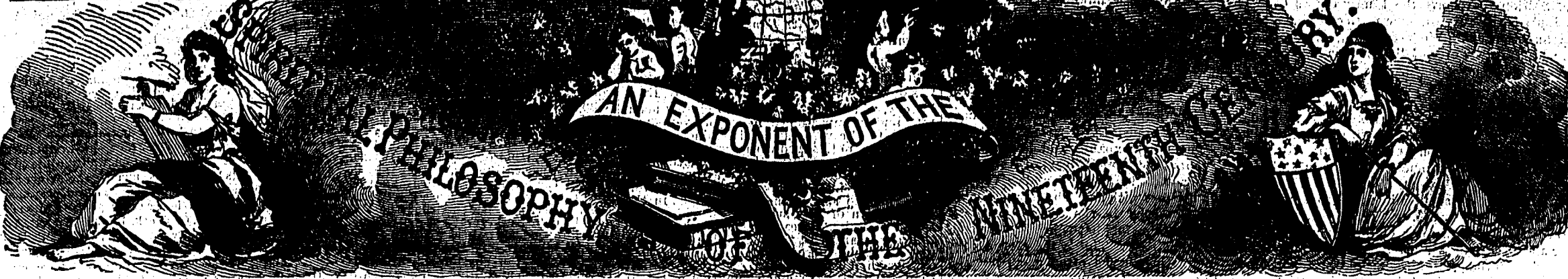


# BANNER OF LIGHT.



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## THE HEAVENLY VISITANT.

BY HELEN HAWTHORNE.

Into my chamber, lo! she comes,  
A vision radiant, fair;  
Sunbeams circle her lovely head,  
Caught in her golden hair.  
Her snow-white feet  
In rhythmic beat  
Tread lightly on the air.  
Her soft white vesture streams adown  
And ripples in her wake,  
As, in the silent summer night,  
The moon across the lake.  
Her heavenly eyes—  
Those clear twin skies—  
The silence seem to break.  
My ear hears not, but I can feel  
The voiceless silence thrill.  
For soul is speaking unto soul—  
Oh! prisoned heart, be still!  
The night's low cries,  
The wind's soft sighs,  
The pauses loudly fill.  
Lips cannot tell the tale she told;  
Words may not hold the thought;  
But soul doth feel and heart doth know  
The magic she hath wrought:  
Sad night winds blow!  
Not yet I go,  
And earth can hold her not.

## Original Essays.

### THE THEOLOGICAL TEMPEST RENEWED.

BY DELTA.

THE irrepressible Dr. Charles W. Briggs has again "risen to remark," and has again, in so doing, set the Orthodox world in a ferment. This time he has brought the old story of Jonah and the whale to the front. It has long been the *bête noir*, the red rag in the *amphitheatre de taureau* of biblical Orthodoxy, and Dr. Briggs has known it, but has not utilized it in defense until now.

If he had selected the surgical operation upon Adam, whereby a rib was extracted and a woman fashioned out of it; or a talking snake who loved apples, and was experienced in pomology; or the special karmic law of apple-eating in the original Eden, whose consequences run on through countless generations to the end of human birth without abating their virulence in moral and physical results; or the rejection of a floral and fruit offering of beauty and sweetness by him who created the flowers to adorn the earth, and elevate the æsthetic nature in man, so that he could comprehend, in part, at least, the beauty and fragrance of "things unseen and eternal"; and the nectar fruits to arouse the palate to a sense of cooling and nutritious ailments for the health and sustenance of the body, and the consequent acceptance of the blood-offering following the taking of innocent, harmless animal life, typical of the fratricidal murder which followed; if the irrepressible but accomplished and devout scholar had lectured upon any of these older myths, and applied to them the higher criticism of the scholarship of to-day, he would have scarcely created a ripple on the narrowing sea of Orthodoxy.

But he is aware of the vulnerable points in the Orthodox armor: the sensitive centers where the cultivated reason brings a shrinking and a blush of uneasiness when the mandate of Orthodox faith is obeyed by the lips of confession. Orthodoxy is especially sensitive upon the Jonah and big fish story. The cowardly prophet running away from a special call of duty; his embarkation for Tarshish; the convenient tempest and fear of the ship's foundering; the sound sleep of the coward while the crazed crew were imploring their various gods to grant them succor and deliverance; the casting of lots for a victim to appease the angry elements, or their irate god; the lot singularly falling upon Jonah; the superstitious crew casting Jonah into the maddened sea; the Lord knowing all about the affair in advance, "preparing a great fish to swallow up Jonah"; the fish being conveniently at attention; the reception of the prophet into the stomach of the fish without mastication; the prophet's abode in the internal economy of the fish for "three days and three nights" without being digested or assimilated by the digestive organs of the aquatic monster; the prayer of Jonah in the dark; its preservation and record though no stenographer was present; the conversion of the penitent Jonah, and his promise to obey if the aspidochelone of the fish would release him and he reached land alive; the Lord's voice to the fish, acting as an emetic, and the fish in deep water ejecting Jonah, unhurt, upon the distant dry land; the necessary powerful contracting muscles of the stomach of that fish, and the remarkable physical condition of Jonah after his three days' and three nights' incarceration in such a prison without food or drink—all these, and more, which Orthodoxy claims to be a true historical narrative, having absolutely occurred, as particularly narrated, because certain ignorant, but devout men many centuries ago saw fit to give it a place among the Bible-parchments, and with no other proof whatever, this has made Orthodoxy particularly sensitive in these days of free common sense and scientific reasoning.

But the fish episode does not end Jonah and his inspired narrative. The command was issued to him the second time to go to Nineveh and perform his prophetic work. He went;

found the city a "three-days' journey" within its walls; he walked a day from its gate of entrance into the city, and then took up his prophecy: "Yet forty days and Nineveh shall be overthrown!" The prophecy acted like magic upon the inhabitants, one hundred and twenty thousand of whom were "unable to discern between their right hand and their left hand"—a population of rare mental density to be rated as responsible human beings. From the king to the beggar, all changed their lives at once, all put off robes and rags and clothed themselves in sackcloth, and sat in ashes, from the household of the king to the leprous chamber of the courtesan and the mud hut of the beggar. All business was suspended; all fasted, "neither man nor beast tasting anything, neither food nor drink"; but all covered with sackcloth and sitting in ashes were "crying mightily unto God."

How "the flocks and herds" came to be in the crowded city instead of at pasture, and how they could join in the cry, the inspired narrative (?) does not inform us; but it does affirm that they suffered from lack of food and drink, in connection and equally with the one hundred and twenty thousand humans whose limited mental development forbade their discerning "between their right hand and their left hand." But "God saw their works," and "God repented of the evil that he had said he would do unto them, and he did it not." This leniency on the part of deity made Jonah exceedingly angry—so mad, in fact, that he prayed God to kill him. In his anger he left the mourning, praying city, and with its pitiful cries piercing his ears he fled beyond its walls and made him a temporary booth in which to die; but he who prepared the fish then prepared a gourd-vine, whose leaves should shelter the head of the angry Jonah from the sun's blazing heat, and the angry man's temper was placated by reason of the shelter. He had just begun to get good-natured and manifest a spirit of gratitude, when the same creative power prepared a worm, and it ate the root of the vine so that all its leaves withered and shrivelled; and the same power prepared "a vehement east wind," so that the sun beat upon the shelterless head of the prophet, and aroused his anger again; or, as the late Orthodox, Elder Swan, an eccentric Baptist clergyman of New London, Conn., expressed it in one of his many sermons upon Jonah, "the last that was heard of Jonah he was sitting upon a shrivelled gourd-vine, backside of Nineveh, howling like a madman!" If any of my Christian friends deem the expression irreverent, they must credit it to their Orthodoxy; but now arisen brother, Elder Jabez Swan, who manifested but little reverence for his Satanio Majesty, whom our Christian brethren so much fear. It is his description of the situation, not mine.

In a recent address before the Young Men's Hebrew Association in New York, Dr. Briggs, in "sifting the rubbish" found in the Bible, took occasion to refer to the Jonah history and pronounced it "an inspired work of the imagination," and affirmed his belief that the anti-critics would be forced to come to that opinion. It was the sharpest criticism he could have offered. Judged by the clearer light of to-day, the story belongs to a class of religious and superstitious myths of ancient times when ignorance and credulity were prolific parents of superstitious imaginings, and it has no greater claim to a place in the Bible than the unobscure story of "Susanna and the Elders," which was relegated to the apocrypha.

Several of the Orthodox Presbyterian clergymen in New York have been interviewed as to the act of Dr. Briggs in hurling Jonah and the whale into the troubled camp of his accusers and judges, and their replies savor of a desire to avoid further contest with this able biblical scholar, astute critic and reasoner, and accomplished Christian gentleman. But they must continue to swallow the whole Jonah story in abstract and concrete, or be swallowed by it and confess their error in declaring the whole Book to be the divinely-inspired truth of God, and the greatness of their mistake in expelling the best and ablest scholar and teacher in their communion from the pale of the church.

