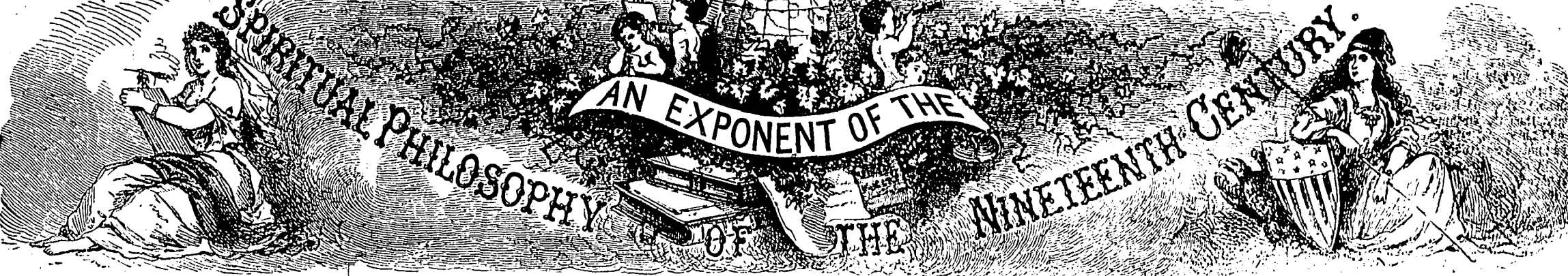


BANNER OF LIGHT.



VOL. XLVI.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, NOVEMBER 8, 1879.

\$3.00 Per Annum,
Postage Free.

NO. 7.

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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. Breckway.)

INVOCATION.

Oh, thou Eternal and All-Pervading Spirit, to whom the adoration of our souls shall be continually offered, we would present before thee this evening our hearts in all their happiness; the license of our soul's adoration, the white flames of purest aspiration, we would place upon thine altar with uplifted thought. With consecrated spirit, with all the powers of our being—physical, intellectual and spiritual—hid upon the altar of thy love, seeking to discover truth, and truth alone, we would hold 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, calling forth the flowers into bloom, awakening birds into song, fruitifying and beautifying the fair face of Nature.

Oh, thou who art our Father and our Mother, thou who art the Infinite Protector and Friend of all, men in ancient times worshipping 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 psalm 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 preserving 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 good—be 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 witches—who 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 cannot 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 concerned—merely fighting the air. They are attacking that which *is*, 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,

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 journeyings in the wilderness, which are recorded in the Old 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 *savior*, 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 with 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 wanderings 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 palm 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 concerning 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 times were republican in their form of government, but this divinely appointed Republicanism merged into a man-made system of monarchy. 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 fall. 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 acme of civilization upon the earth at that time; they were the recipients 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—1150 years before the Christian era—had culminated in Judea, the culmination of power often taking place long after the inauguration of a dispensation.

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 Sinai, and uttered a command through his own materialized lips that man should not eat swine's flesh, or that he should consecrate one day out 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 and did inquire into spiritual things to discover the best interests of mankind, and how to serve them, that they would formulate laws and make them binding 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 might have time for recuperation.

The law which forbade the eating of swine's flesh was 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 His 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 minds 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 freely. 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 off 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 midst 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 discerned 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 obedience 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 cannot 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, and that and the other, forbidden to hold free, unfettered intercourse with others, was because they were not prepared to act thoroughly upon their own responsibility.

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 his discretion or experience, use the fire, and he may be consumed to ashes; your dwelling and all your belongings may perish in one general conflagration.

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 useful for a certain section 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 Catholic. 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 occurrence. 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 regarded 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 anthropomorphic god of a monotheist Jew was merely the aggregate form of all the gods of the polytheistic nations, 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 propitiated with blood, even at times requiring human sacrifices, when thou-

sands of innocent women and children are cruelly offered 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 belief in 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 Deity. They are now among you, worshipping 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 eve 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 triumph 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 prophecies refreshing rain, a genial shower, a gentle distillation of welcome dew which shall fructify their parched soil, and cause the flowers of peace and prosperity to bloom around their pathway.

