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BOSTON, SATURDAY, NOVEMBER 15, 1902.

No. 12

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 to grass and trees, From forms of life that breathe and move; "Its whisperred to us in the brezz, 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 allke in stars and at
Through Nature's elemental strife
Thy quickening apirit ever runs.

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

The earth doth blossom with thy smiles, Which beam on us from beauteous flowers; The beavens gleam with radiant piles Which light for us the darksome hours. In sky o'erhead, in earth below, In depths of sea and ether blue, Thy gems of beauty on us glow, As flowers here our pathway strow.

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 fram
Thy love and windom gird us round,
Although we walk the paths of sin;
And blessings very where abound,
In worlds without and souls within.

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 plat. 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.

And much of good may come about. From what seems will to our mind. All must be right in Nature's realm; When Nature's ends are understood—E'en when het forces overwhelm—They ultimate in higher good. The thumderstorm and tempest wild, That canas destruction in their path, Oit leave the air so pure and mild That we are bettered by their wrath. Bo pain and sorrow have their place, in times with all other things; They goad us on to "grow in grace," And ofter means whece virtue springly had often emeans whece virtue springly had often give it greater rest; For 'tis by contrast we enjoy, And often give it greater rest; For 'tis by contrast we enjoy, And other than the same when we have blest. What fate decrees we must abide:

What fate decrees we must abide;
No doubt 't is best for is 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 gain for us the highest end.

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

And thus succeed where now we han
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 for
Oh! may we bravely bear our lot,
And nobly live to do and dare;
We know thou will 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.

der Echoes from England," as not a small portion concerns that land now nearly five thousand miles from where this is being written.

Nince 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 Unlou 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 assiduous 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 fatroduced 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 mouths 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 grift 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

sent cable congratulations to the First Association of Philadelphia in honor of the Jubilec of that organization.

The second national meeting was on the first Sanday of July, when the Spiritualist's National Federation held its thirteenth, and what was its final, annual conference at Bootle. 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 discipllining 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 restrain, 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 Federation is now a thing of the past, and in its stead we have the Spiritualists' Na

"reincarnation" continuer another section 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 alice of ancient history is being presented. Well, the explanation is this: This contribution was commenced while the writer was out he 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
sl'pped past without any inspiration to contiaue 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.

reached, and then the commonant was, per common the property of the process of the level of the process of the proces

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 triends in Los Angeles, San Jose, Chicago, Torouto, Can; Washington, D. C.: Philadelphla, 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 necount, independent of any I may enter into. As an inspirational speaker, and a clairoyant, 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 cusket, I will stop!

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

September, 1992, 36, Surrey Terrace, Surrey Road, Hawksburn, Melbourne, Australia,

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

Morpheus is a most profife 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 the release from thralldom often leaves its impress on the waking mind. But when the spirit is restricted in its flight, unable to sholly emancipate itself, the brain, deprived of its blessed draught of oblivion, is kept active and evolves a fanussic hobgodilin train of illusions, enriched by revealments of some hidden chamber in Memory's labytimalize gailery.

But how account for the dreams that are necurate proofaceles of later fulfilled events, or for others that bring the solution of puraling problems which have unsuccessfully tested the keenest intellect in its waking hours? Many m árithmerical equation has been worked out in sleep, its correct solution, with its process stamped vividity upon the waking brain. How is this obtained? Because we are never while embodied all that we are in soal. That breath of potency and wisdom from the soul-the human spirit-makes coancerion 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 wishom than is reminiscence of the past is often gained.

If 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, also with a sou

ence of his pursuers, a feature of his work which has been much criticisch but for which he claimed the Brounies were wholly responsible.

It is the habit of the spirit likewise in travel in mundane as well as celestial subserved during its release from the losty 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 nexturnal ramides a foreign city which she has never yet seen with physical eyes, but would assuredly recognize the she were travel there in the flesh. While at times she threads in streets, her favorite point of observation in the helity 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 size with which the immediate roof is protected, and upon which troops of doves waddle about, their soft cooling chatter training in her spiritual ears on awaking, but lost as soon as physical senses assert themselvers. She has never seen a picture resembling this building, or town, to which her spirit seems attracted. She has also had recented proof of her spirit's power of cognition agart from the health, for when asleep in California, she has overlooked the occurrence of events at the same hour on the Athanic coast and felt, on awabing, the almost terrific reads of her spirit through space to regain its instrument. Another lady of education and redomental. Another lady of education and redomental. Another lady of education and redomental. having been burglarized of some valuable possessions, was writhing under the some of her treasures, since being of mose charitable habits, giving freely to those in need, this experience secund undescreed. The failure amount defect between a small party of travelers and a equal of feeding beautiful, mounted and faily amount deep the state of the counter in a dark mountain defeit between a small party of travelers and a equal of feeding beautiful.

ON A STAR-LIT NIGHT

urn our eyes toward the heavens n a fair and star-lit night; are uson the constless orbs, is with some special glory bright; is what is that blasting star t doth so far above as skine, that can those fair clusters be t many mystle forms combine?

We seek for Jupiter and Mars,
For Venus, Mercury, the rest
Of all the planets we have named,
And cannot say which one is best;
For one shines forth with ruddy hue,
Another with bright golden gleam,
And from the beavess above our heads
Light from them all toward earth doth
stream.

The mystic Picindes we see,
And find the wonders of the sky
In all those constellations vast
We numbered in the days gone by.
And then the telescope reveals
Fur more than mortal eye can span,
And shown is rings and belts of worlds
Unseen by naked eye of man.

The sun's corona through the day
We may through telescope behold,
And during the long hours of night
Luna doth mystic seems unfold.
The moon that seems a wornout world!
And Mars, our brother, fiery bright,
With strange canals! What can it mean
These glories framed in ether light?

And would we count the thousand stars
That we with naked eye discern.
Then to the telescope revert
A million worlds above us burn;
We cannot count them; they're beyond
The majesty of human thought.
Yet through them all the ancient world
By God Himself was clearly taught.

Exyptians, Persians, Chaldees all,
Dwellers in that most honored clime
Where knowledge of the mysteries
Has been preserved from oldest time;
Star-zazers of the mighty East;
All with one glotions voice declare
God speaks unto mankind in stars;
The heavenly coast indeed is fair.

We cannot number all the stars.
We speculate what peoples dwell
Upon those islands pure and vast
Which mid the boundless heavens dwell.
In that great sea of sentient life,
Ten thousand worlds and systems rare;
We exuant number them, and yet
We can in all our lives compare

The human orbit of each soul
To some celestial orb on bigh.
And as the planets do their work
While coorsing through the ext
As they the great Eternal Will
In love and order do obey,
And all the countless hierarchies
Which through celestial realms

Are subject to one primal force,
Obedient to one law supreme;
So let each soul find in itself,
Refected in some glorious theme
The same high radiance from pu
And as the stars we can behold,
And by the spectroscope find out
Their elements so manifold

Are just the same as in this world,
The unity of life we trace.
The heavens reveal this glorious thought
In all their wide extended space;
The heavens reveal that God is one;
The heavens reveal that order reigns;
The heavens reveal one perfect law;
And whosoever truly trains

In Nature's great expansive school,
Will find the Bible o'er his head,
And teed will write in characters
Of living flame, which are not dead
Though thousand worlds depart, that law
Which teaches man the good of all,
The beauty of the universe.
Thus may our fears and sorrows fall,

All doubts and difficulties die,
As mortal institutions fade,
Man's law doth offen come to naught.
View the fair heavens so bright displ
Let us examine them tonight!
Look upward and behold above
The wisdom, majesty of God,
The great Eternal Light and Love.

### Studies in Occultism by W. J. Colville. No. 2.

SCIENCE AND KEY OF LIFE.

Planetary Influences.

Planetary Influences.

A truly remarkable book, bearing the above title, has recently been issued by the Astro Publishing Co., of Detroit, Mich. The authors sim themselves "Alvidas et al." They are evidently profound students of astrology and have given much serious thought to moderating ancient astrological concepts. The book is prefaced with a fine extract from Humboldt, who says that Nature considered rationally is a unity in diversity of phenomena; a harmony blending together and extract from Humboldt, who says that Nature considered rationally is a unity in diversity of phenomena; a harmony blending together and extract the serious of the preface of the work of the breath of life. In the preface of the working statement of life. In the preface, which is written by Heary Clay document of the working statement of the surround human beings when they enter earthy existence: "Some are born to bonor and others to dishonor; some to wealth and others to want; some in the midst of crime, ignorance and sorrow, others environed by happy conditions. When and where is the law of compensation applied to equalize these conditions, or why should these things be?" The felt necessity for a complete and scientific answer to the above and like interrogatories relating to life, its purposes and destiny, is the reason given for presenting to public notice the volume we now proceed to consider.