Some of the interviewed gentlemen faced the situation with a confession—with a confession which does more credit to their courage and loyalty to the old creed of the church than to their critical perceptions or their commonsense, and among them a D. D. who was a member of the prosecuting committee against Dr. Briggs. In reply to the interviewer, he is reported as saying: "I believe, as the present church teaches, that the 'Book of Jonah' is historically accurate in all its details. Most assuredly I believe that Jonah was swallowed by some great fish, and lived in it for three days and three nights. Tradition says that he was cast up on the coast of Assyria, between Tyre and Acre. I had the exact traditional spot pointed out to me when I was in Assyria some years ago."

This is as convincing as the statement of a tourist's mountain guide who related as a narrative of fact that a traveler on a very dark night stumbled, and fell over a precipice one thousand feet high, striking upon his feet on a shingly ledge at its foot, and immediately arose and walked two miles to an inn in the valley below, only feeling a little jarred and bruised when he awoke in the morning. "And if you do not believe it," said the guide, "here is the very precipice and the shingly ledge at its foot upon which he fell. You can see it for yourself!" Are Jonah and Munchausen stories to be accepted on the same queer process of so-called proof?

## PHENOMENAL AND SUGGESTIVE EVIDENCES OF IMMORTALITY.

BY M. R. K. WRIGHT.

Inferences and theories are not as safe to found a judgment upon as facts, data and experience. As a general thing, most men and most nations have believed too much and known too little concerning metaphysical questions. It is not very difficult, ordinarily, to reach conclusions; but it is a distinguishing mark of intellectual foresight and manhood to arrive at just and truthful results from substantial facts and evidence. Of all subjects that have invited the earnest consideration of mankind, none have inspired so much thought or brought out such an array of unsafe opinions as that which concerns the immortality of the soul and its relation to things of the future.

The assumption has always existed that the human mind or spirit was something more than mere ephemeral matter, and was designed to inherit and enjoy the benefits of a higher state of being. What evidence have we that this inference or assumption is true? If we were to ask for a definition of the great problem of the immortality of the soul, and illustration to a more exalted realm of consciousness and activity, what answer would we be likely to receive? At best, no doubt, it would prove to be a very singular mixture of conceptions, suggestions and ideas. We all differ, more or less, concerning matters and things of which there exists no positive knowledge. We can easily define or describe the city of Washington, London or Paris, or give the geographical location of any country upon the surface of the earth; but when we attempt to determine or define, by well-applied words and methods, the location of the place we call heaven or the spirit realm, or the condition of those who dwell in that paradisaical abode of the future, we become, as a general thing, utterly perplexed and confused, and our opinions and differences point unmistakably to the fact that of all subjects of which we claim to possess a knowledge, none are so dark and impenetrable, and none are so far removed from our actual comprehension, as this. We are unacquainted with the theme of our most anxious thought and beliefs. Even the seers and the prophets are at variance upon the question of "life hereafter," and have made some sad mistakes and blunders in their descriptions and explanations in regard to it; and although they, as well as the religious scholars and teachers of every age and clime, have had abundant opportunity to discover this great secret, they have, purposely or otherwise, preferred to wander in the fertile fields of spiritual fancy and delusion, rather than hold to reason or be satisfied with the plain and simple truth.

In dealing with this question it is my purpose to change, in some measure, the usual line of thought pursued in its investigation. By this divergence we shall endeavor not only to establish the fact of a real future for the conscious soul, but as well to present some definite idea of its condition of being and doing in its changed state of existence. Forty-six years ago I commenced to examine and consider certain evidences presented in the realm of mental and metaphysical phenomena. I was then only fifteen years old, but I realized, even at that early period of my life, a deep interest in as well as anxiety about the mysterious subject of immortality, together with its various forebodings and consequences.

My father, who was a Wesleyan Methodist minister, was a man of dreamy thoughts and kindly disposition. He was very fond of thinking and talking, and his conversations were always interesting and instructive. He had been a somnambulist in his early life, and this peculiarity was transmitted to several of his children.

It was in view of these facts and the additional circumstance that I was particularly subject to the habits of "sleep-walking" and dreaming, that my attention was prematurely called to the question of the existence and value of certain mental and metaphysical realizations which were quite common in my own case, and not very infrequent in the experience of other persons with whom I was acquainted. This class of phenomena was very impressive and convincing, however delusive or misleading. I refer to a species of objective visions which occur both in the state of sleep and wakefulness. My first conception of this kind of mental impartation was received when I was only three years old. It was, of course, quite unaccountable as well as fear-inspiring to a child as young and inexperienced as I then was, but I bore the impression then made upon my mind more with a thought of curiosity and wonder than with that of anxiety or a sense of danger.

At the time referred to I had been with my mother down into a large but poorly lighted cellar under our family residence, and had there seen what appeared to be a strange little girl and big black dog or animal. They seemed to be moving about in the underground apartment, and I distinctly saw them pass out by the door and stairway into the open air and yard near our house.

This is what would ordinarily be called a "phantom vision." The images were apparently real and substantial, and as I had never seen anything like them before, and had no proper conception of such photo-retinal forms, I naturally displayed some uneasiness and anxiety for the time being. But my feelings of uncertainty and caution were soon allayed as a result of my mother's kindly words. She told me that it was all a fancy, when I in-

formed her of what I had seen, and of no particular consequence.

Her remarks were very self-assuring, but I was not to be easily convinced that I was wholly in error in regard to what I saw, and until I was nine years old the apparition of the little girl and dog was to my mind always a source of troublesome thought and speculation. At that time, or during the early part of the autumn of that year, the same vision was repeated, not in the same place, but at night, and near an old church in the village where I spent the greater part of my childhood years. The phantom came out from behind an elevation of earth just in front of the edifice, as I was passing by it at a late hour, and went directly across the road in front of my position. My brother, who was with me at the time this event took place, did not observe the spectral forms as they glided past, and he said, in most emphatic terms, when I called his attention to the subject, that I was mistaken, if not altogether non compos mentis. Of course I could not demonstrate the verity of my claims, and consequently did not contend with him about the matter, but I became satisfied in after years that the vision was real, and that in my case, as well as in that of many others of a similar character, there existed a very general want of accurate information. I observed that the laws of mind were not well considered, that the awakening of the spiritual faculties was an event of rare occurrence, and altogether unappreciated as a thing of use or value to mankind. It was evident that most people gave this subject a very superficial place in their efforts of thought, and judged of it from the standpoint of a very narrow field of observation and experience. Only the few, the sensitive, the sympathetic, the intuitive, could or did in any proper measure comprehend this question, as it belonged to the sphere of an inner state of emotion and consciousness, and they alone were in a condition of mind to be impressed with its reality and worth.

As for myself, I was of the full spiritual temperament and disposition, and I often wondered why other people failed to see these things in the light in which I viewed them. It never cost me any effort to realize the complete overshadowing of psychological influences, but I was not always able to unravel or explain the mystery of meaning associated with them.

When I was quite young I possessed the singular habit of musing or reflecting in a very absent-minded manner. My night-dreams and mental impressions were usually clear, decisive and forceful. They were often a source of much pleasure to me, and when I grew to manhood's years I thought I could see in them the suggestion of an angel presence and purpose altogether well designed for human good, yet given under rules of far-seeing shyness and care.

One of the psychological realizations of my early life consisted in frequent journeyings in mid-air; I seemed to rise up bodily, in my dreams, and float away, over and far above the earth, in a very delightful manner. At such times I gazed downward upon the beautiful hills, valleys, lakes, rivers, forests, mansions and cultivated fields which lay spread out before my vision. Upon one occasion while thus entranced, I seemed to be buoyed up to a great height in the air, and was conveyed over a long distance to a country that I had never before seen. I passed over a beautiful and fertile land covered with green fields, fine forests and domestic habitations. At last I saw in the distance a sandy plain, and as I approached it there seemed to rise up from its barren surface a number of stately buildings, monuments and temples. These were all more or less broken and in ruins. Among them there was one of vast dimensions and stately grandeur. To this my attention was particularly attracted. I felt a strong desire to see and examine it, and in obedience to this urgent feeling I began to descend from my aerial position to the place where it stood. I was soon standing by its massive walls, upon the yellow sand that lay in great ridges along its western base. It was a majestic work of art, and after viewing its time-worn and broken columns and arches of solid masonry for a short time, I could not avoid a sense of deep sorrow and oppression at the wreck of architecture that stood before me; and yet at the same time felt an earnest wish to gaze upon its interior, unknown and hidden wonders. Following this strange impulse or ambition, I at once mounted a broad portico which led to a massive door and spacious apartment within. At first sight the scene was disagreeable and forbidding. I was in a dark and dismal place, and very quickly started for an opening that I observed near at hand, and at once entered another part of the vast edifice. Everything now seemed changed and improved. I was in a great hall or court, beautifully frescoed and embellished by scroll-work and ingenious figures of various design. The sight was magnificent, and gave me a feeling of extreme pleasure. In looking about I observed, in an angle in one corner of this attractive apartment, a flight of stairs which seemed to rise gently toward an open passage above. As I cautiously approached it, in my search for new sights and objects, my vision suddenly came in contact with an inscription upon the wall near where I was standing. It was conspicuous, and embellished in letters of gold above the crowning arch of a pair of columns, and was in these singular sentences:

Time, the Builder!  
Time, the Destroyer!  
Was, Is, Is Not!

