of every form of life"; or the goddess of Nature, whose wondrous beauties of artistic creation and intelligent design, the devotee of Materialism is always ready, in the blindest and weakest kind of idolatry, to worship, mistaking the creation for the Creator, in defiance of the most elementary law of scientific reasoning—that every effect must have an adequate cause.

Can, therefore, these paltry conclusions of reason, based on the exclusive perception of material objects—these barren negations—present any standard by which to judge the revelations that have come to us in these latter days—that have come to mankind at various periods of the world's history, bringing to them a knowledge of the infinite psychic realm, in which we "move and have our being," but from which we obtain, only in favored moments, by special dispensations, or through gifted intermediaries, occasional flashes of light, to bid us look beyond the world of sense and matter, instead of groveling forever in dust and darkness? It is at such times that, stimulated into activity by these precious gleams, our spiritual nature begins to exercise its faculties, so long dormant—begins to throw off the thick veil of flesh that enshrouds it, and thus is enabled to catch glimpses of the myriads of spiritual beings all around us; and then, no longer satisfied with the material objects that environ us, we are ready to "look through nature up to nature's God," and to strive to bring ourselves into an affectional as well as an intelligent relation to the Great Author of our being.

All religion is based upon revelation; and all revelation comes through spiritual manifestation and communication. In the most rudimentary stages of society, mankind appear to be the most clairvoyant of spiritual presence; but, being incapable of rational discernment, they generally fall into idle and debasing superstitions. The Creator, it is evident, did not close entirely the soul's spiritual perceptions when he caused it to be clothed in the material garments which he designed it to wear during this life of experience and probation. Draper truly says: "The negro under the equinoctial line, the dwarfish Laplander beyond the Arctic Cir-

cile—man everywhere in his barbarous state, is a believer in sorcery, witchcraft, enchantment"; but this learned and materialistic professor can find no explanation for this fact, except that the human mind "delights in the incomprehensible," which is both untrue and absurd; for the human mind, in its unsophisticated state, delights not in the incomprehensible but in the unseen, and comprehends it better than after it has been perverted by the arrogant assumptions of a false philosophy. The barbarian, like the child, has a larger share of spiritual insight. The early poetry of every nation abounds in the ghostly, or spiritual. I may instance that most remarkable of all the Biblical writings—the Book of Job, citing that wonderful description of the nocturnal visitant from the spirit-realm:

"In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up. It stood still, but I could not discern the form thereof; an image was before mine eyes: there was silence, and I heard a voice." &c.

Hundreds of passages in Ossian's poems attest the same fact; while, in his beautiful "Ode on the Intimations of Immortality," Wordsworth gives expression to the same phenomenon in connection with child life:

"Heaven lies about us in our infancy;  
Shades of the prison-house begin to close  
Upon the growing boy,  
But he beholds the light, and whence it flows:  
He sees it in his joy;  
The youth, who daily follows from the east  
Must travel, still is nature's priest,  
And by the vision splendid  
Is on his way attended;  
At length the man perceives it die away,  
And fade into the light of common day."

This spiritual insight, existing in a greater or less degree in different persons, stimulated at various periods by special dispensations from the spirit-world, is the basis and source of what some have been pleased to call the "religious instinct," whether it finds its exercise in the fetishism or voodooism of barbarous tribes, or in the rites and ceremonies of civilized nations. Nevertheless, had mankind been left entirely without special or occasional spiritual revelations, they would have been in the absolute darkness of materialism and sensuality, without a single ray of religious light to beacon them to higher aspirations. But God has not permitted this. The perversions of self-will, the blindness of self-conceit, will take man far, far from his maker; but, like the comet, however far, in its eccentric flight, it may depart from the source of light and attractive power, it finally reaches a point where the feebleness of its centrifugal tendency is overcome by the centripetal force, and it returns on its pathway toward the central orb. Thus, apparently by the operation of a general law, man when most remote from spiritual impression, begins again, by what appears to be a special revelation, to be startled by the interposition of super-sensuous phenomena. These phenomena are of various kinds; but one fact deserves a careful consideration—they have never been so striking, so general, or so sudden as to overwhelm man's understanding and will, and at once compel his acceptance and belief. He has the liberty to reject, to deny; for it is contrary to the fundamental law of God's creation and government to leave no opportunity for the exercise of choice. Man's free will must not be superseded, for a reason hereafter to be explained.

The appearance, at different times, in different nations—perhaps in every nation—of remarkable personages—gifted with extraordinary spirit power, ethical wisdom, sublime heroism, and superhuman virtue, is a conspicuous and interesting feature of these special revelations. These heavenly messengers—divinely anointed or illuminated—are not received by those to whom they are sent; but they never fail to leave the light of their glorious presence; and succeeding generations at first honor them, treasure up their divine precepts, and at last establish a religious cult in their adoration, and pay them divine honors. Among the Chinese, the Hindus, the Persians, the Jews, the Peruvians, and other nations, tradition, if not history, preserves the memory of such a divinely commissioned being, and the beneficent results of his mission.

Such is the basis of revealed religion—a great and fertile theme upon which I only touch by way of introduction. Before the advent of the modern spiritualistic phenomena, the civilized world—or that group of nationalities which are comprehended in the term Christendom—was fast sinking into a state of total insensibility to the existence and claims of the super-sensuous. Materialism was fast spreading its dark pall over the educated portion of society, and bringing into the social system a total abnegation of God and immortality. The higher the educated classes had risen in intellectual culture—the further they had gone in scientific research and discovery, and its application to the practical wants and conveniences of material life, the more insistent were they growing in their denial of everything not to be explained by what they were pleased to call scientific methods. Every phenomenon of a spiritualistic character on record was, in the light of this arrogant intellectualism, banished dogmatically to the region of superstition and delusion; and thus science had, indeed, no message for mankind but that which Epicurus had taught more than twenty-one centuries ago—to make the most of this life according to scientific teachings, and then to surrender calmly their being to the infinite realm of material molecules and blind, unintelligent force. The great American poet prostituted his genius to a defence of scientific materialism; but he showed its weakness when he attempted, in his beau-

tiful and majestic lines, to offer a consolation to him who shuddered at annihilation:

"Yet not to thine eternal resting-place  
Shalt thou retire alone, nor couldst thou wish  
Conch more magnificent. 'Thou shalt lie down  
With patriarchs of the infant world—with kings.  
The powerful of the earth—the wise, the good,  
Fair forms, and hoary seers of ages past,  
All in one mighty sepulchre.  
And what if thou withdraw  
In silence from the living, and no friend  
Take note of thy departure? All that breath  
Will share thy destiny."

What a "tame, flat, and unprofitable conclusion" to be enshrined in lines of such poetical beauty and finish! But it was the best materialistic philosophy could afford; and to this conclusion had the world come at the time these lines were penned. Suddenly, however, the mystic rapping came, and startled the slumbering mass from its sleep of death. The *hellum multorum captivum*—the hydra-headed monster—began to show signs of movement; soon a few of its myriad heads raised themselves, and commenced to hiss and show their fangs in irritation and alarm; and, since that time, the monster has writhed and roared in its vain attempts to get away from the hateful light poured down upon it from above. It is of that glorious light from Heaven that I would speak this evening.

As I have already said, light from the spirit-world has constantly been shed upon mankind; but it has just as constantly been extinguished, or turned into a baleful, blood-red glare by the demons of man's selfishness, ambition, pride, and sensuality; and the most effective instrument employed in this hellish perversion is ecclesiasticalism or priestcraft. This has ever been the "Old Man of the Sea," who having once, under false pretences, got his limbs around the neck of humanity, could never be thrown off but by a mighty struggle, and after he had become drunk with power and pride. His ecclesiasticalism ever lifted man out of the darkness and mire of ignorance. No; it has always delighted to keep him there, while presenting the show of a desire, and a seemingly frantic effort, to save him from everlasting ruin. Moreover, experience has shown that no amount of intellectual culture per se will prove adequate to counteract the ensnaring influence of sectarian church organization, which just as inevitably leads to corruption of doctrine and an abnegation of true spirituality as the rivers run into the sea.