A very fine and explicit index serves to interest the inquiring student before he addresses himself to the learned introduction which deals with the subject of Fate. A very clear interpretation of this word, so often misuaderstood, is given in this most excellent volume, which ought to be read and studied by all who desire to know some of the latest words of modern astrologers. Fate, in a general erace, denotes an invariable necessity depending upon some superior came and in that some influence whereby Detry has prescribed the order of things indicate an eccessity depending upon some superior came and in that some influence of fate, but

state of the control of the control

sould stillly. Will Boder the influence of beaum, and presented, with Napolese that of the structure of all students of life's mystellar than the pattern of all students of life's mystellar than the pattern of all students of life's mystellar than the pattern of all students of life's mystellar to human unfoldment, therefore, is controlled to understand astrology precised, is controlled aspect. Much high is thrown by astrology upon the Bible. In ancient times the most common strates were vere signs of the sollar, alugify or combined. When dealing with modern events strology throws much light to the constition of Spain between 1888 and 1800, and if we accept astrology throws much light on the constition of Spain between 1888 and 1800, and if we accept astrological data, we can explain may servet causes which led to the war between that country and America and the loss of so many Spaniet possessions a few years ago. Though the subject is endless and the book we have noticed affords subject-matter for at least a hundred essays, we will only call attention at this time to one more of its many finacinating features,—the effects of the signs rising on health. Those bors in Flery signs require a good deal of elege, moderate diet and plenty of outdoor exercise. When they suffer, it is susually from excess or injury to some vital organ. This group is governed by the Sun. Those born in Airy triplicity require much fresh air and light, high temperature, particularly harmonious environnelings and unusual absence of worry and amorances; they should give irritable persons a wide borth as they are greatly affected by the mental conditions of their companions; the more refined their associates the better will their general health become; as a group they come under Venus and Mercury. Those born in the Watery signs are controlled largely by their own paychic essence far more than from the mental conditions of others; they usually become injuriously affected by the mental conditions of others; they usually become injuriously affe

### Refining Influences of Spiritualism.

(Extracted from a poper read at Free Church, Sturgis, Mich)

THOS HARDING

When you have nothing good to say of another be silent. That is a good rule and yet there are times when it becomes a duty to burst our bonds. True refinement is that of the soul. True politeness is that which is prompted by a cultured spirit, within or without. The education which lasts through eternity is that which our invisible teachers impart. The true aristocrats, or best people (aristos, best) are the men and women who stand high in the soul's world. The magnetism going forth from a pure character is the most effective sermon although no world be spoken. Moral strength comes from sincerity of purpose.

Men and women who possess certain qualities, in their natural make-up, become refined through association with refined people. Those who do not possess those qualities cannot become truly refined until they are made over, although the superficial semblance of it may be obtained by the study of books. So also one may appear to be a Spiritualist when he has not been spiritualized; which is refinement in essence; such persons do not really deserve blame or ceasure because the qualities upon which spiritualization rests are not possessed by them. That which is coarse must be pulverized before it can be made useful in valuable works, and character is "made over" by tribulation and long experience.

Spiritualist when the sand purifies, it exerts an influence which tends toward moral elevation; it would not deserve its name if it not the contract of the contract o

into a new consciousness to back to our Father's i fining influence of Spiri more sensitive to enjoyme

go back to our Father's hous. Then the relining influence of Spirinalism renders us
more sensitive to enjoyment than we had ever
been before.

Purified spirits approach us when we reach
out after them, but to the mere spookist they
never come, for self-seeking shuts them out.

Let us not be unimals of large growth, but
self-controlling men and woman, recking to
busk in the sumstine or exercise joy, by Iring
the life of the seal. There is no miracle here,
Prayers avail but little unless the life day by
day corresponds to the prayer. Baptism and
the bread and where till not fit us for a happy
fature. It facts the reducement of Spiritualism to to the word of the prayer. Baptism and
the bread and where till not fit us for a happy
fature. It does not purify and make the use of
tribulation and imparts patience under its inflictions, in view of its divine utility. If it
does not purify and me able us let us than
ourseless the content of the communications we receive
from the other side are not of a reduing charfor the other side are not of a reduing charor conviction of its truth veigh but lightly
in the philosopher's scales. Immaculate cuffs
of conviction of its truth veigh but lightly
in the philosopher's scales. Immaculate cuffs
of the truth content of the content of
this own soul and every day a day of
indicates the content of the court
record of his own soul and every day a day of
indicates the content of the court
response. To Spiritualism a Spiritualist
To Spiritualism there are an aristocrate of
the Lord nor Mudslis of the Devil, nor is
there a Heaven to flatter nor a hell to terrify,
no price to domineer and no distinctions of
their work of education have been a vain. They have ever labored to refine
and elevate a purblind world; let them belood
us as subjects worthy of their care, as coworkers entitled to partnership with them in
heir work of education. Let our humility
humble the proud and our sterling virtue
bring the blush of shame to the wanton
cheek. Then shall the sun of rightcousness
thine

### A CURE FOR ASTHMA.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the iungs and bronchial tubes. Having tested its wonderfut curative powers in thousands of cases (with a record of 50 per cent, permanently cured), and desiring to relieve human suffering. I will send free of charge to all sufferers from Asthma, Consumption, Cararrh, Bronchichs and nervous diseases, this recipe in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 347 Powers Block, Rochester, N. Y.

### Course of Lectures.

W. J COLVILLE.

Hazazer's Hall 111 W. Franklin Street, Baltimo

"Mr. Colville has been prominent in the lecture field in this country and Europe for many years, and is, without doubt, the ablest and most distinguished representative and exponent of spiritual ethics and teacher of the higher though!" that is before the public today. He is an extensive traveler, a voluminous writer for the press, and author of many books.

going to deliver general discourses on the Phenomena and the Philosophy of Spiritual-Isin.

The thing now wanted is appointments en route to San Diego and Los Angeles; then a string of appointments through California, Oregon and Washington to British Columbia, and thence around via Northern Pacific or Greet Northern Hallroad to Wissonsin.

She does not sak great salaries, nor immense donations at the places she may stop. She hopes that at least enough may be raised at each point to pay railroad fares and hotel tills, and that something may be done at each place for our school. Spiritualists, this school is yours. And you will benefit yourselves here and hereafter by assisting it in this list time of need.

Mrs. Stewart would like to start soon after the holldays, and she must be at home early in April. Will those who desire to help her on this mission, either by calling her to their localities, or otherwise, please write either to their for myself, as soon as convenient, so that we can lay out the route and can know on what we can depend.

In the cause of an integrally educated and wise Spiritualism,

Moses Hull.

Whitewater, Wis,

Simple Way To Prevent.

Take Horsford's Acid Phosphate during hot weather. It gives strength to endure the strein. Makes a delightful Acid Tonic-superior to lemonade.

### In Memoriam.

MOSES T DOLE.

It was with feelings of the deepest regret that we were celled upon to mourn the passing of a beloved brother and associate in the person of Moses T. Dole: regret not for him, but for ourselves. As Spiritualists and cowerkers in the glorious Cause, of which he was such a stremous advocate and stanch supporter, we realize that the change that came to our friend was only a development of broader and grander possibilities in a life which will come to all of us in time, and which is now his.

Moses T. Dole needs no eulogy at our hords. His deeds and life work speak for him. As a member and an officer of the Vectoral Spiritualist' Union, he gave to his utmost of his strength, time and moacy, for its support and encouragement. As a friend, we miss his cheerful face and cordial greeting. As an associate in the Union we feet have an experitualist, we miss the earthly presence, but sufficiently and the well-deeped and the medodious sound of the voice; but we at times sense the "touch of a vanished hand and the sound of a voice that is still," and feet that our brother is not dead, but only gone before

Therefore, be it resolved:—That while we sorrow for his absence among us, we rejoice for the good that has come to him.

Resolved:—That he has left to the members of its Veterra Spiritualist' Union the record of a life of usefalness and charity which will be an inspiration to higher living and more carnest effort.

Resolved:—That a copy of these resolutions be placed on the records of the Union, and that a copy be sent to his family.

Helron Libbey,
Fred De Blos,
Mrs. Barnes,
Committee of Resolutions,

relation field in this country and Europie for an and most distinguished representative and exponent of spiritual chiles and teacher of the higher thought that is before the public and exponent of spiritual chiles and teacher of the higher thought that is before the public mous writer for the press, and author of many books mous writer for the press, and author of many books and the powers, coupled with rare intellectual articlaments, making him the central figure in the bread field of psychie science and of spiritual chiles are the press of the training of the press of the training that the press of the training that the press of the training that the press of the training were Mrs. Alice who introduced Mr. Harter of Makien as the conflicting religious opinions of today."—The train him to work along these lines, he has conflicting religious opinions of today."—The Harter of the Holy Twelve; New Lights on Old Myretries; 3 p. m., Archert and Modern Lamps; With and Without Oli; 3 p. m., Practical Lesson is Spiritual. Mental and Suggestic Healing; 8 p. m., A. 21, 11 a. m., Anchert and Modern Lamps; With and Without Oli; 3 p. m., Practical Lesson is Spiritual. Mental of the best of the training of the promptup comes at the close of each lecture. Public lavited. Voluntary offerings.

\*\*Res Visages\*\* Research\*\*

\*\*Res Visages\*\* Research\*\*

\*\*Res Winslow's Soothing Syrup has been used for children teething. It soothes the visage of the promptup comes at the close of each lecture. Public lavited. Voluntary offerings.

\*\*The Board of Directors of the Morris Fratt Institute have decided to have the secretary Clara I. Stewart make a sour to the Padie Windowski and the best remedy for Disributions. The work has been done and all the belts and other things has outron our expectations. The work has been done and all the bills and other things has outron our expectations. The work has been done and all the belts are proported by the proportion of the prop

ary life." I regret that our socioty is not belie to have her for its postor. I feel sure algorithmic would grow and prosper here if the remained, When the came we were beginning to count heads and knew when our liftle band was present, with perhaps a few outside friends, at our Studeny ulght services, but during her visit we often had all the seats, and there are just 150 chairs in the hall. Hor voice is low and clear and people often seemed spellbound. Her sweet slaging created such harmonions conditions that we have truly had a great treat. If we do not have her soon again we hope another such true Solritualist will soon visit here again. Now that we are started, through her efforts, we hope to continue to grow in strength and goodness. Our treasury is also in much better condition; we are all paid up and money in hand to meet needed expenses. So all Spiritualist societies may rejoice if Mrs. Laura II. Payne ever reports coming their way to lecture. Mrs. Gussle Farmer, Secretary, Houston Spiritual Sodery, 256 Caroline St., Houston, Texas.

The Philadelphia Spiritualists' Society had for its medium during the mouth of September Mrs. Minnle Brown of this city, who did a good work for the Cause. She has comprised the mouth of October Mrs. Georgia Gladys the mouth of October Mrs. Georgia

### Book Review.

ROSS II. GILBERT.

