RESTITUTION

A HYMN; MAILE 42. (So. 17, of "Poems of Minsty-Ni

thes the treasures of darks

ld my servant, I uphold! so spirit doth through mise uni mips elect, to strangers far, I show me at the judgment bar. He shall not falter, shall not fall; By signs he evil shall assall; And in the earth shall judgment so The isles, the isles shall see it yet.

And who is he that speaks the word?
'Tis He whose voice the heavens first hear! 'Tie He who giveth life to man, And framed with soul creation's plan.

And framed with sour creature a posse.

I. I, the Lord of Truth and Right.

His bands uphold — the people's light.

The blind, the prisoners him shall see,

For he in soul reflects the me.

KINNERSLEY LEWIS.

Dec. 81, '90

The Evolution of the Soul.

INGERSOLL AND RILL ON MAN'S OBIGIN

BY GEN. W. H. PARSONS.

A herstofore unrecorded Reminiscence of the Grent Agnostic.—The Logical Sequences of Darwinism: Materialism and Denial of Continuity of Soul Life.—Hacket, Darwin's successor, now absolutely denies Immortality.—Mystery of the Germ Cell: uniform in constituents, in all organisms, yet the progeny, as uniformly diverse in all species.—Whence and What is the Differating Power in the same Cell?—The only Solution of the Mystery is Supreme Psychic Power,—The Soul Germ at Conception, from whence?

AN INGERSOLL REMINISCENCE

At the close of the Cause Celebra, the Canonus Star Route trait in this city, some years since, in which Robert Ingersoll was leading attorney—Mr. Dorsey, the defendant, who was triumphantly exonerated, by court and jury—gave a supper at his residence to Col. I—— and his associate counsel, consisting of the distinguished lawyers, Carpenter Davidge, and Col. Nathaniel Hill of Texas.

The undersigned rescues from oblivion the following authentic colloquy on Ingersoll's favorite theme, between the latter and Col. Hill, which without further preface we now

All the guests present, above named, certi All the guests present, anove hanner, certified that this was the only occasion, perhaps, that Col. Ingersall was ever silenced. He made no reply, evidently profoundly impressed, as were the entire company with the acute reasoning which exploded the Darwinian Hypotheses of the origin of man, a illustrating blind faith, without reason, thu manifest in his followers W. H. Parsons

The following colloquy is reported at ou request by one of the company then present

INGERSOLL AND REASON.

Cols Bob Ingersoll, the noted Agnostic, wa one dining with several lawyer friends, and after discussing the question of Evolution as set forth by Darwin, Huxley and Herbert Spencer and Agnosticisms taught by Voltaire, Volney and Hume. Ingersoll turned to a friend and said, "Col. H.—, I am surprised that wann of your intelligence, who has read so n man of your intelligence, who has read a much on the subject and given it so much thought, should believe all the nonsense that

thought, should believe all the holosches that the Bible and the Church teaches."

Col. H— replied: "Bob, if I had as much faith as you have, I might believe as you do, but not having so much, I will have to take what the Bible teaches."

Ingersoil replied: "Oh, that is one of your standard the bible teaches."

paradoxes that you are so fond of. I have no Faith, and that is where the trouble comes in

Faith, and that is where the trouble comes in I only submit to Reason."

"All right," said Col. H.— "let us see if you do submit to Reason; you accept the theory of 'Natural Selection' as laid down by Darwin, Huxley and Herbert Spencer, don'

want it was, when it was, for now it was, this thing happened, whether it was a million years ago or ten millions.

"You believe that after a time, you don't

know what time, whether it was ten centurie or ten million years, this thing that had hap

pened, progressed.

"Then you believe that after another lapse of time, five minutes, five centuries, five million years, you don't know how long, the thing which had happened and progressed obtained life. Then again after another lapse of time, a second, a minute, a million years, the thing which had happened, had progressed, had obtained life, acquired motion years, the thing which had happened, had obtained life, acquired motion where now here now here.

progressed, had obtained Life, acquired mo-tion, you don't know when, nor where, nor how, these things occurred.

"Then you believe, that after another lapse of time, you don't know how long, or how short it was, the thing which happened, which

ed, which obtained Life, which ac

quired motion, became a Man.
"Ingersoll, if I had that much Faith or

"Ingersoil, if I had that much Faith or (credulity), I would join your church. Not having that much, I believe what the Bible and the Church teaches.

"I see this table before us and I know there was a carpenter to build it. I see the sun, the moon, and the stars, and, Ingersoil, I know the was a mighty builder to build such works. No Revelation is needed, no Faith is needed to see God when we see the Universe. God reveals himself in his works as the carpenter does by his work. I believe in Evolution; not such Evolution as you believe. There is Evolution such as you see and don't believe. "See the grub turn to a butterfly, the egg.

"See the grub turn to a butterfly, the egg into the bird, the acorn grow into the oak, and the grain of wheat into the stalk with its

"There is Evolution for you, God's Evolution, not the miserable travesty which you believe. If I had your Faith, and was blind to what nature teaches to the eye; deaf to what it teaches to the ear, I might believe with you, having my faculties and enough Faith I believe what the Bible teaches."

THE LOGIC OF DARWINISM.

THE LOGIC OF DARWINISM.

To the above profoundly logical argument, the writer, who preserves this incident, cannot refrain from adding one further illustration of a credulity without a vestige of Renson, displayed by the followers of Ingersoll and Darwin, who accept what the latter affirms, in his "beseen to Man" (p. 188).

"At a much carlier period the progenitors of man must have been aquatic in their habits."

THE STORY OF JONAH AND THE WHALE DISTANCED

With all due gravity, and deference to scientist of renown, this fish story transcend that of "Jonah and the whale," in that the latter affirms the fish degluted the man; but Darwin and his followers, lacinding Ingersoll mand in the history of the fish of the state would have it that the fish was progenitor of man—did not swallow, but begot Jonah.

OUR ORIGIN IN TADPOLES AND MONKEYS

To this, reductio ad absurdam, is the Darwinian Hypotheses (for it is a mere theory logically driven.

Darwin holds that:

"The progenitors of man must have been

"The progenitors of man must have been aquatic in their habits." "In a highly remote period" (says Darwin, in his work, "Descent of Man," p. 178), "the line of our aucestor from a group of marine animals, resemblin p of marine animals, resembling in through the Ganoid fishes, the and the authropoid ages, to

We are thus circumstantial in statement o Darwin's position, as many Darwinians who never read Dacwin—but assume his premise and conclusions for theological convenience usly deny that he ever thus dogma

It. therefore, "the progenitors of man a have been aquatic in their habits," (as emply affirmed by Darwin)-then the whale emily affirmed by Darwin)—then the whale, as the most stalward of the aquaties—and not the protoplasmic stingarce, was the ancestor of the recalcitrant prophet; and the heretofore myrhical mermaid—half fish and half woman—supposed to still "filtr with the swells of the occan," was but a stage of evolution from the tadpole, to the Venus, who according to Grecian and Phoenecian Mythology, originally proper from the form of the same of the same properties.

cam and Phonecian Mythology, originally arose from the foam of the sea.

As proof of one original germ in all animal organisms, Darwin holds to the dogma (a mere assertion without proof) that there is a recurrence of the original type of a species—or a case of Atavism—after a generation or two, when the original neoutlestic of the original postularity or the origi two, when the original peculiarity of the an

estor appears. If true, that explains the "half borse, half alligator and a little touch of the snap-ping turtle in some men of the Ozark range, and the incontestible hog in others of ping turtle range, and the biped b

OUR ARBORNAL ARCESTORS IN EQUATORIA AFRICA.

But Darwin indulges the further To which Ingersoll replied: "Yes, I do."

Col. H— began: "Well, then, you believe that something happened: you don't know what it was, when it was, or how it was, or how it was, the something happened was the something happened: you don't know what it was, when it was, or how it was, when it was, or how it was, when formerly inhabited by extinct apes' now affirmed by Hacckel of Java) "closely allied to the gorilla and chimpanzee, and they two are now man's nearest allies."

ANCESTRAL WORSHIP.

It follows, if the line of our ancestors are It follows, it the line of our ancestors arose from the tadpole, through the monkey, and that the gorilla and chimpanzee are our nearest blood relations, then if ancestral worship were in vogue in the Ocedent, as now in the Orient, the followers of Darwin, to be logically consistent, and if true to, the memory of their progenitors, would Kotow and flag incense to the shades of their departed, singous ancestors, who Darwin declares, with a solemnity, have fastened their physiognomy on his own facial expression, that those hideous mammals "are now man's nearest

PARTY VA READON.

what an enormous street of "Fath with-out Reason" is involved in the acceptance of this baid and monstique hypotheses. Itejecting the legends of Genesis as fable,

legecting the regende of Genesia as table, and innorthy of cryd-nee, they exhibit a criedulity that amounts to gullibility. Straining at a knat, and awallowing a camel, they bolt, without a griduace, our origin from larva and sponges and a religiouship with monkeys and gelatinous aperm.

HAROKEL SUCCENDS DARWIN

Nor is Darwin along in teaching this mon-trowity. Ernest Helprich Hacekel reatherns his proposition. Professor of Zoology in the University of Jena, upon whom the mantle of Dorwin has fallen, in his work on the "Evo-Intion of Mon," he attempts to establish that mittou of Man," he aptempts to establish that man had no other etightal creator than the inherent properties of m tter, and that which begins by spontaneous generation in the motiera, amochae, and unicelled protozon, and other forms of germ life—ends in man. In this work he seeks to establish the december and account and account of the december and account of the

In this work he seeks to establish the de-scent and evolution of man from the I west perceptible phares of vegetable and animal life; "from a consinship easys his Biograp..." on not merely with monkeys, but with worms and caponges, aye, with the mere flakes of gelatinous sperm, that puzzles the naturalist to distinguish their natural life from that of

to distinguish their natural life from that of the liquid waters on which they float."

But let Hacekel speak for himself. In his work on the "Brolution of Man," he says: "If we recognize the natural system of ani-mals as the guide to our speculations evi-establish upon it our peligree, we must nec-essarily come to the conclusion that the hu-nan race is a small branch of the group of catarrhini, and has developed out of long since explice area of this group in the Old World.

exturranm, and has developed out of long since extinct apes of this group in the Old World. "The inexorable necessity of the strictest logic forces us to draw the special 'deductive conclusion from the general inductive law of the theory, that man have developed gradually. and step by step, out of the lower vertebrata. and more immediately out of ape-like mam

"NO PRE EMINENCE ABOVE A BEAST "

"Throughout this work" (says his admixing Biographer Van Buren Denslow) 'Haeckel evinces a bold recognition of the fort that as its discoveries come to be accepted and di-gested. Christian and all other teleological theologies are brought to an end."

HARCEEL DENIES SOUL'S IMMORTALITY.

The acceptance of a "consinship not merels with monkeys, but with worms and sponges age, with the more flakes of gelatinouwith monkeys, but with worms and sponges, aye, with the mere flakes of Zelatinousperm"—may be gradifying and acceptable with a class of confirmed Atheists, who embrace with avidity the ancestry of gorillas, to oscape the necessity, instead of recognizing any God as their Creator, may be surprised to know, that in his last the claims his greatest work). "The Hiddle of the Universe," Hacetel announces als doctrine of Monism; viz. that there are only two things in the Hacelel announces als doctrine of Monism; riz, that there are only two things in the universe, spirit and matter; neither of thick can exist without the other; that the soul is only a form of matter, and as Soul Evolution emanates from matter. Hacekel denies absolutely the immortality of the soul, which withers and dies when the brain censes to act. This is the final outcome of Darwinian Materialism. To this complexion hath it come at last

To the complexion that it come at last Hacckellism ends in the absolute denial of the immortality of the soul. That is the legical sequence of the Darwinian hypotheses. If we are, what is secreted by all rudimentary organs, and nothing more, as displaced in company, and paying according to the property of the secretary of the s mon, by all animal organisms, including ever the germ, or unicelled protozoa-at the nent of conception-then are we nothing bu nimals: to whom, both Darwin and Ha

animals; to whom, both Darwin and Hueckel sagely affirm, we are related, and from whom descended. The same argument that disposes a creator, denies and disposes of a soul. This materialism disposes of both.

Without reason, they display a faith, or rather credulity in a mere hypothese, that shames the most incredible legends of all antiquity, sacred or profune; for they affirm, with sublime solemnity, that man is kin to the vertebrate shad, and brother to the display as a condicted, (said the Preacher who also knew nothing of the soul, Eccl. iii. 19 so dieth the other; they have all one breath; so that a man hath no pre-eminence above a so that a man hath no pr beast."

THE GERMINAL VESICLE OR GERM MYSTER

PLOBA AND PAUNA OF THIS PLANET. In bis "Origin of Species," p. 425, Darwin holds that as a primordial germ, or geru vesicle presents the same apparent element, in all forms of animal life, therefore (he in fers) all organisms started from a common

fers) all organisms started from a common origin; from the remote to the near, the original type reappearing after the intermission of generations, in the latter progeny.

The "germ plasm" theory of the great naturalist Wiesman—on the contrary—holds that fact in nature, that all transmission of species is from generation to generation; not from a common remote origin, but the present and immediate. The similficence of this

Hon. Thomas M. Locke and Julia R. Locke.

Hou. Thomas M. Locke was Glouester County, New Jersey, November 14th, 1830. His father was a farmer, and he was sent to the district school at the age of six years. His father was an Episcopalian. while his mother was a Methodist.

The schools were controlled generally by the Episcopal Church, and they held their



Hon, Thomas M. Locke.

He worked on the farm with his father and only went to school three or four months in the year.

It was the wish of his parents that he should study for the ministry, and he was accordingly placed in Greenwich College for that normals. In addition, he had the bessel.

that purpose. In addition he had the benefit of private instruction from the Rev Dr Har-rold. But he was not intended for the minrold. But he was not intended for the mus-istry, as he was too independent in his timbs-ing to be bound by crosd or dogmis. The time came for examination, and he frankly told the examiners that he did not believe in the miraculous conception, iterations arone-one local dogs with or ordered nonshaped. ment, total deprayity or eternal punishment much to the mortification of his parents are much to the mortheatness of his parents and friends. He was then put on probation for six months. At the end of that time he had not changed his mind, but-was more firmly grounded in his opinions than ever. That ended the matter so far as the ministry was concerned, and he was left alone. He has hever regretted his decision, but has been more of a man because of it.

pore of a man because of it Later he taught school for was very successful. When he was twenty years of age he went to Philadelphia, where

years of age he went to findadequid, where for some pears he was employed as a clerk in the gracery business.

