

AN ODE TO THE INFINITE.

DR. DEAN CLARKE.

God of the mountain and the rill,
Soul of the insect and the bird,
All creatures with thy spirit thrill,
And each reveals thy living "Word."
It speaks to us in grass and trees,
From forms of life that breathe and move;
'Tis whispered to us in the breeze,
And thundered from the clouds above.

All Nature is thy dwelling place;
Thou art its ever-living soul;
And every orb that rolls in space
Its circuit makes by thy control.
The atom pulsates with thy life,
Which throbs alike in stars and suns;
Through Nature's elemental strife
Thy quickening spirit ever runs.

The earthquake shock, the ocean storm,
The cyclone's wild, terrific power,
The purpose of thy laws perform,
As does the sunbeam and the shower,
In storm or calm, in life or death,
In order or in chaos wild,
All matter feels thy stirring breath,
And moves with wrath or stillness mild.

The earth doth blossom with thy smiles,
Which beam on us from beauteous flowers;
The bees glean with radiant plies
Which light for us the darkness hours.
In sky overhead, in earth below,
In depths of sea and ether blue,
Thy gems of beauty on us glow,
As flowers here our pathway strew.

On sea or land, where'er we are,
Thy presence with us is the same;
We cannot go beyond thy care,
E'en when we leave this mortal frame.
Thy love and wisdom guide us round,
Although we walk the paths of sin;
And blessings everywhere abound,
In worlds without and souls within.

Though seeming ills afflict us here,
Which reason cannot understand,
They may not be what they appear,
But good disguised, in wisdom planned.
Thy ways are past our finding out,
We are so erring, weak and blind,
And much of good may come about
From what seems evil to our mind.

All must be right in Nature's realm;
When Nature's ends are understood—
E'en when her forces overwhelm—
They ultimate in higher good.
The thunderstorm and the tempest wild,
That cause destruction in their path,
Oft leave the air so pure and mild
That we are bettered by their wrath.

So pain and sorrow have their place,
In fitness with all other things;
They lead us on to "grow in grace,"
And oft are means whence virtue springs.
They paint the background of our joy,
And often give it greater zest;
For 'tis by contrast we enjoy,
And by it know when we are blest.

What fate decrees we must abide;
No doubt 'tis best for us we should;
We cannot stem both wind and tide,
And 't were not wise, e'en if we could;
For fate and fortune we shall find,
When both we fully comprehend,
Eternal Wisdom hath designed
To lead us to our highest end.

Then may we strive to do thy will;
From thy design our purpose draw;
Life's object, grand, each day fulfill,
And in each act obey thy law.
Thou art all-wise, and we oft err;
Thou art almighty, we are frail;
Thy way to ours may we prefer,
And thus succeed where now we fail.

Oh! Soul of Wisdom, Source of Love,
Inspire us with thy life divine;
May we our weakness rise above,
And learn to gain more strength from thine.
Oh! may we bravely bear our lot,
And nobly live to do and dare;
We know thou wilt forsake us not,
For thou art here and everywhere!

Notes by the Way.

J. J. MORSE.

For some months to come I must abandon my long familiar title to the contributions to the "good old Banner," and substitute the above heading for such Notes as the good natured editor may from time to time be willing to afford space for. Yet, in part, the matter of this article might well appear under "Echoes from England," as not a small portion concerns that land now nearly five thousand miles from where this is being written.

Since my previous letter the two annual assemblies of our British National bodies have been held, the first in May, the second in July. The conference of the British Spiritualists' Lyceum Union comes first in point of time, as some insist it does in interest, and importance, also! This year the meeting was at Walsall, a busy and thriving town a few miles from Birmingham. The Spiritualists have a beautiful and well arranged hall which is, virtually, their own, and that, combined with the amiable and most warm welcome accorded the delegates, materially contributed to the comfort of all concerned, and the success of the meetings. The routine business presented nothing of importance to outsiders, though the reports of the Secretary, Treasurer and the Publishing Department were all quite satisfactory, and showed balances in hand, and an increase in the

numbers of "Lyceums within the Union, as well as considerable growth in the numbers of members and officers in the Lyceums themselves. At the afternoon session an important matter was introduced by the Executive in the form of a proposal from that body advising the Conference to accept the offer of Mr. J. J. Morse, the proprietor of the "Lyceum Banner," to present the copyright of that organ free of cost to the Lyceum Union. The offer was made in consequence of the departure of the proprietor of the journal to Australia, and other parts, upon an extended lecturing tour. Upon president, Mr. Albert Wilkinson, introducing the Resolution, he paid a fine tribute to the use and service the "Lyceum Banner" had been to the Lyceum Cause, and the Union, and was good enough to refer feelingly to the long sacrifice of years, labor and means that the editor had cheerfully borne, on which points he was cordially supported by subsequent speakers. On the motion being put, a scene of the utmost enthusiasm ensued. The vote in favor was carried literally by vociferous acclamation, and each one seemed to vie with his neighbor in showing appreciation of the offer made to the children's cause. The result is that now the Lyceum Union is the owner of its official organ. To be personal for a moment, let me say that in one sense I felt a pang in parting with my paper, for during the twelve months and a half it had been in my hands it had become almost part of my daily thought and a constant care. It never fully realized my ambitions or intentions, what ever does in this world?—but, nevertheless, I did my best, and am not without belief that in many ways my work has aided the progress, and assisted in establishing on firm lines, the Lyceums and their Union. But the hearty and gracious manner in which my gift was accepted assures me that the spirit of it was clearly and fully appreciated. The indefatigable and devoted Union secretary, Alfred Kitson, has been appointed Editor, and, without doubt, he is the right man in the right place, and will meet the requirements of the case. To resume as the Correspondent, after the above digression. The Union also finally adopted its new Constitution and its By-Laws, which are a great improvement on those hitherto in force, and much more extensive and elaborate, as needs must be, for the business of the Union has greatly increased, and become more complex in consequence, necessitating fresh methods of working. The evening was devoted to a public demonstration meeting, at which addresses were delivered by various ladies and gentlemen, prominent workers in the children's cause. The conference sent cable congratulations to the First Association of Philadelphia in honor of the Jubilee of that organization.

The second national meeting was on the first Sunday of July, when the Spiritualists' National Federation held its thirteenth, and what was its final, annual conference at Booter. Mr. William Johnson was the president of the conference, and it was specially pleasing to see the oldest public worker in our ranks thus honored. The various reports, those of the Secretary, and the Committees on Propaganda, and Benevolence were entirely satisfactory, and disclosed considerable work in their various directions during the past year. The main feature of the day's work was the adoption of the new By-Laws to the new Constitution, which latter was duly accepted at the previous conference. The matter which excited the greatest interest was the great speaker question. For the By-Laws contained provisions regarding the certification, examining, and disciplining of speakers, or exponents, as they are described, and for restraining them from acting in the name of the body if the Council shall at any time deem their utterances are discreditable to the Cause. These provisions called forth various criticisms, protests against "gagging" among them. The main object is to secure, as public representative advocates, people of average education, fair character, and to restrict, if possible, any from posing as accredited exponents whose characters are not in accordance with ordinary decent living. It is an open secret that circumstances were known to some of the opponents of the disciplinary clauses, which rendered such measures really necessary. Private opinions have no public value unless supported by public votes. At night the annual assembly closed with a large and highly successful public meeting. As intimated above, the Spiritualists' National Federation is now a thing of the past, and in its stead we have the Spiritualists' National Union, Limited, a legally registered organization. The old body existed thirteen years; how long will its "reincarnation" continue? affords some food for speculation.

At this point an explanation is due to my readers. In all probability it will be seven or eight weeks from now before this letter appears. Hence it may appear that a very large allee of ancient history is being presented. Well, the explanation is this: This contribution was commenced while the writer was on the South Atlantic ocean, en route to Australia. A stiff breeze arose,

which was not conducive to typewriting, so the machine was put aside, and the days slipped past without any inspiration to continue the work, until at last Melbourne was reached, and then the conclusion was, perforce, delayed till further opportunity arose. As the opportunity has now come I will finish with a summary of the reasons and incidents associated with my presence in the Antipodes, which may be of some interest to my friends, so bringing my letter nearer up to date.

The desire of my friends here that I should visit them has spread over nearly twenty years! Last year the arrangement was suddenly made, and on July 19th of this year, myself, wife and daughter, embarked on the s.s. Suevic, White Star Line, en route from Liverpool to Melbourne, the voyage being safely accomplished on September 4th. To my great surprise, and also to my exceeding pleasure, my invitation to visit Australia evoked a widespread interest at home. Congratulations literally poured in upon me, from all quarters, while a number of our prominent societies arranged special farewell meetings to bid me goodbye, and wish me good speed. As early as January last these farewells commenced in Glasgow, and subsequently among other places, Keighley, the Mother town of British Spiritualism, followed suit, presenting an Illuminated Address. London, also, honored me, the London Spiritualists' Alliance holding the closing conversation of their season in my honor, and presenting an address most flatteringly worded and beautifully encoined. The Marylebone Association (London), who conduct the premier Sunday service in the Metropolis—if not in the entire country—convened a special conversation to bid me farewell, passing some exceedingly kind observations upon my work for them for the past nine years. Owing to the indefatigable exertions of Mr. Geo. Spriggs, I was the recipient of a purse of gold at this gathering, always a welcome addition to the luggage of a worker in our Cause. The British Spiritualists' Lyceum Union at its annual conference honored me with a series of complimentary resolutions which were handsomely illuminated and inscribed, and coming from the children's organization were most highly esteemed. The executive council of the National Federation also passed me a set of resolutions expressive of its appreciation of my services as one of the members of their body; while the Annual Conference granted me National Credentials, commending me to the brethren everywhere. The Manchester Spiritualists' Alliance also farewelled me, and at a very happy meeting presented me with a set of most kindly resolutions, accompanied by the photographs of its executive council. These resolutions, and those from the National bodies, being handsomely bound in real morocco gilt. While finally the societies at Booter and Liverpool, united in a meeting specially convened to bid me adieu. The gathering was in the hall of the Booter society, and the representatives of the Danby Hall society, Liverpool, attended on behalf of their society. Here, too, another address was presented to me, accompanied by a substantial souvenir. There is an erroneous idea in some quarters that English Spiritualists are cold in character, and do not appreciate their mediums! But my experiences, as told above, do not leave much room for any such opinion! Personally I was, and am, deeply touched by all that was said to me, and done for me during the above farewell experiences. And one may be pardoned for feeling that after thirty-three years of public labor it was a gratifying experience.

