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The Rostrum,

THE MISSION AND DESTINY OF THE JEWS.

A Lecture Delivered in Everett Hall, Brooklyn, N. Y., on Sunday Evening, Aug. 24th, 1879, by W. J. COLVILLE.

(Reported for the Banner of Light by Clara E. Brockway.)

INVOCATION.

Oh, thou Eternal and All-Pervading Spirit, to whon the adoration of our souls shall be continually offered, we would present before thee this evening our hearts in all their happiness; the incense of our soul's adoration, the white lilies of purest aspiration, we would place upon thine altar with uplifted thought. With consecrated spirit, with all the powers of our beingphysical, intellectual and spiritual—laid upon the altar of thy love, seeking to discover truth, and truth alone we would held communion with those bright, glorious and loving intelligences who once trod the earthly pathway as thine embodied children tread it still, but who now from their exalted place may downward send the light of their inspiration, even as from sun or star there may descend refulgent beams upon the earth. ealling forth the flowers into bloom, awakening birds into song, fructifying and beautifying the fair face of

Oh, thou who art our Father and our Mother, thou who art the Infinite Protector and Friend of all, men In ancient times worshiping thee so far as they could discern thee portrayed in the outward expressions of Nature, felt after thee, and in their varied arts and ceremonials oftentimes would receive a thought from thy spirit in each age and nation; but as the tide of life flows on, and as our thoughts of thee become broader and fuller, we stand to-night upon an eminence from whence we can behold thee as the universal mind; we can behold the purposes of thy spirit fulfilled completely in the exaltation of the entire aggregate of beings whom thou hast made. We can contemplate thee only as the God of love, the eternal foundation of truth, and in the light of thy love, in thy service, which is perfect freedom, we would now and forever engage. May our minds be liberated from all of bondage; may thy loving angels, as ministering spirits, be instrumental in introducing us into the kingdom of perfect liberty, wherein we cannot fear thee, but only love thee; where we may obey thy law, not because we dread punishment, but only out of pure desire to shed peace and love and joy abroad.

Oh, thou who art the Eternal Foundation of love, thou infinite Source of Truth, may thy love pervade our very being; may thy truth be the goal after which we aspire, joining hand in hand with the nations of the earth, who everywhere are striving to free themselves from bondage and the oppressor's yoke; may we view the land of beauty and peace for all, knowing that the only road which leads to it is persistent effort and devoted service; may we each day and hour bring ourselves more thoroughly en rapport with those celestial beings who, beyond the earthly sphere, in spirit unite with it still, that they and we together may offer one united tribute of praise, one glorious anthem of joy, one prean of thanksgiving, now and forever. Amen.

THE LECTURE.

There has been for ages a prevailing thought in Christendom concerning the peculiar election of the Jewish nation, by the Divine Being, for the purpose of presqrving a special form of truth. This idea has been rapidly vanishing before the liberalism of the latter portion of the nineteenth century. To-day the most enlightened minds among you, in the churches as well as outside of them, no longer believe in election or predestination in any other sense than that certain individuals, who are more gifted than others, may-by reason of their possession of mighty powers to do goodbe elected to perform a great and glorious work, to be pioneers in some spiritual movement. But the idea that the Eternal Spirit has predestined some to life and others to death, is fast becoming an effete dogma, Though Calvinism may still live in some degenerate form, it is no more what it once was than the laws of your land to day, which would endeavor to suppress that form of medical practice which is not licensed by the State, are like those of the days when witcheswho were merely persons possessed of clairvoyant power'-were hanged at Salem. There is modification even in orthodoxy. There is growth within the churches as well as outside of them. There is expansion in the realm of thought in every department to day. We beamnot speak of the Jews to day in the light of the ancient thought concerning them.

Those persons who are endeavoring to attack the orthodoxy of olden time, the limited Calvinistic ideas of two or even one century ago, are really-as far as all practical intents and purposes are concernedmerely fighting the air. They are attacking that which was, but not that which is, for the thought of to-day, while it may not be in all respects matured, is nevertheless fast developing toward that maturity in which you will behold a recognition of the universal rights of humanity, and a belief in the impartial character of the government of God, in which belief the recognition of the immutability of the laws of the universe will be the salient point and distinguishing feature.

Provided we entirely banish from our minds the thought of election, in any arbitrary or Calvinistic sense; provided we relegate to the domain of effete dogmas, and superstitions, and undeveloped ideas, those theories concerning the miraculous inspiration of the Scriptures, the miraculous appearances of God himself to the Jewish nation, the infallible nature of the inspirations given to and through their prophets, I might have time for recuperation.

the entire belief in their being especially favored by the Divine Mind to the disadvantage of all others, may we not still find that the Jews remain possessed of a life, of a mission, which is by no means unimportant? May we not still behold them especially favored, remarkably endowed, and calculated to perform a wonderful work, which shall tend to insure the ultimate salvation of humanity in a very true sense?

The origin of the Jewish people may be somewhat familiar to you. Suffice it to say that before the journeylngs in the wilderness, which are recorded in the Testament, the Jewish people and the Egyptian nation had mingled together very considerably. Moses -who is looked upon as the leader of the people through their wanderings, though he afterwards passed on, and left this duty to Joshua, (the name Joshua being the same as the name Jesus, signifying an anointed leader, or a saviour, or a conductor)—was an Egyptian priest; for in ancient times in Egypt all members of royal families were members of the priesthood, and you are informed that Moses was brought up at the court of Pharaoh; was regarded as the son of his daughter. Therefore, because of his adoption as a member of the royal family he would be installed among the priests. You are told that he was learned

in all the lore of the Egyptians. Now this lore was both scientific and religious. This lore was connected with external discovery, with philosophy, with spiritual unfoldment. The knowledge of mathematics, hydraulics, astronomy and astrology, as well as an acquaintance with the occult forces of Nature and spiritual powers, were possessed in no ordinary degree by the Egyptians, at least five thousand years before the present time.

The priests in ancient Egypt were the rulers. They were the best educated, were the scientists and scholars, so you need not wonder that they were regarded veneration by the populace. The same system which produced aristocracy in religion, which prevailed in ancient Egypt, prevailed within, the Jewish nation, not only during their travelings in the wilderness, and their sojourn previously in the land of Goshen, but after they had become fairly established as an independent nation in the promised land of Canaan. The priests retained their power because they possessed that information concerning temporal as well as spiritual things which the populace generally did not possess. The priests had charge of the weights and measures; they were possessed of knowledge concerning disease and its treatment; they were the physicians of that age; they were wont to watch the heavenly bodies and to peer into space and witness the stars as they shone forth at eventide; they were the astronomers and mathematicians. They possessed knowledge concerning almost everything relating to man's physical and intellectual well-being. This undoubtedly gave them a power over the people which nothing else could have given them; and when added to this material power and this intellectual attainment, they were in almost every instance mediums for spirit power, whereby they were able to converse with spirits, both with their ancestors and with those powerful minds who had prominently figured in the past history of the nations; and when in their presence various forms of spiritual manifestations continually occurred, including materialization in its most triumphant form, which was by no means uncommon, you cannot wonder that a special class or distinct community of persons were regarded with veneration and with superstitious awe by the people in general.

Thus it was that in the palmy days of Egyptian and Jewish civilization the priests were a very useful class of people, just as they were very useful in Hindostan, when they were known as anchorites and recluses, to whom the people were wont to resort, not only for purposes of devotion, but also to gain knowledge concern ing the conduct of life.

It was only when they assumed to themselves an unlawful authority; when they desecrated instead of consecrated their influence; when, as a class, they became degenerate, seeking their own aggrandizement rather than the welfare of the people, that the priests became an injury rather than a blessing to a nation. So long as they ruled by superior Intelligence; so long as they ruled by the exercise of spiritual power; so long as they were the means of communication between the people and exalted spiritual intelligences, they were useful and indispensable. But as soon as they disregarded the voice of conscience and the interests of the people, sought only their own selfish ends, and played upon the feelings and fears of the populace, then did they lay the foundation-stone upon which was reared the fabric which resulted in the demolition of the Jewish nation, and in the downfall of the Jewish republic, which had, however, developed into a monarchy.

The Jews, as a people, in ancient time were republi can in their form of government, but this divinely appointed Republicanism merged into a man-made system of monarchism. You are told in the Scriptures that God gave the Jews a king in his anger, meaning that their desiring a temporal monarch was a sign of decadence, of spiritual declension; a sign that they had wandered away from the path of duty, and it was only then that the Jewish nation began to fail. The Jews were aforetime certainly a "chosen people," not necessarily of God-in any sense in which these words have been ordinarily employed, to convey the idea that God by an arbitrary act of sovereignty would give you a chance of salvation, and deny the same to your neighbor-but they were a "chosen people" in the same sense in which the Anglo-Saxon race are to-day the 'chosen people." They represented the aeme of civilization upon the earth at that time; they were the receptacles of a special wave of civilization which swept far up the shores of time, which may previously have reached its greatest height in Egypt, and at other times in various parts of the Orient reached its culmination, but which about the time of the erection of Solomon's temple—1156 years before the Christian era—had culminated in Judea, the culmination of power often taking place long after the inauguration of a dispen-

The laws which were given by the law-givers were founded upon their acquaintance with sanitary laws. their knowledge of which served the best interests of humanity. While we could not to-day believe that the Infinite Spirit descended to earth in material form, and appeared in a burning bush or on the top of Mount Sinal, and uttered a command through his own materialized lips that man should not eat swine's flesh, or that he should consecrate one day but of seven to the service of his Creator, we can very readily believe that the enlightened and intelligent prophets and seers of olden time could aid inquirers into spiritual things to discover the best interests of mankind, and how to serve them, that they would formulate laws and make them bluding upon the people, so that their spiritual, moral and physical well-being might be enhanced Thus, the law will be God given in a very real way when we contemplate the institution of the Sabbath merely as the result of far-sighted minds, beholding the necessity that there should be one day's respite out of the seven; that the ordinary work in which most are engaged for six days should be discontinued for one in order that the physical and mental energies of man

The law which forbade the eating of swine's flesh I sands of innocent women and children are cruelly ofwas divinely appointed in the sense of being in accordance with the fact that in a warm climate the eating of such food would generate worse diseases than in so temperate a climate as your own. Thus, while we do away entirely with the old idea of any special arbitrary act of Divine Sovereignty, selecting the Jewish people out from all other nations of the earth, and giving them laws through Ills own mouth, we yet behold in spiritual ways how, in the past as in the present, a certain nation has been preeminently acquainted with the laws of Nature, has developed within itself minds peculiarly gifted, who have succeeded in framing laws and making them binding, when the people were not, as a body sufficiently intelligent to obey those laws by themselves without coercion on the part of ecclesiastical and civil authorities.

Thus when we view the mission of the most exalted ainds among the Jews from a rational standpoint, we still may look upon them as a "chosen people," Just as you are to-day the "chosen people," because you are advantageously situated by your physical position and by your attainment, as one of the nations of the earth to shed forth beams that shall radiate from the sun of light and knowledge, which has shed its refulgence upon your continent, in a marked degree,

What was the peculiar mission of the Jews, and why were they so warned against mingling with other nations? Simply because they were not sufficiently strong at one time to stand firm in their allegiance to these good laws, unless there were restrictions which forbade them going outside of their own nation. Your child, who has not been born in unexceptional conditions, who through the laws of hereditary transmission may have some tendency in a downward direction, requires to be kept away from bad companions, to be kept aloof from the pernicious practices around him until his mind becomes matured, until the lessons which you could inculcate have taken root. For instance, the child may be the son of a father who was an inebriate in his younger days. This weakness has been in a degree handed down to the child. The father is now a reclaimed man; the mother a pure and virtuous woman. They see the slight tendency in their child to use intoxicating drinks whenever he can get hold of them, and until that child is fortified by experience, by personal knowledge, or by acquired habit, to resist this temptation, they would consider they were doing him a wrong and society an injury to allow him to roam wherever he pleased, in the midst of places where these intoxicating liquors were partaken of They would endeavor to keep the child apart from all that would tend to develop that undeveloped taste, during the initial stages of his moral and physical growth. But directly the child was well fortified by reason, by acquired habit, by a good constitution, by a firm moral purpose, then the very same reason which impelled the parent to keep his child out of all questionable society for fear he might be demoralized by it, would act in the opposite direction and send him. when he had come to man's estate, into the very mids of vice and iniquity, in order that he might exercise an elevated influence, knowing that he had then become the stronger. Now he is in a position to win the enemy over to the side of truth.

Thus we consider the Jews have had a special work to do in the past; that they were called upon to keep themselves isolated from other nations; that they were locked up within themselves, surrounded by the most strenuous laws, which were enforced upon them simply because the leaders and even the spirit-guides discern ed that the people were not strong enough to walk alone. They required to be elevated, cultured, and distinctly made to understand that they must obey or else they would have wandered astray. Now this obe-dience which was demanded of the Jew is one we should not think of endeavoring to secure from any mature man. When you speak to the child who can not comprehend your reason, and you know he cannot comprehend your motive, you say to that child, "You must obey me; I am your teacher (father or mother) you must obey. You cannot understand: I cannot explain to you, because you will not understand my explanation." But let a boy or girl twenty years of age be thus addressed, and in most cases the parent would be acting in an unwarrantable manner. The parent then should explain, urge, use moral suasion, endeavor to show to the son or daughter why he desires him to walk in a certain way.

The very reason why Jews were forbidden to do this that and the other, forbidden to hold free, unfettered intercourse with others, was because they were not prepared to act thoroughly upon their own responsi-

You who are grown up will use fire as you please Your own judgment is sufficient to warn you not to tamper with it so as to set fire to your dwelling; but let the child, who has not your discretton or experience use the fire, and he may be consumed to ashes; your dwelling and all your belongings may perish lin one general conflagration. La

So it is that even at this hour the Roman Catholic Church, which represents to-day the perpetuation of the old Jewish idea, may be needful for a certain sec tion of the community, because they are not yet developed into that condition in which they can live, move and think for themselves without priestly authority Roman Catholics as well as Jews know that spiritual manifestations are facts. Read the "Lives of the Saints," by Allan Butler, who is a devout Roman Catholie. In the record he gives of those countenanced by Papal authority, you will find many manifestations such as levitation, materialization, appearance of spiritual beings in various ways-clairvoyance and all other forms of spirit communion, were not of very rare oc currence. The Roman Catholic and Jewish idea are exactly one and the same thing: That Spiritualism is well enough inside of the church but unlawful outside of it; that spiritual communications received by seer, prophet, priest or saint, are to be put on record and re garded as authentic, whereas it is dangerous for the people generally to tamper with these things, as it is dangerous for the child to play with fire. And thus it is that any dogmatic religion will have a power over a certain class of people, and oftentimes a very large class, when they are only to be worked upon by intimidation. Working from this sphere in the first instance you may save them and others from danger, but to endeavor to keep them in this condition of subjection to authority, when their reason and spiritual condition are sufficiently developed to enable them to walk alone. would be like endeavoring to keep the child in the leading-strings of infancy and never allow the limbs to unfold by unfettered motion.

What is the idea of the Jewish God? Simply an idea in which all the various gods of the polytheistic nations were merged into one immense being. The authropomorphic god of a monotheist Jew was merely the aggregate form of all the gods of the polytheistinations, and thus we discover that the Jewish Jehovah is at one time a God of love, and at another of wrath at one time one of justice, at another time of injustice at one time merciful and kind, and again vindictive and revengeful, requiring to be propiliated with blood, even at times requiring human sacrifices, when thoufered to satisfy his craving. How can we account for so strange an anomaly? Only in this way-that, in the eyes of the people, whatever came from the prophet or seer was supposed to come from God. The bellef it the infallibility of those who were in leading ecclesiastical positions gave rise to the thought that whenever the priest spoke God spoke, and "Thus saith the Lord" was sometimes a preface to a statement of unparalleled loveliness, and at another time to a statement which if it were carried out into life, would lead to murder of the vilest kind. The history of the Jew has been indeed a strange and checkered history.

But since the introduction of Christianity the Jews have taken a new turn. Scattered and despised among all the nations of the earth, knowing no land which they could call their own, but yet retaining individually their peculiarities of nationality, they have outgrown their ideas of a revengeful Delty. They are now among you, worshiping very much in accord with the most advanced liberal religious thought of the nineteenth century. And have not the Jews been truly blessed by the breaking up of their nation? Are they not to-day in a better position than in the past history of the world? Are they not to day on the eye of a mightier conquest? Is not the Jewish nation to-day, or the broken fragments of it, scattered abroad among all the nations, on the very verge of achieving a tri umph which shall astonish the world? We believe it is. We see the cloud, no bigger than a man's hand, showing itself as a harbinger of light for the Jew; it is not a cloud which betokens storm or tempest, but prophesics refreshing rain, a genial shower, a gentle distillation of welcome dew which shall fructify their parched soil and cause the flowers of peace and pros-

perity to bloom around their pathway. What led to the rejection, by the Jews, of Jesus and his teaching? Nothing except that their ancient Spir-Itualism had been overpowered by a more modern Materialism; nothing but this; they had followed a reli gion in which rites and ceremonies and observances of rituals had been regarded of more importance than a life of purity and virtue; because they had allowed had rulers to overpower the people by force of authority rather than moral suasion. The prophecies have not yet all been fulfilled in the letter or the spirit. But a spiritual idea may come to the earth a thousand years or a million before the full fruition of that divine

prediction may be beheld. The prophecy which related to the Jew was, In many respects, one concerning what the Jewish nation might become, and although the Jews, as a separate nation, have not in the past received the external fulfillment of it, they may, in the future, receive the spiritual fulallment. Had the Jews, in the time of Jesus, paid attention to moral and spiritual culture; had they allied themselves with those spiritual forces that would elevate character and Impress upon men the necessity of obedience to the moral law, rather than of any external religious observances, we doubt not they would have relained their national life and vigor, been able to free themselves from a foreign yoke, and to establish their nation as the greatest and most glorious upon the earth; and Jesus would have been the instrument in bringing this about, because he was a great agitator a great spiritual centre around which many might

But they looked for the fulfillment of their prophecy in the letter first and in spirit after: for the establishment of their national prosperity, wealth and honor, in their case? Yes, we look for it, but not for that even while all the time they were void of morality and just as being the final glory or ultimate of the Jewey The

Why did they become vassals to a foreign power, mere serfs to the Roman empire? Because at the time Jesus made his appearance upon the scene of human action, debauchery, licentiousness and all forms of crime had sapped the very foundation of their moral strength; simply because they were unfit to govern themselves, by reason of their not possessing that inward strength and force of character which makes a nation truly great. It is not a standing army nor a large navy which will save a nation; it is not the number of your armed soldiers, but it is the number of your virtues, the amount of your courage, the amount of your intrinsic merit. No nation has ever fallen by reason of outside attacks-these have merely aided in the de molition. Nations fell because of internal corruption. The Romans and the Grecians in olden time tought against their foes and triumphed. The Roman empire attained its gigantic proportions merely on account of the patriotism and valor of those who would link them selves together as one man, show a bold front to the enemy, and oftentimes bring him within the folds of their own nation, and thus add other tribes until their own nation became the mightiest on earth. The Jews did the same in the days gone by, but when the Roman and the Jew no longer gave attention to the best, the spiritual, the moral: when they fought for their own aggrandizement; when they would live lives of luxury and self-indulgent ease-put the flesh first and spiri second—then they had no inward power whereby they might overcome an external attack, no means whereby they could withstand the oppressor. And if any nation falls to-day, be sure it will not be through the efforts of an outside empire, but because the attacks have been rendered efficacions through the internal demoraliza tion of the people attacked.

The Jews, as a distinctive people, have been, and are still, scattered abroad over the whole face of the earth, and the prophecy which Jesus made concerning the destruction of the temple at Jerusalem was fulfilled, not only in the letter but In spirit also. The Ro man armles visited Jerusalem; the Jews were no long er a great and mighty people as a nation. Still there was that latent within them which rendered their ex termination impossible. The Jews are to day a stand ing monument of the triumph of a power within (even but a remnant), which made them great outwardly in past ages. They have been persecuted and revited from one country to another they have traveled amid dangers and difficulties; they have been looked upon with scorn and suspicion by almost all the governments of the earth, yet they live. They are improving and increasing to-day, and, with regard to Jerusalem, we have been informed, on good authority, that there are more Jews there now than there ever have been since the destruction of the Temple of Solomon

The Premier of England-Disraeli-is a Jew, and the very fact of a Jew being in that position proves that the old hostility toward the Jew must have been over come; for, while the Oucen is not elected, as is your President, members of Parliament are elected by vote of the populace, and if the ancient prejudice against the Jew was still prevalent, it would have been impos sible for one to almost rule a nation.

The liberalization of thought in the present age has affected the Jew in two ways. It has affected the Jew-ish attitude toward other nations, and the attitude of other nations toward the Jew. Go into any Jewish synagogue any Friday evening or Saturday morning, and you will be astonished—no sacrifice, no religion of blood. The clause in the service in which men thank God that they were not born women will undoubtedly soon be a thing of the past, if it is not already abol-Ished, there having been a petition that it should be ex- that new order of national life in which all differences

cluded from the liturgy. The rabbis and leaders are prominent among those taking part in political and social reforms. The Jews are on the side of the broader thought of God, and they now look up to the Eternal Spirit as presiding over all the nations of the earth. They are now looking toward, humanity, and, entering fully into that spirit which calls nothing "common" or "unclean" which God has cleansed. Jews and Gentiles now mingle together at the opening of synagognes and at Jewish Passovers. In some portions of Europe the Jew may make himself offensive to the manners and customs of some other nations, but there is no nation which will not be offensive to some other, and the Jew cannot, be cited as, an exclusive instance of national peculiarity; Jewish ernelly and revenge, which has been so magnified, certainly has been duplicated, if not surpassed, in the conduct of the white races toward the American Indians, and as long as there is on your page of history one true word concernlng the treatment of the red man by the white, the white man may be silent concerning the Oriental. If it were true that many Jews who were extortioners even demanded a pound of flesh, as cited in the " Merchant of Venice"; in order to satisfy their revenge, a great many Christians have dgmanded as many pounds as were sufficient to make a great many human bodies, We deny that Christianlty, in many of its orthodox forms, is the equal of Judaism forday. In their best forms they compare favorably as systems, and both Christianity and Judaism are rapidly merging into a universal religion, in conformity to the spirit or desus -a spirit which cannot be caviled at by any sincere philanthropists.

The modern Jew and advanced Unitarian are closely allied in their religious, thought and in their daily attitude assumed toward, the affairs of the nation. Many Jews to day are first and foremost in the expression of. advanced ideas, which, if put in practice, will benefit mankind, and their old idea of a God of wrath, the bloody sacrifice and all that is terrible and dark in religion, has been now handed over to the Christian, and will very soon become altogether obsolete. In the nominal Christian, church we discover the remains of the worst side of Judaism, which is now fast working itself off, and the Jew and Gentile are about preparing to enter into a fraternal alliance. The Jews certainly have manifested a power to live in spite of opposition and persecution of the severest kind, which is strange indeed, considering the fewness of their numbers and their great disadvantages. But Andaishr'is something like Free-masonry; every Jew is willing to help every other, for there is among them ever a feeling of broth erhood that does not prevail, among other nations. Free masonry and Judaism were closely connected in the past, and as far as the leading characteristics of the systems are concerned, they are almost identical. Many persons think Free-masonry originated about the time of the erection of Solomon's temple, among the dews, but we contend that it was more ancient still, and the Jews derived their knowledge of it from the ancient Egyptians, who were familiar with it more than a thousand years before the creetion of Solomon's lemple.

