VOL. 92.

| Banner of Light Publishing Co., | 204 Dartmonth St., Boston, Mass. | BOSTON, SATURDAY, DECEMBER 20, 1902.

SOPH

THE HIGHEST LOVE. BELLE BUSH.

we lays the foundation of worlds, and her hand was the billows of scenn to cradle the land ad she buildeth the hills out of atoms of sand. id also builde in the hills out of atoms of sand. re weaves the fair curtains looped up by the starr or maketh the wiff winds and lightning her cars, id the blossoming clouds of the morning are here. Love nothing despiseth, nor counteth as vain. What is, she improves; in her hand loss is gain, E'en the smoke of a battle she turneth to rain.

Oh! the world knows not yet half the duty of love, it scarcely has tasted the sweetness of love; if dreams not, it feels not how holy is love. Her companion is Wisdom, and pure undefiled Are the pleasures she seeks, and yet gentle and Her dreams are the dreams of an innocent child. Through love and love only is duty made sweet Or the steps that pursue it made sleady and fleet, 'Tis love, and love only gives wings to the feet. Love thinketh no evil, she "seeks not her own" From the peasant who reaps to the king on a thr She exacts not her tithe till the harvest is grown. Through ages unnumbered she reaps and she sows, Then patiently waits till the bioscoming rose And the lilles of love all their beauties disclose.

And the inite of love an their peakies disclose. The soil planted first in each boson is self, And its flowers are man's pleasures, its fruits are pelf, While justice and truth live in books on the shelf. But, ah! 'twill be shown in the growth of each soul That the highest self-love seeks the good of the And this beaven-born truth every act will control.

Harmonization.

Address by the Inspirers of Mrs. Mary T. Lon ley, before the First Spiritualist Association, Washington, D. C., Nov. 2, 1902.

An ddress by the hupforer of Mrs. Mary T. Long-iny, before the Forsé Spiritualita Masociation, Washington, D. C., Nov. 2, 1902. The subject which the guides have selected this morning is "Harmonization," and to been I shall most certainly look for an elu-cidation of the subject, for it is without a thought of that which is to be given or un-folded that I am here before you, but owing to that influence and guidance which I as an humble instrument of the spiritual world have received for many years in public utter-ances and chrough various manifestations of labor, I feel that I can depend upon them for that which is to be done. We would call your attention, good friends, to the thought of harmony-the harmonization of all that is in the universe-that which hrings out of chaos and disorder the various likes of harmony and of love and binds them elosely together mult there is formed the spiden chain of unity, which no force can dis-rupt, which no influence can break. It is with a thought of harmony in our hearts that we come together today to learn something of that which is of the spiritual and yet which is so closely allied to the physical that it is with a thought of anemous into contact with modul recognize that it is not pos-sible for any one of you to so isolate your-self from the material affairs of the which are drogenes into contact who which is called sustenance for the spiritual atmosphere or to partake alto-self for that which the spiritual law of ac-tion and of experience. Therefore in select-ing these bised of harmonization, it is with the thought that we must first look to the physical being here we can expect on hop-tor this subject of harmonization, it is with the bised that we must first look to the physical being before we can expect or hop-tor and its. "Dreft," we are told, "is heaven's first law." Order is harmony. Order is attunement. To be entimed with the ta with the and uround

To find those which are altogether of the spir-lual life. "Orler," we are told, "is heaven's first law." Order is harmony. Order is attanement. To be attaned with all that is wichin and around us is to be in harmony. That does not mean that we are to be in sympathy entirely with that which is discortant, yet let us remember that which is discortant, yet let us remember that we are to be in sympathy entirely with that which is discortant, yet let us remember that we do not understand and because we do not near and comprehend all the great rhythmic tune of Nature and the universe at discortant, but when all these vibrations are brought into accord and we realize that a minor scale has its place, dhat the major tones are all in their proper sphere and all can be so simplified and harmonized to make perfect tone and chord, shall the entir harmony be outlined and the full force of beauty of tone, and sweetness of life be made known to humanity.

beauty of tone, and sweetness of life be made known to humanity. Erase of the body is health; disease is want of comfort, want of ease, lack of health. So we say of a diseased organism that it is out of tane with mature, out of harmony with itself, the discordant is in the ascendant and the harmony has been disturbed. We look for the creative powers that shall heal and restore the harmony of the system, and we say we are medically treating the body for disease. We are simply seeking and hoping to find the condition of harmony to the human form. And so with the mind.

We find minds interested. They are out of her-mony, they have become unbalanced in some direction, the attinuement can be ben distribed and there is a necessity for that which shall being forth the height state of all parts of the mental matters is othere shall be harmony in every part of that structure. The the same with the opticual nature as which the physical and the mental. There may be harmony, there may be parteet easo, because of this adjustment, because one is at-tioned to the hight, waverler forces of life here and around us; because there is that flowing forth of the beautiful influence and magnetic force that creates for itself an en-vironment of beauty and sweetness; because here is also the inbreathing of all that is high and the inbidity avoitine of labor, of struct from the material life in spite of all fact we find in this daily routine of labor, of struct from the mental and physical atmos-phere and make a part of our own be-ling and when we do this we shall find unselves growing into harmony with that which is around us; we shall find un-spite of the weat and physical atmos-phere and make a part of our own be-there and make a part of our own be-there and make a part of our own be-there and make a part of our own be-ling and when we do this we shall find unselves growing into harmony with that which is a seventam. You who are not spite of the water and the spite of all here only of human itselfigures and their spit-inal activity but also of the vibratry ra-theres on with a realization of an ap-trana transite of the vibratry ra-theres on which is realization of an ap-partical life existing between the harmonize the vibrating in the selecting the vibrating of the vibrating of the vibrating and systems of sectex, and of spite with the unseen owers, and thisteneers in a structure when we realize and rementan-tified with the unseen or and consection the wave and more clearly these great and won-dertal forces that aredveloping and per-feration or spiritual activity and conselous i

paneed. this have working outward from within. Here we have the law of growth; from that which seemed to, be of but little service to humanity, has come forth this grand reveal-ment of the hiddon life, of a perfecting power which man cells (6od and whose perfect law is harmony. The adjustment of all these con-litions, drawing them inward to the central

SATURDAY, DECEMBEpower and bringing them to bear upon the tiny seed until that wondrows work within wept on and on, the sphirual force making litedit manifest through the substance, and when these metrics or is the grand revelation, of divine energy and force, and when these are brought under the proper conditions which will supply them with activity, we find that there goes on the law of growth, and from the haw of growth is the developing process which brings out from the chaos order, from that may also be coarse and degraded and imperfect, the becoty and fragrance and sweetness of a glorified orb.
Alt the marching worlds in their radiant spiendor, traveling onward in their matchleas force, sing a song of triumph and of praise to the lumite Goodness that has planted within them the potency and energy of an upternal and never-failing life. But each human being, has to pass up through the subset of strungels of string, be reach and maintestel in their proper phec.
No those of as who are struggling here and hamman infected in their proper phase.
No those of a who are struggling here and the turnol's and conflicts of mortal existence of a forceful achieving life and structured and innost line substance, and substance, and structured and structured and innost line substance, and the untoward in screerer and more perfect life. But each one has his work to do in the developing a substance, and a functured the inney in substance and more perfect.

may be encouraged and strengtheaed, in spite of the untoward conditions and the almost incessant struggles which have to be made in a forward march toward a screner and more perfect life. But each one has his work to do in the developing processes of the inner, as well as in the adjustment-of the outward being to the forces and to the conditions of life. This is what we call harmonization, the harmonizing of the outer to the inner coadi-tions and experience, of impulse and aspira-tion, so that there shall be an attunement of the varying vibratory forces that shall bring the human being into a sphere of peace and of affection that of itself will be as beautiful as the fower, as sweet in the same and the aspira-tion shart of itself will be as beautiful as the aspirations of the anged who has passed onward into the glorified presence of the unscen beautiful. This may be done. It is no stupendous task. It is not to be all achieved in a moment, a day, or a year; we do not' expect any soul here or in the unseen realms to become perfectly adjusted in a day or a year, but what we would ask and demand of correlves is that we shall use cach moment, each passing day, each spéci-ling year, toward harmonious adjustment of these various forces and conditions and make ourselves something better and sweeter to day, tomorow and in the days to come than we have been in the years gone by. Each one of us has made mistakes; has

ourselves something better and sweeter to-day, tomorrow and in the days to come than we have been in the years gone by. Each one of us has made mistakes; has perhaps been freful, has perhaps thrown our conditions which were not altogether pleasant, but it does not follow that we must or need go on from day to day repeating them and continuing in that sphere of inharmony which has made us discontented with ourselves and with our fellow men. We may profit by our mistakes; we may look them over carefully and candidly to ourselves in the privacy of our own lives and learn where the error has been and why it has been. As rational, think-ing men and women we can freely perceive this and then we can set to work and right ourselves with the workl and with ourselves. The first duty of man—and by "man" we men men and women, of course—the first duty of man is to right himself. If he is in harmony with himself. If he is in harmony with himself. If he is in harmony with himself we half use the world. True there may come up conditions and circumstances that will an-inay him, because we can not be perfect as yet; true, he may feel disturbed by the in-justice that many times rufes in the world, and it is right for him to be, because the very disturbance that human bings feel at injus-tice, helps them to put forth potential power to right the injustice and to bring about a better system of things: one can truly look upon these things and fed the spirit sirring within him a desire to right the wrongs of houranity and at the same time be can come into adjustment with himself and do a great deal better work for his fellow men than he can which he continues to hold a carping spirit and pressing onward feeling mettled usch day by the little conditions and cir-cumstances that must arise and which he should be strong enorgh to meat and over-come.

should be strong enough to meet and over-come. Adjustment with one's self means power, means the helpfulness that reaches out and gives to others and at the same time draws unto himself success. You do not find an irritable, nerrous, porson, one who is out of sorts day by day with binnelf and his fellow being, one who can not bring himself into concentrative effort for the pur-pose of attending to his own business sinders, successful in the role and law of business life. You do not find him overcoming

R 20, 1902.

Not the entrement and spin-men. Spiritual harmonization means life. Life is the central force of all being. But love is only another name for harmony; there can be no love without harmony; there can be no real life without harmony, and love and be no real life without harmony, and love and harmony are one and the same-they are at-tunement, being in accord with all things that functions and armosphere of those who are reaching and pressing onward toward perfec-tion. Not that this can be obtained in a lift-while either in the mortal or in the immortal, yet perhaps through the eternal ages of the ever-to-be perfection may sometime come to the unfolded soul; but as we advance higher and higher, through the years, through the ages, our conceptions of perfection will widen affectly beings, who are so glorified in their persons and power as to appear to us to be the acmo of perfection in spiritual attainment and expression, will, when we have reached the heights of perfection, very far from the binits of spiritual unfoldment. But we may be ever leading on toward that which is higher and more perfect, reaching and work-ing onward to that which is note pure and sceney, and when we begin to cultivate se-renty in our own lives it will permeate the dring bower of intellectual understanding and expression, couring out in and through the spiritual unfoldment follow beings, looking upon their imperfections with com-passion, as one with our fellow beings, looking upon their imperfections with com-or some interior force or helpful expression at will enable them to follow more clearly the which it for their own advancement and sompassion, as one with our fellow means, looking upon their imperfections with com-sor which with early indices as we to add the friends, there is nothing so the unfolding of the love mature, the putting forth of the affectional impulse that brings to she unfolding of the love mature, the putting in the same harmony; nothing so sweet as the unfolding of the love mature, the putting in the farme is add in the same as the two love find it in the senile sympathy and tender type school of the little children; we realise it as we behold the friends gather together in any to the sporties query beautiful in their ind we come to realise the mati

are these. We go into another family and we find the little ones also growing op and coming into life as little bads of beauty and innocease, bot there is inharmony, want of adjustment; we hear the harsh word, the criticising expression; we know that there is not the same spirit of affection that dwells in the first home, and we find the fittle onese listening to the harsh words, breathing in the inharmonfroms atmosphere, and we realise that here is an injury being wrought that will af-fect all the existence of those children, and when they come out into the word as a part here is an injury being wrought that will af-feet all the existence of those children, and when they come out into the world as a part of its great force and business we need not he surprised if they, too, are discordant, if all the forces and elements of their metures are out of tune, if they feed the world is not in sympathy with them, for they have breathed in that atmosphere of inharmony and have become a part of it. Therefore it is our duty to give to our environments that which shall be uplifting and strengthening, and when we realize that harmony is Life; and Lore, Har-mony and Heaven, trione forces that make up the shuman being's beauty, splendor and growth—the leaven of spiritual and divine de-velopment—we shall come very near to the kingdom of heaven, for we shall being it into our lives, into our homes and into the world.

NO. 17

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Spiritualism at the Russian Court.