Since my arrival here my work has prospered exceedingly. The meetings are held every Sunday evening in the Masonic Hall, and constantly increasing audiences have been the rule so far. I had the honor of immediately following my highly esteemed sister and co-worker, Mrs. Nellie Temple Brigham, whose meetings had been most successful, and whose lovely ministrations had charmed and won all hearts. A few days after my arrival the Victorian Association of Spiritualists, at whose invitation I am visiting Australia and New Zealand, tendered a Members' Welcome to Mrs. and Miss Morse and myself, at their rooms. It was a pleasing function and much enjoyed by all present. At present writing, I believe my labors will continue in this city until the end of the year, then I go over to New Zealand for two or three months, returning, I anticipate, to close my Australasian labors in Melbourne. Miss Morse is doing work here, and will soon commence a short series of week-night meetings for answering questions and giving clairvoyance.

In closing let me take the opportunity to reply to this means to many enquiries that have reached me, as to whether I am visiting the States? That is my intention, certainly. All being well, we calculate reaching San Francisco in May, next year, at latest. The friends there already propose I shall undertake a short season of work, and at its conclusion I shall be pleased to fill engagements while en route East. I am willing to accept a few Campmeeting engagements for 1904,

but as I must return home by the end of August in that year, my time for camp work is necessarily limited. I shall be glad to hear from friends in Los Angeles, San Jose, Chicago, Toronto, Can.; Washington, D.C.; Philadelphia, New York City, Boston, for any of which, or other places, I am ready to make engagements. Miss Florence Morse is also desirous of making engagements on her own account, independent of any I may enter into. As an inspirational speaker, and a clairvoyant, she has gained much distinction at home, and wishes to serve the Cause while crossing your great land. Friends can address their letters as below.

Well, there, I am afraid the Editor will look askance at all this "copy," so, to prevent it being put into the waste-paper basket, I will stop!

So, now as ever, with all good wishes to friends everywhere, I lay down my pen and say adieu.

September, 1902, 36, Surrey Terrace, Surrey Road, Hawksburn, Melbourne, Australia.

The Rationale of Dreams.

SUSIE C. CLARKE.

An habitual occupation of the mind in waking hours is dreaming, more than thinking. Thought is the positive employment of the mental faculties under direction, but thought is often lax in grasp, loose of intention and broken by lapses into what we call dreaming. There are many spaces in the day when the exertion necessary for established thought subsides altogether, and at such time, our minds are in a dream state which is repose, a dreaming which is no different by night except in lack of limitation and restraint. For in sleep the will slumbers, attention lies dormant, while imagination revels in perfect freedom and is capable of more embellishments, distortions and inventions than the waking sense ever produces. In slumber we go into perpetual masquerade, because of the enormously increased pictorial force of imagination. Dreams are not always due to physiological disturbances.

Perhaps the first step toward a proper comprehension of dreams would be to gain a correct idea of the trite phenomenon—sleep, than which nothing in our mortal experience is more wonderful. Sleep, so like its twin-brother Death in all respects save permanence, is a phenomenon so oft repeated that we cease to marvel, or feel alarm when a child or friend drops from our world of active life into a realm of unconsciousness, yet what proof have we, while watching their slumber, that they will ever awake to this life again?

What is death? The desertion of the body by the spirit, which constituted the only life or intelligence of the clay shell it has hitherto ensouled and permeated. Its mission on the physical plane, for which it required material tools, is ended. It seeks its own realm, the world of spirit, leaving the deserted elements to mingle with the planet to which they are related. But during the period of embodiment, the spirit's expression on this plane could not be continuous any more than a fish could long survive exposure to dry air. The spirit would likewise suffocate by prolonged confinement in dense material atmospheres. Therefore, at regular intervals, it lays aside its fleshly garments, not so much to give this senseless texture rest, as to thus gain opportunity for its own refreshment and nourishment in the spirit realm, from whence alone its re-enforcement can be obtained. It slips its anchor and floats away on the infinite sea of spirit which surrounds our terrestrial isle, or, like a tethered air-ship, it lengthens its drag-ropes, and soars into the astral ether; for while its aerial flight is far beyond mundane atmospheres, yet an umbral cord perpetuates the connection with its deserted tenement. In rare instances, when this fetter is accidentally snapped, the sleeper is found dead in his bed, from unknown cause.

In slumber, therefore, the spirit regains its freedom, finds its only true life, and for this reason we should seek never to abridge our hours of sleep, and thus prolong the spirit's exile in these physical environments. Its experiences during its temporary flight—are mercifully veiled during our day dreams on earth, or this existence which we call life, might, perhaps, seem unendurable by contrast. But, occasionally when returning with freshened vigor to re-inspire its instrument, the spirit's first forceful breath upon the roiled harp strings of the brain induces an extremely rapid vibration, an agitated activity that easily explains why dreams of such seeming duration and clearness are sometimes experienced at the very moment of waking. Many sleepers who live in harmony with their souls, whose attractions are more spiritual than material, can perhaps testify to a feeling of reluctance at resuming control of the body, and the tasteful chamber in that first waking glimpse, seems strangely barren in comparison with the radiant, rapidly-fleeting impressions brought back from the land of light. It is well

known, also, that if there is necessity for waking at a certain hour, the spirit rigidly keeps that appointment and promptly returns.

Morpheus is a most prolific sire; his dream children display a myriad diversity of type, ranging from the hallucination of delirium to the inspired vision of the translucent soul. There are dreams and dreams; dreams of the stomach as well as of the cerebrum and cerebellum. For when discord reigns in physical courts of being, true slumber departs; for only when the spirit succeeds in complete withdrawal from the body is sleep perfect. In this state, no dreams occur, although the freedom and delight of the spirit in its release from thrallhood often leaves its impress on the waking mind. But when the spirit is restricted in its flight, unable to wholly emancipate itself, the brain, deprived of its blessed draught of oblivion, is kept active and evolves a fantastic hobgoblin train of illusions, enriched by recollections of some hidden chamber in Memory's labyrinthine gallery.

But how account for the dreams that are accurate prophecies of later fulfilled events, or for others that bring the solution of puzzling problems which have unsuccessfully tested the keenest intellect in its waking hours? Many an arithmetical equation has been worked out in sleep, its correct solution, with its process stamped vividly upon the waking brain. How is this obtained? Because we are never wholly embodied all that we are in soul. That breath of potency and wisdom from the soul—the human spirit—makes connection during its nightly freedom with reservoirs of knowledge, from whence it inspires the mortal consciousness through the gateway of intuition, a clearer avenue to true wisdom than is the mind. Through this higher channel also, premonition of the future, as well as reminiscence of the past is often gained.

It was thus that Jacob received his dream of the ladder reaching from earth unto heaven with the angels of God ascending and descending thereon, for it was a lesson pregnant with meaning, since herein was typified the descent of the soul for expression in matter, and its return, through conscious upward progression toward realization of its Source. It was manifestly also not from brevity (whence the materialist sometimes traces dream action) that Joseph saw all the family sheaves bending in obedience to his central sheaf which stood erect, upright, or the sun, the moon, and eleven stars likewise doing homage.

Creative conceptions and inspirations are often given to the somnolent brain. Robert Louis Stevenson records that the stories he has written have first been enacted for him during sleep, by some little people, or Brownies, as he calls them, who dramatically portray a serial chapter by chapter, keeping him in ignorance of the sequel until the denouement is reached. Prior to writing the "Strange Case of Dr. Jekyll and Mr. Hyde," he saw in his creative dream, Mr. Hyde while pursued for some crime, take the powder and undergo the change in the presence of his pursuers, a feature of his work which has been much criticised, but for which he claimed the Brownies were wholly responsible.

It is the habit of the spirit likewise to travel in mundane as well as celestial spheres during its release from the body in the hours of sleep, often revisiting favorite scenes, at long intervals. A certain lady of sound mind and body whose slumber is profound, frequently visits in her nocturnal rambles a foreign city which she has never yet seen with physical eyes, but would assuredly recognize did she ever travel there in the flesh. While at times she threads its streets, her favorite point of observation is the belfry tower of a public building, from which she looks over the city, noting its changes since her last visit, even the increased deposit of rust on the zinc with which the immediate roof is protected, and upon which troops of doves waddle about, their soft cooing chatter ringing in her spiritual ears on awaking, but lost as soon as physical senses assert themselves. She has never seen a picture resembling this building, or town, to which her spirit seems attracted. She has also had occasion apart from her spirit's power of cognition from the brain, for when asleep in California, she has overlooked the occurrence of events at the same hour on the Atlantic coast and felt, on awaking, the almost terrific rush of her spirit through space to regain its instrument.

Another lady of education and refinement, having been burglarized of some valuable possessions, was writhing under the sense of injustice inflicted more than from the loss of her treasures, since being of most charitable habits, giving freely to those in need, this experience seemed undeserved. The following night she dreamed of witnessing a fierce encounter in a dark mountain dell between a small party of travelers and a squad of foreign bandits, mounted and fully armed. Having successfully overpowered and plundered their victims, the brigands galloped off

(Continued on page 4.)

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The Struggle for Existence.

It is with difficulty beyond the power of words to describe that thousands of people hold themselves to their mortal forms. Starvation in the midst of plenty is to be found on all sides. It is not too much to say that the majority of the human family is engaged in a daily hand-to-hand struggle for existence. They keep themselves alive by a margin so narrow as to make any unexpected misfortune the purveyor of death and unspeakable suffering. They are obliged to plan their food, not by what they like or is most nutritious but by that which at the least expense will prolong life the longest. In all such houses, fruit, meat, tea, coffee, etc., are unknown quantities. They are labeled "luxuries," and passed by for those things that are less expensive, which will keep them through another day. Some there are indeed, who venture to purchase meat and, occasionally, fruit, but it is noticed that they purchase the cheapest pieces of the former and secure defective kinds of the latter—because of the cheapness of both. Refuse, even, is often eagerly sought by these struggling mortals, with the hope that they may thereby succeed in living through another day or week.