Do we anticipate that a fraternal bond will bind the Jews together again locally, and constitute in them a great nation? Do we look forward to their return to ternsalem? to their rebuilding the city and its temple? Do we look forward to the unutterable splendor, being fully realized in the fulfillment of the prophet's dryam, Mahometan nower is now in the way. But it is struggling for existence. That religion which would force you to obey its sway, whether you would or not; that would teach every boy time or ten years of age to earry fire-arms, and in such a way would triumph, is fast losing its hold on the minds of Europe and Asia. The resources of the Mahometan empire have been so drained by the recent conflicts through which it has passed, it is more than likely that in a few years, the Mahometaps will vacate Palestine, because they will not be able to endure the necessary expenditure to keep it up. If this be so, and Palestine is left free, the Jews will gravitate there. Their patriotism for the land of their forefathers still burns with unextinguishable flame. They are adapted to life in that particular part of the earth, and we look forward to a universal republic being eventually established, a community in which all peoples will be where they can flye best and enjoy themselves the most. When the Jews have an opportunity of going to the land to which they are drawn by the irresistible affinity which exists between them and it; a land in which they are naturally adapted to live, just as you, who are born in a temperate ellmate and whose parents were born here, are better adapted to live here in America or in England, than in Lapland or the tropics; a land where scenery, climate and productions are most in barmony with their real wants, we may there behold this nation, which has for centuries been struggling against adversity, entering into a new and harmonious condition.

We agree with the conclusion arrived at by many mains-taking investigators and thinkers who have of late been discussing the question of the Jewish destiny. that the ultilisate will not be to remain as an individually distinct nation, but as a fractional part of the great body of humanity the Jewish people may still retain their individuality as a special member of one great body, while at the same time merged, as far as fraternal intercourse is concerned, with all the other nations of the earth.

What has been the distinctive mission of the Jews in the past? For a time they were borne upon the tidal wave of spiritual Illumination which swept upon the shores of earth. Great responsibilities were attached to them because of intellectual culture and superior attainment. They developed their seers, prophets and national greatness. Then there was a recess, a reaction, a recession of the tidal wave. Materialism, superstition, bigotry, degeneracy of various forms set in, and they were divided and scattered. Still, faithful to the ancient laws given to them; faithful in their belief that they had some mission to fulfil, some work to do they were careful pot to marry into the Gentile nations, careful to be united, though scattered far and wide, and to supply each other's needs. And now the time comes in which another wave from the spiritual shore washes upon the shores of time. Now comes another period of Illumination, another period of Intellectual and spir-Itual growth, and the Jew will be blessed by it. He has learned by experience. His struggle for existence has developed within him a power whereby he can now go to his own land, no longer looking for that temporal deliverer that shall come in might and power to make of him a great earthly power, but expecting to develop from within himself a deliverer who may shine forth brightly among other nations of the earth. Great have been the Jews in the past, wonderful in the tenacity with which they have held on to distinctive life, and great and beautiful and glorious will be their destiny when no longer as an exclusive people will they exist. but as a fractional part of one great, developed and uplifted humanity, they help to constitute the general republic. They are now instrumental in developing

may be at first settled by arbitration, and ultimately all tribes developing into a nation in which there will be to differences to settle

The dews' return will not be indicative of the per sonal return of desires thirst, but of a new tide of spir-Itual illumny then which will desped to spotte power, will dethrone Mahometanism. The goodness the truth, the parity existing in all nations may be gathered out of the separate sources, and immuled info one general tate. The dew yet has his work to do, has triumph to win, only from our structpoint we see I'm not winating it alone, but for and through and with and in hosmanity, and thus the stream of Judaism Sowing into orean of hamanitarian life buyle but seemingly. but yet wall not be hist to manyable to eistence, though or gled with other stig one about with flow into the he sheld see in a distance the water of the Amazon. when it is extend in the cone, is still distinct and separate when it has flowed into the ocean the coafars first, which tends distance of the features. is a character proposed to which codes. ong took at a football to wast elevated for the Austrian was distinct as let us the football of the control of form deals, people with encouraged the condition section in explosion sense for ty one returns ered. Letter downs in the I high resembled with discolors and returns of the fire of the William Set in all that as a some A fundered the consense to to many by a parties of a de-

This is true two or opening a decrine, to Morrow and Tosticy of the form

THE SPIRIT BODY.

Forther Rambol organization of the Sec.

My reviewer begins by saving that "Mr. Cook strays wildly from the truth in assembly that Spiritualists according hold that matter gives form to spirit." Pray where dol I say that Spire, It rights be considered by Middle to The decomposition is all on the other sale. But that a great many do-In ld they view there is needenging, and it forms. the very a precisione of what we me told is the Ethi sak Spritnalam"

But here sayenten of that is posting loungage The force of children with a very service with the Mr. Co. I, virily index the case of the fine independent variety of a domain belonged with. I meser investagated at local regard his treaty that the two boards active sented two distinction of the two boards, active sented two distinction of the two boards are sented. There may have been refer to the personal of the personal contribution of

The theory of all wholls, who no not that the two hearthing of fred two motor bary for het de Sport That's day that they be who had bedieven ever genetically supply to some grave, allegand this sheep Sopragoli, and the light of reflected of the fell finds. True to their sex, if Net weighted by the rese. new and grouping to his talk to be the the holder. The lighter in their named care give we one being place a less pure said on a town while the other is nather spaint, than direction, and while Note large traff that the lope about "While the reals." another fals, it may converse with the outler.

Here are two persons, a mile entires, it die the trigge of the wholes a columbdat sing, with alottes, gifted a using society of a rate and other. The moon the squar and any social mast and spring differ, path, get, so far, as a most effective that earlier

getrega (d.f.) ett ettise ett å steglererkaliger i But usale from the part let us assume that this freak has necessistence what is one D make of a senten e like this s.

""There gives have been free of schools reserve but they belonged to operand the springers on." What conditutes the individual besides his ong paragraph All the sixty after that con-Charges, is the only thing we are sure about, and the walk thing that makes up of the a " I king w. I am " is at the following allegful south abreasoning. There may be different states of the other, but the moment you have more gonnation in the gain Lare time suffer her laws there Is an end to all individual existence.

"The dopice headed gott" by reviewer then present in twice it story passes into the spirite world, with a 200 pind that a contribution willinging to all the separate states of loose to home he was a specification in the home they are sitand that the solal nature's folak will in the an-

solution that is e was entra the "state "before the solidasheps, and then elitarly stantas rear the physical form is in no sense the model of the spirit hold, since is will the spirit can drop a head, an extrap drast legs, or anything else that constitutivity varieself. I am entirely satisfified that a spirit candidathis other in evenie, as fancies became facts. From my experience I processed to it is not to abled with members or organs, of any sort but I cannot understand. how file at " can stand on this ground."

And what does be insist on annulal tring one of the darlings? If the one can drop an extra head and gain of less, why cannot therein be, provided with extra bodies? The one of poess As as easy as the other, and the last has be sides this to resonmend it that it avoids the philes sorbleal dileves a invited in the first process. altogether. But fake if either wave what becomes of the theory that the physical form is their old of the spirit body, and if not its mold, why should in he its type, when we know that here the form is a compound of organs and faculties associated wholly with matter;

Next I like this, quoted from Bro. Newton. which my deviewer ast since to take to hearth. " The writer sympathizes with all well meant entouts to office an emighteened find comprehensive sciritizal philosophy, and to correct note that mis onception on this subject, but Spirit malism has subject by the little from the many bicarro deporteses, incongruous with known spiratual ages.

Let us stop right here at "incongruous with known spiritual taws." In all cambor what does any mortal know about spiritual laws. For instance, what is the known spiritual law about the spirit form? Is it not all assumption from certain premises based in turn upon or deduced from certain phenoment? I like this talk about known spiritual barre. It is of a piece with the vaporings about a "scientific Spiritualism."

Finally my "1-17" friend advises me to find out what I really believe on the subject of reincarnation before Landertake to betwee Mr. A. E. Newton upon it. I was not aware that I had lectured Mr. Newton upon anything of the sort. I said nothing about responsation one way or another, except to say that I felt kindly toward it. For anything I know to the contrary, Mr. Newton may be a confirmed remearnationist.

The whole discussion is about incarnation, not reincarnation. It is about what is man before he is man? What is he after he has ceased to be man? And it is not about will be be man

When one presumes to speak for another-as all fairness that one should be very sure of one's fane. I think one sges-by its light that there is ground. As a proxy "1847" has done no credit; a basic truth in the genesis of the decalogue on to his principal, and I think Mr. Newton has the two tables of stone. It was a spiritual just ground for finding fault, since a weak an- manifestation, one not impossible to-day; Moses

In conclusion let me add that my "doubleare still on exhibition; and I propose to keep them there until they have served their purpose. FREDERICK F. COOK.

431 Van Buren street, Chicago.

Written for the Banner of Light. LIGHT. IN MILTON H. MARBLE.

A fact with any which was not all a dream, - Byron, dream, or vision, was before my eyes: Utilitant light was beaming in the skies; sidendor most unearthly did it seem. To cast o'er earth, like day's departing gleam At golden soms, it's calm and peaceful hour, Which we are awed by this display of power. Weeks came and went and came, and still no night Months passed along, and still it e'er was light.

No darkness came, all light, all bright and fair,! And they did live in peace and quiet there No wranging strife, methought their swords they beat In provishares, some lay instinct at their feet; Write war no more stalked over the obsanguined earth. the best were sounds of love, of peace and much

Their regular books they formed from our the spear Direct was the widow's and the orphan's tear. They littled not the sword nor learned war thore A based of proper presented the wide wealth elet. isog bedeg den moon slæ sparad forth, great views to apply to they loved, the could And third a wasken before their God'in trott Notice were afraid on The Lord highly spokenat.

The spirit of the Lord was poured upon All Cost, or is holosoming daughter and each son And Indoor mysteries their eyes could see; And aged men had joyful sprift gleans. Absoluting on their proows in bright dreams. Oppression, dans and ersel mow stailed forth With haughly stille no more upon the earth.

The eigel chains of slaves were swept away In this, the drawing of the mallennial day The brits were singing songs throughout all lands. And earlithe trees were locally chapping bands Where show the thorn the far free booked on ligh-And thirsty grew tenerally the public sky. the bran too, we there to more might see, Instead, the fair and levely myrtle tree

the brightes timbs there warlded to ith their lays Of read thanks, is now and their some of praise, And feafed not old or wearer, the receive small, Dark Archeron was known no poor in all The large Algesta note six above held by day, Alges I talley are done relating possils bright by Years, this coefficients they allow he mala. s in the time in the december of a left. the who processes as the at execumbath. The Lordotte orth, of all of sociated sky. still I and of transpir analysis, or love and life The wort the that the loop not and the lamb, All dwelt as peace our infant tending them. The editar of Lendard Highartners to a I continue to praise phoether had fear I take The walk the san asset smoot and thin ful volce And Cossonias their second and see The deat on Lear, the land did hap so free! Place trades with a Trace was no more strift, An all the spin odn's land. The tice of lafe, All at I we I right golden from shot up to heave? Her beschus fruit to man was monthly given. The bornes were used the Luman race to heal,

The fears were wared from out the weeping eyes Twissaff, all peace and love, pain came not high A river pine, han quotly along And on its banks the spreading trees among I saw a breakt, angelor, cholling throng, Who taised fair Preedom's soul reviving song Sing-sweetly'sing-sang songs of feetive mirth, Sang, sweetly sang of this, the golden birth gras force and in a margifile about, the succeeding of love and light below, on a THE SEW EARTH. Latte Rock, Nebertala.

At I sickness to with a no more large might feel.

PENUMBRAL SKETCHES AND THOUGHTS.

my four weightment.

d, track to be secrete transcer of district

This little from was among the brieflets in a, Tue Los Scripts

and that the sold nature's feak will not be an interpolation of Sickles, the father of Gen Sickles, eterned annovance," we are selected annihilate one of the seas. He is a Sprittmalist, and enjoys a matine the deal little gales, telling her by way of constitute the fed masters every afternoon. He has solation that is a way only a "stare to food" only to appear his table, when Beethoven, Mo-Aut or Mendelssohn will appear and direct an invisible orchestra. The old gentleman frequently expresses surprise that his visitors do not by arthe music as well as himself."

I suppose this meant that Mr. Sickles was old,

a Spiritualist, and in his mental wanderings that lead, upon this Sickles matince literally, and it is a very happy thought that so often the cur tain is more or less lifted as life nears its close. and the forms of the departed seem real and mear. There are too many instances now, and too much method, for them to be classed as plantoms of a diseased brain, though unquestionably physical weakness and partial dissolution are often, the conditions requisite, but not always. The manifestations of Modern Spiritgalism make it clear that a spirit world environs and permeates this visible world, and all that is necessary is for the spirit-eyes to be open in part to see some of our invisible birt repulous surroundings. I could state some of the death-bed super-mundane sights that with our spirit theory established would be unmistakably objective in character; but referring to old Mr. Sickles's matinées, I will say my grandmother had similar good company, and long before she was a very old lady; departed brothers, sisters, and children came, not at her bidding, but game when they chose to, and often, and she realized that she had been in their company. I remember her as a lady of sixty, and saw her die at leighty, and during all that period she was at times visited by these spirit presences, and let me say in this connection that she was a sensible, educated and strong minded woman. She had a sister who was clairaudient, and could hear heavenly music. and repeat the words of the tunes to us that the angels were singing. So, then, one of my ancostors could see the departed, and another could hear them. All this was before the dawn of Modern Spiritualism. This dawning light simply solves the mystery, and gives us an intelligent idea of it. I am glad old Mr. Sickles is so favored, and I receive the statement as a fact | logical like Charles Beecher, who knows as I because of my own experience in my own do-

While Spiritualism has been introducing into human thought a new but unseen world, which widens man's brief span of life bounded by his introduction into and exit out of matter, it has also written fact over many if not most all the fictions that have been so closely related to and "1847" does for Mr. Newton-let me suggest in | mixed up with human history, sacred and proswer is far more damaging than no answer at all. was a medium for independent slate-writing, are, but they do not know it, and I am spending and a reproduction of the commandments and headed girl," together with a miscellaneous as- new ones would be possible to day in the same, the men they would not be likely to have known sortment of other "freaks" and monstrosities, way if needed. Perhaps it was the spirit influence of a still older Moses in spirit life, getting I and Lowell as poets; they know intimately the knowledge from a higher outlook, and then en- | nobility of Cambridge, and Harvard College, trancing the Moses that we, by sacred history, and Beacon street, but when they die and come

radiant with light, the tables were produced as municating with the Alvin Adamses, the Phineas successful experiments in this department of inquiry the record says. It was a spiritual manifesta- E. Gays, the Allen Putnams and the Dr. Mains. In all other matters when a new field of observation is tion, and Moses, in that early period and cir- I am not drawing any invidious comparisons, opened up, the conditions under which the experiments succeed are searched for. But in this subject the concumscribed world, supposed it was a deific manifor the names mentioned are intrinsically and festation. We know better now; we need not personally equal, and in some respects better resort to a miracle which we, as nineteenthcentury men, know never occurs, and it is pos- speak of this just to say that there must be in sible, also, that it was part of the plan for it to ; be supposed deific by his nomadic followers, as the prestige of divinity might plus its efficacy three or four thousand years ago. So also that with the condescension of an interview with a most irrational story of the handwriting on the wall in Belshazzai'r pala e: the Modern Spiritunlist takes that story readily out of the record of fictions and impossibles and makes it a possible and perhaps probable occurrence. I have seen things as strange with my nineteenth-century eyes; why should not the eyes of two thousand five humbred years ago see it, also, and then with the glamer of ignorance suppose it deifie? These historic or sacred fictions I had not so much in no mind when I began this and though when in life they called me John? "shadow" as I did the legendary fore of universal domestic life in all ages+dreams, omens, presentiments and acquittions, caffed by the wise superstitions. Modern Spiritualism makes facts of many of these tictions, or at least makes discrepancies, even when the thoughts are such such things possible, and in doing so it somes as Parker's or Sharp's would be, but I cannot how warms the world with a mystic life, and I reconcile myself to their obliviousness to my think the world needs warming and mankind personality, and even in eases where the medi-, the facts instead of the intended refutation of Spirituwould be the happier for it.

This incident in my experience will very properly follow the preceding "shadow." One of my grandmother's family was a singular man. moody, but good deompany sometimes; somewhat shiftless, and subject to periodical sprees at long intervals. When in these semi-occasional inebriations he was sometimes_quite prophetic; he was also aware of their approach, and had the good sense to take his rum and retire into a sort of hibernation for three or four days, then come out, bathe, and be himself again for quite a period. Once, awaking from this state and emerging into normal life, he was exceedingly thoughtful; said he had been on a singular visit; it was a kind of dream, yet it was so vivid that I am obliged, said he, to look upon if as real experience: "I was taken," said be, "half asleep and balf awake, away fromhere, and when I got fairly awake I found myself in the most delightful spot I ever saw in my life; words cannot describe it; the whole atmost here was radiant with mellow and varie-Frate Elight) a gorgeous sunset would give some idea of the sky above ne, with its green, blue and gold, and the earth around me was equally picturesque; and the people and there were lots of them, seemed to be goodness and beauty itself. But what was singular, not a living person was there; they were all the dead come to life, and it seemed to be natural, and did not strike me as strange. There was Lucy, who died only last spring, and now the picture of health: and mother, no longer the feeble old lady, as she left us, but in her prime, loving and lovely. And so of all the rest. Oh! I was at home there, and it seemed as if I could stay forever. After a while a radiant lady, whom I only remembered as one of the old folks in my childhood, and yet I knew her as well as if I had seen her every day, said to me, 'Well, Allen, you must go back now.' But Allen said, 'No. Aunty, I prefer to stay here; home has no attractions for me.' She said it was better that I should go, but in fifteen years you can come again and stay all the

Abiel, who heard him relate this dream or vision, said at this point, " Pooh! Allen. You was drunk and unco' happy.'

Well, it may have been so, but this fact stands to the credit of this narration; In just fifteen years Allen died; and I have no doubt when he opened his eyes on the "to-morrow of death," he opened them in a locality that he had seen

would probably have left at once but for a statement that was being made, that seemed out of place there. That most Orthodox of men. Nehemiah Adams, was making it. He began by saying that he had just returned from a funeral that had made a deep impression on him-this was the funeral of a child. "Two weeks ago," said he, "I officiated at the funeral services of the child's father, Brother ----; whom many of vou know as a very pious, devoted Christian; during his last living moments his face lighted up with the vision he saw before him, apparently at the foot of his hed. 'See,' said he, 'she is holding my child it is seemed to give the impres sion to the friends who were then waiting on him that the vision was a Madonna, the Virgin Mary and the infant Jesus, symbolical perhaps of his welcome to the world he was about to enter, a fore-learn of what awaited him for his life of piety, and Shine said so to one another, but the dying man corrected them, saying, 'No, it Is my now living chiffl that I see right before me in that kind weman's arms,' and that settled, he died." The planton child, or tableau of one that he saw was his own child, who followed him in twee weeks, and it was from the funeral of that child that the reverend gentleman had just come. The vision that the father saw as the vell was lifting was a delicate, prophecy of who was to fellow; an intelligent communication that events would explain. To me it was foll of meaning, and I think it was to the Rev. Nehemialifats of r he remarked when speaking of it on the occasion that I was his listener, That the curtain between the two worlds was growing things a" and so it is. But what authority, had be for saying so, who was hardshelled? He had no revelation or scripture for saving so; that remark was spiritualistic thunder ; he spoke wiser than he knew; thus inspirational truth struggles into human thought. and it will continue and increase, and we are more and more feeling its warmth-by-and-by even Orthodoxy will see the source of it and be do that the manifestations are of spiritual origin, and has the good sense to say so.

It is very evident that the spirits do not judge of quality and standing of persons as we do here in mortal life; they have a different way of estimating people. See who the Choates, Parkers. Websters and Franklins come through and to, as a general thing, when they return. How neglected are the big-bugs of literature, science and social position. One would suppose that Franklin, (tleever-ready visitor) Humboldt, Felton and Agassiz would be drawn to the You manses, Tyndalls and Huxleys (perhaps) they now only of the apparent,) but they are drawn to when in the form. Take Longfellow, Holmes know, and at the place, to his clairvoyant vision back they will be coming to circles, and com-

than the upper social crusts also mentioned, I the undress of the spirit a different way of reach- occur in the light; if, however, it also succeeds under ing social or human values. I am quite suspi- more favorable conditions in the light, still no value cious of identity when in a sitting I am favored attaches to it, simply on account of it having been suc-Choate, Webster or a Channing; I do not know why I should be, for sometimes I am egotistic enough to feel like a king in disguise, but I know very well that it was not natural for the giants of other days to know the divinity that I feel I people point their fingers at certain things, one looks within me, and I am now speaking of the external, not of the inner life. I am frequently fingers which point at them are chopped off at once, with persons of an endoric character, when thereby saving the trouble of looking, whilst treatises.

Theodore Parker, or Dr. Sharp, and some others are written to prove that nothing at all was to be seen. Theodore Parker, or Dr. Sharp, and some others that I knew intimately happen to communicate, and could not forget meany more than they could forget an own child, yet they do not are alleged in favor of Spiritualism, such as have been know me, or connect me with their earth memory. I have been troubled sometimes with such , tiousness, and impartiality under equally varied cirum has known me, and known that 1-was personally acquainted with said luminaries, prov- | rious and searching investigation of Spiritualism have ing that the medium was honest, and the spirit must, it would seem, have been an alias; but tended anything but its refutation. high thoughts are not in keeping with bogus; great names, so it is possible there may be something in the law of control and influence that we do not understand. There are, it is true, exceptions to these discrepancies. I will mention one: I was present with a Mrs. Tappan the other day, who is a medium in Charlestown, and who did not know me or my relation to Theodore Parker, yet he came and spoke to me, referring to his acquaintance with me as Mr. Parker would; still, as a general thing, as I-have said, something in this connection needs explaining: I have no doubt the affinity of great names in the spirit with little names in the form can be explained, and probably by a different way of estimating persons from what we have here on earth-that the poet's line is more a fact in

spirit-life than here on earth where he writes: The rank is but the guinea's stamp, The man 's the gold for all that."

DR. SLADE IN GERMANY.

BY PROFESSOR FECUNER.

To state more precisely the grounds of my recognition of the facts upon which Spiritualism is founded, I add the following general remarks upon that subject. In the report which Prof. Zöllner has given in his work Scientific Treatises on the spiritualistic scances which were held in Letpzic and Breslau with the American medium, Slade, he has, besides printing the testi mony of Professors Weber, and Scheibner, also mentioned my observations in their favor, and I do not withdraw my testimony, although it does not reach nearly so far, and even to myself carries much Jess weight than that of Professor Zöllner and his fellow observers. I was, in point of fact, only present at a few of the first of the scances, which were not the most decisive, and I was present more as a spectator than as an experimentalist. Those séances did not, even to myself, amount to demonstration in the face of the suspicion of jugglery.