As I gazed in mute wonder at these surprising words my consciousness returned to me,

my eyes opened, and I quickly realized that my vision was at an end. Instead of finding myself in a grand old temple, where I seemed to be looking upon the stately grandeur and beauty of departed ages, I found that I was safely stowed away in bed and surrounded by almost impenetrable darkness.

There are many persons who realize visions similar to this, and some believe that upon such occasions the mind or spirit leaves the body, and travels about after this manner, but really there is no such thing as leaving the physical form until death, however real our abnormal experiences may seem to be. The human brain is composed of a congeries of organs or faculties which are capable of unlimited impression. In sleep or a state of repose they may be acted upon or moved to the production of extraordinary emotions, memories, feelings and thoughts. All the senses are psychologically subject to the will-control of the guardian spirit-watchman, who, through kindred interest or friendship, employs this mental power to promote the interests, happiness or curiosity of earthly relatives who are needy and dependent, or who are sufferers from disease, constitutional defects or other causes.

Our dreams and visions, however agreeable or distressing, result from the exercise of this remarkable law of mind, and the make-up of our abnormal ideas and experiences is always characterized more or less by our individual habits and course of life. Since by our own acts we are rendered happy or miserable, so by them we draw down upon ourselves, from the guardian realm of life, the disapproval or advantages of our own condition. To be just is to receive impressions of justice; to be worthy and wise is to be the recipient of every kindness and the possessor of much knowledge, as the gift of heavenly impartation.

In order to illustrate the subject of angelic care, watchfulness and influence, so that we may all the better understand how these things are accomplished, I will relate an incident or circumstance connected with my early life, which affords strong evidence of the presence, genius and protecting agency of the departed.

The event to which I refer took place in the month of August, 1849. I had retired to my sleeping chamber in the second story of our family dwelling, at an "early hour," upon that occasion, owing to weariness brought about by excessive labor in following the plow upon my father's farm. It was not long before I was in a profound slumber. All the world was lost in the quiet enjoyment of sleep. As was my custom I had left a window open for the benefit of fresh air, before going to rest.

I slept soundly until about two o'clock in the morning. At that time I felt a severe shock, as from a galvanic battery, and was awake in an instant. As I was opening my eyes on the return of consciousness I distinctly heard a voice saying, "Go to the window, my brother."

I was surprised at the plainness of the utterance, as well as the advice given, and being now thoroughly awake I at once obeyed the suggestion by going to the raised window, where I knelt down and looked out in admiration upon the beautiful scene below. Surrounding our house were many trees, shrubs and vines. The moon was shining brightly, and the stars were glimmering in the sky. There was something charming in the glory of the midnight hour. I continued to look upon and reverence the view of nature so lavishly displayed before my vision for some time, when suddenly I heard a sort of shuffling or creaking noise. Looking in the direction of the gate in front of our dwelling, I observed a strange motion among the bushes near it. A man came slyly out from behind a tree, where he had been concealed, and slowly opened the gate, and fastened it, so it would not close. He then entered the yard, and from his movements I at once perceived his motive. My mother had left the previous day's washing spread out upon the grass to bleach and dry. The intruder approached the clothes; then he stooped down and began to gather them up into his arms. I at once understood the reason for my having been called to the window. As soon as I saw that the thief had fully committed himself to his calling, by having taken all he could carry, I spoke to him from my supervising position, and in a very earnest and resolute manner said:

"What on earth do you intend to do with those clothes?" He was astonished at my voice and presence, and in a state of fright and surprise dropped his burden of stolen property and ran away as if for dear life. His footsteps sounded upon my ear, in the silence of the night, for some time, but at last died away in the distance, and then all was quiet and still.

Who cannot see the object as well as the value of an experience like this? What an evidence of angelic friendship, devotion and care! Can any one doubt the origin of such kindly oversight and protection? Perhaps it is not often so given, but sometimes the necessity of the case requires it. Usually the rule of mystery and the natural invisibility of "the dead," hide sufficiently their presence and purpose; but circumstances may sometimes oblige them to adopt a plainer method in dealing with us, especially where loss or danger to life is imminent.

The gifts of the spirit are apt to come without solicitation when really needed, yet our desires and wishes have much to do with the recognition and assistance we receive. We may ask for aid and be benefited, but we cannot command the powers above for weak and frivolous objects. To do so is to incur certain mental penalties. Under the influence of the psychical law we may realize either pain or pleasure; I have suffered very much in former



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# Banner Correspondence.

**New York.**  
LILY DALE.—Mary Webb Baker writes: "There is no word in the English language more abused, misconstrued and misunderstood than the word truth. It stands for all things, is called by every conceivable name, and dressed in every conceivable garb. It is made to do duty for saint and sinner alike. It ranks high in the councils of nations, and goes through every form of torture by religionists. Every new creed dresses an old truth in a new garment, and that is changed so often it is hard to tell just where it is to be found, as has been the case with the Presbyterians, who now admit that infants can go to heaven, and that hell is not paved with their little bones not a span long. A shining light in the ministry conceals an idea, and sends it forth, forth, imagining he has given the world a new truth. Oftentimes the idea is so misleading that the finest microscope would fail to detect the least resemblance to truth therein; but even if there were one of the grandest truths the human mind could grasp, would it after all be new? Whatever is true to-day was true yesterday, will be true to-morrow, true for all time.

Science, like religion, may often be misleading, and when it boasts of some grand achievement, something new which it has discovered, and given to the world, is it really a new thing all through? Was it not always in existence? A stone statue is a very naked truth. It is a truth, however, for it is true it is stone, and it is true it is a statue. Break it in pieces, and the chips flying here and there are merely portions of the whole truth.

So it may be all religions, sciences, arts, of all things which are called new truths. They are only a part of the whole universal truth, and it is only as they are fitly placed in relation to each other that they, like the chips from the statue, can make one whole truth rounded out to perfection."

**NEW YORK CITY.**—L. O. R. writes: "In his lecture on 'What Islam Is,' given in Carnegie Hall Sunday afternoon, Nov. 19th, Mr. Alexander Russell Webb stated that Islam has been misapprehended and maligned by Christian missionaries and others as being corrupt, sensual and cruel, and propagated by the sword, each and all of which the speaker denied. He declared that any one by seeking what Mahomet was a pure-hearted, noble boy, youth and man, having none of the vices but many of the virtues. As a business man he became famous for his probity and honorable success. He was known as the 'Trusty One' long before he became the Prophet.

Mahomet was not in any respect a sensual man, as charged. He was a faithful husband to his first wife for twenty-five years, and then lived the life of a celibate for several years in a cave, devoting his time to prayer, fasting and meditation. At this time his fortune and that of his wife were very large, and he was in the line of the ascension as governor of his city and province, but he laid aside all that man holds dear in this life to prepare himself to teach and enlighten his people.

It was the custom of the country and the East to care for all females who were dependent by wedding them, because in no other way could a woman become an inmate of a man's home without losing her reputation. Mahomet married several dependent women, relatives of his friends and followers, giving them thus a home with his daughters in a house apart from his own hut.

He was not a man of the sword. When war was necessary, he was considered a merciful, and gave orders always to spare the old men, women and children, while in the Christian crusade in Jerusalem the Christian warriors slew many thousands of men, women and children indiscriminately.

The Koran does not teach polygamy, nor does it endorse or encourage it. Only in one passage is the subject referred to, and then briefly, and in effect encourages the taking of one wife only. "The Koran is a pure book, fit for all to read."

**NEW YORK CITY.**—Theodore F. Price writes the following interesting account of a most striking and remarkable test given through the mediumship of Mrs. Florence White during the Sunday afternoon exercises at Carnegie Hall, Nov. 26th: "The gentleman who received the test was an entire stranger to the medium, never having spoken to her, and was a new investigator, not to say a skeptic. Being entranced by her spirit-guide, Mrs. White said she saw an old pocket-bible, the leaves of which were yellow with age; there were also lots of ink to be seen, somewhat faded by time, and she saw written on the fly-leaf the name, 'Theophilus Harris, 1783,' also the initial and name of the gentleman receiving the test. She also heard the words: 'I desire my son to always hold and cherish this, my pocket-bible, for many years my companion, which was dear to me, being a present from his grandfather.' There were several other pointed details given in describing the ancient book, and much connected with the family history which I cannot now repeat, as the gentleman who said the name given as the owner of the book was his name; that the book, as the medium had described, had the name 'Theophilus Harris,' who was his grandfather, written on the fly-leaf, with the date, 1783; that the faded ink were there; that the leaves were yellow with age, and that it was presented to him by his father. He stated that he had never conversed with Mrs. W., and there was no possible way by which she could have obtained knowledge of the name of the owner of the book. As he was an entire stranger to all those present, he regarded this as a most excellent test, and, outside of Spiritualism, he knew of no law by which he could account for it."