He had always been opposed to human slavery, and when the Republican party came into existence he naturally became in-terested in politics and was soon after elected solvid, director of his director. It was shown school director of his district. It was about this time that he began to investigate Spiritualism. He soon found it to be a grand truth, and did not besitate to accept it. It was just what he wanted as a religion, and nobly has he stood by it from that day to

this.

He served for some time as a soldier in de fence of our glorious flag, and made a good ecord as a soldier.

record as a solder.

He was elected a member of the Board of Charities and Corrections in 1844, and served in that capacity urful 1869, when he was nominated for the office of County Commissioner and elected. In 1872, re-nominated and re-elected for another term of three years.

discovery is of vast import in this controversy. If each succeeding generation is a reproduction of the preducessor, from generation to generation—as is universally self evident—the genesis of an was originally, diverse. The phenomenon of diversity is not and camos, therefore, be inherent in a germinal vesicle that actually does present in all organisms the rame visible and microscopic elements. The product must be produced from without; and product must be produced from without; and tence at the moment of conception in the numan vesicle, there must be produced or injected, an independent soul germ, to explain the persistence of diverse species, from a germ, conceded to be absolutely similar in all animal organisms. This is a stupendous cos mic truth. Let us see

DESCRIPTION OF THE CELL

DESCRIPTION OF THE CRIL.

The enclosure of this cell, in each producing organism, contains a pelucid substance of granular formation, in which floats a solid substance like a stone, which encloses a nucleus, still smaller: that has the special property of subdivision and multiplying itself; so that the process of the segmention, or separation of the parts, one from another, terminates the true survival of the fittest by



Mrs. Julia R. Locke.

In 1876 In comoved to Burlington County, In 1870, he removed to Barlington County.

Now Jorsey, and exam drifted into politics.

In 1880 he was elected a member of the House
of Representatives from the second district
of Burlington County Now Jorsey, and was
triumphantly re-elected in a district that was naturally strongly Demoratic. After his

trumphantly strongly Demogratic. After his term exposed he was again elected a school director.

He has been an open and outspoken Spiritualist for forty years. It has often been said that Spiritualists are 'Exposed on account of their religion, but in no instance has it been the case with Mr. Look. He has always ron ahead of his relict in his entrass for office, and has been repeatedly selected for important positions of honor and trust. He befores the world will respect any man's hourst adminest. The only people who get heat are the moral covaries who are affined to account their convictions.

Mr. Looke returned to Publishiphia after residence of ten gears in New Jersey where he has been a lending and highly re-

a residence on ten journ in New action when he has been a bending and highly respected edition. He is promined in Massiry and other seems orders is well known in all chartic work, and less affice is scriptly scores of people in business and relevants

in all charity work, and his areas, the sorres of people in houseness and referent to account to the control of the control of

cording to their species; ever p genitor.

SOLUTION OF THE EXPENS.

Thus from the new conceded fact the "germinal vesicle is the same, in all in animal life"—Durwin (as stained in that "as gin," and that the problem was the transmission try substance from general The coursess abose is try receity of species provide his asbetance, or cell. that "all organisms start from the

A CHILD'S QUESTION.

BY CLARA J. L. PIERCE.

Out of existence? Where is that? Why do you wish him there? Is it a b-iter place for him, That such should be your prayer? Do you expect to go there, too, To meet him once again? Out of existence? Where is that? A place for wicked man? t of existent place for wi

Into existence! Why not think What brought him here —or theref If all are placed here by God's will, How many can we spare?

Out of existence! That is strange! Never, never shall be Paus from this life to nothingness; God's child he still shall be. ey, Mana.

Man's Aural Self.

CHAPTER IX.

Medical Limitations.

Medical Limitations.

In spite of Carliale's assertion that the population, consisting of his fellow countrymen in the British Iales, is mostly fools, Nature insists that even the veriest savage is by no means a fool. That barbarian uses reason to the extent of his experience; his descendant of the 20th Century can do no more. However cruel the treatment by the medicine man, or mystic the rites by which it is accompanied, he watches to see whether a patient gets well or dies. If the sick were sunlly to die that savage becomes a heretic, a disbeliever in the means employed, and in the men who practice it. Yet more, if there are two different systems practiced by different medicine men he will distinguish between them by watching their success or failure. Such is human nature, whether savage or civilized. And any law that attempts to prevent the man of today from claiming and using the same privilege as the savage is a violation of human right, and will surely fail, save as an occasional means of individual persecution.

We noted that the savage can only use his reason to the limit of his experience. And every rational action is founded upon experience. Chief of all is the experience that progress and improvement come by trying something new. If experiment fail 99 times out of 100 there is an advance by so much as that once proves to be a success.

The treatment of the sick has always been more or less of an experience, than due to the individual persecution.

The treatment of the sick has always been more or less of an experiment, for no two human beings are constituted exactly alike. Freatment by physicians trained in one special school of practice leaves small margin for originality. A record of deaths is kept in every hospital. If more recover than due under the administration of some new remedy, and the total result be an improvement on previous experiments, that drug or that treatment is at once endorsed. It is a majority rule that pushes the weak into his grave. The victim had no right to complain because

age nor his civilized descendant ventil have wanted any other remote). But at the best, the treatment which seems that the best, of the treatment which seems there is always the died out of any home there is always the dread feeding that some other kind of treatment might have prevented the cruel because of the might have prevented the cruel because of the might have prevented the cruel because and practiced.

The main who as new drop, whose one object is money, is usually both ignorant and reclies as not the mischlef he may do. He almost always the mischlef he may do. He almost always the mischlef he may do. He almost always the servers whatever fire the law can inflict. The long sericases in every such case, insuring a verdict of manishaughter.

The medical faculty of the civilized world, as a whole, is somerfully trained and educated, and for the most part labors with such unselfably for the prevention and curved deserves and receives the warm commendation of every thoughtful mind. It may be said to labor uncealingly and, as a whole unselfably for the prevention and curved disease. The physician usually shorters his own life that the life of others may be longtheased. Statistics show that his life is shorter than in almost any other of the trades or professions. He is in constant risk from unterfably seeking for causes—that sweep myrades to premature death. He calls a willier to reduce his own practice to a scientific to reduce his own practice of a score or two of years ago. He emphatically gives his patient the ages been unable to formulate any lasting system, and he is usually ashamed of much of the practice of a score or two of the best has or knows, and year by year

the practice of these differing schools, but which many not ealer today, for even schools change their practice under presents of extra the hase of either or any of these treatments. Change their presents of extra the hase of either or any of these treatments. Not merely were different patients unable to be are the same treatment at all cases, and the nature of the disease, and the method of the treatment. The tendency of all allies at the nature of the disease, and the method of the treatment. The tendency of all allies at the nature more and more. So we have the individuality of the doctor, the halfviduality of the control of the co

rgans which had nothing to do with the their unos. Els

mos. Esch mes or less responds to averything more or less responds to everything more or less the sick man within that field and, cometimes almost instantly, his flecting energies are restored, and his vibrations return to their healthful activity. This religious frenzy, in its highest manifestation, is witnessed in the Hindu fakir, who can at last inflict cruel wounds upon himself, and heal them instantly by this personal energy, combined with that of his felsonal energy, combined with that of his felsonal energy. his necting early as are restored, and his vibrations return to their healthful activity.

This religious frenzy, in its highest manifestation, is witnessed in the Hindu fakir, who can at last inflict cruel wounds upon himself, and heal them instantly by this personal energy, combined with that of his fellows into a suggestive power almost beyond western imagination. The physical force of that fanatic has been robbed, in the process of development of this power, of its needed vital energy, so that a miserable specimen of manhood tells the tale of psychic dissipation. The concentrated force is directed to but one end, the production of phenomena, psychical and physical, largely useless in earth life. The necessary concentration is gained by cultivating a taste for other world ideals, and by cultivating a taste for other world ideals, and by cultivating a taste for other world ideals, and by cunting the present life as of little consequence. In other words, the mortal has become a religious enthusiast by a process of auto suggestion that declares such religious frenzy among peoples savage and civilized in various climes, we notice that such manifestations of energy are always so unusual that they are considered to be beyond the power of mortal man. The universal tendency of ignorance is to attribute anything that seems ary leaves to find the church glorified, because it is claimed to be a power beyond that of humanity. It is precisely the same as if a load of coal that now yields but one hundred pounds of energy, were suddenly, from some unknown cause, to evolve ten or twenty times its accustomed power. The ignorant would shout miracle, and praise God. The scientist would take the same as if a load of coal that now yields but one hundred pounds of energy, were suddenly from some unknown cause, to evolve ten or twenty times its accustomed power. The ignorant would shout miracle, and praise God. The scientist would take the crucificion is repeated and the church glorified, because it is claimed to be a power beyond

A Prediction.

To the Editor of the Banner of Light:

To the Editor of the Banner of Legan:

I wish to place on record my opinion, from certain indications, partly of a caballstic kind, that England will experience some new perplexity in political and diplomatic matters in the near future, which may develop into serious trouble about 1903, and reach an acute or active stage, in which her power may appear to be on the decline, by 1906.

Yours truly,

Kinnersley Lewis.

Scot. 10, 1901.

MARK CHESTER.

BY CARLYLE PETERSILEA.

CHAPTER XIII .- Continued.

"Well," answered Mark, musingly, "I have heard it said, that whatever one wills to do, one can do, providing the will is powerful—exceedingly powerful and tenacious—never relaxing its hold or purpose. When I found myself on this lone beach, friendless, and without a penny, I swore, to myself, that I would be rich—that I would make friends of all mankind—that I never would commit a dishonorable act, or an act of any kind that could grieve my angel mother, or bring the blush of shame to the cheek of some sweet and beautiful girl whom I should one day meet and marry; at the same time, I made up my mind that I would commence by performing, faithfully and well, the first labor that came to my hand, no matter how low or mean it might be considered, providing it was honorable and the money received for if had been really earned."

"Wall, now, boy, per can't airn no million dollars at eny kind o' labor, no matter what."

"I know that as well as you do, uncle; but I shall be able to make money in some other way, yet labor must be the starting point."

"But yer sed as how yer wuldn't take nuthin' as yer didn't airn."

"Neither will I, for whatever I take, I will cam in some way."

"Wall; yer a lad arter my own heart, an' Molly's with yer, boy, be sure o' thet. Now, it 'pears like ter me, thet Molly an' thet good mother o' yourn air friends over thar on 'tother side, yer know."

"Uncle Nathan, I believe they are; and I do not think they are very far away from us, either. I believe they are near us, and know all about us, and will help us, in every possible way, if we live right and do right. I never mean to do anything, in the whole course of my life, that could grieve my angel mother in the alightest."

"But I hev hearn tell, thet ther love o' money was ther root of all evil. Would it please her, dew yer think, fur you ter set yer mind on a makin' a million."

"Yes: If when I have made it, I use it for the benefit of the poor and needy, or for the enlightenment of mankind in general, or for any purpose for the good of th

d penetrating.

"That he goes, out o' sight; an' it 'll be dark in five inita. We don't hev much glomin' in these ere parts, ow, boy, we shell want ter start very airly in they ortsio. Jong 'fore ther son gits up over them that countins, but fost, I'll smoke awhile. Perhaps yer'd other go up to ther hotel an' go ter bed airly, an' when y pin's out I'll go ter rest with Molly—perhaps ter

dream o' my angel Molly. I am thinkin' o' jinin' my Molly in t'other world, while you air thinkin' o' ther one yer will ber, by an' by, in this world."

Mark arose, and giving his hand to his new found friend, said:

"Good night, uncle; happy dreams. I will join you early in the morning."

"Good night, pardner—good night, my boy—hope yer 'll dream o' ther purty lady yer 'll marry, some day."

CHAPTER XIV GOOD RESOLUTIONS.

CHAPTER NIV.
GOOD RESOLTIONS.

The full moon was now rising ore the distant mountain tops, making a gilltering, silvery pathway across the Pacific, as far as the eye could see, giving to the roads and pathways of the little town a silvery sheen, gilling the spires of the chardes, making all things bridge the spires of the chardes, making all things bridge the spires of the chardes, making all things bridge the spires of the chardes, making all things bridge the spires of the chardes, making all things bridge the spires of the chardes, making all things bridge the spires of the chardes, making all things the spires of the chardes, making all things the spires of the chardes, making all things the spires of the chardes, and as he did not care to retire so early, he thought he would also a be did not care to retire so early, he thought he would also a best of the spires of the chardes of the spires of

"I take oath, to thee, sweet spirit of my mother, that

"I will do, with all my might, whatever my hands find "I will commence by doing that which lies nearest me

"I will commence by doing that which lies nearest me to be done.

"And, whatever I do, no matter how humble it may be, I will do to the very best of my ability.

"I will deal honestly with all mankind.
"I will not gamble or bet. I will not drive fast horses.
"I will love and treat with politeness all human beings. I will never be cruel to animals. I will releve all suffering, wherever I find It, as much as lies within my power.
"In one year from today I shall be legally entitled to vote. done this, he found he had about a dozen sneets of very good paper.

Thus far his actions had been mechanical. He was naturally neat and methodical in all things. His brain was also exceedingly active, and he was alone. This paper tempted him to write. Why not write out his thoughts, his intentions, his resolutions? Pen and ink he did not yet possess, but there was a good lead pencil in his vest pocket.

"Just the thing," he murmured. "Now, let me see—what shall I write about first? Shall I keep a diary? Yes; I will keep a diary. I will date my diary: Redondo Beach, New Year's Night, January 1, 1899.

"In one year from today I shall be legally entitled to vote.
"I will never, knowingly, cast a vote because someone, or some party, political, or otherwise, desires me to do so. I will vote for no law which I think wrong; neither for any candidate for office, that I believe to be immoral or inpure. I will only cast my vote for those who, I think, are truly good, and have the welfare of humanity at heart. I will try, by all fair and honorable means, to become wealthy; not that I may selfishly enjoy wealth, but that, with it, I may be better able to help my brother man.

become wealthy; not that I may selfably enjoy wealth, but that, with it, I may be better able to help my brother man.

"I will never marry without love; but, I hope to love and marry.

"My wife shall have equal privileges with myself, and shall stand to me as the better part of myself.

"I will enty no man, nor be covetous of anything which belongs to another; but I will strive to be myself, and live my own life—that is, I will try to individualize myself, and walk in a path all my own.

"I will commit no act that my loving mother, and all other pure angels, might not approve; and I will pray in secret, that I may know what will be best for me to do at all times.

"Heligion: It shall be my religion to search for, and discover truth, wherever she may be found, and accept the highest truth that I may be able to understand.