If, however, I take what after all I have seen myself, without being able to detect any deception in spite of the keenest attention, and add to it the results of the contluned observations and real experiments of my scientific friends, in their subsequent sittings, and also those of the English men of science; and If, moreover, I remember that the phenomena which in Leipzic have been questioned by being called humbing and jugglery, have in other places, been demonstrated to be facts by good observers, when mediums were employed who were above suspicion, then all this reacts upon me with a force of conviction which I am not able to withstand. however much, as regards certain phenomena, I should

I happened into Tremont Temple one day on at first sight appear to be; we must altogether give up at first sight appear to be; we must altogether give up an anniversary week to see what meeting was going on, and saw that it was Orthodox, and the following the province of the characteristic and the posterior of the char ing facts by observation, and thus part with all knowledge derived from experience, if we do not accept the mass of testimony lying before us in favor of the reality of spiritual phenomena.

Without adverting to the greater number of the witnesses, I will here mention only a few, to whom it is

natural to refer at this time. If Professor Zöllner, who may be taken to be the chief spokesman for the reality of spiritual phenomena in Germanykas well as myself, who do not lay claim to independent authority as an observer in this field, but who supports his observations), is declared to be a visionary who sees what he wishes to see, it should be shown firstly in what region of observation he has ever proved himself to be one; and, secondly, whether his beautiful inventions and discoveries, which have proved so fruitful of results in the exact sciences, are fancies, If to rebake the boldness with which he draws conclusions, it is said the founds them upon bad observation of facts, and if his criticism (for which I will not stand upo is met by the proscription of his person, which would be returning a death blow for a hit, then it must be remembered that his spiritual facts do not scand upon, his authority alone. They stand also upon the authority of a man in whom, so to speak, the spirit of exact observation and modes of reasoning are embodied, viz.:-Professor Weber, whose fame in this respect was never attacked by any one until he stood up for the actuality of spiritual phenomena. If from that moment he is alleged to have become a bad observer. the dupe of a conjurer, or become a visionary, led away by a presilection for mysticism, it is a somewhat strong, or rather weak, excuse for the rejection of his testimony. Throughout a whole course of sittings, in company with Professor Zöllner, and mostly also with Professor Scheibner, one of the keenest and most rigcrous of mathematicians, Professor Weber has not been simply a looker-on of the experiments performed with Dr. Slade, but has himself taken them in hand, and has had all the apparatus and arrangements under his own control. One word of his testimony in favor of the reality of spiritual phenomena is to me of more weight than all that has been said and written against them on the part of those who have never seen them, or who have only seen them once, as if looking at a conjuring performance, and who afterwards felt them-

selves justified in describing them as conjuring tricks. Yet Dr. Weber Is but one among a number of estimable men of science who, after equally careful investigation, stand up for the reality of the Thenomena in opposition to the mass of those who, so to speak, throw stones at them from a distance, who bear up against them all possible indefinite, imaginable or unimaginahie reasons for suspicion, and then think they have done something to the purpose.

Superficiality in this field of inquiry is much more on the side of the opponents of Spiritualism than on that of its supporters, among whom I, of course, only count those whose names are also of weight outside Spiritu-

In other matters inferences are drawn only from successful experiments, and unsuccessful ones are rejected because they are unsuccessful; as regards Spiritualism, anti-Spiritualists draw conclusions only from unsuccessful experiments, and they reject the successfur ones just because they are successful. If Professor Zöllner's experiment with the knot in the rope, conducted in Leipzic and Breslau under the strictest test conditions, had been unsuccessful, importance would have been attached to it; but as it has proved successful it is valueless. Easily repeated conjuring tricks, not producible under our safe guarding conditions, are thought to be of value. The same rule is applied to all

"Translated from Professor Feehner's work, The Philosophy of Light as Opposed to the Philosophy of Night.

ditions are prescribed beforehand; and if. for instance, an experiment conducted under careful arrangements for insuring safety has proved successful in darkness or semi-darkness,* it is of no value because it did not cessful at all. In other matters, ripeness of experience and ripeness of judgment are held to be favorable to any investigation; in this it is held to be weakness from old age whenever the results turn out favorable to Spiritualism, and upon this subject eggs believe themselves to be wiser than hens. In other matters,

Why, instead of this, which only demonstrates impotence in dealing with Spiritualism, is not the method adopted which alone could be effectual, namely, to bring forward in opposition to the observations which constances with the best professional as well as un-professional mediums? And has there been nothing of this kind? There has. Only this road, whenever entered upon, has led to the compulsory recognition of alism. Indeed, none of the physicists who, after a sedeclared for it, were likely at the outset to have in-

The talk and the writing against Spiritualism go their way, and Spiritualism goes its way too. The former way does not run counter to the latter, but only by its side; the bawling against Spiritualism does not stop its progress; it has been so in the past, and it will be so in the future.

If in the foregoing I have advocated the reality of the facts of Spiritualism, I have done so not on account of my sympathy with them, as will appear from what Isaid before, but because the subject and the men must have justice done them. And however much we should like to get rid of Spiritualism at any price, the price of the sacrifice of truth is too costly. The Philosophy of Light can stand with Spiritualism and without It; but would rather stand without it than with it: for though the two meet at important points, and thereby might be led to seek mutual support, as they have done upon certain linest yet Spiritualism disturbs by its abnormal thenomena not only the scientific aspect of the world, but the whole system of hitherto acquired knowledge; and the only way I can come to terms with its reality is that of compared its abnormal character, in consequence of which it dovetails neither with healthy life nor with the science of healthy life.

It is no satisfaction to the supporter of the Philosophy of Light to have to deal with a dark side of the great world problem. That I reluctantly submit to mystical phenomena my little work, On the Last Day of the Old Theori, proves, Meanwhile, I count sevcuty eight years; have written the book Zendavesta and the present work. What more is wanted by opponents who combat Spiritualism in the manner described above?-The Spiritualist, London, Eng.

. That darkness is favorable to the success of Spiritualist expellments ought not to appear so very strange, because thereby the disturbance caused by a stimulus is removed. Speaking generally, it has, however, been shown that with more powerful mediat action those expellments succeed in the fight, which in the case of a weaker power would have required darkness or semi darkness.

Spiritualism in Worcester.

To the Editor of the Banner of Light:

The interest in our meetings is constantly increasing. Mrs. II. Morse, of Detroit, Mich., has just finished a two weeks engagement with us. Our half has been filled to overflowing by people of all shades of bellef, to listen to the words of inspiration which the spirit world has given us through her organism. The warm and sincere friendship that has grown up between her and our people is significant of the untiring zeal with which she labors in the cause of humanity. She has done a good work here, and as she leaves us for other fields of labor she carries with her the kindliest sentiments of a grateful society and the high esteem of many who as yet are unable to accept the Spiritual Philosophy.

Next Sunday evening Mrs. K. R. Stiles will give an other of her very interesting and instructive testséances for the benefit of the Association. The earnestness with which this lady works for the cause is an indication of sincerity of purpose that is indeed re-

Next week, Thursday evening, J. Frank Baxter will be with us, and a very interesting and enjoyable programme is expected.

It has often been said that "Spiritualism cannot flour-ish in Worcester," but rocky soil will yield a hardy plant, and the promptness with which our efforts have been seconded by many prominent citizens is indeed encouraging, and shows a growth of liberal sentiment that would startle some of our sleepy sectarian neigh-

Some of our best-speakers are engaged, and arrangements are being made with others, and it is confidently hoped that Worcester will soon be recognized by our Spiritualist friends as a place not so cold and Orthodox but that a warm greeting and carnest God-speed will be given to all who favor us with a visit. Regular meetings are held in St. George's Hall every

Sunday at 2 and 716 p. M. -

We are beginning to realize that the Banner of Light and the various other spiritual papers taken in our city are too valuable to cast into the waste-basket after eading, and therefore they are being brought to the hall and distributed among the people. A good idea, certainly, and one that deserves to be kept alive, for, vithout a wide and constant circulation of these powerful exponents of our Philosophy, we cannot expect great results. Respectfully yours,

F. H. G. MORSE, Cor. Sec. 88 Elm street, Worcester, Mass., Oct. 22, 1879.

Morality and Religion in the Past. The special topic selected by Rev. M. J. Savage

for his sermon at the Church of the Unity on Sunday morning, Oct. 19th, was "Morality and Religion in the Past." The preacher declared at the commencement of his discourse that, in the ancient religion of the Hebrew nation, character was utterly ignored, and the religious observances were but a part of the effort of man to win the favor of a God whose displeasure he feared. This God so worshiped, the preacher said, had no moral attributes, in proof of which belief Mr. Savage quoted the barbarous, inhuman and licentious practices of that early day, as recorded in the Bible, and which, by that record, are said to have found favor with the Creator. The condition of the Jewish people at the time of the coming of Jesus was declared by the preacher to be little better, as regards any evidence of a union of morality with the religion of that time, and the Sermon on the Mount was referred to as a protest against the falsehood, deception and hypocrisy of the religious observances among which Jesus stood:-Proceeding along down the path of the spread of Christianity, the preacher declared that, in the days of the almost supreme control of the church, immorality and license of every form ran riot as never since. He believed that, in-stead of religion creating and extending moral sentiments in communities, it was the moral sentiments in communities, it was the moral sentiment which created the religion of a country, history giving no instance of the church taking a foremost lead in the work of any great moral reform. The preacher declared that the doctrines of Calvin, that of everlasting punishments ment, and that of the atonement, were but souvenirs of the religion of the past, which ignored morality, and said that he believed with the philosopher Bacon, that it was better to bave no belief in God than to have one which is unworthy of the Creator of the Universe.

Ranner Correspondence.

Vancouver's Island.

VICTORIA .- James Deans writes, Oct. 13th, an account of his private séance with Dr. Henry Slade, the celebrated slate-writing test-medium, during his recent visit to that place. The manifestations were produced under test conditions that would satisfy any reasonable skeptic, and left not a shadow of doubt as to their genuineness. We omit the full details, as the manifestations recorded are very similar to those we have so often laid before our readers. Materialized hands touched the writer; the table and chairs were suspended in mid-air; one of the communications written on the state, in response to a mental question, was from Mr. D.'s brother, recently deceased, and unmistakably resembled his handwriting. Altogether it was a most successful scance, proving beyond question the ability of spirits to intelligently communicate with mor-

Maine.

PORTLAND.-W. E. Smith writes under a recent date: "Allow me a small space in your valuable journal date: "Allow me a small space in your valuable journal to say that the cause of Spiritualism, which has been so long under a cloud in our city, shows indications of showy but surely emerging again into the light; and the demand was never greater for more information upon this all-important theme. The friends see more and more the importance of organized efforts in this direction. Accordingly two weeks ago the Spiritual Fraternity was revived, and a temporary organization was effected by the choice of Capt. T. P. Beals as President till the annual meeting in January next. The committee have engaged Compress Hall during the winter every Sunday afternoon at 2½0'clock for conference meetings and lectures. Last Sunday, the 19th inst., Dr. F. Webster, of Massachusetts, occupied the platform, and gave an excellent discourse on 'Anclent and Modern Spiritualism.' The hall was well filled, and the friends of the cause are encouraged by this beginning, and have faith to believe in the success of the movement. The Doctor has concluded to locate in Portland, and minister to the physical as well as spiritual wants of our people. His coming at this time seems providential, as he has generously offered his services to help on the meetings, and by his lectures is filling the demand of many who wish to hear inspirational speaking. We sincerely hope the friends will appreciate his services, help and encourage him to remain with us. We have also a number of promising mediums being developed in different phases of manifestations, and circles are being held in many families in different parts of the city, and there seems to be a great awakening, which we trust will bring about good results. It is the earnest degree of all true Spiritualists to see our cause take the place it formerly occupied in this city, and to this end we would call upon all to work in unity and har mony, that its influence may be felt for good, as in the days of the past." to say that the cause of Spiritualism, which has been so

Wisconsin.

WAUKESHA .- J. M. Hutchluson writes: "It is with pleasure that I write a word of encouragement in this great cause. Spiritualism underlies, the whole of

with pleasure that I write a word of encouragement in this great cause. Spiritualism underlies the whole of life in this world, and in saying this I well know how broad is the platform on which this assertion rests. It is the summing up of all religion on all the planes of human thought. It recognizes that all men are brothers, working to attain the one great end, that of happiness in the future life. Below I append an epitome of what the spirits have taught me:

That God is Love. That good and evil are both from God, sent to us mortals that we may know the Truth and be strengthened by choosing for ourselves which shall be ours. That good and evil are both blessings just so far as we govern ourselves by the highest type of knowledge within our comprehension. They teach that God in Nature works out laws which are eternal. That the law of Matter and Force combined produces results of the highest order. That the God-principle permeating or filling all Nature works out Truth on every hand, and the world and all worlds are upheld by a Supreme Power that to all reasonable minds is convincing proof of his existence throughout all space. That the mind of man is so delicately made or adjusted that it can be acted upon by other minds, and a combination of causes produce the given result, conditions being nieely adjusted or attracted to that particular mind selected to do any particular or chosen work. They (the spirits) teach that the will of man for evil also attracts a corresponding evil, hence the strength or force of evil, at any particular point or in any particular mind, The spirits also teach, that when the earthly body is left behind, given back to dust, having accomplished its intended office, after requisite changes it is used again in another form, proving in this instance atome that change is constantly going on, and that by an inevitable law that proves the vastness of the power that governs the whole universe. Progression is stamped upon everything, and this is accomplished by the united or combined action

Indiana.

INDIANAPOLIS .- M. J. Vieira writes: "Frank T. Ripley, one of the best test mediums that has visited this city for a long time, has been with us for nearly two weeks, and, through his wonderful tests, has two weeks, and, through his wonderful tests, has stirred up not only many of the Spiritualists who have been inactive for a long time past, but also many Liberalists and members of the Orthodox ranks. Bro. Ripley was advertised to lecture and give tests in our half on Sunday evening, Oct. 19th, and notwithstanding that the Rev. Geo. P. Cook, Unitarian minister, was also advertised to lecture the same evening—subject, 'The Significance of Modern Spiritualism'—our half was crowded, as was also the Unitarian Church, showless agreed whether for hall was crowded, as was also the Unitarian Church, showing conclusively the great need and desire for spiritual food of the right kind in the Hooster capital. We also have with us Mrs. Mary E. Smith, a good and reliable independent slate-writing medium, who intends to make this city her home for the present. Our materializing medium, Mr. Flavey Pidgion, is progressing in his development and is producing good manifestations. Bro. Ripley intends to remain with us two weeks longer. He is helping our society wonderfully, and we shall regret greatly when he departs from us."

Ohio.

SPRINGFIELD.-J. P. Allen writes: "Since sending notes in September our society has been favored with discourses by Rev. A. J. Fishback, Parker Pillsbury, and Mrs. E. Colt. Frank, T. Riphop has also been here giving tests. He has helped in completing our Lyceum outlit and work. Bro. Fishback has called out increased audiences to hear his advanced ideas. Spiritualists cannot afford to allow Bro. F. to be without engagements. He may be addressed at Battle Creek, Mich.

Parker Pillsbury made many friends among us, and athough noted as a radical reformer and prominent in the Liberal party, he gives Spiritualism its place and recognizes it as the incoming religion to elevate hu-manity. He has the cause at heart, and frequently recognizes it as the liconing religion to elevate humanity. He has the cause at heart, and frequently makes himself understood on this subject as upon others that he takes hold of. He spent his seventicth birthday here with Dr. S. E. Adams, and a number of their friends, who, unexpectedly to him, came in and made the day one of congratulation and interchange of happy thoughts. Friends, Spiritualists, give him a warm hand and a work to do."

Sketch of Chrysostom.

Dr. John Lord's third lecture, which was de-livered in Boston, Oct. 28th, was devoted to Chrysostom, whose eloquence the lecturer considered to have been the first great force that awoke the old Roman world from its torpor. He was not, indeed, the first preacher of the new faith, but the peculiar character of his ex-hortations and appeals had a vast effect in awakening and reforming the sin-sunken world. An eloquent tribute to "the foolishness of preaching" prefaced Dr. Lord's reference to eloquence, particularly the eloquence of the "golden-mouthed" Chrysostom. Eloquence did not belong to the Greeks; Christianity seized upon it and employed it in its most artistic form. John Chrysostom, whose name has been a synonym for eloquence during fifteen hundred years; was born at Antioch. His father was a military official of rank and his mother a woman of rare Christian graces. After stopping to pay a glowing tribute to Christian women who, like her, are "buried" in their homes, Dr. Lord briefly sketched Chrysostom's precedure routh and his brief career, as a lawyer cious youth and his brief career as a lawyer. The "moral interregnum" which prevailed with public and private licentiousness on all sides, filled him with grief and disgust; he could not engage in a profession which increased the evils it professed to cure, and, fleeing the wicked city, he went to the monks who dwelt in cells. With these pious recluses the young apostle dwelt, alternately grieving over the wickedness of the world and burning with a holy eagerness to hasten to its rescue. After spending six years in the cave his health gave way under the asceticism, and he returned to Antioch and was ordained to the diaconate. When thirty-four rearranted to the diagonate. When thirty-four years of age he was appointed preacher to the congregations which thronged the great basilica of his native city. He was the pride of the early church, the most worthy successor of him who preached on the day of Pentecost. When the peode of Antioch were threatened with dire punshiment by the Emperor Theodosius this simple preacher averted the calamity, thus proving himself their preserver from temporal difficulties as well as their guide in fleeing from the

wrath of an outraged heaven. The season was lent, and Chrysostom, seizing the opportunity, gathered the turbulent people about him and calmed them by the most wonderful series of most hogorous of the region of th Lenten sermons ever delivered. This incident in the history of this great man afforded Dr. Lord an opportunity, which he richly improved, to criticise those modern preachers who descend from the sublime subject of salvation to discuss such platitudes as asthetic culture, the beauties of Nature, or the achievements of a worldly indicate the subject of civilization. The career of Chrysostom at the capital of the eastern empire afforded further opportunities for portraying the ideal preacher, and his comparative failure at court was chiefly attributable, he thought, to his asceticism.

ITEMS AND ETCHINGS ACROSS THE CONTINENT.

BY J. M. PEEBLES.

To the Editor of the Banner of Light:

The field is the world. Occasionally I take trips around it, sowing the "good seeds" of the kingdom, that others may follow and reap the barvests. My more immediate parish extends from the wave-washed shores of the Atlantic on the East to the sunset lands of the Pacific. I am now visiting the California churches or societies, devoting the most of my time to the First Spiritualist Society of San Francisco. This is a solid and substantial organization, dealing bongrably by its speakers and mediumistic message-bearers.

It is nearly twenty years ago that I first came in between the gates to California, by the old steamer Sonora. What changes! Oakland has a population now of forty thousand, and San Francisco three hundred thousand, with representatives from nearly every land and clime. and publishes sixty-five newspapers. California is as rich in writers, readers and libraries as it is famous for mineral wealth, luxuriant vegetation, extensive vineyards, majestic forests, mountains covered with eternal snows, and sunny valleys robed and wreathed in perpetual summer.

BACKWARD A BIT.

During August I was in Alliance, Ohio, speaking to the "Independent Christian . Church." Both Hudson Tuttle and myself are members of this church. The word Christian neither harms nor frightens us. Alliance is a stirring and prosperous city. Peace be unto it and its people. Returning there, may I have it to say, "Behold how good and how pleasant it is for brethren to dwell together in unity!"

WILLOUGHBY, OHIO.

Pleasant as a June's mornings are my memories of this beautiful village and the people that dwell there. The good angels put it into the heart of Bro. E. W. Bond to build a magnificent hall for the use of literary lectures, first-class concerts, and the advocacy of a rational, religious Spiritualism. It so happened that I was called to dedicate this hall. The venerable Mr. Smart resides here, and also Miss Haddock, a fine spirit-artist. It is only three miles to the original Mormon Temple—a long-forsaken monument of fanaticism mingled with much truth.

The Universalist choir sang for us each Sunday of the month. One Sunday the Rev. Mr. Perrin, the Universalist clergyman, himself attended, taking a part in the meeting. The theological world is continually coming toward us. The last Sunday the Rev. G. S. Abbott was present, offering the prayer. I knew this preacher thirty-five years ago, when attending the Oxford Academy with Bro. J. II. Harter and others. All honor to Bro. E. Bond for his energy, zeal and self-sacrificing spirit in constructing this

WESTWARD TO WISCONSIN.

On my way to the Wisconsin Convention I remained a day in Chicago, calling upon Col. Bundy, Mrs. Richmond, Mrs. Simpson, the Bovees, the Hales, the Morses and others. The Omro meeting was a grand success. Mr. Lockwood, of Berlin, was the presiding officer, as well as one of the speakers. His head is well balanced. Mrs. Bishop (formerly Mrs. Warner) and Mr. C. M. Stewart were among the speakers.

It afforded me great satisfaction to there again meet Bro. J. (). Barrett, one of the most true hearted and faithful men on earth. He has been for several years editor-in-chief of a weekly journal published in Fond du Lac, and is still engaged in literary pursuits. He took part in the Omro Convention.

The Spiritualists of this place own a neat and well-arranged church edifice, and are nearly out of debt. The remainder should be lifted at once. I was the guest here of Mr. A. Gray, a Vermonter by birth, and thirty years a Spiritualist.

Previous to going to Omro I delivered a course of lectures upon Travels, in the Academy of Music, Rochester, N. Y. Here Mrs. Nettie Pease Fox is the regular speaker for the Spiritualists. I heard her spoken of only in terms of highest praise. As a lecturer, she is certainly able and eloquent, doing a good work.

CHICAGO TO OMAHA.

In the dépôt of this great stirring city I found on the morning of my starting, among other Spiritualists, Mr. Simpson, husband of Mrs. Simpson, the distinguished Chicago medium, and Mr. and Mrs. Bovee, so long and favorably known in Washington. All unexpectedly they put in my charge a well-filled basket of delicacies. Thanks. Their Chicago residence is only a few doors from Mrs. Richmond's.

It is about twenty-four hours from Chicago to Omaha, and across such magnificent and productive prairie lands as are nowhere else seen. The passengers were eminently interesting to me, because they strictly attended to their own business. It is glorious to be let alone. I did not speak to a fellow-traveler during the day. My time was occupied in glancing at the rustling cornfields, the autumn-tinged shrubbery, and the reading of a late English volume concerning the relation existing between faith and science.

On the morning of the 30th we reached Council Bluffs, named from the fact that here Lewis and Clark held a council with the Indians in 1804. The city numbers about fifteen thousand -and a little west of it are the transfer grounds for the Union Pacific Railway. Over the lazy Missouri is Omaha, proud of its imposing high school building, its seventeen hotels, its great machine-shops, and its frowning Fort connected with the Platte Department. The Rev. Mr. Copeland is the liberal preacher in this city. Though nominally a Unitarian, it is said that a majority of his congregation are Spiritualists.