So keen has the competition become among these suffering millions for access to these cast-off articles, or half unsalable goods, that they actually contend fiercely among themselves to have the first chance at the refuse heap, or to stand first in line at the butcher's or fruit-dealer's stand, to secure the best of the cast-off goods for themselves. It is sad to think of such conditions as these in a land teeming with food products sufficient to meet the needs of ten times the population of the American continent. The claim that all men have equal opportunities to possess themselves of the bounties of nature is untrue. The few, favored by special legislation, have gained control of the granaries of God, have locked the doors thereof, and are fattening upon the life blood of the millions whom they have robbed. The recent coal strike, and the action of the beef trust, are forcible illustrations of the truth of the foregoing statement. People open their eyes in surprise when they are brought face to face with the fact that wages are the same today—on an average—that they were six years ago, while the cost of living has increased from forty to one hundred per cent. This has largely increased the number of those who are forced to make a hard struggle every day to keep themselves alive. It has made thousands suffer from want and hardship, yet has

aroused but little resentment in the minds of the sufferers themselves, and awakened no interest in the minds of those who are responsible for the outrage.

One illustration of the fierce struggle there is constantly going on among the proletariat is found in that group of children yonder, assembled around a load of coal ashes just unloaded by the drayman on the city dumping ground. They are contending with one another for the privilege of raking over those ashes to find the half-burned pieces of coal, or, perhaps, an occasional lump that escaped the fire. With their little rakes they dig into the ashes, sift them with care, and often fight for the possession of these bits of waste. The larger children, by virtue of their superior strength, secure the lion's share of these pickings, just as the rich and powerful men secure the best of earth's products for themselves, regardless of the needs and wants of others. Questioned as to what they do with these findings in the ashheap, the children tell you that they sort their spoils carefully, then wash them and use them as fuel in their parents' or guardians' homes. So great is the need for fuel that even greater extremes are resorted to to obtain it. Men, women and children wade the railroad tracks to pick up the stray lumps of coal that have fallen from the moving cars, buildings undergoing repairs are often surrounded by a crowd of people eagerly watching for a piece of lath, board, or joist that they can have to take home. These scenes are witnessed daily in every city and town of any size in the United States, especially in the Northern states.

What is true of food and fuel is also true of wearing apparel and shelter. Cast-off garments are eagerly sought, and cheap lodgings and rents hunted even as the miser is supposed to hunt for gold. It is pitiful to watch the struggles, yet be unable to lend a hand to aid those who are worthy of a lift over the hard places of life. What can people of even fair salaries do when coal is twelve dollars per ton and beef from fifteen to forty cents per pound? They cannot divide their earnings with very many people, and have anything left for themselves. It is a struggle even for them to hold their positions because of the fact that there are many who are anxiously waiting for their places, and would gladly accept them at smaller salaries in order to obtain work. The competitive system in America has brought the vast majority to the place where they must fiercely battle for their existence, while it has enabled a few to roll in wealth, garnered for them by those who are now forced to live "on the ragged edge" of existence. Food, fuel, clothing, shelter, are the necessities of life for all classes of men. He who deprives his brother of either one or the other, or of all of these natural requirements, is a robber. The struggle for existence is now so fierce as to make every man an embodiment of selfishness. Every noble sentiment, every higher aspiration for spiritual things, every attempt to grow the soul into a larger knowledge of God, is trampled under foot, and cruelly injured.

It is useless to talk of God, of heaven or of the angels to a man who has not tasted palatable food for days, and has not known real warmth for months. The religion that deals only with future probabilities is of very little use to a man who has been evicted because of his failure to fill the pockets of a conscienceless landlord. If Spiritualism is really the religion of humanity, it must deal first of all with the cruelties of mortal life, and remedy the terrible evil that now enslaves the masses in their daily struggles to exist. It must bring into the mind of every man, be he pauper, toiler or aristocrat, a conscious recognition of the brotherhood of man. More emphasis must be laid upon soul values, and less upon the value of the material dollar. This can be done by spiritualizing that dollar in its application to human needs. Let it be made the means to the end rather than the end itself, and a step toward the desired goal will be taken. If this is done, it will soon be found that money, as such, can be dispensed with, and actual labor made the basis of one's claim upon the bounties of nature. When this is done every mortal will receive full credit for what he has really done, and will not be forced to contend for half-burnt coals, refuse pieces of wood, cast-off clothing, and half-spoiled foods in order to exist.

What is to be the future of those children who are obliged to rake over the ashes, and pick over the chips? "Oh, their hardships teach them economy, and they will grow up with a full knowledge of the value of a dollar, hence they will early begin to save money!" is the flippant reply. The lessons of their early years teach them anything but economy. They make them hard, cruel, and grasping, and fill their little minds with the idea that everybody is against them; that they must fight their way through life by overcoming those who are with them, struggling for existence. It is not the "survival of the fittest" in these contests; it is rather the survival of the strongest, and the strongest are usually brutal, selfish and cruel. The conditions of such children fill them with discontent and dislike of their fellows. Their companions are in the way—there are too many of them. Thus hatreds which eventuate in murder and suicide are developed. They note the ease of the opulent classes, and are fired with an ambition to enjoy like privileges and luxuries. Many of them fix their minds upon that one object, and ruthlessly trample their brothers under their feet to gain wealth and position for themselves. Is this the prime object of life? Is this the highest ideal to hold before the minds of the ash-heap children? If so, then civilization is a failure, and spiritualism an unknown quantity!

But do these experiences teach the children to make the most of their opportunities, and lead them into ways that make them useful members of society? Never! Money getting

becomes their main object and the dollar is their only god. No human being is really civilized who holds to such views. These children do not attend the public schools, they grow up in ignorance of books, and know nothing of art, science or religion. Conning is their master, greed their insatiable and selfishness their owner. Slaves in every truth are all such mortals. They are a serious menace to society, for when ignorance becomes opulent, bigotry and prejudice usually have full sway. Riches in the hands of intelligence is bad enough, but it is far worse when they are held by those to whom spirituality is unknown, to whom the beautiful in life can make no appeal. It is no wonder to the thoughtful man that homicides are on the increase, that theft, arson and all other crimes have increased far beyond the increase of population during the past four years.

What are you going to do about it? Where is the remedy for these evils?—It is the duty of every lover of liberty, especially of every Spiritualist, to deal with these problems first hand. Work is the chief remedy for every evil. There is always mischief for idle hands to do, hence it becomes necessary to find employment for them. First of all, every child should be taught that it is a living, conscious soul—that material things are but means for the development of that soul—that human beings are brothers and sisters—all that kindness is the noblest expression of that soul on earth—that love is the purveyor of everything that is of value to man. In giving this line of instruction to the world, true Spiritualism finds its field of labor. The entrance to that field lies in the direction of a correct understanding of man's physical needs, and the means of supplying the same. Let every physical object used by man be spiritualized in its application to his life. Let Nature's divine forces play upon his consciousness at will; then will he see that all of the products of the earth, air and sea belong in common to all living beings, and that he is only entitled to enjoy them when he has honestly earned his share by faithful work. When every adult does honest work, there will be equal and exact justice done to all. Labor unions and trusts will disappear, and every man will have his own through his honest endeavor to earn the same. Coal picking, chip gathering and food stealing will be known no more, for then no man will have more than he needs, hence all men will have enough.

Miss Ida C. Craddock, the bold and plain spoken writer and teacher on Sociology, has taken leave of earth, having been driven to suicide through her fear of a second term in prison. She had already been tried and sentenced for one pretended offence, and had served her time. When free from prison, she was again arrested at the behest of Anthony Comstock, upon one of his decoy letters, again tried, and sentenced most unjustly to a second term in prison. Miss Craddock was a greatly abused and much misunderstood woman. Hers was a cultured and refined nature that towered as far above filth and obscenity as heaven is supposed to be above the earth. She thoroughly believed that all adults should have a perfect understanding of the Science of Life, and she wrote and taught to that end. Her words were always selected with care, and only the impure in soul could read into them that which was unchaste. She incurred the displeasure of that prince of saints, Anthony Comstock, and he relentlessly persecuted her to her death. Even Rev. Dr. Rainsford has felt constrained to call saint Anthony to time for his infamous conduct, and he is now trying to regain the doctor's good opinions by smoothing over his wickedness toward Miss Craddock.

Comstock is the petted agent of the Society for the Suppression of Vice, and is also employed by the United States Government as its special representative in the work of smelling out every form of social vice. He is permitted to send decoy letters inviting his victims to resort to vice, and is not censured for using the mails for immoral purposes. He is privileged to resort to falsehood to carry his points, and is even applauded for hiring people to commit crimes so that he can prosecute them. If he is a true representative of the Christian Church, it is not surprising that the great mass of intelligent, self-respecting men and women are to be found outside of its membership. But there is one consolation in the study of this wretched man's life—he cannot dwell in mortal form forever. When he goes hence, he will be brought face to face with his many sins, and will have to endure for untold ages the agony of remorse for the evil he has wrought on earth. It does seem a pity that he cannot be restrained from his evil work while on earth, but it is some consolation to realize that every attempt he makes to injure others is sure to react upon himself, and that the suffering he inflicts upon them now will be his to endure in days to come. It is reported by our valued exchange, "The Truth Seeker," that sixteen persons have been driven to suicide by Comstock's persecutions. If this be true, he has much to answer for in the world of souls, if not here.

It is with great pleasure that the liberal press of the nation is able to report the recent decision of the Supreme Court of Nebraska with regard to Bible reading and religious exercises in the public schools of that State. The court holds that any law providing for these exercises is unconstitutional, and rules that the teachers have no right to engage in them or permit their pupils to do so. Such a ruling from the highest judicial tribunal in a great State deserves more than a passing notice, for it establishes a precedent that can be cited in similar cases in other States. The people of Nebraska are to be congratulated upon having a judiciary so free from sectarian bias as to be able to decide a case upon its merits, and not from prejudice. This decision can be hailed as a ray of light in the darkness of political an-

religious intolerance. It is a happy contrast to many decisions in other great Commonwealths involving the constitutional rights of thousands, yea, millions of people. The late Gen. James A. Walker of Virginia used to say that when a man was broad in his religious views, he was always broad in his social and political opinions. This saying evidently holds good in the present case. Sad it is, however, to think that the Nebraska voters have in the recent election placed themselves on record as being opposed to a tolerant and impartial judiciary. Politics is more to many people than justice and liberty.