"I will fight against ignorance, which I believe to be all the hell and devil there is, and try to set free from error everyone with whom I come in contact, and help them to turn their faces toward the truth and right. I will try to gain, within my own soul, all the wisdom, truth, and love, which is possible for it to hold; and, my conception of God is wisdom, love, and truth.

"Now, I have laid down twenty maxims for myself, the same number of years that I have lived here on earth. I will keep this diary and each year I will sum up what I have written, that I may see how much I have gained, not only in material substance, but in spiritual or heavenly things.

"There you lie, my jolly little mill! Next year, I will place by your side what I have cleared in money. Here you are, my little brown diary; and next New Year's day, I will credit myself for the amount of wisdom, love and truth. I have gained within the year. This brown apper, on which I am writing, is worth about one mill, also."

Mark took a pin from the lapel of his coat, and pinned the leaves of his diary together; then, laying it out, quite

also."

Mark took a pin from the lapel of his coat, and pinned the leaves of his diary together; then, laying it out, quite smoothly, he placed a large book upon it. The book was lying upon the commode, and proved to be a heavy volume of advertisements, left there for the benefit of the guests, possibly, but in all probability, for the supposed benefit of those who advertised therein.

"You are all right," said Mark, speaking to the book.
"I may want to consult you before the year is out."

(To be continued.)



Items by the Way.

To the Editor of the Banner of Light:

I attended the annual camp of the Kansas Freethought Association, held at Forest Park, Ottawa. My discourses, although from a Spiritualist standpoint, were very lighly appreciated. The park is a lovely place, with its river, its magnificent groves, its numerious buildings. It is owned by the county, and is used each year by the Chautaugus. From the Production of the problem of the future will be somewhat simplified. Education in its the same place. The meeting was characterized by the utmost harmony, and we had indeed a feast of reason and a flow of soul. The attendance was large throughout. Bro, H. W. Henderson, of Lawreace, Presided in his genial and happy way. The principal speakers were Mrs. A. L. Jull of Lawreace, Mrs. Laura B. Payne of Topeka, Kan., Daniel W. Hull of Norton. Kan., J. Madison Allen of Springfield, Mo. The Association which is chartered with the Nationawhich is chartere

Catarrh Can Be Cured.

Catarrh is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all discusses of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarrh, Asthma, Consumption, and nervous discases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, \$47 Powers Block, Rochester, N. Y.

Mr. Tyrer's Agnosticism.

Mr. Tyrer's Agnosticism.

To the Editor of the Times:

Sir,—In last night's Times you published certain statements about me and the sermon preached on Sunday in Unity Church. I regret to inform you that you have been misled in regard to the facts.

1. My resignation has been in the hands of the trustees of Unity Church for nearly two months, and was not handled in after last Sunday's sermon.

2. I did not express "a disbelief in a future state and a personal God.".

The charitable members of the congregation who kindly assign personal bereavements as the cause of my so-called "mood." mistake. I have this year suffered bereavements. But the chief effect on me has been to make me hope, as I do hope, more and more for a reunion with those gone before, in a better the company of the surgest of the property of the surgest of facts in the religious world today is that the Bible is rapidly losing its authority. Through the inducence of the bigher criticism it is falling from its high place as a divinely inspired and infallible revelation. The latest work emanating from the advanced school throws up entirely the traditional view, even to the divinity of Jesus. At present, however, the results of this criticism are confined to comparatively few of the Christian world. Sconer or later, however, the knowledge of it is going to become general. He needs to be no inspired prophet to predict thus far.

Now the Christian belief in an after life has hitherto been based on the Bible revelation. And the belief in an after life has hitherto been based on the Bible revelation. He christian belief in an after life has hitherto been based on the Bible revelation. He of pure strain men whose propensities are towards evil 8elf-interest will keep them from injuring their health, public online will have weight in proportion to their seasityeness, and the penal law will restrain. The doctine that "whatsoever a man soweth that shall be also reap" might be a motive. But if a horestrer is no longer believed in on heauthority of the Bible lot

ing in New York, May, 1901.

Whereas, The decline of local societies of Spiritualists, in numerical and financial strength, has become general throughout the nation, and especially in the State of New York, and Whereas, Recognizing the importance of maintaining the same, and reviving an interest in the work, be it therefore, by the Spiritualists of Greater New York in Mass Convention assembled,
Resolved, That we pledge ourselves to become members of some local Spiritualist society at the first opportunity, and thereby become members of some local Spiritualist society at the first opportunity, and thereby become active supporters of the Cause.

Resolved, That we pledge our loyal support to the State Spiritualist to become members of that body.

Resolved, That we heartily endorse the work of the National Spiritualists' Associations and urge all Spiritualists to unite in its support.

Resolved, That we favor the establishment of society seance hours for communion with our arisen spirit friends for members of local societies only.

Resolved, That we favor an educated ministry, and demand for our speakers and mediums general and hearty support.

Resolved, That in all things we favor the exemplification of their messages to the people. Harrison D, Barrett, Elizabeth F, Kurth, Mary A, Newton.

Boston Food Fair.

THIS FALL'S EXPOSITION BIDS FAIR TO OUT SHINE ALL OTHER FOOD FAIRS.

THIS FALL'S EXPOSITION BIDS FAIR TO OUT SHINK ALL OTHER FOOD PAIRS.

The Boston Food Fair, which opened at the Mechanics' Building, Boston, Monday, Oct. 7, promises to be the most extensive exposition of food products ever held in New England.

Ifundreds of kinds of foods, including many new and dainty ones, are exhibited, there being almost no limit to the variety. This is the 6th Food Fair held under the auspices of the Boston Retall Grocers' Association. All the other fairs of this association have been remarkably successful.

The management has this year secured a larger number of special attractions than ever before, the expenditures for attractions being enormous. Exceptionally fine music has been secured, the latter including Glannin's Royal Marine Band of Italy, consisting of 45 of Italy's most eminent musiclans. Signor Glannin's Royal Marine Band of Italy, consisting of 45 of Italy's most eminent musiclans. Signor Glannin's Royal warine Band, is one of the most famous tenor singers in the world. Glannin's Royal Marine Band of Italy came to America for the express purpose of appearing at a series of banquets given at the Chicago World's Fair to the ambassadors of foreign countries. Bignor Glannin' and his band are famous on both sides of the Atlantic. This is their first appearance in New England, and their marvelous music will be sure to create a great separance in New England, and their marvelous music will be sure to create a great sensation in the musical world. Among the other banda engaged is Colline First Regiment Hand and Orchestra, with Bowen R. Church, the wonderful cornetts. formerly of Reevee's Band, also the Salem Cadet Band, which has just completed a remarkably successful engagement at the Pan-American Exposition.

The Domestic Science Department is a big feature of the fair. Miss Nellie Dot Ranche, who has charge of this department, is one of the most celebrated authorities on practical cooking in the world. She has conducted similar departments in many great exposi-

table success at the is perfectly at home cultarry art, and her

tions and scored a notable success at the Paris Exposition. She is perfectly at home in every department of cuitary art, and her delightight informal manner suckes friends for her wherever she goes. Her instructions are free to all and her methods are very simple and easily understood.

Miss Hanche takes the greatest pleasure in answering questions freely and in every way assisting ladies who desire to know how to cook well. Every lady who visits the Boston Food Fair should attend her demonstrations, which take place every day.

Other features of the fair include a wonderful electrical display, which is reproduced exactly as at the Chicago World's Fair, a magnifectly illustrated production of "Ben Hur," beautiful foral gardens, the giving away of thousands and thousands of articles of food, including many barrels of flour, one thousand fresh balked ples every day and the demonstration of many foods and household utensils of great value which are now being placed before the public for the first time. There will be excursions to the Boston Food Fair from all sections of New England. The price of admission is only 25 cents.

Spiritualists in Court.

One reason why reports of legal decisions develop so many interesting phases of human character is that when people go into court they show their true selves. The relations-between Ellia Dean and Hannah V. Hoss of Plymouth, Mass., extending over a period of more than six years, if told in an ordinary newspaper story, might be thought to be exaggerated. Mrs. Dean's husband, who had died before the intimacy between the two women commenced, was so beloved by her that she embraced the offer of Mrs. Ross to put her in communication with him in the spiritual world, and she conversed with him regularly for six years, Mrs. Ross acting as the medium. So credulous did Mrs. Dean become that she followed the advice of her husband, received through the medium, in all particulars, and even to the extent of transferring to the latter all her property, consisting partly of several thousand dollars in bonds. When she at last discovered how she had been duped her property was all gone. It would seem that no defense could be made by the medium to an action against her, but there was, and it took the supreme judicial court of Massachusetts to finally settle it. Mrs. Ross set up the defense that more than six years had expired since the transaction, and she was protected by the statute of limitation, or, in other words, that the claim was "outlawed." Mrs. Dean was protected in this, however, by the role of law providing that the statute of limitation does not run during the time the one having the right of action is kept in ignorance of the right by deception and frand. The medium then contended that no one can say that spirits do not speak through mediums, but at spirits do not speak through mediums, but a spirits do not speak through mediums, but to on a flat denial of the whole story told by the plaintiff, she could not raise so fine a question as a last resort. 60 N. E. Here. 119.—Shreveport (f.a.) Times, Sept. 23, 190.

The Fifth Annual Convention of the Texas State National Associa-tion of Spiritualists

Texas State National Association of Spiritualists

was held in Houston, Friday, Saturday and Sunday, Sept. 20, 21 and 22, 1901. Lecture services were held Friday and Saturday night; and on Sunday, morning, afternoon and night. Mrs. Jennie Hagan Brown of Fort Worth, Texas; Mrs. Carrie Fuller Weatherford of Grand Rapids, Mich.; Mrs. Florence E. B. Shaffer, B. O., of Houston. Harry J. Holton of Houston, and John W. Ring of Galveston, were the speakers. On Saturday night Mrs. Carrie Fuller Weatherford gare some very satisfactory, psychic readings. The Holtkanap Orchestra of Houston, the Quartet Choir of the Spiritualist Society of Galveston, Mary Arnold Wilson of Fort Worth and Miss Lyda Buckingham of Houston furnished music. Sunday afternoon unique memorial services were held for our arisen President. The large attendance on each occasion declared each Service. Thest we have attended."

The business sessions were held. Friday and Saturday, morning and afternoon. The former enflects will serve the ensuing year John W. Ring of Galveston, press.; Dr. H. S. Bock of Dallas, vice-press; Mrs. Nettle M. Wood, 2011 Weshington St., Houston. Texas, see'y: H. A. Landes of Galveston, treas; W. H. Harrell of Dallas, Chas. W. Nowman of San Antonio, Mrs. Lou Lang of Rosenberg, and Mrs. R. Lenox of Stephensville, trustees. The Association has leeven chartered societies; six were represented. An indebtedness which has burdened the Association for three years is entirely removed and a balance in the treasury. The creating of a missionary fund will be the aim of the present administration. John W. Rimg is delegate to the N. S. A. Convention. Some proposed amealments to the Constitution were ordered sent to the chartered societies to be voted on at the next Convention. Some proposed amealments to the Constitution were ordered sent to the chartered societies to be voted on a Resolutions endorsed the Declaration of Principles and Resolutions adopted by the N. S. A. Convention in 1900 and they were printed entire in the local press, whic

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A Forthcoming Book by W. J. Col-

With the kind permission of the Banner of Light, I desire to inform my numerous triends in America that during my residence in Anstralia I have been at work upon a novel founded upon actual fact, now nearly ready for publication, entitled "The Garden of Eden," so named because I have founded the good doctor in the story upon Dr. George Dutton of Chicaro, from whose spiendid standard educational treatise "Etiopathy, or the Way of Life." I have freely quoted. Dr. Dutton very kindly furnished me with advance sheets of his work, several of which I used in reviewing the book subsequent to its appearance; others. I have embodied in my own new literary venture.

This story deals with various matters directly pertaining to spiritual philosophy, and I have carefully collected a number of authentic telepathic and kindred incidents and also introduced some remarkable spirit-communications. The scene is laid in Australia and New Zealand, and also introduces experiences gained in Egypt, Ceylon, and other interesting lands of mystery and romance. The problem of universal religion is presented for

When published, the price of the volume of some 500 pages is handsome clots binding, will be \$1.00, but in advance of publication, it is shown to be paged in handsome clots binding, will be \$1.00, but in advance of publication, it is shown to be shown to be

W. J. Colville.

Children's Spiritualism.

OUR HOME.

Yes, you'll long to kill the story
Of the fair, sweet home above,
Of the songs, the birds, the flower,
Of the inthe children's love.
And you'll say I cannot linger
Here amid the heavenly throng,
While the loved oner in the carth I
Cannot hear the beavenly song.

Then go again and greet them, Yes, go again and teach them Yes, go again and lead them, Ever lead them up to God.

Ever lead them up to God
And our God is ever Goodness,
Ever purity and truth,
And he never will oblige us
To remain away from earth,
No, he never will oblige us
To give up the ones we love
Till we've taught them all the le
Of our glorious home above.

Of our glorious home above. If you could but see the roses, Bee the pinks, the lilles fair As they bloom about the bomette. As they bloom about the bomette. You would say these are the blosse. These the real, fair and true. And the bones we saw in earth life. Were but patterned after you. On the sweet than the roses.

Were out paterned after you.

O but sweeter than the roes,
Purer than the lillies fair,
Are the dear, sweet little children
That are given to its care.
And there were go with messages
Of love, and truth
That they gather in the beavens
And then carry down to earth.

And then earry down to earth.

So then open wide the portals
Of your beart, and soul, and III's
And they'll O, so gladly enter
And they'll ever lead you right.
Yes, they'll ever lead you oward,
Ever upward, through the night,
And at last you'll see our heaven
Through the brightest truest light.
JASPEH.

through his medium, Mrs. Sadie L. Han

The Garden of Life and Our Story

BY SPIRIT HORONDIA

Dear Children: Will you let us come in today and say a few words that are very mear to our hearts? How many of you ever think of the lessons that you may learn from the greatest book in the world? not a printed book, but that great book whose pages are written in the tiny seed that falls into the boson of mother earth; in the giant oak of the forest; in the shining stars that march are not been and the residual of the tiny rill and the rushing river; in the caim lake and the mighty surge of ocean.

In every one of these there is a lesson for you, and what is that lesson? The lesson of doing that which we can do best, and not trying to do things out of our reach. How many tears, how many griefs we would save our selves if we would only learn these lessons. Every seed unfolds into its own kind, with just so many leaves, just so many petals, just so many sed ressels, and so with our selves.

Let us look at ourselves for a mignte. What are we? We are made up of three forms of substance. Soul, spirit, matter. Soul, the life substance, the thinker; spirit, the binding substance. Ho forming substance through which the soul arets upon matter, the substance we see, feel and handle, but we must not use too large words, or Leoua will say we must not come again to you.