THE COAST.

It requires six days to reach San Francisco from Chicago. The fare to Omaha is sixteen dollars, and from there to the Pacific coast one hundred dollars. _The through sleeping-car is fourteen dollars, and the meals nearly the whole distance one dollar each; so that the cost from the Garden City to the Golden City of the Pacific is one hundred and fifty dollars in round numbers.

not because I received any "passes" on it, or special favors, but merely as an act of justice.

THE PACIFIC SUNSET LANDS. Nearing this semi-tropical coast I remember ed the lines of B. F. Taylor: Where the flowers out-of-doors can smile in all

And bud, blossom and fruit grace the garden togeth-

Dead gold is barbaric, but its threads can be woven. Into harmonies fine, like the times of Beethoven."

Long before reaching San Francisco or Oakland, out as far as San Pablo, I began to meet the friends who had come to welcome me. In Oakland I was met by the Sillimans, Motts, Hendersons, Allens, Robinsons, Ryders, Mrs. Pet Anderson and her son Wella, and nearly a dozen others. It was Saturday night, and oh! how dusty and weary! At half past ten, Sunday morning, I was in the Lyceum. It is in an excellent condition. Here I saw the Matthews, Ryders, Mayos, Allens, and many faithful Lyceum workers, besides Mr. C. M. Plumb, formerly connected with the Herald of Progress in New York. He was discoursing to an adult group

upon preëxistence and the soul's careers. Mr. Plumb is an acute thinker and a close reasoner. I am pleased that he and our better class of Spiritualists do not believe that God originated in matter, nor that conscious souls developed un from sea-slime through muck and monkeys. THE SAN PRANCISCO PLATFORM.

The Spiritualists, for reasons not necessary to mention—(I am speaking of the Spiritualist Society, legally organized) - abandoned Charter Oak Hall, and now occupy a magnificent hall in a pleasant part of the city. Mrs. Matthews, a most competent and energetic woman, presides at the piano, as well as being the President of the Society. The platform is decorated each Sunday with a profusion of flowers. Mr. and Mrs. Snow have a book-stand in the hall each

Father Pierson, as he is familiarly termed, has recently given a choice library to the Progressive Lyceum. It was very noble and generous in him. Preceding my first lecture he read a poem. · Here is one of the stanzas:

"He comes to us from Eastern lands,
Though not a stranger to our sight;
He comes approved by angel bands
To aid our upward, onward flight:
The city by the Golden Gate
Invites him here to be her guest,
And as we love our homes and State
We'll give him work, and peace, and rest."

Among the excellent mediums in the city Mrs. Matthews, on Sunday morning, announced the following: Mrs. Clark, 320 Mason street, séances Thursday and Friday evenings; Mrs. Mc-Donald, 9 Mason street; Mrs. Price, 227 O'Farrell street; Mrs. Dr. Morton, 11 O'Farrell street; Mrs. McKinley, 1307 Polk street; Mrs. Aiken, 526 Kearney street; Mr. J. J., Jackson street Mrs. Hendee, 207 Kearney street; Mrs. Babbitt, 104 Powell street; Miss Clara Mayo, 327 O'Farrell street.

Mrs. L. Pet Anderson has met with excellent success in the city, and has a host of admiring friends. Impressed by her guides, she is now on her way to New York and Washington, by way of Denver and Chicago.

Just after my arrival Mrs. Anderson opened her elegant apartments, giving me a formal reception. Mr. C. M. Plumb delivered the address. Several mediums were entranced. Master Wella Anderson discoursed choice music. The rooms were crowded.*

Mrs. H. F. M. Brown is in San Francisco. When not upon some platform, speaking and battling bravely for the right, she may be seen each Sunday in the Lycoum and at the regular meetings.

Addie L. Ballou also attends our Sunday meetings. She is at present devoting her time to painting and the fine arts.

ITEMS TO BE THOUGHT ABOUT. The pastor of the Church of Divine Fragments

-Rev. J. II. Harter-is to celebrate his fiftyninth birthday and the twenty-fifth anniversa ry of his married life, on Nov. 1st. He is an honest, conscientious, upright man and an able lecturer, but poor. He is toiling and struggling to get a little "home for his wife." Let us help him. We shall be the happier and richer for it a hundred years hence. His house, like Paul's, is a "rented" one, while his furniture and library are mortgaged. Address him Auburn, New York.

I am very much pleased with the answers that the spirit-guides of W. J. Colville give to the questions appearing on the sixth page of the Banner. In your issue of Oct. 4th the question, 'What is the Spirit's View of the Origin of Man'?" is most soundly and philosophically answered. Are Spiritualists justifiable in sending their

children to sectarian Sunday schools to be taught Calvinistic creeds and theological dogmas? Some are doing this, and is it not lamentable?

Being an admirer of the writings of F. F. Cook, of Chicago, I read every line that drops from his pen; and yet some of his positions—so it seems to me-are terribly lame and unsound Begging both his pardon and that of his able reviewer, A. E. Newton, may I gently touch two or three of them?

"There is nothing trivial," writes Mr. Cook 'or demoniacal in the intercourse of spirits with mortals.'

Then language has no meaning, and maliciously conceived acts no moral significance. I personally know five thousand mediums in different parts of the world; and through good intelligent ones, when under obsessional controls, I've heard frivolity, profanity, loose words, and absolute drivel. Through other mediums I've heard diviner, grander truths than were ever conceived by uninspired mortals.

When a child makes, its appearance, "we tell the children the doctor brought it. Do we lie?" asks Mr. Cook. Indeed we do-lie most egregiously! And ly-

ing for the glory of God, for the sake of a good bargain, or for the concealment of truth, is not to be encouraged. Children should be informed that the origin of life-or more especially procreation-though now above their comprehension, will in due time be explained. "We cannot put this new wine." [Spiritual-

isml continues Mr. Cook, "into old bottles." What-pray what new wine? What new truth? What new principle of philosophy is referred to? Certainly not spirit communion; for this under different forms is as old as the historic ages.

Mr. Cook does not believe in "demonology or that there are "evil spirits" in the world of

At San Rafael, near San Francisco, the proper (*) We have received a report of the proceedings on this breasion, and shall print it next week.—ED, B, &c L.

(1) Bro. Pechles's letter arrived too late for insertion last week, so that his intended recommendation that pecuniary week, so that his intended recommendation that pecuniary cars at a point in time subsequent to the birliday mentioned. Never mind, friends, Mr. Harter will be just as happy to hear from you now—in the way of such kindly remembrance—as before the 1st of November.—ED. B. Or L.

authorities, a few weeks since, "hung" the notorious thief and murderer, Salvador, a man noted for drunkenness, brutal last, and the murderer (by confession) of eight victims. He "died" game," say the papers. But he is not an evil spirit now-no, no abut a good spirit. The rope redeemed him! It is a strange theory that a rope or a hickory club can in the twinkling of an eye transform a perverse, malicious, wicked man into a good spirit. It puts old-fashioned Ballou-Universalism into the shade, and should be entitled the theory of salvation by a spasm!

Mr. Cook further thinks that obsession is "angelie"-a "cleansing out" process. It seems to me that occasionally at least the controlling spirit needs "cleansing out" more than the medium does.

I shall await with great anxiety the appearance of the promised essay, showing that "obsession" low, undeveloped, selfish and unwise spirit influences, "cure insanity." San Francisco, Oct. 17th, 1879.

From the Toronto (Canada) National. AULD HAWKIE'S ADDRESS. To a Wee Raggit Laddie.

BY ALENANDER MACLACILLAN.

Puir destitute, deserted wean, Cast on the world thy lectu tane, To feelit wi' poverty and pain. And name to guide thee No ane to lead thy steps aricht, Or back thee in the weavy field. What's to betide thee?

We hoast aboot our Christian land, And of the wealth at our command, And yet there's ne'er a helping hand Streteh'd out to thee, 'And a' thac crowds o' thrifty folk, 'They pass thee like a dirly brock, They hate to see,

They have to see.

They tell thee thou'rt a perfect frieht.
That "Bang the Braix" should targe thee ticht
To keep on Sabbath out o' sicht.
Do u'l come abroad.
For thrifty folk, in boly mood,
Hate to hae thoughts o' thee intrude
"Tween them and God. They never mourn thy hapless fate. But fright thee wi' the pains that wait To rack thee in a tuture state. Mid flames and soot. Nae wonder, laddle, thou' yt downeast. For hunger'd here and dann'd at last, That's thy lookoot.

Nae wonder thy wee held Is stor'd.
Wi' thoughts that ought to be abhorr'd.
Things to be worship'd and ador'd.
Ye ne'er heard tell o'.
E'en God himself they 've cloth'd in wrath,
Sweeping wee wretches frae his path,
Like thee, puir fellow!

My wee, neglected, hapless creature, Starvation's witt on ev'ry feature! What thou canst think o' God and Nature Beats me to ken; This earth must seem to thee a hell Where many heartless devils dwell In shape o' men.

Frae ither bairns thon 'rt kept apart, Nae words o' kindness ever start The deep emotions o' thy heart, My puir, wee bairn. Rais'd among dirt and degradation; Vile slang and horrid imprecation Is a' ye learn,—

How desolate thy heart must be !
Nae mother taks thee on her knee
To sing beloved sangs to thee,
Batth aer and late,
But drunken divors tease and trick thee,
And cursin' carters cuff and kick thee
Out o' their gate.

Ye canna spend the simmer days In rambles mang the broomy braes. Or flow'ry haunts by lonely ways Where burntes rin, But in dark cellars ye maun brattle, Mang flithy swarms of human cattle— Vile dens of sin. Ye never heard the bilthe cuckoo, Nor croodle o' the cusha-doo, Nor laverock singing mang the blue, Nor blackbird clear. But curses deep and words of hate And ribald sangs in filthy spate Salute thine car.

The glory o' the dewy dawn,
The purples o' the hill and lawn
On thee, my child, hae never fa'n
Like gleams o' God,
To waken in thee thoughts sublime,
And see e'en through the chinks o' time
His bright abode.

And is there nane to sooth thy woe?
Alas! thou'rt fore'd to answer no.
These churches are got up for show,
A' mere profession.
Oh, it's enough to make us slam
The hale thing as a heartless sham—
Baith kirk and session!

And do we just gang to the kirk To pray for Heathen, Jew and Turk, That a' our duties we may shirk To such as thee? I scarce dant look thee in the face, For it's a shame and a disgrace
Thy plight to see.

Oh, Lord, what time and siller's spent On savages we never kent. On coaxing heatheus to repent! Ah, thou'rt a sample Which should be sent to let them see What our religion's done for thee, Thou great example!

It's no in singing nor in saying, It's no in singing nor in saying,
It's no in preaching nor in praying,
It's no in preaching out and do ing,
It these in deeds
O' love and mercy to lik ither,
For helping o' a helpless brither,
That crowns a' erceds

* The celebrated Glasgow street grator,

This year there were 112 applicants for admission to the St. Petersburg Medical College for Women. "Of these," says the Golos, "66 were Greek Catholics, 40 Hebrews, 3 Lutherans, 2 Roman Catholics, and 1 Armenian. The ladies were subjected to a preliminary examination in arithmetic, algorithmetic, algorith arithmetic, algebra, geometry, trigonometry, physics, and the Russian, the Latin, and the rench or German language. Seventy-seven ladies passed a satisfactory examination in all branches—49 of whom were Greek Catholics, 26. Hebrews, 1 Lutheran, and 1 Roman Catholic Many of them received the highest mark (5) in Latin, all of them the highest in French or German, and not one of them in Russian; in fact the least satisfactory examination was in the Russian language, the majority being marked 3. The explanation of this strange fact is that in Russian gymnasiums and seminaries particular attention is paid to the foreign languages, and the least to their own. A remark which can well apply to the course pursued by many collegiate institutions in this country as well.

Passed to Spirit-Life: From Salem, Mass., Oct. 1st, Mrs. Lydla Shillaber, wife

From Salem, Mass., Oct. 18t, Mrs. Lydla Shillaber, whe of Joseph Buxton, aged 79 years and 20 days.

Sister Buxton was ripe in years and ripe in splittual growth. She was a good medium in the early days of Modsern Splittualism, and knew what it was to beat the scorn and ridicule from the outside world; but never flinching she hecame one of the phoneurs of the cause in this place. She was a constant reader of the blanner of highly from its first publication, and was, as often as possible, an attendant upon our meetings. Very soon after her second brits he made manifestations believ limitediate (rheads, with her reason clear and a knowledge of spirit communitor. She was made mannesations of the modern communion. She was ready and willing to go to the spirit-world, death, so called, having no terrors for her. She will be missed by wall S. G. HOOYER, Pres. Salem Spiritual Soc.

From San José, Cal., Jan. 19th, 4879, of paralysis, Mr. Wm. T. Norris.

Wm. T. Norris.

Mr. Norris was born in Hardwick, Caledonia Co., Vt., Feb. 19th, 18c2, and married Phobe Smith (who still survives him) at Covington, N. V., in July, 1823. They moved to Rock, Island in 18x3, where he continued to reside until 1875, when he moved to Califordia for his health. Mr. Norris was a firm beflower in Spiftmalism, and was always ready with his money and advice to help on the good work; and help an applicht and hoperable man, he did much for the upbuilding of the beautiful philosophy of the spirit-life.

From Fitzwilliam, N. H., Oct. 23d, Lillian M., daughter of Richard C, and Celinda R, Smith, aged 20 years 4 months

of Rehard? and simolar. South, aged Syears (months and ddays).

She was a firm believer in Spiritualism, and passed to the realities of the spiritual life with the hopeful assurance of finding a happy home with the angels. R. C. Shittit.

(Oblivary Nolless not exceeding trenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in advance. A line of ayale type averages len words. Padry is inadmissible in this department.)

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EDITED BY A. E. NEWTON.

This is the title of a work just issued from the press. The fame of Dr. Newton as a heater of the slek, during the last twenty years and more, has spread throughout the evillized world; and many thousands of sufferers. "afflicted by all manner of diseases," in this and to eight lands, have borne eager and grateful testimony to the relief, more or less marvelons, that they have received literally from his hands.

In this book a great number of these testimonies, many of them given under the solemity of a legat oath, are put on permanent record, with the names and residences of multi-indes more who have declared themselves cured by the same agency of "various fils that flesh is heir to."

These testimonies are from all classes of people—Clergymen, Physicians, Editors, Lawyers, Legislators, Merchants, Manufacturers, Fatipers, Teachers, Laborers, Christians of various communitors the rich and the poor, the high and the low all which necessard bearing whiness to the "inighty works" which have been wrought in our own time, and showing beyond aif question first a Fortst OF HEALING VIRTUE, a BUJBESDAJAT more capacions and available than was that in Anchem Jerusalem, is open for modern humanity.

own time, and showing beyond ail question, that a FOUNT OF HEALING VILTUE, a BLAHES DALAR molecupacious and available than was that in Amelend Jerusalem, is open for modern humanity.

The work contains, in its introduction and elsewhere, numerous citations from ancient, medicavat and modern history, to show that healing by the laying on of bands, &c., has been practiced to some extent not only in various branches of the Christian church ever since the days of the Apostes, but also in the sescathed Heathen world long before as well as since the beginning of the Christian cra, and continues to the present time.

The work as a whole addinest an overwhelming mass of eddence, much of it from Highn withesses, in favor of the HEALITY OF THE HIGH IN ALING POWAR, at the same time giving rational and facial explanations of the nature and source of the mover showing it to be used, as has been commenly supposed, a "minoribous gill," pecially conferred on a few individuals in a long past age for the confirmation of certain religious dogmas, but a noon for NAVLESAL HIGH MANTLY, from the liminatian source of affigood, and available to all who believe in its result, and comply with the necessary conditions of fluency close to reception.

A sketch of the early life of Or. N., showing the gradual steps of preparation by which he entered upon his remarkable into the care, is given in the book; and the antifice of its more active kalous embraces many Algerting his identification. It gives in the book and the minimum of the agency of Dr. Newton and these hearing power through the agency of Dr. Newton and these hearing power through the agency of Dr. Newton and lines are to he numbered by tens of thousands on two conthients will of course wish to possess a ropy of this volume; and all such will doubtless commend it to their triends and heagh being whom they destire to become acquainted with one of the most tennaviable and painty beneficial places of the run-derival on fine calendared paper, and contains a such will be made on the ca

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SPECIAL NOTICES.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 8, 1879.

PURLICATION OFFICE AND BOOKSTORE. Montgomery Place, corner of Praylace street Lower Floor, AVHOLESALE AND RETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY, 14 FranCin Street, Buston

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The Month of the said to the price of the March of the March of the March of the transfer of the transfer of the transfer of the March of the March

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at the other ASD morning one Texas to Produce LOUI WARHING Assessment to be a second

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The Wess aller that meet week a report spe cialik ergerara et f.é. sakrózelan néva finn előgénent trance of Aponedells good the gugh the weeling in strungthiller of J. Moose, at Cardiff, Wales.

"MAS's Regions & Right integrals : What ABB THEY?"

Mediums! Medical Association.

Theodries want and mirrortic plant land f wing for sque time past been been sidering the feasibility of ordanizing an Associa ation of Modernia in that St. to, a temperary cogamzation was finally effected in May last, in ear Landed Inacher Land hill hid Chengendong before the Legislatine of Michigan, bearing disre the his a the subject, which, if it had been enacted into a lay, would have destroyed the use. ful and legitemate business of all medical needs ums in the State, the action of the mediums was necessarily bastened, and at the animal meeting of the State Association of Spirituals) Asts and Liberals, in March programs and lan was proposed and at one asky ted in the form of a

At the section of a few problems Spirites ists thest interested, at Linson, in Mar, a set of offices was elected, and the preeting ad-Forme If a three which he It was sold secretal. is easied to be tell will insing on dute with in. There is one other matter connected with this come from with the state C par meeting. At some it I wish to draw your attention to before their meeting applies of association were discussed and algorith, the trie of the new again. The ways of earlier and peace, with this part of the state of the new again. The ways of earlier meeting and peace with this part of the state of the new again. dioneboning the die Tho Me Ligan State Medie at the front led by United States troops, and a sams Medie at Association. By Laws were also the translation tought? WHILLAM FOOTE, JE. gims Mode of Association. By Irac word also Trained as I also test, an one which was the importions the that the Association shall elections mually, by half of two therebers, who shall constitute a React of Experimens, whose buty it shall have to well upon satisfactory examina-

that, whereas the Legislature had infringed on e' Li Pit. the rights of humanity by attempting to pass a law decriving men and women of the light of justing their powers and gifts for the healing of disease, and whereas the healing of disease by medicine Las ever been an unsettled question with its own practitioners, and the highest authority of the different schools of practice in all ages have ever stoken against it, therefore, none should be deprived of the right to heal disease when they have the ability to do so; that it is the right of every one to do good, and it is wrong for others, either as individuals or in a legislative capacity, to infringe on such a right; and that the best test of ability to cure disease is-

There was an earnestness of purpose developed in the movement, more deep than, was expected. Over forty persons enrolled their names, and received certificates of membership, many of them influential and successful physicians, several having diplomas from medical colleges in both schools of practice. Some of them are not believers in Spiritualism, but they had a just appreciation of human rights, and a repugnance to quack legislation, and to bigotry in any form. The new organization includes also many prominent magnetic healers. It is a legalized body, capable of conferring and asserting societary rights and privileges. Information has been solicited from other States in relation to the society, the writers declaring their intention to copy so excellent an example.

It is a movement, in truth, which Spiritualists and Liberals in other States would profit by following. The time has come for them to organize for healing purposes against the medico-bigets and their dependents, who are employing legislative machinery to circumscribe this season is fully taken up as a speaker. My the gift of healing and limit it to the few who legally have power to Issue certificates of qualification. Here is an organization that, resting its primary action on sufficiently broad and firm ground, grants certificates or diplomas only to such as have proved themselves possessed of the proper qualifications. Spiritualists and all shades of Liberals owe it to themselves as well as to humanity to show a proper spirit of | ness letter: "I always read with pleasure your hostility to the ruling powers that refuse to re- paper, and especially commend Mrs. Richmond's cognize the law of progress or even of re-discovery. It is time they were routed utterly. It happy to think that such matter is placed before | Pa. His residence is No. 6.66 Vine street, that is a fire that must be fought with fire. All heal- | the public."

ing mediums surely know that they will have on their side, in such a contest, the great body of humanity that is sick unto death from trying costly and simel curative processes which it is at last attempted to make perpetual;

The Poncas and the Utes.

On our eighth page will be found a report of the services at the public reception-tendered the visiting Poneas at Horticultural Hall, Boston, on the evening of Oct. 25th, together with other matters concerning them. The reader's attention is respectfully called to the account.

We have devoted much of our space in several repent issues to a consideration of the uprising of the lites and the reasons therefor, and here subjein another letter from our special correspondent in Greeley, which makes several points in the case clear, and none more so than the one with which he closes his epistle. The Utes who hilled Azent Meeker and his men, are loudly despecident significantly joints to the fact that no one at the agency was hurt till the Indians say their land invaded, and had had a battle with the trong s. The act of attacking the agency and killing its male attaches, therefore, passed from the Plane of nourder, on which it is sought to be held by certain reditors and writers who ought to know better, and became an episode of war- a was remmenced, in violation of its plighted. faith, upon the Utite nation by the United States Government:

All the with the Burner of Light.

Since the date of my last communication to the Riemer of Light, the civilized world has been startled, and shocked, by the news from White River, and, as usual, are busy, with a few noble exceptions, with finding excuses for laying the blame for it all at the doors of the entire "atrocosis" I to nation. As an indication of the prevalent feeling here against these Indians, I tright resultion the fact that the State press, in obedi-ence to the popular claimer for blood and re-vence, arcanimously demand, right or wrong, that the tornical tooyerment shall either unmediately excel from or exterminate the entire tive within our borders. And further, that istinguished citizens of Greeley, Lam sorry to say, at a late mass meeting on the outbreak, ag-may and differ is by is iterating the planse, "The I test nust go," supplementing it with the exclu-ncy in "To the Indians! happy huntings grounds." To the reflecting and humane mand,

us h sentuments are painful and humiliating.
Very, tywogeotle bere, 4 have found have
beyond then selves in the least to inquire into
least of that presented the late lamentable.
Saster ht White Broom. But investigation has, the display of popular ignorance upon

web sentiments are painful and humilating

That the Ute Indians are abswereign, indeman one the memans are assistential, time-don't people; and the present real owners of arge men of this State, acknowledged to be him the United States Government is a infew Coloradouts care to know. Still fewer pear to realize the further fact that white pear to realize the farther tast that white by hemselmeter anyloidigation of restraint one trespassing upon the 1 to Reservation while from knewledge and governments for a fivir in media decord therein lead them are titled. Now, it is chiefly streat this constitution. Now, it is chiefly streat this constitution in the passing by privipe for and miners on their finals, the blan eworthy failure of the community to pay the findings the money. had agreed to give them for the San Juan country, and its further fadure punctually to obbe the texas of its, with them relfive to againstites, begether with the arbitrary order to tyzent Meeker, that this war has been

a stated men the country.
It has agons last summer your corresponds ent saw the storm garbering and remarked to Mt. Carver, the publisher of Mr. Meeker's paper, that undess Mr. Meeker was very erreful, be would certainly draw down upon his own head the vengeance of the already exast errated s wages, and presignitude a general Indust war. The pepty I got to this warning was; "Mi Mercer is singly trying to carry out the pol-ty and instructions of the Government." Well, to this assertion I could have nothing to say,

mush uch as 'neither myself her any other retce. D. Lowever, seemed to us self and others been either remarkable method, the Govern-ent had of ptydoorgaming the Impians over to

Gradily, Col. 210th mon, 24th, 1879.