"From Death to Life," by Harry Marschner, is an attempt, in a semi-story form, to prove Christianity. He introduces some ideas that, while not entirely original, will give therough going church members somewhat of a shock, the principal one being that Mary, the ducher of Jesus, conceived the Savior by suggestion. It is as good a way as any out of a position that is being less speken of as the years pass. He further says that disease can be given one by suggestion but he stops there. He does not go further and say that health can take the place of disease by suggestion.

The book onens very interestingly with a short conversation in which he position is stated that when one is "dead" that is the end of him. The principal character is "Harry Miles, Pastor," who delivers a series of Monday evening talks to his friend, Frank Verace and a few others. He runs through the whole list of Theism, Deism, Atheism and Pantheism and at last acknowledges that he believes in Spritualism, but as he does not practice it he is not a Spiritualist; and states that he does not practice it he is not a Spiritualist; and states that he does not practice it he is not a Spiritualist; and states that he does not practice it he is not a Spiritualist; and states that he does not practice it he commendate in the state of the sound of the sound of the sound beyond a doubt.

The author has tilen nearly 200 pages to reach that boint and to proceed that the author's thought is and of the proceeds to prove Spiritualism and does it in only 103 pages.

Quotations are freely used, almost too freely at times, giving one the idea that the author's thought is not original, and readers want originality, not quotations, these times. There is really some good reading in the book for beginners although he confesses that the author's thought is and original, and readers want originality, not quotations, these times. There is really some good reading in the book for beginners although the use of large words is a little too common in places. The Christian wil

### Dr. Sweringen Wants Light.

To the Editor of the Journal-Gazette:

Dr. Sweringen Wants Light.

To the Editor of the Journal-Gazette:

Inasmuch as we are to have two lectures on "Christian Science," pro and coa, by the Hon, W. G. Kwing of Chieago, and the Rev. Dr. J. M. Buckley of New York, my attention has again been directed to the subject, having also received a very kind and special invitation to hear the former gentleman.

If you will allow me space in your valuable journal for a few remarks upon the subject, you will greatly oblige not only the understand, but many of your readers who are interested in its discussion. They desire to get as much information concerning it as possible, and hope that the Hon. W. G. Ewing will clear up some points that evidently need electring.

Personally, I would be satisfied to have my old question answered, viz. How do Christian Science and the state of the control of the state o

### Thousands Have Kidney Trouble and Never Suspect It.

To Prove what the Great Kidney Remedy, Swamp-Root, will do for TOU, Every Reader of the Banner of Light May Have a Sample Bottle Sent Free by Mail.

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It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that leaves the trace of the kidneys, but now modern science proves that leaves the science proves the scie

liver and bladder troubles.

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let's resired from men's rd women currd. In vins offer in the B-sion Banner of Light.

I will engage to go hunting for bear, deer, quall, sepairrel and rabbit, without gun or dog, and return with such a display of game as would make the Nimrols of the country appear ridiculous.

It is claimed that "In discarding material remedies for healing, Christian Scientists are but following the example of Jesus, who neither used nor recommended them." Now, bow do "Christian Scientists" know that Jesus never used or recommended material remedies? Have all His works and words been recorded? He certainly made use of an ofintment composed of clay and spirtle: fig poulties, oil anointing and other 'material remedies" are mentioned in the Ribbe.

That "material remedies" were used and recommended in Bible times, may be inferred from the fact that they were kept in stock as they now are; for do we not read in the teath chapter of Ecclesiastes that 'Dead flies cause the ointment of the apothecary to send footh a stinking savour"? So it appears that there were druggists even in those days.

Hoping that Hon, W. G. Ewing will shed some light on these questions in his forth-coming lecture, I remain.

From the Fort Wayne Journal Gazette, Oct. 5.

The foregoing being glassifutely unanswerable, the Judge made to the continual succession of the superingent of the start of indirect or indir

The foregoing being absolutely unanswer-able, the Judge made no direct or indirect reference to it. Nor will any Christian Sci-cuits attempt to answer it.

### West Michigan Spiritualist Association.

An association of the leading Spiritualises of this section of Michigan, with Delvon A. Herrick at its head as pre-sident, filed articles of incorporation with the county clerk this afteracon for a corporation to be known as the West Michigan Spiritualist Association. F. A. Baldwin is vice president, Thomas J. Haynes, secretary, and George M. Matthews, treasurer, and the capital stock of the association has been placed at \$25,000, and the period of existence thirty years. Seven thousand dollars' worth of stock has already been subscribed for in this city, and it is planned to place blocks of the stock in all parts of Michigan.

It is the intention of the organization to buy the ground which has been occupied as Briggs Park by the Spiritualists each year for their annual cenampment. Plans have been submitted for the crection of an auditorium to cost \$1,400 and a botel will be erected which will have no less than thirty sleeping rooms for greets. The park will be platted for leasing to parties who wish to crect cottages and a complete water works system, with fire pressure, and a sewenage system will be installed. The recort will be the largest Spiritualist camp in Michigan and no effort or expense will be spared to make it modern and attractive.—The Evening Press, Grund Rapids, Mich.

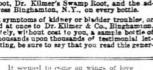
### A Vision.

A Vision.

Clackamus, Oregon, Oct. 31, 1802. Born to Mrs. Hatrie B. Robinson, wife of Alex Robinson, and daughter of Wm. and Charity M. Phillips, Oct. 31, a daughter. Both mother and babe doing well. The night of bahy's birth I was in a lower room in the house, trying to get some sleep. But almost instantly the room was lighted, not by the light, but by such peculiar light as enables one to see through walls and resings at hough the season of the see through walls and resings at hough the small on which should be sufficiently as the small of the season of the small of the store of the small of the single store algebra, and not having time to fold them the room durkmed. A rap was beard at the door, the door opened and I heard the fainter; of a babe overbood.

What the vision portended I result came to the the store of the substitute of of the substit

The seen such dove in days gone by At evening's stilly bours.



SWAMP-ROOT

It seemed to come on wings of love Direct from Eden's bowers.

Welcome then, fair Dove of peace, Ever sweet is thy plaintive con. If here you find a sheltering nest, Perchance some mute to woo.

Why wing thy way to earth again And mar sweet Heaven's joy. Nor yet to dip thy snow-white wing In founts without alloy? E. Wm. Phillips.

People seem not to see that their opinion of the world is also a confession of character. We can only see what we are, and if we mis-behave, we suspect others.—Emerson.

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" " NATURAL JESUS,

How begotted? Where was to from prove to thirty was to an Essening?

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Modern Spiritualism.

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### The Struggle for Existence.

The Struggle for Existence.

It is with difficulty beyond the power of words to describe that thousands of people hold taemselves 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 fand-to-hand struggle for existence. They keep themselves alive by a margin so narrow as to make any unexpected misfortane the purreyor 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 cheapess 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 said to think of such conditions us 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 boundies of nature is untrue. The few, favored by special legislation, have gained control of the gramaries 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 heef trust, are forcible flustrations 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 there—twee alive. It has made thousands suffer from wast and hardship, yet has

One illustration of the flerce structle there is constantly going on among the proletariat is found in that group of children youder, 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, slift them with—cure, and often fight for the possession of these bits of waste. The larger children, by virtue of their supernor 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 guardlans' homes. So great, is the need for fuel that even greater extremes are resorted to to obtain it. Men, women and children watch the railroad tracks to pick up the stray lumps of coal that have fallen from the moving tain it. Men, women and children watch the railroad tracks to pick up the stray lumps of coal that have fallen from the morting 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 sceaes 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 garmeats are eagerly sought, and cheap lodgings and reats hunted even as the miser is supposed to hunt for gold. It is pitful 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 raggel edge" of existence. Eood, 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 selfishmess. Every noble seatiment, every higher aspiration for spiritual things, every attempt to grow the soul into a larger knowledge of tiod, is trampled under foot, and cruelly ignored.

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 deaf 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 as pauper, toiler or aristocrat, a conscious recognition of the brotherbood of man. More emphasis must be laid upon soul values, and less upon the value of the material dollar. This can be done by splittualizing that dollar in lis application to human needs. Let it be made the means to the ead 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 dispeased 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 fo contend for half-burnt coals, refuse pleces 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 moncy!" is the flippant reply. The lessons of their early years teach them anything but economy. They make them hard, cruel, and graping, 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 distike 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 in life? Is this the highest ideal to hold before the minds of the ash-heap children? If so, then civilization is a failure, and spirituality an unknown quantity!

But do these experiences teach the children to make the most of their convortinities, and What is to be the future of those children

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

becomes their main object and the doltar is their only god. No human being is really civilized who holds to such views. These chiddren do not attend the public schools, they grow up in ignorance of books, and know nothing of art, science or religion. Couning is their master, greed their inspirer and selfishness their owner. Slaves in very truth are all such mortals. They are a serious menace to eoclety, for when ignorance becomes opulent, bigotry and prejudice usually have full sway. Riches in the hands of intelligence is bad chough, 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 woader 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 reakely 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 fi 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 carned 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 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. . . .

more than he needs, heace 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 decay 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 fith and obscentity 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 soil 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. Rainston 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. Craddock. . . .

Comstock is the petted agent of the Society for the Suppression of Vlce, 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 sead decoy letters inviting his victims to resort to vice, and is not censured for using the mails for immoral purposess. He is privileged to resort to falsehood to carry his points, and is even applauded for hirling people to commit crimes so that he can prosecute taem. 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 heece, he is one consonaton 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 rins, and will have to endure for untold ages the agony of remotes 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 as sure, to react upon himself, and that the suffering he inflict upon them now will be his to endure in days to come. It is reported by our valued exchange, "The Truth Secker," 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

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 Suprema 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 reles 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 halled as a ray of light in the darkness of political an'

wealths involving the constitutional rights of thousands, rea, millions of people. The late Gen. James A. Walker of Virginia used to say that when a man was broad in his relig-ions riews, 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.

impartial judiciary. Politics is more to many people than justice and liberty.