We are all born into the world in the substance we see, feel and handle, but we must not use too large words, or Leoua will say we must not come again to you.

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We are all born into the world in the substance we see, feel and handle, but we must not use to large words, or Leoua will say we must not come again to you.

We are all born into the world in the substance we see, such the substance of the will bring to you a rements it wears, the spir

the thousand and one little things that will please father and mother and save them steps.

Now, dear children, we have talked long enough. You don't care for long sermens, and so we will tell you our story, so that when we come again you will know who we are. Many ages ago, in the great Pacific Ocean, there was a great land, where a mighty people lived, and there the writer of this, the spirit who is using the medium, was born. There she grew to womanbood and studied, and learned all that abe was able to learn from the books and schools of hor land. She was not born in a cottage, or in

a hamble dwelling, but in a pelece as the danghter of the Mother of the People, as the chief role was called, and her backand, the warrior King, but leving born in the pulses, being the kein of toke was called and her backand, the warrior King, but leving born in the pulses, being the kein of the redeville, pare her as rights showe than any other child in that lead to not, an adventure and the mother passed gaver, then Hornodia Alternative Labore.

The years went by and she married her countin, and children came to them, and when her mother passed gaver, then Hornodia Alternative in the Beautifully became the Mortelia Alternative of the People and her husband. Hornodia Alternative (the Master) became the Warrior King. The people had grown so rich by trading and by war with other lands, that strange customs crept in and there was civil war and when the Master and his wife were old people, as you say, the Master being minety, he was slain in a great battle, and the next year his wife passed away from her grief and the whole land was shaken being any scattered Islands here and there, was chas a Australia, Java, Ceylon and they cheat so the Pacific and the people who were at sea in ships escaped, but cut off from home and having lost their records, they mixed in with other races in other lands and their story became forgotten only as a shadow which has been thrown across the pages of history in the stories of the flood and in trying to tell the story of old monuments and bones.

Such, children, was the writer's home and story as she can tell it today to you. Some day the whole story will be given to the world. We are working on it and you will be able to read it after a time. So let us any goodly and Peace be with you.

Hornodia Al-Bertz, through the medium, Henry H. Warner, Haslett, Mich., Sept. 10, 1901.

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The National Convention.

The National Convention.

When we next go to press, the Niath Annual Conventon of the National Spiritualists' Association will be in session in Washington, D. C. When we shall have reached all of our readers again, its work will be accomplished, and it will have passed into history. Upon it are resting the eyes of the Spiritualists of the world, all of whom are holping in their hearts that some great good will eventuate from its labors in the way of advancing the interests of true Spiritualism. We contend that the two great problems to be solved by this Convention are our local societies and Children's Lyceums, Of course the question of revenue is important, and should receive the thoughtful consideration of every delegate. We contend, however, that, if practical steps are taken in the direction of restoring our local societies to their former strength, and of establishing working Lyceums, the matter of revenue will be easily adjusted. If the unjus of the X. S. A. are numerous and powerful in all respects, they will, as do the units of the American Unitarian Association, place in its treasury the funds required to do its work.

The N. S. A. is a necessity. It has demonstrated its value over and over again during the past eight years. The prestige now enjoyed by Spiritualism in this country is largely due to its influence. It is worth many times its cost for the recognition it has gained for our movement in all business, scientific, literary and religious circles of the land. But it has not done one-half, nor one-tenth of what it could have accomplished had funds been at its command with which to carry on its work. Legislation, taxation, defense of mediums, the erection of temples, the establishment of societies, schools, sanitoriums, lyceums, hospitals, psychic institutes, psychic magazines, etc., etc., are questions of vital importance, and should be settled in the right way at the earliest possible moment. Every philosophy, every religion, every science, is judged by what it accomplishes for the good of manki

teacher. The organizer should be fellowed by the teacher, who can call the people around him and establish the church of the soul in every confinuality. We hold that organization, itself depends upon the devotion of the people to the principles they are asked to support in their home circles or local societies. Missionaries should be employed, not for the purpose of organizing a large number of new societies, but for the higher purpose of making permanent organizations on to those already in existence. It would be well for the Convention to adopt the old Methodistic plan of "circuit riding" for the missionaries the coming year, in order that constructive work of durable character may result. It is better to have a dozen live, financially strong, working societies than it is to have one bundred that exist almost altogether on paper. But we are confident that the delegates at the Convention will deal with this matter understandingly, and act for the best good of the N. S. A. We carnestly hope, however, that missionary effort will be largely confined to districts and counties in the interest of economy in the way of money and physical strength. If this line of work is followed it will be less difficult for our missionaries to approach people of means, and ask them for endowments for the N. S. A. By building from the foundation upward, the temple of Spiritualism will be so strong in its every part as to be able to withstand every assault made upon it both from without and from within. The N. S. A. is the only reliable concrete expression of Spiritualism of a national character, hence it should be sustained by all who believe in progress, spirituality, and education for all mankind. Success to the N. S. A. and to its Annual Convention!

Christian Science.

The recent contest in the courts of Massa-chusetts between Mrs. Josephine O. Wood-bury and Mary Raker Eddy, was abruptly terminated by the dismissal of the case through a verdict from the bench, in favor Mrs. Eddy. It is not too much to say t through a versiet from the beach, in favor of Mrs. Eddy. It is not too much to say that public sentiment was largely in favor of Mrs. Woodbury, and many persons openly expressed the hope that Mrs. Eddy would be muleted for a good round sum as damages. It may be that the legal phases of the question at issue favored Mrs. Eddy, and it is far from our purpose to argue that a learned judge would rule as he did were the facts the other way. Still it is possible that the unwillingness of Mrs. Eddy's most prominent followers to tell the truth, may have concealed some of the facts from those who were to decide the case. Her great wealth was also frequently referred to by many of the newspapers during the trial, and wealth is sometimes a potent factor in winning causes, even it the law and evidence are unmistakably on the other side of the case.

quently referred to by many of the newspapers during the train, and wealth is sometimes a potent factor in winning causes, even if the law and evidence are unmistakably on the other side of the case.

The attorneys for Mrs. Woodbury found it difficult to serve a subpoena upon Hon. Septimus J. Hanna, the First Reader in the Christian Science Church of Bostan, and when he fanilly did appear in court, his ignorance of the tenets of his religion was only equalled by that of the man who never heard of it, When asked to define Christian Science, and to state the creed of its followers, he declared he could not do so, for he did not know what it was, or what its creed contained. This from the "First Header" and most direct interpreter of Mrs. Eddy in the world, is, to say the least, very significant. If Judge Hanna does not know what Christian Science is, it could naturally be inferred that Mrs. Eddy is likewise ignorant of the principles of the religion she claims to have founded (7). It may be, however, that she does know, and won't tell, hence has issued her books which are very worly and quite devold of logic and reason, to conceal what she really has in mind. It is therefore not to be wondered at that Judge Hanna is unable to interpret that which has no meaning in itself, and is beyond the reach of reason.

This court imbroglio has stirred up the elersymen of New England to a great extent and on June 8, many of them made Christian Science the subject of their sermons. They handled it without gloves, and threw many hot shots into its camp. It is well known to all intelligent people that the few truths there are in Christian Science were plagiarized from the works of Andrew Jackson Davis, Dr. Quimby and Dr. S. B. Brittain. Whatever of value there is in the thought behind the movement is well known in India, where it has been taught for over four thousand years. Therefore, it will be seen that between three gentlemen named above and Hindu philosophy, there is very little original or valuable matter left in Christian

ing some hypochondriacs to their normal conditions.

We have no sympathy with the idea of resorting to hostile legislation to persecute the followers of this cult. They should, and no doubt will, be held accountable for their actions, but their medical treatments are no more reprehensible in many instances than are those of the old school doctors. In point of fact, we had rather be killed from lack of treatment than to be deprived of life by the inhuman and barbarous practices of the regular M. D's. We do feel, however, that children, and other persons not qualified to judge for themselves, should be given every opportunity to recover their health. Christian 8cience jeopardizes hundreds, perhaps thousands of lives of individuals of this class, hence is a menace to the well being of society. In so, for as it is so, it should be subject to the law of the land, and its followers held to a strict

nt of all their acts. This also she case with regard to physicians ols, but it is unfortunately not true.

schools, but it is importantely not true. The most flagrant cases of malpractice are covered up, and bundreds of deaths from neglect can be traced to the inhuman physicians who love money more than they do human lives. In malpractice cases, the doctors stand by one another, and thereby render it impossible to secure just verdicta against the criminals. Abortionists grow rich in large cities and towns, and no one has the courage to expose them. Christian Scientists, with all of their faults, do not have this crime at their doors.

After all is said and done, the fact remains that many of the followers of this movement are American citizens, and are entitled to worship God as their consciences dictate. At least, they were so until recently, when it became a question whether the Constitution of the United States was operative or not. We contend that these people have certain in-alienable rights, one of which embodies the privilege of enjoying their religion unmolested, provided they injure no one in so doing. Another is the privilege of being treated for illness by any method they see fit. Another is the privilege of being treated for illness by any method they see fit. Another is the privilege of their grant arror to be the truth, provided they do not undertake to compel any one else to do the sanie. To our mind, there is nothing of yade in Christian Science, outside of the few truths that were stolen from Davis. Quinsby, and Brittain. The philosophy of the Orient was and is pittlessly cruel—absolutely heartless—false as hades. A warm-hearted, tender, loving gospel is needed by humanity, and such a gospel is not cruel—absolutely heartless—false as hades. A warm-hearted, tender, loving gospel is needed by humanity, and such a gospel is not be found in mere negations, even though they be as numerous as the stars. Let the Christian Scientists believe what they please, but hold them to a strict necount for their every action. They should be compelled to give all persons who are treated by them every possible chance for recovery. As it is today, it is not only a meance to logic, common sense and reason, but it is also inimical to public safety in its treatment of the question of health, and endangers life through its disregard of the remedies provided by mother Nature for her children's ills.

The Message of Spiritualism.

The Message of Spiritualism.

Under this caption, the magazine, Mind, in its November issue, will publish a symposium from the pens of Dr. J. M. Peebles, Willard J. Hull and Harrison D. Barrett. Rev. Dr. Lorimer of Tremont Temple in one of his Lowell lectures (Isms and Schisms), declared that Spiritualism was not a religion, hence had no message for the world. The progressive editors of Mind and The Arena invited the geotlemen above named to reply to Dr. Lorimer in the columns of the former, and prove to the world that Spiritualism was a message of love and truth for all of the children of men. This symposium will be of interest to all Spiritualists, and we hope that they will order copies of the November Mind in large numbers. The Banner of Light Publishing Company is prepared to fill ordersyof this kind at the moderate price of twenty cents per copy. All orders sent to the office of Mind, New York City, will be promptly filled at the same low times. This invokal knuber should be widely. orders sent to the office of Mind, New York City, will be promptly filled at the same low figure. This special number should be widely circulated by Spiritualists, and we trust that each reader of these lines will see to it that his interested neighbor is supplied with a copy of it.

The New York Times.

The New York Times.

This great metropolitan daily rounded out a career of fifty years of active service in the field of journalism on Wednesday, Sept. 18. It celebrated its untal day by issuing a special Jubilee number of great merit as well as of artistic skill and beauty. A unique and very interesting feature was the reproduction of the first issue of the paper of Sept. 18. 1851, in exact form. The type, presswork and subject matter were all lateresting features to the people of today, and were the subject of no little attention. The special features of the present day were presented with the usual signal ability and power of the great journal the Times has become. Henry J. Haymond builded better than be knew when he launched the New York Times upon the ocean of literature, for his ship has proved stauch and true, a goodly vessel for the conveyance of the news to the different mental harbors of the world. We congratulate The Times upon its successful attainment of its Jubilee year, also upon its splendid edition in honor of the auspicious event.

The Martin Case.

The Martin Case.

We have had-occasion to refer to this case of wardon cruelty and criminality on the part of a father toward two of his daughters, and it will be of interest to four readers to know that Martin has been seatinced to prison for a long term of years for his many crimes against those whom he should have protect. Complain, was long ago made to the Society for the Prevention of Cruelty to Children with unspeakable cruelty. Special Officer B. J. Loring was detailed to investigate the case, and found evidences of guilt too shocking to be reproduced in words. Incest upon one daughter and rape upon another were clearly proved against this induman father, while indictments for other crimes not necessary to mention were also obtained against him. He was tried, convicted and sentences for the former, and not less than six or more than eight years for the latter. This six the last call to all Spiritualists in New England and along the line of this worth, the first three days of which, by special decree of the cour, will be perfectly and the solitary. Great credit is due Officer Loring for bringing this monster to justice. He and the society he so ably represents deserve the loyal support of every love or right and justice is fixed business and justice is fixed the color will teach the seatences of like character will teach the seate

uplets and practicers of incest that the way of the transgressor is indeed hard. Soon afthe sentences were passed upon ge Boad also sentenced Jacob athworth of Canton, Mass., to than fifteen nor more than twenty years in prison for raping his eight-year-old daughter. Surely no one can question that this punish-ment is well deserved. In this case also Officer Loring was the means of bringing the criminal to justice. We wish him every success in his good work.

Mr. and Mrs. E. W. Sprague.

These energetic workers for the Cause of truth have completed one full year of active service as missionaries of the N. S. A. Nobly have they discharged their every duty, and earnestly have they sought to serve the N. S. A. They have made a splendid record both for the Cause and for themselves in Indiana where they have sevent the greaters. 8. A. They have made a splendid record both for the Cause and for themselves in Indiana, where they have spent the greater portion of their time, also in Pennsylvania, Ohio, and West Virginia, where they have spent some time in the service of the National body. As mediums they stand high, and are looked upon as embodiments of truth and honesty. Mr. Sprague is simply indefatigable in his efforts to do something for Spiritualism, while his good wife is equally loyal and faithful to her trust. They have made hundreds of friends for the N. S. A., as well as for themselves, and have made the cause of organization strong in the affections of the people who were hitherto indifferent or opposed to it. They have made a good record, and are entitled to the heartfelt thanks of every Spiritualist who loves Spiritualism for its own sake. The N. S. A. was fortunate in being able to secure the services of this devoted couple, and it is not at all probable that their labors will ever be forgotten by their brethren. gotten by their brethren.

Edgar W. Emerson.