What led to the rejection, by the Jews, of Jesus and his teaching? Nothing except that their ancient Spiritualism had been overpowered by a more modern Materialism; nothing but this: they had followed a religion 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 bad 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 held.

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 fulfillment. 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 retained 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 gather.

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, while all the time they were void of morality and justice.

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 an 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 demolition. Nations fell because of internal corruption. The Romans and the Greeks in olden time fought 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 themselves 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 spirit 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 efficacious through the internal demoralization 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 Roman armies visited Jerusalem; the Jews were no longer a great and mighty people as a nation. Still there was that latent within them which rendered their extermination impossible. The Jews are to-day a standing 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 reviled; from one country to another they have traveled and 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 overcome; for, while the Queen 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 impossible 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 Jewish 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 abolished, there having been a petition that it should be ex-

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 synagogues 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 elected as an exclusive instance of national peculiarity; Jewish cruelty 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 concerning 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 demanded as many pounds as were sufficient to make a great many human bodies. We deny that Christianity, in many of its orthodox forms, is the equal of Judaism to-day. 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 of Jesus—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 do 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 sacrifices 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 out, 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 weakness of their numbers and their great disadvantages. But Judaism is something like Free-masonry; every Jew is willing to help every other, for there is among them even a feeling of brotherhood 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 Jews, 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 erection of Solomon's temple.

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 Jerusalem? Do we look forward to the rebuilding of the city and its temple? Do we look forward to the unutterable splendor being fully realized in the fulfillment of the prophet's dream, in their case? Yes, we look for it, but not for that even as being the final glory or ultimate of the Jew. The Mahometan power is now in the way. But it is struggling for existence. That religion which would force you to obey its way, whether you would or not; that would teach every boy nine or ten years of age to carry fire-arms, and in such a way would triumph, 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 Mahometans 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 live 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 climate 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 harmony with their real wants, may we 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 pains-taking investigators and thinkers who have of late been discussing the question of the Jewish destiny, that the ultimate 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 fulfill, some work to do, they were careful not 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 spiritual 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 that new order of national life in which all differences

Mohand 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, instead of religion creating and extending moral sentiments in communities, it was the *moral sentiment* which created the religion, and without it, 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 punishment, and that of the atonement, were but *superstitions of the religion of the past*, which ignored man's dignity and that the religion of the philosopher Bacon, that there was better to have no belief in God than to have one which is unworthy of the Creator of the Universe.

Banner 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 slate, 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 séance, proving beyond question the ability of spirits to intelligently communicate with mortals.

Maine.

PORTLAND.—W. E. Smith writes under a recent 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 slowly but surely emerging again into the light; and the demand was never greater for more information upon this all-important theme. The friends are more and more the important cause of this movement. Accordingly two weeks ago the Spiritualist Society 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 Col. J. H. Cook, of New York, for every Sunday afternoon at 2½ o'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 Ancient 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 movement, 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 desire 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 harmony, that its influence may be felt for good, as in the days of the past."

Wisconsin.

WAUKESHA.—J. M. Hutchison writes: "It is 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 for certain 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 the good. 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 laws of Nature are the same as the laws of the spirit world. 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. 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 properly adjusted or attracted to that particular mind selected for that purpose. That 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, and the soul is free, it accomplishes its intended office, after requisite changes it is used again in another form, proving in this instance alone that change is constantly going on, and that by an inevitable law, that proves the vastness of the power that governs the universe. The progression is stamped upon everything, and this is accomplished by the united or combined action of forces in both the natural and spiritual worlds."