**NEW YORK CITY.**—Mrs. M. E. Thomlinson describes a convincing test given through the mediumship of Mr. Harlow Davis, Sunday, Nov. 26th, at the meeting in Spencer Hall, 114 West 14th street, in the following words: "The medium described the spirit of a man standing by the side of a lady in the audience who gave the name of James Wheeler, and said that he passed out by being shot through the heart, and that he came with her husband Theodore. To prove still further their identity, the medium told the lady that she was in the kitchen at twenty minutes after one that afternoon, putting on her shoes by the window, and that she heard the voice of her spirit-husband tell her that if she would go to the meeting he would control the medium and give her the test. The communication was fully recognized by the lady in every particular, and the first spirit mentioned was an old sweetheart who was shot in the war."

**Pennsylvania.**  
PHILADELPHIA.—James Shumway, taking a retrospective view, in a recent letter mentions the following speakers who were formerly employed by the First Association of Spiritualists of that city: "We engaged the best lecturers that were to be had, such as T. G. Foster, E. V. Wilson, Warren Chase, J. F. Baxter, S. J. Finney, and a host of others; in the winter lectures, I recall Mesdames Spence, E. H. Britton, F. O. Hyzer, R. S. Lillie and Sarah A. Byrnes, who stood on our platform to expound the Spiritual Philosophy. They said: 'Now the many have passed on, and realizing the truths that they had learned, have come back to us testifying that they found the spiritual world to be a world of reality; that material wealth did not make the happy man or woman over there; but that deeds of love and charity were as a cup of cold water given to a thirsting soul here.'"

and gives tests at the close of each lecture. The society of which Samuel Wheeler is President is very much pleased with him. I have attended several of the conferences, but do not attend the lectures, simply because I am too deaf to hear, and so I content myself by reading the discourses in THE BANNER. I was particularly pleased with the sermon by a Universalist minister, which was sent to you for publication by Mr. Ansel Abbott, and appeared in THE BANNER for Nov. 18th. Surely the heaven is working, and soon the bread of life shall be partaken of by all mankind, and spiritual knowledge shall illumine the earth. I feel I must soon leave all here, as I am in my seventy-ninth year. I rejoice that I became a believer in 1835. At that time facts were presented to me that I could not doubt, and the good BANNER has been my constant visitor ever since."

**Massachusetts.**  
ONSET.—D. N. F. writes: "Nov. 26th witnessed an attendance of forty children at the session of our Lyceum. Considering the small population this is an excellent 'turn-out.' The success of the school is established, and Boston may expect a good report from us this winter. Our new Musical Director, Edna F. Nye, had a good entertainment in preparation, and the exercises opened with a song by a sextet of girls, which was followed by recitations by George Nye, Kate Sullivan, Chester Pearce, Judson Brown, Hanson, Wentworth, Carl Bolles, Sadie Parker, Lottie Giles and Daisy Robinson, and a piccolo solo by Lester Paine. Mr. Lovejoy and Miss Nye gave a duet, with violin and organ, and another fine selection as an encore. J. W. Eldridge, friend of the Lyceum, gave a base solo, which was heartily applauded. Remarks were made by Mrs. Dr. Hervey and Mrs. Frances highly encouraging to the workers.

In the afternoon Thomas Grimshaw delivered an able address in Industry Hall. Subject, 'To What Extent is Man a Responsible Being.' At its close Mrs. Mary Thompson, President, made a few remarks, the substance of which was the practical importance to man of a knowledge of astrology.

The evening conferences are for a time discontinued.  
LAWRENCE.—Dr. C. A. Stevens, President of the First Spiritual Society, writes: "Sunday, Nov. 26th, Rev. E. Andrus Titus gave two interesting and instructive inspirational lectures before our society in Academy Hall. Mr. James Bloomfield of this city gave psychometric readings and tests, which were recognized. Prof. Cadwell, the celebrated mesmerist, was present, and was invited to the platform, where he demonstrated his remarkable power as a mesmerist by putting several persons into a clairvoyant condition."

**SPRINGFIELD.**—T. M. Holcomb, Secretary, writes: "Prof. W. F. Peck closed his engagement with our Society for the present, Sunday, Nov. 26th, when he took for the subject of his discourse, 'The Philosophy of Spirit Manifestations.' He very clearly demonstrated that all manifestations are produced by natural law, and are founded on a philosophical and scientific basis. He gives excellent satisfaction here, and will be heartily welcomed back the middle of January."

**PLYMOUTH.**—A correspondent says: "Dr. F. H. Roscoe lectured on 'Spiritualism,' in Good Templars' Hall, on Sunday evening, Nov. 26th, to a large and appreciative audience. Mr. Galen Pratt, President of the society, presiding. The Spiritualists here were highly entertained with the Doctor's instructive address and Mr. W. H. B. Spencer's illustrated tests, which were considered remarkable and very truthful in every instance.

I understand that Dr. Roscoe and wife have been invited by Mrs. W. S. Butler of Boston to assist her at the Fair to be held there next month in Horticultural Hall."  
BOSTON.—A correspondent wishes to correct a popular misconception concerning the "prohibition" (?) proclivities of the "Pilgrim Fathers"—and does it in this wise: "If the truth be told, New England was settled by a beer-drinking and ale-drinking race. Perhaps nothing, says good authority, more severely tried the settlers of Plymouth and Massachusetts Bay than the deprivation of malt liquor. Bradford, the Pilgrim Governor, complained loudly of the privation, while Higginson, the Salem minister, deemed it a cause for boasting that 'whereas my stomach could only digest such drink as was both strong and stale, I can, and oftentimes do, drink New England water very well.' Roger Clapp, another early chronicler, notes with bewilderment that it was 'not accounted a strange thing in those days to drink water.' In his 'New England Prospects,' Wood says of New England water: 'I dare not prefer it before good beer, as some have done, but any man would choose it before bad beer, whey, or buttermilk.' In 1634 an ale-quart of beer could be bought for a penny, and a landlord was liable to ten shillings fine if he made a greater charge, or if his liquor fell below a certain quality. So greatly had the sale of ale and beer extended in 1675 that Cotton Mather said every other house in Boston was an ale-house; and, a century later, Gov. Pownall made the same assertion."

**Illinois.**  
CHICAGO.—Mrs. Temple Taylor writes: "Permit me through the columns of THE BANNER to mention the grand work which has been done through the guides of that faithful and wonderful instrument for the angel-world, Mrs. M. E. Thomlinson. For two months she has spoken at 77 31st street, and in lecture houses. Her lectures are always of the highest order, and with her psychometric readings, answers to mental questions, and 'Sun Flower's' tests and wisdom lessons, none that attend can fail to feel that the gates are more than ajar—they are wide open."

I regret greatly that her engagement is so soon to close here, but the good work must go on, and our loss will be gain to those who are fortunate enough to listen to the words of truth and wisdom that fall from her inspired lips. It was my good fortune to meet her and her ardent husband on the Pacific coast, the land of sunshine and flowers, four years ago, and fate decreed that our life-lines should again cross at the National Convention, where she was a delegate—fulfilling a prophecy she made over two years ago to something her husband said to her in regard to the World's Fair being in New York. She said: 'Now the World's Fair will be in Chicago; Spiritualism will be largely represented, and I shall be a delegate.' The loss of her beloved companion has made a void in her heart, but her devotion to her work of uplifting darkened and unspiritualized humanity is as great as ever, and I trust she may live long to bring to the world the tidings of 'great joy.'"

**Ohio.**  
CLEVELAND.—Mrs. M. V. Taylor writes as follows regarding the work of Miss Maggie Gaule of Baltimore, Md.: "She has been in our city for ten days, and has given universal satisfaction both in private and in public. Recently we had a very impressive service in memory of our ardent brother, Frederick Muhlenberg. An excellent program was carried out, and the remarks at the close of the meeting by Miss Gaule to the Lyceum and family were touching and beautiful.

We part with this dear medium with much regret, as such a worker is sadly needed in our city; but we hope the angel-fingers will impress her to return to us again soon."

**Vermont.**  
WOODSTOCK.—L. Gillingham writes: "I have had the BANNER OF LIGHT ever since its first publication, and it has always been a heaven-inspiring agent to my soul—and to others around me. I am now in my seventy-fourth year; for the last fifty years my aim has been to learn what is truth. I do not worship any tem, although I have been a church-going man

all my life. I have had much to do with Spiritualists, and am called a Spiritualist by all who know me. My home is a home for mediums; we have had as good manifestations of spiritual power at our house as I have seen any record of at any other place—materializing and other phases of manifestation.

