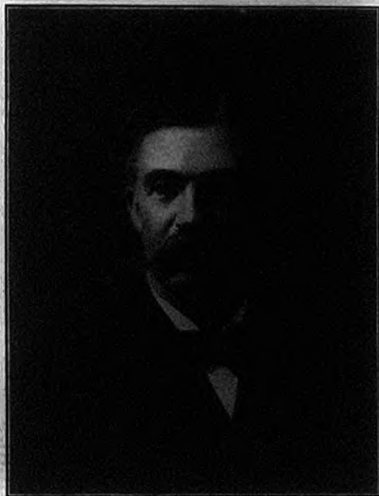


## Life Sketch and Funeral of Milton Rathbun.

Milton Rathbun was born at Verona, near Rome, N. Y., Aug. 3, 1844. Several thousand infants were born in that same hour, each of whom has impressed its individuality upon the world and introduced a train of causes that may continue to influence the order of events and the conditions of society for indefinite ages. Among them all it is doubtful if there is one whose influence for good approaches the character of Milton Rathbun. Of his boyhood days we have no definite account



Mr. Milton Rathbun.

until his fourteenth year. But as the boy is the prototype of the man holding in reserve all the characteristics and potentialities for an eternity of progressive unfoldment, we can imagine him buoyant, spontaneous, ardent, glowing with affectional impulses, sorely tried with the selfishness and injustice of his companions, but forgiving their crudities, and administering wholesome rebukes and never harboring revenge for wrongs committed against him.

We may never know the effects of his early life upon the youth that shared his companionship, even though we may now be enjoying the benefits of his influence upon other lives in the incipient stages of their character building, which, as they matured, entered into the composition of society in which our daily lives are sharing, and by which our course of destiny and our habits of thinking and acting, and the sum of our happiness are constantly affected. This is not idle fancy, but a sober reality which cannot be too thoroughly impressed upon the mind of both youths and adults, as incentives to self discipline and culture.

About 1857-58 the Rathbun family moved to Springfield, Mass., where the impress of new environments continued the molding of the character of this remarkable youth and evoking new expressions of his latent genius until 1860, when he removed to New York, and was employed in the grain business on Fourth Avenue, at the same place where he afterwards built up a large business, which, under the impress of his genius and large personality has made a steady and beautiful growth for nearly forty years, during which time he has had the confidence and good will of all business men with whom he has had dealings, and his popularity has continually increased as his business extended. As an illustration of the qualities of the man, whose memory we revere, an incident in his early business life is significant.

He had a partner in business. It is a dangerous thing for an honest man to have a partner. Mr. Rathbun was faithful, industrious and honest. His partner by extravagance and mismanagement, bankrupted the firm. Mr. Rathbun was not morally responsible for the situation. He was the victim of his partner's extravagance, and mismanagement. His friends urged him to clear the record by going into voluntary bankruptcy, and begin anew, and offered to furnish means to start him again on his own responsibility. Most men would have taken this opportunity to clean the slate and enter upon a new career, free from all legal embarrassments. Not so with Milton Rathbun. He said those who had trusted the firm, did so in good faith, and while he had not had the benefit of it, owing to his partner's incapacity and reckless expenditures, he felt the moral obligation to pay every dollar if possible. He surrendered everything to his creditors, but that did not pay all. He then went to work as an agent and faithfully continued until he paid every dollar of the indebtedness. Then he commenced business with a clean record and a clear conscience and has done business

of the same place—453 Fourth Avenue—ever since until the final call took him away to enter upon a new phase of life, and continue the evolution of his beautiful character under new conditions and a higher order of environments.

### MARRIAGE.

The choice of a partner for life has an important bearing upon the destiny that directs events. In the choice of a soul companion, Mr. Rathbun was remarkably fortunate. In 1873 he was married in the City of New York to Miss Harriet Lee Fales of Belleport, L. I. This was a felicitous occasion. It introduced

shortcomings of his fellowmen. His religious ideals covered all of the issues and problems of human life and destiny. He fraternized with all Christian sects in their efforts for good, but was most at home with Universalists, Unitarians and liberal Agnostics. He was never ashamed of his faith, or sought to conceal it. In this, as in most of their characteristics, Mr. and Mrs. Rathbun were heartily agreed. They have done more to compel respect for Spiritualism among intelligent doubters and prejudiced Christians, than the most of our public advocates. There was an eloquent appeal in their respectful silence, and volumes in their quiet words.