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 stirred up not only many of the Spiritualists who have been inactive for a long time, but also many Liberalists and members of the Orthodox ranks. Bro. Ripley was advertised to lecture and give tests in our hall on Sunday evening, Oct. 19th, and notwithstanding that the Rev. Geo. C. Cook, Unitarian minister, was also advertised to lecture the same evening, subject, 'The Significance of Modern Spiritualism'—our 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 foster capital. We also have with us Mrs. 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. Flavel Pidgeon, 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. F. Fishback, Parker Pillsbury, and Mrs. E. C. Colt. Frank T. Ripley has also been here giving tests. He has helped in completing our Lyceum outfit and would like to see the subject of his lectures enlarged 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 although 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 humanity. He has the cause at heart, and frequently makes himself on the subject of his lectures, and others that he takes hold of. He spent his seventeenth 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 delivered 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 exhortations 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 precocious 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 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 years of age he was appointed preacher to the congregation 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 people of Antioch were threatened with dire punishment 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 Lenten sermons ever delivered. This incident in the history of this great man afforded Dr. Lord an opportunity, which he richly improved, to criticize those modern preachers who descend from the sublime subject of salvation to discuss such platitudes as aesthetic culture, the beauties of Nature, or the achievements of a worldly 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 harvest. 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 honorably by its speakers and judicious 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. H. Harter and others. All honor to Bro. E. Bond for his energy, zeal and self-sacrificing spirit in constructing this hall.

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 Boves, the Hales, the Moores 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. O. 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 Vermontier 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 depot of this great thriving 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 gazing 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.

This grand continental railway, the Union and Central Pacific, is a masterpiece of engineering. It cost two hundred million dollars,

is kept in excellent repair, is well officered, even to the porters, who are exceedingly polite and obliging. I speak thus highly of the road 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 remembered the lines of R. F. Taylor: "Where the flowers out-of-doors can smile in all weather, And bud, blossom and fruit grace the garden together."

"Dead gold is barbaric, but its threads can be woven into harmonious blue, like the tines 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 *Harold 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 up from sea-slime through muck and monkeys.

THE SAN FRANCISCO 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 Sunday.

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. McDonald, 9 Mason street; Mrs. Price, 227 O'Farrell street; Mrs. Dr. Morton, 11 O'Farrell street; Mrs. McKinley, 1307½ 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 Lyceum 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. H. Harter—is to celebrate his fifty-ninth birthday and the twenty-fifth anniversary 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 demoralizing 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 obnoxious controls, I've heard of 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—most egregiously! And lying 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," [Spiritualism] 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 spirits.

At San Rafael, near San Francisco, the proper

(*) We have received a report of the proceedings on this occasion, and find it most interesting. Ed. B. O. R. (1) Bro. Peebles's letter arrived too late for insertion last week, so that his intended recommendation that pecuniary assistance be tendered Mr. Harter is now laid before our readers at a point that subsequent to the birthday mentioned in the mind, friends of Mr. Harter will be glad to hear from you now—in the way of such kindly remembrance—as before the 1st of November.—Ed. B. O. R.

authorities, a few weeks since, "hung" the notorious thief and murderer, Salvador, a man noted for drunkenness, brutal lust, and the murder (by confession) of eight victims. He "died game," say the papers. But he is not an evil spirit now—no, no—but 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 "angelic"—"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" is low, undeveloped, selfish and unwise spirit influences, "pure insanity."

San Francisco, Oct. 17th, 1879.

From the Toronto (Canada) National.

AULD HAWKIE'S ADDRESS.

To a W. Knight Laddie.

BY ALEXANDER MAC LACHLAN.

Poor destitute, deserted wean,
Cast on the world thy little lane,
To fecht wi' poverty and pain.

No one to lead thee steps aright,
Or back thee in the weary night,
What's to be done?

We boast about our Christian land,
And of the wealth at our command,
And yet there's ne'er a helping hand
Stretch'd out to thee.

And a' these craves a dirty bairn,
They pass thee like a dirty bairn,
They leave thee to see.

They tell thee thou'rt a perfect fiend,
That "hang the brats!" should targe thee fiend
To keep on Sabbath out o' sight.

For thrifty folk, by body doom,
Hate to hae thoughts o' their intrude
"Tween them and God.

They never mourn thy hapless fate,
But fricht thee wi' the pangs that wait
To rack thee in a future state.