In sharp contrast to the able, fair and impartial ruiling 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 malfactors by virtue of that ruiling. 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 deceacy 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 ruiling. 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 fur 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 v

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 liaring advertisements, and put forth thaming 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 villafins 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 nen 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 whofesale crusades upon the liberties of thousands of people whose persons they outrage, and health they destroy by the fifty 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, Roxburr, Mass., President; J. T. Small, Provincetown, Mass., Vice-President; C. Asburry Simpson, Box 3063, Roxburr, Mass., Secretary and Treasure. 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. Neille T. Brigham is the efficient pastor, has taken new quarters at 67 125th 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. L. 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 hospitally in bygone days. She was and is a

woman of remarkable taleuts, and has falti-fully 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 har 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 sor-row. Dr. Andrew Jackson Davis' tribute to row. Dr. Andrew Jackson Davis' tribute this noble woman will be and is echoed by who knew her.

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

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, harmonlously passed into the sverlasting life. On page 248, "Beyond the Valley," the writer years ago recorded his appreciation of this most excellent and tal-ented 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, 230 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 laner 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.

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

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.

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 lonery home, the silent voice! And yet Mr. Giles is strong and tranquil in his inmost heart, knowing that the departial of the will some day find a means of testifying of her better and higher life.

A. J. Davis.

A. J. Davis.

### The Rationale of Dreams.

(Continued from page 1).

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, bandsome face of this brigand chief, although heavily bearded, was her very own. She awoke with a strong impression that in her present burglardous experience, the law of unerring justice, the explaint of 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 roum widely over the carth, and, reaching maturity, travels in its turn, less from inherited rials 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 forgeting." That slumber which is miscalled Death, the most blessed sl

### 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 Ramer of Light has always endeavored to ald those who were in used to the extent of its ability. To that end, it has song maintained a fund bestring the tille at the head of this article. That tund 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 earing for the needy, but is unable to meet all demands alone. We therefore ask our patrons who are willing to ald 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. Privation stares thousands in the face. Let 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 article describing the dedicatory services of Rev. Thomas Grimshaw'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 delicatory services, that of Miss Lizzie Harslow of Haydenville, Mass. This omission was wholly uniturentional, and was not known to the writer until his attention was called the was wholly uniturentional, and was not known to the writer until his attention was called the work of the writer will be a tendent of the writer will be writer w

### 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 merits 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 URL

LOOK URL

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 psychical 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 Hellef 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 committed in the mortal will meet the arisen soul.

Marie J. FitzMaurice, Secretary.

856 E. 138th 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. Hichardson as president it received no promise of great work to be done, but on business likes 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 Huffalo, While serving the Buffalo society two months, the need of co-operative effort from church and state suggested a mass unexting which was held in the First Spiritual Church of Buffalo Oct 17, 18, 19. The speakers were Mrs. Carrie Twing, first vice president, Frof. Lockwood, Rev. John Sayles, East Au-cora; H. W. Richardson and Tillle U. Reynolds second vice (who was serving the church as pastor); test medium, Rev. Victor Wylde 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 turnished a kunch and hot supper every day and unanimous were the praises therefor.

East Aurora is a growing society. It holds meetings every Sunds. If a seesker cannot

for.

it Aurora is a growing society. It holds
ngs every Sunday. If a speaker cannot
cured, home efforts are called for and
esults are satisfactory every time. A



son went several Sundays. Mrs. Twing will serve them Friday evenings of Novembridge and the pleasantest occasions this season was the delegation of twenty-eight Buffalo Docole who visited the East Aurora Society. They left Buffalo Tuesday, Oct. 23, on the 1.20 train, were met at station by H. W. Richardson and secorted 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 motions and a package of Roycroft mailing cards. The visitors then mured their faces toward the hall where the meetings are held. The laddes had been hard at work there and we were refreshed by fragrant coffee and the many good things which accompany it. After a time spent in refreshing the "funer self" the event of the evening was the presentation or a large vase made by the hands of Mrs. Dr. Matteson of Buffalo. The presentation was by Mrs. Reynolds, acceptance by Mr. Richardson and response by Mrs. Matteson. The veteran worker, Lyman C. Howe was the guest of honor. Many a prayer went out for his recovery. Speeches and message's followed. The happy party returned home at 9.30.

A mass meeting will be held in Rochester Dec. 12-14 under the anspices of the state and here I would like to ask any society in N. Y. R. wisking the services of a missionary to write H. W. Richardson, East Aurora, or Mrs. Tillie U. Reynolds, No. 8 Nelson St. Glens Falls, N. Y. This is but a fraction of the state work done this year.

In Remembrance.

### In Remembrance.

Just seventy years ago—Nov. 14, 1832—in an obscure village in the heart of the Emerald Isle, was bern a little babe. There was nothing unusual in the event, the most profound seer could hardly have prophesied an impetits to the world's progress because of this puny life, thus inauspiciously begun. Its convenience was descriptioned to the world's progress because of this puny life, thus inauspiciously begun. Its parents too poor to give their offspring any advantages of education, or culture. And yet, so mysterious are the ways in which Providence moves its wonders to perform, that child was destined through his own linnate 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 religions, educative and reformatory work of the 29th century, even the spirit most reverenced 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 serice to humanity.

The record of John McCullough's brief mortal career can be read elsewhere, how he landed on our shores when fitteen years of age, alone, penniless, with even our language unknown to him, how by his invincible energy and masterly effort, he arose to a position of enuinence, carving out a alche in the gallery of fame peculiarly his own. But he will be longest renembered by his friends for his great, tender heart, his wide, unobtrusive charities, and his fervent, genial nature. As one has observed, "When he came into the room, it was as if a glowing fire had been suddenly fighted in the grate. The beauty of his soul warmed one so tangiby." He passed from earth all too soon, on Nov. 8, 1885.

And so at this anniversary senson, all who are likewise working, while still clothed with clay, for the advancement of spiritual truth, for the education and upliftment of humanity, would gratefully recognize his valuable cooperation and faithful ministry. We would offer this feel

### Announcements.

The services for Healing through Music, which have been held the past two years by Christina Brown, are being resumed in the rooms of the Metaphysical Club, 200 Charendou street, rear of Trinity Church. These meetings are public. Votentary offerings are received to defray expenses.

Guiden Ruie Scottery meets in Washington Hule, 737 Mas Sentlayts 13 and 7:20 celeck, b. m.—Ma. M. A Graham, president, b. m.—Ma. M. A Graham, president, c. 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 Avv., S. E., Wasshington, D. C.

The regular meeting of the Children's Progressive Lyceum No. 1, of Boston, was held November 2, in Red Meu'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: Readings, Elsworth Embry, Bertha Supero, and Myrtle Brown; Songs, Minnie Scott, Esther Botts, Aneta Osgood and Dr. Hele; interesting remarks, Mr. A. F. Illina, Dr. A. S. Kenney spoke briefly and joined our association. Mr. Leslie reminded the children of his promise. Prot. Millian and Mr. Leslie bave opened a singing class for the children Saturday afternoon in Red Meris 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. Budler, 176 Tremont street, or sent to the hall.—Mrs. M. E. Stillings, secretary.

To the Spiritualists of localities where missionary work in needed: E. W. Sprague and strength of the course of organization. Read their report of last year's work in the missionary field; also the report of their co-workers, Mr. and Mrs. Leslie may be organized. They will also visit societies now in existence, with the purpose o

Cambridge Industrial Society of Spiritualists, Mrs. C. M. Harrwell, president, will hold the next meeting of \$31 Massachanests. Ave., Friday, Nov. 14. Business meeting, 4 o'clock; supper, 4.30; at 7.30 Dr. Geo. A. Fuller will becture.—Mrs. M. Merritt, rec. sec. The Children's Progressive Lycerum, No. 1, of Boston, meet Sunday mornings at 11 o'clock in Hed Men's Hall, \$14 Trement St. A cordial invitation is extended to all to join us.—Mrs. M. E. Stillings, secretary.

Mrs. 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 Stillings, and the Fall of Man' (Never before given in public), What Is the Difference between Ascient and Modern Spiritualism? Jesus Christ, Who and What He Was and Is, as described by Himself (never given before), Employment of Spiritz, 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 Avenne. Wediesday evening, Nov. 19, at eight o'clock. Mr. Harrison D. Barrett will be the special guest of the evening. Miss Bianche Piper, Miss Mabelle Marshali, Miss Mary Griffith, Miss Mabelle Hersman will serve cale and coffee. Mrs. James C. Herring, Mrs. Affect Hersett, Mrs. Lillian Span, Mary Griffith, Miss Mabelle Hersman will serve cale and coffee. Mrs. James C. Herring, Mrs. Affect Hersett, Mrs. Lillian Span, Mary Griffith, Miss Mabelle Hersman will serve cale and coffee. Mrs. James C. Herring, Mrs. Affect Hersett, Mrs. Lillian Span, Mary Griffith, Miss Mabelle Hersman will serve cale and coffee will be furnished by Mas mathons. Mary Griffith, Miss Mabelle Hersman will serve cale and coffee will be furnished by Mas mathons. Mary Griffith, Miss Mabelle Hersman will serve cale and coffee will be furnished by Mas mathons. Mary Griffith, Miss Mabelle Hersman will serve cale and coffee will be furnished by Mrs. As an education of the Mrs. As an

ASTROLOGY Frank Theodore Allen from New York is now lectured to the first the first that the fir

### ASTROLOGY.

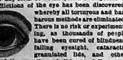
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Since the close of our glorious complete, ing in which Mae E. R. Hunt did credit to our Cause as speaker and message transmitter, she has continued her work by bolding parlor meetings and circles. The interest increased until it was necessary to more into largier quarters. Sunday, Nov. 2. was the initial meeting in Breat's Hall for permanent public work with Mar. Floresce Robson assisting, who also adds luster to the angelic work as speaker and messenger. They are young mediums and have now launched their bark upon the great sea of Spiritualism with their guides at the helm who are able to pilot them onward to bless homairly 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 anou as our work progresses and becomes particularly interesting.