This well-known worker for the "good Cause" was a welcome visitor at the Banner office last week, on his way to Columbus, Ohio, where he will serve as the settled speaker of the First Church of Spiritualists of that city for the ensuing four months. On October 6, the new church, recently presented to the Spiritualists of Columbus by that devoted philanthropist Jonathan Barkus, was dedicated to the Cause of Spiritualism, assisted by Willard J. Hull, the scholarly editor of our valued contemporary "The Light of Truth." Mr. Emerson opens his pastorate under flattering auspices, and will, Light of Truth." Mr. Emerson opens his pastorate under liattering auspices, and will, we are assured, do a splendid work during his sojourn in Ohio's capital. We wish him success in his labors, and trust that other cities may be inspired to emulate the example set them by Columbus. Mr. Emerson will take week-evening dates for lectures in the vicinity of Columbus upon reasonable terms. Address him in care of The Light of Truth, 205 North Front St., Columbus, Ohio.

Mrs. May S. Pepper,

the well-known gifted medium, was a we come guest at the Banner office on Tuesd of last week. She reports splendid resultrom her work at Haverhill, Mass., and now en route for Philadelphia, where swill serve the Philadelphia Spiritualist A rd is will serve the Philadelphia Spiritualist Association during the current month. Mrs. Pepper is a host in herself, and her work as a psychic never fails to tell. We trust that she may long be spared to serve the "good Canse" in the same loyal manner she has in the past. She will attend the National Convention in Washington, D. C., as a delegate from Rhode Island, and will secupy the platform in her capacity as a medium on two different evenings. We trust that her health may continue to be good, and wish her success in her work.

Another Clergyman Speaks.

Another Clergyman Speaks.

Rev. A. H. Tyrer of Hamilton, Ontario, is charged with Agnosticism because he dares to favor the higher criticism of the Bible, and is brave enough to accept the facts set forth therein. He has resigned his pulpit, and sets forth his reasons for doing so in a manly letter, published in the Hamilton Evening Times of Aug. 7, 1901. His logic is sound and his opponents will find his arguments unanswerable. He must expect persecution in thus presuming to declare his independence, but as he has the courage of his corrictions in all that he says and does, he will be perfectly able to hold his own. He tells his brethren of the Church some very plain truths, and there is no doubt but that his letter will do a vast amount of good. We congratulate him upon attaining his freedom, and welcome him to the bread field of liberal thought.

Certificate Tickets.

Those who cannot avail themselves of excursion parties, should remember to ask for certificate tickets to the National Spiritualists' Convention in Washington, D. C. All who fall to purchase certificate tickets will have to pay full fare home. With such a certificate, they will be able to secure one-third of one fare on their home trip. All speakers and mediums who have clergy permits should also purchase certificate tickets to the Convention. By so doing they will aid the N. S. A. in making up the required one hundred tickets that must be shown at the Convention, and will also secure a cheaper rate of travel than they would on their permits, as there are no half-rates east of Pittsburgh and Buffalo for them.

The delegates to the National Convention will honor themselves and the association they represent by working in perfect harmony for the highest good of Spiritualism. Let personalities be cast aside, and those who will best serve the Cause selected for the official positions within their gift. With this ideal in mind, there will be no doubt about the unanipous re-election of doubt about the unanimous re-election of both Mrs. Mary T. Longley and Theodore J. Mayer to 'the positions they so ably fill, and whose duties they so efficiently discharge.

LF Spiritualist societies desirous of secur-ing the services of a speaker of merit should correspond with Thomas Cross, 43 Baird St., Fall River, Mass. He has given the best of satisfaction at all points where he has spoken in the United States, and has a record in England of which he may well be proud. It gives us much pleasure to recommend him to the Spiritualists of America.

Let We are in receipt of a letter informing us of the happy marriage of Mr. John S. Lott and Mrs. Jeanie Gould, of Grand Ledge, Mich., on the 11th of August, 1901. Mrs. Abbie E. Sheets officiated in her usual graceful and impressive manner, and the occasion is one not soon to be forgotten by those who witnessed the ceremony. The Banner extends hearty congratulations and best wishes to the contracting parties.

£5 That man who paid over two hundred dollars for a ticket for the Symphony Orchestra recital in Boston, evidently had more money than sease, for he certainly exemplified the saying "A fool and his money are soon parted." What a pity it is that such extravagance cannot be checked in the interests of the deserving poor, or the cause of education! education!

• LETThe attacks upon liberty are already numerous, but the most of them are as yet insidious. Spiritualists, Free Thinkers, Liberalists, see to it that no one is given the power in America to decide that only an orthodox few are of the elect. Stand by your principles or Freedom is dead in America.

##Henry II. Warner is now serving the LFHenry II. Warner is now serving the Spiritualists of Sturgis, Mich. An encouraging letter informs us that good work is being done there, and that he is much encouraged at the outlook. Bro. Warner recently delivered a memorial address in honor of President McKinley, at Chesauing, Mich. The Associated Press referred most kindly to the address, stating that its wording was appropriate and eloquent. We trust that he will be successfull wherever he is called mon to uress, stating that its wording was appro-inte and eloquent. We trust that he will successful wherever he is called upon to

LFHe who mistakes selfishness for patriotism and a desire for praise for philanthropy is poor in those things that constitute the wealth of the soul. There is no real wealth but virtue, and no true reward save that which is found in the approval of the soul.

Le The soul is God manifest in finite form through the mediumship of man. When the soul speaks, its words are expressions of the thoughts of Infinity, and, therefore, are reve-lators of wisdom unto the children of men. The mistakes of life are caused by following outward impulses rather than inner impres-sions, hence the soul-voice is unheard or ig-nored. Through prayerful aspiration, man becomes receptive to this voice, and is led away from error into the pathways of love and prace.

Letters From the People.

Kludly grant use space for a brief consideration of a matter that concerns organized Spiritualism more than anything that now confronts it. A letter from the Treasurer of the N. 8. A. appearing in your columns on September 23, coming as it does from such a high source leads inc. lease of all the apostles, to speak. Carefully perusing the letter for the third time, I find the reasons for a change in the chief office of the National Association, as given by Mr. Mayer to be: First, "Mr. Barrett has held his position for eight successive years, and now, let us give some one else a chance." "Let us give some one else a chance." "Let us give some one else a chance." "Let us give the N. 8. A. an opportunity to see what can be accomplished under a new President." I would need no better reason for voting against the proposed changes than the next statement in Mr. Mayer's letter: "Brother Barrett has done better than Lay one else could have done in the position up to date." Second: "We can all see that an editor of a paper should not be the President of the N. 8. A." "As President if gave him many advantages which other papers did not have, and which may have been used to their disadvantage," Unless it can be shown that as editor he has taken advantage of his position to furfier the interests of his own paper, I can see the reason for experimenting with a new President when it is conceeded, while he was editor, "Take it all in all, he has done better than anyone else could have done up to date," I know this, that while President and editor his paper has given space to the interests of the N. 8. A. that at low rates would have cost thousands of dollars. So persistently was the matter of the Mayer offer for the N. 8. A. Home urged upon the readers of Mr. Barrett's paper that a stream of protest poured in from his loyal subscribers, but to the Hanner's loss he continued the plen until the Home became a fact.

If, as the article goes on to say, "Mr. Barrett has been bitterly opposed to the Hepulican administration of this na

labors in the field. To my mind they cannot be compared.

Like the Treasurer, "I have no axe to grind." I am pleading for no individual (and certainly against noue). I am working only for the Cause of Spiritualism and seeking to guard its instrument, organization, and, because, by mutual consent, the present incumbent of the Presidential chair of the N. S. A., Harrison D. Barrett, "has done well in the past; take it all in all, he has done better than anyone else could have done in the position up to date," I name him as decidedly my choice for President of the N. S. A. for the coming year.

my choice for President of the N. S. A. for the coming year.
I should hope a man'so richly endowed for the position of Treasurer and executive man-ager as Theodore J. Mayer, would by no-man's act be taken from the position he now occupies,—he certainly would not by any act of mine. And for the same reason I would retain Mr. Barrett as President, I would have Mary T. Longley re-elected as Secre-tary.—faithful service and good equipment for the work.

or the work.

I have the honor to be,

Fraternally yours,

Irving F. Symonds,

Greene Street, Somerville, Mass.

MAINE SPEAKS.

To the Editor of the Banner of Light:

Will you please publish the enclosed letter?
I forwarded a copy a few weeks ago to the
Progressive Thicker. As it has failed to appear, I appeal to you, trustlag you mr find
space in the columns of your paper. Thanking you in advance for the favor I feel will
be granted,
I am yours for truth,
Sadie Jordan Clifford.

"A good man from out the good treasures of the heart, bringeth forth good things," so I thought, Mr. Editor, when I read Mr. Henry Warner's article in the Progressive Thinker defending our worthy president, H. D. Barrett, and If you will allow me a space in your valuable paper will add, that I take pleasure in volcing his sentiments, for his thoughts are my thoughts.

Ma acqualathance with Mr. Barrett for the protection with the protection of the protection

norality is contained in the Golden hat whatsover you would that should do unto you do ye even so unto to Sadie Jordan Clif

It appears, Mr. Editor, that Theodore J. Mayer, treasurer of the N. S. A., produces very little evidence of inefficiency against Mr. Harrison Barrett as President of the N. S. A. in his article to the Progressive Thinker of Sept. 23. He charges him with the crime of being an editor and a leader of public opinion, consequently unfit for the position of N. S. A. President-yet almost in the same breath Mr. Mayer says:
"Brother Barrett has done well in the past; take it all in all, he has done better than anyone ejes could have done in the position up to date, so far, he was the best timber we could find, or he would not have been re-elected year after year, but I am now most estronly impressed that we need a change."

anyone else could have done in the position up to date, so far, he was the best timber we could find, or he would not have been re-elected year after year, but I am now most strongly impressed that we need a change."

Now, if President Barrett, "has done better than any one else could have done in the position up to date," why is a change required? Echo answers, why? Is it because Brother Barrett had the manifess and independence of thought, as a Spiritualist editor, to criticise "the approach" of Theodore an editorial in the Banher of Light, in which he reasons. "In our judgment, no man is less fitted for the constitution of the control of the Constitution of the Constitution

was full of the ministrations—and history sometimes repeats itself.

At this juncture permit me to remark that I, was a most enthusiastic admirer of the McKinley foreign policy and should President Roosevelt continue to carry out the imperial policy inaugurated by his predecessor he will receive the endorsation and god-speed of the British people the world over, believing, as we do, that a mutual understanding between the two great English speaking nations of the earth will be the initial step toward universal peace, the consummation of which every Spiritualist will rejoice in.

over, believing, as we do, that a mutual over, believing, as we do, that a mutual understanding between the two great English speaking nations of the earth will be the initial step toward universal peace, the consummation of which every Spiritualist will resolve in.

In his letter, Mr. Mayer places a candidate in the field for the Presidency of the N. St. A. in the person of Mr. E. W. Sprague. A worthy and excellent choice, a gentleman in every sense of the term, who is all that the Treasurer of the N. St. A. says regarding his fitness and ability to fill the position, but Mr. Sprague is an inspirational medium and worker in the Cause of Spiritualism, which fact places him under the Mayer ban of not being considered independent by his coworkers, consequently ineligible after the manner in which he proves Mr. Barrett to be officisive to his conferers.

In our humble opinion, Mr. Sprague, nor no other inspirational speaker, should be elected to the Presidency of the N. S. A. To do so would be to sound the toesin of war with the phenomenal mediums, and "confusion worse confounded" would reign supreme. No! At present they don't jibe properly. Spiritualists who manage camps and societies appreciate this fact fully.

As an independent candidate for the Presidency of the N. S. A. what deters Mr. Mayer from having his ear to the ground and his eye on the chair? We think his munificent gift of a home for the N. S. A., supplemented by liberal doantions, should not act as an embargo upon his further progress: "down the golden stream of honor" in the Cause of our beloved Spiritualism. Should the privilege of attending the N. S. A. Convention be amongst the range of possibilities it will afford us great pleasure to cast a ballot for Mr. Mayer, or some other good man who has given time, means and ability to the Cause without money and without price.

Further, there are two true Spiritualism, Should the privilege of attending the N. S. A. Convention be amongst the range of possibilities it will afford us great pleasure to cas

Senforth, Ontario, Sept. 24, 1901,

To the Editor of the Hanner of Light:

Allow me space in your columns to express my regret at the uncalled for and unvise article in the "Banner" of Sept, 2s, written by Mr. Mayer of Washington, D. C.,—uncalled for, because no article of the Editor's warrants any such bigoted, partisan language from a liberal unfaded Spiritualist. Free thought, free speech, and toleration of other people's ideas, although opposed to your own, is to me a cardinal point of true liberalism. The politics of any person should have nothing to do with his or her fitness, as an officer of the N. S. A., and if the politics of the Editor of the Banner is a bar to his filling the office of President of the N. S. A. then thousands of Spiritualists, as a rule, are illberal in their politics, and not confined to any particular party.

The brother takes in extreme view of the Editor's action in presenting his views in the Banner, and reading between the lines, it seems to me that he has an axe of the Editor's action in presenting his views in the Banner, and reading between the lines, it seems to me that he has an axe of the same. Our brother uses plain language, and cannot object if others do the same. The Spiritualists of this country do got want any gifts with a string attached to them. I have a strong, an abiding faith in the permanency and advancement of the Canse of Spiritualism. Even had the gift of our brother been withheld, he should have due credit for the gift surely. I know that he Editor of the same withheld, he should have due credit for the gift surely. I know that he Editor of the same withheld, he should have due credit for the gift surely, I know that he Editor of the same with a string attached to them. I have a strong the spiritualism, however whe has pen to the cause of Spiritualism. He have the spiritualism who gote the feet from what its writer intended. I will awaken Mr. Barrett's friends and those who perhaps were lukewarm will be aroused into action and thus defeat the very purpose intended.

I believe there is no worker in the field today who is nearer t

Another Subject.

To the Editor of the Banner of Light:

I want to thank you for the editorial on the labor strike, in Banner of Aug. 10th.

I would perhaps question the last paragraph: "Their interests are identical."

When the laborer creates ten dollars a day and only gets two dollars of it, the other eight going to the trust, it looks to mothere is a great variance in their interests.

I find that 80 per cent. of the Spiritualists I meet are Socialists in theory, and it seems to me it is about time for our leading publications to come out in favor of Specialism and recommend the only true remedy for our social and industrial ills. At best, Arbitration is a compromise, not a cure.

I am 60 years old have been a Spiritualist.

best, Arbitration is a compromise, not a cure.

I am 60 years old, have been a Spiritualist since I was 14, and a subscriber to the Banner since I was 18 years old.

I know what it is to be kicked for an unpopular truth, and while I am willing to receive kicks if necessary to advance a good Cause, I do at times get discouraged, especially when I count the many kickers and the few defeaders. But the co-operative commonwealth is in sight, and I propose to help it along "while the lamp holds out to burn."