To my mind primitive Christianity has not been preached in the land for sixteen hundred years, save by Spiritualists."

**Alabama.**  
SHELBY.—C. Barber writes: "Truth is authority; Nature the test; Reason the Arbitrator. A. J. D. Truth is the standard, measure and adaptation of all things existing. Conformity with truth, justice and wisdom is the infallible criterion of right. Nature is the economy and jurisprudence of the universe. Whoever denies the well-attested spiritual phenomena of the present is not entitled to quote those of the past."

**Verifications of Spirit Messages.**  
In the Message Department of the BANNER OF LIGHT of Nov. 11th, 1893, appears the name of CHARLES STRUDY, Washington Avenue, Paterson, N. J., who gave a communication through the mediumship of Mrs. M. T. Longley. I was not acquainted with the individual, and knew nothing about him. I might have read about his death by accident at the railroad crossing, but if so, he had forgotten it.

When I saw his name in THE BANNER I determined to find out as much as I could about him, and determine if the message was absolutely true, just as given in THE BANNER. I found a friend of his, who told me all about the accident, and what sort of man he was, and also said that he died in St. Joseph's Hospital, as stated in the communication. It is really true that such a man was killed at the Clay-street Crossing. He was a man who would not be known to any extent outside of his family circle.

HENRY ROSE.  
75 Hamburg Avenue, Paterson, N. J.

The message from Dr. Wm. Clark in THE BANNER of Aug. 6th was readily recognized by us, as he had been our family physician. Also that of W. B. HARRIS of Woburn, in THE BANNER of Sept. 10th; he was for many years a friend and neighbor of Mr. T. FOWLE. N. Reading, Mass., Nov. 30th, 1893.

**Passed to Spirit-Life.**  
From Littleton, Mass., Nov. 11th, Mr. William Grimes, aged 72 years 2 months and 10 days.

He was a devoted husband, a kind and loving father, a generous friend to all in his surroundings, and his many acts of kindness will be cherished in memory by those who are left behind to mourn his loss. A believer in the truths of Spiritualism, he had through months of suffering to join the loved ones on the other side; and it was with joy that just before his eyes were closed to the scenes of earth he beheld his loving wife (who passed on a few days ago) present to welcome him to his spirit-home. May his surviving children be comforted with the knowledge that their loss is his gain, and that in the Summer-land they will meet with the loved one more. HARRIS.

From Dayton, O., Mrs. Mary E. Barbour.  
Friday, Nov. 26th, at 2 P. M., the funeral services were held at the residence of Mrs. Barbour, her sister, 23 West Third street. They were conducted by Oscar A. Edgerly, of Newburyport, Mass., an eloquent lecturer of Spiritualism, and were in every way simple, modest and devoid of ostentation and sensationalism. He read, after a song, the poem of McGreevy, 'There is no Death,' followed by the reading of a short address of twenty minutes, full of genuine consolation of the demonstrated fact and truth of this infinite and comprehensive religion and philosophy to the bereaved ones and those who have 'come into the knowledge of the truth' and have added to their faith knowledge. The service at the grave consisted of a song and a few words in benediction by Mr. Edgerly's guide, J. C.

[Obituary Notice not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Two words on an average make a line. No notice admitted under the above heading.]

## WEAK LUNGS

Extracts from Dr. Hunter's Famous Book.

SHOWING REMARKABLE SUCCESS IN LUNG CASES.

(Continued from last week's Banner of Light.)

The mind has such a controlling influence over the healing powers of the body that there is little chance for the recovery of any one who believes his disease to be incurable. Once convinced that he can reasonably hope for the restoration of his health, by knowing of the cure of others similarly afflicted, his vitality increases and every function of his body responds to the ministrations of the physician.

I have in thousands of cases, including all stages and forms of Consumption, effected the removal of every symptom, and the complete restoration of health. The following cures show what can be accomplished by a proper treatment of the lungs:

I.—Mr. Frank E. Lowen, of Delury's, corner 6th Avenue and 14th street, New York City, was attacked in March, 1890, with a deep congestion of the lungs, which rapidly developed into phthisis. His disease continued to increase until Nov. 28th, at which date he came under my care. His left lung was then solid with tubercles, and his condition so critical that I feared he might not live a month. His cough was incessant, his expectoration a thick yellow matter, and his breath extremely short. He was placed at once under treatment by antiseptic inhalations, and showed signs of improvement from the first. His breathing was freer, the solidified portion of his left lung gradually diminished by the absorption of the tuberculous matter, and his condition became hopeful of cure. In eighteen months from the commencement he ceased treatment a well man. He has not required a prescription for the last nine months, and has passed through the severe weather of last winter without any signs of relapse.

II.—James Byrum, of Brooklyn, N. Y., had been for several years afflicted with catarrh before his lungs became affected. He had had several attacks of hemorrhage, and was just recovering from one when he first consulted me. His cough was attended by purulent expectoration. Every afternoon he had a chill, followed by high fever, and at night became bathed in a cold sweat. In the three and a half months preceding the 10th of October he had lost twenty-seven pounds in weight. On examining his lungs I found a large cavity in the apex of the left, from which he was coughing up a mixture of pus and softened tubercle, and the lung around the cavity was dull under percussion, and partly solidified by the deposition of tuberculous matter. Considering the rapid progress the disease had made; the emaciated condition to which he was reduced, and the violence of his present symptoms, it was impossible not to feel the gravest doubts of his recovery. My first prescription was made on the 10th of October, and I continued to treat him through the winter, and following summer. In a little over a year from commencing treatment he was able to attend to his business, and in six months more every symptom had entirely left him, and he had nearly regained his best weight before his sickness.

III.—Mrs. Edward Raymer, of 24 Lake st., East Orange, N. J., was another bad case which had resisted all the usual remedies and been pronounced hopeless. Her left lung was ulcerated, and a large cavity existed in the upper lobe. The disease began in a severe congestion of the lungs in the great blizzard of March, 1888. This was followed some two years later by a severe attack of the grippe. She coughed up bloody matter from the lungs, had hectic fever and night sweats—very short of breath, greatly emaciated, had an ulcerated throat, and her nervous system was utterly broken down.

Under the direct treatment of the lungs by antiseptic air inhalations, her life was saved. All the symptoms of her disease have disappeared, her lungs are restored and her general health fully re-established.

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was a glorious satisfaction that I had thought I would never realize again."

V.—Jesse F. Hiscox, of Long Island City, N. Y., says of his case: "My experience has been of the most satisfactory and substantial kind. I contracted catarrh, which gradually developed into bronchitis and a bad bronchial asthma. I treated with five different physicians, two of whom were specialists in lung diseases, but they had no control over my case. Under your treatment I have not had the slightest return of asthma, while the catarrh and bronchitis have been entirely overcome. I am perfectly convinced that yours is the only treatment for diseases of the breathing organs."

VI.—Mr. A. B. Tuthill, of 67 Perry street, New York City, was attacked by a gripe in April, 1891, which rapidly developed into catarrh, bronchitis, threatening to end in quick consumption. Under antiseptic air inhalations all his symptoms disappeared, and he entirely regained his health.

VII.—Mr. Lambert Miller, of 324 Willow Avenue, Hoboken, N. J. (with the wholesale house of Claflin & Co., New York City) was afflicted for eighteen months with catarrh of the nose, throat and lungs, which affected his whole system—brain, nerves and breathing. He derived no benefit from the usual treatment by his physicians, but under local treatment by antiseptic air inhalations he steadily improved, and completely recovered his health.

Here are seven cases of Lung disease—three of them confirmed Consumption, two of chronic Bronchitis and Asthma combined, and three of catarrh of the lungs, all of which were radically restored to health by local treatment applied directly to the lungs. They prove that tuberculous matter can be absorbed, and tuberculous cavities healed in the lungs by antiseptic inhalations. No other treatment known has ever accomplished such results. Antiseptic air inhalations constitute the only hope that exists for any form of lung disease.

ROBERT HUNTER, M. D.  
117 West 46th street, New York.  
(To be continued next week.)

NOTE.—Any of the readers of the BANNER OF LIGHT who desire a copy of Dr. Hunter's book can obtain it free by addressing him as above.

RECEIVED FROM ENGLAND.

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Thanking its regular subscribers anew for their continued kindness, THE BANNER'S publishers desire that this—the veteran journal of the spiritual movement—shall receive its share of support from the new comers into our household of knowledge. With this hope the above offer is made.

## A Creedal Cassandra.

Very sad was the lot of the maiden of Trojan memory, to whom was given the power of uttering true prophecies—to which, however, none of those most intimately concerned in them would give credence. The world has had such unheeded prophets in all ages, who have vainly proclaimed an unwelcome truth within the walls of its tottering Illiums; and in these days the same cry goes forth from prescient souls in time-established systems which free reason and modern research are shaking to their very centres. The latest example of this warning but unheeded voice, we encounter in the editorial columns of a paper issued in another section of the American Continent, and directed to a consideration of the reasons for the loss of influence among the people on the part of the churches.

