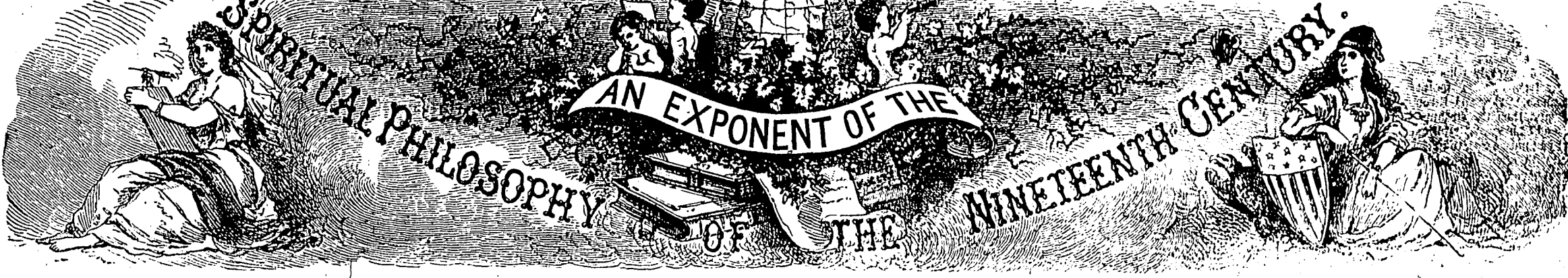


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The Rostrum.

THE MISSION AND DESTINY OF THE JEWS.

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

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

INVOCATION.

Oh, thou Eternal and All-Pervading Spirit, to 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 souls' adoration, the white-lilies of purest aspiration, we would place upon thine altar with uplifted thought. With consecrated spirit, with all the powers of our being—physical, intellectual and spiritual—held 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 plane 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, fruiting 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 all 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 hand 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 in 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 oppress 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 was, but not that which is, for the thought of to-day, while it may not be in all respects matured, is nevertheless fast developing toward that maturity in which you will behold a recognition of the universal rights of humanity, and a belief in the impartial character of the government of God, in which belief the recognition of the immutability of the laws of the universe will be the salient point and distinguishing feature.

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

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 exalted 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 anchorettes 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 were 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.

The Jews, as a people, in ancient time were republican in their form of government, but this divinely appointed Republicanism merged into a man-made system of monarchism. You are told in the Scriptures that God gave the Jews a king in *his anger*, meaning that their desiring a temporal monarch was a sign of decadence, of spiritual declension; a sign that they had wandered away from the path of duty, and it was only then that the Jewish nation began to 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 receptacles of a special wave of civilization which swept far up the shores of time, which may previously have reached its greatest height in Egypt, and at other times in various parts of the Orient, reaching its culmination, but which about the time of the erection of Solomon's temple—1165 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 aid inquirers into spiritual things to discover the best interests of mankind, and how to serve them, that they would formulate laws and make them 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 *directly 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 temperate climates 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 its 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 radiance 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 out of all questionable society for fear he might be demoralized by it, would act in the opposite direction and send him, when he had come to man's estate, into the very 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 father (father or mother); you must obey." You cannot understand; I cannot explain to you, because you will not understand my explanation." But let a boy or girl twenty years of age be thus addressed, and in most cases the parent would be acting in an unwarrantable manner. The parent then should explain, urge, use moral suasion, endeavor to show to the son or daughter why he desires him to walk in a certain way.

The very reason why Jews were forbidden to do this, that and the other, forbidden to hold free, unfettered intercourse with others, was because they were not prepared to act thoroughly upon their own 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 your 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 needful 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 culminated 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 ideas 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 monotheistic 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 thousands 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 individuality by 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 today 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 prophetic 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 by moral suasion. The prophecies have not yet all been fulfilled in the letter of the spirit. But a spiritual idea may come to the earth a thousand years or a million before the full fruition of that divine prediction may be beheld.

The prophecy which related to the Jew was, in many respects, one concerning what the Jewish nation *might* become, and although the Jews, as a separate nation, have not in the past received the external fulfillment of it, they may, in the future, receive the spiritual 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 a standing army nor a large navy which will save a nation; it is not the number of your armed soldiers, but it is the number of your virtues, the amount of your courage, the amount of your intrinsic merit. No nation has ever fallen by reason of outside attacks—these have merely aided in the 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 into 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 amid dangers and difficulties; they have been looked upon with scorn and suspicion by almost all the governments of the earth, yet they live. They are improving and increasing to-day, and with regard to Jerusalem, we have been informed, on good authority, that there are more Jews there now than there ever have been since the destruction of the Temple of Solomon.