Fraternally,

John D. Haskell.

Abilene. Kansas.

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G. Frank Rich,
Panous Ontario Hesier and Payolie. Reine Del Monte
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All 501

SEND look of hair, date of birth and ton 2n.

Stamps for a complete life residing telline peat and
fours, leading characteristics and business adaptations
for success. All a mathematical covinity.
M. S. Type written and security scaled. Addresd C.
M. EELWAR, better known as "Zelmar the Myttle,
Drawer Sch. Detroit, Mitch.

All

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"I'M A BRICK!" A NEW BOOK

CORRILLA BANISTER

SPIRIT Message Bepartment.

MRS. MINNIE M. SOULE.

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

These Circles are not public.

The Gur Heasters.

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

public. Truth is truth, welght whenever it is made known to world.

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

rt of Seance held Sept. 12, 1901, S. E. 54.

Invocation.

In the midst of the duties of life, in the midst of sorrow and pain, we pause and turn to thee, oh spirit of beauty and love. We give out of our trust, our love, and our time this hour, this time for brightening and uplifting those who are still in distress and trouble. Perfect us with more streagth for the suffering ones. Lift us closer to thee, and may we more perfectly understand through our nearness to thee, the pain and the loss of those who are still struggling. We would that each heart might feel the inflowing of the spirit of love and beauty; that each lonely life might be comforted by the assurance of the presence of those who would help, comfort, and uplift; that each sin-struck soul might feel the power of trath, of goodness, and understanding to free them from the darkness of their own despair and lead them to the light and purity of that life that must be. Help us to bring comfort to those who mourn the loss of loved ones, that our especial mission to bring the message of peace and of comfort may be fulfilled at this hour. Help us to dry the tears, to sooth the sorrow, and to heal the pain. May the dear ones who would come, who would reach out with strong arm to lift those they love, be strengthened and helped by our confidence and our love, and may they to whom they would go understand with the spirit and grow with the spirit and thus may the union be complete. Amen.

MESSAGES.

MESSAGES.

Mary Gordon.

The first spirit that comes this morning is a woman about forty-five years old. She is quite stout and had been in the spirit only about three years for she comes up to me and writes the figure three to let me know that she has been gone three years. Her name is Mary Gordon and she lived in Monroe, Va. She says, "I want to get back to my friends there. I am sure I don't snow whether I believe this thing or not. I am only here because somebody asked me to come. If this message gets to my people all right I shall be quite sure of this communication. Of course I am sure that I live, I am sure that I have conditions over in this life much like those I left, but whether It is possible for me to return as they say I can or not, I don't know but am making this effort. Please send this word to Abble Gordon and tell her that I don't like what she has done a bit, and I have come back to say so and I can't help it whether she likes to have me say it or not. She knew that I would not like it, she knew when she did it and yet she did it, and if she thanks that I am dead so that I don't know she is very much mistaken. I haven't a word to say of love. I will send my love when she takes back what she has done. You may think this is a funny message to send but it is the message I want to send, and I don't know why when we come back we can't say the things wellike. That is all have to say. If that goes through, all right."

James MacFarland.

Now I see the spirit of a gentleman. He is very pleasant looking indeed. He is about fifty-fire years old and of the medium height with gray side whiskers, dark eyes, dark hair with a little of the gray mixed in it. His whiskers are much grayer than his hair and he has a strong, well-cut chin and nose and strong psychic looking hands. He walks over to me and says, "Bless me, this is the first expression that I have attempted to give and I hadn't any idea that it would be so natural after all. I came from Oakland, Cal. I never was in the East but I always had a desire to find my way there and see what the country was like. When I first came over into spirit land, I utilized the power that was mine to see the different places, and of course I naturally came to the East where I had so often felt that I would like to be. I want to say that my name is James MacFarland. I desire to tell Celia that I have been with her in her travels. I have also seep what has been done with my body, how it is taken care of, and it pleases me. It seems much better to me than the way we talked of before I came. I also have Johnny who comes with me and says, "Tell mama that I am often in her presence and she sees mebut not distinctly enough to know who it is. She is very mediumistic and needs to unfold her power that we may come closer to her and she may perceive us." I have seen also what has been done to 'the house. The changes that they made in it,—and while it is not finat at I would have planned, it is much more pleasant, and I approve of it. I was lipterested in newspaper work and I have sor many friends who are still interested in that work that I feel when I come here and send my regist line, the right kind of an influence.

I thank you so much for opening to a stranger and an unbeliever, as who would gladly believe if the thi sible."

Phillie Green

Phillit Green.

I see the spirit of a little girl who doesn't leok over eight or nine years old. She is just as cunning and pretty as she can be. Her hair is light,—light curls all around her head. Her eyes are blue and she is bright and sweet and she comes over to me and says, "My name is Phillis Green, and I live in Louisville, Ky." Her father is with her in the spirit; he is much darker than she is, with dark hair and eyes, and is slim. She went a little while before he did, but they are together and they want to go to Hattle. The little girl says, "Oh, if she could only know how I get up in her-lap and kiss her and touch her hair, she would never cry any more. I want her to feel that I am there and oh, sometimes when she lies down on that soft out in the sitting room, I just lie down with her in her arms, touch her face, wipe her tears away, and she doesn't know what it is because papa and I come to her and help her. She can't die yet, though she wants to sometimes. She thinks there is nothing left in the world for her, but I know that there is a great deal. We are not ready for her yet. We want ber to wait until everything in fixed up the way we want it, then we will come and get her. Tell her I give her a thousand kisses and more love than she can put in the basket, and she may be very sure that I will never, never forget her and can never go far away from her."

Frank Hadley.

The next spirit who cemes to me is a man about forty years old. He is quite tall, straight, and strong-looking. He has very bright blue eyes; his face is long and firm; his hair is quite a dark brown, with not a single gray hair in it. He steps up to me with the air of one who knows what he is about and says, "I am so sure my confidence that I can return will help me that I have come with a confident air, and so I tell you as though I expected the message to be delivered, that my name is Frank Hadley. I want Eva to know that although I passed out of life quickly, with no sort of an idea of the place to which I was going, no sort of an idea of being prepared or understanding any of the conditions beyond, I am able notwithstanding all this to come back to her and to see her. Some days I see her plainer than others. Sometimes everything about her seems shrouded in mist and it is almost impossible for me to see what she is doing or how she is getting on, but at other times it is as clear as though I stood in her presence, and the only thing that bothers me is that she does not see me and does not understand what I say to her. I was with her when she made the call on my sister. I heard them talk about me and I was surprised at what my sister said, but never mind, I am sure Eva will understand and I have no feeling of unkindness because of it. Father comes with me and he says to tell Fred that he is just as much interested in that machine as he was before he came away and if he could have his way he would straighten it all out in no time, and he hopes to be able to do so."

Carrie Hammond for Nellie Hobbs.

The next spirit that comes is that of a woman's fashion and says, "Please say that I am Carrie Hammond; I used to live in Hallfax: I went from there to Gorham. Maine. I was well known in that place and I want to send this message to Nellie Hobbs. I while her to know that I have been with her. So many times I have tried to impress her that I was with her and she felt the presence of the spirit but did not quite

Addie F. Nason.

Addie F. Nason.

The next one that comes is a woman, tall, slim, and oh, so quiet. She hardly makes a rustle as she steps up to me, but oh, she is so tense as though her anxiety quiets her and holds her in this tense state. The first thing she does is to stoop down over to me and whisper to me, "Do you think you can give a message for me? Do you think you can give a message for me? Do you think it will be possible for me to reach my own?" and when I smile back at her, she says, "Well, then, here it is. My name is Addie F. Nason and I come from Bridgeport, Conn. I want to get to my hasband, whose name is Horace. I want him to know that I feel all right, that I understand now better than I ever did, that I would come back if I could, but it isn't possible for me to do more than send him the word. Tell him he musto't grieve so, that my heart aches when he cries and I yearn to talk everything over with him. Oh, I am so sorry for what I did, but it cruit be helped now. The only thing I can do is to say over and over again that when he comes to me I will tell him what I try to say now, that I am sorry, I am sorry, and I will do anything I can to make it right. I'd like to send word to Gertle. I do, want her to know that I come to her, that I understand how she has

been hurt and crushed and if she will only turn to me, perhaps I can help her. Oh, I thank you for this opportunity. It means more than you can know for me to be able to express myself. I shall be happier now, much happier. Oh, thank you."

Here is the spirit of a woman about fifty years old. She is abort and very stout, with dark hair and eyes. She is so troubled with her throat that she can hardly speak; seems as though a long time before she went out she had this difficulty; but all at once she exerts herself and is able to give me this message. She says: "My name is Louise Banks and I come from Waitham, Mass. I have been over there quite a long time, but have never ceased to have an interest in what is going on in earth life. I was well aware of the spiritual existence, had an idea of what it was like, so that it wasn't a complete surprise to me and when I came over it was a relief not only to me but to everybody about me, for everyone knew I couldn't get better and it was better for me to go. I have with me Mary-and she wants to send her message, too, and her love; she says, 'Oh, bless us, doesn't it seem hard to be here and not have the power to express all that we feel. I'd like to have Nellie understand this and see It, she can't sit for us to come.' I believe it would be possible, if she would only give us a little time; we would try and become perfect in the art of speaking to her."

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND NINETY-FIVE.

To the Editor of the Banner of Light:

When I write my weekly Letter, Mr. Editor, in the sanctity of my little home, I always first play a few minutes on the little melodeon which has been my musical companion for thirteen years.

When away during a part of the summer, I was not, however, deprived of the inspiring power of music. Especially was this the case while in Bristol, Pa., where nearly every evening my kind entertainer spent an hour or two at her piano. Her sight having become defective, she cannot now read new music, and plays from memory the grand pleces learned long ago. Some of them she never plays twice alike. Her rendition of "The Storm" varies with her mood, portions of it being gay with tender delight, or tender with the whispered words of love, filled with the rush of refreshing rain, and the murmur of distant thunder accentuating the falling drops. Later the storm draws near apace, the roll of thunder increases in power until its terrible boom makes the heart thrill with dread, while vivid bolts of lightning threaten life itself. The author of this plece must have been in sympathy with the fine lines of Thomson:—

"The lightplays flash a lexery curve and

The tempest growls, but as it nearer comes, The lightnings flush a larger curve, and more The noise astounds;

Follows the loosened, aggravated roar, Enlarging, deepening, mingling; peal on peal, Crushed horrible, convulsing heaven and earth."

peal, Crushed horrible, convulsing heaven and carth."

Later the storm dies gradually away, a distant peal of thunder is scarcely heard, the birds begin to twitter again, and the last notes bespeak the peace of nature and the peace of the human heart.

Many an evening did we sit thus, she at the far end of the room evoking the magic strains from her instrument, her inspirational husband at the other end, clad in white, and resting from the labors of his farm, and I ensconced in some easy chair, listening to the music, and opening my inner nature to thoughts from the invisible world.

It was on one of these evenings that the pictures came to me described in Number 192, of an artificial fourtain of earth, and of the infinite fountain of life, eternally sparkling with drops, every one of which is a soul, and destined by its parentage to eternal existence.

When I play alone at home preliminary to

desjined by its parentage to eternal existence.

When I play alone at home, preliminary to writing, the music is very simple, the tunes are only five, and each one is played twice in exactly the same way. The instrument plays itself, as it were, and as the music goes on, the waves of magnetism become visible in the darkened room, and the thoughts pour in, till it is an easy matter to step late the next room and write them down.

The first tune is always "Nearer, My God, to Thee." This is so quiet, so restful, and by lifting the heart God-ward, help comes from those who are further along in our eternal journey; and it is only through God, or majestic, universal law, that blessed spirits can come.

journey; and it is only through God, or majestic, universal law, that blessed spirits can come.

Then comes "The Sweet By and By," filling the soul with delight, by our anticipated re-union with those whose presence we miss on life's journey.

This beautiful song was composed inspirationally. Its author, Dr. Sanford F. Bennett, was at the time keeping a drug store with Mr. J. B. Webster, the musician of Wisconsin. The latter gealleman was sometimes a prey to a fit of depression, and Dr. Bennett had noticed that he could be cheered by giving him a new song to work on.

One evening Dr. Bennett came in and said: "What is the matter now?"

Webster replied: "It is no matter now; it will be all right by and by."

The Idea of the hymn came to the doctor like a flash of sunshine. He turned to his desk and swrote the three stanzas of the hymn afast as he could write. He scratched it down with pencil, and as the lead broke he wrote the last line of the song with pen and ink.

As Webster read the words, he in his turn stepped to the desk, and saked for his violin. In a few minutes he had composed the music for the lines, for the different parts, and for the chorus.

Two musical friends had come in meanwhille; and in thirty minutes from the time Dr. Bennett began to write it, the four

friends were sloging it exactly as it was printed a few days later, and as it has been sung the world over ever since. Another gentleman who was present and heard it sung this first time, said with tears in his eyes: "That hymn is immortal."
The original manuscript is now owned by John E. Burton of Milwaukee, Wis., who paid \$1000 for this first manuscript of the same. The same gentleman is also the fortunate possessor of the original manuscript of John Howard Payne's "Home, Sweet Home."

John Howard Payne's Home."
Home."
Dr. Bennett composed "The Sweet By and By" shorily after the Civil War, and he died in Richmond, Ili., in 1898.

"Some singers sing but a single song,
And the world remembers every word;
While others sing their whole life long,
Then die at last, unknown, unheard."

Then die at last, unknown, unheard."

But no matter; if they sing truly and purely, the angels are listening to them now, and every one of their songs will be known and heard in the sweet by and by.

The third tune in my little repertory is "Benjah Land." It is simillar in spirit to the preceding, but it is more exhilarating. The other is like pure, clear water, but "Beulah Land." It is similar in spirit to the preceding to the preceding to the last year that I used to go to the Baptist prayermeeting in Minneapolis. Whatever untoward dectrine was being emphasized by some brother exhorter, my singing-book was opened at "Beulah Land," and I would murmur:

"The angels come and walk with me,

"The angels come and walk with me, And sweet communion here have we."

From the time when in far-away Burmah I first read of how happy, poor, weary Christian was in Beulah Laad, I have loved the very name. Here the Pilgrim and his companion Hopeful had a view of the celestial city, and even met and talked with some of the "shining ones," who were inhabitants thereof. And by a touch of psychological insight, Buyan notices that these men, so soon to go over, talked more in their sleep in Beulah Land than ever they did during their journey. It was wholly natural that while their bodies slept, their spiritual vision was clear, and their spiritual tongues were loosened. So happy were the men in these sights and sounds, that they did not observe the dark and cold river that still lay between them and the celestial city.