In sharp contrast to the able, fair and impartial ruling of the Nebraska court, is the one handed down by the Supreme Court of Indiana on Oct. 9, involving the rights of magnetic healers. It is held by the learned judges of the "Hoosier State" that the practice of magnetic healing without a regular physician's license is a felony and punishable under the law. The drastic medical monopoly law is held to be constitutional, and all so-called irregular practitioners become malefactors by virtue of that ruling. It is therefore a crime in Indiana to cure the sick or nervous headache by laying on of hands. It is criminal also for a person to relieve another of the agonies of sciatica by means of magnetism. He who dares to cure a fever by such means is a candidate for a long term in the penitentiary. Surely Indiana is a progressive State and her citizens liberty loving people! It is now a violation of law in that State for a man to get well unless he employs an old school physician. Magnetic healing a crime! Can it be that any man of common sense really believes it to be so? Are people now so dead to decency and honor as to refuse their suffering fellows a chance to get well? It seems that it is so in Indiana. But let us be fair in the matter—Indiana is not alone in this outrageous ruling. Many other States support her in this unjust and inhuman action. Men prefer to be Democrats and Republicans than to be just and honest, hence permit such laws to be enacted and sustained. They vote their party tickets, knowing just what the men they vote for will do when they get into office. Shame upon all such voters! If they were the only ones to suffer from unjust legislation, nothing could be said or done for them. But the innocent suffer with the guilty, and lovers of liberty must toil on against heavy odds, in their endeavors to restore freedom to the people of America.

Several Wisconsin towns and the city of Rockford, Ill., have recently been visited by a man giving the name of John Slater, accompanied by a chap who gave the name of Videlle. The real John Slater has long resided in California, and the impostor who assumed his name bears no resemblance to him whatever. Medium Slater has not been east of Denver, Colo., for more than one year. He has been made to suffer by the cunning rascal who took his name, because many people will not differentiate between the true and the false. The pseudo Slater and his confederate robbed people right and left, then departed for pastures new and other innocent victims to plunder. It is probable that they may change their names when they again locate themselves, and thereby deceive many who would otherwise be on their guard against them. If people would only demand credentials of these traveling pretenders to mediumship, they would be victimized less frequently than they now are. When men and women, claiming to be mediums, fill whole columns of the daily papers with flaring advertisements, and put forth flaming circulars that credit them with powers transcending those of Almighty God, people may well be on their guard against them. If Spiritualists would but take the spiritualist papers, they would be less liable to fall victims to these conscienceless villains who disgrace Spiritualism and bring the blush of shame to all honest believers in its sublime truths.

It is with pleasure that we announce the formation of the Massachusetts Anti-Compulsory Vaccination Society, whose main object is to protect the people from the tyranny of the men of medicine who are now fattening upon the miseries of their victims. This Society comes into existence at an opportune time, for the vaccinationists are now making wholesale crusades upon the liberties of thousands of people whose persons they outrage, and health they destroy by the filthy poison they force into their blood. Through this organization a healthy public sentiment will be created against these oft repeated rapes upon the forms of human beings and a chance given them to regain their rights as freemen. The officers are William F. Simpson, Roxbury, Mass., President; J. T. Small, Provincetown, Mass., Vice-President; C. Asbury Simpson, Box 368, Roxbury, Mass., Secretary and Treasurer. Committees composed of able and representative men have been appointed on Finance, Law and Legislation, Literature and Printing. The Banner of Light is in full sympathy with the purposes of this new organization and wishes it every success.

The Ethical Society of New York City, of which Mrs. Nellie T. Brigham is the efficient pastor, has taken new quarters at 67 12th St., where services were held on the first Sunday of the present month. Mr. J. F. Baxter of Chelsea, Mass., occupied the platform of this society Nov. 9 and will again address its members Nov. 16. Upon Mrs. Brigham's return from Australia the formal dedicatory services will be held. This society is in line with its many contemporaries in securing better places in which to hold religious services under the banner of Spiritualism. We congratulate its members upon their helpful and progressive work.

The news of the transition of Mrs. I. H. R. Giles, wife of our esteemed friend Alfred E. Giles of Hyde Park, Mass., is a painful surprise to her many friends, especially to those who have enjoyed her bounteous hospitality in bygone days. She was and is a

woman of remarkable talents, and has faithfully endeavored to use her marvelous gifts for the benefit of others. Her life was one of activity in all ways where she could do good, while her home was a resting place for the soul in search of spiritual peace and rest. Her departure will be keenly felt by her noble husband, whose services to humanity can never be told in words. Mr. Giles knows the way she has gone, and realizes that her exchange of worlds has not deprived him of the privilege of communing with her in spirit. The sincere sympathy of all of the Banner staff goes out to Mr. Giles in his great sorrow. Dr. Andrew Jackson Davis' tribute to this noble woman will be and is echoed by all who knew her.

Departure of Mrs. S. R. H. Giles.

On the morning of the 4th Inst. Mrs. Giles, wife of Mr. Alfred E. Giles of Hyde Park, Mass., passed suddenly beyond the realm of material life, into the spiritual sphere of love and wisdom. The intense and unceasing employment of both body and soul—so full of work for others—suddenly resulted in complete syncope, in which swoon she deserted the physical organs, and, like a note of music, sweetly, harmoniously passed into the everlasting life. On page 248, "Beyond the Valley," the writer years ago recorded his appreciation of this most excellent and talented woman. Her not less talented husband Mr. A. E. Giles is widely known among all investigators in Spiritualism.

The funeral services were held on Saturday, 2:30 p. m. in the Baptist Church, Hyde Park, of which Mrs. Giles was a loved and influential member. The resident pastor, Rev. Charles C. Tilley, tenderly officiated, reading appropriate passages from the Bible, and a discourse of a high order was delivered by Rev. C. B. Crane, of Cambridge, a distant relative of the departed. The music was, like the beautiful assemblage of flowers, impressive and uplifting. The writer made a few remarks concerning the new science of life, (Modern Spiritualism) which had overcome all fear of death, which had in truth annihilated "death itself," proving that such a change is only a natural step from a lower to a higher sphere of existence. The outer senses are closed forever; at the same moment the inner senses are forever opened.

Some reference was made to a favorite poem of Mrs. Giles' selection, to which she had written this verse:

"Accepted in the Christ, my soul,
Thy end—it shall be peace;
And in that name shall entrance gain,
Where earthly sorrows cease."

Thus did she consecrate herself anew to the Christianity to which she loyally adhered. It was instilled into her mind in childhood. It became her guiding star, and never did any "facts" in Spiritualism nor arguments of her husband impair her confidence in the Christ and the orthodox faith. Naturally she was alive to the demands of human wants and needs. Her missionary works were many, and her private charities endeared her to the citizens of Hyde Park. She was the very soul of truth and affectionate devotion to all her convictions of duty and right.

Our beloved brother Giles, although fully consoled by the discovery that "there is no such thing as death," profoundly feels the absence of the loving wife. Married almost fifty years ago, constantly companions at home and abroad—the empty chair, the lonely home, the silent voice! And yet Mr. Giles is strong and tranquil in his inmost heart, knowing that the departed one will some day find a means of testifying of her better and higher life.

A. J. Davis.

The Rationale of Dreams.

(Continued from page 1.)

with their booty into a secluded, densely-wooded gorge, whose entrance seemed to close behind them. But before disappearing, the leader, well in advance, turned to wave his sword in triumph to his men and as he thus turned, his countenance, momentarily illumined by that strange half-light so common to dream land, revealed to the dreamer that the dark, handsome face of this brigand chief, although heavily bearded, was her very own. She awoke with a strong impression that in her present burglarious experience, the law of unerring justice, the explanation for former misdeeds, might perhaps be thus outwrought rather than offended; that, as our Theosophical friends would explain it, she had thus "picked up" a former imperfect expression of the soul.

It has been claimed that families who have led narrow, uneventful lives for generations dream but little, while the children of adventurous and traveled ancestors have their nights filled with exciting occurrences. But all spiritual experiences transcend the highest scope of laws governing mortal heredity, since we are not bodies merely, but first and always, souls. In fact, in the light of spiritual selection, our parents inherit the right to become our physical progenitors, since only the law of affinity decides the attraction of the soul seeking expression in mortal birth. If of humble calibre, or of as yet, limited experience, such soul is drawn to a parentage among simple folk, and lives a correspondingly, uneventful existence with few aspirations and naturally no wonderful dream-life activities. A more highly developed soul, if restless and aspiring, may find anchorage in a family accustomed to roam widely over the earth, and, reaching maturity, travels in its turn, less from inherited traits than because the inevitable law of like attracting like, procured most favorable advantages for the experience it craved.

"Our birth is but a sleep and a forgetting." That slumber which is mislabeled Death, the most blessed sleep which incarnate mortals will ever know, closes the strangest of all mysterious, inexplicable and often most painful of human dreams. What glorious awakenings awaits each mortal dreamer in the land where dreams come true, in a realm where all puzzles are solved, where each vision finds fruition! In that "evening time it shall be Night."

God's Poor Fund.

Winter is again upon us, and with it a greater amount of suffering on the part of the poor and needy than has been experienced in many years. The Banner of Light has always endeavored to aid those who were in need to the extent of its ability. To that end, it has long maintained a fund bearing the title at the head of this article. That fund has been repeatedly drawn upon during the past season and is now practically exhausted. The Banner is willing to do its part in the work of caring for the needy, but is unable to meet all demands alone. We therefore ask our patrons who are willing to aid us in this work to send us at once such sums of money as they can spare out of their surplus, to assist us in this labor of love. The cases before us even now are urgent, and in some instances the emergency has been extreme. Remember that the cold winter is before us. Prudent states thousands in the face. Let us unite in the noble work of mitigating the sufferings of the worthy unfortunate children of earth. Send in your donations at once. Mark your offerings "For God's Poor Fund," and address them to Frederic G. Tuttle, Treasurer, Banner of Light, 204 Dartmouth St., Boston, Mass. Now is the time to act! Let the responses be numerous and generous. Who will be the first to respond?

An Oversight.

One of those almost inexcusable oversights that will occasionally make itself known occurred recently in connection with the dedicatory services of Rev. Thomas Grimsbury's church in St. Louis, Mo. The writer of that article from an oversight for which he cannot account, omitted the name of one of the leading speakers in the dedicatory services, that of Miss Lizzie Harlow of Haydensville, Mass. This omission was wholly unintentional, and was not known to the writer until his attention was called to the matter two weeks after the article had appeared in print. Miss Harlow was at her best on that occasion, and her three addresses were full of practical, helpful thoughts that will long be remembered by her interested auditors. She made her hearers think along new lines, and at times rose to rare heights of eloquence. She is a popular favorite wherever she is called upon to labor and St. Louis is no exception to the rule. The Banner of Light and its correspondent hope to make her their best bow, and tender her a profound apology for their unwarranted and inexcusable oversight.

A Magnificent Poem.