The Premier of England—Disraeli—is a Jew, and the very fact of a Jew being in that position proves that the old hostility toward the Jew must have been 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 excluded 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 upon the Eternal Spirit as residing 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 diluted, if not suppressed, 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 philanthropist.

The modern Jew and advanced Unitarian are closely allied in their religious thought and in their daily attitude assumed toward the affairs of the nation. Many Jews to-day are first and foremost in the expression of advanced ideas, which, if put in practice, will benefit mankind, and their old idea of a God of wrath, the bloody sacrifice and all that is terrible and dark in religion, has been now handed over to the Christian, and will very soon become altogether obsolete. In the nominal Christian church we discover the remains of the worst side of Judaism, which is now fast working itself 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 feebleness 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 link the Jews together again locally, and exalts in them a great nation? Do we look forward to their return to Jerusalem? to their rebuilding the city and its temple? Do we look forward to the unmitigated splendor being fully realized in the fulfillment of the prophetic 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 sway, whether you would or not; that would teach every boy nine or ten years of age to carry firearms, and in such a way would triumph, is fast losing its hold on the minds of Europe and Asia. The resources of the Mahometan empire have been so drained by the recent conflicts through which it has passed, it is more than likely that in a few years the 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 science, civility and productions are most in harmony with their real wants, we may then 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 deliverance that shall come in a night 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

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BRIEF PARAGRAPHS.

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

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

THE FIRE FIEND.—Confirgation at Southboro', Mass., the past week—loss, \$8000. At Mansfield, Mass., loss, \$50,000. At Meriden, Conn., loss, \$20,000.

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

A San Francisco editor has been shot and killed.

Mr. James 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 hoot-vibrator.

THE WATER LILY.

From the reek of the pond, the lily
Has risen in radiant white;
A swirl of arms and wafters,
A form of incarnate light;
Yet except for the rosette stem
That cleaves the lagoon,
Except for the lily she is unnoticed,
Could the sun of the lily have enlivened 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 20 to 40 cents. There has been an advance of all grades from 3 to 5 cents. Is it owing to "New England" candy pulls?

New 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 Huapile 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 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,
230 Orchard street,
New Haven,
City of New Haven,
County of New Haven,
State of Connecticut,
United States of America,
Western Continent,
Planet Earth,
Solar System,
Universe.

Lunatic Inquirendo.

Jacob Abbott, the well-known author and history compiler, died of paralysis at Farmington, Me., Oct. 31st, in the seventy-third year of his age. Mr. Abbott was born at Hallowell, Me., on the 14th of November, 1802, 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* is 100. It is the first time that the list is as soon as we receive the report of the Secretary. The number of Local Auxiliaries in the "National League of America" is 100.—*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 disease is attributed to apoplexy. Mr. Chandler has occupied a prominent place in public life for thirty years past.

THE EARLY CHILD AND THE WORM—WITH A MORAL.

"Come, little pet," the old bird said,
In most endearing undertone,
"You must be early out of bed
If you would catch the worm."
The smallest of the feathered herd—
A tiny little thing—
Outran the 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 W. J. Colville 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 non-party paper (family) which he purposes to establish in the 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. 25th, at the age of 64 years. He was born in 1812, 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 Monterey, National Bridge and Chancellorsville. He was on leave of absence from 1851 to 1853, when he resigned his commission and became a California farmer, serving in 1859 as superintendent of military roads in Oregon. He reentered the service at the beginning of the civil war, was appointed Brigadier General of volunteers on the 17th, 1861. His subsequent history is familiar to all.

How is Bro. Jamieson, the "leoneologist"? Hope his health is good.

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

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

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

R. Worthington, 50 Broadway, New York, announces "Ant Charlotte's Nursery Book," a holiday gift with full page illustrations of unusual cleverness of design and execution. The letter-press, beginning with rhymes to impress the letters of the alphabet, and including simple stories and poems, is calculated to afford little folks a constant fund of entertainment. It has a novel cast which will make it specially appropriate for a Christmas gift, while its artistic merit will have a happy influence on the tastes.

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

Gen. Cronk, 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. White men are citizens and fight their differences and demands with the ballot. The Indians, not having this weapon of civilization, still resort to the bullet, the weapon of savagery, the same as all people have done and will do who are similarly deprived.—*Greenback Labor Chronicle.*

The weather was pleasant in 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. Brittan 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. Brothers respond sufficiently to warrant Prof. Brittan accepting the *Call to Duty*, at precisely the time when his services are needed in the peculiar field mapped out for him by the spirit-world, and which he of all men in our ranks is the most competent to fill, we shall feel that we have done our duty in the premises.