Mrs. John Brown, Sr. 2017 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 cooks, dowdy dressmakers, and forgetful coocheme cause sore desappointments; but Agony is something else. The person who lies in wait to tell his woes to ready ears may have trooble, but God has never honored him with His suprement gift. When grief is great enough, it cuts down until it finds the very soul, and this is Agony. And he who has it does not seek to share it with another, for he knows that no other human being can comprehend it—it belongs to him alone, and he is dumb. There is a dignity and sanctity and grace about suffering; it holds a classtening and purifying quality that makes a King or Queen of him who has it. Only Silence of Night dare look upon it, and no sympathy save God's can mitigate it."—Elbert Hubbard.

# Why Be

M'rs. Humanh Swamen, of Cadillac, Hick, ney to deep the proper reasonable by Ho could me I company year treatment by Ho Chanks to your weederful treatment, I am now in perfect health, May you be long preserved to restore the sick and affilted."



### WISDOM OF THE AGES!!! DR. GEORGE A. FULLER'S

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# The Throne of Eden

A Psychical Romance W. J. COLVILLE.

CONTENTS

The decision of the Ring; A Titil to Sevenand, The Ring of Herculascenic Dr. Lemoprey Initial Lecture before London Andiance, Err. Francis Empirements in New Private Ryserience in New Privater Ryserient A Strange but General Christopher and Privater Ryseries, A Strange but General Christopher and Private Ryseries, A Lesson in Octoberg, An Octoberg, A Lesson in Octoberg, A Less

# THE PURPOSE OF LIFE.

Or, The Phenomena and Phi-losophy of Modern Spiritu-alism Reviewed and Explained.

BY C. G. OYSTON.

### SPIRIT

### Message Bepartment.

The following communications are given by Mrs. Soule while under the control of her own guides, or that of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a social representative of the Banner of Light, and are given in the presence of other members of The Banner Staff.

These circles are not public.

To Our Beaders.

We extragely request our natrons to verify.

We carnestly request our patrons to verify such communications as they know to be based upon fact as soon as they appear in these columns. This is, not so much for the benefit of the management of the Banner of Light as it is for the good of the reading public. Truth is truth, and will bear its own weight whenever it is made known to the world.

week.

The second of Truth, will you kindly assist us in finding those to whom the following messages are addressed? Many of them are not Spiritualist, or subscribers of the Banner of Light, hence we ask each of you become a missionary for your particular

### ort of Seance held October 16, 1902, S. E. M.

### Invecation.

Oh, infinite power of love, we would be refreshed and strengthened by thy influence; we would be strong for the battle with life and girding on the armor and the shield of love we would go out into the world of pain, of wee. We would send our influence, our word of comfort, we would send a thought of healing, of cheering baim, and would that the light that has poured into our lives may shine again even to the darkest corners and the most discortinged conditions. So misunderstool is the angel of death, so wrongly interpreted the progress of life, so shut fast the door that opens into eternal goodness and strength, that sometimes the weight seems almost unbearable and yet some gliamer of the life that is, some sweet echo of the harmony that surrounds us, is being constantly warted into our life and we would through this, trace our way and help the fallen, the weak, and the unharpy ones to trace their way also. Blees the dear spirits. May they be made strong in their effort to speak the word to their own. May love lind a way to send life message back to those who sit in darkness. Oh, may overy heart that sits expectant receive the spirit blessing and be made brave to go forward whatever the condition of life may be. Amen.

### MESSAGES.

### John Cummings, Braintree, Mass.

John Cummings, Braintree, Mass.

The first spirit that comes to me this morning is a gentleman much above the medium height. He is very slim and seems very angular; he never knew quite what to do with his feet or his hands,—they were so big and long and in the way. He laughs a little bit when I say that and then says, "Well, I guess that is true. I never had much training in the way of deporting myself and I hardly knew which way to turn or what to do when I got into society. I didn't get there very often but once in a while it, was my misfortune to go among people. My name is John Cummings and I lived in Braintree, Mass. I didn't know anything about Spiritralism and if anybody had told me I would have said it was absurd, but bless me, it is a great comfort to be able to send word to my people that I am all right. At least that there is no great unhappiness mine because I have ellipped out of my body. My mother is with me. She came over several years before I did and he seems so happy to have me with her and is doing just as much as she can to make the home confortable and as I would like it, but I want to send this word to Leander. Tell him that I think I will be able to help him about the matter that is troubling him much now. I mean the mortgage. I am much obliged to you! I wish I could say more but I fred that I must go."

Ramie Doe, Newburyport. Wass.

I see the spirit of a little girl. I think she isn't over eight or mine years old. She is quite dark and I think she went to the spirit very suddenly her sickness came suddenly upon her and before anyone realized it she had slipped away into the spirit life. She says she used to live in Newburyport and her name is Mamie Doe; her father's name is Frank; and she would give apything to fell him that she is in the home. She holds in her hand a little musical instrument. It looks like an according; she was ford of that music; somebody in her family played it. She says, too, that in the parlor where her people live is something made of glass like a glass slib; buth she used overy fond of, it has be suffered as the suffered she cannow any to attract their sattention so they will make further effort and give her an opportunity to communicate.

### Mrs. George Wheelock, Savannah, Ga.

Mrs. George Wheeleek, Savannah,
Ga.

The sqirit of a very pretty, dressy looking lady about medium height and rather plump comes here now. I think she, was about thirty-five or thirty-eight years old. She is very easy and graceful in her way and tries to app-ar unconcerned over this. She makes a great effort to be at ease so she won't make, mistakes in her message. Her hair and eyes are very dark. She says, "It is very hard to say all I want to and to find myself away from those I love and unable to speak to them so they can bear me. My name is Wheeleek, Mrs. George Wheeleek, and I lived in Savannah, Gs. I am most anxious for this message to reach my husband. Nobody ever had a dearer or kinder husband than I and it grieves me more than I can say to have him so sad over my death. If you can, tell him that I don't see how it could have been averted. Surely no one was to blame and everything was done that was possible. I would give all the world if I could stand where I was before with him, but still I am not unhappy. Through all the adness I fud somebow a comfort and a happiness in knowing I can see him and that some day he will come to me. I'd like it if he would tell Addie that I am pleased with what she has done. It is certainly a comfort to me, I thank you people more than I can tell you for this opportusity."

Now I see the spirit of a man about forty years old, short, stort, and very energetic. He slipped out of the body as quick as a flast; it was heart trouble; he just fell right down in the street and went to the spirit. He says, "That is right, I did. I didn't even know that anything was the matter with me. suppresent of death, wint any fear. My name and I am from Ba

to Limie. It was an awful thing to her to have the news brought to her that I had passed away. I knew when they took the bedy to the house and I knew that it was nere than she could stand, but Frank has been very good and my mother has done all that a mother could do. My father is with me and joins in greetings to the family. Thank you."

Marguerite Close, Cambridge, Mass.
Here is the spirit of an old lady; she must be as much as seventy-six, or seveny-eight years old. She is quite stoot, her half is almost white and her eyes blue, and very weak eyes they are, too. She wears glasses, but she keeps purting a handkerchief up under them and wiping her eyes us though there was more or less weakness about them. She says, "Can you speak for me plainly, little one," and when I answer her she says, "But you have been an expected to the say that my name is Marguerie Close; I lived in Cambridge; I know something of this matter of spirit return, but didn't suppose it was just like this. I wish I could go to the family. I thânk that would be more confort thruly to send a message in this way, but I suppose like all the rest who have preceded me, my hope is that I will attract the attention of my own until they are able to give me an opportunity better than this to speak. Thank you."

Hastic Morse, Detroit, Mich.

A woman about forty comes to me. She is tell sim very pale and delicate looking. Her

Hastic Morse, Detroit, Mich.

A woman about forty comes to me. She is tall, slim, very pale and delicate looking. Her eyes are blue and her hair is just a soft light brown. She is so delicate in appearance that it seems almost as if she had always been sick. It must have been years of illness than made her look like that. She says, "Yes, I never was very strong and yet I was able to do a great deal during my life; I suppose if I had stayel I would have found much more to do." In this woman's arms is a little baby. They both went near together. It is her own child, and she says, "Yes, and I am glad I have the baby with me. Will you tell Joseph that it is a comfort to me to have the baby? It seems much better than if it had been left. All the mothers who pass on into the other life don't realize what it would mean if they were taken and the babies left. My name is Hattie Morse and I come from Detroit, Mich. Please send this word to Joseph."

### William E. Bennett, Montgomery,

Alsa.

A man comes who looks as though he felt his own importance pretty much. He is one of those bombastic looking men that just think the world is made for them and intend to get the most out of it possible. It is real big and stout, with a full fall fall fall for the most of the possible of the most of the possible is real big and stout, with a full fall and wars in the comparison of the comparison of

### Jennie Carr. Boston.

Now comes the spirit of a lady about twenty-two years old, just as pretty as a picture, with bright eyes, red checks and lips, and dark wavy hair. She says, "My name is Jennie Carr; I am a Boston girl; was born and brought up in Boston and have many friends in this place. I am sure I didn't know what it meant to have messages from the spirit. I have heard of mediums the way most people have, but I thought they told fortunes. I never dreamed that they really talked with people passed on into the other life and it was the greatest surprise in the world to me when I came over here to hear the people talking about finding mediums whom they could control and speak to their friends. I laughed and said I guessed they didn't know what mediums were, then they took me to some and I did try to communicate and when I found that it was really possible to sen! a message to the people in the body I had the greatest desire to enter the work. I now desire to do some work expecially for the spirits over here. I have been trying to do a little missionary work among them and have been to a medium and tried to help her and control her and the will moderatand. She will know who I am and the only word I say is that I send this message to Nettle. Thank you."

### Walter Ames, Port Henry, N. Y., to Julia Ames.

Walter Ames, Port Henry, N. Y., to Julia Ames.