In early life (about his eighteenth year), Mr. Rathbun became a pupil of A. J. Davis in the Children's Progressive Lyceum, and the influence of the lessons and associations in the Lyceum can be traced through all his after years. While much is due to inherited tendencies, his life illustrates the influence of Spiritualism in the molding and perfecting of character, when its illuminations fall upon prepared souls, rich in native instincts, aglow with sweet spiritual affections. For him Spiritualism was good to live by and sustaining to die by. It was the gospel of his noble life at home and abroad, in business and pleasure alike.

### THE GREAT SHOCK

When the news of his death was flashed over the wires it came like the shock of an earthquake to his thousands of admiring friends. At the building of the Hay Exchange, 34th Street, the flag was lowered to half mast in honor of his memory; something that had never occurred before at the death of any man.

### TWO NOTABLE FASTS.

Fasting has had a conspicuous place in the progress of the Christian religion. It has been regarded by some as a necessary penance to crucify the flesh, by others as a means of subduing the flesh, and quickening the spirit. In this latter view many mediums have shared, and sometimes so overcome it as to subvert for a time—that self-possession essential to the protection of individuality. John W. Draper said that frequent fastings caused disease of the brain, and to this cause he ascribed the visions and hallucinations of Mohammed.

Milton Rathbun had two extended fasts, but neither of them were for religious purposes, as religion is usually understood. But good health was a prominent factor in his religion and his first fast of twenty-eight days was for health. It was not to propitiate the gods, or discipline the spirit, nor yet for notoriety, but to eliminate superfluous flesh, and in the twenty-eight days, during which he continued to attend to business as usual, he reduced his weight forty-two pounds, and greatly improved his health. He experienced no inconvenience and after the first three days had no cravings for food.

### ONE REMARKABLE EFFECT

Of this fast was in the wonderful increase in his power of vision. His sight was so improved that he could see distinctly to read fine print without glasses, at double the distance he could read coarse print, before the fast began. The fact is decidedly suggestive. This can hardly be attributed to disease of the brain; for no man gives better evidence of a sane, healthy mind, and well balanced brain, than did Mr. Rathbun to the last hour of his earthly life.

His second fast, about two years ago, lasted thirty-five days and reduced his weight forty-five pounds. So far as is known, no harm to his health ever followed as an effect of these fasts. If fasting or fasting contribute to good health, they may be regarded as wholesome religious practices; but whatever conduces to disease, or bodily harm may properly be regarded as sacrilegious. Living true to Nature, respecting and obeying her laws, was a conspicuous part of Mr. Rathbun's religion. It is worthy of note that in both of these fasts Mr. Rathbun did not shut himself up in idle repose, as a Dr. Tanner, under medical surveillance, but continued in active business every day; his only nourishment being drawn from pure water and air, and the psychic resources. No one who knew the man ever questioned the genuineness of these fasts.

As an indication of his standing in society and the business world, the New York Daily Tribune, Herald, Times, Sun, Post, Journal, Advertiser and World, each contained a more than ordinary notice of his death, several of them accompanying it with a picture of Mr. Rathbun as in the vigor of health and active life. The Mt. Vernon papers had several highly appreciative sketches of Mr. Rathbun's life and funeral obsequies, all showing the high esteem and loving regard in which he was held by the public in his home neighborhood. The Rev. Charles H. Penoyer, whose eloquent words and loving tribute accompanied this sketch, sums up his influence for good in these words:

"Many people came to know of Spiritualism through him and his family, and the faith of Spiritualism has gained several hundred per cent. in this vicinity because Mr. Rathbun and his family were Spiritualists."

### EDUCATION.

While Mr. Rathbun thoroughly believed in the almost limitless possibilities of spiritual helpfulness in the training of the mind, he had a keen appreciation of the value of books and schools and industrious application to study, which does not impede, but is essential to the highest inspiration and the best development of mediocrity. Accordingly he gave his two sons, Frank Hallock and Charles Stewart Rathbun, the best opportunities the country affords. Frank H. is an A. B. graduate of Harvard and Charles S. is an undergraduate of Cambridge. These two sons are all that he leaves to represent his family. I wish there were a dozen.