But they got through the river, the angels led them up the hill on the other side, and they entered the glorious city "with everlasting joy upon their heads." And there will you and I, good Mr. Editor, and all our faithful readers go, in the sweet by and by. Many years after reading, as a child, of Bunyan's Pilgrims, I was trying, oh! so had, to be good in the church, and in perusing the memoirs of that godly minister of Portland, Maine, Edward Payson, that I met these touching words in a letter that he wrote to his sister, only a few weeks before he passed the river:—

"Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for some weeks a happy inhabitant. The celestial city is full in my view."

Dr. Payson's gloomy theology was both the cause and the effect of fits of intense spiritual depression, which awaken the sympathy of all who read of them. It is pleasant to reflect that his daughter, Mrs. Preatice, revealed the softer lights in which the divine nature is also delineated in the Bible, and has expressed them in her delightful book, "Stepping Heavenward."

Dr. Payson's gloomy theology was both the cause and the effect of fits of intense joy, when he peaned that letter to his sister, and he is al

Therefore man who is so noble an image, having his ground in Time and Eternity, should well consider himself, and not run headlong in such blindness, seeking his native country afar off from himself, when it is within himself, though covered with the grossness of the Elements by their strife.—

Boehme.

Reinearnation.

To the Editor of the Banner of Light:
A belief in Reinearnation seems to be a logical necessity for those who believe in the law of universal and indefinite progress, and hold that the human soul may exist and act independently of the human body. From the earliest dawn of history the doctrine of a plurality of earthly lives has been accepted as a vital truth by a large part of humanity. It has held permanent sway over the people of the Orient, and was at one time the dominating religious thought of the inhabitants of the whole earth. The ancient philosophers taught it to their disciples as a precious and fundamental truth. It is the keynote of Plato's philosophy: "Soul is older than body," he says.

The western branch of the human race, however, have for the most part lost the old faith, even God and immortality having become shadowy conjectures instead of living realities. But,

"Truth crushed to earth will rise again, The eternal years of God are hers";

"Truth crushed to earth will rise again, The eternal years of God are hers"; and after centuries of jangling creeds we of the New World are beginning to realize that only a return to the truths of primitive Christianity will satisfy our spiritual needs. It must be conceded that justice and mercy cannot be attributed to God if we judge solely by what we see of his works. Physical paia and mental anguish are with us from the crafle to the grave. Injustice, erucity, falseffood and hypocrisy fill up the measure of our lives. From the God of Israel to the God of Anarchy is a far cry, but both are gods of violence. "Nature is red in tooth and claw," says one of the most profound thinkers of modern times, and there seems to be no escape for man or beast except through the Door of Death.

Reincarnation alone solves in a rational manner the problems which everywhere confront the dwellers upon earth. It says there are many dwelling-places for the evolving immortal soul of man, and this earth is among them. It is the only theory which is among them. It is the only theory which is not reasonable to believe that one must suffer an eteraity of wee because an ancestor, six thousand years ago, disobeyed God's commands. If one is to be justly punished he must have knowingly and wilfully transgressed. If, during one incarnated life a man has not attained the full measure of experience possible to that life, there can be no good reason for his quitting it forever. If he has not conquered the desires and delusons of the physical life while on earth, and if death makes no essential change in his character, he is unfit to enter upon a state of purely spiritual activity. No after-death state of a spiritually progressive character can satisfy the nature if it be material and sensuous in its tendencies.

Good or evil, it may be both, is the outcome of every conscious or unconscious deed; but sin, which is solely the act of a conscious life, has been defined as "an intentional per-

tood or evil, it may be both, is the outcome of every conscious or unconscious deed;
but sin, which is solely the act of a conscious
life, has been defined as "an intentional perversion of a clearly comprehended mandatory law of being."

Probably fifty per cent. of all who are born
upon the earth die before they are old enough
to sin. If they are justly punished it must
be because they had committed sin in some
other life—they must have lived before. Relucarnation is actively progressive and evolutionary in nature and effect, for it gives
time and opportunity. Folly and crime are
usually rooted in ignorance caused by inexperience, and experience comes only through
time and opportunity. Justice and mercy require that our Creator shall give us sufficient
time to learn the right and thus avoid the
wrong; but if there is but one lacarnation,
not one in a thousand has the time or opportunity. If one short life upon earth is
not long enough under the best conditions for
us to fully understand the physical universe
of which our bodies are a part, how is it
possible that we should in the same time
learn just what is right or wrong in the
spiritual universe?

Justice requires that all shall have equal
chances for heaven and life everlasting. But
one is born to disgrace and misery, another
to good repute and happiness; one may be a
child of the sluns, born and reared in vice
and degradation, another the child of parents
famed for mornility and intelligence; and if
there is but one incarnation, if one short life
fixes the eternal destiny for weal or wee, the
road to heaven is made more difficult for one
than for another. This would be injustice
from a human standpoint; and if the standard of justice implanted by the Greator
within the human heart differs in kind from
the standard by which his laws are administered, we are drifting, pilotless and rudderless, upon the ocean of life, and all hope
must be abandoned. The hell of our Calvinistic and Romanistic fathers is a pre-determined and ever-prese

revered teacher writes:—
For life follows life as day follows day, it he return is not a recession. With ser experience and vantage-ground gained the past life starts anew upon the endless and of progress, the destined path that all it tread, which, beginning and ending in infinite, goes circling on forever, as by an ending spiral extending from the centre rards the circumference of the creative tere, rising higher and higher and further if further outwardly reaching at every do of the curve, yet never finding a final ying-place.

send of the curvature of the traying-place."

Man must be born again and again, both obysically and spiritually, until the material and the immaterial are joined in harmonious and indissoluble unity. He who said to his lisciples "I and my Father are one," also said to those disciples, "Ye must be born and to the said to those disciples, "Ye must be born and the said to those disciples, "Ye must be born as the said to those disciples, "Ye must be born as the said to those disciples, "Ye must be born as the said to those disciples, "Ye must be born as the said to those disciples, "Ye must be born as the said to those disciples, "Ye must be born as the said to those disciples, "Ye must be born as the said to those disciples, "Ye must be born as the said to those disciples, "Ye must be born as the said to those disciples, "Ye must be born as the said to the said

Mrs. Sheets of Grand Ledge, Mich

It was my privilege to know Mrs. Sheets, who passed to the higher life Sept. 13, for more than twenty-five years.

She was one of those rare women with terling qualities which but few possess. She and her husband, who passed out several years ago, were early plousers in Modern Spiritualism in Ohio, having formed the second circle ever organized in the state. In their hume was fitted up a fine "spirit room" with table and musical instruments suspended from the ceiling. A fine medium was developed there and marvelous results were obtained.

Onceptits

oped there and marvelous results were obtained.

Opposition was so great and excitement ran so high that their lives were often endangered. They both developed as mediums, he a wonderful healer and she with rare clair-toyant gifts.

She lesves three children, all firm believers in Spiritualism, for the truth of this glorious philosophy were taught them from childhood. The eldest daughter, Mrs. Abbie Sheets, who ranks among our first speakers and teachers, who has for five years presided over Grand Ledge Camp and carried it forward to success, bad been very fil for ten days and was still confined to her bed.

All of the night preceding the funeral her guides were preparing her even to the extent of bringing her mother to her beside where she smillingly stood in silent encouragement. When the hour arrived she was dressed by her faithful nuse, led to the parlor and supported while the spirits gave of their beautiful inspiration to the waiting people. That night she, too, was near the border land.

Sept. 16 the mother's remains were con-

16 the mother's remains were con-as had been her husband's, to Detroit

Andrew B. Spinney, M. D.

Another Veteran Gone.

Another Veteran Gone.

8. H. Wortman of Buffalo, a soldier of the Civil War, a trance speaker forly years ago, and an uncompromising Spiritualist for nearly fifty years, had a triple funeral service on Saturday, Sept. 7. He had been a Post Commander of the G. A. It. and was loved and honored by his commades. It had been his expressed wish for years that the writer of this serve at his funeral, and let the Spiritual Gospel have full expression. For some reason unknown to the writer the Spiritual Gospel have full expression. For some reason unknown to the writer the Spiritual Gospel have full expression. For some reason unknown to the writer the Spiritual Gospel have full expression. For some reason unknown to the writer the Spiritual Church was not sought for the arrangements I do not know. But a spiritual talk limited to twenty minutes at the house, with some twenty to thirty auditors, was all that represented Mr. Wortman's faith and expressed wishes. Then the body was taken to the Methodist Church and a Methodist sermon by a Methodist minister did not represent Mr. Wortman's faith, or inspire comfort to mourners as the spiritual gospel does. Then the G. A. It, took charge of the grave presented in the cremony at the grave presented in the cremony at the grave presented in the printed burial service, the sweet and conforting promise that at some unknown future day—prehaps millions of years hence—the Almighty Ruler of Heaven and earth will, by an infinite miracle, raise that dead body from the grave and give it immortality! Mr. Wortman was for several years janitor of the Spiritual Church, corner of Jersey and Prospect Sts., and appreciated with a keen relish the best and highest of all the Spiritual lectures. Thus the early workers in Spiritualism are passing from the valley of sense limitations, to the glovy of the morning land.

Lyman C. Howe.

Mr. Samuel A. Morton

Mr. Samuel A. Morton
passed to spirit life from his aummer residence at Onset. Mass. His transition was
very sudden and unexpected by him or any
other residence or trends. He retired beformed and ten o'clock Threaday evening,
having been about his usual employment durling the day. On Wednesday morning, Sept.
3., his lifeless form was found by his wife
about six a. m. He had apparently gone to
sleep and his spirit passed out without even
a struggle. He was for many years an
avowed and consistent Spiritualist. His wife
and two daughters survive him. Prellminary
funeral services were held in Onset Sept. 27,
which were conducted by Mr. E. A. Blackden and Mrs. Kate R. Stiles. Mr. M. C.
Whitney rendered musical selections appropriate to the occasion. The remains were
forwarded to the permanent home of the deceased at Luzerne, Pa., where his interment
will take place. Mr. Morton was born in
Banpor, Me, sixty-seven years ago, but had
resided in Luzerne, Pa., for many years.

Onset, Sept. 27, 1901.

Mary La Du Tompkins,

ared 94 the 5th of last May, escaped into freedom and light at the home of her daughter—Mrs. Witherell—at 225 West 22d Street, Erie, Pa., Sept. 24, and the writer conducted the funeral services Thursday, Sept. 25. A large assemblage met to do honor to the memory of this remarkable woman. A Spiritualist fairy-three years, never hiding her light she retained her faculties to the last, and at ninety-two was as clear headed and logically sharp as at thirty. Joyonsly she welcomed death, the great healer and eman-cipator.

Lyman C. Howe.

Joseph W. Rood,

the first secretary of the C. L. F. A., at Lily Dale, a lawyer, and life-time resident of Fredonia, N. Y., died Sunday, Sept. 22, at 4 p. m., and the funeral services were conducted by the Episcopal clergyman, according to the ritual service. Mr. Rood was 85 years of age, and has been recognized a Spiritualist for twesty-five years. But what his private convictions may have been I do not know. He will not probably waste much time in mourning or rejoicing over the conduct of his funeral ceremonies.

Lyman C, Howe.

William Grover Gasto

lato the higher life from his home in anton, Pa., Tuesday, September 10th, at

Cochranton, Pa., Tuesday, Capes

3.30 a. m.

He was born in Castile, N. Y., June 18th,
1835. He removed to Crawford County, Pa.,
in 1844, living in Badebury Township for several years; removing thence to Atlantic. For
the past twelve years he has lived in Cochranton.

the past twelve years as as a real content of the survived by his wife and three children: Glen. G. of Tionesta, Pa., Mrs. W. P., Hollister of Cleveland, Ohio, and Archie E. of Meadville, Pa. Three brothers, Athelston, Arthur B., and Frank D., in Meadville, and a sister, Mrs. Harry Brown, in Springfield,

a sister, Mrs. Harry Brown, in the conducted an extensive lumber business in Cochranton, Fa.

The passing out was sudden as he had been ill but two days, and not so seriously as to cause alarm. The funeral was hald at his home is Cochranton, Friday, the 13th. Mrs. Clard Watson of Jamestown, N. Y., spoke on the occasion.

Mrs. Mary E. Quinn

passed to the higher life on the 24th of Sept at her home, 21 Woodbury St., Lowell, Mass, aged 51. For a number of years Mrs. Quim had been a devoted worker for Spiritualism and in her quiet way made many friends The funeral was held Thursday, the 25th Mrs. Annie L. Jones of Lowell officiality The-music was beautifully rendered by Mrs Davis. F. H. Coggeshall.

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They will Meet Us on the
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Day by Day.
Heing Home.
Founding Angels.
Lime of Rest.
Long for the Born
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hope for the Sorrowing.

Rumilly,

Happy Thoughts.

He's Gone.

I'm Called to the Bette

Land.

I Thank Thos, oh, Father.

Jabilats.

My Spirit Home

Nearer Home

Passed On.

Reconcillation. Shore.
The Eden Above.
The Eden Above.
The Other Side.
Will You Meet Me Over
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Who Will Guide My Spirit
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Waiting Or This Shore,
Waiting Hid the Shadows,
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we Long to be There,

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Invocation Chant.
I Shall Khow His Ange Kame.
Nearing the Goal.
No Weeping There.
Our Home Beyond the River Parting Hymn.

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atinued from page one.)

(Continued from page one.)
he present stage of snimal life; is not renewed from the original primorbial germ, but
reen one generation to another, not from theempts but immediate.

If, however, the cell substance is the same
all organisms, wheave the mysterious
aw of diversity, which stamps the progenitor,
a its successor in all species, including man,
from one generation to another?
Unfortunately these scientists deny to naturalists a solution of this mysterious problem,
in the possible differentiation resulting from
Paychie power. If the physical germ cell in
full organisms is of the same constituency,
whence the endless, but uniform diversity of
immediate progenitors?

PSYCHIC SCIENCE SOLVES THIS SOCL GERN PROBLEM DAEWIN AFFIRMS. (ORIGIN OF MAN, P. ©)

OF MAN, P. (2)

The question whether "The emobling belief in the existence of an Omnipotent Creator and Ruler of the universe exists, has been answered in the affirmative by the highest intellects that have ever lived."

In his "Origin of Species," p. 424, he says; "Hafe may have been originally breathed by the Creator into a few forms or into one," whereby man became a living soul.