The Vienna New Free Press publishes some interventing details of the high position held at the Court of Russia by a Dr. Philippe, at spiritualist and hyporstix, who was presented to the Caar, some time since, by Grand Duke Nicholas Nicolairrich, the cousin of the Caar. Dr Philippe, it is said, is a French physi-cian who lived some time in the United States, was naturalised an American citizen and, about a year ago, went to Russia. He made so favorable an impression on the Caar that His Majesty invited him to the Coart where he holds the exceptional position of psychic healer and spiritual adviser to the Imperial family. Nicholas forms no import-ant devision without fort consulting Philippe. He has granted him permission to precise in Russian and to wear the uniform of a mili-tary pargeon of the rank of a Concollor of State, which is coulvateur to the rank of General. This will hardly cause surprise, for it is well known that Cara Nicholas is a contineed Spiritualist, as was his father. The court physician naturally took umbrage at the proving favor of this rival, and the outcome, as is everywhere the case when the "Sacred" privileyes of the ortholox medicos are inter-fered with, was an endeavor to threw dis-credit on the inpuder. It was runnoved that the psychic treatment of the Caarina, by Dr. Philippe, had seriously unfavorable effects in May hae. Dr. Ott, the court physician, backed by cer-tain court ministers, presented a report to the Car, denouncing Philippe, but Nicholas defended his friend and qualified the stop taken by comphisments as "an unjustifiable interference with his personal affairs." It was reported that the Car, pielding at has to the pressure brought to bear upon him by the Ministers of War, State and Finance, of the Carr's failing health and meetal powers were also industriously circulated, bait 'ount Cassial, Russian Ambassador at Washington, spekking of the press dispatches 'rho dispatches addressed from St. Peter-sourg the pressure brought to beat regard that the Svererism's mini

Fr m all of which I infor that the Fran-From all of which I infor that the Franco-American medium is still in the full emjoys-ment of his privileges. We have no idea on this side of the sprend of Spirihualism in Russia. The most entraorbinary phenomena are obtained through mediums of the lower and middle classes. In the higher and most enlishtened, the Spirihualism fundation enlishtened, the Spirihualism fundation works and the Spirihualism fundation in the store of the state of the Spirihualism funda-tion immense good for the Cause. I hope these facts will be perused with in-terest by the readers of the Banser of Light. Paul F, de Gourage.

Finent, pleasing versatility is truit sic thought. To commune with solf and earnosely, on a plane of parity a purpose, undedied, is the abridged calormost of higher bleasings in language simple and forceful the a spirations, transformed to words, it appreciative, attractive linksners.-E 8 1 4

is, sweet and splendid ing in our bearts and orders which attended coming of the King.

Till we, too, boldly pressing Where once the shepherds trod, Climb Bethlehem's Hill of blessing And find the Son of God!

The Largest Spiritualism.

THE BEAL MEETING-PLACE BETWEEN SCIENCE AND BELIGION.

Inspirational Lecture Delivered by W. J. Colvilli

Targirational Lecture Delivered by W. J. Colville, is Nelsorme. Though no two words are more frequently on the public lip than Science and Religion, it would be difficult to that do any two which con-vergences in the second s

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he are release not indefinite sense that fluiddings which may be fairly not distinguish it clearly fro distinguish it clearly fro distinguish it clearly for distinguish it clearly for distinguish it clearly for distance of the sense ason't for its al philos

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Question and Answer Department. W J. COLVILLE

W J. OOLVILLE
Questions by Leonard Lovejoy, New York:
1. List of six to ten books that you would advise reading.
2. Some "ykysics" as a foundation for "metaphysics." Yon spoke of some book by Dolbear.
3. Is an atom considered the ultimate the said that visible with the said that visible matter? Define atom. If an atom is invisible, why can not it be said that visible matter is such a summation or aggregation of the larishile as suffices to make a pile that the sought above the thress-book of the larishile as suffices to make a pile that the sought above the thress of the larishile as suffices to make a pile that the constant of "spiritism." Do you mean that the explanation he gives of the histances he² cites are use correct, or that he fails to cite crass where his explanation he gives of the histances he² cites are use correct, or that he fails to cite crass where his explainment he constant of the instances he² cites are use correct, or that he fails to cite crass where his explainment he constant of the instances he² cites are use correct, or the heat the laris of God." and what importance do you attach to the general acceptance of what we are tanght in the scriptures to believe are "the promises of God?". Are there not two ways of discovering trath. "reason," and "according to your faith be it mot you" a truth learned by "ranson," and "according to your faith be it wous of a serve the are the grant at some one else says is a "reverlation?" I how far can you say you believe what some one else says is a "reverlation?" Can you be more than predisposed in its favor, if you think it came from an illumines miad, and the its motor you and the tank of a sub you say of treating him strokeley? Young man, incorrigible.
The would you undertake a case of currature of pine in a mature perso, or of cancer far advanced? Where would you put the limit cances?
Books or articles on Chromopathy and music what do you recommeat!
Neuerne, thoughts, tea

10. In Jesus' healing, as for instance in the case of the blind man, did be leach him epiritual truths? Answer 1.—We consider the following ten books particularly useful to all persons who are commeacing in good earnest the study of practical metaphysics. These ten are not chosen as superior to all others for the complet of the list does not claim to pass judgment as to what useful books may be really greatest, but because these have been found extremely serviceable by very many students whose needs they have largely met:--1. Ideal Suggestion Through Mental Photography, Henry Wood. 2. God's Image is Man, Henry Wood. 3. Symphony of Life, Henry Wood. 4. All's Alight with the World, C. B. Newcomb. 6. How we Master our Fate. Ursula Gesterfield. 6. How to Control Circumstances, Ursula Gesterfield. 7. What All Thew With the Infinite, R.W. Trine. 8. In Tune with the Infinite, R.W. Trine. 4. Old State and the Psychology, W. J. Colville. 10. Spiritual Therapeuter, W.J. Wurthen, 10. Spiritual Therapeuter, W.J. With and New Psychology, W. J. Colville. 10. Spiritual Therapeuter, W.J. With and the supervises of life and its expression, and for such 'The Builder and the Phan'' by Ursula Gesterfield mikes' an excelent life, our such the Banner of Light Hook Store.

excelent lift on a list. All these books can be obtained at the Banner of Light Rook literation of the second state state

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nive often labertind, but mang are acquired approaching matterity, through our willing matterity, through our willing in the left by others and our dispatition to observe popular customs and follow fashed or vinaulished, the sure way to overcent of the left descent of the sure way to overcent of the sure th

Ancient Christianity.

ALEXANDER WILDER.

(Concluded.) "The continence and pudicity proper to a nun do not consist merely in the inviolate perfection of the body, consists in the fair and modest attire and ornament of the person."

If and modest attice and ornament of the person." "How shall they receive the wages of vir-ginity which they are all looking for from the Locd, unless if be that they are haloring to hanch have to do with these ierrevical decor-tions which are attractive to the eyres, not of the Lord, but of men? Peul says. 'If I seek to phense men, I am no longer the serrant of Christ.' What do ornaments mean-what means decling of the hair, except to one who either hars or who is seeking a humband." "Thom, if thou goest abroad, frequenting the cycle of young men. drawing after they have sights of admirers, fomenting lawless pas-alons, and presenting to their bosons a pelsened dager-thou canst not excess thy-self on the preterm of preserving a mind-ry erininal attice and thy immodest deco-prisons, por shoulds thou be rekended among the cycle solution of the secting a mind-ry erininal attice and a half centuries are, that occupied solely the attention of the phate of sinfer and a half centuries are, that occupied solely the attention of the phate of sinfer and a half centuries are, that occupied solely the attention of the phate of sinfer and thing parts in loose discurse, hearing what offends good merals, are seving what mast not be spoken of." "What have the virgins of the Church to deal promissionus halfweith and there to violate the control of sole presend honor and "Ref." All modesty is there half adde, and with your robes your personal honor and "The washing defines and does not mike even to discore their work and honor and "The theore of line the theat the control of the mangeable condition. If, the we are to hear much more about the 'corruptions of popercy, as opposed, to with even the dest is condit to bird the discle and with your robes your personal and to allow the the adverte of linearity. It was left that is destructed is discle awriting, writing a fer years before Teriulian, was his equal in learning, and far heis superiod in adde, and with learn of home the adv

DECEMBER 20, 1902.

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thrall during a period of two thousana years." "Gnoeticism surviving in principle and, bytheim in ritual, make up together the bastard religion of the Middle Ages, other-wise called popery. ... The identity of this occult element, working muder so many forms, and struggling from West to East like a perdilance, born in the mud of the Ganges and spreading death to the shorts of the At-lautic, beccutes manifest when we keep the cyclicity of the source of the darges.

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HAD KIDNEY TROUBL

Thousands of Women Have Kidney Trouble and Never Suspect It.

Gertrude Warner Scott Cured by the Great Kidn



MES. SCOTT. Sample Bottle of Swamp-Root Sent Free.

EDITORIAL NOTE-You may have a sample bottle of this wenterful remedy. Swamp-Roor, sent absolutely free by mail, also a bock to liking all about 5s amp Eon; and o staining many of the thousands upon thousands of testin could lettern recer red from mend of women who owe their good health, in fast their very lives to the great curstive properties of Swamp-Root. In wilding to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this gener-ous offer in the Boston Banner of Light. If you are already or unived that Swamp-Root is what you read this gener-mistake, but remember the name. Swamp Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., (n every bottle.

is a prevailing one and great care should be exercised at the beginning of the new year that we do not find "self" too well manifested in the work we take up. A resolution for doing good to all mankind, for helping at all times the needy, to have always a smile in-stead of a frown, to live in our home life the golden surshine which we try to follow, will be worth more than a thousand.

"Doctors Said | Had No Kidney Trouble."

Such is, I believe, the great hope of the human race. It does not lie in the "Progress of the Intellect" or in the conquest of fresh powers over the realms of Nature, not in this improvement of laws or the more harmonious adjustment of classes and states, not in the glories of art or the triumphs of science. That which will trait constitute the blessed-ness of man will be the gradual dying out of his their passions, his crastly and his sci-fishness and the growth within him of the Gold-like faculty of hore and self-ascrifier; the development of that holiest sympathy wherein all sould shall blend at last, like the

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tints of the rainbow which the seer beheld around the Great White Throne on high-Frances Power Cobbe. WHAT WOULD BE IF-

If this old world contained no strife And all our brethren world agree To live an honest, peaceful life, How sweet and pleasant it would be!

No wrangling jars, nor e'en contention To sadden life and break the heart; No discord found to kill affection And cause our friends to care to part.

True love would reign supreme forever And envy never find a place; Kind words would breed a better nature; Content would brighten each one's face.

Justice would then control our reason, Spiritualists would have their rights; Our country need to fear no treason-Not war against another's might. Rodney W. Morse

'Longley's Choice Collection Of Beautiful Songs."

book of rare spiritual songs by C. PATSON I well known composer is now on tale at this tied "Longies's Choice Collection of Bos the "before ... over all weath p... r Lierm is appear in Lin... r Lierm is appear in Lin... in the second vectors in a second vector in the second d more receptors in this value and legged the Earth." The Mill et al. This weather the Second The description of the Second The Heat Inth Desen, " "The Heat ""Dess Heart Come Second The Million of the Second The M 100 this collection is worth more than the endire price of book. Frice B cents. Wold. H. NOW ON SALE AT THIS OFFICE. This Use book of sweet scoop- words and music-us a ve show of all who lever yearly choice a election. The book of birs filteren compo have be subtrist. The book of birs filteren compo have be subtrist but, home 1135 OFFICE. This office the set of the s A Designation d in have Mr. es are taken at one time, will be if cents, or the cop as the price for the two together will be 2 const of either volume 's conts. For sale by BANNER OF LIGHT PUBLIS

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been supposed, a deep binedic techna, when made level field in every brained of the de-trined and exclusion trace must out these percentarities of sentiment which make up the percentarities of sentiment which make up the percentarities of sentiment which make up the sentiments of the sentiment which make up the "All religions are of Asintic origin," Mr. Taylor remarks; and baving made an excep-tion for Christianity, he adds: "and they re-solve themselves easily into tryo great prin-ciples, conveniently designated Buddhiam and Brahmanism." In the former of these he places finosicism, to the influence of which in the Church he arbitration of the Divise when the of virginity. From Brahmaniam came the notion that man from birth is a pullity being and a subject of the Divise promised by the Surdor, and converged through the hands of the Oirines through the basis procured by the Surdor, and converged through the hands of the Oirines at the second of the rabble of mankind, who receive and the rabble of mankind, who are set of the rabble of mankind, who are set of the the former of the second and the rabble of mankind, who are set of the the second at the mass of the original receive from the prices's hands any stration that is offered them, and on the Arching receive from the prices's hands any stration that is offered them, and on any stration that is offered them, and on the Arching receive from the prices's hands any stration that is offered them, and on the Arching the religions mind in the Arching and period of two bounsand theorem in ritional, make un together the Balwin Johnson of London, insist that the works accredited to the Fathers, many of the classics, the history of Josephysics, and the Hible staeft, were fectifican productions of monks of the Middle Ages, and neither gen-atine nor bistoric. Mr. Johnson would even make us suppose that Mohammed was a plo-neer, and that the Judean and Christian sys-tems were off-shoots of Islam, of some ten centuries ago. This may seem plansible to many, but it appears to me highly improb-able.