The last spirit today is that of a boy about fifteen years old. His eyes are full of tears and he says, "How can a boy help crying when he wants to get to this farther und mother and doesn't know we have. My grant to the farther and trying eyer to the farther to them and I have tried. I have made raps, I have tried to speak; I have made lights, I have done everything that other spirits have done, and yet I can't attract the attention of my morther and father. They are so closely boend to their religion that they think it is wicked to try to get a word from me: Oh, I do wish instead of their praying to God for content because I am gone they would pray to him to show them the way to get a message from me. I go to church with them, I sit at table with them, and I see them when they try to forget me, to put me extirely out of their mind. My name is Walter Ames; I am from Port Henry, N. X., and please send the message to Julia Ames."

### Elijah Clary.

It is with a sense of regret and joy that I read of the transition of another old soddler in the cause of progress. I refer to Elijah Clary. I knew him well and this wife who preceded him a few years ago. While they were of a retiring disposition and the turry-ing world knew little of them, the thinkers of Mill River Valley, Mass., will all miss, and hold with sacred love, the loyal friendship of these two. Mrs. Clary was a medium of rare ability and their home was the haven of rest and knowledge where many have been lifted from doubt and fear and sent on their way rejokeing. Mr. Clary has been one of the beacon lights along the road of governmental progress, being associated in the great a guiations of the first and twen up to his transition he was allve in all things that pertained to the mild was as keen at \$1 as 41. We rejoke with him in his greater privileges now, yet many a place will seem a bit lonesome because his genial face will be invisible to mortal vision. Lake Pleasant will never seem quite the same again for so many of the old heresh have looked their tents and slloadly stolen away. Bur-what a glorious good morning awaits—us, ode and all, when we, too, step out firto a larger life. Until then we will listen in the twilight for your voices and keep burning the lamp of truth. Lizzie Harlow.

### Letter from Abby A. Judson.

NUMBER TWO HUNDINED AND PORTY-TWO.

To the Editor of the Banner of Light:

The the Editor of the Banner of Light:

Little Greece were Artica and Lacedaemon. In both Athens and Sparta, the boys were allowed to remain with their mothers until the age of seven. They were then edicated and most carefully trained at the expense of the line and the carefully trained at the expense of the line and most carefully trained at the expense of the line and the carefully trained at the expense of the line and the careful trained at the careful trained and nost carefully trained at the expense of the line and their youth in both directions. The Spartans drilled the girls as well as the boys, up to the age of twenty. These early states were wise in thus educates the careful trained and trained

cedit for savere done, they eleven hours were done, they darkness, shivering under their rags want the cold.

Children like these little boys and little girls, brought up without education, debarred of proper training, of sunight and pure air, stunded in both body and mind, will be fashers and mothers by and by in the Southern States and in Pennsylvania. The Spartans were wiser than this.

the eyes of the public are be to these atrocious wrongs. 7 ag opened |

when has suce panks as these in its par-form:—
The public ownership of all means of trans-portation and communication and all other public utilities, as well as of all industries now controlled by menopolies, trusts and combines.

Interest of records of the smithion of factories, and for the smithion of factories.

Inspectors of factories elected by the work-ingmen, and fully empowered to enforce the laws.

ave.

Absolute prohibition of child labor.

No workman forced by any employer to work more than eight hours a day.

Pensions for disabled, aged and incapable

persons.

State and municipal provision for the edu-cation of all children up to the age of eigh-

Work provided for the unemployed, in public work undertaken by the State and municipalities.

public work undertaken by the State and municipalities.

If any of these measures conflict with the Censtitution of the United States, then the necessary revision of the Constitution.

The above, Mr. Editor, are some of the thirteen planks in the platform of the Socialist Party of the State of New Jersey.

1, as a Jerseylle, am proud of this platform, and wish it were in my power to vote for it straight through. Coming, as it does, from a State to which the framers of trusts have to go in order to get their combinations legalized, shows how very different from one another the members of the same family may be.

from a State to which the framers of trusts have to go in order to get their combinations legalized, shows how very different from one another the members of the same family may be.

Last week I heard "Mother Jones" and Mr. Spargo of England speak in Newark. N. J., and I have not been in so enthusiastic and so demonstrative an audience since I heard Charles Summer speak in Haverhill, Mass., in 1861.

The Arbitration Commissioners are doing thorough work. Last week they had a hard time going through the Mr. Spargo of the "inspecting the mine in Manylle, Pa. Some of the "operators" objected to their inspecting it. Mr. Wright did not go down, but disappeding and Judge Gray went part way, but that do give it up and return to the light of day. The other Commissioners went through the whole.

First they had to go down the shart 450 feet. Then they had to walk 8,000 feet, crawiling in many places. The velus are very surrow, King only 3 feet 10 inches, at the wind of the work of the control of the control of the control of the many distincts as a death-trap, as there was but one outlet, the one over the central shaft. There are now other outlets. It was in such a mine that 198 men were smothered in 1869 at the Avondale colliery in England.

Many persons must be re-reading "Looking Backward" during the present national crisis, and recall his beautiful delineation of what will come by and by. According to the scheme mapped out to him by the angel world, the lighter trades will have the longest hours, "while an erulous trade, as mining, has very short hours." This is reasonable and just. And so miners instead of ten and eleven hours, should have even less than the ordinary eight hours, while those who work under such disagreeable and dangerous conditions as in the Manville Mine, for instance, should either work less time than the ordinary miner, or should have their pay increased in proportion. We trust the Arbitration Commissioners will earry on the work so nobly begun, and that beginning with Nov. I, the hours, the warg

# How Much Less than These Does Spiritualism Mean?

How Much Less than These Does Spiritualism Mean?

With what a sense of commiseration do we look upon a savage race whose highest ideals are to eke out an existence in caves or huts not half so nice or comfortable as we frequently furnish to shelter and protect our domestic animals. And with what a sense of pity and commiseration think you, and utter astonishment too, will the more intelligent participants of our future co-operative commonwealth, our universal brotherhood, which is sure to come, look back upon some of the conditions in our present civilization which sustain, protect and promote selfashness and greed at the expense of so much destitution, suffering, starvation and death; at the expense of so much consultant crime, misery, isnorance and cringing servility?

Of course we may well congratulate ourselves upon the many wonderful attainments which we have made in the external sciences. Yes, we have so citilized to send important more of the send of the se

afflict us in a way we were never afflicted

lefore.

Avariee says: "Oh, ye cringing, servito creatures, you must remember that capital is strong and powerful, and has its inherent natural rights."

Oh, yes, we know you honestly think so from your standpoint. But just think a little, please, from another standpoint while we assert that there is a wonderful surplus of nature's true capital stored up in the brain and brawn of humanity which will in the good future prove to be of more real, permanent value to us struggling mortals than all the giltering gold of the universe. Gold, that in-animate substance! It cannot think! It cannot act! But still like slaves we bow 'in cringing deference to it!

The brain and brawn of humanity! full of thought and action! those thinking, acting forces are capable of bringing forth from Nature's exhaustless storehouse an ever shumlant supply of all that is needed to meet this eternal cringing like abject slaves before the tyransical aristocracy of gold.

Peace and Prosperity! Labor and Liberty The harmonious unfoldment of all that pertains to a most highly developed humanity! How much less than these does Spiritualism and for! How much less than these should Spiritualists work for Mrs. A. B. Severance.

Whitewater, Wis.

Whitewater, Wis.

### The Coming of Elisabeth.

CHAPTER XIII.

JESSIE S, PETTIT PLINT. Dedicated to the Cause of Truth.

The days were crowied full to overflowing; and you were crowied full to overflowing; reading was pressed by Madam into going here and going there, securing this, and making arrangements for that, and in reward she insisted that he should take Susan for a drive or walk or sit with her as weather should demand for a while each day and make her get ill again. One day Dr. Warren and Susan drove to Oakwood and she pointed out the path where she first saw Ellasbeth. He had her from Madam of the night of trial, but no one knew of the coming of Ellasbeth. He had her from Madam of the night of trial, but no one knew of the coming of Ellasbeth. He had her from Madam of the night of the dear of speech, but there is a communion of Soul that reaches out through space without a sound.

The first Sunday within the limit of the two weeks' wait was spent at the Crown Massion. After Mr. Crown had seen that own plate filled, he took the time to remonstrate with Dr. Warren for refusig meat.

"You must not let our Susan got you into the bad habit of discarding it from your bid." The first should be supported that the habit had been long formed.

"Too bud, too bad! I depended on you to lead our Susan back to health. I believe she would have, prevailed upon her to est meat. It was a midte of sentiment, sir, a mere master of this plate, without any sectiment whatever and kept himself pretty well employed till the first pangs of hunger were appeased. He was a good host, but left the coutents of this plate, without any sectiment whatever and kept himself pretty well employed till the first pangs of hunger were appeased. He was a good host, but left the coutents of this plate, without any sectiment whatever and kept himself pretty well employed till the first pangs of hunger were appeased. He was a good host, but left to the subject that you can stand the wear and tear of your profession for five years, it you continue to persist in refusing meat. Meat, is, is the foundation of the subject from a marial to the subject firm and the profes

Mr. Crown nodded, "Do you think that man has a Boult"

"Certainly, Certainly,"

"Car vou draw the line where animal ends and non begins?"

"A-bean! A-lum!—" But that speech was never ended. Madam proposed music, and Mr. Crown went for his smoke. But he did not smoke long. The sound of a rielluresched his ears, and he returned to the parlor. Dr. Warren proved to be an able hand at the instrument and was playing delightral old songs with Buth and Archibald while Susan accompanied them on the plano. This was a treat indeed and Mr. Crown soon forgot his defeat but not the substance of the lesson. Later in the day, however, when he found Dr. Warren seated near him, he could not, at least he did not, resist the impulse to ask another question.

"A-bean! Doctor, did I understand you to say that all Souls lived after the death of say that all Souls lived after the death of

found Dr. Warren seated near him, he could not, at least he did not, resist the impulse to ask another question.