What was the condition of the so-called Christian Church when Modern Spiritualism dawned upon the world? What is it still? I will use the words of a man who has dared to tell the truth in this matter, though, apparently, he cannot afford to be fair toward the new spiritual revelation which would go far toward curing the evil he so truthfully depicts. In an article entitled "Religion in these Days," the editor of *Scribner's Monthly* said in January, 1879: "Society is honey-combed with infidelity. Men stagger in their pulpits, with their burden of difficulties and doubts." "The theological seminaries have become shaky places, and faith has taken flight from an uncounted number of souls, leaving them in darkness and sadness, that no words can describe. All this is true. It is so true that tears may well mingle in one's ink as he writes it. And why, I may ask, should the preachers 'stagger in their pulpits'? I answer, because they are not preaching the truth; the spirituality of the so-called religion of which they are the ministers has nearly all departed; and they cannot bring the mass of mankind to gather round a lifeless corpse. When it has been buried out of sight, from its ashes will spring up an angel form to which all mankind will bow; for she will point with inviting gestures to a God of Love, and to a heavenly home, to which all His creatures will rush with longing gaze and eager footsteps.

But now I seem to hear the protest of the venerable Doctor of Divinity—a minister of Christ by human consecration and ordination—pretending to a divine mission or vocation, but accredited only with a parchment certificate, conferred by a theological seminary, of which, with its blue ribbon attachment, this "legate of the skies" often seems to be more proud, than desirous to win from his Master the glorious award, "Well done, good and faithful servant."

Let me say, I honor—I reverence, from the depths of my soul—a true minister of Christ—one who really shows his Master's calling by observing His precepts of humility and self-abnegation, and who "goes about doing good"; but pomp, and pride, and arrogance, luxurious display, the love of applause, the ambition to be called an eloquent preacher, and command a large salary for pulpit services, and besides all this, the spirit of bigotry and persecution—all these things are not edifying in the follower of Him who had not where to lay his head, who washed the feet of his disciples, who gave his greatest attention to the poor, who inveighed against the selfishness and self-indulgence of the rich, and denounced the Scribes and Pharisees, the hypocrites of his time, with withering words of scorn and indignation. Oh! what a mockery is a fashionable church, and a luxurious minister, while the starving multitudes all around it go unfed with the "bread of life," or indeed with any other bread. Oh! how beautiful is the "outside of the cup and of the platter"! But says my reverend friend, "What does this miserable delusion of the devil, called Spiritualism, bring to mankind, to take the place of our divinely established church and its sacred doctrines of everlasting life and—everlasting damnation?"

Or this last attitude of what is called the Church of the New Jerusalem offers a singular illustration. Though calling themselves the followers of the Spiritualist, Emanuel Swedenborg, they show the same spirit of ignorant and shallow intolerance toward Spiritualism as the Presbyterian and other denominational bigots of what is called Evangelicalism; and this although they can show no authority from the great seer for forming any church organization whatever.

Are people to be converted to the true religion by the vulgar rappings on a table, or the often-exposed jugglery of the dark cabinet? Can any good come out of that? Well, all the good you can find in *your* system came out of Nazareth—the meaneast and most disreputable place of its time in Palestine, and from the preaching of a few poor and illiterate fishermen. You, Christian clergyman, should not despise seemingly mean things. Was not your Master born in a manger, apparently to shock the pride of such people as you? God likes to humble human arrogance; for he always chooses "the foolish things of the world to put to shame the wise" in their own conceit; as the apostle said, "that no flesh should glory before God."

But I now proceed to answer the question more fully, by showing what are the religious doctrines which have come from the spirit-world in these latter times. That such is really their origin, I have not the time at present to prove in detail, but must leave the discussion of that matter for another occasion. Sufficient for me to say, I present no theories or speculations of my own—I offer nothing which has not come by spiritual communication—either by the voice of unsensational speakers or the hand of impressional mediums; and I am prepared to give time, place, and circumstance for everything presented. For its authenticity and verity, therefore, the evidence is far stronger than for any of the dogmas wrung by human ingenuity from the doubtful texts of that collection of ancient pamphlets (*ex phylis*) called the Bible—not to speak with any irreverence of this so-called Book, which is, in fact, a collection of writings, gathered and arranged by man's will or wisdom, and pronounced canonical by the decree of a human council. These writings are spiritual and sacred as far as they can be proved to be such; and I believe they are authentic to the extent of their internal claims; but when any man asserts a plenary inspiration, and consequent infallibility, for every word or statement in these Scriptures, he degrades the Book itself, as well as his own common sense and intellectual sanity.

The spiritual communications of our times explain the Bible, both the Old and the New Testament; and it is not going beyond the truth to say that, had the Bible and the whole Christian system been swept away, and all remembrance of them effaced from the human mind, previous to 1848, everything true or valuable, in a religious point of view, would have been restored by spiritual communication since that time; that is, the body of truth which has come to us in this way, since the date mentioned, really includes everything essential to the religion which the Bible, including Christ's sublime teachings, stripped of their perversions, gave to mankind. To be sure, the Levitical law would be no longer extant; and our modern theologians would, doubtless, greatly miss the *sacred edict*, "Thou shalt not permit a witch to live"; though they could, of course, spare that other equally valid, but not so cruel, "Thou shalt eat no manner of fat."

Spiritualism is often spoken of as a science; sometimes, as a religion. Of course, when we are acquainted with a sufficient number of facts pertaining to any subject, we can arrange them under general principles and rules, and thus give to the subject the dignity of a special science; but, primarily, Spiritualism is religious, since it concerns particularly the *future life*, the grand topic to which nearly all religions refer. The first and most essential element, however, in every religious system is the recognition and worship of the Supreme Being—whatever name in human language may be applied to Him—still ever recognized as the Universal Father, to whom as children we should all reverently, thankfully, and prayerfully look up. I think it will be admitted that Pope expressed the uniform feeling of the enlightened, pure, and cultivated mind toward the Infinite Creator, in his well-known *Universal Prayer*:

"Father of all! In every age,  
In every clime, adored,  
By saint, by savage, or by sage,  
Jehovah, Jove, or Lord."

The theologian—the so-called Christian divine—dogmatically depicts, and with unconscious irony addresses, the Supreme Being as a God of wrath, of inexorable severity, only to be appeased by the ignominious death of his only begotten Son, all which is in direct contradiction to the teachings of Christ, and much of the doctrine of the Old Testament.

In the light received from the higher spheres of spirit existence, and in the very language of the revelation thus received, we say: "God is omnipotent; and He is omniscient. If then He knows all, even foreknows all, and His power executes His will, even as soon as His will exists, how then could he have wrath, how could he hate, how could he revenge? The moment His will exercised itself, the effect must be accomplished. No struggle could avail, no pity could move, no submission could have time to operate. In an instant of time, the whole creation might be resolved into its original elements, or into nothing—the nothing from which the will of God formed it."

"God is love," said the beloved disciple; and so, again and again, with reiterated emphasis, say the spiritual communications. Indeed, He must be; for it involves a contradiction that he should be capable of hatred or anger. All ideas of the vengefulness, jealousy, and anger of God, are the offspring of men's ignorance or baseness. These people make God in their own image. The Jews as a nation had many detestable notions of God, though some of the Biblical writers and prophets promulgated very exalted ideas of Him; but, it must not be forgotten, these holy prophets were rejected by the sensuous and idolatrous race. Unfortunately, the blind Bibliolatry of the so-called Christian sects

compels them to retain, and often to preach, the most abominable doctrines of a semi-barbarous nation. No wonder these preachers "stagger in their pulpits," to use the choice phrase of the fastidious Holland. No wonder if they should be hurled from them in their impiety. Any man that undertakes, in this enlightened age, to teach that the infinitely loving God is a jealous, wrathful despot, condemning his creatures—the objects of his limitless love—to everlasting torture, is only fit to go back to the Dark Ages, where he should be left to crawl upward into the light of civilization and Spiritualism. The hereafter will bring a sad retribution to those who thus lead men astray. Hear the words of an aged clergyman, a few weeks after his departure from this world of pipe and darkness:

"As I watch the beautiful angels hastening back to send out the light of love to father and mother, I am overwhelmed with a sense of God's infinite goodness, and I bow my head in humiliation that I should ever have dared to think him a God of wrath."