The empty church pews, this paper declares, are a source of apprehension and anxiety in all quarters; and in explanation thereof we would state, in reply, that of one thing the people have of late become very well assured, and that is, that bishops and preachers are only human, whose opinions and beliefs are not more worthy of any reverential respect than any others. A good deal is said by this class of religious teachers about modern skepticism, they assuming, of course, that everything not consonant with their dogmatic systems is skeptical. As well may the rest of us, who claim to believe much more than the ecclesiastics do, charge skepticism upon them because they reject everything in the realm of truth but what their narrow creeds limit and confine. At best, and in every true sense, skepticism is comparative; no one, certainly, ought to be accused of it to his intended disadvantage, because his belief in the divine arrangement is larger than that of his accuser. If the preachers would but look at home, on the basis of their own charges they would find that there is no better proof of skepticism than is contained in the empty pews of their own churches.

The chief danger to the churches is held by this editor (in further considering the matter) to lie in the fact that "our children do not love the house of God, do not relish the Sunday services, and attend them," either on compulsion or from the force of habit. Now how does the journal allude to the children? Would not the children go to Sunday-schools and attend church if they were differently instructed there? Who can blame them for not taking kindly to a system of Sunday teaching that clouds and darkens and terrorizes all their future lives? How many parents of such children there are who would give all they have if the dread Sunday impressions made on their minds in childhood and youth could be eradicated forever! They know too well what a sinister influence such teachings exert during the whole of the after-life, and naturally they

are disinclined to bury the bright hopes of their children in the grave of such Gimmerean darkness.

The paper alluded to further asks, as a practical question, what is the right course to pursue in view of this state of things? It says that the worst phase of skepticism is being reached, which is "good-natured carelessness touching religious claims and teachings." Of course it includes all that is or can be considered religious within the keeping of the churches. The worst feature of this skepticism, it thinks, is the fact that it is "home bred," the scientists having nothing to do with it. "Its mother is narrowness and coldness in the administration of our churches. Its father is dry and stupid preaching. The churches have, as it were, turned against their Divine Founder, and by their own error and weakness in vital spiritual force, are losing their hold on the popular heart and the popular imagination."

This theologic Cassandra, after the delivery of this forceful warning (from the creedal standpoint), seeks to evade or placate the legitimate and natural results of that which is complained of, by recommending a change in the habits of the people, "and the influences that will change them must be speedily discovered and brought to bear upon the popular understanding and conscience." Now we should say it is no such easy matter to "change the habits of the people," which generally reflect their opinions and desires. The mere matter of belief as an influence on human conduct we attach but small importance to. To change the popular habits in this respect the Sunday teachings must first be changed; whereas the preachers stupidly insist that all the change shall be the work of the people and none of it be their own! That is as much as they know of the constitution of human nature and its subtle forces. They still continue to "fight the future," and the result to them (as to all who do so) can be nothing but ultimate disaster.

## Our Greatest Danger.

In an oration delivered before the President, the Supreme Court of the United States and both Houses of Congress, on the hundredth anniversary of Washington's induction into the Presidential office, Chief-Justice Fuller treated his theme after the legal-historical manner, demonstrating the close relationship of *Magna Charta* and the Declaration of Independence, and asserting that "the Constitution was the result, not of a desire for novelty, but of the effort to gather the fruit of that growth which, having its roots in the past, could yield in the present and give promise for the future." The framers of the Constitution possessed a vast treasury of experience upon which they drew, in *Magna Charta*, the Declaration of Independence, the *habeas corpus* act, the act of settlement, all the muniments of English liberty, the New England Confederation of 1643, the schemes of union of 1754 and 1765, the Revolutionary Congress, the Articles of Confederation and the colonial charters and constitutions.

The dominant thought in Washington's mind, said the Chief Justice, was "time for solidification." He realized the mighty fact of the empire of the future, "and acted in obedience to the heavenly vision." In regard to our present general condition as compared with the past, the Chief Justice then thought—as we think now—that the world at large is growing better as it grows older: "Crime, drunkenness, pauperism have steadily decreased in proportion as population has increased; philanthropic agencies have multiplied; moral sensitiveness has become keener; and higher standards of personal and official conduct have come to be required." Nevertheless he then saw—as all friends of American rights and privileges must at present see—dangers ahead, not the least of which was (and is) the immense volume of material progress in this land. "Material acquisition," he said, "may deaden the spiritual sense, and impede the progress of human elevation." There lies the chief danger for us. As a people, we cannot cherish and cultivate "the spiritual sense" too much. To decay in the midst of wealth would be death indeed.

## The Great Indian Race.

Mr. James Mooney, of the ethnological bureau of the Smithsonian Institution at Washington, for twenty years has been traveling among the Indians, and living in their families, collecting facts, and systematically studying them, as one studies geology, or any other of the sciences. He is a native of Indiana, and is only following his native bent of mind in this special study. Since his early childhood he has had a passion for collecting and classifying. Living in his youth in the vicinity of a Quaker college, he met several Indians from time to time who were pupils there, and became interested in their language. When the Modoc war broke out in 1873, some one dropped the remark in his hearing that every little Indian war brought to light another tribe that no one had ever heard of before. This accidental remark gave a new turn to his peculiar genius. He determined to find out the locations and names of all the Indian tribes, and has industriously wrought at his plan for twenty years, which has now become his life-work.

It is stated that he goes far back of the Government itself in his Indian researches. He had devoted several years of labor and all his means to the subject before he learned that similar work had been entered upon in the Bureau of Ethnology. Before he went out into the Indian country at all he made himself familiar with all the books contained in a large library that related to the Indians. He possesses a practical knowledge of two or three Indian dialects. His maps of the Indian country, executed by himself, locate not less than three thousand tribes with their towns, and give the Indian names of the streams and mountains. He keeps his headquarters at the Smithsonian Institution, Washington, making two or three excursions yearly among the Indians. They place implicit confidence in him, and he is said to be the only person, but one, and she a woman, whom they perfectly confide in. His explanation is: "They like me because I come to them in sympathy, eager to preserve all that is sacred to them; while the missionary and the agent come to destroy the traditions." Mr. Mooney wears Indian dress, while engaged in

his chosen pursuit, and thoroughly accommodates himself to the Indian family life. His researches show that the Indian world on our continent, as it once existed, is a world peculiarly its own, individual and unique. The race which possessed the continent before the Caucasians came to it were and are worthy of a reverential respect which has never yet been accorded to them.

## The Know-It-All Investigator.

A writer in the *Fort Wayne [Ind.] Journal* describes the case of the editor of *The Sentinel* of the same place, who was, for reason, denied admittance to a séance of a materializing medium there, and afterward publicly denounced it as a "fraud." He never saw any genuine phenomena, says the writer, and, therefore, no one else did. Well, that is only too much like a good many others who go to a Spiritualist séance as "investigators," but who know it all before they go. This writer gives it as the reason why mediums are, in general, shy of skeptics, who "know it is not true" without the slightest investigation, and who bring with their incredibly a predetermination not to be convinced, not the fear of honest experts with a sincere desire to know the truth, but a sense of the folly of attempting to convince those who are willfully committed against the fact, and who, perhaps unconsciously, try to prevent what they do not wish to find true. Many educated people, having been taught that spiritual phenomena are impossible, are bitter opponents. The occurrence of occult phenomena is a question of fact, not of reasoning. Matters of fact can only be proved by immediate sense or by the testimony of others.

These know-it-all-beforehand investigators, many of whom have never attended a séance in their lives, are the fuel for the fire of falsehood and abuse that is kept burning in so many quarters for the supposed "roasting" of Spiritualism. Why are they deserving of so much attention? Why listened to so eagerly by those as uninformed as themselves? It certainly can be no more true now than it ever was that investigation means pre-judgment, prejudice, hostility. Feeling, either for or against, can have nothing to do with fact; it is not less fact because it is undesirable. We came into the world having nothing to say about its furniture or phenomena; we attend a séance equally powerless to suppress its disclosures by our likes or dislikes, our preferences or prejudices. All true investigators have the spirit of learners, not of dictators.

Mrs. W. P. Thaxter—who is located at Room No. 3, 81 Bowditch street, Boston, is a new medium, who possesses remarkable gifts, and promises to prove to be one of the most beneficent auxiliaries of the spirit powers in their operation in the mortal field. She is especially successful in her diagnoses of diseases; while those desiring other advice from invisible friends will not go away disappointed. Investigators, and Spiritualists, too, should keep her busily employed.

Mrs. R. S. Lillie, the talented speaker at Berkeley Hall, Boston, has on several occasions of late made it a point to call on her audiences to fully sustain spiritual literature, and more especially the BANNER OF LIGHT, whose editors are doing so much for the advancement of spiritual truth. For this strictly honest and highly appreciative statement we gratefully thank this able exponent of the Spiritual Cause upon the public platform.