Nae wonder, hae thou 't downcast,
For hunger's here and dauntless fast,
That's thy lookout.

Nae wonder thy we're held in scorn,
Wi' thoughts that ought to be abhor'd,
Things to be worship'd and ador'd.

E'en God himself they've cloth'd in wrath,
Sweeping we're wretches frae his path,
Like thee, poor fellow!

My wee, neglected, hapless creature,
Starvation's writ on ev'ry feature!
What thou canst think o' God and Nature
Beats me to ken;

This earth must surely be a hell
Where many heartless devils dwell
In shape o' men.

Frae their hearts thou'rt kept apart,
Nae words o' kindness ever start,
The deep emotions o' thy heart.

My pulv, we bairn,
Raid's among duns and degradation,
Vile slang and hard imprisonment
Is a' ye learn.

How desolate thy heart must be,
Nae mother talks thee on her knee
To sing beloved songs to thee.

Bath aer and late,
But drunken drowsy leave and trick thee,
And cursin' ears thee and kick thee
Out o' their gate.

Ye canna spend the summer days
In rambling nang the broomy braes,
Or flow'ry haunts by lonely ways.

Where burnies rin,
But in dark cellars ye mairn brattle,
Mang filthy swarms o' human cattle—
Ye've a' learn.

Ye never heard the blith cuckoo,
Nor errie o' the cusha-doo,
Nor laverock singin' mang the blue,
Nor blackbird clear.

But curses dead and words of hate
And cruel slanders, in a filthy state,
Salute thee.

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 clouds o' time
His bright abode.

And is there nae to sooth thy wee?
Alas! thou'rt fore'd to answer no.
These churches are a' gowd for show,
A' mere profession.

Oh, it's enough to make us skam
The hale thing o' the heartless sham—
Bath rich and session!

And do we just gang to the Kirk
To pray for Heaven, dew and Turk,
That a' our duties we may shirk
To such a thee?

I scarce daur look thee in the face,
For it's a shame and a disgrace,
Thy plight to see.

Oh, Lord, what time and stiller's spent
On savings we never kent,
On coaking hearthens to repent!
Ah, thou'rt a sample
Which should be sent to let them see
What our religion's a' done for thee,
Thou'g grand example!

It's nae in singing nor in sayin',
It's nae in preaching nor in prayin',
But it's in workin' out and doin',
A' these in deeds.

O' love and mercy to lik' her,
For helpin' o' the heartless her,
That'ermin's a' credit.

* The celebrated Glasgow street orator.

—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, algebra, geometry, trigonometry, physics, and the Russian, Latin, and French or German language. Seventy-seven ladies passed a satisfactory examination in all branches—49 of whom were Greek Catholics, 20 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 grammar and sciences 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. Lydia Shillabear, wife of Joseph Buxton, aged 79 years and 29 days.

She was a good medium in the early days of Modern Spiritualism, and knew what it was to bear the scorn and ridicule from the outside world; but never flinching she became one of the pioneers of the cause in this place. She was a constant reader of the *Banner of Light* from its first publication, and was, as often as possible, an attendant upon our meetings. Very soon after her second birth she made manifestations of her immediate friends, with her reason clear and a knowledge of spirit communion. She was ready and willing to help on the good work, and let her aid be felt for her. She will be missed by us all.

S. G. Hooper, Pres. Salem Spiritual Soc.

From San Jose, Cal., Jan. 10th, 1879, of paralysis, Mr. Wm. T. Norris.

Mr. Norris was born in Hardwick, Connecticut, Oct. 26, Feb. 18th, 1822, and married Phoebe Smith (who still survives) in 1841 at Covington, N. Y. In July, 1854, they moved to San Jose, where he continued to reside until 1855, when he moved to California for his health. Mr. Norris was a firm believer in Spiritualism, and was always ready with his money and advice to help on the good work, and let her aid be felt for her. She will be missed by us all.

S. G. Hooper, Pres. Salem Spiritual Soc.

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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 Mansfield, Mich., loss, \$50,000. At Meriden, Conn., loss, \$20,000.