The words of Bryant in the communication received by me are very suggestive:

"God is the giver of all laws: physical, moral and spiritual—a ruler who deals so kindly, a father a better name by which to express him, whom all love while from his love comes a higher feeling—namely, a righteous worship. Dear friends, I weep now with joy to speak of my Father Spirit. Such benign compassion I working with such a perfect system throughout the universe! Never an atom is lost or misused by God's divine power and wisdom. No, not a thought could be misdirected by his wish. Oh! how unkind you are to repulse your best and noblest feelings! You all have such feelings; they spring spontaneously even from your birthright. Why buy them in the recesses of your hearts, and let sinful lust chase away these pure openings to future joy?"

It is often asked, does Spiritualism teach the personality of God. If by personality is meant a limitation, it does not; but if the true meaning of the term is given to it, as denoting what constitutes or characterizes a separate individuality, then it does. The writer of *The Great Universal* says very aptly: "God is the Great Father—Spirit of all spirits—the Great Type of whom all other spirits are but indications, and corresponding imitations. He is the Creator, and Sustainer, and Father of all." Religiously viewed, he further says, "he ceases to be a mere Father, a mere Truth, a mere Principle, a mere Cause. He is our Father." In all our religious conceptions and aspirations, therefore, we are taught to view God as an individual, and in a personal relation to ourselves. Why is this? God has given to man an individualized being, or rather a being to be more and more individualized by his life on earth (the first sphere), and by his continued life hereafter, passing successively through the spheres of spirit existence, in which he voluntarily surrenders more and more of that self-will given to him in order to render him a separate entity. Thus, by yielding up his free-will, by his own volition, to God, his Creator, he really retains it; and while he acts in the will of God, he is, at the same time, exercising his own will, and thus retains his separate individuality, ever afterwards living in unity with God, his Creator, his Father, his everlasting Friend.

We say, God is omnipresent; but this is true in a sense entirely beyond our conception. God works by instrumentalities: the holy spirits, or, speaking theologically, the Holy Spirit, the Comforter; but he cannot come to mankind, through those instrumentalities, without violating the greatest law of their spiritual being, until they, in humility and with the surrender of their own will, ask him to come; and this fact explains the true office and limitation of prayer. Man must in spirit, and from his heart, or the depths of his spiritual being, go to God in prayer, or the holy angels, who do the will of God, cannot visit him and assist him. He prays to God, because it is only by God's will he can be aided; and then the aid comes from God through his ministering spirits who bring it. Thus, practically, God has personality. Every lofty aspiration of our souls, every pure desire of our hearts for spiritual good, shows that we can only conceive of God in a personal relation. His attributes are ever described as personal—love, wisdom, mercy, and beneficence to prayer. The spirits recognize this far better than we can on earth; and this is the first lesson they have to take, if they have not learned it in the material life.

All the souls of mankind emanated from God, and were made in his image—the finite in the image of the Infinite. In their first state, they knew no existence separate from that of their Creator—no will distinct from the Divine Will, and hence had but a dawning impression of individuality. With these virgin souls, in the Eden of their innocence, there could be no evil, because they were one with Him who is infinite goodness; for evil is nothing but a departure from, or an antagonism to, God. There is no absolute evil, and of course no spiritual impersonation of it, except those depraved human spirits who have not yet turned toward the divine light, and are lost in the dark mazes of their own self-will.

A material life is the means divinely appointed to give the pure and passive emanations from the Deity that individuality required to constitute them conscious, self-acting, intelligent beings. They must learn to distinguish good from evil—in other words, they must experience the consequences of living apart from God, in order that they may truly appreciate the joys of being in unison with his spirit of infinite love—the glory and happiness of being the pure sons of God; pure, because proved by trial and suffering; truly the sons of God, because choosing to be such; and one with God, because, after purification, willing only to do that which God himself wills, and hence having the power to effect everything they desire.

Such is the true relation of the finite to the

say on this point, and I know I am.



**TO BOOK-PURCHASERS.**  
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in danger of anything, it is of a desperate conflict between different classes of society for the "good things" of that which people are coming to believe is the only world.

If religions were merely crude interpretations of natural phenomena, then it is possible, in the writer's opinion, that the history of religions is closed; but this he does not admit to be their essence. Even if we altogether discard supernaturalism, there will still be natural manifestations of Deity in the spiritual conceptions, efforts and experiences of men. Christianity still remains the central fact of history, and as such it calls for an examination which it has not yet received. Evolution cannot settle everything, nor can it say whether organized matter is the goal of progress, and that nothing answering to the name of spirit has been evolved or can have been evolved. Men will continue to think of something besides making the best of this world. Man and are not bees; having learned to look before and after, they will never be cured of the habit. The present will not satisfy or engross them. The distinguished writer inquires—has it been as yet conclusively shown that spirit depends for its being on the continuance of "the material matrix in which it has been formed." If it has not been, then such a phenomenon as the existence in us of a sense of moral responsibility extending beyond this life and the opinions of our fellow-men deserves our profound attention. But in respect to the fact that there is a hell in human interest in moral and religious matters until science has had its say and finally satisfied nobody, the writer's opinion is fixed; and he equally believes that this moral interregnum will lead the way to a political and social crisis.

### The Use and Abuse of the Mails.

In a recent number of *The Watchman*, a Baptist weekly paper published in this city, is an article, very thinly written, on the subject of "The Misuse of the Post-Office." It advocates a thorough espionage of the mails, and an entire prohibition of the transmission of liberal and progressive matter through them whenever it seems to offend the majesty of creedal morality. What kind of free intercourse could be enjoyed in a country like this, if the narrow notions of *The Watchman* were to be adopted, it would be hard to tell. We do not advocate any notorious abuse of the mail system in order to defend the free mail system; it is the latter which we would see most jealously preserved, though it be at more or less risk.

In point of fact, we enjoy all our freedom as a people at the risk of its occasional and partial abuse. We do not acquire any of the experience that is so valuable to us in the end, with out mistakes and errors. *The Watchman* is a pious paper that wants to have the use of the public mails "decided in favor of good morals." That is the phrase always in the mouths of bigots. It thinks even that "further legislation may be needed," and trusts "that no Congress will refuse to pass the necessary measures, should any be required." The worst abuse of the mails, and the most extensive, is what is called the "medical," and it thinks it has not attracted the attention of the officers which it should. To some of its strictures we raise no objection; but to others we enter a decided protest. Here, for instance, is an anathema from *The Watchman* on the walls which, in its spirit and intent, is insolent in the last degree. It says:

There is not another sort of building that should be done the use of the mails. Every one who advertises as a clairvoyant, a medium, or a fortune-teller, should be informed that the Government of the United States does not propose to tax its citizens for the benefit of their spiritual business. We include so-called clairvoyants in this list without thought.

We do not propose here to settle the question whether or not there is such a power as that of clairvoyance, or whether or not it is such a power, it is of no value in the end. Grant the affirmative, for the sake of argument. Still, it is notorious that the vast majority of those who claim to be clairvoyants are arrant knaves and cheats. If there are others, of a better sort, let them establish their reputation, as reputable physicians do, without advertising.

The advertisements to which we have referred are excluded from religious papers. They are excluded from the best of our city dailies. But other secular papers published in the cities derive no inconsiderable income from them. And the village and little town papers which are their legion. The editors, we hope charitably, are ignorant of their real meaning, or of their power to do mischief. The chief support of city printers of all sorts is derived from country villages, attracted by advertisements in rural papers. There can be a legal penalty for the publication of such advertisements. But if that cannot be had, the mails can be closed to the advertisers. This would cut off the larger part of their receipts, and reduce their power to do harm. If the country dupes were unable to communicate with the deceiver through the post-office, he would be comparatively safe; for in but few instances would he take the trouble and incur the expense of personal consultation.

A line state of society we should have, if *The Watchman* were to have the making of it. Its idea of morals is that it shall have the fixing of them to itself. If that is a specimen of its better morals, and it appears to be, the hard-shell religion it represents is even harder than we had taken it to be. Why not, on our part, demand that the mails be refused to the dissemination of bigotry at the cost of liberals? Why not demand that the infernal dogma of everlasting punishment, which is *The Watchman's* fundamental belief, be excluded from the mails by refusing transmission to the "religious" papers that preach, defend, and glorify over it?