These admissions demonstrate (as we have said in a former essay), that "Darwinism has no necessary antagonism to Theism." But he elsewhere affirms that "The spiritual power cannot be classed or compared by Naturalists."

DENTON CONFUTES DARWIN.

Win. Denton, however, one of the most profound Naturalists and foremost among al inclinear psychologists, besitated not to declare: "Leaving out of view, as Darwin and his school do, the spiritual side of the universe I regard his theory as radically defective. I could as soon believe that a boulder rolling down a mountain stream could be fashioned hit a perfect bust of Daniel Webster, as that natural selection could transform a gelatinous dot into latelligent man. An infalte and intelligent spirit, in my opinion, presides over the universe and patural laws are its instruments."

Darwin admits "the belief in unseen or spiritual agencies scena to be almost universal with the less civilized races," He should have added "and civilized races," He should have added "and civilized races," He should have added "and civilized races also." He dads, however, "The spiritual power cannot be classed or compared by Naturalists." Conceding that "Life may have been breathed into man himself, by the Creator, whereby, p. 427; Darwin closed the door to all psychic investigation to his school, for any possible evidence of the existence of a soul serm as the mascent source of all life, especially conscious man.

But is there a soul germ? May not the

the nascent source of all life, especially conscious man.

But is there a soul germ? May not the differentiation of all species from a cell of the same constituent owe origin to psychic power; a force that is neither blind energy nor automatic variation but intelligent design and predetermined invisible spiritualistic agency?

THE HOUR HAS COME

THE HOUR HAS COME

The hour has now arrived, however, when men of scientific attainments in possession of chemical and electric appliances, and especially psychic agencies, will be able to solve the greatest problem of the cosmos; the source of conscious life; whether in the gern or the man. From whence does the intelligent soul germ emanate independent of the gelatinous dot, or vascid protoplasm, whether the result of epi genesis, pro genesis, or a mere germ plasm? Is there a soul germ, independent of matter?

SOUL GERMS: PROM WHAT AND WHENCE THE PRINCIPLE?

SOUL GEIMS: FROM WHAT AND WHENCE THE

PRINCIPLE?

We cannot better conclude this theme of yorld-wide interest—the origin of man—than an extract from a series of letters, through Carlyle Petersilea, in the Chicago "Progressive Thinker."

"Life is complex, berinning with the simplest forms and cading with the greatest and grandest; but if man came up through the tadpole—I am here speaking of the soul or life germ—he would surely go back from whether he came; but, not coming from these but from the pure fountain of life, or the fountain of soul germs which do not originate either within matter or spirit, he returns to that from which he was taken, as a developed entity, or soul.

"O, how pure and simple and clear this is to one who understands! My soul, your soul, or the soul of Charles Darwin meer crept up through a long chain of animal life—never, never, dear friends—but the soul of Charles Darwin from all time, patiently waiting its development, not yet conscious, or, rather, not yet self-conscious, that was to come with his development. It was the same with you. One species of animal life does not merge or run into another. All are distinct. A starish is a starish from all time. A clam, a clam. A violet never becomes a rose, and a lily is a lily from all time. A sheep never becomes a bear or a lion, nor a forest deer a cincking hea, or vice versa. All are separate and distinct, and so are the nations of earth. The black, the white, the red, and the copper colored, for all are true to their own soul germ life. Your soul or mine never resided within the monkey or gorilla, but we came pure from the great eternal fountain of life, a littlegem of spark of that life is all intelligence. The source of all life is certainly infinitely intelligent for the fountain of life is all intelligence of its fountain."

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Not a Christian Scientist.

Dear Editor,
A great many of our good friends write me that they understand I am now a Christian Scientist. Will you allow me to say to all, through the Baaner, that they are mistaken runging the way I am the only physician that does, but this is not Christian Scientist of Mental Science, but it is without doubt the same fore. A Christian Scientist gives no medicine whatever; I do when it is required. I also believe in magnetic, massage and electrical treatments; at times I advise giving different kinds of baths. In different best diapried to that individual case, yet because I give but little medicine and advocate psychic treatments. I am accused by you dear friends with being a Christian Scientist. While not believing in Christian Scientes, still I respect Christian Scientists and their good work.

Dr. C. E. Watkins,

Dr. C. E. Watkins, 1087 Boylston St., Boston, Mass.

Weather Insurance.

Every prudent householder carries fire insurance on his property and many of those in
the "cyclone belt" carry an additional cyclone
policy. Such insurance is generally recognized as wise and profitable. But fire comes
seldom and to few buildings, while the
chances of damage by cyclones are very small
in any individual case.

But the weather—sun, rain, hail, snow,
frost and wind are constant in their assaults
upon real estate. Day and night they are
ceaselessly at work in their efforts to destroy
the creations of human hands. "The grawing tooth of Time" preys indifferently upon
the moblest structures of art and the humble
palace.

ing tooth of Time" preys indifferently upon the noblest structures of art and the humble palace.

Why then not "weather insurance?" If we insure against fire and tornado, which are rare and circumscribed, why not insure against the weather, which is emippresent and universally destructive?

There is only one form in which weather insurance can be obtained, and that is good paint. Paint is cheap and painting is easy, and a well-painted building is insured against the weather as long as the paint remains in-tact. The weather eats the cheap paint instead of the expensive building. When the paint begins to give way, repainting is the simple remedy.

The best paint is always the cheapest, in that it affords the best form of weather insurance and the longest term of insurance form of pure linssed oil combination paint based on sine white. The wise house owner will contract regularly with his local painter for weather insurance in this form and will renew his policy before expiration.

Stanton Dodley:

8, conducted by Mr. and Mrs. Henry Johnson (nee L. J. Akerman).
Cadet Hall, Lyan Spiritualists' Association, Alex Caird, M. D., President, Sunday, Oct. 13th. Mrs. Lizzle Harlow will lecture at 2:30 and 7.40; Unity quartet; good instrumental music.

and 7.30; Unity quartet; good instance-music.

G. H. Brooks will serve the Newport, Ky., society October and November. His address while there will be 120 East 3d St. He would like to go to adjoining towns during week day evenings; will respond to calls for funerals.

In Appleton Hall, Paine Memorial Bulld-ing, The First Spiritualist Laddes' Ald hold a meeting Friday, Oct. 11. Supper at 6.15 p. m. Come all. Carrie L. Hatch, Secy.

Indianapolis, Ind.

Indianapolis, Ind.

The season's work in Indianapolis began with the first Sunday in September and the First Spiritualist Church is entering upon its welfth year of uninterrupted work. There are very few organizations in the land that can hold up their hands and say, we too, are among the number. In years gone by all of the leading speakers and many of the prominent test mediums have served our people and the Cause has prospered, many having been brought into the light of Spiritualism and our church stands as a monument to well doing of its workers and supporters. September found us with Miss Lizzle Harlow of Haydeaville, Mass., a worker, a credit to our Cause, She presents the philosophical side of all subjects in an attractive manner with language good, vein of thought and line of argument perfect, holding well all subjects in hand, presented from time to time the following: "Use and Abuse of Religion." "What is True Spiritualism? or how to Grow Spiritual." "The Majesty of the Human Soul." "Fear the Dungeons of the Soul." "Resting Beneath the Shadows."

The discourse-from the last subject dwelt in a befitting manner upon the death of the martyred president and was replete with beautiful thoughts of the now and the hereafter. She certainly is one of our coming workers along the line of new thought and reform and may she be spared many years of useful labor in the Cause we all love so well. October will find us with Tille U. Reynolds, a well known and trusted worker.

B. Frank Schmid, Pres.

Dr. C. E. Watkins.

Dr. C. E. Watkins.

In the best paint is always the cheapest, in surance and the longest term of insurance and produced in a latter for weather insurance in this form and will renew his policy before expiration.

Stanton Dudley.

Aunouncements.

Waltham Spiritualist Progressive Union Church will have its first supper Thursday, to Cct. 10. Mrs. N. S. Noyes will give astrological readings in the evening. Oct. 12th Mr. J. Frank Baxter will lecture at 3 p. m. on "The Standing and Tendency of Spiritualistic Ideas": at 7 p. m., subject of lecture, "The Independence and Positiveness of Spiritualism." Oct. 25, Mr. J. F. Baxter, and Oct. 27, Mr. J. B. Scarlett will occupy the platform. Ella A. Wheeler, Secy, 74 School St.

Oct. 13, Mrs. R. E. Hall will open spiritual meetings for discourse and messages for the cassing season at Temple of Honor Hall, 53 Mass. Ave. Cambridge, Mass.

Hattle C. Mason of Chelsea, Mass., will conduct the meeting in Manchester, Oct. 12, Mrs. New, Cambridge, Mass.

Mrs. Nellie Noyes will speak for the First Spiritual Society of Fitebluary, Mass. Spiritual Society of Fitebluary, Mass. Spiritual Society of Fitebluary, Mass. His advertisement can be found on Page 7 ander Boston advertisements. We would call attention to the fact that if you desire to consult the dector if certainly is a good plan to write him at Ayer, Mass., making your engagement ahead as you are very apt if you neglect to do this to have to wait your turn. He' will not be in Boston until October the 15th. Dr. Watthis wishes it understood that he gives no scances to the general public, but he frequently gives a seance to his patients. He only takes 30 new patients a month and if you desire to become one of his patients it is well to write to him in time. C. Bath, Gen. Mgr. lowed with spirit delineations at both services.

Mrs. Nellie Noyes will speak for the First Spiritual Society of Fitchburg, Mass., Sunday, Oct. 13.

There will be services throughout the senson at Ohenyille, R. I., in Library Hall, Ohenyille Square, on Sundays at 2.30 and 7.30.

E. J. Bowtell.

Cambridgeport, Washington Hall, 673 Mass.
Ave., opposite Pearl St., Bible Spiritual Square, opposite Pearl St., Bible Spiritual Square, Sundays. Afternoon, a healing test and developing circle at 3; evening session, at 7.20, for speaking and tests. Our Indian Jubilee, Monday evening, Oct. 14, at is against it.—Emerson.

The N. S. A.

BY G. W KATES.

It seems to me that the Spiritualists of the United States should all co-operate with the N. S. A. No one should hold off because the association has not as yet been perfected. The duty of each is to perfect its aims and help accomplish its mission. Too many people wait to see what will be done, rather than help to do something. We have surely reached the period when the unification of all Spiritualists is a great public necessity. We should not quibble over small things when great public affairs depend upon our best wisdom and effort. Little antagonisms to my best impulses would have fifteen as the same to my best impulses would have fifteen as the same to my best impulses would have fifteen the small spirit that says: "Do not help, when you are being opposed." To overcome opposition, one should struggle for the truth and right as that one sees it. I have found the N. S. A. strenuous—but not bigoted, nor intolerant. It has a good ear for any possible suggrestion or help. No one is barred from an alliance, and no one is prevented from legitimately aiding or advising. With measures that impelled me to seek for some changes in the N. S. A., I attended its convention and pressed my desires—and the same in several instances met approval. When the majority disprove, I am then convinced that there exists wisdom superior to mine. But, they who stay away from active association and complain and denounce, are barnacles that impede progress.

The annual meeting is the time to labor for your pet schemes and to elect your favorite present to office. If you fail to act, then you have no cause to complain. The present plan of annual elections for a one-year term is the surest protection of the association is wrongly based, now that the N. S. A. has become more truly a national body. The local society should be auxiliary only to the State association as the reply and conditions are thereby made inferior bodies—but should be made strong by local assimilation.

The missionary work in each State organized body in the progress of

under a spasm of enthusiasm last but a brief time. These as auxiliaries to the N. S. A. cost worry, expense and an apparent annual loss.

The State association can care for them better than the N. S. A. I have suggested an amendment to this end, and the society reports and the basis of representation at the coming convention will be a strong argument in favor of only State and national societies being auxiliaries to the N. S. A.

We need more permanent local societies—and they can be made so by State help and alliance, thus ensuring more than a spasm of missionary work. The repeated visits made possible by the method instituted in Minnesota by the employment of State missionaries, is proof of good results.

Let us attend strictly to our legitimate business and not side-track politically nor socially. Methods and not a person should be the issue. We want capable officers, dignified, thoughtful and considerate. We need the higher Spiritualism to overcome the knock-down and draz-out methods of the iconoclasts who destroy and fail to construct. We need the religion of Spiritualism to be pressed to the front and the crude panderer to a cruder curiosity relegated to the rear.

We need a president who will carry the force of conviction and the spirit of Altruism into the world. Our hopes rest largely on how we present our Cause to the world. We are doing well now and are gaining ground. Let the good work advance-under the spirit that now is gaining adhesion of good, true and canable people. The Spiritualism will win if they hold steadfastly to the high ideals that construct mentally, morally and spiritually.

The New England Excursion

will leave Boston on Sunday evening, Oct. 12, for the National Spiritualists' Convention in Washington, D. C., via "The Royal Blue Line." All Spiritualists along the route will please take notice and write J. B. Hatch, Jr., the wide-awake Manager, for full information with regard to it, so that they can join the excursion as it passes through their respective communities. This is to be a mammoth affair, and means a royal good time for all who take it in. Write J. B. Hatch, Jr., 74 Sydney St., Boston, Mass., at once for tickets, etc.

All things are opportunities for Expression Through things I unfold. They enable m to express myself.—Ex.

OLD AND NEW PSYCHOLOGY.

BY W. J. COLVILLE,

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EAN PRANCISCO, CAL., July 18, 1861.

have read them—decoured, would perhaps be a better word.

sending to porel — on entirely different from the content of the property of the content of the property of the content of the c

Mrs. Badger, a regular subscriber at No. 75 Chandler St., Boston, says: "I wish I could express to you my apprecia-tion of every beautiful thought expressed in your Maga due of Mynatries. It fills my soul with the hearness of Bod and the unseen."

Upwards of 700 letters similar to this one of Mrs.

Nr. Mary C. You Kannier, Pastor and Medium of the furn Spirinalist Charch of Syracus, N. Y. 1831: Work Legatics is a most creatient exponent of the different mysteries, and is of vital interest to students in occuli-m. You camed fail, for success radiates from every line; ou will win soons to a higher and better life."

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THE MINISTRY OF ANGELS REALIZED by MR AND MISS. A E. NEWTON. The continued call for this well-known pamphlet—which was one of the earliest publications in the interest of Modern Bertitualine, and has now been before the public for more than a third of a century—has induced the publishers adapted to switch an interest in the great particular adapted to switch an interest in the great particular adapted to switch an interest in the great particular beautiful more presented our day in religious minds, and has been largely bought for gratificous circulation among members of churches. The lessened price at which it is now offered will form the property of the property of the price of the property of the price of the property of the price of price, single copies, is cents; a copies for \$1.00.
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