We desire to call attention to the poem by Dr. Dean Clarke on the first page of this issue of the Banner of Light. It is no exaggeration to say of the merit of this offering that, in sublimity of its thought, beauty of diction, and poetical genius, it is not inferior to Pope's "Universal Prayer," and will in many of its conceptions take equal rank with the celebrated "Ode to God" by the great Russian poet, Derzhavin. We commend Dr. Clarke's ode to our readers, and respectfully suggest that they acquaint him with the fact of their having carefully studied the same. Dr. Clarke is one of our oldest, ablest and best known spiritualistic workers, and his literary ability is by no means the least of his talents.

Look Out

for a new work by E. A. Brackett, one of America's ripest scholars and most original thinkers, about to be published by the Banner of Light Publishing Company. It will be for sale at this office at the small sum of seventy-five cents per copy. This book is rich in suggestion, sound logic, and profound thought, while its psychological hints are among the most interesting and instructive that have ever appeared in print. See notice in another column. Send in your orders.

Mrs. Morrell.

I have received three dollars for the Morrell Relief Fund since my last letter, two dollars from Mrs. Graves and one dollar as "a widow's mite." Each has been personally acknowledged.

Mrs. Morrell is very feeble and we do not think she can remain in this earthly frame many months longer. I once more urge my kind-hearted readers to remember this case, and let us have what they can spare to aid in brightening the last days of this afflicted sister who has given her life to the demonstration of the truths of Spiritualism. Such investments when made with sympathetic thoughts will yield a heavy interest in the time to come when the results of deeds commuted in the mortal will meet the arisen soul.

Marie J. Fitzmaurice,
Secretary.
856 E. 125th St., N. Y. City.

New York State Association.

When the annual convention of the New York State Association met in Elmira and elected H. W. Richardson as president it received no promise of great work to be done, but on business lines and from a spiritual standpoint all knew the state work was safe in his hands.

A large number of personal letters have been written and sent to prominent Spiritualists for aid and co-operation, but I fear with few responses. An appeal for names of Spiritualists in the state for a directory was made—a N. Y. S. day was secured at Lily Dale and Freeville camps. North Collins has been chartered; a new society in good working order at Suspension Bridge chartered, mainly through the efforts of the writer as state missionary and Mrs. Ella Atcheson of Buffalo. While serving the Buffalo society two months, the need of co-operation effort from church and state suggested a mass meeting which was held in the First Spiritual Church of Buffalo Oct. 17, 18, 19. The speakers were Mrs. Carrie Twine, first vice president, Prof. Lockwood, Rev. John Sayles, East Aurora; H. W. Richardson and Tullie U. Reynolds second vice (who was serving the church as pastor); test medium, Rev. Victor Wyde of Toronto. The meetings were a decided success. The different societies of Buffalo responded cordially to the invitations extended to them to participate. The leaders of the church furnished food and hot supper every day and unanimous were the praises thereof.

East Aurora is a growing society. It holds meetings every Sunday. If a speaker cannot be secured, home efforts are called for and the results are satisfactory every time. A

STOPS HEADACHE

and makes you clean internally. Warranted free from narcotic drugs.



THE PARAFFIN CO., (Incl. Est. 1890) New York.

Bible class and lyceum have been organized with good prospects. The writer went to East Aurora every Thursday evening during the two months stay in Buffalo. Mrs. Atcheson went several Sundays. Mrs. Twine will serve them Friday evenings of November.

One of the pleasantest occasions this season was the delegation of twenty-eight Buffalo people who visited the East Aurora Society. They left Buffalo Tuesday, Oct. 23, on the 120 train, were met at station by H. W. Richardson, and escorted to the Roycroft shops which are an honor to East Aurora. Guides conducted the party through the various buildings presenting each one with a number of the Roycroft mottoes and a package of Roycroft mailing cards. The visitors then turned their faces toward the hall where the meetings are held. The ladies had been hard at work there and were refreshed by fragrant coffee and the many good things which accompany it. After a time spent in refreshing the "inner self" the event of the evening was the presentation of a large vase made by the hands of Mrs. Dr. Matthews of Buffalo. The presentation was by Mrs. Reynolds, acceptance by Mr. Richardson and response by Mrs. Matthews. The veteran worker, Lyman C. Howe was the guest of honor. Many a prayer went out for his recovery. Speeches and messages followed. The happy party returned home at 9:20.

A mass meeting will be held in Rochester Dec. 12-13-14 under the auspices of the state and here I would like to ask any society in N. Y. S. wishing the services of a missionary to write H. W. Richardson, East Aurora, or Mrs. Tullie U. Reynolds, N. S. Nelson St., Glen Falls, N. Y. but a fraction of the state work done this year.

Tullie U. Reynolds.

In Remembrance.

Just seventy years ago—Nov. 14, 1832—in an obscure village in the heart of the Emerald Isle, was born a little babe. There was nothing unusual in the event, the most profound seer could hardly have prophesied a momentous career for the little waif, an impetus to the world's progress because of this puny life, thus inauspiciously begun. Its environment was discouraging, its parents too poor to give their offspring any advantages of education, or culture. And yet, so mysteriously did the ways in which Providence moves its wonders to perform, that child was destined through his own innate genius, his noble heart and grand soul, to not only electrify the world with his dramatic art, but to become, years later, a factor in the religious, educative and reformatory work of the 20th century, even the spirit most revered and loved today, by the Boston Spiritual Temple as its presiding genius, since its pastor is the one who was chosen from all the world to serve as his instrument of inspiration and service to humanity.

The record of John McCullough's brief mortal career cannot be told here, how he landed on our shores when fifteen years of age, alone, penniless, with even our language unknown to him, how by his invincible energy and mastery effort, he arose to a position of eminence, carving out a niche in the gallery of fame peculiarly his own. But he will be longest remembered that they acquired him with the fact of their having carefully studied the same. Dr. Clarke is one of our oldest, ablest and best known spiritualistic workers, and his literary ability is by no means the least of his talents.

Announcements.

The services for Healing through Music, which have been held the past two years by Christine Brown, are being resumed in the rooms of the Metropolitan Club, 209 Claremont street, rear of Trinity Church. These meetings are public. Voluntary offerings are received to defray expenses.

Golden Rule Society meets in Washington Hall, 573 Massachusetts Avenue, Cambridgeport, Mass. Sundays at 3 and 7:30 o'clock, p. m.—Mr. M. A. Graham, president.

G. W. Kates and wife held interesting and successful meetings at Troy, N. Y., November 1 and 2. They have open time after January first. Will accept calls for missionary work. Address them 600 Pennsylvania Ave., N. E., Washington, D. C.

The regular meeting of the Children's Progressive Lyceum No. 1, of Boston, was held November 2, in Red Men's Hall, 514 Tremont St. After the lesson, Dr. Hale gave a very interesting talk, and gave the children a subject for next Sunday. The following took part in the entertainment: Beatrice, Elsworth Embury, Bertha Supero, and Myrtle Brown; Songs, Minnie Scott, Esther Botts, Aneta Osgood and Dr. Hale; interesting remarks, Mr. A. P. Blinn. Dr. A. S. Kenney spoke briefly and joined our association. Mr. Lessey, who had been the children's class teacher, Prof. Milligan and Mr. Leslie have opened a singing class for the children Saturday afternoon in Red Men's Hall, 514 Tremont St. The Fair will be Dec. 15, 16, 17, 18, in Penn Hall; donations thankfully received and can be forwarded to Mrs. M. J. Butler, 175 Tremont street, or sent to the hall—Mrs. M. E. Stillings, secretary.

To the Spiritualists of localities where missionary work is needed: E. W. Sprague and wife have again been appointed as missionaries for the N. S. A. and are prepared to visit localities where hard societies may be organized. They will also visit societies now in existence, with the purpose of creating new interest in the work and strengthening the cause of organization. Read their report of last year's work in the missionary field; also the report of their co-workers, Mr. and Mrs. Geo. W. Kates and then decide whether it would be a good plan to secure missionaries in your neighborhood. Address E. W. Sprague and wife, 618 Newland Ave., Jamestown, N. Y.

Warner Home, Nov. 2. The services were held in the large reception room which was well filled: Mrs. Kneeland presided at the organ, and led in service of song; Dr. Greenwood gave an invocation; Mrs. Belcher made very interesting remarks, her tests were many, clear and distinct; Mrs. Carter recited a poem and made remarks. Mrs. Kneeland was very efficient in the various phases of her mediumship, her tests, remarks and singing were a pleasure to all present; a silent prayer was sent up for our good sister, Mrs. M. A. Moody, for her speedy recovery from sickness. A. H. Lamson, Chairman.

The Spiritualistic Industrial Society held meeting Nov. 6, Mrs. Whitlock in the chair. The program consisted of singing, speeches and tests. Mrs. Webber, remarks and spirit descriptions; Mrs. Shirley, Mrs. Scott, tests; a fine written article on early days of Spiritualism and particulars concerning the Fox family by Mrs. Whitlock. We are to have

a meeting of old platform workers, Sarah Byrnes and others, Dec. 4, the first Thursday in the month.—E. M. Shirley, secretary pro tem.

Cambridge Industrial Society of Spiritualists, Mrs. C. M. Hartwell, president, will hold the next meeting at 631 Massachusetts Ave., Friday, Nov. 14. Business meeting, 4 o'clock; supper, 6:30; at 7:30 Dr. Geo. A. Fuller will lecture.—Mrs. M. Merritt, rec. sec.

The Children's Progressive Lyceum, No. 1, of Boston, meet Sunday mornings at 11 o'clock in Red Men's Hall, 514 Tremont St. A cordial invitation is extended to all to join us.—Mrs. M. E. Stillings, secretary.

Mr. Milton Allen of Philadelphia will be pleased to respond to calls to lecture on the following subjects: The Old and the New Revelation, The Origin of Man from a Spiritual Standpoint, What is meant by the Garden of Eden, Paradise, and the Fall of Man? (Never before given in public), What is the Difference between Ancient and Modern Spiritualism? Jesus Christ, Who and What He Was and Is, as described by Himself (never given before), Employment of Spirits, and How Progress is made in Spirit Life (never before given).

The Gospel of Spirit-Return Society is to hold a reception in its parlors at 200 Huntington Avenue, Wednesday evening, Nov. 19, at eight o'clock. Mr. Harrison D. Barrett will be the special guest of the evening. Miss Blanche Piper, Miss Mabelle Marshall, Miss Mary Griffith, Miss Mabelle Herman will serve cake and coffee. Mrs. James C. Harrington, Mrs. Alfred Hewitt, Mrs. Lillian Sarnorn, Mrs. Henry Ireland will act as matrons. Music will be furnished by Miss Elizabeth Austin and Miss Margaret M. Vose of the Holy Trinity Quartet, New York, N. Y.