The infamous spirit that characterizes the above classification of "mediums" is one that, when it comes down to the matter of simple and common right, is not to be argued with or persuaded, but to be put down, and every American who knows what real freedom is will be eager to take part in putting it down, and forever. *The Watchman*, and a good many besides, seem to think that the Government of the United States to which they appeal for a grant of entire favors for themselves, is something entirely separate and distinct from the people. While it is their highest authorized agent, it is in no sense the people's master. It exists that the people may have a wider scope for free thought and action. *The Watchman* and its kind evidently never thought of that. And when it calls on the Government to suppress free thought, it merely appeals to it as a power that is at liberty to manage the people as it will. Now this Government was never set up for a grant of morals, public or private. If the people become thoroughly bad, the Government cannot be expected to be any better than they are; but *The Watchman*, thinks it has the right and the power to prevent them from becoming bad. More fool it is for thinking so. No decent citizen expects or desires that it will undertake to disseminate grossly immoral and corrupting matter. Why not?

Because all decent citizens would refuse

to disseminate such matter themselves, and they will not permit the Government to do it for them. Common sense, which is capable of erecting a standard of common morals, is perfectly satisfied to let the case rest right there. It does not go prying around to see that nobody gets corrupted. Let parents look after their children as they ought, basing their domestic life and teachings on just such heavenly truths as are freely communicated through the hooded mediums, and there is no art or device that can do them lasting harm, with the help of the mails or without. The place to purify public morals is at the fountain.

But common sense is not what suits the professed guardians of the mails. They are working for a power that hides its face while it is active with its hands. What they aim at is the care of people's consciences. It is the spirit of the olden Churchianity, and not of the age we live in. After the mails, will come the ballot-boxes. These covetous seekers after power will endeavor to prevent people from voting by-and-by, except in cases wherein the person so desiring to vote will agree to profess their "religion" as a prior condition of enjoying the ballot. These so-called reformers, we apprehend, have taken hold of too big a job. In common language, they "have bitten off more than they can chew." They imagine, like the three tailors of Tooley street, in London, that they are the people. And so they are, for all that they care about any other people than themselves; but they leave totally out of their reckoning the views and convictions of that noble army of progressionists which is each day gathering strength in this nation, and which, when the time of trial comes, will be found uncompromisingly and victoriously true in defence of each and every bigoted-memorial foundation-principle of American liberty.

### Important to Liberalists.

Our readers are already familiar with the proposal to raise a Fund sufficient to support one able exponent of the facts, philosophy, science and religion of Spiritualism, who will devote his time and talents to this service. They are also aware with what unanimity our correspondents have designated one and the same man as in their judgment preeminently qualified for the place and the duty. This common testimony is significant, and the choice is certainly one of natural selection. The field of labor to which the spirit-world now invites Mr. Brittan is a large one, and the work, as it appears to us, one of great importance. The enemies of the spiritual form of Liberalism are numerous and active. Their hostile spirit is manifested in many ways, and the truth is assailed from all points. They would legislate the Orthodox God into the fundamental law of the land, and by the same method would rob us of the right to employ our own physicians, and to select the system of medicine we may prefer. It is time for all liberal minds to make common cause in defence of their natural and political rights, and the religious privileges guaranteed by the Constitution.

No one has a clearer view of these issues than the proposed Editor-at-Large, and he is fully prepared to meet the enemies of human liberty wherever they may show themselves. But it must be remembered that being mortal he cannot exist without adequate means of support. He will be expected to keep watch of the scientific, religious, and newspaper press of the country, and to meet the assaults of the enemies of Modern Spiritualism and other phases of liberal thought, on any field they may choose to occupy. He is the man to stem the tide of opposition and roll back the turbid waters over the enemy. Give him a fair chance to perform the work assigned to him by the ministers of truth and justice. He should be completely equipped with all the implements and means for prosecuting this most holy war.

Now let the friends of this enterprise send in their contributions to this Fund without delay. If someone, in each place where we have a number of friends, will head and circulate a subscription, the requisite amount may soon be raised. Persons who may not be ready to remit the amount of their subscriptions at once, may still subscribe and pay semi-annually or quarterly in advance, as may be most convenient, the first payment to be made on or before the first of January, 1880.

#### FEES.

Amount Received.	
Colby & Rich, Boston.....	50.00
Jerome Fassler, St. Springfield, Ohio.....	100.00
L. Downing, Jr., Concord, N. H.....	10.00
A. Friend, Boston.....	50.00
Mrs. Flora B. Cabell, Washington, D. C.....	10.00
Mrs. E. Bruce.....	10.00
Wm. Luther.....	5.00
H. Brady, Benson, Minn.....	2.50
Nelson Cross, New York City.....	10.00
Total to date.....	\$247.00

### Foreign Languages Written through the Mediumship of Henry Slade.

We are in receipt of a note from George Bradshaw of San Francisco, Cal., enclosing an extract from the editorial contents of a secular paper printed in the great Northwest, and bearing strong witness not only to the genuineness of the mediumship of Dr. Slade, but also to the striking character of the phenomena occurring at intervals during his sances. This clipping will be read with interest by our patrons, and we here append it for their benefit:

"Dr. Slade—who has taken rooms at the New England Hotel—this forenoon in the presence of a gentleman put six pieces of slate pencil the size of a kernel of wheat between two slates, and held the slates against the gentleman's shoulder, at an angle of forty-five degrees. Immediately all the pieces of pencil were heard to be scratching within, when but a few moments after the slates were taken apart, and, strange to say, six different sentences, in six different languages, were written. 1st. English at the top, 2d. Latin, 3d. French, 4th. German, 5th. Italian, 6th. Greek. Our reporter, with two other gentlemen, was in the doctor's rooms soon after, and the slate, with the said writings, was placed in the hands of Col. Larabee, who has them at his office, being translated into English. This is the second time during the doctor's life that nearly similar demonstrations have been had. During the visit of our reporter to day equally wonderful demonstrations were had in his presence. The Doctor converses freely about his perscription in London, and the result of it, and is very pleasant and affable in his manner and conversation. The question that arises up is, 'What is it?'—Seattle (W. T.) Daily Post, Nov. 4th, 1879.

### The Lecture of Mr. Henry Kiddle.

Upon "THE RELIGIOUS TEACHINGS OF SPIRITUALISM," delivered recently before the Brooklyn (N. Y.) Conference of Spiritualists—a verbatim report of which may be found upon the first page of this issue of the *Banner of Light*—is a production of uncommon merit. For depth of thought, profound reasoning and logical conclusions, it is unsurpassed, and will undoubtedly be perused by the liberal-minded of every shade of religious belief with entire satisfaction.

### Parker Memorial Hall.

The course of free meetings thus far carried on by the Spiritualist Society regularly assembling at this place—namely Appleton and Berkeley streets, Boston—was further added to, as to continuance, by an excellent discourse delivered on Sunday afternoon last by Mrs. R. Shepard of Minnesota, who has lectured as the speaker since the coming of November. The subject of the lecture on the 23d was furnished by the audience, and ran as follows: "The Connection between Mind and Matter in this and in the Future Life." The remarks of Mrs. Shepard's guides were thoughtful and to the point. Limited as we are the present week by the demands on our space, we avoid any attempt at an abstract which could not do full justice, and will make only this brief reference to what many consider to be the best discourse Mrs. S. has delivered since her appearance in this city.

Musie by the choir, remarks by George A. Bacon, Chairman, an invocation, a benediction, and an inspirational poem by Mrs. Shepard, the latter based on "Thanksgiving" and "The Power of Praise," themes which were given by the audience, were also comprised in the list of exercises.

### Farewell Discourse.

Next Sunday Mrs. Shepard delivers the fifth and last lecture of her present engagement in Boston; and we join with the expressed wish of the management, that on that day the friends of the spiritual movement in this city and vicinity will test severely the accommodating capacities of Parker Memorial Hall, in a gathering which shall send this new trance speaker forth with pleasant memories of Boston, and with a heart renewed for future labor in other parts of the vineyard.