never, and that the Judean and Christian sys-tems were off-shoots of Islam, of some ten centuries ago. This may seem plausible to many, but it appears to me highly improb-able. Nevertheless there is abundant reason to suppose that the writings imputed to the Fathers have been largely tampered with, changus made, portions taken out, and addi-tions inserted. Many of the Greek and Latin Classics were recovered to us from convents. It was considered meritorious in the early centuries of the present era to change the trat and tenor of writings for the sake of the Church. Truth was a virtue of only secon-dary importance. The writings included in the collection of the New Testament were for centuries in the same bands, and prob-sily subject to like treatment. They certainly were not regaried at that period as authori-tind a clew out of the Labyriath as we best me able.

a were not regarded at that period as autuonic taities documents. We are left, therefore, to find a clew out of the Labyrinth as we best are able.
It may be that Mr. Taylor himself has depended sometimes upon interpolated statements. It is palpable, nevertheless, that the theology of the early Church was largely distributed by the posterior of the second provide the statements. It is palpable, nevertheless, that the theology of the early church was largely distributed by the posterior of the second provide the second provide works can trace the dates of festivals by the postion looks more like an astrologic date than a historic event. The worship of Mary as the Mother of God always virgin, has its counterpart with Is's and Cybele. But all that may be the modifications made by subsequent writers. Enough is known, however, to show that little differance existed with the antice the show the second is the second by the poster to have been little estimate. Their document, and the norship of the early manifestations in one fell swoop. I am an aspirit of truth that we must rely upon to guide us to truth, and that is a witness that does not always opton the recy.
Is Will Make You Strong-

It Will Make You Strong-Horsford's Acid Phosphato. It is a true constitutional Toole, that stores health, vigor and strength by natu laws. Its benefits are lasting.

Mrs. May S. Pepper in Philadelphia.

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For Over Bixty Years

Mrs. Winslow's Southing Syrup has been used for children teething. It southes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Disr-rhoea. Twenty-five cents a bottle.

Briefs.

<text><text><text><text><text><text> Briefs. The Ladies' Lyceine Union met in Dwicht Hall, Wednezday, Dec. 10, for the usual whist of the second second second second second second table of the second second second second second the second second second second second second the second secon

we comed in Egypt, Africa, and the East, as actual deliveryes from an intolerable despo-tion. Yery naturally a feeling of worder arises that so soon after the promulgation of the (loopels, and the death of the founders of Christianity, there should occur such a di-vergence from what they faught. If we turn either to the public discourses of Jesus or his private communications with his disciples as they are recorded, this remarkable contrast presents itself. Yet this is only whoat we ob-serve in other cases. No religious body ever continued what it had been while its promul-rator lived. The disciples change what the Master inculates. Nobody for example, be-lieves the doctrines in the Sermon on the Moont. After the death of Mohamed, the Osmyrada dis adversaries, becaue his suc-cessors. In Persia, the Magians who once-put a summary end to the Mazdean worship, beevice the accepted teachers of Parsian. Brahmanism in India is unlike the religion of the Vedag, or the puplic extant twelve hun-dred rears ago. Who supposes that Wesley, Knox and Luther would recognize the mod-ery Latheraus, Presbyterinas, and Metho-dister, Snet changes are universal. All proc-ressis in spiral, circle noon circle. We may be referred to Glibbon's masterly

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sitesded, considering the worther, and gave close attention to the interesting addresses, followed by many coverincing spirit messages, dimensional dy many cover a spirit message dy many cover dy many coverincing spirit messages, dimensional dy many cover dy many c nature of their disease is not correctly under stood in many cases when dotting, they are led it believe that womb irrunble or female weak en of some sort is responsible for their Ills, when in fact disordered kidneys are the oblef cause of their distressing irrombirs. The mild at d extraordiwary effect of the world/among kidneys and 11 doer reme'r, Dr. Klimer's Swamp Boot, is soon realised. It stands the bighest for its wonderful enres of the most distressing cases. A trial will con vince asyme-and you may have a sample bottle sent free, by mall. Among the many famous currs of Swamp-Boot investigated by the B-ston Banser of Light the cose we publish this weak for the benefit of our readers, speaks in the highest terms of the wonderful cur-tive properties of this grant kidney remedy.

by the Jubile Singers. Meetings every Thursday at three and the Iodian heating and developing circle Tuesday afternoon. Re-porter. The regular session of the Children's Pro-gressive Lyreem, No. 1, of Boeton was held in Heil Men's Hall, 514 Tremont St., Sonday, Dee, 7, at 11 o'clock with a large attendance. After the lesson Dr. Hale spoke on the lesson subject, 'Man.'' The following took part in the entertainment: Elsworth Embry, 'heading: May Barditt, Evelay Francoin, Blanch Col-lett, Mrs. Britton and Blanch Britton, songs: War & O'Dean was with us and delighted all with her beautiful singing. Mr. O'Dean was a member of the Lyreeum when it convened in John Amirew Hall. Mr. H. Lessie spoke briefy. Mrs. W. S. Butler spoke to the chil-dren of Christmas. The tree and entertain-ment will be held in Red Men's Hall, 514 Tre-mort St., Dec. 31, at 8 o'clock. Prof. Milligan and After. Dec. M. & E. Stillings, Secy. The Church of the Fraternity of Soal Com-munion held services in Aurora Grata Cathe-dral, cor. Bedfort Ave. and Madison St. Brooklyn, N. Y., Sunday eve, Dec. 7. An or-gau recital by Prof. E. Decker optical the services. The Bible lesson by the pastor. Rev. Ira M. Conrils was very uplifting. The services the Mille lesson by the pastor. Rev. Ira M. Conrils was very uplifting. The services the Bible lesson by the pastor. Rev. Ira M. Conrils was very uplifting. The services ordially invited. All seats will be free. Emma C. Resch, Corr.

Philadelphia, Pa.

We are amidst a month of labor in this cits, with the society presided over by an earnest brother, Thos. M. Locke. The society is prosprous and has well attended meetings. They make pleasant couditions for the worker, and have an excellent quartet of slugers. Faithful attention is paid to the children's Locum; and a library of books is actively patronized. In order to succeed in conducting a Spiritualist' society, all that is needed is activity, earnestness and generosity. Perhaps grains should be added; also busi-ness management. At least, do not expect the spirits to do it all, bat do all you can yourself and make it possible for spirits to here.

The spirits to do it an, yourself and make it possible for spirits to help. Wherever we can have the assistance of one or nore earnest persons, we are willing to go and hold meetings as N. S. A. missionaries. Address us from everywhere. Perhaps we can visit you. We ask the best you can do to help the Cause, and that is all we should expect. Supply a hall and entertain us, and we will do the rest. Address us at 600 Pennsylvania Ave., S. E., Washington, D. C. Fraternally G. W. Kates and wife.

the pleasure of that lovely spot, out you are only the servant of the great power of nature work. Bight indeed have been the changes since four last letter to the Banner, yet the winter as come and for the first time since the "grounds" were opened some twenty years are the banks of snow will be broken with tracks of residents, for fire families. are spuding the winter at the cottages on the grounds. They are, Lathrop Cottage, Mr. and Mrs. Willard L. Lathrop, Roston; Jackson (totage, Mr. and Mrs. Elwin Jackson and family, Belfast; Veteran's Home, Mr. and Mrs. Willard L. Lathrop, Cottage, Mr. and Mrs. Willard L. Lathrop, Roston; Jackson (totage, Mr. and Mrs. Linwood Hasson, North-port; Heal Cottage, Mrs. Head, Mrs. Bishop and W. F. Thomas, Camben, Considering the fact that no cottage is plastered, the familes are greting along very pleasanty. — Tresident B. M. Bradbury of Fairfield, has wister with friends. He will return home the coming spring. Mr. and Mrs. George E. Ben-son of the Pleasant Usiw Cottage are to found are of the Winter in Connectkut and will not occup their home in Belfast, this whiter. Mrs. Aloung Obast, of Moatrille, who are annual visiors at the Height sub, sub, etc., by im. Aloung Johas, Johas Johas, Johas,

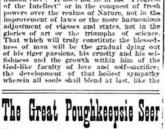
A Letter From Maine.

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A letter rive and anti-Dear Editor:--Vou will parlon another bit from Maine, for it will be the last I shall write the Hanner from the old Fine Tree State, unit it he bleak winter has passed away. On the first of January, I expect to migrate, as do the birls, to the southern sunny clime and it perchance the opportunity affords, I will write you from 'the land of flowers." Dear old Temple Heights is sheathed in a maulte of snow, whose rude dritts are cover-ing the porches where many of the readers have gained relief from the effects of an Au-gust sun. Each cottage has lost its inviting appearance and appears as a grim spectre, a chilling reminder of days good but you are out the servant of the great power of nature which controls us all so yon too must do your work. Slight indeed have been the changes since

Iright hopes, fond friends gone. In months of worry and fear; It is quietly closing at last, We're bidding adieu to you, Old Year. Belfast, Dec. 10, 1902.

Our Hope.





BANNER OF LIGHT BOOKSTORE.

Chairme for Books a management of a constraint of the second for particular to the second for the s to be sent by Express locat holf cash; the lol Offers for B-site, to be companied by each to the and pauts of a doilar can e safely sent by an Express Money Or-med by any of the large Express C. m-glast can be sent in the manner (or to evening from THE BANNER care should be take small h is seen colline al articles as a reverse a-article of the second second second second second resting the second second second second second be obtained to which cortre dominants may give use total free il

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BOSTON, SATURDAY, DECEMBER 20, 1903.

TED STRET WEDNERDAY AFTERSOON AT 4 O'CLOC POE THE WEEK ENDING AT DATE.

ed at the Post-Office. Ro

PUBLICATION OFFICE AND BOOKSTORE or to F No. 204 Dartmouth Street, next do Building, Copley Sq.

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rates must be left at our Office before \$ A. M on Saturday, a work is advance of the date whereon they are to appear.

The BANYER OF LIGHT can be hency of the many advert Werey our advertising columns, they are at one interfere person. Wereywat patrons to soldy up promptly in case they direct , our relating advertisements of parties whom they have prove a be dimensivable or nearestly of confidence.

December 25.

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Editorial Notes.

MISSPENT TIME

MISPERT TIME Many persons who really know better often ise with the precious moments of time as ary swiftly fair past them. They do not atlise the importance of putting every mo-ent to some useful, helpful, headthful pur-se, hence dream in wanton (disease while are opportunities slip away from them, here will read books that never should have seen written, and over and over again con a pages of books that possess very few entiorious teatures. It is as if these per-new args suffering from ennul and resorted accessing with which they are perfectly milter solidy to kill time. These missperi

soments could have been derected with profit to caine reflection, knows thinking, scalars planning for the present hour and for the fraught with a divine possibility for good, or it may be turned into the channel of error. If used to store the unjud with thought's choicest treasures, to plan some deel of merey for others' good, to devise ways by which fift's sorrows may be rifted by the sufficient of the channel of error. If used to store the unjud with thought's hole of the sorrows may be rifted by the sufficient of the channel of error. If used to aver, they then become charged with the dynamic force of heavenly inspira-tion and only good results. If wasted in life reading, in sensual thinking, in giuttonous living, in the vanity of self-admiration, in the useless adarment of the body, in the making of a toliet for show, and kindred erils, the bess of the precision-momentia of life be-comes a positive sin. Spiritualists are prone to dream of future joy and to neglect present of bess leader of the precises and inertia. Others to the sleep of lankings and thereta. Others to the sleep of lankings and the veriest trash just to see how many times they can peruse the same book. o cultur

BANNER

Due to see how.
Here to see how.
Here

THE ABBITRATION COMMISSION

the is a step in retrogresson for every our who dates to brave its evils. **THE AUDITATION COMMISSION** is unsearthing some very startling and painful facts in the anthractic regions. Truth is ever stranger than fiction, and the cruel wrongs of the miners, now revealed in all their horror, are appealing as nothing class could to the conscience of the American people. The old syring that "corporations have no sould" is proved true again and again in the investigation now pending. Evictions of unspeakable crucely have been frequent. Mea, women and children have been thrown into the streeds to face the fearful cold of whiter with reinent too meagre to keep them warm even within doors. Preumonia, fever, dipheters of this avtful cruelty. Medicine and medical service were frequently mobilanable for our employed by them. Husbands have told of their wires dying in their arms from exposure; wires have told of their husbands have told of a decreased father to the corroration that forement of the mession is children have been frequently have been forement of the mines; children have testing of the accelessness of the forement of the mines; children have testified have to a decreased father to the comportion that for employed by him after he had been have frequently bein after he had been have frequently been mable to control their emotion at these pliful recitals of the day of recipient is thereof. Prevident Roosevelt little dates that was to come when the father to the opposed to ariteriation. If will be trange indeed if the operators and their allowed it will not be long before the conscience of the nation will demand justice for the the dates have nation will demand justice for the theory is thereof. Prevident Roosevelt little dates thereof. Prevident Roosevelt little dates thereof. Prevident Roosevelt little dates thereof. The day of reckoning is a target

AN INCIDENT

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OF

LIGHT.