The apex of this continent is a grand plain, six thousand feet above the level of the sea, in the Rocky Mountain region between the Yellowstone River and Great 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 and 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 Redpath 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 reek of the pond, the lily
Has risen in radiant white—
A spirit of air and waters,
A form of eternal light.
Yet except for the root-stem
That steadies her diadem,
Except for the earth she is nourished by,
Could the soul of the lily have climbed to the sky?
—*Lucy Larcom, in Good Company.*

Clothe the average young man in a little brief authority and witness an avalanche of arrogance and conceit.

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 had the latter statement instead of the first been correct.

Molasses has gone up from 29 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 Huapil Indians in Northern Arizona are starving in a land of plenty. It may be the white man's turn next.

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

Mr. Enos A. Hale,
Assistant Postmaster,
250 Orchard Street,
New Haven.
City of New Haven,
County of New Haven,
State of Connecticut,
United States of America,
Western Continent,
Human Earth,
Solar System,
Universe.

Lunatic Inquirer.

Jacob Abbott, the well-known author and history compiler, died of paralysis at Farmington, Me., Oct. 21st, 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, was 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 bird," the old bird said,
In most endearing term,
"You must be early out of bed
If you would be the worm."
The smallest of the feathered herd—
A puny little thing,
Outsprang that tender, baby-bird,
To grub for worms and sing.
And, lo! she found an early worm!
It was a monster, too—
She chirped, "Oh, you may wobble and squirm,
But I will gobble you."
That birdling's chirp, the rest affirm,
Was never after heard,
And now 'tis said it was the worm
That caught the early bird.

Our valued correspondent, Charles W. Gardner, of Portsmouth, N. H., forwards us a specimen copy of a four-page monthly paper (family) which he purposes to establish in this city, if sufficient encouragement is afforded him. The name of the new venture is *The Advertiser*. We wish him full success in his enterprise.

Major Gen. Joseph Hooker died in Garden City, L. I., Friday afternoon, Oct. 31st. He was born at Hadley, Mass., in 1815. He graduated at West Point in 1837, served in the Florida war and in the war with Mexico, and was brevetted successively to the ranks of captain, major and lieutenant-colonel for gallantry at the battles of Monterrey, National Bridge and Chapultepec. He was on leave of absence from 1857 to 1859, when he resigned his commission and became a California farmer, serving in 1868-9 as superintendent of military roads in Oregon. He returned to 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 health is good.

Says the *Haven Register*: "If rain doesn't come pretty soon milk will have to be sold by 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 Charlotte's Nursery Book," a holiday gift for young children. It is printed on extra thick paper with full page illustrations of animals, flowers, and objects of nature. 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 and which will make it a special favorite 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 recoils 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 permitted to act as white men act. While men are citizens and fight their battles and are made with the ballot. The Indians, not having the 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 Massachusetts on election day, Tuesday last.

Editor-at-Large Fund.

It gives us great pleasure to present the following letter to our readers. The noble response of the writer to our call for funds to place PROF. BRITTON 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. Mothers respond sufficiently to warrant PROF. BRITTON 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.
Messrs. Colby & Rich, Boston, Mass.

GENTLEMEN:—In the noble effort to secure the services of Prof. S. B. Britton, of New York, as a worker in the labor of love and the uplifting of humanity, I 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. Britton. May the love from above warm up the hearts 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.

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 Banner 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 editorial comments. The friends of the proposal, whose letters have appeared in your paper, all concur in the estimate of the importance of the measure, and the peculiar adaptation of Dr. S. B. BRITTON 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 enterprise. It seems to me that the requisite means for the accomplishment of this object 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 defense of our liberal and spiritual views before 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 thousands of persons are thus predisposed against any honest examination of its claims. Dr. Britton'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. Kiddler; his summary disposition of Stouffer, editor of the *New Orleans Times*; the review of Whitehead Reid; and his recent and vigorous handling of Prof. W. Wundt, of the Leipzig University, together with many other examples, illustrate the breadth of his views, the clearness of his statement and admirable method of his argument; the ease with which he parries each blow and disarms every assailant; and the never-sundered 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 national defense of that noble cause which is the common interest and inheritance of us all.