"A-beni Doctor, did I understand you to say that all Souls lived after the death of the body?

"I do not think I expressed myself on that subject?"

"But—a-beni suppose you had expressed yourself, what would you—a-beni—bare

"I do not think I expressed myself on that subject."
"But—a-hem! suppose you had expressed yourself, what would you—a-hem!—have said?"
The Doctor's eyes twinkled, as he steadled his voice to answer: "I should have said that if one Soull'leyd, all lived."
"A-hem! but what would you have said about—a-bem!—that one Soull'"
The Doctor was solemn now, as he lifted his head erect, solemn and carnest. "That one Soul is indestructible, immutable, unchangeable and holds its relative position in the great Universe of Life and Matter."
All were slient. Even joyous, fluttering Ruth was still.
"It was just like church," she afterward confided to Archibeld.
"And do you mean to say that—a-hem!—that the one Soul is a—is—a-hem!—well, that ALL Souls live?"
"I do."
"Again profound silence. It was too much Again profound silence. It was too much

"And do you mean to say that—a-hem!—
that the one Soul is a—is—a-hem!—well, that
ALL Souls live?"
"I do."

Again profound silence. It was too much
of a silence for comfort. It began to be oppressive. But Madam came to the rescue as
the so often did.

"Dr. Warren, I am much interested in another
subject, but I am also interested in another
subject just now, and you can give me the
information I am seeking. I want to know
more of your climate and the requirements
as to dress, and the like. We have noue of
us, unfortumately, ever had the pleasure at
your carliest convenience," was the reply.

"It is such a long and thresome journey, I
have heard, remarked restance in the reply.
"It is such a long and thresome journey, I
have heard, remarked restance in the total
travel. "And as to the climate, that must be
enjoyed to understand it. Properly speaking, 'climates' should be the word. But
us we are mainly interested in our own
particular location, we will confine ourselves
to that for the present. Being a coast town,
we are never depressed by the extreme heat
of the shut in valley of the interior. Our
position is such that out-lying islands prorect us from the harsh trade winds. We
have no extreme heat or cold. There is a
lack of vegetation, of timber. The dryness
is the cause, but irrigation remedies that.
Our seasons are only two, the wet and dry,
the dry is certainly eight months in length
and the wet is rarely wet; but when the
rains do come, as a general thing they come
with such force that a stranger would fear
a cloud burst. No danger, however; the soil,
is so thirsty, the water is quickly absorbed
and often in two hours' time after a rain one
ean walk dry shool almost anywhere and the
sun will be shining bright and clear.
"Thask you, but about the weight of
clothing? You must remember that one of
our brides is destined to make her botte
there," said Madam, with a smile at Susen.
"There need be no great preparation for

there," said Madam, with a smile at Sussin.

"There need be no great preparation for her coming. Just the simple things that will make the journey pleasant and comfortable. We have a sleepy town, but it furnishes supplies for all man's needs."

However Madam would pin him down to facts, and from those facts evolved the wedding trousseau of Susan. The garment must be warm enough, but not heating; cool enough, but not too thin, and so, and so. All these dainty things would fold in their embrace the form she loved, the form she knew as Susan. The Soul! What were Souls to her? The outward symbol was all the sign she sought. Her shrewd eyes could never pierce beyond the veil of earthly matter and to ber all things were of earth. When earthly life should cease she dimly east her burden on a Lord she knew not of and necepted the teachings of men as Law Divine.

(To be concluded.)

### A "Fight to a Finish."

the Editor of the Banner of Light:

To the Editor of the Banner of Light:

A few occurrences of significance may be of interest to readers. A letter from my risend, Irr. 8. H. Munn of Waterbury, Councottains indications of the continuance of hostilities. The Anti-Vaccination League of Connecticut has been organized, and begins operations with several hundred members. The statute which had been stealthily lobbled through the Legislature by the Board of Health gives Health Officers arbitrary powers very similar to those of the statute in Massachusetts. Last winter an eruptive discase broke out among the Canadian population, which was promptly made the signal for a crusule of vaccination; though good diagnosticians declared it a common disorder, and not small-pox.

That State Roard of Health is a curious body. Its principal function seems do be to body. Its principal function seems do be to the Board little can be said. It has made considerable fuss, like an old hen with a block of meagre chickens, and the people pay its bills, but since it was canceled the statistics show that the death rate has steadily increased.

I apprehend that if the figures in other states were scrutinized, it would often be found, that the annual rates of mortality had become higher since their Health Boards came into existence. Indeed, they are political machines rather than sanitary bodies. More disease seems to attend their practices,—"On Monday, September 29th," Dr. Munn writes, "in poor man living in an outside district of Waterbury came to me for advice when them, but as they had not been accinated, they were sent home. He has a large family, and had no money for defending himself, and so came to me in the evening to know what to do.

"I told him to appear, and promised to be were on hand accordingly. When the prosector say we there, he perceived that we center of the court of the prosect myself, also with a faxpayer. We were on hand accordingly.

nilly, and man by the control to ow what to do.

I, and so came to me in the evening to ow what to do.

I told him to appear, and promised to be esent myself, also with a taxpaver. We ree on hand accordingly. When the prosector saw me there, he perceived that we are roing to make it a test case. He so incured the megistrafe and procured it put er on the pretext to give him time to prere himself. We were on band the next applied and a nolle prosequi was entered.

nowadays, medical laws have the most noisome steech. Statutes are framed by lawyers to increase litigation and so make business for them.

An Anti-Compulsory Vaccination Society of Western Pennsylvania has been formed, and evidently means business. Dr. Z. T. Muller of Pittsburg is a prime mover in the matter. Its interances are virile. Its objects are defined: "To protect its members from the arbitrary, unjust and dangerous powers assumed by the Board of Heakh, and secure a decision from the Courts as to the constitutionality of this portion of the Health Law" (in regard to the enforcing of vaccination).

numbers; an attempt is made to vaccinate you if an an attempt is made to vaccinate void in the manufacture of your family, refuse; if intimidation or force is used, resist, if a reverted; notify any officer of the Society, who will immediately take charge of the case."

That is the way to do it. Danger is half overcome when braively met. Would that we had a Munn and a Miller in every state and town.

bed a Munn and a Miller in every state and town.

The glorious efforts of Dr. Thomas A. Iland to prevent the enacting and effect the repeal of the obmoxious medical legislation is known to readers of the Banner. I am glad to be able to anuounce the organizing of "The Equal Rights Leagne of Missouri." The American Medical Journal (Rt. Louis) explains its afins:

"We know," it declares, "we know that the American people and the people of Missouri are not in favor of restrictive medical laws;—never have been and never will be; but so long as we as physicians are seemingly indifferent to them, and do not ask for relief from laws that violate the people's rights and ours, we need expect no action on their parts. It was above them the industry of the medica-political mob that planned it, before the people will destroy it."

After telling how the indivitous thing was worked through, and the League formed, the object sought is declared:

"The object of the Equal Rights League is to secure the repeal of all obnoxious medical laws and the abolishment of examining Boards. All such laws are unfair; unjust, and in violation of personal rights and the Right of Contract, and therefore ought to be renealed. The manifest object of their enactment is to deny the right to practice to all who do not subscribe to a certain prescribed medical practice. By obtaining a malority of the members on the Examining Boards, one branch of the medical practice, and those fields practice. The properties of the power to discriminate against those whom it wishes to debar from the practice; and those fields are debar for the predict practice of the care of the properties of the properties of the relief of the properties of the properties of the properties of the relief of the states of the right to employ whomosever they desire as their adviser in sickness as to health, and such right is based upon the Right of

a utterance.
Alexander Wilder.

The pure in heart not only see God them-selves, but they become a medium for trans-mitting His thoughts to others. It is as if God were thinking through every look and movement of the purified soul.—Lucy Larcom.

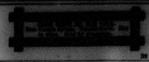
### 'Longley's Choice Collection Of Beautiful Songs.'

ren of E. A. Humphrey, and the only one in the book.

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Viet book of sweet songs—words and music—is a weak of the coil of the coils. This coils coil of the coils of the coils of the coils of the coils of the coils. V the book of sweet songs—words and music—it a west-table seen; sold will with the favor and srouse the enthusic tables and the state of the state of the state of the table and the state of the state of the state of the table and the state of the state of the state of the which are ever been published before. Amount these sections are: "I first by 8 westest Songs", All Hall the You Shimil Der ToxNight", "Home of My Childrecot Dars", "Something flowest to Ring," and "I You Love Me Tell Me So." The words of the latter are by the famous mission to the actinguest to set her dainty little posen to music, writes, "I will be proof and honored to have Mr. Longles set any of my words to his wrest medodies." This I'll be first and second volumes are taken at one time, the price for it to two together will be B cents, or two one of either volume is remained. If the first and second volumes are taken as the cut the price for the two logarithm will be B cents, or two cut of either volume & cents.

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On the bact of the new 8 lence of Spirit, by determined itser, this word of the new 1 lence of Spirit, by determined there it is not seen to the second of the state. Mary little or the senditire state. Median ship are shown and also the necessities and imitation of lata state. Sharp lines are drawn between what is triatreyance. Mind Reading, Hrosottan, Antomatic Writing, Inspirational Speaking, Hesling, etc., and the Physical Manifestations is incidig real-sized and practical internal states of the state of the stat

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Come Angels.
Compensation.
Day by Day.
Compensation.
Day by Day.
Compensation.
Day by Day.
Compensation.
Compensat

Jubilate.
My Spirit Home
Nearer Home
Over There.
Passed On.
Reconciliation.

The blien Above.
The Other Side.
The Other Side.
The Other Side.
The The Ment Meet Me Over
There?
The The Meet Me District Meet
There?
The Meet Meet Me District Meet
Waiting On This Shore.
Waiting 'Mid the Stadows
Welcome Home.
We Long to be There, "HECES.
Rest on the Evergreen Short Ready to Go.
Sweet Rest at Home, They're Calling Us over th Invecation Chant.

so Home.

vecation Chairt.
Bhall Know Jils Ange
Me'll Know Each Othe
There.
We'll Meet Them By-and
I'll the Beyond the River.
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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 caled.