THOMAS B. BEED.

THOMAS D. HERD. J. Men of all shades of opialon religiously and politically unite in repretting the sudden transition of this gifted statesman. Thomas B. Reed has left an honored name in the histor of his country. If is bitterest enemics carried at statesmanchip, while his triends carried at statesmanchip, while his triends the age. It was he who made the House of Representatives in Washington a business body, even though his famous "Rules" were revolutionary in character, and decidely tyramical in letter and spirit. Their adop-tion made the position of Speaker of the House as important an office in our Govern-met as that of the Presidency itself. They gave the Speaker almost the power of a dic-tion, yet they restored to the majority the reough to use his power wisely, and sought to benefit the people of America ns a whole by which the believed to be right. We did not hen and de not now accept many of his vident the people of America ns a whole by which the believed to be sight. We did not hes has to courage of this man and de not hesware wisely, and sought to benefit the people of America ns a whole by what he believed to be sight. We did not hen and de not how accept many of his vident the genius and courage of this man and de not hesware wisely, and sought to be the statesmen of modern times. He left popularity estensibly to accept the interview position at the New York bar. It is thought how oposition to the Spanish war, to the position at the New York bar. It is thought to do not hest an onder times, the sit at the interview. It was an honese than, and the not hest is rapidly disappearing from statesmen that is rapidly disappearing from the norther in meeting of the Unitarian

DR. HALE'S NEW IDEA

DB. HALE'S NEW IDEA. At the November meeting of the Unitarian Club, Hev. Edward Everett Hale, the dis-tinguished apostle of Unitarianism, advo-cated the establishment of what he called "A down town church," which would hold at vast concourse of people. He claimed that Unitarianism had not spread among the masses because of "too much kid glores and patent leather shoes." No thoughtful observer will question Dr. Hale's statement in this respect, bott will wonder why he did not go to the root of the difficulty instead of pans-ing to emphasize merely an adjunct to, or at best, a branch of the trouble. Unitarian-ism has failed in its mission because of its studied avoidance of the heart and body needs of humanity. Cold intellectuality may do for their slightest wisk, and no physical comforts to be provided that they are unable to obtain. their slightest wish, and no physical comforts to be provided that they are unable to obtain. Such a religion will bever meet the needs of those who suffer for proper food, clothing and shelter the greater portion of every year. Besides this fact the average Unitarian preacher uses stilted language, or tries to overawe his hearers with ponderous scientific terms, or confuses them with the profound syllogisms of logic.

18 IT

Is 17 B T Any woulder that people refuse to give their allegiance to a religion whose propagandism is along the above named lines? Add to these things the pithless references to death, the grave, and the uncertainty of the con-tinuity of existence, and it will easily be seen why Unitarianism is so unattractive to the unasses. But this does not prevent us from giving our cordial approval to Dr. Hale's project in regard to a downtown whuch. It clearly proves that this gifted man is desirous of bettering the condition of his church, and alige to the necessity of mak-ing his religion attractive to the pian people of the city. He would have a morning service at nine o'clock every Sanday, which would condust of praise, prayer, and devotion, with the best of organists and facet singers insisters obtainable would be asked to speak. "Healing only with such subjects as could be easily comprehended by the people." He would then have a light lunch for these who conce from a distance, and in the afteraoon another service to be addressed by some lay-man, begimning with President Eliot, of Har-vari, followed by the Chief Justee of the Supreme Court, the Governor of the State anomn of such an enterprise would be about it.com. **THE PLAN**

THIS PLAN seems quite feasible, and, as our Unitarian brethren have plenty of money, it would not be strange if they should adopt it and carry it hot effect. Dr. Hale declares that the gos-plet there snught should be merely the relig-ion of the Lord's prayer. Our Universalits triends have inaugurated a similar movement, yet on a much broader scale in the "Brery Day Church" of Rev. Dr. Perin, of Boston. He and his people believe that a church cab be used with astely every day in the week for some good purpose, and we hold that this blet is not far out of the way. If all churchs were thrown open every day in the week and the people made to understand that they enter them at will to find shelter from the heat or cold, food tor body and mind, and west for even a few moments from the fatigue-of toil, they would really become worth some.

thing to humanity. As they are today, they represent tast aggregations of wealth, un-taxed because of pride and prejudice, blie six days out of every seven, hence memaces to progress, rather than helps to the people. If Hoston Unitarians want a down town church, and are willing to support it, we wish them every success. But they must put some heart into their gospel, a touch of soul into their religion, something definite in regard to life beyond the grave, and practical work for the needs of those yet in the form, ere they can hope to win the people to them. When they do these things, and teach their ope for victory in the end.

WHAT HAS SPIRITUALISM

bope for victory in the end. WHAT HAS SPIRITUALISM to say for itself and its work in respect to the above stated propositions? Is it feeding the multitudes as it should? Does it care for the bodies and souls of mortals as it ought? Have its followers concreted their efforts in the direction of working out all, or even one of the reforms to which we re-fer? How many settled speakers are there at work in its name? How many of its 700 societies are legally incorporated as refigious bodies and nt work along permanent lines? To be sure the N. S. A. is doing an excellent work, but it is not supported as it should be either by individuals or societies. Local mode the combination of the respective of the state of the respective the negative and the state of the state and to waste their energies as well as those of their speakers, by changing their platform talent every Sunday. It is a grave injustice alike to speakers and people to employ the occupant of the rostrum for one Sunday only. The former is compelled to work for little or nothing, his strength wasted, his health im-paired, and his mental forces depleted by this infamous practice, while the people are siven physical, mental, and spiritual dyspep-sia. Their stomachs are fulled for the day which fool to which they are not accustomed in the way of the famous hall suppers for which Spiritualists are noted, while theh minds are confused by the whiley divergent ideas presented by the different speakers, There is not one word that can be said of a system that has been the cause of the weak-ness of Spiritualists for many years. Its use-functions, if is even had any, was long since outrown, and it is responable for much of the laretti that obtains among Spiritualists totay.

SPIRITUALIST SPRAKERS

today. SPIRITUALIST SPEAKERS are largely responsible for the eril to which we are now referring. They have competed with one another so fercely that they have reduced the compensation for platform service to the merest pittance. Think of asking Denton, Emerson, Edmonds, Miss Doten, or any of their class to give two lectures for a Spiritualist society for the sum of three dollars! No one 'would presume to do, it, yet the leading speakers today are maked to do that very thing, and no thought whatever given to the needs of the speaker's family, or as to how he can live until the next Sunday on such a pittance. With such praimony toward the speakers, is it any won-der that Spiritualism occupies such a low plane in public opinion today? If speakers would stand together, place a fair price up-on their work, and then honestly earr what they tamely submit to the itinerant system and fits pauperizing influence because it doets them in their mental lainness. A set-tied speaker would have to haos every day, to seek inspiration in order to feed them in his heeves, Ministering unto his people's needs. He would have to read, to study, to seek inspiration in order to feed them in his heeves, Because of their unwillingness to do their unvillenges to do their unvillenges to the do their unvillenges to the to read to a study, to the inspiration in order to feed them in his heeves inspiration in order to feed them in his heaves inspiration in order to feed them in his heaves inspiration in order to feed them in his heaves inspiration in order to feed them in his heaves inspiration in order to feed them in his heaves inspiration in order to feed them in his heaves inspiration in order to feed them in his heaves inspiration in order to feed them in his heaves inspiration in order to feed them in his heaves inspiration in order to feed them in his heaves inspiration in order to feed them in his heaves inspiration in order to feed them in his heaves inspiration in order to feed them i them Jefead it!

THE REMEDY

abonimable custom of the day, and some of them Jefead it! **THE REMEDY** for these IIIs is speedily found. Let the speakers appead to the National Association for the establishment of usages that will give Spiritualism national recognition as a religious, or humanitarian body. Let them form an organization, if necessary, having powers under the law to define and establish the qualifications of those who offer them-selves as candidates for the platform. Let them demand as a unit morthly engagements first, and then work together for settled speakers for all societies. Societies can be educated into paying living salaries, and the speakers can do this work, if they will. They must rise above their own setfishness, be-come truly fraternal, and work together for the good of the Cause as well as for their own advancement. The following incident illus-trates the spirit of today-a certain lecturer, who is wholly dependent upon his platform work for his tiving and that of his family, was asked his terms to serve a certain society. He replied, naming the models sum of fifteen dollars and expenses. He received a reply saying that they had secured Mra-so and so for that day, as he agreed to come for the dollars and expenses. He received a reply asying that they had secured Mra-so far the children, while the oother had nothing of the sort! Another instance-a society solicited two lectures from a certain ipeaker offering him five dollars and expen-ses for his labor. He reluctantly accepted it, but was enceled by the society before he yould reach the city with the inspiring (7) statement that Mrs. — had offered to come for three dollars, and "axpenses and would give the society a benefit on the Monday fol-lowing! **THENE INFLANCES** do not stand alone. They are all too num-

TRESE INSTANCES

THESE INSTANCES do not stand alone. They are all too num-erous in our present day work to be at all encouraging to the young people to come in-to our ranks as speakers. What New Eng-land speaker is there today, outside of those who are settled, who can support himself and a family of four upon ten dollars per San-day for his lectures? Ront is at the min-mum twenty-five dollars per moath, coal is nine dollars per ton; gas and water will average four dollars per month; proceries and food supplies at the very least will be ten dollars per month, clothing, meat, milk, but-

at is ther Ian any ; asked to step upon facts and figures st Is it any wonder to twenty speakers up whit these facts and figures starting them in the face? Is it any wonder that there are less than twenty speakers upon our plat-form today under forty years of age? The write saying that Spiritualists are poor is not true. They will average in respect to their matricell possessions, with all other denomi-nations. They have many men and women of great wealth among them, and when one of these is included to be generous, the rank and file of the Spiritualists step and each and a pull all together" is what is needed in our work. We can have it and can make it when solishness is put beneath our feet, and the weal of others considered as our own. Let us try it for a year and note the result. GOD'S FOON FURD.

GOD'S POOR FUND.

OOD'S POOR FUFD. We have called attention to this workprediction of the present season, and have received a number of prompt responses to our appeal. Our triends have been generous in their donations, but the number of donors is so small as to make further reference to this subject necessary. A hard, cold winter is upon us, and the workproper distribution of the sufferers may be not. The Banner of this work, but does not feel as if the burden should fail upon a generous few. Will the have been willing to do its part in this work, but does not feel as if the burden should fail upon a generous few. Will the have have a donations at once, marked "God's Poor Fund" in order that the needs these works and addressed to Frederic G. Tutle, Treas, Banner of Light Publishing co, 29 Dartmouth St, Boston, Mass. Do not delay in well doing.

"ASPHODEL BLOOMS."

"ASPHODEL BLOOMS." This excellent poetical offering by that gifted sougstress, Mrs. Emma Rood Tuttle, will make a splendid holiday gift for a friend. The poems are all of a very high order of merit, and are inspiration embodied to the one who can feel the soul of poetry. Mrs. Turtle has made this book helpful in its ap-peal to the noldest elements in human nature, and her Muse certainly realized humanity's heart ery when her pen was inspired to write. This book should be in every home, and every reader of these lines is urged to order a copy at once.

"THE ABTIST AND THE ANGEL."

"THE ARTIST AND THE ANOLL." This beautiful little poem by Miss Belle Bush, so well known as a song writer and teacher in the ranks of the Spiritualists has been published in pamphlet form, and is, now for sale at the extremely low price of ten cents per copy. Miss Bush has been a faith-ful servant of the "Good Cause," but dire misfortunes hare overtaken her in her declin-ing years, and she is now in sore need of aid. She offers this poem for sale with the hope of adding a triffe to the contents of her purse, knowing that her patrons will receire the worth of their money. Miss Bush is now in Shirley, Mass., and will promptly fill all orders that may be sent her. We hope the friends of the Cause will remember this needy worker in her extremity by ordering copies of the poem, and by inducing others to do the same. COLD WAATHER.

COLD WEATHER.