Psychometry.

Discoulent that the spirit-world is coming shall be regex and negali are hearts for diplomas. With detence of mediumship and the vindicaor certify area, is to their quadifications for the hardinant through psychometric delinetreating and localing the sick, and that they lattens of character. Several of the most reliaide Spiritualists in different portions of the tion, or up in the resonatendation of five per-yountry are giving the subject their closest apsons of good manal obgractor, or patients treat—tention at this time. Especially is this the case of and outcole to 2 cut such dislogues or certific with Mr. Charles R. Miller, of Brooklyn, N.Y. He has promised to prepare an article upon this The deschaling which were passed recited important subject for publication in the Banner

Bayter in Brooklyn.

Mr. J. Frank Baxter speaks on Sunday next, and for the remaining Sundays of Novamber, in the large ball of the Brooklyn (N. Y.) Institute, corner Washington, and Concord streets, morning 1950, evening 750 o'clock. He is a fluent speaker and grand medium.

RET The assassins of individual reputation are none the less such because they may be conscious of no actual intention to do harm, but merely give way to a temporary or habitual fit of envy or gossiping. They are all the more dangerous because of their apparent innocence. This stabbing persons in the back is a very bad business. We sometimes speak with a feeling of horror of the Thugs of India, but the injury they do is as nothing in comparison with the work done by those who as a habit slaughter reputations, trample down sensitive natures. misery along their track as they go through the world. The only way to deal with a scandalous rumor is to resolve not to believe it. Tell your informant you do not, and let' it be once fairly understood that you are a person who takes no stock whatever in injurious rumors, and it will surprise you to find how much fewer of such unwelcome things will soon be brought to your

R.B. George A. Fuller writes: "Mr. Allen's recent séances at Norway and Mechanics' Falls, Mei, were well attended, and were very satisfactory to those who were capable of judging of that class of manifestations. We shall visit Bath and Wiscasset at an early date. My time Sundays are all eccupied, and some of my week days are used in dispensing the gospel of Spiritualism. I shall speak in Beverly, Mass., the greater portion of the time during the coming winter." - --

Fà One of the most profound thinkers in England writes us in the course of a recent businoble addresses. They must do good, and I am

Gone Over the River.

ath is the last mortal situage for Immortality. Brit-

REV. J. WILSON BRILLAN, of Westboro', Mass. recently departed this life in the sixty-second year of his age. He was the only remaining brother of Dr. S. B. Brittan, so long and well known to the readers of the Banner of Light, and who is now left the only surviving mate representative of a large family. Not many years ago an older brother, Prof. Nathan Brittan, a graduate of Brown University, educated for the ministry of the Bartist church-a ripe Greek and Latin classics—died at Adriau, Mich. The death of Prof. Nathan Brittan occurred unexpectedly. He was a man of vigorous constitution, and in perfect health when he accidentally slipped while walking from the railroad station to his residence, and so injured his spine that he died in a few holus.

Rev. J. W. Brittan was a most conscientious clained against as murderers, but our corre-mamof a deeply religious nature. Few men, if quote the words of one who was present to pay the last tribute of respect to his memory:

columns of the Westboro' Chronotype:

"DUATH OF A WILL KNOWN CITIZEN.—In the death of Elder J. W. Brittan, another of Westboro's web known citizens has passed away. For some thirty years he has continued his pulpit habors, extending even to the last year of his his, notwithstanding the very feeble health of the choing of the twelve very feeble health of the choing of the twelve very feeble health of the choing of the twelve very feeble health of the choing of the twelve very feeble health of the choing of the twelve very feeble health of the choing of the twelve very feeble health of the choing of the twelve very feeble health of the choing of the twelve very feeble health of the choing of the twelve very feeble health of the choing of the welve very feeble health of the choing of the welve very feeble health of the forms through which it was furnished a vehicle to the popular appreciation, but the oneoming, the New Religion, was fraught with clearer conceptions of human life, and its relationship to that identical divine principle, force instring labors reflect a shating lastic beyond the portals of the tomb, and all who knew him will remember him as among the good men gone before. He leaves a wife and one son."

ded to one who in all the relations and circumstances of life has blended the noblest virtues of ler sex with the fine sensibilities and delicate grander and broader than it had yet made graces of a true womanhood. Their mutual love and unwavering fidelity sweetened all the experiences of a pure dentestic life, which is at once an illustration of whatever is most beauti
once an illustration of whatever is most beautinecessary in the degree from the center rate, or was there or grander and broader than it had yet made grander and broader than it had yet made accomplished by Spiritualism, since its advent death, which had lowered like a sombre cloud over all the past history of man's religious exstances of life has blooded the noblest virtues. ful in buman felations and really suggestive of 'periences: it had demonstrated the existence of an individualized and conscious solutional the heavenly harmonies.

The funeral rites, in 1987 of to the memory of The funeral rites, in respect to the memory of a physical dissolution, and under proper condi-Mr. Brittan, were performed in the Chapel at a tions could communicate with those yet walk-Westlero', four of his ministering brethren tak- ing in the lowly vale of mortality, and who were it was in the sorvices. The deceased had exing part in the services. The deceased had expressed a desire that his funeral might not be an occasion of mourning, but a pleasant meeting ment of that Universal Truth which was yet to ing of his friends. At his request the assembly sing "Rock of Ages," and "Sweet By-and-Rys" We extract the following from a lengthy article in The World's Crisis?

To the writer no other funeral ever seemed itself. There was a kind of heavenly charm, a pleasing sorrow accompanying the services. He wished no display at the tuneral, no cold, farmal accessions, or doctrinal sermon; but the utmost familiarity and freedom, as in the family circle when dear friends 21cc each other in this time. His only son prepared with exquisite taste a flower sickle, which was laid use the collin by time, side of a small, standing short solden grain; heartifully indicating that time's buy sickle had just cut a ripe sheaf for the heavenly harvest.

on the Messanie claims put forth by various individuals at the present time; he sums up the matter nut shell wise in the following clear and vigorous paragraph :

"Take any of the claimants to whom I have alluded, who have been the subject of spiritual visitations, or have seen visions; the error in their minds has arisen from their mistaking the their minds has atisen from their mistaking the purport of such communications, and applying to the selfhood of the natural man what in reality age easy to the conviousness of the spiritual norm withing they have been unable to distinguish between the two; hence, concentrating their thoughts upon themselves, they have failed to discern the spiritual communications; and they have come to the conclusion that they, as individuals, are specially singled out to occaas individuals, are specially singled out to occu-py a prominent place, and sit in the chief seat of sembled from unity -- forgetful, or oblivious, of

東近 A. L. Child, M. D., of Plattsmouth, Neb., in a business letter, says: "It seems to me that science as represented by Prof. Youmans, on the question, 'Science vs. Spiritualism,' is getting some hard blows. It shows very plainly that fossilized science and orthodoxy (natural enemies to the death,) in their union to stamp and smother out Spiritualism, have prepared pervert innocence into monstrosity, and scatter, and laid a train of combustibles that lacked only a spark to burst into a conflagration. I have received twenty-three published criticisms in periodicals and how many more which I have not seen. I know not), none of which are very flattering to Prof. Youmans's answer to what he calls my complaint."

> 系列 Mr. Patterson, the author of several beautiful songs, which may be found advertised in another column, has been temporarily engaged to furnish music at our Tuesday afternoon free circles. His services may be secured for private circles, where vocal or instrumental music is required.

> 於""Spiritual Mysteries in France," by Prof. S. B. Brittan, was put in type for the present number of the Banner of Light, but is unavoidably deferred as to publication to next week's

> Sin William Tebb, Esq., and family have arrived safely in England. We are happy to be

Parker Memorial Spiritualist Meetings.

On Sunday afternoon, Nov. 2d, Mrs. R. Shepard, and the spirit and in the spirit and dispensation, as we understood it, the essence, the germ of all that it alists regularly convening in Parker Memorial Hall. Boston, her remarks receiving the attraction of the powers rial Hall. Boston, her remarks receiving the attraction of the powers resident in that essence or germ. The new On Sunday afternoon, Nov. 2d, Mrs. R. Sheprial Hall, Boston, her remarks receiving the attention of a good and appreciative audience.

Though this lady has been but a comparatively brief space of time before the public as a lecturer, there is every indication that she will in coming years should life and health be spared. attain a prominent position on the spiritual rosscholar, and for many years Professor of the trum. After music by the quartette, Mr. George A. Bacon, Chairman, introduced the speaker to the audience. An invocation, and another selection by the choir, followed, when Mrs. Shepard, or her inspiring intelligences, announced the theme upon which the coming discourse was to be based as "The New Religion, or Our Religion-What are its Fruits and its Tendencies?" The religious sentiment in man the speaker

regarded as coëval with human existence, and man of a deeply religious nature. Few men, it as having manifested itself though perchance any, have ever led a more blameless life, and none have retired from the busy scenes of this at historical records were ever fashioned. This world in a more loving and screne spirit. No apprehension of the fature disturbed his repose, and no recollection of unworthy deeds came to haunt the memory of the good man. His deathed had been dead to be distributed as a scene of triumph. We quote the words of one who was present to pay religious matters in the forms and ceremonies of some one or other of the varying seets mar-"In his last moments his wife asked him if he shaled under the banners of the Christian reli-had any nessage for the people. He replied, in broken words, 'Tell them it is blessed to die in the shaled under the banners of the Christian relibroken words, Tell them it is blessed to die in the Lord.' A heavenly radiance seemed to surround him, even when in the embrace of death. All and had given them that broader liberty which who knew him had no doubt but that he was a cornamented much, but has borne it with perfect patience—without a single normal. Few men have fixed whose lives were so ornamented with Christian virtues."

The following notice appeared in the editorial columns of the Westboro' Chronotype:

tionship to that identical divine principle, force, or motor which mankind had worshiped under Mr. Brittan was at an early age happily wed different names, but which the speaker called God. Had Modern Spiritualism grasped at last the great truth, the "clearer" idea, or was there of an individualized and conscious spiritual entity in man which survived the shock of his be the practically enjoyed beritage of all man-kind; it had given medial instruments through ing "Rock of Ages," and "Sweet By-and-Rys" whose lips the truths of revelation could come to our day and generation—here and now, and not as before, handed down for nineteen centuries; and it had established an advanced guard of Stidiotalists (who many a blood, in more

that the leaventy harvest.

It can be truly said of Bro. Brittan, as of Abelatle, being dead, yet speaketh? Many have treasured un his unique sayings, which have set forth points in Christian experience in light more vivid and beautiful than ever seen before. His diastrations were specially apt, pleasing and force de. By his death the church of Christ half is a very valuable light. Through lim the truits of the Spirit shone out mon the rath was recognized or not by others. from the traits of the Spirit shone out upon the mail darkness of the world, exclose the towering light bouse ever the night scenes of the storm-tossel occas, to illumine the pathway of the homeward sound mariner."

In the great army of minanty? Whether the right was recognized or not by others for them, the Spiritualists of to day were exercising it bravely, determined to think for themselves, to apprehend truth for themselves, to see God for themselves; to same and cloud of another summit, where the same and cloud of another summit, where the

characteristics of a Sinal blended with those of the Mount of Transfiguration, they were alike mount of Daylar ak William Oxley has an article hearing the voice of the ascended loved of years gone by, and of that Infinite Intelligence which speaks to us all.

speaks to us all.

Progress was the watchword of the New Religion. We could not lay down any proposition as a finality, as being incapable of future amendment. The trouble with the systems, the Bibles of the past, was that in each instance, limitations were set up, the lids-were chosed, with the declaration that man was to go no further, and that the canon of revelation was closed forever.

But any available as Suigitable's had wared our belief of all the discoveries and advances made by nineteenth century research and en-lightenment. The new religion of the future, said the speaker, will be one just as much great-er, grander and more beautiful than any that light has reached unto a multitude of others has preceded it, as man grows more beautiful than any that who act a wiser part by assuming the role of scholars patter than teachers." full measure of his apprehension and apprecia-tion. This proposition she fortified by citing the case of the various deities which had in the history of the past engressed the worship of buttainity. These crude man-made ideals were but images of human conceptions at different stages of development of what God was or should be, and were the best which at the time those making them could arrive at; and the same diversity of conception was found to exist in manifesting spirits, who through earthly me-dia gave answers to the questions, What of God? What of heaven? What of life in the spirit-What of heaven? What of life in the spirit-world? The replies given were always in accord with the development and perception of the in-telligence making them, but the general princi-ple ruled in each regarding their conception of the existence of an all pervading Divine Princi-ple, a subtle Soul-Essence, of which the term God of the Universe was a synonyme. This out-lining of the Divine Principle in all and through alt and for all, was founded in verity, but the mistakes of the past and the present arose from the tact that some people had undertaken to tell the fact that some people had undertaken to tell other people just what was meant by the term, and to give a narrow east to that which was intinitely broad and comprehensive, and so be-yond their power of explanation.

Would the religion of the future be a Godless

religion? The speaker answered most decidedly No! The future religion, while it unfolded the reason, would also point to the fact of the God-principle within, and to the companion fact that wherever in humanity the greatest spirituality abounded there would man find the most of God. This problem as to the correct concepof God. This problem as to the correct concep-tion of God was, however, one which in the com-ing years the exercise of self-inquiry and the re-ceipt of added information from the spirit-world ceipt of added information from the spirit-world must solve. At present we had in Spiritaalism the bighest degree of enlightenment on this and kindred themes which we were capable of understanding—the strongest light that hadever been of visible benefit to his health.

Left J. H. Rhodes, M. D., has recently removed his office to 440 North 9th street, Philadelphia, Pa. His residence is No. 6.66 Vine street, that city.

different from the Spiritualism of to-day; it would be only a difference in degree; we at present had in the spiritual dispensation, as we coming years, should life and health be spared, relegate thought to the domination of any class relegate thought to the domination of any class of men, but that they must understand for themselves, and understanding, put themselves personally in practical obedience to the laws governing every department of human existence with which experience led them in contact; these laws coming from God, a correct understanding of them would be a step toward a heterographic for God, and ter comprehension of our relations to God; and therefore the science of life became legitimately

a part of the new religion.

The new religion would induce improved conditions of human life everywhere, and in every department, but its coming was not yet. It was a matter of outgrowth from the present seed; there was in the race to day the germ of a manifest and a wanning whose full evelution. hood and a womanhood whose full evolution and expansion the coming years would witness.

The Golden Rule would be the centrestance in life's every condition; and the bitterness of unserupulous ambition and the paralyzing touch of slander would do their work no more. This unfoldment would not, however, be a service wholly carried on outside the pale of human agency, though its induction would be largely agency, though its induction would be largely aided by communicating spirits; mankind had a work to do; and Spiritualism in teaching its believers the grand fact that personal redemption from error, or the effects flowing from error, had led the race a long step forward in the true direction. Spiritualism's tendency was toward morality, toward making men and women true to themselves and their neighbors—since it taught that even the cherishing of envious or malicious thoughts (although perchance ous or malicious thoughts (although perchance unexpressed) toward others would work its evil effects upon the person harboring them within the heart.

Some persons, forgetting that the searching glance of public criticism was leveled in a great-er degree on Spiritualism and its followers than in any other direction, might be prone to question the declaration that the Modern Dis-pensation exercised an influence toward the living of a pure life; but to such she would reply, in view of the peculiar nature of the cause, and the material it had been obliged to cause, and the material it had been obliged to utilize during the brief space it had been re-cognizedly acting in the present; Give us time to grow! A man or a woman may believe in Spiritualism, but to be spiritually-minded requires time to grow out of gross conditions and undesirable characteristics. When she reflected on the unfavorable antecedents with which the present generation had to contend, the ban of bad pre natal conditions, the circumscriptions attendant on false systems of secular and social and theologic education, and the false-hearted-ness of life in its general course from day to day, she felt to give thanks to God and humanity that as a brotherhood and sisterhood the fol-lowers of the New Dispensation were able to point to as good a record as they could at the present time. resent time,

The speaker closed with an eloquent passage wherein it was stated that a new generation was yet to be born, wherein would be found a truer humanity, mediums who had fewer difficulties to encounter within, and who would be blessed with kinder friends without; when the blessed with kinder friends without; when the faculty of clairvoyance would be developed to a degree now entirely incomprehensible; when nature's entire volume would be the Bible of enfranchised minds—when the universe at large would be comprehended to be the body, and the spirit of light that pervades it the soul of God! The services then concluded with an inspirational poem by the speaker, and congregational singing.

Mrs. Shepard will lecture again in this hall next Sunday afternoon at the usual hour.

British National Association of Spiritualists.

We have received from W. Stainton Moses, M.A., Hon. Sec., a copy of the programme for the fortnightly discussion meetings of this Society for 1879-80. Desmond G. FitzGerald, M.S. Tel. E., is the Chairman:

Nov 3, Mr. Calder, Pres. B. N. A. S., "The New Epoch"; Nov. 17, Mr. Tapp, "Philosophical Spir-itualism"; Dec. 1, Mr. G. F. Green, "Spiritual-ism and Positivism in relation to Problems of Government"; Dec. 15, Rev. Maurice Davies, D. D., "Spiritualistic Positivism"; Jan. 19, Mrs. D. D., "Spiritualistic Positivism"; Jan. 19, Mrs. Fletcher, "Startling Evidences of the Communion of Spirits"; Jan. 26, Rev. W. Stainton Moses, M. A., F. R. S. Lit., "The Present Position and Future Needs of Spiritualism in England"; Feb. 2, Rev. W. Miall, "Treatment of Spiritualism a Test of Mental and Moral Qualities"; Feb. 16, Mr. Podmore, "A Voice from Ladicea"; March 1, Mr. E. T. Bennett, "Spiritual Power as a Curative Agency"; March 15, Mr. A. T. T. Peterson, "The Philosophy of Spirit Control"; April 12, Mr. Fletcher, "Some of the Ghosts I have Seen"; April 19, Madame de Steiger, "Religious Aspects of Spiritualism"; May 3, Mr. J. A. Campbell, "Psychonomy in its relation to Religion and Ethics"; May 17, Mr. D. H. Wilson, M. A., "Psychometry." June 7 and 21, left free for discussion of any subject that presses, or for papers not assigned to a previous date. "Spiritualistic Positivism"; Jan. 19, 2015. her, "Startling Evidences of the Commus, or for papers not assigned to a previous date.

It is also stated that "additional papers have been kindly promised by Mr. Epes Sargent (Boston, U.S A.), Mr. Barkas, and Dr. G. Wyld, if required." These meetings are free to members and their friends.

Last Sunday Rev. Julius II. Ward lectured in the Union Hall, Boston, on "All Saints' Day," and in the course of his address virtually thanked God that the faith that communion could be held with the saints which the Christian Church possessed asked nothing at the hands of any so-called knowledge of the spiritlife. Here is a specimen sentence from his diatribe: "There is a truth about our communion with the departed which has nothing to do with spirit-mediums and similar nonsense." Verily 'Enhraim is joined to his idols-let him go"; but the mass of humanity are rapidly welcoming the knowledge he so speciously derides, and even he may some time be convinced of his error through the inexorable logic of events which are yet to transpire.

THE VOICE OF WORSHIP .- A collection of nusic for choirs, singing-schools and muzical conventions, by L. O. EMERSON, author of Choral Tribute," "Harp of Judah," "Jubilate," etc. Boston: Ditson & Co. The problishers introduce this book of three hundred, and four pages as a first-class collection of church music and in the hope that the public taste is ripe for a higher quality and more variety than the few and old and simple tunes that now take the place of the grand and inspiring choruses which only an organized choir can sing. Its elementary lessons in music are plain and full.

The Spiritualists of Beverly, Mass., hold neetings every Sunday at Bell's Hall at 2½ and A. P. M. Gustavus Ober, President; B. Larcom, Vice-President; Mrs. Ella W. Staples, Secretary and Treasurer. Circle every Wednesday evening in the same hall at 72, Mrs. Ella Dole, medium.

The attention of our Boston friends is called to the advertisement of J. T. Patterson, a plano-tuner of ability and experience. Give him a call.

The President of the United States has appointed Thursday, the 27th of November instant, as a day of National Thanksgiving and prayer.

BRIEF PARAGRAPHS.

No man has come to true-greatness who has not felt in some degree that his life belongs to his race, and that what God gives him he gives him for mankind. The different degrees of this consciousness are really what make the different degrees of greatness in men.—

Phillips Brooks.

Newspaper libelers are coming to grief in England. and several in this country are in court.

THE FIRE FIEND. - Conflagration at Southboro' Mass, the past week-loss, \$8000. At Manisee, Mich .loss, \$50 000. At Meriden. Conn. -loss, \$20,000.

The true apex of this continent is a grand plateau, six thousand feet above the level of the sea, in the Rocky Mountain region between the Yellowstone River and Green River City. There are the waters of the "Two Oceans," a spring whose waters are divided in a pass of that name, and which flow on the one side to the Gulf of Mexico via the Yellowstone and the Missouri, and on the other to the Pacific Ocean through the Columbia River.

A San Francisco editor has been shot and killed.

Mr. James Rednath is in San Francisco. Like a great many other people of active temperaments, while attending to a large amount of business he neglected to take proper care of his body. It won't do to unduly strain "the harp of a thousand strings.".

The latest definition of pedestrian: A hoof-vibrator. THE WATER LILY.

From the reck of the point, the lly
Has risen in raiment white—
A spirit of airs and waters,
A form of incurante light;
Yet except for the rootedistem
That steadies have dynden. That steadies her diadem; Except for the earth she is nourished by, Could the soul of the Hy have ellimbed to the sky? -[Lucy Larcom, in Good Company.

Clothe the average young man in a little brief authority and witness an avalanche of arroganco and

The papers contain an account of "A Remarkable Scene in London-The Lord Mayor Hissed by the People;" but a suburban journal without a proof-reader had it, "A Remarkable Scene in London-The Lord Mayor Kissed by the People!" It would have been much better for the honor of the English metropolis bad the latter statement instead of the first been cor-

Molasses has gone up from 39 to 44 cents. There has been an advance of all grades of from 3 to 5 cents. Is it owing to "New England" candy pulls?,

Now the active politicians
Congregate upon the street,
In such prominent positions
That all voters they may meet:
Then they breathe their admonitions
So persuasive and so sweet!

The Hualpiez Indians in Northern Arizona are starying in a land of plenty. It may be the white man's

AN EXPLICIT DIRECTION.—A letter, addressed as below, was received at the New Haven post office. It was malted from New London, one of the localities where Postmaster General Kry's "misdirection order" works a peculiar injustice. Hope the enclosure arrived safely:

Mr. Enos A. Hale, Assistant Postmaster, 250 Orchard street, 50 Orchard street,
New Haven,
City of New Haven,
Town of New Haven,
County of New Haven,
State of Connecticut,
United States of America,
Western Continent,
Planet Earth,
Connecticut

Lunatico inquirendo.