These young men are of the same noble type that characterizes all the Rathbun family, and are full of promise to the world. With them Mrs. Rathbun has a loving support in all her undertakings and they are in full sympathy with her reform ideas and labors, as well as her spiritual faith. Though a link has been removed from the family chain, the family circle is still complete and the old time love and sweetness still radiate in all the aspects of that model home. There the angels are ever welcome and the two-world bleedings are all the sweeter for this change.

### MRS. RATHBUN'S WORK.

Sadly as she misses the visible presence which has encouraged and sustained her in all her efforts for good, Mrs. Rathbun does not falter or lose interest in the usefulness to which her talent is applied. She holds many official positions, where her ability and faithfulness are highly appreciated. Among them she is president of the Westchester Woman's Club, and the Westchester County Political Equality, Woman's Suffrage Club and treasurer of the N. Y. State Spiritualist Association and other spiritual and reform associations. These labors of love will occupy her time and mind, and in these good works her husband will continue to participate and their two lives will still act in concert, perhaps with more effectiveness than ever before.

### FUNERAL OBSEQUIES.

We cannot better introduce this most sacred and beautiful expression of reverent love for one deceased than to quote from the Mt. Vernon daily Argus of September 11:

"The funeral services of Mr. Milton Rathbun, one of Mt. Vernon's most valued and respected citizens, which were held at Willard Hall on Wednesday afternoon, were attended by a very large concourse of people, among them being a large number of the employees of the Milton Rathbun Company, of New York City, members of the Produce Exchange, and the Haymarket Association, each of which counted Mr. Rathbun as an honored member, many business and social friends, and a large delegation from the Westchester Woman's Club, for which Mrs. Rathbun was elected president last June.

"The flowers were more lavish and the floral pieces more elegant than ever before seen in this city. Among them was a large open book of immortelles, upon the pages of which were written in purple immortelles the last words of Mr. Rathbun: 'The kernel of this world blossoms out into the glorious flower of eternity.' This came from the employees of the Milton Rathbun Company; a very large wreath of English ivy and pure white asters, tied with royal purple ribbon from the Produce Exchange; a beautiful wreath of white roses, carnation pinks and lilies of the valley, with a base of southern myrtle from the Westchester Woman's Club, and many others including a number of wreaths, a very handsome pillow and beautiful loose flowers and palms.

"When the time for the services arrived the hall was filled, and as the procession moved up the left aisle the people rose in a body and remained standing until the casket was placed on the rests in front of the platform and the relatives were seated. Few men have had as great floral tributes paid to their respect. The Universalist church of Mt. Vernon was too small to contain the large attendance. Willard Hall was crowded, the galleries and balconies also being crowded. There were many noted Spiritualist friends present from New Jersey, New York State, from the east, even New England, and from as far west as Chicago. Among these were editors, lecturers, preachers, mediums, ministers and writers. Mr. Maynard, of White Plains, N. Y., husband of the medium, Nettie Maynard, was also present."

This extract from the Mt. Vernon Argus lacks completeness, but fairly represents the general order of the obsequies, and shows the estimate in which Mr. Rathbun is held by the press, and the large circle of his acquaintances. Nothing could more fittingly represent his life than these artistic presentations, so in accord with his fine spiritual nature and harmonious life. He had a delicate appreciation of the beautiful and a tender affection for children. One of the most expressive tokens sent in was a bouquet of lilies-of-the-valley from the little son and daughter of Mr. F. J. Lemmon, vice-president of the Milton Rathbun Company, accompanied by the request that the flowers be placed upon the casket. Mr. Rathbun loved these children and the

flowers they selected to represent their love for him were his favorite of all the floral kingdom. Their request was granted, and when the casket was to be closed for the last time this bouquet was laid lovingly against his cheek. The flowers sent by the Hay Exchange made an impressive showing, being about seven feet high and four feet across. The open book with Mr. Rathbun's last words artistically printed with purple immortelles was a most charming revelation of the beautiful which seemed too precious to pass away.

No description can do justice to the formal offerings so expressive of the feelings of his friends. There were twenty-three set pieces, all vying with each other in beauty and loveliness, besides a rich profusion of cut flowers. To sleep forever in such a bed of beauty, would seem heaven enough for any one.