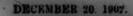
COLD WRATHEN. OUTD WRATHEN. Our nation was visited with some severe winter weather last week throughout all of the Northern States. The thermometer regis-tered more than twenty-five degrees below zero in some places, ranging all the way from five degrees down to the figure named. This unexpected cold snap found all classes un-prepared for it in the way of fuel and fool supplies, with the result that untold suffering prevailed among the poor. A coal families arose at the very first of the cold weather, and hard coal could not be obtained for love or money in many places. Those who were fortunate enough to hay in their winter's fuel hast spring now have a splendid opportunity to do good with the money saved by so doing. Every man, woman and child should now be asking himself or bérself "what can I do to help my suffering bothers this awful weather? How can I add to their comfort or increase their happiness?"

Laxity in Asylum Commitments.

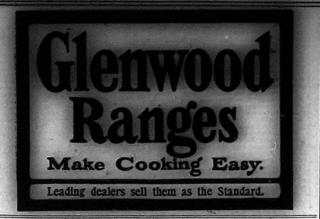
THE LATE GEORGE CANNING HILL

THE LATE ORDAGE CANVING MILL A large proportion of the irregularities at-first the government of insane asyluc-trong of the government of the same asyluc-trong of the second of the same asyluc-trong of the second of the second of the second phasioners had got into a rut, and are rather phasioners had got into a rut, and are rather phasioners had got into a rut, and are rather phasioners had got into a rut, and are rather phasioners had got into a rut, and are rather phasioners had got into a rut, and are rather phasioners had got into a rut, and are rather phasioners had got into a rut, and are rather phasioners had got into a rut, and are rather phasioners had got the second of the second of the second phasioners in the second of the second phasioners of the second phasioners to phasioners of the second phasioners phasioners of the second phasioners phasioners of the second phasioners by phasioner of the second a bad one, the phasioner of the flower who had an interest phasioner of the flower who had an interest phasioners of the flower who had an interest phasioners of the flower who had an interest phasioners of the flower who bad an interest phasioners of the flower who bad an interest phasioners of the flower bound or visition bound are much more rigid than they form-phasioners of the flower bound or visition phasioners of the flower bound or visition phasioner bound the phasion bound or visition phasioner bound the phasion bound or visition phasioner bound the phasion bound or visition Then there is the local board, or visit-committee, that may cuter the asylum ever they choose, and make such inves-

THIS PLAN



BANNER OF LIGHT.



tigations as they may think necessary. What we want in this country is a central power in the care to which all things should be sub-mitted for review.

Funeral of Miss Judson.

Tuneral of Miss Judson. The faneral of Miss Abby A. Judson, who died Monday morning, December 8, from burns received by the upsetting of a lamp at her home, 420 Davis Avenue, Arlington, San-day night, was held Thursday morning, De-cember 11. Services were conducted at her into residence by Rev. R. F. McMichael, pas-tor of the First Baptist Church. Arlington. The body was taken to Fresh Pond. Long Island, where it was cremated early in the afternoon. Dairy, the pet for terrier, which is beliered to have upset the lamp which set firs to the woman's clothing, was killed by chloroform by Dr. A. B. Judson, a brother of the deceased. As stated in the "News.". Miss Judson, when dying; requested that this be done, fearing that it might meet with ill-treatment.—Newark News.

Tribute to Miss Judson.

As the Editor is laboring in the West, his Memorial Tribute to Miss Judson did not reach the office in time for insertion in this issue. We regret the delar, but her sweet spirit must be conscious ere this of the uni-versal love she inspired. She must know that the love and sorrow the pen and voice cannot express, are being expressed every moment in the thought realm by many, many loving, appreciative triends. We know that all houor is hers in the home of the Soul.

The1Banner's Good Points.

The planners is used and the planner of Light: Are you aware that you are giving your readers a great deal that is unusually valu-able and helpful of that? Besides what is regular and expected, including Mr. Colville's invaluable contributions, you have two special contributors whose articles alone are worth more than the subscription price of the paper. I refer to Miss Whilding and Miss S. C. Clark. The optimism and idealism of the former and sound philosophy and seership of the latter are altogether delightful ard profitable. If would like incidentially to suggest that Miss Clark's recent hook. "The Melody of Life," makes a fine Christmas gift. Henry Wood.

Christmas Notice.

The Boston Spiritual Lyceum will have its annuai Christmas tree and festival Sunday, Dec. 27, in Pathe Hall, 9 Appleton St., at L20 p. m. All friends of the children are invited to be present and witness the exer-cises. Come and bring the children and make them happy with your presence there. It costs you nothing and you may make some child happy. The admission is free to all, itemember the children, place and date! J. B. Hatch, Jr., Conductor. B. S. L.

The World We Live In.

A little book with the above title by E. A. Bracket, with a likeness of the author is just about being issued by the Banner of Light Publishing Co. It is in a style withable for a Christmas present. As the edition is limited, these who desire to obtain a sourcenir of one of the object contributors of the Banner of Light should put in their orders at once. Price 75 cents per copy.

Special Notice.

The Massachusetts State Association will hold its annual meeting in Berkeley Hall, 4 Berkeley St., Tuesday, Jan. 6, 1903, business meeting at 10.30 p. m.; conference at 2.30 p. m.; speaking, messagres and music at 7.30 p. m. Admission free to all sessions. Come and bring your friends. See list of speakers next lesse. H.

Announcements.

The First Spiritual Union of Corvallis, regon, will hold services at Barrett Lyceum Sunday at 3 p. m. All friends cordially rited. Lypn Solition Martine

Oregon, will hold services at Barrett Lyceuln on Sunday at 3 p. m. All friends cordially invited. Lynn Spiritualists' Association, Cadet Hall, Alex Caird, M. D., pres., 230 and 7.30, Mrs. S. C. Cuuningham, test medium: Circles, supper, song service and concert by Eitters' orchestra. Sec. I left Springlield, Mo., Nov. 24 for Atlanta Ga., designing to spend the enthe winter in the strate of the service and the service of the Should like to make a few calls in Northern Florida on the way to camp, and may be ad-dressed ull Jan. 1 at 472 W. Hunter St., At-lanta, Ga. Those desiring my services an an inspirational speaker, seev, musician, etc., abould write at once. Terms reasonable. J. Madison Allen. Cambridge Industrial Society of Spiritual-ists, Mrs. O. M. Hartwell, president, will hold the next regular meeting Fridar, December 26, et Cambridge Lewer Hall, 631 Mass. Ave. In the aftersoon, 3 p. m., there will be a circle; business meeting, 4 p. m.; supper, 5.30, 15 cents; overing services, 7.30. Mr. J. S. Bearlett will speak and give tests. Mrs. M. Merritt, Rec. Secy.

Corrects Indigestion acidity, heartburn, waterbrash; refreshes the stomach,

of Boston, meet in Red Men's Hall, 614 Tre-mont St. Simday mornings at 11 o'clock. A cordial invitation is extended to all. Mrs. M. J. Butler, President. Mrs. M. E. Stil-inge, Secretary. The Heroster and the secretary of the secretary at home this essential for me to be at home sent in my resignation to the Newport, Ky., society, which has been accepted, and takes in December. J will be at home during the month of January, 1903, and carrespondents and triends please take note. Send all mall-ident secretary in the secretary in the secret and triends please take note. Send all mall-ident St. Meaton, IIS. Methods of January, 1903, and carrespondents and telegrams to my bome address, 114 Pres-ident attern and the secretary in the secret high, 40 Prospect Sc.: Afternoon, a circle at a p. m. developing, test, healing; evening secien, 7.29. Rehable mediums. Conductors, Mr. and Mrs. Afternan Johnson. Mrs. A J. Pettengill, of Malden, will ad-brear, Mass., Suuday, Dec. 21. Were at home again as our friends know and well in the work. We found a most cor-dial veloome awaiting us. We like the new place of meeting, 62 West 126th St., N. Y., and find new friends coming to us. Next sonday morning we have a meeting in mem-ory of Miss Abby Judson. Belle V. Cush-ma. Methods Science Home Mission, Pror-dent der occurence (for a time) at S6 Lynn-field St. at 3 and 7.20 p. m. Mrs. E. L Webster, medium. Sec.

Verona Park.

Verona Park. The Verona Laud Co., that purchased the farm of fifty-seven acres surrounding the park, has constructed a road leading from the Park Hotel down through the centre of the new purchase. It has also laid out lots on either side of the road, which are 33 by 50 feet in size, and can be purchased for a rea-sonable sum. These lots are most beautifully situated overlooking the grand rolling Pe-nobscot River, and the constantly moving panoram of sailing craft. No more restful and delightful place can be found on the Maine coast. This company intends to erect very soon a large four tenement cottage of very attractive architecture to rent to par-ties who wish to occupy it during a part or the whole summer season. Railroad, steam-tions are within a short distance from this quiet and lovely retrvat. Persons who need rest and harmony with all the recreations of lovely scenery, boating, fishing, berrying and an elevated tone of intellectual and spiritual culture during the meetings in August, can find no more desirable place than beautiful Verona on the banks of the grand old Penob-sect River. F. W. Smith.

WANTED-A copy of "Lights and Shad-ows of Spiritualism" by D. D. Horne, Ad-dress, stating price, W. E. Simonds, Sage-Allen Building, Hartford, Conn.

"Helping Zeke."

"Helping Zeke."
When Daniel Webster was a boy on his that for left home one day with orders for Daniel and his brother for to do a certain work in his absence. On returning he found neither of the last seven to do a seven doing while ways?" "Nawthin", "drawled the doing?" "Helping Zeke," was his laconic repetion. The fact of the last seven doing while ways?" "Nawthin", "drawled the doing?" "Helping Zeke," was his laconic repetion. The fact of the last seven doing while the father that both the seven doing?" "Helping Zeke," was his laconic repetion of the doing? "Helping Zeke," the seven do the seven sevents for it in advance. Only first of your readers for the advance of the the seven do the seven sevents for the seven do the seven sevents for the seven do the sevent for my proposed pamphlet, by mail the pritance of 12 cents for it in advance, the pritance of the sevent for my proposed pamphlet, by mail seven the sevent of them must have been too busy "helping Zeke" to be at the mearer trouble set for my proposed pamphlet, by mail seven the sevent of the sevent here the sevent of the sevent here the sevent of the sevent here for the sevent here there the sevent here the sevent here the sevent her

Mrs. Sadie L. Hand.

Urs. Sadie L. Hand. On Thursday evening Dec. II, Mrs. Sadie Li Iand of Boston delivered a locture in the Unitarian Church at Dover, N. H., to a select and appreciative audience; subject of locture. "Does the World Need Religion and is Uni-versal Religion a Possibility". The Dover duly press says of here is the subject of locture. "The subject was a presed with the subject forci-bity and certic, analyzing the harmful effects abelition. Her aryments and was han-field in were very impressive." "The subject was a bread one and was han-field in and be manner. Many points were subject was a bread one and was han-field in and be manner. Many points were want and entry and points were suppoint was the creating the locture points were the infigure of the same sequence in of a subject was a bread one and was han-field in and be manner. Many points were and that universal religion is fact, but washes to creatingtion of it. Another point washes to creatingtion of its acto by principle in the universa and is sacred. She ciants that we are all souts, parts of the principle in the universa and is sacred. She ciants that we are all souts bares of the a body that whord be keep ture and many field be keep ture and an object what when the sould was a a body that whord be keep ture and an object of and that each soul owna a body that whord be keep ture and an object of a discustion of the soul to live in. Mrs. Hand held her audience in rapit

r at t atom of engoyment. It is hoped that success and prosperity ma attend Mrs. Hand in all her walks in iff The lecture was stenographed and will prot ably be printed in the near future.

WANTED-A copy of either the first or second editions of Mrs. Eddy's "Science and Heath." Address stating edition and price saked. F. Gould, Box 237, Back Bay Sta-tion, Boston, Mass.

Baznar in Buffalo, N. Y.