As one of the committee appointed by the N. S. A. on decorations for the N. S. A. convention, I wish to make the following report: I received from the members of the Gospel of Spirit-Return Society and from a few interested friends the sum of twenty-five dollars and twenty-five cents and expended for decorative plants and for fresh cut flowers twenty-two dollars and twenty-five cents, leaving a balance of three dollars which I have passed to Mrs. Carrie L. Hatch to help defray the other expenses.—Minnie M. Soule.

Mr. J. Frank Baxter is this month in New York City speaking for the Spiritual and Ethical Society during the absence of the regular pastor, Mrs. Helen T. Brigham, who is in Australia. He was announced to speak there on one evening this week and in New York and Patterson, N. J. His permanent address, wherever he may be, is 8 Franklin St., Chelsea, Mass.

I have received since report was sent in last week, for cash expenses, from Mr. Payne, Boston, 50 cts.—C. L. Hatch.

Professor Arthur, the blind clairvoyant, is located at 60 Fourth St., Chelsea, Mass. He will be pleased to receive visitors on all days, save Sundays and Wednesdays, when he is out of town, from 9 a. m. to 12 m., 2 to 5 and 7 to 9 p. m.

The Boston Spiritual Lyceum subject for discussion Sunday, Nov. 16: Of Which is There the Most in the World, Good or Evil? The First Church of Spiritual Progression will hold meetings in the hall corner of West Park and Broad Sts. on Nov. 16 at 3 and 8 p. m. Mr. and Mrs. G. W. Kates will occupy the rostrum and on Monday evening, Nov. 17, they will hold a meeting at 72 Columbia St. All are welcome.—G. A. Dorn, Pres.

Cambridgeport, Essex Hall, 40 Prospect St. Afternoon at 3 p. m., developing, healing, test circle, Mrs. Collins, medium; evening meeting, 7:30. Sunday, Nov. 16, Mrs. Josie Seymour, from Champlain, Ill., expected, and other reliable mediums. Mrs. Akerman Johnson, Conductor.

Charles E. Dane of Lowell, test medium, speaks for the First Spiritualist Society, Fitchburg, Mass., Sunday, Nov. 16.

ASTROLOGY Frank Theodore Allen

MOUTH STREET, near Huntington Ave., Boston, 11 to 6 daily. Other times or places by appointment. Office readings \$1.00; written (by mail) \$1.50. Give sex, date, hour and place of birth.

SPECIAL—Mr. Allen will give a FREE copy of his treatise on "ASTROLOGY AND SOCIALISM" to all who send stamp, or cash.

ASTROLOGY.

M. J. Bonalton, Astrologer, experienced, reliable, successful General Horoscope \$1.00. Special Horoscope \$2.00. State birth date, sex, stature or married. Address, THE MENDICOT, Syracuse, N. Y. D11 B

PALMISTRY

Private and class lessons given; also reading of palms by the author of "A Guide to Palmistry." WILLA EASTER HENDERSON, No. 10 Day Street, North Cambridge, Mass.

I Can Sell Your Farm

no matter where it is. Send description, name, price and terms here. Est. 1890. Highest references. Offices in 14 cities. W. M. Osterlander, 121 N. A. Ridge, Philadelphia

DISEASES OF MEN

Such as Sexual Debility, Varicocele and Seminal Losses cured without a failure by an External Application in 60 days. This great remedy is a spirit prescription, and has restored more cases of this kind than any other cure known. Send 10 cents for book giving full particulars, with price and sworn testimonials. Address, Dr. R. E. Ireland, N. J., and say what paper you saw this advertisement in.

DR. FELLOWS is one of our dr. of unusual progressive physicians in whom the student should place their confidence.—DANIEL OF LIGHT.

Restores Eyesight.

"Actina," a Wonderful Discovery which Cures Diseased Eyes, No Matter Whether Chronic or Acute, Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for any form of disease, for a new system of treating affections of the eye has been discovered, whereby all tortuous and barbarous methods are eliminated. There is no risk or experimenting, as thousands of people have been cured of blindness, failing eyesight, cataracts, granulated lids, and other affections of the eye through this grand discovery, when eminent oculists termed the cases incurable. Here are the names and addresses of a few test cases and the names of the disease cured: Miss Reed, 300 Prospect Ave., Kansas City, Mo., eyesight restored. Robert Baker, 80 Dearborn St., Chicago, Ill., blindness prevented. A. O. T. Pennington, Mass. Ridge, Kansas City, Mo., cataracts cured. W. W. Lamber, Alledo, Ill., astigmatism cured. R. W. Randall, Chicago, Ill., blindness prevented. W. W. Owen, Adrian, Mo., blindness prevented. Mrs. A. J. Hamilton, Tarrytown, N. Y., neuralgia of eyes cured.

Hundreds of other names can be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial, post paid. If you will send your name and address to the New York & London Electric Ass'n, Dept. 300, 225 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Prof. Wilson's Treatise on the Eye and on Disease in General.

From "The City of Angels."

Since the close of our glorious campmeeting in which Mrs. E. R. Hunt did credit to our Cause as speaker and message transmitter, she has continued her work by holding parlor meetings and circles. The interest increased until it was necessary to move into larger quarters. Sunday, Nov. 2, was the initial meeting in Brent's Hall for permanent public work with Mrs. Florence Hobson assisting, who also adds luster to the angelic work as speaker and messenger. They are young mediums and have now launched their work upon the great sea of Spiritualism with the guides at the helm who are able to pilot them onward to bless humanity with their wisdom.

These meetings are to be continued while the guides think best to hold their mediums in this city, then they will visit other places. These few lines will suffice for this time with more anon as our work progresses and becomes particularly interesting.

Mrs. John Brown, Sr., 307 W. 7th St., Los Angeles, Cal.

The World We Live In.

There will be published by subscription a little book with the above title by E. A. Brackett, with a likeness of the author. It will be in a style suitable for a Christmas present. As the edition is limited, those who desire to obtain a souvenir of one of the oldest contributors of the Banner of Light should put in their orders at once. Price 75c. per copy.

"The other day, in an old book written by Emily Dickinson, I found this sentence: 'I love to see upon a human face the look of agony, for I know it is sincere.'"

"Aye. Not many people go to the root of the matter like that! Thwarted ambitions, wounded pride, obstreperous coquetry, drowsy dreamers, and forgetful coxcombs cause sore disappointments, but Agony is something else. The person who lies in wait to tell his woes to ready ears may have trouble, but God has never honored him with His supremest gift. When grief is great enough, it cuts down until it finds the very soul, and this is Agony. He who has it does not seek to be cured or not. You will also receive a 'Message of Hope,' which will fully explain this system of treatment and give you knowledge that will brighten the remainder of your life. Write at once, Dr. Fabel's Institute of Health, Ltd., Battle Creek, Mich.

WISDOM OF THE AGES!!!

DR. GEORGE A. FULLER'S

GREAT WORK!!!!

Inspiring! Interesting!! Instructive!!!

Filled with profound philosophy, fascinating mysticisms, transcendental spiritualism, lofty occultism and supreme idealism!!

The Book of the Season, and of the Present Age!

NOTE A PARTIAL LIST OF SUBJECTS WITH WHICH IT DEALS:

Angels, Archangels and Spirits.
Character, The Flower of the Soul
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Influence of Mental States.
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Law.
Language of Spirit

Matter a State of the Substantial.
Moral Code of the New Religions.
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Many other interesting topics are ably treated. It is a book that YOU want. Cloth, 13 mo pages. Send in your orders. \$1.00 per volume. Order of

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CULTIVATION OF Personal Magnetism.

A Treatise on Human Culture.

BY LEROY BERRIER.

SUBJECTS TREATED.
Personal Magnetism; Pleasure and Pain; Magnetic Control; Cultivation; Life-sustaining Hygiene; Temperaments; Anatomical Temperament; Chemical Temperament; Waste of Energy; Magnetic Materialism; Etiquette and Rites; Man; A Magnet; Desires of the Heart; Magnetic Influence through Suggestion and Hypnotism. Pamphlet, 100 pp.; price 40 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

BOOKS by Carlyle Petersilea.

Given by automatic writing through the author's mediumship.

MARK CHESTER; or

A MILL and a Million.

This is a Psychological Romance which appeared as a serial some months since in the columns of the Banner of Light. It is a book form to meet the urgent demands for it in convenient shape for circulation. In paper covers 40 cts. In cloth covers 60 cts.

THE DISCOVERED COUNTRY.

A narrative of the personal experiences in spirit-life of the author, which has been a natural philosopher and a materialist. Cloth \$1.50.

MARY ANNE CAREW.

Experiences of the author's mother in spirit-life. In paper covers 40 cts. In cloth covers 60 cts.

PHILIP CARLSLIE.

A deep philosophical romance by the hand of genius, the subject of the title is a scientific young philosopher, who is a medium; his chief opponents being a clergyman and a materialist. Cloth \$1.50.

OCEANIDES.

A scientific novel based on the philosophy of life, as seen from the standpoint of a materialist. Cloth \$1.50. For sale by BANNER OF LIGHT PUBLISHING CO.

Miss Judson's Books.

"Why She Became a Spiritualist." In cloth, 16 pages, 15c.

"From Night to Dawn." Pamphlet, 22 pages. One copy, 10 cts.; two copies, 15 cts.

"The Bridge Between Two Worlds." 113 pages. In cloth, 15c; in paper, 10 cts.

"A Happy Year." On Fifty-Two Lessons to the Banner of Light. Leather-bound binding, and a fine copy of the book of the above contains a portrait of the author. For sale by BANNER OF LIGHT PUBLISHING CO.

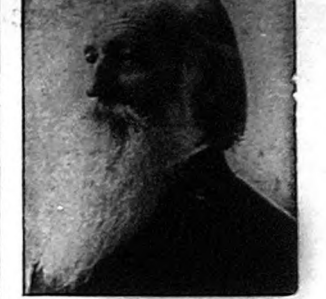
Why Be Sick?

Dr. J. M. Peebles the Famous Physician and Scientist Has Perfected a System of Treatment That Gives Hope to Every Sufferer.

Many of the Cures "Seen Almost Like Miracles." Thousands Are Restored Who Had Given Up All Hope.