Jacob Abbott, the well-brown author and historycompiler, died of paralysis at Farmington, Me., Oct. 31st, in the seventy-sixth year of his age. Mr. Abbott was born at Hallowell, Me., on the 14th of November, 1803, and was therefore nearly seventy-six years of age. He graduated in Bowdoin College in the class of 1820.

"Inquirer."—The whole number, thus far, of the Local Auxiliaries to the National Liberal League, is one hundred and thirty, and they will all be placed in the list as soon as we receive the report of the Secretary. The number of Local Auxiliaries in the "National Liberal League of America" is EIGHT.—Boston Investigator.

United States Senator Zach Chandler, of Michigan, vas found dead in his bedroom at the Grand Pacific Hotel, Chicago, Ill., a few minutes after 7 o'clock on the morning of Nov. 1st. His decease is attributed to apoplexy. Mr. Chandler has occupied a prominent place in public life for thirty years past.

THE EARLY BIRD AND THE WORM-WITH A MORAL.

"Come, little pet," the old bird said, In most endearing term.
"You must be early out of bed If you would catch the worm." The smallest of the feathery herd— A puny little thing— Outsprang that tender, baby-bird, To grub for worms and sing.

And, lo ! she found an early worr It was a monster, too—
She chirped, "Oh, you may w Athe and squirm,
But I will gobble you."

That birdling's chirp, the Was never after hear?
And now & is said it was the worm
That caught the erarly bird.

Our valued correspondent, Charles W. Gardner, of Portsmouth, N. H., fe cwards us a specimen copy of a four-page mon'nly paper (family) which he purposes to establish in the t city, if sufficient encouragement is afforded nim. The name of the new venture is Tho Advortisor. We wish him full success in his enterprise.

Mal. Gen. Joseph Hooker died in Garden City. L. L., Frid-ay afternoon. Oct. 31st. He was horn at Hadley. Mr. ss., in 1815. He graduated at West Point in 1837, Served in the Florida war and in the war with Mexeo, and was breveted successively to the ranks of captain, major and fleutenant-colonel for gallantry at the battles of Monterey, National Bridge and Chaputhepec. He was on leave of absence from 1851 to 1853, when he resigned his commission and became a California farmer, serving in 1858-9 as superintendent of military roads in Oregon. He reëntered the service at the beginning of the civil war, was appointed Brigadier General of volunteers March 17th, 1861. His subsequent history is familiar to all.

How is Bro. Jamieson, the "iconoclast"? Hope his

Says the Haven Register: "If rain doesn't come pretty soon milk will have to be sold by dry measure.'

Chicago is evidently a bad place for business, a wholesale dry goods dealer having just failed there for over a million dollars! Boston and New York suffer in consequence.

Permission has been obtained of the overseers and faculty of the college to start at Harvard a new college paper. It is to be called the Harvard Register, and will be published monthly, beginning Jan. 1st next. The projector of the enterprise is Mr. Moses King, an undergraduate.

R. Worthington, 750 Broadway, New York, announces "Aunt Charlotto's Nursery Book," a holiday gift for young children. It is printed on extra thick paper with full page illustrations of unasual clearness of design and execution. The letter-press, beginning with rhymes to impress the letters of 'the alphabet, and including simple stories and poems, is calculated to afford little folks a constant fund of entertainment. It has a moral cast which will make it specially appropriate for a Christmas gift, while its artistic merit will have a happy influence on the tastes.

PERSONAL ABUSE.—Personal abuse, says a contemporary, is futile to influence thinking men and women It is worse than useless, because it invariably reficts upon those who use it.

Gen. Crook, who understands the Indian character better than any other man who has had much to do with them, says the Indians should be treated like white men. They could undoubtedly be so treated if they were nermitted to act as white men act. White white men. They could undoubtedly be so treated it they were permitted to act as white men act. White men are citizens and fight their differences and demands with the ballot. The Indians, not having this weapon of civilization, still resort to the bullet, the weapon of savagery, the same as all people have done and will do who are similarly deprived,—Greenback Labor Chronicle.

The weather was pleasant in Massachuseets on election day, Tuesday last.

Editor-at-Large Fund.

lowing letter to our readers. The noble response of the writer to our call for funds to place Prof. Britran in a proper condition to carry into full effect the plan proposed, does honor to his head and heart. Although not written for publication we feel that he has said what should be known, hence we hope he will excuse us for the liberty we have taken. If others respond sufficiently to warrant Prof. Brittan accepting the Call to Duty, at precisely the time when his services are needed in the peculiar field mapped out for him by the spirit world, and which he of all men in our ranks is the most competent to fill, we shall feel that we have done.our duty in the premises.

SPRINGFIELD, OHIO, Nov. 1st, 1879.

Messys, Colby & Rich, Boston, Mass.: GENTLEMEN—In the noble effort to secure the services of Prof. S. B. Brittan, of New York, as a worker in the labor of love and the uplifting of humanity, subscribe and hereby place in your hands one hundred dollars, for the proposed undertaking to raise a proper amount as salary, and so secure his aid in the field of the coming universal religion. There is no man more able, more willing to use his pen for the benefit of his kind than Dr. Brittan. May the lovelight from above warm up the licarts of those who are able to contribute to this much needed work at this time. We must not fail in this. Very truly yours,

JEROME FASSLER, SR. RECAPITULATION.

 Colby & Rich
 \$ 50,00

 Jerome Fassler, Sr., Springfield, Ohio
 100,00

 L. Downing, Jr., Concord, N. H
 10,00
 Total to date......\$160,00

Who Among Us Mean Business?—Let Us Inaugurate the Editor-at-Large.

To the Editor of the Bunner of Light: I have observed that the suggestion contained in my former letter published in the Banner of Light of Aug. 9th, has received attention from a number of your correspondents, and has been made the subject of highly appreciative editori-al comments. The friends of the proposal, whose al comments. The friends of the proposal, whose letters have appeared in your paper, all concur at once in their estimate of the importance of the measure, and the peculiar adaptation of Dr. S. B. Brittan to the place and the duties required of the Editor at Large. There would really seem to be nothing in the way of an immediate and successful effort of the friends of the place and the duties are the proposal to the place and the proposal of the proposal of the proposal of the proposal of the proposal concerning the proposal of the prop the enterprise. It seems to me that the requisite means for the accomplishment of this object may be easily obtained, so that the work

may be easily obtained, so that the work may begin with 1880.

Every intelligent Spiritualist who will take an hour to consider the subject will be likely to acknowledge the importance of adopting some such measure to secure a fair hearing and able defence of our liberal and spiritual views before the general public. It is mell known that fore the general public. It is well known that Spiritualism is grossly misrepresented by its enemies and made to appear under false colors in many of the most widely circulated journals; nor will it be denied that hundreds of thounor will it be defined that hundreds of thousands of persons are thus predisposed against any honest examination of its claims. Dr. Brittan's answers to the press and the scientists in the Mollie Fancher case; his "short method" with Rev. G. W. Humphrey, who made a violent assault on Spiritualism in the Truth-Seeker; his free-lance in the service of Mr. Kiddle; his summary disposition of Stoute-myer, editor of the New Orleans Times; the re-view of Whitelaw Reid; and his recent and vig-orous handling of Prof. W. Wundt, of the Leipsic University, together with many other examples, illustrate the breadth of his views, the clearness of his statement and admirable methclearness of his statement and admirable method of his argument; the case with which he parries each blow and disarms every assailant; and the never-surrender spirit of his long war for unpopular truth—all these services, and his constant labors for thirty-three years, assure us of what he is still capable of doing in the rational defence of that noble cause which is the common interest and inheritance of us all.

But how shall we lest promote that interest a

But how shall we best promote that interest? No matter how complete and convincing these replies to the enemies of Spiritualism may be, they measurably fail of their object so long as their publication is confined to our spiritual papers which we have the spiritual papers which we have a spiritua their publication is confined to our spiritual papers, which are comparatively few in number, and restricted in chreulation. They do not reach the larger audience, in whose minds the enemy is all the while industriously sowing his three, and in whose presence our vindication should be calmy but boldly made. Let the shot be sent, straight into the enemy's camp. The plan projected provides for this, inasmuch as it would be a provides for this, inasmuch as it would be a provided for this inasmuch as it would be a provided for this inasmuch as it would be a provided for this inasmuch as it would be a provided for this inasmuch as it would be a provided for this inasmuch as it would be a provided for this inasmuch as it would be a provided for this inasmuch as it would be a provided for this inasmuch as it would be a provided for this provided for the fellips of the provided for this provided for the provided for this provided for the provided for t e the special business of the Editor at-Large to

confront the enemies of the Liberal cause on any ground they may choose to occupy.

All who may be interested in the prosecution of this good work should forthwith forward their names, and the amount of their subscriptions respectively for one year, to the proprietors of the Banner of Light.

Yours for the truth, J. B Loomis.

W. J. Colville's Meetings.

On Sunday morning last, Nov. 2d. Berkeley Hall was well filled by a most intelligent and appreciative audience. After the usual exercises, Mr. Colville delivered under inspiration a very forcible discourse on the Word of God." His guides contended that neither Jesus nor the Bible could possibly have been regarded as the Word of God by the author of the fourth gospel as he distinctly speaks of the "word" as the true light which lighteneth every man who comes into the world and countless millions of the earth's inhabitants have lived and passed on to other spheres without having once known of the existence of Jesus or the Bible. The Word of God is the inward light revealing right to every one, and whenever we hear a voice that leads us into the paths of duty we hear a word from God. The speaker elaborated his views quite fully in an hour's discourse, to the satisfaction of all present. A poem concluded the service. On Sunday next, Nov. 9th, the subject of the discourse will be "The Transitory and the Permanent Element in the Existing Theologics.' Service at 10:30 A. M.

The monthly entertainment was announced to take place in this hallon Thursday, Nov. 6th, at 8 P. St. Admission 25 cents. Vocal and instrumental music by eminent artists, readings and recitations, and an inspirational lecture on the great musical composers by W. J. Colville, are items in the programme,

On Sunday last, at 7:30 P. M., the meeting at Kennedy Hall, Warren street, was well attended. W. J. Colville's guides spoke acceptably on several subjects suggested by the audience; "Wincona's" poem embodied four appropriate subjects. Next sunday, Nov. 9th, W. J. Colville will deliver an inspirational lecture on the Sunday Question in this hall at 7:30 P. M. Synonsis of the lecture-The Jewish Sabbath, Why Instituted, and by Whom; The Christian Day of Rest; Is the Sabbath a Necessity. Should Law Enforce its Observance? How Best to Use the Day; How the Sunday Question Looks to the Spirits.

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

mentioned. The themes for consideration thus

far decided on are as follows:
Nov. 8th, "How to Interest the Young in Spiritualism," W. C. Bowen.
Nov. 15th, "The Religious Teachings of Spiritualism, Henry Kiddle," of New York City.
Nov. 22d, "The Psychic Forces in Human Life, or Positive and Negative People," by Col. Wm. Hemstreet, Brooklyn, N. Y.
Nov. 29th, "The Facts and Fallacies of Modern Spiritualism," M. Howard, M. D.
Thirty minutes are allowed the first speaker, followed by ten-minute addresses by members of Conference.

Dr. Webber, magnetic healer, can be found, during business hours, at his room; 81 Montgomery Place, Boston. He is possessed of rare gifts in this direction which should be fully utilized by suffering humanity. We speak from personal experience. Give him a call.

It gives us great pleasure to present the fol- | First Society of Boston Spiritualists

HOLD TREE MEETINGS EVERY SUNDAY AFTERNOON

AT PARKER MEMORIAL HALL

The public respectfully invited.

Next Sunday the rostrum will be occupied by the wellknown and popular lecturer,

MRS. R. SHEPARD, of Minnesota

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

Movements of Lecturers and Mediums.

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

Capt. H. H. Brown will speak at Bartonsville, Vt., Sunday, Nov. 9th, and can be engaged for week day lectures in Southern Vermont, any date from Nov. 6th to 11th inclusive. Address blin care of Mrs. S. A. WIley, Rockingham, Vt.

Mrs. R. Shepard, of Minnesota, is engaged for the month of November in Boston, and would like to engage for week-day evening lecture anywhere within reasonable distance; would also engage for Sunday evening lectures during November in the immediate vicinity, as also for the entire month of December. Address, care of Banner of Light.

Dr. L. K. Coonley's address is now Newburyport, Mass., until further notice. He would like engagements to lecture Sundays or week evenings, during the winter.

J. Frank Baxter lectures on Friday, Nov. 7th, in Rockland, Mass.; Sunday, Nov. 9th, in Brooklyn, N. Y.; Tuesday, Nov. 11th, in Norwich, Ct. He will be in Putney, Vt., again the last of the month, and parties. in the vicinity, in either Vermont or New Hampshire, can negotiate, but it must be soon. December appointments can be made in New Jersey and Pennsylvania. as the Sundays are engaged to Philadelphia. Address him 13 Walnut street, Chelsea, Mass.

Mrs. M. B. Thayer is now in Springfield, O., holding a series of private scances.

British National Association of Spiritualists.

PRESIDENT - - - ALEXANDER CALDER, Esq. THE OBJECT OF THE ASSOCIATION IS to unite Spiritualists of every variety of opinion, for their mutual aid and benefit, and to promote a further inquiry into all psychological phenomena, by means of systematic investigation.

THE ASSOCIATION possesses a Library, which contains a large-collection of works on Spiritualism and occult sub-jects; and a READING ROOM (open daily, Sundays excepted), where Spiritualist newspapers, and periodicals from all parts of the world are supplied. The Secretary is in attendance from 2 P. M. 10 9 P. M., except on Saturday, when the rooms are open from H.A. M. to 4 P. M.

The Discussion Meetings are held formightly from No-

vember to June, at 8 P. M. Members are allowed to introduce friends, and in special cases the Secretary will provide inquirers with a ticket of admission.

SPECIAL FACILITIES FOR INVESTIGATION are afforded to members by means of well-organized séances, held under

TERMS:-A subscription of five shillings a year entitles to nembership in the Association, with a vote at the Annual and other General Meetings, and the right of purchasing tickets to the séances.

A further payment of balf a guinea a year entities to one

book from the Lending Library.

A subscription of two guineas a year includes membership. use of the Reading-Room and-Library, two books from the Lending Library, free entrance to the Fortnightly Discussion Meetings, and admission at low charges to the séances of the Association. It further entitles all offer members of the same family, residing in the same house, and who are also members of the Association, to share in the above priv-

Non-hiembers can subscribe to the Reading-Room at the rate of bull'n guitnea per quarter, C. BURKE, Secretary, 38 Great Russell street, W. C., London

Lake Pleasant.

To the Editor of the Banner of Light : I send you a condensed report of our Sixth Annual Meeting at Lake Pleasant, which was by far the largest we have had, and our next meeting promises to be much larger than this. Two hundred and twenty lots are en-

| | Samury Shau rents 231,40 |
|---|---|
| | Total\$3,943.58 Expenses. Rent of Rallroad Restaurant and Boats\$150,00 |
| 3 | Paid for Music |
| | Nett. 789, 37 Cush in Treasury Dec. 31st, 1878. 626, 21 |
| 5 | Total cash on hand |
| ď | Total assets |

J. H. SMITH, Secretary. Springfield, Mass., Oct. 31st, 1879. New Publications.

THE TEMPLE, (pp. 288) is the title of a new arrangenent of music, fitted for use by classes, conventions and choirs. W. O. Perkins, Mus. Doc., is its originator, and Oliver Ditson & Co., Washington street, Boston, as publishers, stand sponsors for the work. The book is of the composite order, and involves excellent and practical characteristics.

THE VALUE OF LICE.-G. P. Putnam's Sons, 182 Fifth Avenue, New York City, forward us a copy of a neatly executed work of which they are the publishers and which bears title as above. In the course of its over 250 pages, the author, who falls to give the world the benefit of his name, takes occasion to defend the positivist side of the argument concerning human life and its relative value and significance from the attacks of the churchman Mr. Mallock, as given expression to in his treafise entitled "Is Life Worth Living?" The book sustains its side of the discussion with spirit; but where both parties, in clinging fast to their pet theowhere both parties, in eniging rast to their pet theo-ries, steadfastly ignore that important factor which, in these modern days, gives to human life its principal value, and is indeed its crowning glory, viz.: the de-monstration of the soul's immortality, through the practical evidence furnished by returning spirit intel-ligences, they can bether of them arrive at a true con-clusion in the premises.

For The following items, cut from the Denver Tribunc, just as they stood in the column, give one an idea of what treatment Indians get and are likely to get :

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The fact is the whites want the Indians' land, and are bound to have it, right of wrong. When the leading paper in Colorado will boldly publish such items as the above, (and they are only two out of hundreds) what may be concluded to be the public sentiment of the average white?—Gardiner (Me.) Home Journal.

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Q. Please in term as who bounds the not of either in this world, the authorized transcillers of the man who is leadling to amitted promitted annotation that the first the materials of the first thick in the results of the first thick in the results of the first thick in the results and people thick has the results the man who dimenses against the man who dimenses against the man who dimenses against the man considering wrong when you are selling run, you are doing wrong when you are selling run, you are doing wrong when you are selling run, you are didney wrong that if you believe win and the right, and his win a betterfy man in to counts able to your act. Provided you believe what inharmonlous lives, and you do not know what you are doing, you have no wish to do harm, you are doing, you have no wish to do harm, you are doing right as far as your can, you are even pittem blame; but provided you know you are uniting; people in order that you may receive the for, when you are utterfy cookineed there is a y spiritual bond hetween them, of course you are committing a right. The mostive is the main thing to be regarded, not the meteract. You cannot live up to more light than you have; if you do the best you can under the literast aces, you are as good as you can led. He is the greatest sinner who does the most for which his conscience condemns him.

Q. Aby A. F. What did St. Paul mean when

which his conscience condemns him.

Q.— By A. F.— What did St. Paul recan when he said "God finished his work from the beginning."

ginning."

A.-To the liter nal Thought eternity is always present, the Intinite Mind must know the end from the beginning. The terms end and beginning we know are not correct and ample when speaking of infinitude, because there is no end and no beginning, but they are as good as we can find in your language. The work of beity was finished from the beginning, finished in knowledge, finished in refrection of idea and plan, finished in everyflying but the still unfolding of the sciolt. The scrolt is eternal, and written throughout: the unfolding is gradual.

Q. By P. P. Can the invisibles give us any Q. (By P. P.) Can the invisibles give us any information about—the inhabitants of the solar

ystem?

A. The Egyptians, in olden fime, who worshiped Osiris, the angel who dwelf in the sun, were correct, in so far as they looked upon the sun (the physical centre of this solar system as being the spiritual centre also. There are angels who dwelf in the sun, who are more exalted than spirits in any other orbs which revolve around it. They are governing spirits; they are those who have greater power over the forces of nature. As the sun materially rules the system, it rules it spiritually also. The outermost planet not yet discovered by material science, represents the highest order of life which exists among the older planets, as Mercury and Vulcan are the seat of the lowest development of organized being in this system. The inhabitants of Mercury and Vulcan may be distinguished for physical spiritual growth and intellectual vigor are not great. Upon the planet Venus the special de-

capacity cas at aved at such caffection as to do "away with the meressity for physical labor to a har weapterf, and I nature responds to distinguishing with less effect than on your planet. On your after a responde with less effort than any articles before your another effort than any articles before your another scale of antiquity and a weath.

up at the below were in the scale of intigrity and greatly.

(i) By Dr. B. P. Chirk. How can inserted the clotter people the distinguished, the one from the other?

A. Magnetic persons are generally reculiarly impulsive allow are after themate, and at the same time capable of showing agreet repulsion toward these by whom they are not attracted. When in the presence of strongly magnetic persons you real that you either love or dislike them at first sight. You I now they are possessed of decided chare teristics, and they either draw you to them of repel you. The cheetric person is more steleal, apparently more resigned to fate, one canado of showing a tranquility which he does not feely. An electric reison will prove does not feel. An electric reison will prove by stuseful when another's nerves are disturbed, which a calming, seething influence is desirable. knowledge Fleetric tersons are not usually the external prophecy, leaders in any movement, but they are assist easiles in any hadenant, but they are assist a ants of those wher are; they often temper and equalize the genius which is expressed in others. The magnetic pertion of humanity will give forth every new thought, but the electric mind will generally be distinguished for thought, the re-sult of pleadding energy rather than that which comes through insciration.

such a test in it is probably it along during you so junished the young and are according to the probably it when a few do in probably. It is not all the probably in the prob

or vou superiors in spiritual growth. You may have some deceased relatives and friends who were rather fond of prying into other people's affairs and radking mischief. You would not like them to know of your affairs, and to circulate them's e whodge among the mediums whom they have introd. They cannot do it. If you have a relative who is hevored you inspiritual attainment, who can give you connect and guidy ance, who would not parade your affaits before the public, but would assist you in vanquishing you difficulties, then be assured that friend does how, can know and will know all about you, or I will keep the knowledge from going who we't would not be desirable for it to go. You is ever benefit from that spirit's advice and counsel, but you are not made to suffer from the information being placed where it would not be indiciously emilyed.

20. Is if true that frequent excursions are

sions to the moon, but we are not aware that

sister to the moon, but we are not aware that there are more strilts who lived in Boston that have done so, than those living elsewhere. We have received no exidence of this. It may be a fact, but it is not one for which we could vouch as "our Father," but the teachers in our public schools refuse to parce the word, because the collect has not been decided. Can you enlighten us on the subject?

A. Provided you had a proper prenount to apply to food, or to an angel, it would be a pronount which embedied both masculine and feminine. The plote Pather was right when he said, Father and Motler God. The Shakers first received light in this direction in this age, but the Eryptians were theroughly versed in this form of truth. Wisdom and Love are the two primary properties or qualities distinguishable in an angell, being, which approximates as near to Delity approximation is discernible by spirits in our sphere, and these embody the masculine claused of the mortal form—seventeen years full of themselves. ity as approximation is discernible by spirits in our sphere, and these embody the masculine element of love, and the feminine element of wisdom. The feminine element of wisdom was regarded as one of the elements of Delty among the Jews. In the Proverbs of Solomon, (the eighth chapter,) Wisdom is personified and spoken of as a female, whereas the love God manifested to the world in the form of the Logos or Word is spoken of in the masculine gender. If we were to coin a word which could mean not Father or Mother only, but Father and Mother both, that would be the correct word to use when speaking of angelic life, and might be extended in a parallel line to the Source of Life, so far as we can gain a knowledge of that Source so far as we can gain a knowledge of that Source of Life. Provided we were conducting exercises in the public schools, we should introduce the phrase Father and Mother God, until we had a single word which would express the sense, for

A.—The pyramids of Ezy) twere built in order to give material expression to religious ideas. The construction of these tyramids is scientific, but the science of the arcient Ezyptians was the strine in which dwelt their teligion. The pyramids were sacred places in which secret societies could hold their sessions. Many astronomical cal investigations were nade from the pyramids, many teligious rites and extenomies were perfectued within them. Ezyhpyramidisa standing record and prophecy. It recorded the knowledge already gained of the Ezyptians, and it prophesied future events in symbols which were the sign-language of the ancient Egyptians, a boubtless chambers were reserved for the buriff al of kings, but these ovended a very small porty tion of the pyramid. The idea that the pyramid was a granary where goods and food were detion of the pyramid. The idea that the pyramid was a ztanaxy where goods and food were deposited in days of famine was erroneous. Prof. Smyth, formerly, entertained this theory, but does not entertain it now. The pryamid was used to preserve spiritual ideas, to preserve knowledge, to preserve symbols, to preserve proables.