Miss Aimee Horton sang with fine effect, "I Heard the Voice of Jesus Say," and "Lead, Kindly Light," which was Mr. Rathbun's favorite. Mr. A. N. Carhart of Brooklyn presided at the piano.

Rev. C. H. Penoyer's address was deep and rich in sentiment, and delivered with choice elocutionary effect, and thrilled with the sacred emotion which his love for his friend inspired.

Mrs. Rossegue's address touched all hearts with an exalted spiritual light and tender emotion. I would like to repeat it in full, but that is now impossible.

"Man's religion is shown by his act, not his acts by his religion." She spoke from the heart with moving pathos and clear philosophical analysis, and most comforting faith and spirituality.

In this sketch of my noble friend I have not overdrawn the picture. His life was—and is—intensely real and practical. I have written with the consciousness that such a life has a mission in this world that will continue to impress and inspire thousands who revere his memory, and that this sketch has a mission that all who will may profit by it. His character lingers in active energy wherever his soul has touched and vitalized his environments. He has been a life-long friend and patron of the Banner of Light, and was a loyal friend and support to its veteran editor, Luther Colby. His friendship is always something sweet to think of and we may continue to share his helpfulness, if we appreciate his worth, and cover the shadows of death with loving thoughts and invitations to him to come near and walk with us in the valley of our humiliation.

Lyman C. Howe.

## Funeral Service of Mr. Milton Rathbun.

Rev. Charles H. Penoyer, minister of the First Universalist Society of Mount Vernon, opened the service by giving the announcements, making the following remarks, and offering prayer. Mr. Penoyer said in part:

"I do not think of Mr. Rathbun as having left us. He has rather changed his place of abode. It is not as if he were gone. He is still with us. It would seem as if it might well be true that he were with us now as ever and more fully. I shall not speak of him as gone, but as among the living, not as alone in the past, but as also and rather in the present. It is not that he was, but that he is. And this is what Mr. Rathbun would tell us if we would only listen."

With the Buddhist and Egyptian Scriptures, with Socrates and Plato, Mr. Rathbun's thought is of the body as the dwelling place of the spirit for time and not for eternity; with Seneca and Cicero, with Fichte and Kant, his thought is of what we so consciously call death as really a progress in life; with Orville Dewey and Leigh Hunt, his thought is of the authority of our spiritual natures in things spiritual; with Sophocles his thought is that no man ought to desire longer life in this sphere than that provided for him; with Confucius and Hawthorne his thought is that Divinity has ordered it all well; with the Hindus, with Paul and Carlyle, his thought is of the reality of the unseen; with Parker and Browning, he knew himself to be immortal, and now the better, with Zoroaster and Paul his belief was and is that he should know and be known there as soon, and with Mr. Rathbun there is no here or there; with Epictetus and Feacilon, with Herder and Whitier, with Emerson and Jones, his trust is in the Father Spirit and Over Soul as doing better for him than we could think of doing for ourselves.

Mr. Rathbun is known as a reader of the world's best literature, and as making its best thought a part of himself. Only a few days ago I found him reading with great delight the wonderful sermons of Frederick Robertson, the great English preacher. His belief is not in authority for truth, however, but in truth for authority. His protest is ever against mercantile standards of spiritual values, as some one says it. To him as to the Transcendentalists, "Truth is its own evidence," "Beauty its own witness," and "Religion its own reward."

God is in us and through us and about us. (Continued on page 8.)



# THE DIVINE LAW OF ATONEMENT.

"God's in His heaven, all's right with the World."

LECTURE BY W. J. COLVILLE.

(Delivered in Boston, October 16, 1902.)

The above quotation from one of the greatest of modern poets, would furnish text for many thousands of discourses, for it suggests to the thoughtful mind a practical solution of every world-difficulty.