Bazaar in Buffalo, N. Y. The Bazaar held at the Spiritual Temple, N.Y. Nov. 20, II. 21, under the direction of the halies of the First Spiritual Charch So-clety, in behalf of the bailding rund, was a success in every way. Net receipts were a tittle orer 400% of this 1137 were the result of a contest in votes given on the Boycroft book that was donated by the members and friends of the East Aurora Society. Nellie Whitcomb was the winner by receiving 800 votes, Miss Bessie Starr next and Mr. Henry Hanson third. Morch praise is due the hadies who had the management of the Bazaar, Mrs. & Large and Nellie Whitcomb. They worked with untiring efforts to make the parater a success. There were also many others who alded very much by their efforts to gain the success achieved. The commit-ter Ackeler of Washington, D. C., for his hapids, Mich., for his kind remembers and paid, who reached out in various ways to hapid, they there they donations or labor. Find of the booths was acturative in its dis-particles of articles displayed. Mrs. I who reached out a various ways to hapid, courteous and efficient manner of the parater atticles of articles displayed. Mrs. I was been atticked and through they provide the they are also many of the sources and efficient insume of the parater atticles of articles displayed. Mrs. I was atticked and the sources was the re-play of articles and an articles displayed. Mrs. I was atticked and when the the provide the source and efficient annue of the source and the source and the committend of the parater atticked and when the the provide the source and efficient annue of the source and the source and the order the source and the source and efficient annue of the source and the source and the source and the source and efficient annue of the source and the

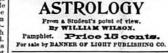
Vermont State Annual Convention

Vermont State Annual Convention. The Vermont State Spiritnalist Association will hold its thirty-third annual convention at Montpelier, Vt., in Unitarian Church, Fri-day, Saturday and Sunday, January 9, 10 and II, first session Friday at 2 p. m. There will be three sessions each day. Vermonit state speakers: Mrs. Abbie Cros-sett, Mrs. Emma Paul, Alonzo Hubbard, Sarrb A. Willey, Lucius Colburn, and others are invited and expected to be present and take an active part in the Convention. In addition to the Vermont speakers the man-agement have secured Mrs. Effic I. Webster of Lynn, Mass., a good test medium and speaker, for the occasion. Mrs. Webster and all the Vermont speakers at former Coaren-tions and a Queen City Park camp meeting have given most excellent satisfaction in the presentation of the spiritural pillosophy, therefore, with the variety of talent secured, all may expect a rare treat at the coming Convention. During the Convention Mrs. Webster will hold two or three test scances to which a small admission fee will be charged to help in de-traying the expenses. Sunday foremon all will be furvored by having the pleasure of istening to Rev. J. Edward Wricht, Pastor of the Unitarian Church, who will hold his

ASTROLOGY Frank Theodore Allen from New York is now least in Dotters art pictore and the second second program of the second second second second second second apple integers, data begins side writes (by mail) second se app himsen, Once resours and place of birth. SPECIAL-M. Allen will give a FREE copy of his results on ASTROLOGY AND SOCIALISH' to results on ASTROLOGY AND SOCIALISH' to DISEASES OF MEN

Such as Sexual Debility, Varico-cele ad Seminal Leases cored with each of the second second





The History and Power

of Mind

ok composed of a course of lectures given in Nev y in 1800, 18(1 and 1847 which a wakened counsider rest, not a 1911 ments h wisch, bot also in socia ought liver and the second second second second ought liver because it leaches the nature o d clearl describes the manner in which mins is. It describes the manner in which mins of driver resonand for its stirtscring to the leaf what and gives resonand for its stirtscring to the leaf what created any preservation of the chapters contained in this ref id wrells upon. Following in a list of the chapters contained in this book: Mind+ ins Past, Present and Future. Drive Mind+ ins Asture and Haalfestation. Dual Mind and its Hind+ instant of Self courted. The Law Will Result in the self-charge state of the self self self. The mean and charge state of the self self. The self self. eir Dangers. Hypnolism and How to Guar It. Higher Occuls or Spiritual Forces and Their Cause and Cure of Disease. The Law of Opulence

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all the intervention is the Convention a grand success. Election of officers of the Association for the coming year and other important busi-ness will come before the meeting. No better rates than mileage can be pro-cured. Those coming over the different rall-roads will do well to procure mileage books or round trip tickets. Enhertainment at Union House (near the church), \$1.25 per day, Teams cared for at Smith's Livery Stable, near Union House, 15 cents per day, single feed 55 cents. By order of the Board of Managers, Don H. Chapman, Cambridge, Vc., Chairman; Janus Crossett, Sec., Waterbory. For further particulars inquire of E. J. Fallon, Montpeller, Vt., Chairman of Local Committee.

trAn excellent cabinet photo. of "The Poughkeepsie Seer" (A. J. Davis) for sale at this office. Price 25 cents.

Austria Wonder Doctors.

The Provincial diet of Upper Austria has resolved to grant three peasants presiding at the remote village of Landhang-Francis, Karl and Wenzel Stadlhauer-the right of undertaking the duties of doctors. These three brothers cannot read or write, but they enjoy the reputation of being wonder-doctors, and of having performed some miraculous cures in cases of broken legs and arms. The country folk believe that the family Stadi-bauer is endowed with the power of healing wounds. The resolution to this effect was carried by 21 votes to 13, and several deputies affirmed their belief in the miraculous powers of the three peasants. The doctors of Upper Aus-tria now threaten to strike if the permission granted to the three peasants be with-drawn-London Daily Mail.



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Has Perfected a at That Gives He

Dr. J. M. Pcebi and S

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J. M. PEERLES, A. M. M. D. Ph. I In sole star of proconcell inco Right's Diseas Bowel Troules Disease, Femal Trouble, Drops diseases, are am if you suffer fr you til down and at to your coase this, your case we ceive a hull dia can be cured or Hope," which wi and give you know Female Dropsy, 1 Are among suffer from the condition iry, Ebeumatian, S. truthful letter



SPIRIT Bessage Department.

The following communications birs. Soule while under the co-own guides, or that of the indi-section to reach their triends on messages are reported standards ocial representative of the Bam and are given in the presence of berr of The Bamer Staff. These circles are not public. To Car Ecaders. us are given by control of her adividual spirits on earth. The raphically by a anner of Light, of other mem-

To Our Readers. We earnessly request our patrons to verify such communications as they know to be hased upon fact as soon as they appear in these columns. This is not so much for the-benedit of the management of the Basseriot which these the sood of the reading public. Truth is truth, and will bear its own would. BFT the cause of Truth, will you kindly assist us in finding those to whom the follow-ing mesages are addressed? Many of them is hancer of Light, hence we ask each of you become a missionary for your particular locality.

t of Seance held November 20, 1902, S. E. S. Invocation.

Invection. Ob. Spirit of Life, we come into the pres-ence of these who would speak to their own, with an inspiration to do good, to be of ser-tier, we would that some echo of the per-fect life might reach us at this moment; may we hear and give to duty more noble service than ever before. Wherever our lof may be in other conditions, may we be true to the duty that confronts us and may our effort be of some aruil. Into the homes made des-hat by the hand of Death we would go this sumry morning, carrying the radiance of the that are weary and size and schedeled by tue hand of the angel of Death, we would carry the balm and the bealing of the knowledge of are truth. Oh, bless our effort, help us and keep us. Amen.

MESSAGES.

Isaac Hubbard, Freetown, N. Y.

Harvey Douglas, Portland, Me

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Mary Ann Carter, Fal! Biver, Mass.

Mary Ann Onrier, Fall River, Mass.These a spirit here from Fall River, and a result for here from Fall River, and a spirit here from Fall River, and a result for here from Fall River. The second for the

Aleck Maguire, South Hesten, Mass, The next spirit thet comes to me says hi-neme is Aleck Maguire and he is from South Souton. He has not leen over here very long, bet he is all upsile down and thought if the could send a message back it might help him. He says: "I want to get to Katte and Amnie. I want to tell them I am she le to tak a little and to use them a good deal. Father

is with me and he is very giad to have me would this word. I don't know just what to any that will help you must, give, but this I do want to say, that the life is quite dif-ferent from what I expected. I am not seeding all my days praying for my own-sond, but am doing about the same as 1 week to, petting around amount people and sreing what I can do to get some fun out of life, with new and then a destry to be good. I dan't go to church much. You have often wished that I week more, but I have often worders to go now than I had before, and so I steer clear of church folks and do what I want to."

BANNER

what I want to: **Annie Ercd. Montans, to Frank** Wells. I see now the spirit of a woman about forty years old. She is tall, rather slight and has a fair skin but year dark eyes and hair. She is graverul: she comes along to me assign and says: "I am so anxions to send a message, it seems as if it cought to be as hard. He will influestand why I send it to have a set and the word to Frank Wells. He will influestand what I had to should level and I am from the city of Frank Wells. He will influestand what I shad to should level and I am from the city of Frank Wells the will influestand what I shad to should in reacher and kindness. I want him to know I remember my promise naid I would. I want take very long, but it can tell you it is a pretity good thing to step orre going. It is an avrial thing to take such an important step with nothing but trust to shiring our. Thank you." Arther Cramer, Brooklyn, N. Y. Arthur Cramer, Brooklyn, N. Y.

Arthur Cramer, Brooklyn, N. Y. A boy alont ninetten yenrs old comes to me now. He went out very suddenly to the spirit: the sun suddenly darkened for him and he wet. He asys: "My name is Arthur Cramer. I am from New York, from Brooklyn, N. Y. I passed out under very strange and distressing circumstances and have always wanted to tell my people that it is dreadful to go out in such a way, but I wasu't uncousclous a moment. I could come to them if they made the effort to have me, and I would much prefer to have them receive me than to have them go ou weeping and mourning for me with all the black about them that has been. I am not un-happy, but shocked. I am not idle, but buy, and I know that my mother has given more money to perpetuate my memory than it with ket. Her name is Addie and I ask her to strive to make it possible for me to reach her. Thank you." Jane Crosby, Farmington, Del.

The strike to make it possible for me to reach her. TLank you." **Jane Orospy, Farmington, Del.** I see the split of a woman about fifty prars old, short and stout and quite fair. Her skin is like a baby's, her eyes are blue and her hair is almost white, though also doesn't look to be a very old woman. So you will help me, little one, for the stand about the sund 1 know know the store of the stand about the sund 1 know know to be the store of the property kind way, and says. "I have you will help me, little one, for the store of the source of us place to zo. If my friends knew how how and to speak to them they how dies it is best to try to forget all about the one who has gone and hope to meet again inder should grow up among people and 1 sometimes wonder if it was not started by you who wanted to make more success-fit by keeping the attention on things in the world. It is very wicked and it seems wicked to me to hear anylood assert that we cannot come back until they have made an effort to pe with whom I was associated are talking cannot return. I lived in Delaware, Farm-ington, Del, and my mame was Jane Croshy. Youn they have show here her say it cannot return. I lived in Delaware, Farm-ington, Del, and my mame was Jane Croshy. Yount if I can to have Sadie get this me-stage, and while I don't expect her to imme-diately accept it, I think it may stagt her to prington Del, and my men was Jane Croshy. Yount if Lean to have Sadie get this me-stage, and while I don't expect her to imme-diately accept it, I think it may stagt her to prington, Del, and my men was I and croshy. Yount if here the weith make an investigation prington, Del, and my than weith I might be able to do something in return." **Henry Clark, Walden, Maes.**

Induces and thank you for the kindness table to do something in return."
Increding the shown me, and wish I might be able to do something in return."
Increding the shown me, and wish I might be able to do something in return."
Increding the shown in the set of the shown me, and the shown me, and the shown in the set of the shown me, and the set of the shown me, and the shown me, an

Charley Hall, Minsesots, Minn.

Obsview Hall, Missessis, Minn. There is a man walks up to me now who backs just like a newspaper reporter. He is include the interpret of the second of the adapter looking fellow, but he seems to be constantly on the go as though he was mak-ing the most of everything that enne along. He langhes a little and mays: "Well, it didn't make much difference to me whether it was a fire or a wedding so long as I got there first, so you see I was a reporter on a ddily. I con't know that I had any particular inter-est or lack of interest in this subject wideh is emspring you. I took it as a matter of news when anything happened, but it didn't mere than a the second of the second of the second to the second of the second and the second reserve that any more than many other things. My name is Charley Hall and I lived in Minnesota. It is quite a long way from here, but cities become realities to re-porters for we are constantly dealing with places and people which are away from us. It pool want to know what I am doing over here? I heard the last man who reported try to give an account of himself. Well, I will tell you. There is so much going on as many places to see, that I mocondoning the Itel hair, light mustache. He is a klud of a dapter looking fellow, but he seems to be in any Spiritualists. I think it my duty, Mr. Editor, to hy it before your readers. He is a klud of a seeme along. He langhs a fitte and myst. "Well, it didn't myst it before your readers. He fore he seeme to be worker in the subfact miss as ald to be provident difference to me whether it was in dame server. He fore he seeme to a think in contrast, which a number of the seame was and to be trad, and the fings were to me whether it was in dame server. He fore he seeme to the the seame two is not fings could as a reporter on a daily. I don't know that I had any particular interval, which and the fings were to face the fourier, as solid as its or whether it was in the seame was and the fings were to face the fourier, which a must had he day to be the seame to be th

r 11 pert. I could tell you many tanges enteresting, asing on here and they would be interesting, but of course to my friends the personal lidings are the most interesting of all. To like to here Frank know that I know about the writch and I am pleased about it and sometimes when he has been up so late writ-ing away for dear life, I have been right bedde hin trying to help him. He has not realized it, but I am going to keep coming until he does, if it is a possible thing. I guess I have given enough for this time, but I feel like thanking you for listening to me.