### The Hutter as a Pacifier.

Chief Jack says that the cause of the Ute outbreak was that Agent Meeker told the Indians that those who were bad would be hanged when the troops arrived. When the troops drew nigh, according to Mrs. Meeker's statement her husband endeavored to quell the storm he had raised by saying that the troops "would not hurt any one," but the experience of the Indians in the past proved to them that the "hanging" threat was the most likely to prove true, and they preferred to die if necessary as warriors in defence of their land and people, rather than as malefactors at the end of Meeker's halters. Gen. Sheridan admits that the cause of the whole trouble was Agent Meeker's determination to make the Indians take to farming against their will. A dispatch from Denver, Col., says that the press and the people of Colorado want the Indians killed and the reservations confiscated and thrown open to miners and settlers. The crusade, it is added, assumes a political aspect, and will play an important part in the next Congress and the Presidential campaign.

### Mrs. J. R. Pickering.

Materializing medium, is at present in Boston, and is located at No. 12 Allen street. Those desiring to witness the phenomena occurring in her presence can make arrangements for sances, either by correspondence, or calling upon her personally at the above address.

Ed: The London-Medium and Daybreak informs its readers that Mrs. Billing's Saturday evening (Oct. 25th) circle was particularly select and harmonious, in consequence of the presence of Mrs. Makdougall Gregory, a devoted Spiritualist. Mr. Burns says he has long observed that controls are very successful in her presence—another fact, proving the assumption to be correct that sitters have much to do with the qualifications of mediums. In short, he says, if all sitters were genuine Spiritualists in heart, intellect and effort, there would be nothing but satisfaction in spirit communion. All which we fully endorse, as we have had much experience with media. Mr. Thomas R. Hazard has many times written upon this subject—i. e., harmonious conditions to be observed at spiritual circles. He has endeavored so many times to impress this important fact upon the attention of his readers, and in private conversation, that some otherwise Spiritualists have considered him credulous. But we know he is not. By strictly obeying the spiritual laws in connection with mediumship, it is really astonishing how much more convincing and reliable the manifestations are. Spiritualists who sit with mediums for the purpose of detecting fraud, may be the means of producing the very result they are so fearful of occurring.

Ed: Dr. J. R. Buchanan, of New York City, who claims to be the discoverer and teacher of Psychometry, has a card in another column, in which he states that he will give psychometric descriptions of character and constitution by mail or on personal application. Nearly thirty years ago we attended Dr. Buchanan's able course of lectures upon Anthropology, Psychometry and kindred subjects, in the old Masonic Temple, Boston, wherein he demonstrated his knowledge of the grounds traversed so thoroughly that we have been ever since deeply interested in these topics. We remember the remark made in our presence at the conclusion of this course by the late Rev. John Pierpont. It was to the effect that these lectures were without exception the ablest upon the science of mind he had ever had the pleasure of listening to—a statement in which we thoroughly agreed at the time; and increased acquaintance on our part with Dr. Buchanan subsequently, both as a writer and a man, has only deepened the cordial sentiment of appreciation then called into existence.

On our third page will be found an account of the exercises participated in during the late Convention of the Spiritualist Association of Texas, at Hempstead. The *Daily Courier* (Nov. 8th) of that town refers to the meeting in the following kindly words:

"The Spiritualist State Convention, which adjourned last Sunday night, after a session of four days, was a season of real enjoyment to the membership. We are not of the organization, but must confess that the zest with which the 'season' was enjoyed by the brotherhood and sisterhood of the Order, reminded us strongly of the good feeling that used to be exhibited by the members of the Methodist Church in a 'love feast,' a long time ago, when we were a boy."

Mrs. Dr. Dickinson Cheever, the well-known medical clairvoyant who has for a number of years been so successful both on this and the other side of the Atlantic, intends making her third trip to Europe. She takes passage on the Steamer Wyoming of the Guion Line, which sails Dec. 2d. We wish her a safe and speedy voyage, and the best of success while absent.

By reference to her card in another column it will be seen that Lottie Fowler, the well-known clairvoyant and test medium, has returned to this city from a professional tour. She may be found at 10 Davis street, Boston, by all desiring her services.

All great English literature, says our writer, is written with the evidences of a change of sentiment. There is, perhaps, an increased church-building and church-going, but the trust of outward piety he declares to be hollow, and is becoming hollower every day. He admits that in the minds of some men who combine great depth of character with powerful and scientific intellect, the religious sentiment, stripped of all special forms and formalities, appears as a sentiment to have grown stronger than ever; and from this significant fact he deduces the hope that religions are not destined to end in fatality and final failure. Nevertheless he says, that if you reach one of this class of minds and are admitted to the recesses of its thoughts, "you find there nothing definite, nothing communicable, nothing which will serve the purposes of humanity at large, but some makeshift drawn from personal study or experience, some mixture, perhaps, of Christian ethics with ancient philosophy, a plank of the theological wreck which will barely hold two." And he asks in earnest, what is likely to be the effect of this revolution in morality? He sees in evolution, in the struggle for existence, in natural selection, nothing but the principle of force. And the enforcement of this principle in place of the morality that is founded on what is divine, he thinks suggests a dark after that type of character which is a specimen of force, which is without any humanity, for it is of spirit, it is of force.

Under the name of this principle of force, which is the theory of evolution includes and excludes, he wants to know what will be one of the by-products of men and of the very idea of humanity. If we blot out the name and idea of the Creator, or of the Fatherhood of God, what is there left for this assertion of the unity and virtual equality of the race to rest upon? And then what is to forbid the stronger races to prey upon the weaker? And what becomes of the sanctity of human life? He quotes Mr. Elmhurst, of England, as asserting that "the first business of a colonist is to clear the country of wild beasts, and the most numerous of all the wild beasts is the wild man." And he asks, what is to be answered to this, and what is to hinder this principle from being extended to all the human lives that may stand in the way of the strong and cunning masters of their kind? According to this principle, when it is no longer reserved, nothing can be held forth, except as a figurative sense, be strong, but everything must show its natural title to violence, which, according to the doctrine of evolution, must apparently be some sort of force. It may be either the collective force of a community, or the force of an individual who has got the better of the community. The delineations of the history of communities by science scarcely touch our moral being, nor do they supply a new motive power, either impelling or restraining, for individual action.

They are theories whose principle is force; and being necessitarian, as the human mind perceives things they exclude responsibility and effort, which are accounted the elements of moral life. Prof. Smith confesses the extreme difficulty of conceiving how "any mechanical or physiological theory of humanity as a whole can evolve, for the individual man, a moral and a free power." But this notion he sees the signs of change all around us. The rise and worship of Napoleonism he regards as a very powerful evidence of it. The French "redution of Napoleon, acted under him, worshipped him. They turned against him only when his force encountered a greater force, but not because he was immoral. Accordingly he reckons the worship of success to be the morality of evolution, supplanting that of Christianity. In England, after duly allowing for the influence of circumstances, such as the rapid growth of wealth, it is evident that there is a real change of principle and sentiment. It is chiefly, exceptible, we are told, in the sentiment and conduct of England as an imperial country toward weaker communities and subject races. Herbert, the Christian principle of human brotherhood has at least been acknowledged, it being allowed that all men and all races of men were equally entitled to justice and mercy. Our experience with England during our civil war showed that the same sentiment had not continued to prevail.

An eminent English writer, the author of the treatise entitled "Liberty, Equality, and Fraternity," fearlessly repudiates the doctrine of Christian brotherhood; and very recently, in a letter on the Afghan war, took the position that "international law" was not to be the rule in dealing with the weaker and less civilized communities. In short the rule was no longer to be equity but policy. And the English prime minister avows the real object of the war to be a "scientific frontier," and therefore that the object of invading Afghan villages and killing the native people is in execution of that "policy." What, asks Prof. Smith, is the irrepressible struggle for empire but "evolution and natural selection applied to international relations?" Even in the treatment of history and politics there seems to be what he styles "a furor of cynical moderation." Enthusiasm, self-sacrifice, heroism, without which humanity could never have been nerved for its grandest efforts or saved from its greatest perils, must henceforth find other sustenance and support. The avowed ideal of some social philosophers is a hive of human-bees, and we have just that kind of a hive, he says, in "the routine life of Chinese industry, submitting to almost mechanical laws, without reflection or aspiration." If the world is

in danger of anything, it is of a desperate conflict between different classes of society for the "good things" of that which people are coming to believe is the only world.