Mrs. Hannah Swanson, of Cadillac, Mich., says:—"When I began your treatment my Doctor told me I could live only a short time. Thanks to your wonderful treatment, I am now in perfect health. May you be long preserved to relieve the sick and afflicted."

307 W. 7th St., Los Angeles, Cal.



Among the thousands of cures made by the Doctor and the able staff of assistants are hundreds that have been pronounced incurable by the best of physicians of the land. High: Diabetes, Consumption, Catarrhs, Stomach and Bowel Troubles, Nervous Debility, Rheumatism, Heart Disease, Female Troubles, Fits, Neuritis, Head Trouble, Dropsy, Eczema, Piles, Asthma, and all blood diseases, are among the cures.

If you suffer from any of the above complaints why don't you sit down and write the Doctor a plain, truthful letter as to your condition, as you see them? Upon receipt of this your case will be carefully examined and you will receive a full diagnosis, telling you truthfully whether you can be cured or not. You will also receive a "Message of Hope," which will fully explain this system of treatment and give you knowledge that will brighten the remainder of your life. Write at once, Dr. Fabel's Institute of Health, Ltd., Battle Creek, Mich.

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It is noticeable among paint manufacturers in some parts of the country so paint can be put enough to fill of acceptance. The only quality regarded is color. If the hues be bright and attractive, no matter how poor the material, it will "go," and the best material will not "go" if anything cheaper is offered.

Now this is a reversal of all paint logic. It is very important that paint shall beautify one's house, but still more important that it shall protect the structure from the weather. The judicious man selects his paint, first, with regard to its protective value; second, with a view to its beautifying effect; and, third, in consideration of economy.

Nothing can be more beautiful than some of the aniline dyes, but they don't protect, and in the measure that a paint protects, it is economical, and when paint ceases to protect, no matter what its appearance, its usefulness has ended.

Test any painted surface by moistening it with water; if the water remains on the surface the paint is still serviceable. If it is absorbed the paint has outlived its usefulness.

It is this quality of shedding water immediately that gives to zinc its unique value as a paint material. Paint containing a goodly proportion of zinc will never become absorbent, therefore, so long as it endures its usefulness remains. Chalking has some advantages in the eyes of the painter, who doesn't think it should last too long, but from the standpoint of the man who pays the bills, a paint cannot last too long if it continues to protect his property as long as it lasts.

Words that Burn.

The second edition of the psychic novel "Words That Burn," has just been issued by a prominent publisher in New York City. It contains an introduction by the well known writer and lecturer, Jay Chapel, which was penned shortly before his departure to spirit life.

The book has been favorably reviewed by many of the leading periodicals of the country, and is an educator along the lines of occult science and some of the leading reforms of the day. It is well adapted to interest adepts in spiritual things and induce them to investigate psychic phenomena.

This edition is published in paper covers to sell for 50 cents, postage 3 cents, while the cloth covered books retail at \$1.00, postage 10 cents. They may be obtained by ordering of the publisher of this paper, or from the author, Lida Briggs Browne, 34 Columbia St., Utica, N. Y.

How Some of Our Readers Can Make Money.

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than \$4.00 a day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. Get my sample machine from the Mound City Dish-Washer Co., of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-Washer Co. will start you. Write them for particulars. Ladies can do as well as men.

John F. M.

Report of Committee on Delegates' Reports.

Mr. President and Fellow Delegates: The Committee on Delegates' Reports respectfully submit the following: Your Committee report that they have received reports from 75 societies for consideration. These reports are from 11 State Associations, 52 Local Societies, 4 Camp Meeting Associations, and 6 Lyceums. A careful examination of the various reports shows that while many societies have endeavored to comply with the requirements of the N. S. A., but few of them have really done so.

STATE ASSOCIATIONS.

Eleven State Associations have sent in reports. New York reports 11 delegates representing 11 chartered societies; Massachusetts, 125 individual members; Maine, 140 individual members; Connecticut, 80 individual members; Ohio, 19 lay members and 9 delegates from chartered societies; Minnesota, 100 members, composed of delegates from 22 chartered societies and individual members; Wisconsin, 112 delegates and individual members; California, 230 members, individual and delegates from subordinate associations; Washington, 22 individual members; Texas, 13 chartered societies.

FINANCIAL REPORTS.

	Ret.	Exps.	Bal. Prpty
New York	\$37.12	\$37.76	\$261.34
Mass.	294.84	147.83	54.96
Maine	335.77	229.77	96.00
Conn.	119.13	220.65	98.48
Ohio	550.98	303.31	247.77
Iowa	2750.58	2120.68	600.00
Minn.	2268.16	2256.15	112.00
Wis.	200.00
Calif.	50.00
Wash.	125.00
Texas	804.24	774.19	30.05
Totals	7539.91	6458.29	1551.62

Your committee calls attention to the fact that though only 11 State Associations have filed reports, there are three different plans of organization. Your Committee therefore recommends that some uniform plan of organization be adopted for State Associations, as those different plans are liable to create confusion.

Four State Associations have individual

JUST COMING TO THE SURFACE. Inventions and Discoveries Within the Natural Laws That Will Revolutionize Our Leading Systems.

Great opportunity for young men and women without business, who are ambitious to rise. They have been found to be so vital to our existence, the great newspapers have been nearly whole pages to them. They are stirring the civilized world. A Hawaiian scientist has made them his life study. He has lately under the examination of shrewd scientists who are only astonished. He has discovered how our life force can be created and be transmitted imperceptibly to the nerve centers by natural means, which means, if his book is followed, no nervous exhaustion and much longer life. He has discovered the foundation of the "law of the similarity" and its various never before known, which reflect the remedy, dictates the dose and time of its repetition. Another—how your ordinary food can be chemically balanced in your kitchen by using the book formulae, and get a purer and more enduring life force from it and state no luxury, as about half the present cost. This alone will save the cost of the food to a person every week. The discovery is purely nothing, but relies for remuneration upon the people on its book, which all can understand and use. It is so simple and safe. The highest references ready. Price, book, \$1.00, by mail only.

A. THOMPSON, M. D., Pub., 567 Tremont St., Boston, Mass.

...only, I have individual membership and subordinate associations, I have subordinate societies alone.

LOCAL SOCIETIES.

The returns from the various societies have, in previous years, been most sadly neglected, only 52 reports having been rendered, and most of them incomplete. 16 contained no financial statement, or in any way assisted the committee in its work. 25 of the reports are without anything except the blank reports sent out by the secretary partially completed, while 17 contain more or less complete statement of the work accomplished by the society during the year.

While it is impossible to give a complete report of the standing of the local societies owing to the meagre details furnished your committee, which to present the following facts and figures: The amount of receipts reported is \$23,653.11; the amount of expenditures \$32,896.95; value of property \$45,000.00. This is a marked increase in the membership, only 6 societies reporting a decrease, which in most cases, is but one or two.

Three societies report that they have secured temples in which to hold their meetings, viz.: First Assn. of Spiritualists of Philadelphia, Penn.; First Spiritualist Association of St. Louis, Mo.; and the German Spiritual Society "Truth Seekers" of Lawrence, Mass. Four societies, the First Spiritual Society of Lowell, Mass.; First Spiritual Church of Fall River, Mass.; First Spiritualist Progression of Newark, N. J.; and the East Joplin Spiritualist Association of Joplin, Mo., report that they have created funds for a temple.

We feel the present system of blank reports sent out to the chartered societies do not seem to meet the requirements of the N. S. A. Your committee recommends that a suitable form be printed and sent out with sufficient space left upon it for a brief written report.

CAMPMEETING ASSOCIATIONS.

But four (4) Campmeeting Associations have reported. The Penobscot Spiritual Temple, Verona Park, Me., reports of a three week meeting in August, 1922. Receipts, \$250; disbursements, \$250; value of property, \$4,000; membership, \$30.

The Compounce Association of Spiritualists, Conn., reports 38 annual picnics. Receipts, \$75.97; disbursements, \$32.81; contribution to N. S. A., \$5.

The Connecticut State Campmeeting Assn., Niantic, Conn., makes no report of membership or finances.

The Mississippi Valley Spiritualists' Association, Mt. Pleasant Park, Clinton, Ia., reports its 21st annual camp meeting held July 27, Aug. 24, 1922. Receipts during the year, \$2,235.35; disbursements during the year, \$1,064.43; value of property about \$25,000; contribution to the N. S. A., \$12.

This is a very incomplete showing of the camp meeting work of the territory covered by the N. S. A. Your committee recommends that a special effort be made that camp meeting associations be urged to charter with the N. S. A. and send full reports of their work. So important a factor in the life of the spiritualist movement should make a better showing in the annals of the N. S. A., in view of the fact that each year many camp associations set apart a special N. S. A. day, and on such days the proceeds are turned over to the N. S. A., thus furnishing substantial assistance to its support.

LYCEUMS.

Only six Lyceums have sent in reports of those chartered with the N. S. A., 4 only sending detailed statements.

Children's Progressive Lyceum, Washington, D. C. Average attendance, 25; receipts for the season, \$30.

Boston Spiritual Temple Lyceum. Gross receipts, \$300; expenditures, \$241; property, \$10; average attendance, 50.

Children's Progressive Lyceum, No. 1, Boston. Receipts, \$27.52; expenditures, \$10.80; property, \$50; average attendance, 50.

Children's Progressive Lyceum, First Association of Spiritualists of Philadelphia. Enrolled members, 77; receipts, \$147.22; expenditures, \$145.11; property, \$10.

A very poor showing of Lyceum work, as a whole, though the Lyceums reporting are nearly all in a flourishing condition. The committee would recommend the adoption of a systematized plan of Lyceum work to be under the N. S. A. Also the appointment of a Superintendent, the issuance of printed lessons to be used by all Lyceums in union. Also the simplification of the lessons, as those now in use are beyond the comprehension of the children.

EDUCATIONAL INSTITUTIONS.

The Morris Pratt Institute, Whitewater, Wis., reports as an incorporated body, seven trustees, twenty students, membership unknown, but steadily increasing. Receipts, \$1,244.34; expenses, \$3,559.84. As this school is chartered by the N. S. A., and is the only one of its kind under the management of Spiritualists, your committee recommends that effort be made to sustain it financially, as it is a most important factor in the progress of Spiritualism.

Your committee wish to call your attention especially to the fact that the most valuable information furnished from the societies comes in the form of brief written reports, and therefore, recommend that a few of these reports be read at the Convention, especially those regarding State Associations, or other special reports that seem to require special consideration by the Convention. Your committee recommends that all societies be requested to forward their reports not later than thirty days previous to the Convention in order that the statistics of said reports may be compiled as far as possible in advance of the assembling of the Convention. Your committee find it almost impossible to do this properly in the time of the Convention.