OF LIGHT.

Letter from Abby A. Judson.

UMBER TWO HUNDRED AND FORTY SEVEN

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The exhibit. I was brick curials that formed the exhibit. I was burited to sit in the mid-die chair, facing the audience. The medium at on my left hand, and I heid his right hand in my left, One of the sitters was placed at my right, and I heid his left hand. In my right. I never let no of either during the whole performance. An attendant then placed another black curials covering us three over our shoulders and down over feet, and fastening it at each end to the curials that formed the front of the cablact. While we shus sat holding hands, I saw a white, shapely hand come out from the cab-lant on yright shoulder. Somewhat sfar-tled to find a spirit hand in such close prox-imity, I sal-"I wonder if these are good spirits." The medium told some one to hold a writ-ing ad and see if the spirit would write. "Only good spirits can come through a

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Miss Abby A. Judson.

but when the firemen arrived the burning mattress had been dragged from the house by some of the neighbors. The damage to the room was slight. MISS JUDSON'S USEFUL LIFE. MISS JUDSON'S USEFUL AND MISSION AND MISSION MISS ADDY A. MISSION JUDSON'S MISSION MISS ADDY A. JUDSON'S MISSION AND MISSION AND MISSION MISS ADDY A. JUDSON'S MISSION MISS ADDY A. JUDSON'S MISSION AND MISSION

Miss Abby A. Judson.

THE UNIVERSAL FRIEND OF HUMANITY.

THE UNIVERSAL PRIEND OF HUMANITY. The news in all the leading papers of the-terribly distressing going out of the sweet, large-hearted soul of that universal friend of humanity, is the saddest news for her friends of all else next to the terrible sufferings and distress of the poor souls still in the bodies of so many, many in the larger clifes who have so little with which to make themselves comfortable during this severely cold weather-sid scarrity of coal. Dh, fi's all dreadful, dreadful! That we should lose the preseace-for the weekly let-ters of Miss Judson in the Banner made her-very presence felt by all her readers and all such could not be aught else than friends. Oh, fi is so sad that her loving soul should be smothered, suffocated, burnt out in such a way! The only consolation remaining to her-triends is that now she can find relief and rest after this last and all the other suffering she has so long and so bravely endared. May the good angels so long ministering spirits doring her carth-life give her the wel-come in her new life she so richly deserves. Hudson, Mass.

Hudson, Mass.

Patience.

Cheerful patience is one of the highest manifestations of hope and faith. What ills and distresses we all suffer from our impa-tience? It is imperfect without patience. Is much is on harding edge. All great and goal men are patient—they have a genius for patience.

Thou canst not see grass grow, how sharp-soe'er thou be. Yet that the grass has grown thou very soon canst see: So, though flou canst not see thy work now prospering, know The print of every work time without fair shall show.

shall show. Patience is optimism, and in time fills us-with an occut or psychic force or power-that will work wonders. With patience and hope and faith we reach the Most High. Let us pass through this fittle space of Eternity, called life, with patience and cou-tentmer, knewing that action and Ebernal Progress is the order of all things-the Di-vine Order. Let us be free and fearless and not distressed by the past, crushed by the present for dismayed at the future. Remem-ber that to bear our misfortunes bravely, without murmur or complaint, is to turn them into good fortune. "To be troubled when in trouble is to have your trouble doubled." God lores action, doing and whining and moaning and grouning if you have strength to act. "To the perserving mortal," sold Zeroaster, "the blessed Immor-tals are swift."-Ex.

trying to lear the

DECEMBER 2º, 1902.

DECEMBER 20, 1902

lfish Spirituality and Mental

ind-cure is as much a factor in human irs as physical cure. We undoubtedly dustre for the cure of matter when dis-d, or a material agency where mind can-resch, as in local pains, woonds and re surgery is necessary. But there are asses instituted by the mind that need a agency to remore the cause it has ited.

serve surgery is necessary. But there are senses individued by the mind that need a e agency to renove the cause it has eated. Mind controls matter, and the human mind as capable of generating a had cause as ell as a good one, and of which the material trakes under circumstrances. In the latter rent a material treatment becomes neces-ry, but the cure will only be a temporary e. If the mind persists in its former habits the eril which contaminated the field. To move the cause the mind must undertake e task-most give up its bad habits; the selfash or circual indulgences. But there are also diseases of the mind that ed a strictly mental cure. One of them is selfash spirituality-anomalous as it may spear. The man, for example, who is so epily induced in his own progress that he is no time for the consideration of others is avelonged in his own progress that he is no time for the consideration of others is avelong inself in a selfash atmosphere at will evertually darken his spirituality, it class him among those of "mind dis-As animal selfashness develons the niget."

and class line among these of "mind dis-cusel," As an mal selfishness develops the miser, the sness, the polynom and generally despic-able personality, spiritual selfashness warps the mind or spirit, with compatible effects on the exterior-one being a repulsive vibratory influence on the latuitive and sensitive, and the other a variety of influences arising from the spirit-affecting the body sympathetically as they exist in the aforenamed entity. What these are, largely depend upon the specific nature of the influence is character of the man and the influence he exerts on his convionments. If the latter is harring to the welfare and happiness of others, a feeling of apprehension, doubt, misgiving or melancholy may be added to the physical disconforts, which are all the way from what may be termed a sort of far-a-way nervousness to absent-inindedness – forgetfulness of duty, vice.

"No physical cure can reach nuch cases; and it is doubtful whether a mental cure estran-cous of self-exertion or "reform" can be of lenefit. Spiritual selfishness or selfish spir-inulity is as much a fact as the outflary sel-fishness, false pride or carnality so much outed.

inulity is as much a fact as the ordinary sel-fishness, false pride or carnality so much moted. "All is not gold that glitters," The hypo-rite may assume spirituality, but that is all be has-assumption. The irporant may revere him for it; the designer may convive with him; the sensitive fear him. No the above samed inclue towards the spiritually selfish, but instinctively rather than knowingly; and the man who is driving headlong to carn a crown, may fad himself suddenly confronted with a cross. Soul-sumblue is not carned single-handed, except to correct our evila, of which this is one. But the spiritually selfish always engender a feeling of suspicion and by many are classed as hyporites, thus mearned compared to the penula-ration. This, however, does not alter the ef-tect on the spirit. "New diseases are being discovered as time classed and the spiritually in the spiritually may have a classed and the trans-trate mental or spiritual have not yet been classified. If selfusiness or vanity, intemper-ance on lust gone to scend-have become inor-bid cravings-they will excempility many hearders. The showners. The study of neutal or spiritual allments. It is known that the most popular M. D. frave-snoterized by the largest number of grave-snotes; but in mental thermy to be intrased popular D. M. will be known by the integrate number of iffer-certificates held by him of her as evidences of cures. The time is rife for a beginning. Arthur F. Milton.

Dedication of the Goff Medium's Home.

The series of meetings for the purpose of dedicating the Mediums' Home at Lansing, began Friday, a. m., Nov. 28, by welcoming all who eutered the portals of the New Home. Friday p. m. the meeting was called to order by the Pres. Dr. B. O'Dell. Address of welcome was given by C. J. Harris, of Lansing: response by E. E. Carpenter; after which all joined in Anging, America. Mr. D. P. Dewer, of Grand Blanc, gave the ad-dress of the afternoon, giving spiritual food and instructions to all. Friday evening, 720, a very able address was given by Mrs. Vir-ginia How, of Jackson. At the close of the discourse the hour was not late, so the guides of the different mediums were allowed to come acfore. Saturdey, 1630. Investion by H. L. Chan-

discourse the nonr was not nite, so the guides of the different mediums were allowed to come and give messages from the loved ones guide locations. The second s

thirsty sonl, so is good news from a far-country." Mrs. Sprague gave some very fae radiuss. Sunday, 16.20. Invocation, Mrs. Dorothy Daily, after which the gave an address full of facts about Soiritualism that were good to bear. Mr. D. A. Herrick, of Grand Rapida, was called upou, and a short discourse was given which was applauded by all, and many were the regrets. Inthe the hour was so late. Mrs. Amesdea, of Haslett Park, one of the oldeet mediums in the State, was also called upon and her little control. Sunshine, did her part well. Sunday, 230. As the lec-lure room of the Houte was not. large enough to seat the crowds that came to the city, the afternoon services were held in the Church of our Father-Universal-is. Invocation, E. W. Sprague, A letter from Mrs. Marion Carpenter was read, which curried with it the regrets that she could not take ber place with the rest. Many will recognize these words: "If I have been able to bring one little crunds of confort to a sor-rowing soul, or made one heart stronger in the knowledge of Spirituilism, I shall feet that my work has not been for valley and shalders will have no fear for the Angel ablete with let mey the fability of many of the pagan ideas that are still prac-tised and belleved in. Mrs. Sprague told many strangers of their loved ones waiting in the Souny Laud. Sunday evening, 7.30. The Medium' Home was sunday evening the ad-ators. The Home was named after John F. Geff, ot walkeles, Mich., as it was through hi

Home was named after John F. Goff, akelee, Mich., as if was through him Michigan obtained this beautiful home

ish to thank all speaker ve us, and also the mu-. R. Marvin, of Lansi kindly offered their as Rena D. Cha ilos, Mich. Dr. Charles H. Harding.

Another worker in our Cause goue. Dr. Chas. H. Harding of Greenfield, Mass., for-merly of Boston, passed away very suddenly Friday erening. Dec. 6, of rheumatism of the heart. He was a botnnic physician, an impi-rational speaker and test medium; a failtfuil worker, always ready to do his dety for the Cause he loved; a cheerful giver to the poor and needy, never letting his left hand know what his right hand dd; a greet lover of music, flowers and dumb animals-mothing hurt him more tinn to see these halopless creatures abused. He had a loving, kind dis-position, always making friends wherever he went.

rosition, always making freenes where we went. The funeral was held at the house of S. T. Davenport, Tuesday, Dec. 9, at 10 a. m. Francis D. Woodbury of Mällers Falls om-chated, eigning by Mrs. Chas. Slocum of Greenfield. Loring friends sent many beau-piral flowers. The interment was in Green-field. 2 Garfield St., Greenfield, Mass.

Mrs. Mary C. Parker.

Mrs. Mary C. Parker. Passed to the spiritual file from Hartford, Conn., Oct. 4. 1962, Mrs. Mary E. Barker, aged 80 years and 6 months. Mrs. Barker was familiar with Spiritualism, as both her daughters, Mrs. Joseph B. Storrs of Hartford, and Mrs. Norn Dovd of Lake Fleasant, Mass., are fine mediums and workers for the Cause of Spiritualism. Sho was the widow of Daniel M. Barker of Farmington, Me., but her home was with Mrs. Storrs, also at Montague, Mass., where she received the most devoted care and attendon. The functal service in Hartford was held at the home of Mr. and Mrs. Storrs, also at Montague, Mass., where her remains were carried and Mr. Charles H. Harding, since deceased, spoke words of comfort as a tribute to the worth of Mrs. Barker. Thus the door opens to allow the passage through of our lored Iriends, but is not closed to their return. Mrs. Barker left two sisters, a son and two daughters to welcome her to their homes and hearts when she shall bring to them the mes-sages of Eternal Life. Helen L. P. Russegue.

New Photographs of Mrs. Soule.

So many requests have been made for pho-tographs of our circle medium, Mirs. Minnle M. Soule, as she appears in her Sunday work as pastor of the Gospel of Spirit Return So-ciety, that we have persunded her to take the time from her ever bury and useful hife to give the artist an opportunity to photograph her in her platform dress. As a result of her kind compliance with our request we now have for sale three user poses of her-two la speaker's gown, and a new one--which we think are improvements over the former ones, representing her as she appears in her social life and parish work. The Banner of Light l'ublighing Company has the exclusive sale of Mirs. Moule's photographs, and has placed them, for the accommodation of their patrons, at the same low price su the former ones, twenty-five cents each.

"The noble deed, wrought often all un-known,--The suffering borne without complaint or

The harsh word checked-the little kindness shown, Are harp strings to 'the song that has no sound.'"

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84

By home it not here by home it not here. No weeping there. No death. Not yet for me. Never lost. One woe is past. One woe is past. One woe is past. One by one. Passing away. there. We'll dwell beyond them all Walting to po. Walting on this shore. We're journering on. What must li be to be there Where we'll weary never Whisper us of spirit-Waiting at the river. CHANTS.