> TRENEDICTION by Windoman. May loving splitts, fair and bright, Attend your pathway day and night, And lead you, as through earth you stray, To find the true and living way, Which leads through lives of love below To where celestial waters flow, From llying fount of 4 yuth's pure fire, To satisfy each true desire. Amen.

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The Runner of Light Free-Circle Meetings
Are held at No. 85 Montponery Place (second story), corset of Province street, every Ureroay Affections. The
Hall will be open at 2 or look, and services commence at 3
which of precisely, at whis, I not the doors will be closed,
not be allowing entrance to a gress until the conclusion of
the scance, except in case of absolute necessity. The public are cordially furdied.

The Messages published stale; the above heading indicate that spirits carry with them the characteristics or their
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cart histories are published stale; the above heading indicate that spirits carry with them the characteristics or their
cart histories. The consequence of the carries grow of the conseventy in these columns that does not comport with histor
to be read.

Both twom carnest desire that these who may recognize the message sof their spirite thesels will verify them by information and the fact for patient at m. End Mys she hanned gives no sitting and receives no visite.

Cor Miss because give no the department, in order to more factor appearing to this department, in order to theme premier attention, should in every instance be addressed to torby A. Rich. Lewis R. Witson, Chairman,

MISSAGES GIVEN THROUGH THE MEDIT MSHIP OF MINS M. THERENA SHERMAMER.

Invocation.

Eternal Source of Life and Will, Eternal Fount of Good and Ill, Controller of all Hidden Laws, Thou Grand, Almighty, Great First Cause. To thee we turn, this sacred hour, For inspiration, strength and power, To vitalize the form of death With life's infmortal quickening breath; To roll the stone of doubt away That hides the light of endless day. Oh Father God, to thee we bring Our souls' divinest offering Our souls' divinest offering
Of love and gratitude and praise

Q. Is it time that frequent excursions are as we could were we using an instrument that had long made to the mosen by disembodied spirits who been used in sitting before the public; therefore we once lived in Boston?

A. Many de early-died spirits who have fived all we can to enable the spirits to manifest themselves upon the eartiful different places make exemptingly individually.

Should any one present receive a communication from

Seventeen years have passed away since 4 was called from the mortal form—seventeen years full of changes to those 1 love. Since that time I have welcomed dear friends across the river: since that time I have been cognizant of many events of great importance, and I feel it not only a duty but a privilege to return here upon this occasion and manifest my presence. Life to me was full of hope, the material life full of primise and joy for the future; but I knew whither I was going. I cheerfully laid aside my mortal hopes, because I knew there would be an opportunity to fulfill them in the life beyond, and that knowledge was not misplaced. wond, and that knowledge was not misplaced. Every hope I have seen growing brighter and brighter, every promise has perfected itself to a full fruition, and to-day I return to my mortal friends, bearing with me the blessing of angels, bidding them God-speed in their work, and to go on as they have done, for the angels bless them. I come from what was called, when I was here, North Bridgewater. I believe it has changed its name since my departure. I was known as Henry I. Kingman. I am perfectly aware that many old friends who knew me in the long ago will see my name and be anxious to know what will see my name and be anxious to know what I have to say. I have long watched and waited for this opportunity of returning at the Bunner of Light—it is a blessing that I fully appreciate.

Willie Benner.

velopment is in the direction of masic, paint in rands whether with the direction of masic, paint in rands whether we have a constraint of the preservation of the direction of which decreases the distribution of the direction o

new forces, new power. Say the little squaw that talks with her lands and fingers, she send heaps of good blessing to the warrior chief, and to the Hattle squaw, and the old chief in the spirit-world, in the hunting-grounds, (you know the old chief with the snow-hair, he got good scalp-lock,) he be going to send a scratch. Now me want to thank the old warrior chief for the singing-talk, because he give the singing talk for Minnewah, and the old singing-talk chief in the hunting-grounds be come with the long jingle—the old warrior chief know what the long

[To the Chairman.] Do you know the old war-rior chief? He be 'Dr. Ambrose Davis, of Chi-cago, Ill. Me live in the hunting-ground sevencago, 11. Me live in the nunting-ground seven-teen summers; the leaves come on the bush seventeen times; me been in the spirit hunting-ground heaps of moons; the snow fly heaps of times since. Oct. 28.

John Henry Weaver.

(To the Chairman] I can say with one of old, my friend, "it is good to be here." This is not the first time I have tried to return at this place, and I feel proud that I can succeed, as there are so many wishing to manifest. Now I have friends all over the country, spiritual friends, and I know they will be glad to hear from me. and I know they will be glad to hear from me. I am as active as one in the body. The last two or three years have not been passed in idleness, I assure them. I am trying to search into the mysteries of life, and it takes time, so if they don't hear from me often, they may conclude I am trying to learn my own lessons before seeking to teach others. I come from Baltimore. I have been in the spiritual about three years. I passed the three-score years allotted to the most of mankind, and did not at all wish to tarry in the mundane sphere, but to those who wonder the mundane sphere, but to those who wonder why I have not manifested, you may say it is only for lack of means. By-and-by they will hear from me, because I mean to manifest at home, in Baltimore. I will not take up any more of your time, my friend. I am heartily glad to meet you. John Henry Weaver.

Hannah G. Brockway.

(To the Chairman.) If agreeable to you; sir, I would like to say a few words to my husband, who lives in East Washington. N. II. I wish to say I see a change coming, that I have every reason to believe will be for good to himself and others; but we want him to look well before he takes any final step, which step I feel he will take, and that it will be consummated before the new year. I wish to assure him that the spirit-world advise the course, and sympathize in it. We are all in perfect harmony, and will do all we can, which is much, to bring that peace and contentment which makes home beautiful.

Elizabeth is with me. She finds she cannot

beautiful.

Elizabeth is with me. She finds she cannot speak for herself, but I am glad to speak for her and say that what she told before is true. She is by his side to counsel, direct and assist. Our spirit-love ever goes out, for we know the heart and know it is a true one. My name is Hannah G. Brockway. Very near twelve years have passed since I went to the spirit-world—twelve years of joy and peace to me, for I had pain and suffering in the body fully as long as I wished. I feel now that it was best for my experience to have had it, but I rejoice that it has passed. To Oct. 28.

Aggie Davis Hall.

thoughts they have sent out after me in my spirit-home, to bless them for all the good they have done, and to tell them I am still with them. have done, and to tell them I am still with them. I am at work: I am not idle. I was not condemned for my rashness; pitying angels surrounded me with their love, and bore me to a beautiful home where I could find peace and rest, and now, supported and encouraged by their presence, refreshed by the rest I have taken, I return, dedicating myself anew to the work which consumed so large a part of my life. Wante of you have listened to my value in the work which consumed so large a part of my life. Many of you have listened to my voice in the past. I would have you know it is not now silent. I feel it to be my duty here this afternoon to speak to you in words of love and to ask of you to look well to those who are instruments of supplying you with food and blessings from the angel-world. Protect your mediums; see that their pathway is smooth and pleasant to the feet. It is now too beautiful. Thorps are hidden beneath the rose-leaves, shadows will that their pathway is smooth and pleasant to the feet. It is none too beautiful. Thorns are hidden beneath the rose-leaves, shadows will obscure the sunlight. Those sensitive to feel the presence of angels are less able to cope with material obstacles in life: they very often are material obstacles in life: they very often are weighed down, and hardly know which way to turn: then it is that others come in upon them, demanding the right to hear from the spiritworld, and these sometimes may receive that which they do not like; but, remember, it is their own fault. When they visit a medium with clear hearts, with a sincere desire to hear from their, spirit-friends, putting aside all selfish interests, all sordid motives, they will be abundantly requited, and will find what they seek.

In the days that are to come I shall be with you; yet again shall I raise my voice in supplication for the needy and the weak, and in defence of the fallen, asking that each one of you sympathize with those who are beneath you, asking that fraternal brotherhood may blend your hearts in harmony with those whom you think are outcasts, praying that human love shall permeate every life and make the earth what it was indeed meant to be—a heaven of rest and harmony. Aggie Davis Hall. Oct. 28.

Sammie Spaulding.

(To the Chairman.) You aint my papa; I do n't see him here. [Perhaps he is here.] No, he is n't. [Where did he live?] He lived in Poughkeepsie. My name is Sammie Spaulding. I want to come When my country called me I was willing to go. Life to me also was full of pleasure and of promise, but duty demanded that I should got out in defence of my country and its flag, and so I did: but the All-Wise powers who rule above thought best to take me from the mortal world, and so, in what I believe to be the defence of right, I laid down mortality to take upon myself the full spiritual existence, and I have not been disappointed. I feel now as I

do n't want to look as I do now; I do sooner nave a jacket any day.

My mother's name is Mary. She wants the medium—the one that reads the paper—to send it to father, and she wants to come. She do n't want to come in public; she's afraid. Women are always afraid, aint they? They aint so brave as boys. They wouldn't go sleighing when there was any danger, anyway. It was only a hit on the head I got, and then the fever come. My head is all sound now. Oct. 28. came. My head is all sound now.

(The following messages were given on a previous date by the same medium :]

Robert Miller.

I find the door open, Mr. Chairman. Do I intrude? If so, I beg pardon and will withdraw. I am a stranger to you all here, and I hardly know whether this is a private affair or meant for the public good. My name is Robert Miller. I belong in Memphis, Tenn. This is a new experience to me. I wish to undertake it for myself partially, and partially to reach a brother of mine, John, of the same place. He is not a believer, neither was I; only from this day's experience I am forced to believe. But, sir, there perience I am forced to believe. But, sir, there are some complications in his affairs that I feel I should straighten out if he will give me the

opportunity.

I have been in this spirit-world somewhat over ten years. I don't know as much about it as I ought to. Perhaps that is my own fault, but I was told that if I came here I should begin to learn. When a man reaches the age of sixtylearn. When a man reaches the age of sixty-five it is time he began to learn something. I want to say, while here, that I went down to New Orleans just before my death, and if I had remained at home I should probably have been in the body now. I think John will understand that thoroughly.

Flossie Perry.

Dess I can come. Can't I come? I lived in Boston. My mamma cries all the time—she does. I don't want her to. I'se only been in the spirit-world a few days. I like it, 'cause there's awful pretty things there. It's going to be cold, aint it? well, it aint in the pretty world. Does you want to know my name? It's Fldssie Perry. I am three years old. I likes the flowers. I've got lots of flowers for mamma if she don't ery. I can't bring'em when she cries. Mamma's name is Mary. I don't like to come Mamma's name is Mary. I don't like to come to a strange place. Did you know there were heaps of little girls here? I never was in a place like this afore. When my mamma sees what I say will she cry any more? Tell her to come here, 'cause I want to see her, I want to kiss her. [On what street did you live?] I don't know. The cars go by the house. I want my mamma to come here.

J. Harlan Colby.

Thirty-eight years in the body, Mr. Chairman, one month in the spirit-world; but the one month in the hereafter has given me more instruction and information than the thirty-eight years in the body. There is a full consciousness of continued existence, a full knowledge of it; I had always marked doubts while in the body. I had always marked doubts while in the body. So, sir, I return here at this hour in order that my friends may know that I do live, and that I have the courage to return and let them know it. I wish to say that Harlan still takes interest in what is going on. He has not yet passed so far beyond material things but that he is greatly excited over that affair. I come from Salisbury, Mass. J. Harlan Colby. I passed away in September. I believe that is all I have tegive. Now, when I have more experience in this matter, and gain a little more spiritual strength, I will return, if I have an opportunity.

Of leve and graitude and praise
For all thy matchess, wondrous ways.
And ask that we may walk near thee
Through all they wast eteralty.

CONTROLING. Scientification or This Medium.
Mr. Chairman and Priends: As the controlling guide of the medium, irpd one interested in this Circle, I feel it to be a duty for me to say a few words, upon this occasion. You, see before you one who has never before seem joint of this kind in public. Guarded by the sacred precincts of the homeschele, her medium, site powers have been developed and brought forth. Surrounded by home influences, she has been enabled to give forthme as it is from the, sechislon of home, we cannot ever to do as we could were two sides and instrument that had home has never the continus of matched been well to six friends before the public; therefore we cannot ever to do as well upon this first occasion as we could were two sides and instrument that had home here nived here is spirits to manifest themselves. It is from the section of home, we cannot ever to do as well upon this first occasion as we could were two sides an instrument that had home here nived here the public; therefore we cannot ever the form the spirits to manifest themselves individually.

Aggie Davis Hall.

I do not come as I would wish, for an intense feeling of sadness overpowers me as I take controlled in would desire on manifesting my presence to my Boston friends, but it is the law, and I must succumb to it. Old conditions which pressed so heavily upon me before my departure seem to surround to the carried in the restriction of ripening manhood, I return to it. Old conditions which pressed so heavily upon me before my departure seem to surround to the surround that home ment and so for the moment I am overwhelmed, as it were. Dark shadows oppress me, clouds of trouble seem to spread above to surround a moverwhelmed, as it were. Dark shadows oppress me, clouds of trouble seem to spread above to the sadd when the sprint prompting manhood, I return to the continus of the beavily know w ment of infancy, not as attender blossom, blotted, as I was, out of the earth-life, but rather in the fresh vigor of ripening manhood, I return to those 4 love, accompanied by my angel mother, and bearing the blessing and love of spirit-friends to my father, who is still upon this earthly plane. I come to-day to bear a blessing of love to his soul, to give him cheer and courage still to press onward in the noble work. The vanguard of heaven surrounds him, he feels their mighty power, but at times clouds will arise and shadows overeast his sky, caused by others. We have seen in the past few days a small cloud no larger than the size of a hand, which has threatened to overcast his spirit for a short time with feelings the spirits do not wish to see; so I have come to bid him be of good cheer, and mind not the scorn or the slander of others. The whitest lives are often a shining mark for the arrow of envy, but they who work in the true way need not fear; nothing can harm them, nothing will reach them but what is pure and good. The angels send this message to-day to my dear father: Go on: fear not; for we guide you ever. The love and the light that are anchored in your life and become a part and parcel of it, have been seen and recognized by the spiritworld. They take cognizance of all that is pure and holy, of all that is good and true, in what has been and what will be, and a blessing will come to you through those lives and that love which now cluster about your home. This is from myself and my angel-mother. More than a score of years have passed since I went to the which now cluster about your home. This is from myself and my angel-mother. More than a score of years have passed since I went to the spirit-world. What knowledge I possess has been gained in the spiritual realms, save that experience I gained by my father's side, which assists me in my upward march. My name is Ernest Bacon. I want this to go

to my father, George A. Bacon.

MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF mrs. Sahah a. danskin. IN BALTIMORE, MD.

Elizabeth T

Still that music, or it will madden me. They have stolen me from my kindred, and laid me in the cold and silent grave. The spring-time of my lite has passed, and the winter of my discontent is coming. Oh! Mary, my daughter, and my grandchildren, will you never again hear the footsteps of the one you loved so tenderly! It was wrong for me to die. I should have lived and illed out my days. I was content with earth and earthly surroundings, but in the dullness of my knowledge I let disease carry me from earth. I cannot break the tie that binds me to Mary and her children. There are those in the spirit-world I love, but not as I loved you and your children. Oh, Father God, forgive me if I do wrong in speaking thus. Teach me harmony of soul, and above all teach me forgetfulness of things that are past, and prepare me for things that are to come.

things that are to come.

Had I known my peril and my danger I night have been saved, but the brain slept while the body was dying. I know she misses me. The chair is vacant, and my footsteps will never be

heard more. heard more.

I am doing justice to the one through whom I speak, for I never could fasten in my mind that in God's universe there was no death. Having tested it, now I know it. I speak from the standard through the standard to the standar

point of knowledge. Edward Ewing.

If it be not out of place I will come. I will not write my name in the sand, but upon paper, so that those I have left behind may read. Ed-ward Ewing, of Detroit, Michigan, in my sixty-

first year. I am a novice under the law of your divine philosophy. Having been taught some little, I will advance the thought to my friends whom I have left behind, whereby they may know that I am not dead, although they closed my eyes, placed my form in the coffin, lowered the remains in the grave—"dust to dust and ashes to ashes"; still to them this night I say, through a stranger's lips, I am not dead; I have life and attributes like those of men: sight, hearing, and above and beyond all, rememhearing, and above and beyond all, remembrance of the dear ones whom I tenderly love.

Trust what I say, for it is truth. There are no dead in God's universe. Words fade, dear ones, to convey to you my happiness and my content, and above all my adoration of God the Father.

Jane Osborne.

I died at Tremont, N. Y., in my sixty-third year. Jane Osborne, wife of George Osborne. In my mortal life I climbed many mountains, not in imagination but in reality. I never had what is termed actual misfortunes of life. I glided along not in fancy, but in reality through the different stages of an earthly existence. the different stages of an earthly existence. Now the scene changes. Through the valleys where the green grass grows I tread, not in behalf of myself, but for those who have been more

unfortunate.

Blessed be the name of death, for it reveals to us how insignificant we are when compared to the higher intelligences. There need be no controversy as regards my identity, for my spirit now controls the faculties of the mind of her through whom I speak. Doubt it not, nor fear it. There is nothing inside or outside of God's universe that should bring terror to the heart of either man or woman.

Mine is a home of cala composure. I am destined to go forward, and do good unto those who

tined to go forward, and do good unto those who need it. I am a helper in the spirit-world to the down fallen, the ignorant, the unlettered, the uneducated. What a grand and noble work when we follow it out in its beauty!

when we follow it out in its beauty!
Oh, this is a wondrous story for me to tell!
For men and women, husband and kindred, have called me dead. But death is not known here.
My attributes are alive, quick, ready to do that which I am bid to do. Oh, believe me, for I live in heaven with the angels. Oh, believe me, for I drink of the crystal waters which have given me life, immortal life in the green fields of Eden.

Jessie Belle Aborn.

I died with a sickness that proved to be incurable, in my eighteenth year, at Jersey City Heights. My name was Jessie Belle, daughter of John and Catherine Aborn. It is over—(not the sadness and the sorriow to those whom I have left:) to me the trial and the separation is over, but I have been blessed in the transition over, but I have been blessed in the transition—
passing from earth into the enjoyment of an
eternal life. It is vouchsafed to all who work in
accordance with the law of an omnipotent Creator. Did I say happy? Yes, I am happy, and
wearing the raiment which the angels in their
kindness have woven and robed me with."
Death, that death which brings eternal life, is
most beautiful. If comprehended by the human
mind there would never be any fear or any distress. Heaven is a place where angels dwell,
those who are the receivers of the law and com-

tress. Heaven is a place where angels dwell, those who are the receivers of the law and commandments. All things in this sphere of life are beautiful and blend in perfect harmony.

What can I say to console my parents for my departure? All has been said that can be. I am content in the companionship of the angels, awaiting with patience the reunion with those whom I left behind.

Exthere God and Methorston I give the thories.

Father God, and Mother too, I give thee thanks for having clothed me with immortality, and given me the power to see and to know, to hear and to feel, and to wait the coming of those whom I love. Farewell.

MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS SARAH A. DANSKIN.

Barnet Slieght; Williamson; Ada Doda; Martin.

SPIRITUALIST MEETINGS.

BROOKLYN. N. Y.—Society of Spiritualists meets at the Brooklyn Institute, corner Washington and Concord streets, Smidays. Lectures at 3 P. M. and 7½ P. M. Mr. Charles R. Miller, President; Benjamin D. French, Vice President; Fred Kaslam, Secretary: Nathaniel B. Reeves, Treasurer, Children's Progressive Lycenin meets at 10½ A. M. Jacob David, Conductor; W. C. Bowen, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. Hattle Dickenson, Assistant Guardian; Miss Belle Reeves, Musical Director; Mrs. C. E. Smith, Secretary and Treasurer. The Brooklyn Spiritual Conference meets at Everett Hall, 338 Fulton street, Saturday evenings, at7½ o'clock. S. B. Nichos, Chaliman.

REVERLY, MANS,—The Spiritualists hold meetings

B. Nichos, Chairman.

BEVERLY, MASS.—The Spiritualists hold meetings overy Sunday at Ball's Hall, at 2½ and 7½ r. M. Gustavus Ober, President; B. Lascom, Vice-President; Mrs. Ella W. Staples, Secretary and Treasurer. Circles every Wednesday eyening in the same ball at 7½ o'elock. Mrs. Ella Dole, me-

CHICAGO, III.—The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, corner of Ladin and Monroe streets, every Sunday at 10M A. M. and 7M P. M. Dr. Lonis Bushnell, President: A. B. Tuttle, Vice President; Miss Nettle Bushnell, Treasurer; Collins Eaton, Secretary.

Eaton, Secretary.

CLEVELIAND. OBIIO.—Spiritualists' and Liberalists' Sunday School.—The Children's Progressive Lyceum meets regularly every Sundaya 12½ r. M. in Halle's Harst Sundaya 12½ r. M. in Hall's Marthan; Mr. George Benedict, Secretary. The public are cordially Invited.

**Obirols's are held by the West Side Society every Sunday at 17 r. M. at Hall No. 30½ Fearl Street, West Cleveland. A. Dunlap, President; L. G. Turner, Secretary; — Smith, Treasurer.

CEBAR RAPIDS, IOWA, Society of Spiritualists meets in Post-office Block every Sunday, at 7½ r. M. Inspirational speaking, Dr. W. N. Hambleton, President, Mrs, Nannie V. Warren, Vice-President; Geo. H. Beck, Treasurer; Dr. Hamilton Warren, Secretary. All are cordially invited.

INDIANAPOLIS, IND .- The First Society of Truth-Seekers meets for religious service at 864 East Market street, every Sunday at 244 and 754 P. M. J. R. Buell, President S. D. Buell, Secretary.

S. D. Buell, Secretary.

NEW YORK CETY.—The Society of Progressive SpirRushists holds meetings every Sunday in Trenor Hab, on
Broadway, between 32d and 33d streets, at 10½ A. M. and 7½
P. M. J. A. Cozino, Secretary, 33 West 46th street. Cultdren's Progressive Lyceum meets at 2 P. M. Charles Dawbarn, Conductor; William Hunt, Assistant Conductor;
Mrs. M. A. Newton, Guardian; Mrs. S. E. Phillips, Assistant Guardian; Mr. — Kirby, Recording Secretary and
Treasurer; C. R. Perkins, Corresponding Secretary and
Treasurer; C. R. Perkins, Corresponding Secretary and
Treasurer; C. R. Perkins, Corresponding Secretary and
Treasurer; A. Dr. Win, White, President; Dr. D. J.,
Stansbury, Secretary, 164 West 20th street; G. F. Winch,
Treasurer. Speaker engaged; G. Fannie Allyn for November.