Your Committee recommend, in order to expedite business, that all reports of delegates, or money coming in after the close of the fiscal year, be given as a supplementary report of the Convention, and included in the report of the following year, it being deemed necessary to establish some system in regard to these reports.

Your Committee recommend that a complete list of the societies chartered by the N. S. A. be compiled and a copy of the same be sent to the spiritual press for publication, and that the Secretary send a circular letter on matters of interest pertaining to the work of the N. S. A. at least once a quarter.

Your Committee desire to call attention to the danger of proxy voting. This method of voting does more to disorganize Associations than all other internal dissensions. We, therefore, recommend its entire abolishment.

Your Committee recommend that a greater effort be made to secure representation direct from each society. Unless this is done the societies cannot be held in touch with the National body, and cannot see the necessity of financially supporting the N. S. A.

Respectfully submitted, M. E. Oadwallader, Chairman, J. O. Perkins, Fred H. Conwell, Emma H. Knowles, Mrs. G. A. Dorn.

The Soul is the beacon-light that illumines the physical body. But when we so behold this light that the pathway is made dark and dreary, we can grow neither mentally nor physically.—The Path-Finder.

Love trusts on—over hopes and expects better things.—F. W. Robertson.

Mrs. Anderson, a prominent society woman of Jacksonville, Fla., daughter of Recorder of Deeds, West, says:

"There are but few wives and mothers who have not at times endured agonies and such pain as only women know of. I wish such women knew the value of Lydia E. Pinkham's Vegetable Compound. It is a remarkable medicine, different in action from any other I ever knew and thoroughly reliable."

"I have seen cases where women doctored for years without permanent benefit who were cured in less than three months after taking your Vegetable Compound, while others who were chronic and incurable came out cured, happy, and in perfect health after a thorough treatment with this medicine. I have never used it myself without gaining great benefit. A few doses restores my strength and appetite, and tones up the entire system. Your medicine has been tried and found true, hence I fully endorse it."—Mrs. R. A. Anderson, 225 Washington St., Jacksonville, Fla. —\$5000 (forfeit if original of above testimonial proving genuineness cannot be produced).

The experience and testimony of some of the most noted women of America go to prove, beyond a question, that Lydia E. Pinkham's Vegetable Compound will correct all such trouble at once by removing the cause, and restoring the organs to a healthy and normal condition.

Post Check Currency.

The object of the Post Check Currency is to make the transmission of money in small amounts easier and safer than at present is the case. Bills of the small denominations would be issued with a blank space on the face for the name of the payee. The scheme also includes fractional currency printed in the same way.

Instead of making a journey to the post-office for a money order, or enclosing coin in his letter, with the possibility of its falling out or being stolen, the sender of money under the new system merely has to take a bill from his pocket book, fill it out and enclose it, just as if it were a bank check.

A large number of the leading manufacturers and business men of the country are in favor of the new form of currency. Its creation would injure no one and would add to the facilities of trade for both seller and buyer. Congressmen should be asked to support it.—Post Dispatch, St. Louis, Mo.

Citizens should request their representatives in Congress to see that more convenient money is furnished the people.

Home Treatment for Cancer.

Dr. By's Balm Oil for cancer is a positive and painless cure. Most cases are treated at home without the service of a physician. Send for book telling what wonderful things are being done by simply anointing with oils. The combination of oil and secret gives instant relief from pain, destroys the cancer microbes and restores the patient to health. Thousands of cancers, tumors, catarrhs, ulcers, piles and malignant diseases cured in the last six years. If not afflicted cut this out and send it to some suffering one. Address Dr. W. O. By, Drawer 1111, Kansas City, Mo.

Children Book.

LITTLE MILLIONAIRES.

Twenty little millionaires Playing in the sun; Millionaires in mother-love, Millionaires in fun, Millionaires in leisure hours, Millionaires in joy, Millionaires in hopes and plans, Are these girls and boys.

Millionaires in health are they, And in dancing blood, Millionaires of shirt and stones, Sticks and moss and mud; Millionaires in castles In the air, and worth Quite a million times as much As castles on the earth.

Twenty little millionaires, Playing in the sun; Oh, how happy they must be, Every single one! Hardly any years have they, Hardly any cares; But in every lovely thing Multimillionaires.

—Youth's Companion.

Letter to Brack Susie.

Dear Brack Susie:—All of us children in the Bower of Beauty Lyceum just love your letters, so I am going to write to you. I think it is so nice for you to write us about your home and your lessons, and I am sure we shall all be better for it.

In our home we all like to be called "Banner Children," and we love to think of Mrs. Barrett as our Banner Mother and I am sure we shall all be glad to welcome you. We have a number of other children, even if you do have bodies different from ours.

No, our family is not a special white family, for we have learned that if we have white souls, the color of the body doesn't matter.

I think the Banner is a large tree because it is so beautiful, and comforting, just like a great tree on a hot day, and I am sure there is room among its branches for all, so you and Wankia will be welcome like dear sisters. Please let us hear from you often. Little Leonie is growing nicely, and learning many things. She is especially fond of flowers.

My little brothers and cousin Harold send love to you and I send love to all the Ban-

ner friends. We are planning to go to Elma Campmeeting, where we hope to see many friends.

Elhel Ruby Coy,

Monson, Me., Aug. 22, 1922.

Two Boys Have a Scheme.

PLANNING IN A UNIQUE WAY TO GET TO THE WORLD'S FAIR OF 1904 AT ST. LOUIS.

World's Fair, St. Louis, Oct. 20.—Forrest and Stephen Roddy of Centralia, Mo., have put into execution a plan by which they expect to get to the World's Fair of 1904 at St. Louis without expense to their parents. They will draw in a cart by two two-year old cattle. Vacation was a problem with Mr. Roddy as with all fathers; much more of a problem than it was with the boys. What would be done with the boys after school was puzzling Mr. Roddy. He wanted to keep the boys employed and off the streets. The devil lurks on the streets of towns, small and big, looking for boys. The purchase of the calves was a solution. They skinned through the country and found two of the same age that matched. For one, five dollars was paid and for the other six dollars. "The boys will kill the calves," declared some of Mr. Roddy's friends, as they ridiculed his venture. But the boys did nothing of the kind. They soon had the animals well trained to harness, working finely. Feeding and caring for them was sufficient employment to keep the youngsters out of mischief.

The Centralia Fair Association gave the cart, its owners and drivers free admission, provided they would drive around the show ring. The famous cattle herds of central Missouri did not attract more attention. The second day of the Fair a wealthy farmer offered one hundred dollars for the team of calves for his boy, but the Centralia youths, though sorely tempted, refused to sell.

The young men will raise them, get an old-time outfit and drive to St. Louis and through the city to the Exposition. They hope to sell the team for enough money to pay their expenses at the Exposition. Stephen Roddy is thirteen years of age; his brother, Forrest, ten years.

The boys are now in school, much better for their summer experience than had they spent the vacation on the streets.

Greetings to the N. S. A.

The Bower of Beauty "Lyceum" sends greetings of love, good will, to the N. S. A., now assembled in body, at Boston. May all your deliberations be presided over by wise and noble spirits. Our love, sympathy and deepest interest will be waited to you, during your convocation, that it may be the most profitable and highly spiritual of all your N. S. A. conventions. Gladly would we assemble with you, but our thoughts will not fail to reach you; we shall meet you in spirit.

Fraternally and lovingly, Mary Drake Jenne, Elhanan Drake, Delana S. Drake, Mattie D. Coy, Charlie M. Coy, Harold R. Jenne, Elhel Ruby Coy, Elhanan D. Coy, Gaylon F. Coy, Leona E. Coy.

Jack D. D. S.

"Mama, how soon can I have my dollar?" asked Arthur.

"Just as soon as the teeth are out, dear. I hope you will show Dr. Morse that you are a brave little man."

Mama, why does the doctor have 'D. D. S.' on his sign?"

Arthur had learned the letters from his building-blocks, and was always picking them out when his mother took him down town.

"They stand for words that are too hard for you to understand, dear, but they mean that the doctor pulls teeth, instead of giving medicine like Dr. Itay."

"Dr. Itay has 'M. D.' on his sign," said Arthur, looking across the street. "I wonder if they'll hurt very bad."

"The 'M. D.' hurt?" laughed mama, for Arthur was beginning to look quite sober.

"When the doctor pulls, out will come your crooked little teeth to make room for a nice strong set. You know, if these stay in your mouth much longer, the next ones will be crooked, too."

"May I spend the dollar today?"

"Do you think you can find one to fit without bringing him to the store?"

"Yes, mama, I am sure I can. Jack's neck is just this big, for I felt it this morning." And Arthur showed with two small hands the exact size of doggie's shaggy neck.

"When the dollar pulls, out will come your crooked little teeth to make room for a nice strong set. You know, if these stay in your mouth much longer, the next ones will be crooked, too."

"Never mind, Jack," whispered Arthur, putting his arms around his pet as soon as he got home. "It was all the fault of that doctor for not staying in his office. I'm just as sorry as you are, but in a day or two you will have the best collar in town."

Jack wagged his tail, and looked as if he understood every word. Then the two playmates had a fine romp in the grass hill both were out of breath. At last Jack fell asleep under the big apple-tree, and Arthur, who had both hands filled with ripe fruit, caught hold of the rope with his teeth, intending to give it a little pull to awaken the dog. At this moment Mary, the cook, opened the kitchen door, and called, "Here, Jack! here, Jack!"

Jack saw the plate in her hand, and thought it must have something nice on it for him. He made a great spring before Arthur could get go of the rope, and jerked out all the crooked little teeth that Arthur was afraid to let any one touch. Mama heard a great screaming, and rushed out to find her little boy looking in the grass for his missing teeth.

"What name shall I put on the collar?" asked the clerk politely, as a small boy with very few teeth looked over the stock of dog collars.

"Put on 'Jack, D. D. S.'," cause he pulled my teeth," said Arthur; and the man laughed when he heard the story. "I don't believe it hurt half as bad as if the doctor had pulled them. Anyway, I'm glad Jack won't have to wait any longer."—Sunday School Times.

An excellent cabinet photo. of "The Pongkeepsie Ser" (A. J. Davis) for sale at this office. Price 35 cents.

Look within. Within is the fountain of good, and it will ever bubble up if thou wilt ever dig.—Antonius.

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