SPRINGFIELD, OHIO, Nov. 1st, 1879.

Messrs. Colby & Rich, Boston, Mass.
GENTLEMEN—In the noble effort to secure the services of Prof. S. B. Brittan, of New York, as a worker in the labor of love and the uplifting of humanity, 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. Brittan. May the love that from above warm up the hearts of those who are able to contribute to this much needed work at this time. *We must not fall in this.* Very truly yours,

JEROME PASSLER, SR.

Colby & Rich, Boston, Mass. \$50.00
Jerome Passler, Sr., Springfield, Ohio, 100.00
J. Downing, Jr., Concord, N. H. 10.00

Total to date, \$160.00

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

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 at once in their estimate of the importance of the measure, and the peculiar adaptation of Dr. S. B. Brittan to the place and the duties required by the Editor-at-Large. There would really seem to be no 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.

A very intelligent Spiritualist who will take an hour to consider the matter 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 read journals; nor will it be denied that hundreds of thousands of persons are thus predisposed against any honest examination of its claims. Dr. Brittan's answers to the press and the scientists in the *Mollie Fancher case*; his "short method" with Rev. G. W. Humphrey, who made a violent assault on Spiritualism in the *Truth-Serker*; his free lance in the *Truth-Serker*; Mr. Kiddle's summary disposition of Stouffer, editor of the *New Orleans Times*; the review of Whitelaw 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 earnestness of his attitude, and the force 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 and universal cause, the common interest and inheritance of us all.

But how shall we best promote that interest? No matter how complete and convincing these replies to the enemies of Spiritualism may be, their publication is confined to our spiritual papers, which are even now in a few numbers, and restricted in circulation. They cannot 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 plainly and boldly made. Let the *truth* speak 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 lighteneth every man who comes into the world, and countless millions of the earth's inhabitants have lived and passed on to other spheres without having once known of the existence of Jesus or the Bible. The Word of God is the inward light revealing truth to every one, and whenever we hear a voice that leads us into the paths of duty we hear a word from God. The speaker elaborated his views quite fully in an hour's discourse, to the satisfaction of all present. A poem concluded the service. On Sunday next, Nov. 9th, the subject of the discourse will be "The Transitory and the Permanent Element in the Existing 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 musician composers by W. J. Colville, are items in the programme.

On Sunday last, at 8 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. Bowser.
Nov. 15th, "The Religious Teachings of Spiritualism," Henry Kiddle, of New York City.
Nov. 22d, "The Psychic Forces in Human Life, or Positive and Negative People," by Col. Wm. Hemstreet, Brooklyn, N. Y.
Nov. 29th, "The Facts and Fallacies of Modern Spiritualism," M. H. Brown, 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 81 Montgomery Place, Boston. He is possessed of rare gifts in this direction which should be fully utilized by suffering humanity. We speak from personal experience. Give him a call.

THE First Society of Boston Spiritualists

HOLD THREE MEETINGS
EVERY SUNDAY AFTERNOON
AT
PARKER MEMORIAL HALL.

The public respectfully invited.

Next Sunday the rostrum 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 Bartonville, Vt., Sunday, Nov. 24th, and can be engaged for week day lectures in Southern Vermont, any date from Nov. 24th 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 lectures 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. J. K. Conley'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 before December appointments are made. New Jersey and Pennsylvania, as the Sundays are engaged to Philadelphia. Address him at Walnut street, Chelsea, Mass.

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

British National Association of Spiritualists.

PRESIDENT—ALEXANDER CALDER, Esq.
THE OBJECT OF THE ASSOCIATION is to unite Spiritualists of every variety of opinion, for the mutual aid and benefit, and to promote a further inquiry into all psychological phenomena, by means of sittings, and other investigations. 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 reading room is open from 11 A. M. to 4 P. M.

The Honorary Members are held forthrightly from November to June, at 11 P. M. Members are allowed to introduce friends, and in special cases the Secretary will provide lodgings with a ticket of admission.

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

Members—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 sittings.

A further payment of half a guinea a year entitles to one book from the Lending Library.

A subscription of two guineas a year entitles to 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 sittings 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 share in the above privileges.

Non-members can subscribe to the Reading-Room at the rate of half a guinea per quarter. *C. B. R. Secretary.*
28 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 to 1880, which is more than was won in 1878.