Treasurer: Speaker engaged: G. Fannie Allyn for November.

The First Harmonial Association holds free public services every Sunday, at 11 A. M., in the Music Hall, No. 11
East 14th streat, between Fifth Avenue and Union Square, Andrew Jackson Dayls, speaker for November and Docember.

DOT.

PORTLAND. ME. — The Spiritual Fraternity meets every Sunday atternoon at 2% o'clock in Congress Hall, for loctures and conference. T. P. B als, President; W. E. Sn ith, Vice President, F. W. Hatch, Secretary and Treasurer, Seats free to all.

nier. Seats free to all.

PHILADELPHIA, PA.—The Keystone Association of Spiritualists meets every Sunday at 2½ P. M. at Lyric Hall. 2504. North Ninth street.

The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 10½ A. M. and 7½ P. M. at Hall 816 Spiring Garden street. If B. Champion, President; Mrs. Dr. Sahmel Maxwell, Vice President; J. H. Jones, Treasurer; J. P. Lauring, Secretary.

BOCHESTER, N. Y.—Spiritual meetings are held in the Academy of Music, No. 40 State street, every Sunday at 10½ A. M. and 7½ P. M. Mrs. Nettle Pease Fox, permanent speaker. Meetings free. Strangers visiting the city are cordially invited to attend.

SUTTON, N. H. Society-holds meetings once in two weeks. Chas. A. Fawler, President; James Knowlton, Sec-

reture.

***SPRINGFIELD, MASS.—The Free Religious Society
(Spiritualists and Liberarists) holds meetings every Sunday
124 and 7½ P. M. J. S. Hart, President; S. C. Chaplin,
Vice President; Mrs. J. H. Cook, Mrs. E. M. Lyman, Mrs.
M. A. P. Clark, Prudential Committee; W. H. Jordan,
Treasurer; F. C. Coburn, Collector.

AN FRANCISCO, CAL,—The First Spiritual Union Society hold—a conference and soance every Sunday at 2 P. M., at B'nal B'rith Hall, on Eddy street, above Mason, Also meetings for lectures in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M.

Progressive Lyceum meets in the same hall at 10 A. M.

NANTA BARBARA, CAL. — Spiritual Meetings are held every Sunday at Came's Itali. Children's Progressive Lyceum meets every Sunday at same hall at 14 P. M. Conductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Secretary, Mr. Geo., Childes Musical Director, Mrs. Emma Scarvens, NALEM. MANS.—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hooper, President,

VINELAND. N. J.—Meetings are held every Sunday morning and ovening. John Gage, President; Mrs. Ellen Dickinson and Susan P. Fowler, Vice Presidents: Dr. D. W. Allen, Corresponding Secretary. Children's Progressive Lyceum meets at 12½ P. M. Dr. D. W. Allen, Conductor.

worderster. Mass.—Meetings are held at St. eorge's Hall, 460 Main street, every Sunday at 2 and 72

Spiritual Convention at Binghamton, N. Y. The Chenango Valley Association of Spiritualists will hold leir Third Annual Meeting in Leonard's Hall and Grove, in Binghamton, N.Y., commencing Friday, Nov. 7th, at 2. M., and continue until Sunday eventing, Nov. 9th, 1879. Efforts are making to secure able speakers, and to provide, as far as possible, free entertainment for stangers from a distance. A good time is expected. LYMAN C. HOWE.

Adbertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN,

Physician of the "New School," Pupil of Dr. Benjamin Rush.

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N. Y.

The MODERN BETHESDA for sale by Dr. Newton, Sent post-pald on receipt of the price, \$2,00.

Oct. 11.

Dr. F. L. H. Willis

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BOSTON, SATURDAY, NOVEMBER 5, 1879.

The Ponca Delegation in Boston.

. We have in various issues of the E(p,d) and E(t) for formed to the optimission of the research people and formes in the unbeatthy country whather they were to have been to reinfered any of the explicit decressor to and perfect a primaring trade of a gray of several terms of standing Bear on E. Esquaper. And what we have passed to a metallic of the record specifics. On the central passed on the pasts of Box 12, anathra Bester, and another the our

In the above of the property o

as were will be found from the order to be the control of the cont

that the statements made ly, han are time. There wish the execution of the ways lived in my own titles with the execution of the state of the my made. White swan, being a chief in the Donca tribe. There here the fact of my made, who is now in the Indian Territory, saying that the tribe had been ordered to decay the reserve, and go to the Indian Territory; that they had refused, but the inspector told them that he would take them to see the President. Accordingly ten of the chiefs stated, as they supposed, for Washington. Soveral weeks clapsed, and we heard nothing of them. My mother sa'd to me once, "What if the white men have taken them and left them in a strange place where they cannot find their way home." I laughed at her, and told her it would be impossible for the government. have taken them and left them in a strange place where they cannot find their way home." I laughed at her, and fold her it would be impossible for the government to treat the chiefs of a nation with whom it made treaties in that dishonorable way; that it might rheat them and all that, but it would treat with respect, at least, men with whom it was intending to make a treaty. Soon after this my uncle, with the other chiefs, came to the Omaha trible, on their way back to their own reserve, ragged, weary and foot-ser. They had been left in the Indian Territory became they would not select a piece of land there. Do ying know how I felt as I sat there and heard my mucle treat his story, and saw the tears running down my mother's cheeks, and know how powerless we were to help or even avenue ourselves? I felt as though if there were a God he must have created us for the sole purpose of forfuring us. I think if it had not been for the memory of the nobe Christian woman with yhom I lived at one time, I should have

woman with whom I fived at one time. I should have become an utter disbeliever in God and humanity. My uncle told us how they were left in a strange

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Aptress (M. George F. Reiter, and Mr. B. and I. and

line, but we submit that the picture here presented by

a voice filled with emotion. He said there was one thing of which England could boast and of which we could not that all men protected by the British flag were equal before the law. The young lady and her brother upon the platform were really slaves, subject to the dictation of one man, and at the order of that man, the Commissioner of Indian Affairs, in Washington, a guard of soldiers from the fort could carry them prisoners to the Indian Territory.

Standing Bear then entered in his full Indian costume and spoke in his native tongue. Miss Bright held in this hall at the usual hour. After a song by the Eyes, who interpreted him as follows, explained that he used the first person in the sense of representing

a his tribe:

confly, anent a strange people whose language they in the property of the first of

success in their efforts, a sentiment, in which we feel assured all lovers of justice will join

THE PONCA INDIANS.

Mourn, funeral express, o'er the grave In youder quiet place, Where test the askes of the brave Who know not our disgrace. Oh, rise not from your peaceful rest, Well carned through strife and pain Though freedom still lie sorely pressed, We call you not again. Rest, Sumners heath you lonely oak, In greatness, modesty! Still rings the well aimed battle stroke Thou gay'st for liberty, a And, Garrison, sleep on in peace, Nor one thine earth closed ear: Thy weatled spirit claims surcease, Sleep on, nor wake to hear The story of oppression dark

That still for justice cites! Where is the patient car to hark, The manly soul to use, and with a voice of thinder make The perjured great bow low, And those who the a nation quake At freedom's overthrow? Here from the prairies comes a man, By simple nature great;

With sorrow in his features wan--Yet more in givet than hate. Your country, which you toiled to save, And swore should are be free. Of ldm has made a rightless slave-Has ta'en lasfit city Your country, who have notified to save And make as free as Heaven,

Has written "they ass "our your grave Her Sacred word has given. And then, as tyrants total the weak. Has Froken it to than ; And whyse Justle's bere shill seek Must seek for le't r. van. there, in this city, where we wrought Your world approve I work.

And human nature's grandeur taught. Oppression's plantons stalk. Here, from this platform where ye sued so off and 'suasive-

The red man, by the white pursued. Now pleads for liberty. Are there no glants in our day? No men as strong as kind, To dash the coward chains away That outraged justice blind? -Justitia, in the Boston Dally Advertiser.

Spiritualist Meetings in Boston. PARIABLE MEMORIAL HALL. The First Society of Sylutactor Lead meetings at this place on Sanday afternoons, at 2 coloreck. The public cordinaty invited, George A. Bacca, Wilesafer.

A memorial has been presented to the British Parks, N. H. Harrison, protesting against the Parks of Application of Spiritualists, headed by National Association of Spiritualists, headed by National Association, protesting against the Parks of Spiritualists, headed by Mr. W. H. Harrison, protesting against the Parks of Spiritualists, headed by Mr. W. H. Harrison, protesting against the Parks of Spiritualists of Parks of Spiritualists.

REPRESENTA WALLS. Service every Sanday at 108, 6 y, in this had, 4 ft the lest street, cotten of Tremont 1981. W. J. C. vice coulters an inspirational discourse,

the of the inequality is in.

RENNEDY HALL. The Roybary Society hold their needings in the first, Worled street, every Sunday at 75, 190, W. J. Co. Telestics and answers que of his part to 3 dec. 3. 3 and mediums, are held at this real, corner of Essex, every Surday, 5. 7 gr. M. Excellent quartette sing-

PYTHIAN HALL. The People's Spiritual Meeting Commenciation of the Hall) Is removed to Pythian Rail. The Trement Street, Soviews every Sunday morning and attention, decoding dismissional speakers always present. TO ENING STAR HALL, Meetings are held in this oil, No. 7 City Square, Charlestown District, every sun-

80.5 PARK STREET. The Solutionalist Ladiest Aid-Society in etc. very Fifthy afternoon and evening at this place, uponethelds. Business meeting at to clock. Mis-alogo Weeds, Provident Miss M. L. Barrett, Secretary.

PAINE HALL. The Great Giver of every good and perfect giff could not bestow upon us a more perfect day than that which stands upon the record as the 2d of November, and Children's Progressive Lyceum No. 1 filled Paine Hall almost to its utmost capacity. There were to children in the march, Truly has it leen said, our good old Lyceum has not seen its best days, and now weren say it is genewing fits youth. The sight of the members of our growing family with their bright eyes and happy faces is a benediction to all who have eyes to see them; may they never cease to shed their radiance, and may Pame Hall long echo to the tread of the luminess of feet of the members of our Lyceum.

There is a growing interest manifested in the increasing audiences which greet us from Sunday to Sunday, and the wisdom of the move to this commoditions hall is more and more apparent. There is a wholesome atmosphiere permeating the building, and hosts of happyspirits, unseen by many in the form, gather with us and of November, and Children's Progressive Lyceum No. 1

spirits, unseen by many in the form, gather with us and

form in our exercises.

So was It with us when on last Sunday we for the So was it with us when on last Sunday we for the third time assembled in our new quarters. The exercises were as interesting as usual, and the following children participated: Emma Greenleaf and Miss Jennie Reals, each in plano solos; Mand and Charles Davis. In dialogue: Waster Fred Dix, Bertha-Giffin, Esther Ottinger, Kitty Kendrick, Jennie Smith and Maudie Lord giving recliations; Helen M. Dill a reading, and Nellic Thomas, Carrie Drew, Mrs. Souther and Hattle L. Bree, songs. Miss Helen M. Dill gracefully led in the calishemest. Mr. Carey addressed some remarks to the children which were well received by them. Mr. Frank L. Union stated to the people what efforts by was making, fitting Paine Hall for the use of the spritual public, and enlarging the stage for dramatic representations.

Mre singing and the Target March, the Lyceum aljourned. Our faithful Secretary, on account of Illness,

journed. Our faithful Secretary, on account of illnes was not with us to-day. D. N. Fond, Conductor,

AMORY HALL .- The exercises at our Lyceum to-day were as follows: Overture by the orchestra; singing by the school; Silver Chain Recitation; Banner March; selection—by the orchestra; recitations, "Mother's Trials," Arthur Rand, "The Quiet Mr Smith," Gracie Burroughs; also a declamation by Ida Brown; reading, "Mysteries of Life," Albert Rand; recitations, "What the Clock Sitys," Nellie Welch, "Look Up, not Down," Daniel Welch; violin duett, Miss Dawkins and Mr. Kame; plano solo, Hattle Davison; duett, Miss Davison and Miss Carr; plano solo, Bertha Hall; remarks by Mrs. Hattle Richards, Dr. John H. Currier and Vice-President Eand; Wing Movements; Target March, Our Lyceum will give their first entertainment and dance on Tinsalay eve, Nov. 11th, to which all are invited to atrough. J. B. HATCH, Conductor (Children's Progressive Lyceum No. 2, Boston, Nov. 2J, 1879. by the school; Silver Chain Recitation; Banner March;

EVENING STAR HALL-CHARLESTOWN DISTRICT,-Sunday afternoon, Nov. 2d, an interesting meeting was time and spoke in dis native tongue. Miss bright between the analysis of the first person in the sense of representing distribe:

When I see you all here I am very glad. I am in to with marked attention. "Winoona" gave a beauti-

ful poem at the close of the exercises, the subject being furnished by the people. Next Sunday, Nov. 9th, Mrs. M. C. Bagley will speak and give tests in this hall at 3 P. M. C. B. M. C. B. M.

PYTHIAS HALL .- The reunion last Sunday morning was a season of especial interest. The half was fifted with a respectful and harmonious audience, and we believe these special monthly gatherings are promotive of Union, Harmony and Fraternity. The opening exercises consisted of sluging by the choir, tuvocation by Dr. Wheelock, and reading of a poem by the manager. Fruit was then passed, and the audience invited to partake, with (bankfumess, in recognition of bounties so lavishly bestowed on us by Mother Nature, and as a toking that discouds shall cease among us. It was a season long to be remembered.

Mr. Daniel Came opened the afternoon conference with a short address upon "Spiritual Gifts." A lively interest was then shown in the subject by remarks by Albot Walker, Messrs, Crooker, Plummer, Herron, Bickford, and Dr. Moore, Mrs. Dr. Waterhouse (entraced gave a very interesting address.

An interesting conference may be anticipated next Sanday afternoon, when Mr. Geo, Plummer is expected to open the meeting. eises consisted of singing by the choir, invocation by

...i.(

MICHANICS! HALL, LANS.-A good audience assembled at this hall Sunday morning, Nov. 2d. The circle was opened with reading by Mrs. M. A. Carnes, of Eoston, who also interested the people with giving tests and speaking. Good tests were also given through tests and speaking. Good tests were also given through the medium-ship of Mr. R. H. Carnes, who is destined to make a good reliable medium. Inspirational sing-ling was furnished by Mis. Osear, Sanborn, of Lynn, who is a willing subject to the hands of the sphit power. There were other mediums present who added much to the Interest of the occasion. Our meetings will connicence at 12 m. Mr. and Mrs. Carnes, of Bos-ton, with us next Sunday. George DILLINGHAM.

London (Eng.) Spiritual Notes.

(From Our special Correspondent.)

It is certainly very satisfactory to know that Spiritualism is growing so fast in London. A gentleman of high position, and through whose -influence the Moody and Sankey revival meetings were carried on here some time ago, is a most carnest investigator. The very room in which all the business of the great revival-was carried on was turned into a séance room, and about twenty of the fullful were present. Of course Orthodox hymns prevailed, but in spite of all, the spirits manifested in a very pleasing and satisfactory manner, and despite all test conditions the phenomena occurred. There are many more of poor Moody's flock who are doing likewise, and the greatest interest possible is manifested. If a certain American gentleman now in London continues to work upon the public feelings as he has done, the revivalists will have to return to "redeem their own." This example is already imitated by others. Mr. ---, formerly an elder at Rev. Spurgeon's Tabernacle, has been a confirmed Spiritualist for a long time. Yes, the world moves.

At a seance the other evening, Mrs. Florence Corner was bound in a most extraordinary way, then the chair was entirely covered with a mosquito netting, which was sealed at the back, and then left. Scarcely were the visitors seated when a loud rap was heard and these words were spelled out: "We laugh at all tests." At that moment the curtain was raised and Mrs. Corner walked into the room, entranced. On examination they found everything as It had: been left, except the medium was outside instead of inside the net-bag, while knots and seals were intact! When will people leave off frying to trick the spirits, when, if they have) any power, it is sure to be sufficient to put to defiance all the rope-tying dodges that skeptics enn invent?

Mr. William Eglinton has been favored with great success since he has been abroad. At Stockholm he was fairly besieged. He is at present the guest of Prince Thurim, in Austria, where they daily receive the most indisputable evidence of spirit power. The friends of the movement have every reason to rejoice that his guides were strong enough to prevent his plan of entering upon some profession other than that of a public medium. He will arrive in Loudon about Nov. 15th.

A memorial has been presented to the British present method of government and demanding a complete change of base. Those who enter this protest, about twelve in number, are for the most part rarely ever present, and "have n't time" to do anything themselves, therefore complain of what others do. The manifesto is, however, not of a serious nature, and is only the result of personal spite, as some of the very opposers to the present policy of the Association were the proposers of that policy. However, Mr. Stainton Moses and Desmond Fitzgerald, both equal in influence to all those presenting the memorial, have framed a very fitting reply to it, which will be printed in pamphlet form and distributed throughout the country.

Among the papers announced for the present season to be read before the National Association, is one on "Startling Evidences of ldentity," by Mrs. J. William Fletcher; and later on, "Some of the Ghosts I have met," by Mr. J. William Fletcher. There are also a large number of other most interesting and important papers which will be given during the session. The Association, despite its enemies, will ride the storm."

Dr. T. M. Brown and daughter, who are about leaving the country for Australia, were favored with a reception the other day, and Mr. J. J. Morse presented them a purse containing one hundred dollars, as a token of esteem from their many friends. It was a most joyful occasion. Mr. Morse, whose health is still far from strong, was the life of the meeting and contributed largely to its success.

Mrs. Louie Lowe is meeting with such great success in Paris that she has decided to remain there for a time-possibly to settle there.

Mr. F. O. Matthews, a medium of peculiar power, will shortly arrive in London and be warmly welcomed by those desirous of communications from the other life. He is certain to do well here, unless he gets into the hands of the Jesuits, some of whom talk Spiritualism, but are in reality its worst enemies.

The Newcastle-on-Tyne Society are holding a 'Grand Bazaar," the object being to get a more suitable place to hold meetings and service in. It bids fair to be a great success.

Mrs. Georgina Weldon is one of the attractions at Covent Garden concerts now; she has a trained choir of one hundred and twenty voices, and is encored every night. Emma Thursby, whom so many Bostonians will remember as connected with Theodore Thomas's concerts, is also the recipient of many favors. Mrs. Osgood and Mme. Sterling are also great favorites. Miss Linda Dietz, another American, has been pleasantly received.

Oct. 16th. -

Three medical celebritles meet together to consult at the slek bed of Gen. X. After they go the General rings for his man servant: "Well, Jacques, you showed those gentlemen out; what did they say?" General, they seemed to differ with each other; the big fat one said they must have a little patience, and at the autopsy-whatever that may be-they would find out what the matter was," True Allopaths, they, to

English Excerpts.

Of the materialization séances at Hackney, Mr. C. R. Williams writes: Last Tuesday was our second materialization séance, Mrs. Cannon and Miss Barnes mediums. A shawl about five feet high across the room separated the ten sitters from the mediums, who were firmly bound. The light was sufficient to make every part of the room visible. The first to manifest was Mrs. Cannon's control, "Tonto," who thrust her nude, negro-looking arms, through thrust her nude, negro-looking arms, through the curtain, carried the bell over the curtain, and placed her hand on a non spiritualist's white handkerchief held in his hand, as well as allowing several sitters to take hold of her hand. Then one of Miss Barnes's controls appeared —"Charles Maynard"—floating above the curtain, and then receding a number of times, greeting the sitters in the direct voice, asking each to walk up to him and look well at him, which they all did. He had a round, full face, sometimes ruddy, sometimes of marble-whiteness; dark whiskers, head and moustache, with some linen gracefully arranged on the head, falling-over the shoulders. Direct writing, some very convincing tests, and a solo in the direct voice by another of Miss B.'s controls concluded this interesting sitting. concluded this interesting sitting.

Whatever may be that mysterious bond which connects organization with psychical endowments, the one grand fact—a fact of inestimable importance—stands out clear, and freed from all obscurity and doubt, that from the first dawn of intelligence there is with every advance in organization a corresponding advance in mind. Mind as well as body is thus traveling onwards through higher and still higher phases: the great law of evolution is shaping the destionwards informing and sin higher phases, the great law of evolution is shaping the destiny of our race; and though now we may at most but indicate some weak point in the generalization which would refer consciousness as well as life to a common material source, who can say that in the far off future there may not yet be evolved other and higher faculties from which light may stream in upon the darkness, and reveal to man the great mystery of thought?

The value of mediumship, and hence of mediums, as persons demanding our protection and esteem, is made evident from facts constantly esteem, is made evident from facts constantly occurring. Dr. Slade went from England to the Continent, and during his wanderings was brought in contact with the great scientist, Zöllner, whose book on the phenomena is the foundation-stone of a genuine German spiritual literature never before truly laid. Mrs. Esperance followed Dr. Slade, and made a Spiritualist of Dr. Robert Freisè, who has just published a volume of three hundred and sixty pages, dedicated to Dr. Zöllner. The title is "Stimmen and the look is filled chiefly with facts through the mediumship of the lady just named; "Illumnur Stafford" and "Walter" being quite frequently mentioned. We hope to see an English translation of the work.

Mr. Alfred Firman has holdly come out under his full name, and, discarding all conjuring appliances, is steadily gaining development at every sitting. Most satisfactory reports are affoat of his materialization phenomena on Tuesday and Friday evenings, at 26 Southampton Row.—Medium and Daybreak.

Notes of Travel.

To the Editor of the Banner of Light :

During October the writer had the pleasure of speaking under the auspices of the Progressive Lecture Association, of Orange, Mass. The audiences increased toward the close of the month. Messrs. Wheeler, Bates, and others are earnest workers. The ladies of the society meet every two weeks as a sewing society; pleasant sociables are also held. Mrs. Kendrick will speak in Orange the last Sunday of November.

On Tuesday night, Oct. 28th, a Free Lecture Association was organized at Miller's Falls, Mass. The following are the officers: President, Nathan Daball; Secretary and Treasurer, T. B. Stratton; Ecccutive Committee, E. Louey, F. Bartlett, and S. Amidon. The audiences at Miller's Falls are large and enthusiastic.

Mrs. Shepard spoke for the second time in Greenfield, Mass., Oct. 30th. She is making many friends in the East.

Our young friend, Arther L. Despeaux, well known to the traveling public, is now at the office of the Mansion House, Greenfield, Mass. Last season he was at the Sea View House, Oak Bluffs. Reader, when you want to rest awhile in a first-class hotel, call at the Mansion House and introduce yourself as a reader of the Banner of Light, and Mr. Despeaux will take you

EF Although you do not see my name on your list of subscribers, I have never ceased taking the Banner of Light since its first issue. I obtain it through our newspaper agency here. It would be my greatest cross to be deprived of it now in my eighty-first year.—C. II. Starbuck.

The Peace Congress at Naples broke up in a disgraceful quarrel.

Study Hop Bitters Book, use the medicine, and you will be wise, healthy and happy.

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THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

SPIRITUAL PHILOSOPHY

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