The words themselves are strikingly appropriate when we meet them in the celebrated song from Pippa Passes, as they are spoken in the midst of April sunshine when the speaker is surrounded with every natural grace and beauty, but their higher significance can only be brought to light when we apply them to scenes far different from those in which they were immediately uttered. The first part of the sentence, "God's in His heaven," will scarcely be doubted by any Theist or Theologian, but the second half of the sentence strikes a note of wonderment in many minds. How can we say truthfully, that all is right with a world in which we constantly encounter an immense amount of misery, dissatisfaction, sickness and sin? It is useless to deny the actual existence of the seamy side of existence, though we may agree with some of the milder of Zola's critics that that strangely realistic Frenchman dwelt too much, at least in his earlier works, upon the darkest aspects of modern civilization, but though we may largely discount many stories of human misery and crime, which are always current, it is impossible to dispute the fact that we are all looking forward to a development of human society in which the prophetic dream of a golden age will be made manifest to an extent hitherto unknown. There would be no place for the culture of ideals were we already completely satisfied with our actual conditions; but though our ideals must ever far transcend our actual achievements, or they would be of no service and indeed have no existence except in name, we can well afford to be so optimistic as to maintain unswerving faith in the final advent of that glorious Messianic age which, though long foretold, has never yet appeared.

The definite article, as used by Browning, gives us the key to his entire philosophy, for no one can justly accuse him of expressing satisfaction with the immediate state of affairs in any country in which he resided. Browning did not affirm that England or Italy had in the nineteenth century realized its highest hopes or fulfilled its purest aspirations, but he ever held aloft the banner of idealism and showed his contemporaries a shining mark which they could reach and which he endeavored to assist them to reach.

Nothing is necessarily implied by Browning's statement further than supreme confidence in the righteousness of the Universe at its core. The phrase "the world" may be fairly regarded as equivalent to universal order or the changeless nature of things which we all feel to be unalterable, but as Rev. M. J. Savage has very finely stated in some of his admirable sermons, we each one of us make an individual world which is our own private and personal habitation within the great world which includes all lesser circles.

That world with which all is necessarily right is the changeless state or order which we often designate cause and effect; this is the Oriental view of Karma stripped of all exorcises. Sir Edwin Arnold in the "Light of Asia," gives us a very true outline of Oriental philosophy in general, when he calls attention to that fundamental doctrine of Hinduism which a Christian apostle has finely expressed in the oft-quoted words, "Whatsoever a man sows, that shall he also reap."

That this chain of consequences is righteous no thinker need dispute, though in its outworking we many of us suffer grievously; but such sufferings do not prove the wrongness but the rightness of the universal scheme, for they invariably and inevitably work out the peaceable fruits of righteousness, not in the short run always, but in the long run universally.

We need to guard against a fatal error which is sometimes deduced from Browning's noble words in "Abt Vogler," "There shall never be one lost good, and for evil so much good more," for it might be inferred by the casual reader that the poet was justifying every form of iniquity and indeed encouraging people to perpetrate as many evils as possible so as to increase the sum of human good; but we well know that nothing was further from Browning's thought than to encourage anything save the purest morality. The kind of evil he referred to was no doubt the sum of suffering which is generically termed trial or tribulation, which many upright and honorable people frequently experience in large degree. Nothing could be more cruel or unwise than to encourage the commission of any act of folly on the specious plea that good would eventuate from it, for though it is true that the consequences of error result in its destruction, we cannot advise people to deliberately commit acts of folly because we are sure that after they have committed them penalties will ensue which will serve to erase their effects. That evil which tries the sensitive nature most severely of all is not what is commonly called moral evil, but rather the hard discipline of life with which morality and immorality have little if any appreciable connection.

That there is a profound philosophy contained in the Wisdom-Religion of antiquity, and more or less imperfectly set forth by modern Theosophical writers, which serves to dissolve all our perplexities when we are confronted with the seeming unrighteousness of life's allotments, we are very ready to allow; but this extremely deep philosophy lies far beyond the reach of ordinary comprehension and is therefore but very dimly apprehended even by the brightest intellects of our time.

The obvious interpretation of Browning's doctrine is in strict accord with the whole teaching of the books of Job and Jonah and with those highly enigmatical references to good and evil in Isaiah where we are told that the one true God is the author of light and darkness, good and evil.