Receipts for 1879.
Rent of Hall and Restaurant and Boats, \$1,000.00
Dining Hall, &c., 500.00
Sunday small rent, 25.00
Membership fees, 250.00
Lodging, 200.00
Two hundred and twenty lots pre-paid for 1880, 250.00
Commission on tents, 25.00
Total, \$1,850.00

Expenses.

Rent of Hall and Restaurant and Boats, \$500.00
Paid for Music, 500.00
Sundries, 50.00
Boarding, 200.00
Paid sundry small bills, 25.00
Total, \$1,250.00

Net, \$600.00

Cash in Treasury Dec. 31st, 1878, 625.00

Total cash on hand, \$1,225.00

Buildings and other property, value, 1,500.00

Total assets, \$2,725.00

J. H. SMITH, Secretary.

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

New Publications.

THE TEMPLE, (pp. 28) 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, 192 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, gives to human life its principal value, and is indeed its crowning glory, viz., the demonstration of the soul's immortality, through the practical evidence furnished by returning spirit intelligence, 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:

"The Indians go near any of the mining camps they will be quietly picked off. Mr. Schurz had better keep his wares 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 may 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, 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 drag, 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 \$5.00 per year, instead of \$3.15, as formerly. As we prepare the postage we actually receive but \$2.85 from each yearly subscriber.

For Sale at this Office:

THE BANNER OF LIGHT, published weekly in Philadelphia, Pa. Price 5 cents per copy. Single copies 2 cents.
THE VOICE OF ANGELS, A Semi-Monthly Spiritualistic Journal, Published in North Weymouth, Mass. Price 5 cents per copy. Single copies 2 cents.
MIND AND MATTER, Published weekly in Philadelphia, Pa. Price 5 cents per copy. Single copies 2 cents.
THE BANNER OF LIGHT, published weekly in New York, N. Y. Price 5 cents per copy. Single copies 2 cents.
THE SHAKESPEARE, (collected monthly) published in the United States at Shakers, N. Y. 6 cents per annum. Single copies 2 cents.
THE OLIVE BRANCH, A monthly, price 5 cents.
THE PSYCHOLOGICAL REVIEW, Published monthly in London, Eng. Price 5 cents.

Subscriptions Received at this Office

MIND AND MATTER, Published weekly in Philadelphia, Pa. \$2.85 per annum.
THE VOICE OF ANGELS, A Weekly Journal of Psychological Science, London, Eng. Price \$10.00 per year, postage \$1.00.
THE BANNER OF LIGHT, Published weekly in New York, N. Y. \$5.00 per year, postage \$1.00.
HUMAN NATURE, A Monthly Journal of Zoöscience and Intelligence, Published in Boston, Price \$3.00 per year, postage \$1.00.
SPIRITUAL NOTES, A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London, Eng. Price 5 cents.

RETAIL AGENTS FOR THE BANNER OF LIGHT.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers street, New York.
NEW ENGLAND NEWS COMPANY, 11 Franklin street, Boston.
T. W. MARSH, 99 Washington street (south of Pleasant street), Boston.
A. HALL, 173 street, South Boston, Mass.
MRS. M. A. HAN, 29 North 3d street, St. Louis, Mo.
RICHARD ROBERTS, 105 seventh street, Washington, D. C.
J. K. ABRAHAMSON, 38 West 31st street, between Broadway and 4th avenue, about Grand Hotel, Broadway and 3d street, New York, N. Y.
M. E. HANCOCK, 105 West 31st street, New York City.
S. M. HOWARD, 1 East 7th street, New York City.
J. B. ADAMS, 327 Seventh street, and 341 Fifth street, Sacramento, Cal.
WILLIAM HAZARD, in Woodland avenue, Cleveland, Ohio.
WILLIAMSON & HIGGINS, 62 West Main street, Rochester, N. Y.
H. H. HENSON, 46 York avenue, Philadelphia, Pa.
W. H. HAN, 205 Saratoga street, Baltimore, Md.
J. CHOWN, 313 Broadway street, San Francisco, Cal.
SMITH & MORRISON, 125 North Dearborn street, Chicago, Ill.
PERRY & MORRISON, 125 North Dearborn street, Chicago, Ill.
G. H. HAN, 125 North Dearborn street, Chicago, Ill.
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G. H. HAN, 125 North Dearborn street, Chicago, Ill.

RATES OF ADVERTISING.

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

SPECIAL NOTICES. Forty cents per line, first insertion. Thirty cents per line, subsequent insertions.

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Advertisements in

[illegible]

BOSTON, SATURDAY, NOVEMBER 6, 1879

The Ponca Delegation in Boston

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

As 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.