BRIEF PARAGRAPHS.

"He who ascends to mountain tops shall find the loftiest peaks most wrapped in clouds and snow; He who surmounts or subdues his kind Must look down on the hate of those below; Though high above the sun of glory glow, And far beneath the earth and ocean spread, Round him are the rocks and the lowly land, Contending tempests on his naked head, And thus reward the tolls which to those summits led."—*Childe Harold's Pilgrimage.*

The "first families" in Boston are being supplied, it is said, with skin milk.

Coloradoans are making a bad name for themselves by their ferocious display of animosity toward the Indians. Such enmity would be shameful were there any sentimental reason for it, but it is sure to be shocking as well as shameful because of its origin, for it is love for Indian lands that has caused this sudden detestation of Indian land owners.—*Boston Traveller.*

Uncle Samuel's treasury balances, including the bullion fund, at this time amount to the round sum of \$145,108,037.30.

He putteth himself last, and yet is first; abandoneth himself, and yet is preserved. Is this not through his having no selfishness? He is not self-displaying, and therefore he shines. He is not self-commending, and therefore he is distinguished. He is not self-praising, and therefore he hath merit. He is not self-exalting, and therefore he standeth high; and inasmuch as he doth not strive, no one in all the world striveth with him. That ancient saying, "He that humbly himself shall be preserved," is not a truism, but a law.—*Lao Tse, (Chinese, about 600 B. C.)*

Two colored men were legally murdered in South Carolina on Friday, 21st.

A very simple relief for neuralgia is to hold a small handful of iodine in half a pint of water till the strength is out of the herb, then strain it off and add a teaspoonful of fine salt. Wring cloths out of the liquid as hot as possible, and spread over the part that is affected. It acts like a dry heat, and the clothes as soon as cold till the pain is all gone; then cover the place with a soft, dry covering till perspiration is over, to prevent taking cold.—*American Eclectic Journal.*

The venerable Peter Cooper, of New York, enjoys "the luxury of doing good." He is about to add to the free schools, public library and reading-room established by his bounty, a polytechnic department, or science and art school. He is laying up treasures in heaven every minute.

It is strange how the sudden opening of a parlor door will send two people to the ends of a sofa, and set them to counting the figures in the carpet. There must be something powerful in the draft of air to blow human beings around in that way.—*Providence Journal.*

This life may be, as stern moralists say, all a fleeting show, but it is an exhibition from which deadheads are rigidly excluded.

OLD-TIME "WEATHER TOKENS."

No. 1.  
A red sky in the morning,  
Sailors, take warning;  
A red sky at night,  
Is a sailor's delight.

A good newspaper is as necessary to a family as pure air and wholesome food and drink.

It is the little bits of things that fret and worry us; we can dodge an elephant, but can't a fly.—*Josh Billings.*

The latest cholera returns in Japan show upward of ninety thousand deaths.

TO NIGHT.

Who could have guessed such darkness lay concealed Within thy beams, oh, sun? or who divined, When bud and flower and insect lay revealed, Thou to Heaven's countless worlds hadst made us blind.

Why should we, then, shun Death with anxious strife? 'Tis Light conceals so much, wherefore not Life?—*Joseph Blanco White.*

The Boston Daily Advertiser prints articles against Spiritualism, but will not allow Spiritualists a hearing in rebuttal in its columns. At the same time sends out its agents among the public mediums in this city soliciting their advertisements. Such palpable inconsistency and injustice cannot be too severely condemned.

Hand-in-hand the comrades go Every nook of nature through; From the Pair is nothing hidden, To the twin is naught forbidden. They know one only mortal grief, Pass all balsam and relief. When, by false companions crossed, The travelers have each other lost.—*(Emerson on "Love and Thought.")*

THE LILLIPUTIAN OPERA COMPANY are now on their last week in Boston. Their stay at Horticultural Hall has partaken of the nature of an ovation on the part of the public. Admiral Dot, Miss Jennie Quigley, Col. Orr and Col. Speck are as respectably small or gigantic as usual, and are in good voice; the residue of the company is up to an excellent standard, and "Lum pa-Sugar" is as sweet in appearance as her name would imply.

Libelous newspapers are coming to grief. The latest is the Montreal Witness, which has been sued for ten thousand dollars damages by F. E. Gilman. The Star has also been sued for ten thousand dollars. These suits make three that these papers are carrying.

The earth hath kindness,  
The sea, the stary poles;  
Earth, sea and sky, and God above—  
But, ah! not human souls!—*(Matthew Arnold.)*

During the last year 9,333,333 acres of public lands were disposed of, and 2,464,996 acres were surveyed, in addition to 734,691,236 acres previously surveyed. The total number of acres of the public domain still unsurveyed is about 1,081,000,000 acres.

People do not reflect that they may soon die. If they did, their quarrels would quickly terminate.

GOD AND MAMMON.  
Behold you servant of God and Mammon,  
Who, lolling up his side with his big finger,  
Blends gospel texts with trading gammon,  
A blacking saint, a spiritual leger,  
Who hawks his rigid Sabbath, so to speak,  
Against the wicked remnant of the week;  
A saying bet against his sinful bias,  
"Rogue that I am, he whispers to himself,  
"I lie, I cheat—do anything for pelf,  
But who on earth can say I am not pious?"

Let every man sweep the snow from before his own doors, and not busy himself about the frost on his neighbor's tiles.

A religion which suspends business six days in the week and opens up only on Sunday is a sham.—*Nineteenth Century.*

Charles Dickens the second inherits his father's love for printing offices and newspapers.

A deaf man can get out of a crowd as soon as anyone when a collection is to be taken up, and yet the fact has always puzzled philosophers.—*Detroit Free Press.*

The Irish World settles the land question in a very summary manner, as follows: "The structure of man's eye is his title-deed to the light; the structure of his lungs is his title-deed to the atmosphere; the structure of his stomach is his title-deed to the land—and he is anathema who would dare to break those title-deeds from Heaven."

It is a mistake to suppose that everybody is thinking about you. You do so much of that kind of work yourself that you exhaust the subject.—*Edwards.*

MUST BE OF INTEREST.—*Modjeska* is writing a story for Scribner's Monthly. It is a love story. The heroine's name is Griselidach Topplewatchikitsky, and the hero's Vladimir Tschetzarotsh. The scene is laid in the quiet little Polish village of Strilupitsch, on the banks of the classic river Muddelochsky, in the region of the Kotzebultschsky Mountains.

A correspondent writes from New York city that H. Melville Pay is still "marching on," attended in his mission of deception by "spirits in full gas-light" (which never materialize) and "pianos floating in the air" (which, however, fail to float). "Mansfield" is now reported to be his chosen nom de guerre. Look out for him! We have warned the public against sustaining this peripatetic "Animadab Sleek" for many years. When will people learn wisdom?

W. J. Colville's Meetings.

On Sunday last, Nov. 23d, Berkeley Hall was filled by a most appreciative audience. The musical portion of the service was well rendered, and Mr. Colville's inspirational lecture on "The Coming Race" enthusiastically applauded. The spirit guides of the speaker contended against a theory upheld by some, that we are to look for a new race of beings on earth who will be born differently from ourselves, and argued that every law in nature was divine and capable of yielding perfect results if only intelligently obeyed. The coming race of men may be expected to make their appearance on this continent, and processes are now being undergone in the amalgamation of different nations into one which will result in the advent of a race of people who will excel in the collective specialties in which separate races have excelled individually in the past.

By the interblending of various nationalities in one grand republic, the strong points of all nations may be expected to make their appearance in one which is formed of many. The coming race of men will spend far less time in providing for their physical wants than we spend, and thus far more time and energy will be available for mental and spiritual culture. The coming race may be expected to be an improvement on ourselves, just as we are a decided improvement on our forefathers. We have less physical power than they, but we require less; we have, however, far more mental vigor. Labor-saving appliances may be so perfected in the near future that five hours' labor will accomplish far more than fifteen hours' continued toil can compass now. Thus hours of labor may be shortened, and yet more be done and with less necessity for physical toil. How much more opportunity will there then be for intellectual and spiritual unfoldment.