But how shall we best promote that interest? No matter how complex and confounding 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 are comparatively few in number, and restricted in circulation. They do not reach the larger audience, in whose minds the enemy is all the while industriously sowing his tares, and in whose presence our vindication should be calmly but boldly made. Let the *short method* be sent straight into the enemy's camp. The plan proposed provides for this, inasmuch as it would be 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 lighteth 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 even known of the existence of Jesus or the Bible. 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 Theologies." Service at 10:30 A. M.

The monthly entertainment was announced to take place in this hall on Thursday, Nov. 6th, at 8 P. M. 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: "Winona'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. Synopsis 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.

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

- Nov. 8th, "How to Interest the Young in Spiritualism," W. C. Bowen.
- Nov. 15th, "The Religious Teachings of Spiritualism," Henry Kiddler, of New York City.
- Nov. 22d, "The Psychic Forces in Human Life, or Positive and Negative People," by Col. W. H. Brewster, 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 rooms 83 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.

First Society of Boston Spiritualists

HOLD FREE MEETINGS

EVERY SUNDAY AFTERNOON

AT

PARKER MEMORIAL HALL.

The public respectfully invited.

Next Sunday the program will be occupied by the well-known and popular lecturer,

MRS. R. SHEPARD, of Minnesota.

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

Services commence at 2 1/2 o'clock.

Movements of Lecturers and Mediums.

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

Capt. H. H. Brown will speak at Rantonsville, Vt., Sunday, Nov. 9th, and can be engaged for week day lectures in Southern Vermont, any date from Nov. 6th to 11th inclusive. Address him 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. C. Cooney'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 sances.

British National Association of Spiritualists.

PRESIDENT - ALEXANDER CALDER, Esq.

THE OBJECT OF THE ASSOCIATION is to unite Spiritualists of every variety of opinion, to be mutual aid and benefit, and to promote 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 subjects; 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. to 9 P. M., except on Saturday, when the rooms are open from 11 A. M. to 4 P. M.

The Discussion Meetings are held fortnightly from November to June, at 8 P. M. Members are allowed to introduce friends, and in special cases the Secretary will provide luncheon with a ticket of admission.

SPECIAL FACILITIES FOR INVESTIGATION are afforded to members by means of well-organized sances, held under strict conditions.

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

A further payment of half a guinea a year entitles 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 sances of the Association. It further entitles all other members of the same family, residing in the same house, and who are also members of the Association, to sance in the above privileges.

Non-members can subscribe to the Reading-Room at the rate of half a guinea per annum. C. B. RICE, 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 engaged and paid for for 1880, which is more than was used in 1878:

Receipts for 1879.	
Rent of Railroad Restaurant and Boats.....	\$1,600.00
" Dining Hall, &c.....	500.00
" Pavilion.....	200.00
Sundry small items.....	337.46
Membership fees.....	231.00
Ground rents for 1879.....	190.00
Two hundred and twenty lots pre-paid for 1880.....	2,200.00
Commission on tents.....	231.61
from Railroad.....	862.18
Total.....	\$5,913.51
Expenses.....	\$520.00
Rent of Railroad Restaurant and Boats.....	\$200.00
" Dining Hall, &c.....	100.00
" Speakers.....	374.00
Boarding Speakers, Musicians and Police.....	281.20
Paid sundry small bills.....	\$259.71
Total.....	\$1,155.21
Net.....	788.37
Cash in Treasury Dec. 31st, 1878.....	636.21
Total cash on hand.....	\$1,424.58
Buildings and other property, value.....	1,289.23
Total assets.....	\$2,713.81

J. H. SMITH, Secretary.

Springfield, Mass., Oct. 31st, 1879.

New Publications.