Dr. A. H. Richardson has returned to Charlestown, Mass., and may be found at No. 2 Harvard Place, leading from Harvard street.

## TIMELY TOPICS.

**A New Postal Device.**—The statement receives public currency that what is to be known as "postal script" will be issued by the U. S. Government, to take the place of the "postal note." This new "script" is to cost three cents, and carry amounts up to five dollars; while a script sheet calling for amounts ranging from one cent to thirty dollars has been prepared from which, on payment of one cent, the amount of money to be sent by mail to any part of the United States may be torn off, the same as an express order. There will be no writing on it of any kind by the postmaster, the sender endorsing the check-draft. The Government guarantees its safe transportation.

**In Letters of Gold.**—The following sentences by Prof. Alfred R. Wallace of England deserve to be engraven in the archives of modern spiritual research in characters of gold:

"I learnt as my first great lesson in the inquiry into the obscure fields of knowledge never to accept the dictation of great men, or their accusations of imposture or of imbecility, as of any weight when opposed to the repeated observation of facts by other men, admittedly sane and honest. The whole history of science is that whenever the educated and scientific men of any age have denied the facts or other investigators on a priori grounds of absurdity or impossibility, the denials have always been wrong."

**Not "Shows," but Demonstrations!**—To those who for reasons best known to themselves continue, in these modern times, to levy their attacks upon supposed frauds and "criminations in the séance room, calling these meetings "Punch and Judy shows," bringing discredit to the Cause, etc., we would say that forty years' experience in every known phase of the spiritual phenomena has not so impressed us, Spiritualists, as we understand it; is a simple and direct manifestation from another life; so simple that a child can comprehend it; and séances, public and private, are the vehicles of its demonstration.

**A Very Sweeping Confession.**—A Rev. Mr. Doyle—a Western Methodist minister—recently choosing a text from the first epistle to Timothy, in which Paul refers to the latter times when "some shall depart from the faith, giving heed to seducing spirits and doctrines of devils," remarked that if Paul had lived in our day he could not have described more accurately some people that "may be found in almost every community." It is said, continued this preacher, that there are four millions of people in the United States who believe in spirit mediums. These mediums have added no facts to our store of knowledge. These people claim they have communion with spirits. "So do I," said he. "By the grace of God I have been able to commune with the spirit of the Lord Jesus Christ." Does our reverend preacher mean to be understood that he does not "depart from the faith" in this particular, and does not "give heed to seducing spirits and doctrines of devils"? Is he, too, one of the "same people that may be found in almost every community who believe in spirit mediums"? His "so do I" is certainly a plain enough avowal of his belief and practice, to which "some people" in his community are invited to give their attention.

**A Kentucky Thanksgiving.**—Of all the dinners in the South, said Congressman Caruth of Kentucky, as reported by the Washington correspondent of the New York Sun, a Kentucky Thanksgiving feast was the best. It might not be as great as in New England, but the Kentucky dinner was the appreciated, and the best. The air was always cool and bracing. The fire seemed to burn brighter than in any other State. The barnyard was more musical, and the baying of the hounds made a refrain, that thrilled the heart with pleasure. The music of the banjo was heard, and there were juba dances, and African melodies that soothed the soul. Each family had its gathering; all

enjoyed themselves intensely. There was a good dinner, turkey, of course, with cranberries and all the jellies and gravies that Aunt Dinah could prepare. Children and grandchildren met at the homes of parents and grandparents, and recalled the incidents of the past year. It was what old Aunt Chloe would call a "rale clarin' up time" in family matters.

**Stay in the Country, Girls.**—In the face of a freezing winter, and in presence of the great financial pressure which is now being exercised by the "times" on every branch of industry and mercantile pursuit, we would counsel young women with ideas of breaking away from the haunts of childhood and embarking on the fierce current of city life, to pause, and remember the advice of the poet Longfellow, "To stay at home is best." There is, all over the country, a desire to obtain competent "help" in comfortable homes; and when one weighs the possible miseries which wait on life in our crowded cities, against the sacrifice of personal independence in the sphere of domestic service in safe and quiet homes, it seems to us that the safest should take the precedence.

**Passed to New Researches.**—London dispatches of Dec. 4th announce that the eminent English scientist, JOHN TYNDALL, LL.D., F.R.S., left the mortal on the evening of that date, at his house in Haslemere, county of Surrey. His death was hastened by a severe cold. He was seventy-three years of age. He was born at Leighlinbridge, near Carlow, Ire. The name of this distinguished scholar is a household word in both the Old and New Worlds. For forty years Prof. Tyndall has been a prominent figure in the forefront of scientific progress; and Spiritualism teaches that new opportunities for inquiry will now be his in the broader fields of the Better Land.

**Lake Pleasant.**—A meeting of the Board of Directors of the New England Spiritualist Camp-Meeting Association was held Dec. 2d at the Crawford House, in Boston, and arrangements consummated for holding its next annual convocation at Lake Pleasant, Mass., to commence the last Sunday in July next, and to continue thirty days. The entire Board was, with one exception, present, and the proceedings were harmonious and satisfactory.

## W. J. Colville in New York.

Mr. Colville's present season of work in New York and Brooklyn opened Sunday, Dec. 3d, when he delivered three inspirational discourses to deeply-interested audiences, morning and afternoon in Conservatory Hall, Brooklyn, and evening in Fifth Avenue Hall, 27 42d street, New York.

His courses of weekly lectures on spiritual science are given on Mondays, Wednesdays and Fridays at 3 p. m., in Union Square Hall, 8 Union Square, New York; Tuesdays, Thursdays and Saturdays in Kingsboro Hall, Kingston and Atlantic Avenues, Brooklyn, at 5 p. m.

Fifth Avenue Hall, New York, is truly a beautiful assembly room, and the large audience gathered in it last Sunday evening was enough to delight any speaker on the public platform.

On Sunday next, Dec. 10th, Mr. Colville's subject in Conservatory Hall, Brooklyn, at 11 a. m., will be, "Does the Human Soul Reveal the Deity? If so, How?" at 3 p. m., "Theosophy and Spiritualism: Friends or Foes, Whichever?" in New York, Fifth Avenue Hall, 27 42d street, 3 p. m., "A Spiritual and Scientific View of the Unseen Universe."

"The Other World and This" (a compendium of Spiritual Laws), which is No. 1 of the New White Cross Series, is now before the public. The volume deals with man and the various influences, seen and unseen, which combine to form his character here and hereafter. It is a work of great and practical value to the lecturer and public teacher; to the believer in the occult, and to the inquirer into magnetic laws and the nature of all life. Charles B. Reed is its publisher, Room 204, No. 164-8 Fulton street, New York.

We shall print an announcement next week concerning a new and valuable work, *The Lyceum Guide*, just issued by Hudson Tuttle & Co., Berlin Heights, O.

**Movements of Platform Lecturers.** (Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.)

Mr. S. L. Beal of Brockton, Mass., spoke with great acceptance in Cien Fraser Hall, Pawtucket, R. I., Sunday, Nov. 26th.

Geo. A. Felt, M. D., lectured in Portland, Me., Dec. 4th. He will speak in Providence, R. I., the 10th; in Brockton, Mass., the 17th, and in Worcester, Mass., the 24th and 31st. He may be engaged for Jan. 21st, and Feb. 4th, 11th and 18th. Address 7 Mason street, Worcester, Mass.

Mr. Frank Carter lectured in Brockton last Sunday, and will speak in Lynn next Sunday, Dec. 10th in Springfield, Sundays, Dec. 17th and 24th; also Monday evening, Dec. 25th; in Deerfield, Monday evening, Dec. 18th; in Greenfield, Tuesday evening, Dec. 19th. Give notice of his lectures at this time, but apply dates to be fixed; and in Bath, Me., on Sunday, Dec. 31st.

We are informed by Bro. Lees that Mr. Henry Archer, materializing medium, of 2387 Broadway, Cleveland, O., still continues in health. His wife has recently developed her mediumship sufficiently to hold semi-weekly séances for materialization. Last week a benefit séance was held in Thomas's Hall, Newburgh, by Mr. Charles Barnes and others, to raise funds to aid in the medical and family, and the Ladies' Auxiliary to Lake Brady has also very generously afforded assistance of a substantial character.

Prof. Theodore F. Price, inspirational speaker, is prepared to answer calls to lecture on the Spiritual Philosophy and all subjects pertaining to Free-Will, for societies within a radius of one hundred miles of New York. Address 320 East 14th street, New York.

Nov. 26th, Dr. F. H. Roscoe of Providence lectured at Plymouth, Mass.—reference to which service will be made hereafter.

We regret to have to chronicle that Miss A. J. Webster, a good friend of the cause for some years, has been located in the Banner Building, has met with a serious accident (the breaking of the knee cap) by a fall while on her way to her office, and will be in consequence condemned to a lengthy period of invalidism. Miss Abby A. Parker, a devoted and appreciative, and attentive audience in the Independent Spiritualist Church at Louisville, Ky., Sunday evening, Nov. 19th. The *Courier-Journal* of that city, in its next day's issue, published an abstract report of her lecture, and also a sketch of the life of this gifted lady and earnest worker.