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.

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absorbed the paint has outlived its userulless.

It is this quality of shedding water indefinitely that gives to size its unique value
as a paint material. Paint containing a
goodly proportion of tine white never becomes
absorbent, wherefore, so long as it endures
its userfulness remains. Chalking has some
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doesn't think paint should last too long, but
from the standpoint of the man who pars the
bills, a paint cannot last too long if it continues to protect his property as long as it
lasts.

Stanton Dudley.

### 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 welf known writer and lecturer, Jay Chanpel, which was penned shortly before his departure to spirit life.

writer and lecturer, Jay Chaapel, 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 skeptics in spiritual things and induce them to investigate psychic phenomena.

This edition is published part in paper covers to sell for 50 cents, postage 8 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, Idda Briggs Browne, 34 Columbia 8t., Utica, N. X.

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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 19:00 any 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 ploves and can do the work in two minutes. I got my sample machine from the Mound City Dish-Washer Co., of St. Louis, Mo. I used it to take orders and sold 12 Dish-Washer to. First day. The Mound City Dish-Washer to, 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, 21 Local Societies, 4 Camp Meeting Associations, and 6 Lyceums. A careful examination of the various reports show 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.

STATE ASSOCIATIONS.

Eleven State Associations have sent in reports: New York reports 11 delegates, representing 11 chartered societies; Mansachusetts, 125 individual members; Connecticut, 50 individual members; Connecticut, 50 individual members; Connecticut, 50 individual members; Connecticut; Minnesota, 100 members, composed of delegates from 22 chartered societies and individual members; Wisconsin, 112 delegates and individual members; Culifornia, 220 members, individual and delegates from Subordinate associations; Washington, 22 individual members; Texas, 13 chartered societies.

### PINANCIAL REPORTS.

	Rets.	Exps.		Prprty
New York			\$261.36	
Mass	204.84	147.88	56.96	
Maine	335.77	239.77	96.00	
Conn	319.13	220.65	98.48	\$25.00
Ohlo	****			
Iowa	550.08	303.31	246.77	
Minn	2720.58	2120.58	600.00	100.00
Wis	2368.15	2256.15	112.00	200.00
Calif				
Wash.	****		50.00	125.00
Texas	804.24	774.19	20.05	
Totals	7939.91	6438.29		

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 continuous and the second of th

### 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 existences, the great
them to be so vital to our existences, the great
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A. THO MPSON, M. D., Pub.,

cettal, only 32 reports having been rendered, and most of them incomplete. 18 contained no financial strement, or in any way assisted the committee in its work. 25 of the reports are without anything except the blank, reports are without anything except the blank, reports a sent out by the secretary partially complete, while it contains a more or less complete statement of the work accomplished by the seclety during the year.

While it is impossible to give a complete report of the standing of the local societies owing to the meaning details furnished your committee wish to present the following facts and figures: The amount of receipts reported its \$23,635.11; the amount of receipts reported its \$23,635.11; the amount of receipts reported its \$23,635.11; the amount of rependitures \$12,856.35; value of property \$45,600.00. This is a marked increase in the membership, only \$6 societies reporting a decrease, which is most cases, is but one or two.

Three societies report to the they have secured temples in which to hold their meetings, viz.: First Asso. of Spiritualist of Philadelphia, Penn., First Spiritualist Association of \$1. Louis, Mo., and the German Spiritual Society of Lovell. Mass, Spirits Spiritualist Church of Fall River, Maiss, First Spiritualist Church of Fall River, Maiss, First Spiritualist Church of Pall River, Maiss, First Spiritualist Church of Fall River, Maiss, First Spiritualist C

port that they have creamed 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 recommend that a suitable form be printed and sent out with smillclent space left upon it for a brief written report.

### CAMPMEETING ASSOCIATIONS.

But four (4) Campmeeting Associations have reported. The Penobscat Spiritual Temple, Verona Park, Me, reports of a three weeks' meeting in Angust, 1902. Receipts, 250; dishorsements, 1250; value of property, 34,000; membership, 120.

The Compounce Association of Spiritualists, Conn., reports 38 annual picnics. Receipts, 375; dishursements, 132.81; contribution to N. S. A., 15.

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

The Mississippi Valley Spiritualists' Association, Mr. Pleasant Park, Chinton, Ia., reports its 11st annual camp meeting held July 71, Aug. 24, 1902. Receipts during the year, 12, 264.35; disbursements during the year, 12, 252.35; disbursements during the year, 12, 250.41; and 12, 1902. Receipts during the year, 12, 250.41; and 12, 1902. Receipts during the year, 12, 250.41; and 12, 1902. Receipts during the year in 12, 1902. Receipts during the year, 12, 250.41; and 12, 1902. Receipts during the year, 12, 250.41; and 12, 1902. Receipts during the year have a present of the present of the present of the 12, 1902. Receipts during the year have a present of the present of the 12, 1902. Receipts during the year, 12, 1902. R

### LYCEUMS.

LYGUMS.

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; expeaditures, \$241; property, \$100; average attendance, 50.
Children's Progressive Lyceum, No. 1. Boston. Receipts, \$272; expenditures, \$140.80; property, \$50; average attendance, 50.
Children's Progressive Lyceum, First Association of Spiritualists of Philadelphia. Earleled members, 77; receipts, \$147.22; expenditures, \$145.11; property, \$100.
A very poor showing of Lyceum work, as a wbole, 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 unison. Also the simplification of the lessons, as those now in use are beyond the comprehension of the children.

anso me sumpuncation 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, \$13,254,34 expresses, \$13,259,54. 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 recommend that every 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 he read at the Convention, especially those regarding State Associations, or other special reports that seem to require special consideration by the Convention. Your committee recommend 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 same. Your committee recommend 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, to given an asymptementary reports of the following, and included in the report of the following, and included in the report of the spiritual press for publication, and that the Secretary send a circular letter on the sent to the spiritual press for publication, and that the Secretary send a circular letter on the secretary send a circular letter on the danger of proxy voting. This method of the N. S. A. at least once a quarter.

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 Soul is the beacon-light that illuminates the physical body. But when we so be-cloud this light that the pathway is made dark and dreary, we can grow neither men-tally nor physically—The Path-Finder,



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

Deeds, West, says:

"There are but few wives and mothers who have not ht times endured agonies and such pain as only women know of. I wish such women know of. I wish such women knew the value of Lydin 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. Andresson, 225 Washington St., Jacksonville, Fla. - \$5000 forfeit if original of above testimonial precing genulances cannel to produced.

The experience and testimony of some of the most noted.

The experience and testimony of some of the most noted women of America go to prove, beyond a question, that Lydia E. Pinkham's Vecetable 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

face for the name or ane payers 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 basiness 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. Bye's Balmy Oils for cencer 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 avointing with oils. The combination is a secret; gives instant relief from pain, destroys the cancer microbes and restores the patient to health. Thousands of cancers, tumors, catarrit, ulevrs, piles and malignant diseases curel in the last six years. If not afflicted cut this out and send it to some suffering one. Address Dr. W. O. Bye, Drawer IIII, Kansas City, Mo.

### Children Nooh.

### LITTLE MILLIONAIRES.

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

Millionaires in health are they,
And in dancing blood,
Millionaires in shells 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.

As castles on the earn;
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 Companio

# 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 bome 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, and Wanita, among our number, 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.

waits 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 Wanita will be welcome like dear sisters. Please let us hear from you often.

Little Leona is graving nicely, and learning many things. She is especially fond of flowers.

Monson, Me., Aug. 22, 1862.

Two Boys Have a Scheme.

World's Fair, St. Louis, Oct. 20.—Forrest and Stephen Reddy of Ceutralia, 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 be drawn 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 luris on the street of towns, small and big, looking for boys. They witneshed 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 ridicaled his yenture. But the boys did nothing of the kind. They soon had the animals well trained to harves, 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 aftention. 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 then, get an old-time outift and drive to St. Louis and through the city to 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, and 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 watted 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 rail to reach you; we shall meet you in spirit.

Fraternally and lovingity,

Mary Drake Jenne,

Elhanan Drake,

Delana S. Drake,

Mattie D. Coy,

Charlie M. Coy,

Harold R. Jenne,

Ethel Ruby Coy,

Elhanan Dr. S.

Elhanan Dr. S.

### 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. St' on his sigu?"

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 Dr. Morse pulls teeth, instead of giving medicine like Dr. Hay."

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

"The 'M. D.' burt?" 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?"

"I thought you wanted to buy a collar for Jack. 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 dogrie's shagey neck. By this time they were climbing the stairs, and Mrs. Myers read a notice tacked on the door saying that Dr. Morse was out of town, and would not be home for several days. Arthur did not know whether to laugh or tory when mama told him. He was glad not to have the teeth pulled, but he could not have the dollar papa promised him till they were out, so poor Jack would have to wait for his collar, and that was dreadful. Fido Ward and all the other dogs had shiny new collars, and Jáck, who was much aliev than any of the rest, had only a piece of rope around his pect, so Arthur could lead him.

"Never mind, Jack," whispered Arthur, who had both hands filled with ripe fruit, caught bold of the rope with his teeth, intending to give it a liftle pull to awaken the dog. At this moment Mary, the cook, opened the kitchen door, and called, "He

this moment, which are the plate in her hand, and thought it must have something nice on it for him. He made a great spring before Arthur could let 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 spreaming, and rushed out to find her little boy looking in the grass for his missing teeth.

"What name shall I put on the collar?"

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 it the doctor had pulled them. Anyway, I'm glad Jack won't have to wait any longer."—Sunday School Times.

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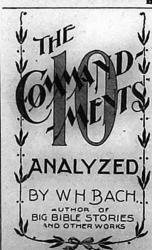
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