THE TEMPLE, (pp. 289) is the title of a new arrangement 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 LIFE.—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 fails 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 treatise 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 theories, steadfastly ignore that important factor which, in these modern days, offers to a principle of value, and is indeed its crowning glory, viz.: the demonstration of the soul's immortality, through the practical evidence furnished by returning spirit intelligences, they can neither of them arrive at a true conclusion in the premises.

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

"If the Indians go near any of the mining camps they will be quietly picked off. Mr. Schurz had better keep his wits away from such places if he wants them to be out of danger."

The next Legislature ought to offer a premium for Indian scalps, as well as for wolf scalps. Our frontier settlers might take as many as they can now and trust to luck for the indemnity."

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

If SUCCESS be the true test of merit, it is certainly a settled fact that "Brown's Bronchial Troches" have no equal for the prompt relief of Coughs, Colds and Throat troubles.

Everybody needs,

after the exhaustion of the day, a stimulant that is nourishing as well as warming. Nothing is so well suited for this purpose as Cocoa or Chocolate. That prepared by Walter Baker & Co. has the highest reputation of any in the market.

When life is a drug, and you have lost all hope, then trust in Hop Bitters.

In order to prevent any misunderstanding in regard to the present reduced price of the *Banner of Light*, we inform our patrons, that it is \$3.00 per year, instead of \$3.15, as formerly. As we prepay the postage we actually receive but \$2.85 from each yearly subscriber.

For Sale at this Office:

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

VOYCE AND MATTER: A Semi-Monthly Spiritualist Journal. Published in North Weymouth, Mass. 4, 65¢ per annum. Single copies 15¢.

MIND AND MATTER: Published weekly in Philadelphia, Pa. Price 5 cents per copy. Per year, \$2.50.

THE HERALD OF HEAVENLY JOY: A Spiritualist Journal. Published monthly in New York. Price 10¢ per copy. Single copies 5¢.

THE SHAKER MANIFESTO: Collected monthly published by the United Societies at Shakers, N. Y. 60 cents per annum. Single copies 10¢.

THE OLIVE BRANCH: A monthly. Price 10¢.

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

Subscriptions Received at this Office:

MIND AND MATTER: Published weekly in Philadelphia, Pa. \$2.50 per year.

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

THE MEDIUM AND DAYBOOK: A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage 50 cents.

HUMAN NATURE: A Monthly Journal of Zolistic Science and Intelligence. Published in London. Price \$3.00 per year, postage 20 cents.

SPIRITUAL NOTES: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London, Eng. Price 10¢ per year.

RETAIL AGENTS FOR THE BANNER OF LIGHT:

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers street, New York City.

THE LAND NEWS COMPANY, 11 Franklin street, Boston.

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

THE HALL & STREET, South Boston, Mass.

MRS. M. J. BEGAN, 220 North 24th street, St. Louis, Mo.

RICHARD ROBERTS, 109 Seventh street, Washington, D. C.

ATKIN & ABRAHAM, 54 West 31st street, between Broadway and 4th Avenue, about Grand Hotel, Broadway and 4th Avenue, New York City.

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

S. M. HOWARD, 5 East 7th street, New York City.

A. & C. S. HOUGHTON, 73 and 75 1/2 street, Sacramento, Cal.

LEES & BAZAAR, 16 Woodland Avenue, Cleveland, Ohio.

WILLIAMSON & HIGGINS, 62 West Main street, Rochester, N. Y.

JACKSON & BURLEIGH, Arcade Hall, Rochester, N. Y.

D. H. HENCK, 46 York Avenue, Philadelphia, Pa.

WASH. A. DANKIN, 702 Santiago street, Baltimore, Md.

N. C. CHOVINSKY, 31 3/4 Montgomery street, San Francisco, Cal.

SMITH'S PERIODICAL DEPOT, 122 Dearborn street, Chicago, Ill.

W. H. MOITON, 162 Vine street, Cincinnati, Ohio.

S. M. HOWARD, 5 East 7th street, New York City.

GEORGE H. HENCK, 100 West 10th street, Oswego, N. Y.