Mrs. A. E. Cunningham will be in Lawrence, Mass., Dec. 17th; Pittsboro, Jan. 14th and Feb. 4th, 1894; Stoneham, Feb. 11th. Will be pleased to make further engagements.

Edgar W. Emerson will be in Winsted, Conn., December 10th; Bridgeport, Dec. 17th, 24th, 31st; the Sundays for December, 1893, are all engaged.

In a letter from Springfield, Mass., W. L. Jack, M. D., requests us to correct the unfounded report of his and Geo. A. Felt's having been galloping around the country for some time, and to meet his numerous friends who have so kindly inquired for him. His future plans will be reported in these columns.

W. J. Colville's Thanksgiving services in Chicago, and his course of lectures in New York and Brooklyn, are all engaged.

Mrs. Julia E. Davis can be addressed at her home in Cambridge, Mass., at No. 232 Windsor street, on open dates, and would be pleased to correspond with societies in regard to terms.

E. J. Bowtell lectured Dec. 3d at Church of Humanity, 1507 Broadway and Grand Avenue, Philadelphia, and also at the Church of Humanity, 1507 Broadway and Grand Avenue, Philadelphia, on Sunday, Dec. 3d.

The first society for the study of Islam meets every Sunday morning at 10:30 at No. 8 Union Square, New York City, in Union Square Hall. Its "First Call to Prayer" in America will be given by the bishop, I. A. M., Sunday, Dec. 10th.

## NEWSY NOTES AND PITHY POINTS.

Who says Boston is not a classic city when one of her bootblacks in the legal district displays on his sign-card this legend: "Intamnatu Fidei Honoribus," which may be liberally translated: "He shines with untarnished splendor."—*Washington Star*.

"Is't there something the matter with the feet in this poem?" asked the editor. "Sir," replied the laughing man who stood by his desk, "I am a poet, not a chirographist."—*Washington Star*.

Personal experiences in the phase of mental phenomena are succinctly related by M. R. K. Wright, first page.

[TRUE ENOUGH, BROTHER.]—Many ministers the moment they get into the pulpit change their voices, and draw, cant, moan, croak and funeralize religion, with a countenance grave enough to break an undertaker's heart.—*New M. C. Peters*.

The press announces that a roller skate for running on common roads is now "on the docket." The skate has two wheels, each encircled by a pneumatic tire; they are strapped on the feet the same as common skates. A speed of eight miles an hour can easily be made. Several extra wheels can be carried along to replace any that may be damaged. The bicycle manufacturers, it is alleged, are alarmed at the appearance of such a formidable competitor.

When you can find a girl that can put a good smooth patch on the table end of a marble pane and bake a good, digestible corn-cake, you have discovered a jewel for the household. She may not be able to embroider a dog or bird on some dude's slipper, but she will be plain and neat enough to know how to use one on furniture, and she will be able to do it in the morning, to add another verse to "Ta-ra-boom-de-ay."—*En*.

Prof. Alexander Wilder has a word on our second page regarding medical freedom, etc., which all should read.

"If you have ten dollars to spend," said Barium, "spend one for the article and the other nine in advertising." The old man knew a thing or two when it came to advertising. "I can outtalk anybody on earth but a printer. The man who can stink type and talk next morning to thousands of people while I'm talking to one is the only man I'm afraid of. I want him for my friend."—*The Sedgwick [Kan.] Pantagraph*.

Oil of sassafras will destroy moths in mattresses and upholstered goods.

A Scottish congregation presented their minister with a sum of money, and sent him off to the Continent for a holiday. A gentleman just back from the Continent met a prominent member of the church, and said to him: "Oh, by the way, I met your minister in Germany. He was looking very well; he didn't look as though he needed a rest." "No," said the church member, very truly, "I was with him; it was the congregation that was needing a rest."

No pent-up Utes contracts our powers! The boundless universe of thought is ours.

The latest tilt between the great "Hercule," Dr. Briggs, and Presbyterian bigotry is interestingly treated by "Delta" on our first page.

KWITE KWEE.—How are you going to spell quail without a q, or question, or quiz, or quit, or quoth, or quote, etc.?—*Dayton Journal*.

Kwite, kwestion, kwit, kwit, kwithe, kwote.—*Toledo Bee*.

A Children's Progressive Lyceum has been formed in Marblehead, Mass., which meets in Kate's Hall—Gertrude S. Thorne being Secretary.

[KNOW STORM THE FIRST.]  
"T is now the prudent mother  
Lest the children wildly rove,  
Lest they hear their father talking  
When he's putting up the stove."  
—*Chicago Inter Ocean*.

The citation of tests of spirit presence, also other matters of importance to Spiritualists and inquirers, will be found under "Banner Correspondence" head.

The Washington Unity Club, at its first meeting the present season, proceeded to elect a new president to fill the vacancy caused by the resignation of Mr. Moulton (whose private business demands his undivided attention), and our friend, Mr. George A. Bacon, was unanimously elected to fill the vacancy.

A poor editor in Arkansas offers to accept "greens on subscription account." This beats all. Lettuce do the best we can, for nobody knows what is going to turnip.—*Galveston News*.

Patient.—"Oh doctor, I feel that I am just at death's door." Physician (encouragingly).—"Keep up heart! I think we can pull you through!"

Digests of addresses in this number by W. J. Colville, Walter Howell, and others; a synopsis of one by Miss Abbie A. Judson for next week.

Bilkins (suffering from a heavy cold).—"I met forty-five different acquaintances this morning, and just forty-four of them told me of some sure cure for a cold." W. J.—"Did not the forty-fifth offer any advice?" Bilkins.—No. He had a cold himself.—*Cleveland Sun and Vote*.

Can a man who has joined the "Kennel Club" be truthfully said to be "going to the dogs"?

Two in Ten.—An exceedingly interesting report of a postal mission given this extract from a letter: "I will try to lend your literature to a particularly anxious to influence a friend who recently told her daughter that ten out of twelve persons would be lost eternally! Said poor—'to me.' I wonder which two out of the twelve would be lost? Our family will be benefited by the mission. Comment would almost spoil; but it will be a good deal of thinking about.—*Coming Day* (Eng.)."

A nation which ten years ago did not possess a single modern man-of-war, a modern engine, or even so much as a modern gun, now flies its flag over the swiftest ship in the world, and boasts a navy which, ship for ship, is incomparably the most efficient and admirable in existence.

Evolution is not the "handmaid of religion." It is its mistress, the interpreter of theologies, and of all else that has engaged the human mind from the earliest to the latest time.—*En*.

## Card—Dec. 17th.

To the Editors of the Banner of Light:

The Board of Trustees of the National Spiritualists' Association wishes to express to you its thanks for publishing in your last issue the call for a "National Spiritualist Jubilee," on Dec. 17th. Every act that has a tendency to develop the cooperative spirit among men is most heartily endorsed by all progressive Spiritualists. That the BANNER OF LIGHT is abreast with the times in its recognition of the principles of cooperation is evinced by its publication of the call referred to above. Our Board has received much encouragement from the friends in various sections of the Union in regard to the carrying out of the program of "Jubilee Day" in all our sister republics. By working together we can make Dec. 17th, 1893, one of the most important dates in the history of Spiritualism, being second only to March 31st, 1848. The Board earnestly requests the readers of THE BANNER to keep the program of "Jubilee Day" constantly in mind, and asks them to see to it that it be carried out in full by their respective societies.

The Board takes this opportunity to state that applications for letters under the National Association are being received daily, and that 1,000 copies of the book, "The Proceedings of the National Convention," have already been ordered. It is hoped that 10,000 copies may be thus disposed of, and further orders are respectfully solicited.

Wishing THE BANNER every success and long-continued prosperity, we are, Fraternally yours,  
H. D. BARNETT, Pres.  
R. H. DIMICK, Sec'y.  
Washington, D. C., Nov. 24th, 1893.

## Onset Letter.

To the Editors of the Banner of Light:

The attendance of children and visitors, Dec. 3d, at the Lyceum was fair; the interest continues unabated. Testimonials, Sadie Parker, Daisy Robinson, Flora Carson, George Nye, Kate Sullivan, Chester Barrow, Anna Bell Hawes and others, were given. The Lyceum, vocal selection, accompanied by Miss Annie A. Young, J. H. Young, Mrs. Thompson and Dr. Fuller. Dec. 2d, a children's dance was given, which was conducted by Samuel Smith, violinist, from Point Independence. We are not yet reorganized as a Children's Progressive Lyceum, for the reason that a sufficient number of adults cannot be enlisted to fill the offices. The officers are: President, Mrs. J. H. Young; Vice-President, Mrs. J. H. Young; Secretary, Mrs. J. H. Young; Treasurer, Mrs. J. H. Young; and all children are being



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