Come to me. How long f I have reared a castl Passing away. Parting hymn. mbiased " Golden Melodies" and " Spi the addition of about TXIINT FAGs to ordinal and select works, making him that of either of the above-named in tried to comply with the withes of y and pleasing views, that all may be without eitherinty, needage free. 18 goart

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thor of "Seers of the Ages," "Inconstrainty," We live a Contury," "Critical Review of Rev Dr Kipp "Jens, Myth, Man or God?" "The Soul, in Pre-existence," Did Jecus Christ Exist, " exc., etc.

existence," " Did Jereis Carist Exist " war, ee, ring Dr. J. M. Peebler's labe (and third) trip around' to be and the set of the laws, contends and re-as of national and noted the laws, contends and re-tablow, Mayle, Thomphy, and return movements hitted Oryien, India. Percia. Krypi, Syria, and the sec-tion of another and second mout materials with the embedded in a large estars volume. Perlame contains thirty-lwe obspaces, and trends ar-showing subjects: as Life in Collynewsis. The Freedor Island Races. Decess, Sprand Forward Auchiand. New Escient, Malbeurna, dustrable. Australia.

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would get an appointment under the London Society. In February, 1812, he embarked for Cal-cutta, but before setting out he married Ann Hasekline, whose fortitude and herrism have commanded the admiration of all that ever heard of her. Mr. Samuel Newell, his foi-low student, his bride and Luther Ilice ac-companied him. On the way Mr. Judson made the change in belief which created a profound sentiment at home. He declared himself a Baptist and was baptized accordingly on arriving at Cal-cutta.

in belief which created a protonna semana-at home. He declared himself a Baptist and was baptized accordingly on arriving at Cal-cutta. The East India Company refused to let the Americans preaching that they would excite the matives to rebellon. Mr. like and the Newells left, Mr. and Mrs. Judsou followed, but afterward made their way to Rangon. This conversion of Mr. Judson was like an electric force in the Baptist decomination. Before that Baptists had a standing much like that of the Salivation Array; now they became a religious force. A Baptist Mis-sionary society was formed, and Mr. Judson was its apostle. In the rural school district where I was born and reared were three Baptist familles. The members were full of zeal and hardly regarded an unbaptized person as capable of entering heaven. Their proselyting zeal was trplical. I need not add that all through childhood I heard the epriases of Judson, and I stress that was cancted during his teldons imprisonment by his devoted wife. She had the heroism of Margaret Fuller Ossoil at Rome and Florence Nighting lis Undons and Florence Nighting lis Undons and others of the Mystic temper. Finally he went into a jungle, built hin an abode there and devoted himself to contemplation. He are and more incident to harmese. He day a grave and would at for hours gasing into it. He was eager for a completer holi-ness and more intimate and tangible spiritual commanion. Beaming his tabors he fixed his residence at Manuaris. In 1834 he, married Mar.

ness and more initiants and tragible spirifull communion. Resuming his labors he fixed his residence at Maulmaris. In 134 be married Mrs. Sarah Hall Boardman, the widow of a fellow missionary. She is described as a fit one to succeed the herede woman who wore out her life in her efforts in his helpfil in that ter-rible imprisonment. She was an accom-plished scholar in the Barmese and other ianguages and a devoted helper in the work of the mission. There were six children to this marriage. Of these the Rev. Edward Judson is now a Baptist clergyman in New York.

Indexa is now a Saptist ciergyman in New York. In 1845 the Judsons, now in broken health, sciont for the United States. But Mas. Jud-son died on the way, at St. Helena, leaving jim to go to n with the three children. Abby, Einsthan and Adoniram. After a few months he was able to return to Burna. He ived till 1848. Mrs. Emily Chubback Jodson, like known as "Fanny Forester," his last wife, survived him only a few mostha. Nuch was the career, such Lie character of he great ploaser missionary from America o the Farther Indies. H is easy to forecast inst such a father should have such a



Every mother possesses information of vital value to her young daughter. That daughter is a precious legacy, and the responsibility for her future is largely in the hands of the mother. The mysterious change that develops the thoughtless girl into the thoughtful woman should find the mother on the watch day and night. As she cares for the physical well-being of her daughter, so will the woman be, and her children also.

children also. . When a young girl's thoughts become sluggish, when she experi-ences headaches, dizziness, faintness, and exhibits an abnormal disposi-tion to sleep, pains in the back and lower limbs, eyes dim, desire for solitude, and a dislike for the society of other girls, when she is a mys-tery to herself and friends, then the mother should go to her aid promptly. At such a time the greatest aid to nature is Lydia E. Pinkham's Vegetable Compound. It prepares the young system for the coming change, and is the surest reliance in this hour of trial.

Case of a New York Girl of Interest to Every Mother and Daughter

in the Land.

In the Land. "Draw Mms. Proventar: - I hope you will publish this letter, for I want all mothers to know how much good your medicine did my young dangther. Her her how how much good your medicine did my young dangther. Her age, I did not understand what was wrong with her; i the doctor did not, either, for he treated her for her heart, which palmed her a good deal ; but he did not do her any good, and we were afraid heart trouble would carry her off. Every day ash kept getting whiter and thinner. She had no appetite, and she sat around without any ambition, and was always too tired to do anything. All night long she would mean in her sleep, as though in terrible pala. "I felt terribly discouraged; I was speending money for doctor's bills right along, but she was receiving no help. At that time I was taking Lydin E. Pinkham's Vegetable Compound, and I read in one of your books about young girls. I decided to drop the doctor, and give her your medicine. Wish you could see the change in her, and the piak checks Lydin E. Pink-ham's Vegetable Compound has given her. She had taken but half a bottle when menstruation started again and her heart trouble went away like magic. I had her continue the medicine, and now she is fat, rosy, and per-fectly healthy. Meastruation is regular and painless, and I owe my thankar to you and to your wonderful medicine for her good health."-Mus. Manoaner purtax, or 3 Tenth Arenue, New York City. SPECIAL ADVICE TO YOUNG WOMEN FIREE.

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From her vast experience in treating female ills, extending over 20 years, Mrs. Pinkham has gained a knowledge which is of untold value to every ailing young woman. Her advice never fails to help. If you need such help write her. Address Lynn, Mass.

to help. If you need such help write her. Address Lynn, mass. A medicine that has restored so many women to health and can produce proof of the fact must be regarded with respect. This is the record of Lydia E. Pinkham's Vegetable Compound, which cannot be equalled by any other medicine the world has ever produced. It is well to remember these facts when some druggist tries to get you to buy something which he says is "just as good." That is impos-sible, as no other medicine has such a record of cures as Lydia E. Pinkham's Vegetable Compound; so do not experiment with untried medicines, but insist upon the one you know is best.

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spheres. He certainly had the very endow-ments of which we now experience so much heed-the acument to perceive, the courage to act, and the resoluteness to persevere. This daughter svidently possessed a goodly share of these characteristics. Having spent many years as a teacher, she finally founded an institution, hearing her own name, at Minneapolis, where for eleven years she was its head and exemplar. Becoming a be-liever and witness for Spiritualism, she lald aside her other employments, and lectured on ber new views, till bodily infinality com-pelled her to stop. She then sought to effect with the pen what she had labored to do by her discourses. That she followed the right ravely as she saw it to be right, and that she gave both good testimony and a good ex-ample, every one will bear witness. She had been a bright ornament in the old methods of belief and thinking; she was a jewel in the coronet of advanced thought. Alexander Wilder.

"Take Due Notice."

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600 Pean, Ave., 8. E., Wash., D. C. Amendments Adopted.

and Sec. 3, Article VI, to read as fol-

Amend Sec. 3, Article V1, to read as tol-lows: Sec. R. "No local society shall have ex-clusive jurisdiction within the city, town or district in which it is located, but additional charters shall only be granned by the Board in such localities, after thorough investigation and careful review of the facts, as a fifted ample evidence that the Cause will be bene-fitted thereby." By-Laws. Amend Article II, Section I, by striking out the words "State Agents" in the second line; also amend all other sections in Ry-Laws by striking out the same words wherever they occur. Amend Article IX of By-Laws, by strik-ing out entire Section I and make Section II read Section I, and Section III read Section

ing out entire Section I and make Section II. read Section I, and Section III read Section II. Amend By-Laws by striking out Section 3 of Article XI. Article VI, Section I. Add after "Each chartered Society" the words "of lay mem-bers." Strike out everything after the word "Thereof" and insert the following: "State Associations having exclusive jurisdiction shall be entitled to representation in the N. B. A. Convention of one delegate for fis own charter, and one delegate for each, charter pranted by it to emborilante societies in good standing at its last convention, provided that such sociation shall be entitled to representa-tion on one basis only, that society to elect upon which basis they will send delegates. Article VI, Section I. Strike out "and said Association is all be composed of dele-gates from local societies." "State Association, insert the following: "State Association," insert the following: "Ty collecting annual dees of 22.00 for each society in good standing." Amend Article I, Sect. II, By-Laws, to work to be considered by the Convention by the Convention." "Criss.Cross Coreals"

"Criss-Cross Cereals"

"Criss-Cross Coreals" Composed of Life and Strength Gir-ing Peoperties-A Perfect Oreal Food. The eating of cereals has grown exten-view within the past few years. In nearly view family they are now served with the breakfast. Formerly the healthfulness of many of these cereals had been questioned, but today their value as palatable, health-ful and nutritious food is admitted by al. Tarwell & Rhines, of Watertown, N. Y. "prepare food products that are "all food." They are the makers of "Gluien Griss" and "Bardy Crystals." for breakfast. "Tansy Flour," for dysperies. "Special Diabetic Flour" and "K.C. Whole Wheat Flour." These products are prepared from the producing states of the West. They are par-ticitous food, easy of digestion. Those who have used the mare enthulate in the great grad-tic and charter. Look for this mark they and the lack are been will mail free, mon application, a copy of their booklet, con-ting in full information about proper food."

Children's Nook.

THE DREAM ANGEL.

When each child is sleeping within his wee

bed. Comes the angel of dreams, fair, smiling, and bright, And, bending a-down o'er each dear little head, Whispers: "Come, love, with me to the land of delight. O'er the Lullaby river, come, darling, with me.

And the loveliest things in the world you shall see!

shall see! "There are wonderful things in that far-away land— Things sweet to the hearing and sweet to the sight; And children are playing upon the fair strand Where the pearls and the rubles forever while bright; For they've caught all the gleams from the beaven above— The heaven of gladness, the heaven of love.

The heaven of gladness, the heaven of iove. "There are games in abundance for girls and for boys: There are ribbons and rings and all 'fol-de-rold'. There are glorious books and most beautiful toys. But brightest and best are the exquisite dolla: There are fruits, there are flowers, and song-birds galore A-waiting the children on Hush-a-by Shore."

And the children are glad with the angel to

And the construct are gated with the which to be a set of the construct and the set of the set of

And our pilot so dear is the dream angel bright." -Lillian F. Colby, in Mind.

Fussy Boy.

Tussy boy. Once upon a time there was a little twelve year older named Fussy Boy. What his there and the set of the set of the set of the magnetic confortable home,—be was sure be couldn't ait the table without his particular that it the table without his particular the set of the set of the set of the set of the proof and his own particular dish. His food, too, had to be just so or he couldn't possibly the the Besides, there were so many other things about which Theore May particular that his poor mother was kept quite basy satisfying his many wat. The day in the month of June, his mama was invited to take a little picule tip to the shore for a few days with a friend and her little boy, and to calke Frans Roy along. "How will the dear child live without bis chair and his dish and bis spoon?" thought his fond mama.

things to do and he was so bar down dome that he actually forgot to live up i name, and sat down at each meal to bread and butter and canned summen drink of milk or some such plenic And he laughed and grew fat on it a you may be sure, did mother. I hardly think they called him Fussy when he went home,—Practical Ideas.

When winter winds are blowing: And clouds are full of snow, There comes a flock of little birds, A-flying to and fro.

Give them a hearty welcome! It surely were not good That they who sing in winter-time Should ever lack for food. --Mrs. Anders

A Little Achilles.

JANE ELLIS JOY.

No marter how clean Achilles Smith's face was always sure to be a spot of dirt on it bore has for him. He was no better as to his hair, it was red, and scool out like a brunk. Achilles Smith chought he did not need to study his lessons. When this turn came to answer a question, he said the first thing of the second state. Achilles at has answer a question, he said the first thing is a credit mark. He hated school, and this grade and his room for a talk. Achilles at has answer a question, he said the first thing that came his head. Once in a while he are the hear and the same to answer a question at the direct head school, and this and the room for a talk. Achilles at has on the soon for a talk. Achilles at has on the all the time. No matter what I do, I'm laughed at. In the class, as soon as any the head of the class, as soon as any the head the same and the same fund in any dear, you are named after a "Way, my dear, you are named after a state the same and the same of the probability was a baby. Thethe dipped him into-the the same and the same and the probability was a baby. Thethe dipped him into-the the dipped him into the same and the same and the follow dilut feel it any more if it was have an about the same and the

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registering ordination at this office, no fee is required. The former fee of one dollar annu-ally was abolished at last Convention. Sincerely and fraternally, Mary T. Longley, N. S. A. See'y. 600 Penna Ave., S. E., Wash., D. C.

Newark, Dec. 9, 1902.