WILLIAMSON & HIGGINS, 62 West Main street, Rochester, N. Y.

WILLIAM WADDE, 83 Market street, Philadelphia, Pa.

W. H. ROSE, 55 Tremont street, Hartford, Conn.

BENTON'S LITERARY EMPORIUM, 21 Union street, New York City.

W. H. HENCK, 46 York Avenue, Brooklyn, N. Y.

G. D. JOHNSON, 5 North Main street, Fall River, Mass.

W. H. ROSE, 55 Tremont street, Hartford, Conn.

W. H. HENCK, 46 York Avenue, Brooklyn, N. Y.

E. J. GARDNER, 111 Broadway, N. Y.

R. H. HENCK, 46 York Avenue, Brooklyn, N. Y.

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

RATES OF ADVERTISING.

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

MINUTE NOTICES.—Forty cents per line, *Agate* type, each insertion.

BUSINESS CARDS.—Thirty cents per line, *Agate* type, each insertion.

Payments in all cases in advance.

25¢ For all advertisements printed on the 5th page, 20 cents per line for each insertion.

50¢ Electrotype or Cut will not be inserted.

25¢ Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. M. MONTGOMERY, P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street, Au. 9.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 126 West Eleventh street, between 14th and 15th, New York City. J. E. B.

Special Notice.

On and after Nov. 10th, Dr. F. L. H. WELLS may be addressed, care of *Banner of Light*, Boston, Mass., till further notice, O. A.

BABBITT'S "MAGNIFICENT WORK," "Principles of Light and Color," price \$1, and his beautiful 25-cent pamphlet, "Wonders of Light and Color," are offered at a special price of \$1.00. The former is edited by the Indian Normal Teacher "the greatest work of the 19th century," and the latter is pronounced "worth its weight in gold," while a New York Editor declares that "a million of them should be sold." For these, with "Chart of Health," and "Vital Magnetism," apply to BABBITT & Co., 5 Clinton Place, New York. 2w.N.S.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42nd street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. O. A.

MRS. LENZBERG, Business and Test Medium, 84th Avenue, New York. Hours 9 to 5. O. 25.S.R.

S. B. BRITTON, M. D., is permanently located at No. 80 West 11th street, New York, where he employs

The Ponca Delegation in Boston.

place of land there. Do you know how I felt as I saw them and heard my uncle tell his story, and saw his tears running down my mother's cheeks, and knew how powerless we were to help or even avenge ourselves? I felt as though if there were a God he must have created us for the sole purpose of torturing us. I think it had not been for the memory of the noble Christiana woman with whom I lived at one time, I should have become an utter disbeliever in God and humanity.

Standing Bear then entered in his full Indian costume and spoke in his native tongue. Miss Bright Eyes, who interpreted him as follows, explained that he used the first person in the sense of representing his tribe:

When I see you all here I am very glad. I am in

Sunday afternoon, Nov. 24, an interesting meeting was held in this hall at the usual hour. After a song by the choir Mr. W. J. Colville entertained the audience over one hour, answering questions that were presented to him on different subjects. The explanations given were very interesting and instructive, and were listened to with marked attention. "Winona" gave a beauti-

those gentlemen out; what did they say?" "Ah, 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 the core!

year, provided a marked paper is forwarded to this office.

very interesting and instructive, and was given with marked attention. "Winoona" gave

favorites. Miss Linda Dietz, another American, has been pleasantly received.

Oct. 15th.

FIDELITY.

Three medical celebrities meet together to consult at the sick 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?" "Ah, 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 the core!

Warren S. Barlow, J. O. Barrett, Mrs. Emma Haffange
Written, Miss Lizzie Eaton, Mrs. Maria M. Kling, etc.

Any Book published in England or America, not out of
print, will be sent by mail or express.

**52 Catalogues of Books Published and for Sale
by Colby & Rich sent free.**

**53 Publishers who insert the above Prospectus in their
respective journals, and call attention to it editorially,
will be entitled to a copy of the BANNER OF LIGHT one
year, provided a marked paper is forwarded to this office.**

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