The subject will be continued in a lecture entitled "The Coming Man," on Sunday next, Nov. 30th. Service will commence at 10:30 A. M.

On Thanksgiving Day there will be service at 10:30 A. M. W. J. Colville will deliver an inspirational discourse appropriate to the occasion.

On Thursday, Dec. 4th, the second monthly entertainment will be held in Berkeley Hall at 7:45 P. M. The proceedings will consist of vocal and instrumental music by Charles Thornton and other distinguished artists, readings and recitations by well-known elocutionists, and an inspirational lecture on "The Poets in Earth-life and Spirit-life," through Mr. Colville's mediumship. Admission, with reserved seat, 25 cents. Tickets to be had on Sunday, or on the evening of the entertainment.

On Sunday evening next, Nov. 30th, Mr. Colville's spirit guides will deliver a lecture in Kennedy Hall, Warren street, on "The Great Pyramid," in which they will reply to Mr. Fishbough's criticism lately published in the Banner of Light. Services at 7:30 P. M.

W. J. Colville begs to inform his friends that he is usually at home to receive callers daily (except Fridays, between 2 and 4 P. M.). On Friday evening he holds his weekly reception at 7:30 P. M., to which his friends are freely and cordially invited. His permanent residence is No. 10 Davis street, where all letters for him should be sent. He is open to week-day engagements in or out of Boston.

Chelsea Spiritual Association.

This Society wishes to inform the public that its management have made arrangements with Mr. Colville to lecture at 210 Broadway, Chelsea, on Sunday next at 3 P. M. The subject of discourse will be left to the choice of the audience, and questions will be invited. This meeting is public; as much so as if in a lecture hall.

The November Magazines.

THE TEXAS SPIRITUALIST for November—O. W. Newman, editor and proprietor, C. T. Booth, associate editor—has the following table of contents: "A Miracle or Unknown Cause—Which?" "California Correspondence—" "Sunday Law—" "Remarkable Case of Spiritual Healing—" "Criminal Law in the Light of Spiritualism—" "Correspondence—Poem by Poe—" "Proceedings of State Convention of Spiritualists—" "Bible Lessons in Spiritualism—No. 11," by C. T. Booth—"Editorial Notes." This magazine is brought out regularly at Hempstead, Texas, and deserves well at the hands of the Spiritualists of the South and North.

THE PSYCHOLOGICAL REVIEW—a monthly magazine issued at 11 Ave Maria Lane, E. C., London, Eng., by Edward W. Allen—has an extended and varied table of contents, among the integers of which may be noted: "Lectures by Dr. Peabody;" "A Psychological Study of Shelley;" J. T. Markley; "The Spiritual Manifestations of Two Hundred Years Ago;" T. L. Nichols; "Joseph Barker's Testimony;" "A Letter from Mrs. L. M. Child;" "A Ghost Story;" Mary S. G. Nichols; "What is Spiritualism?" F. C. Cook, Chicago; editorials, etc., etc. For sale by Colby & Rich.

THE MAGAZINE OF ART—Cassell, Petter & Galpin, publishers, 596 Broadway, New York City—begins with its November issue the third volume of its existence. That its appeal to popular favor has been sustained is proved by the fact that its wide-awake publishers have with this number introduced a permanent enlargement of its pages (without increase of price)—forty being now the extent presented each month. This success has been well earned. The principal pictures which adorn this initial part in the new volume may be summed up as follows: "Gels and Liebe;" "The Dead Lady;" "The Boar Hunt;" "The Little Hobbler;" and "A Resting Place." Parties liking good engravings at a low figure peculiarly should consider the claims of this magazine.

BRENTANO'S MONTHLY, published at the Literary Emporium, 39 Union Square, New York, is devoted to the giving of information and advice concerning various fields and water sports and exercises; it also presents from date to date stories, poetry, literary items, etc., in profusion. Charles A. Peckover is editor, and the publication must be of absorbing interest to those giving attention to the matters of which it treats. Its frontispiece for November is a spirited engraving of Col. Delancey Kane's coach, "Tally-Ho!"

THE HERALD OF HEALTH—M. L. Holbrook, publisher, 13 and 15 Light street, New York City—has many good articles, among them "School Gardens," "Sleep," "Growing Out," etc., on hygiene and kindred topics, and is worthy as a magazine of speaking the truths it regularly conveys to a large audience of appreciative minds.

THE SHAKER MANIFESTO (G. A. Lomas, editor), issued at Shakers, New York, by G. B. Avery, for the United States, presents this month a full line of exceedingly attractive reading matter, which its subscribers will without doubt appreciate as it deserves.

RECEIVED: THE AMERICAN BUILDER for November—Charles D. Lakey, publisher, Fred. T. Hodgson, editor, 176 Broadway, New York.

VICK'S ILLUSTRATED MONTHLY MAGAZINE for November—James Vick, publisher, Roche street, N. Y.

THE MANUFACTURER AND BUILDER, published at 37 Park Row, New York, by H. N. Black.

Reception by Mrs. Shepard.

On the evening of Tuesday, Nov. 18th, notwithstanding the extremely stormy weather, a goodly number of the friends of Mrs. R. Shepard assembled at her rooms No. 8 Davis street, Boston, and passed several hours together right merrily. Among others who contributed to the social entertainment were Messrs. J. Frank Baxter, Charles W. Sullivan, Messrs. Thornton, Thompson, Bacon, and the amiable lady herself. Songs, recitations in character, declamations, remarks and social converse ruled throughout the evening, and at a late hour the guests departed, filled with the conviction that the time had been most agreeably and entertainingly spent.

We regret to be called upon to record that John S. Thrasher, Esq., of Galveston, Tex., (who has been best known to our readers under the sobriquet bestowed upon him by John Wetherbee, viz., "The Sage of Galveston"), passed from mortal life on Monday, Nov. 17th. A fitting tribute to his memory, from the pen of Mr. Wetherbee, will appear in our columns next week.

THE First Society of Boston Spiritualists. HOLD FREE MEETINGS. EVERY SUNDAY AFTERNOON AT PARKER MEMORIAL HALL.

The public respectfully invited.

Next Sunday the program will be as usual, and the well-known and popular lecture.

MRS. R. SHEPARD, of Minnesota.

Good singing will be furnished on this occasion by a Quartette Choir under direction of MISS NELLIE M. KING.

Service to commence at 2 1/2 o'clock.

Movements of Lecturers and Mediums.

(Matter for this department should reach our office by Tuesday morning to insure insertion the same week.)

Frank T. Ripley can be addressed for December at Dayton, O., care of W. H. Best.

Capt. H. H. Brown was greeted by fine audiences at Springfield, Mass., on Sundays Nov. 10th and 24th. He speaks there again on the 30th. Will be at New Boston, Mass., the 27th, and at Greenfield the 3d, 10th and 24th of December. He will pass December in Massachusetts, and would like one or two Sunday engagements either in Boston or vicinity, and week day or Sunday engagements in any part of the State, Southern Vermont and New Hampshire, or will go to Maine, if desired. Address him 252 Steuben street, Brooklyn, N. Y.

Dr. George Dillingham will open an office in Boston the first of December next.

J. Frank Baxter concludes his engagement on Sunday, Nov. 30th, with the Brooklyn, N. Y., Society. Tuesday evening, Dec. 2d, he will lecture again in Rockland, Mass., and on Wednesday evening, Dec. 3d, in New Setaute, Mass. The Sundays of December he occupies the platform of the First Society of Spiritualists in Philadelphia, Pa. Wednesday evenings Dec. 10th and 17th, he will be in Camden, N. J., and Christmas week (probably in Huntington Co., Pa.). Parties within reaching distance of Philadelphia can secure his services for week evening lectures by addressing him at his residence, 15 Walnut street, Chelsea, Mass.

Mrs. Ophelia T. Samuel (trance-speaker) has an engagement to lecture in St. Louis for the month of December.

A correspondent writes from Saratoga Springs, N. Y., Nov. 19th, renewing subscription and remarking: "Let me here say that the additions, both of foreign and home correspondents, as well as the communications through the poet-medium, Mr. Colville, and all other matter, give the Banner of Light a character not surpassed by any journal engaged in the cause."

Alice Wilbur, of Troy, N. Y., passed to the spirit-world, Nov. 15th. The funeral service was held in the Unitarian Church, Rev. Mr. Fish, the pastor, and C. B. Lynn, officiating. Miss Wilbur was an intelligent Spiritualist, and was held in high esteem by all of her acquaintances.

Dr. C. F. Ware, magnetic healer, has taken rooms 224 Tremont street, Boston, where he will treat such patients as may desire his services. Dr. Ware has had good success in relieving sufferers from chronic diseases. Give him a call.

In order to prevent any misunderstanding in regard to the present reduced price of the Banner of Light, we inform our patrons that it is \$3.00 per year, instead of \$3.75, as formerly. As we prepay the postage, we actually receive but \$2.85 from each yearly subscriber.

Everett Hall Spiritual Conference, 398 Fulton Street, Brooklyn, N. Y.

These meetings occur at 7 1/2 P. M. of the dates mentioned. The themes for consideration thus far decided on are as follows:

Nov. 28th, "Mediumship—Its Perils, Responsibilities and Blessings," by Mrs. M. L. Gridley. Mrs. G. will also be influenced for manifestations.

Dec. 6th, "Old Friends with New Faces," by Deacon D. M. Cole.

Dec. 13th, "The Border-Land and Its Inhabitants," by Dr. Wm. Fishbough. Thirty minutes are allowed the first speaker, followed by ten-minute addresses by members of Conference. S. B. Nichols, Chairman.

A FAVORITE COUGH REMEDY.—For Colds, Sore Throat, Asthma, Catarrh and other diseases of the bronchial tubes, no more useful article can be found than the well-known "Brown's Bronchial Troches."

More health, sunshine and joy in Hop Bitters, than in all other remedies.

For Sale at this Office:

THE RELIGIOUS-PHILOSOPHICAL JOURNAL, devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy. \$2.50 per year.

THE VOICE OF ANGELS, a new Monthly Spiritualistic Journal. Published by North Weymouth, Mass. \$1.65 per year. Single copies 5 cents.

MIND AND MATTER. Published weekly in Philadelphia, Pa. \$2.00 per year. Single copies 5 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE SHAKER MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y. 50 cents per annum. Single copies 10 cents.

THE OCEANIC BUREAU. Monthly. Price 10 cents.

THE PSYCHOLOGICAL REVIEW. Published monthly in London, Eng. Single copies 20 cents.

Subscriptions Received at this Office:

MIND AND MATTER. Published weekly in Philadelphia, Pa. \$2.00 per year. Single copies 5 cents.

THE SPIRITUALIST. A Weekly Journal of Psychological Science, London, Eng. Price \$3.00 per year, postage \$1.00.

THE MIND AND MATTER. A Weekly Journal devoted to Spiritualism. Published by North Weymouth, Mass. \$1.65 per year. Single copies 5 cents.

HUMAN NATURE. A Monthly Journal of Zolistic Science and Intelligence. Published in London. Price \$3.00 per year, postage 25 cents.

SPIRITUAL NOTES: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London, Eng. For year 75 cents.

RETAIL AGENTS FOR THE BANNER OF LIGHT.

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NEW ENGLAND NEWS COMPANY, 11 Franklin street, Boston.

THOMAS MARSH, 99 Washington street (south of Pleasant street), Boston.

H. H. HALL, 174 South Boston, Mass.

MRS. M. J. REGAN, 620 North 4th street, St. Louis, Mo.

RICHARD ROBERTS, 100 Seventh street, Washington, D. C.

D. ATKIN, Jr., 58 West 31st street, Broadway and 4th avenue, also at Grand Hotel, Broadway and 31st street, New York City.

Wm. S. BARNARD, 71 Horatio street, New York City.

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PERRY & MORTON, 102 Vine street, Cincinnati, Ohio.

S. M. HOWARD, 51 East 12th street, New York City.

GEO. H. HES, west end Iron Bridge, Oswego, N. Y.

J. H. ADAMS, 527 Seventh street, and 514 1/2 street, Washington, D. C.

WILLIAM ELLIS, 125 Wisconsin street, Milwaukee, Wis.

WILLIAM WADE, 88 Market street, Philadelphia, Pa.

E. M. ROSE, 66 Trum old street, Hartford, Conn.

BRENTANO'S LITERARY EMPORIUM, 39 Union Square, New York City.

WM. H. DENKIE, 153 Bedford Avenue, Brooklyn, N. Y.

O. D. JOHNSON, 3 North Main street, Fall River, Mass.

E. W. KEAN, Main street, Greenfield, Mass.

A. PEASE, P. O. Box 200, Moberly, Mo.

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(Other parties who keep the Banner of Light regularly on sale at their places of business, can, if they so desire, have their names and addresses permanently inserted in the above list, without charge, by notifying Colby & Rich (publishers), No. 9 Montgomery Place, Boston (of the fact.)

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES. Forty cents per line. Minimum, each insertion. Thirty cents per line. Agate, each insertion.

Payments in all cases in advance.

For all advertisements printed on the 30th page, 20 cents per line for each insertion.

Electrotypes or Cuts will not be inserted.

Advertisements to be renewed at continued rates must be left at our Office before 12 M., on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant!—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. Monks, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street.

THE MAGNETIC HEALER, Dr. J. E. Bridges, is also Practical Physician. Office 126 West Elev. entist, between 5th and 6th ave., New York City. J. A.

Special Notice.

Dr. F. L. H. Wills will be at the Quinny House, in Braintree, Boston, every Wednesday and Thursday, from 10 A. M. till 3 P. M. (ill further notice.

J. V. Mansfield, Test Medium, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 2-cent stamps. REGISTER YOUR LETTERS.

MRS. LENZBERG, Business and Test Medium, 88-4th Avenue, New York. Hours 9 to 5. O. 25-57.

S. B. BRITTON, M. D., is permanently located at No. 50 West 11th street, New York, where he employs Electrical, Magnetic and other Subtle Agents in the cure of chronic diseases. Dr. Britton has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of painless methods and the most efficacious remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should inclose Five Dollars.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MOISE, the well-known English lecturer, will act as our agent, and receive subscription for the Banner of Light at fifteen shillings per year. Parties desiring to so subscribe may send their orders to Mr. J. J. MOISE, Terrace, Tottenham Road, Derby, England. Mr. MOISE also keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

LONDON (ENG. AGENCY. J. W. M. FLETCHER, No. 22 London street, London S.W. 1, England, Australia, has for sale the Banner of Light, and also the Spiritual, Liberal and Reformatory Works published by Colby & Rich. The Banner will be sent at 10s. 6d. per copy, and the Spiritual and Reformatory Works at 10s. 6d. per copy.

AUSTRALIAN BOOK DEPOT. And Agents for the BANNER OF LIGHT. W. H. TERRY, 211 St. George street, Melbourne, Australia, has for sale the work on Spiritualism, LIBERAL AND REFORMATORY WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

SAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 117 Market street, keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

PACIFIC AGENCY, SAN FRANCISCO. The Banner of Light, and all the publications of Colby & Rich, are for sale at the Pacific Agency, 101 Montgomery street, San Francisco, Cal. Address HERMAN S. NOW, P. O. Box 118, San Francisco, Cal.

ST. LOUIS, MO. BOOK DEPOT. MRS. M. J. REGAN, 620 North 4th street, St. Louis, Mo. keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.





BOSTON, SATURDAY, NOVEMBER 29, 1873.

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Here it will be observed the writer presumes that the children were the authors of a species of fatherless devilry, while the parents were simple-minded and truthful people who, living

so West Eleventh street, New York City,  
Nov. 15th, 1879.

the largest circulation of any evening paper in the United States; it also published a report of President Buchanan's and Henry Kliddle's lectures before the Conference, this action proving conclusively that we have anything worthy of reporting, the daily press shrewd enough to print it. In the quarter of a century that I have been a Spiritualist I can see a great change in this respect.

will be entitled to a copy of the HANDBOOK OF LIGHT one year, provided a marked paper is forwarded to this office.