We must endeavor to grasp the standpoint of a great seer before we can interpret his prophecy. The prophet stands figuratively on a mountain height and looks down into a valley where the multitudes are assembled. Because of his elevation he sees what they cannot see and from his serene height realizes what they cannot discern, therefore he is able to assure them that what they are growing under and pronouncing evil is an altogether necessary part of their education. The poets of the world have always been its greatest prophets. Seers and sages differ radically, for sages are wise intellectually while prophets are spiritually intuitive. Sages usually accumulate much knowledge; they philosophize deeply, but they often lack insight; consequently their schools of thought are largely speculative and their speculations are chiefly based on outward appearances. Prophets retire into solitude and in their calm retreat come face to face with divine visions of which unaided intellect knows nothing. The world-scheme can only be satisfactorily interpreted in one way, and that is by referring it to a divine authorship and considering it in the light of constant evolution. Instead of the doctrines of creation and evolution being mutually opposed, the creation theory and that of evolution are but two sides of one great aspect of manifested life. The divine Involuer is made manifest through the evolution of that which is involved and the process of unrolling seems to us extremely slow. Browning wisely says that each sufferer has his say, his scheme of the weal and the woe, and then proceeds to

declare that the true musician, those who have learned to resolve life's discords into harmonies, positively know that shade as well as light and minor as well as major must enter into cosmic harmony.

Taking this exalted view of the general situation, which must of necessity include all particulars, we can build a truly ethical temple on a thoroughly rational foundation, and though we have no sympathy with any doctrine which frightens children or unduly intimidates persons of mature age, by attributing to Deity unloving and ungracious actions, we can so enforce the rigidly scientific view of inevitable consequence that all the good which the ethical teacher can wish to accomplish can be much more certainly outwrought by preaching a scientific law than a sentimental gospel.

The weak point in many an alleged gospel is that it frequently fails to discriminate between forgiveness of sin and remission of penalty. Sins can be forgiven but penalties are not remitted; herein consists the vital distinction between true and false views of atonement.

There can be no vicarious suffering or substitutionary offering. No man can possibly pay another's debt to Nature, because the consequence of right or wrong-doing is within the individual right or wrong-doer. This point must be made absolutely clear before we can proceed further.

It has been truly said by advanced teachers of the science of being, notably Mrs. Gestefeld, that we are punished by our vices and rewarded by our virtues, not for them. When we exchange the word for, for the word by, we alter entirely the aspect of our teachings, because we no longer suggest the possibility of escaping penalties for sins already committed, though we may be induced by wise teachers to whose counsel we should pay heed, to abstain from repeating the offences of the past.

It is surely right that so long as we sin we shall suffer, and it is equally right that when we cease to do evil and learn to do well, we shall begin to take the blissful consequences of our reformed conduct. Nothing can be more important than to realize that virtues and vices are alike inward states, but they produce outward results. So long as we encourage consciousness we retard our own spiritual growth, and also work against our material prosperity, but this sin is one of which man-made legislation can take no account whatever.

We often hear people ask—But how can God punish sinners adequately if there be no everlasting misery for the wilful and impenitent sinner? This absurd query is the hysterical gasp of a deluded intellect and a darkened spirit. The book of Jonah, which is one of the most beautiful in the Bible, when rationally dealt with, presents to our notice the entire scheme of redemption. Jonah represents any one of us who becomes conscious of a divine call and feels convinced of a divinely appointed mission. Tarshish and the voyage thither represent turning away from the sense of right within and all the miserable consequences of such waywardness are graphically described in vivid allegoric language in the story of the storm, the shipwreck, the descent into Sheol and Jonah's final rescue from the fury of the ocean and imprisonment within the divinely appointed prison-house.

The voyage to Nineveh, which is finally undertaken by Jonah, signifies the action of the penitent who has learned through bitter experience that only misery can result from turning aside when the divine voice speaks within the soul. When Jonah reaches Nineveh and commences his mission there, he does not at once discover what led him to be so foolish in the past, but when he becomes aware because the divine voice insists that he call the Ninevites to contrition, not to condemnation, he discovers the real cankerworm in the gourd of his own life's experience. So long as he harbors resentment against the unrighteous and desires their destruction while God calls every sinner to repentance, he is at variance with universal order, but he cannot struggle successfully against that mighty force which Matthew Arnold styled "The stream of tendency which ever makes for righteousness." There are two chief courses of action pursued in the modern world in connection with wrong-doers, both erroneous. The first is the way of condemnation; the second is the way of weak excuse. The righteous way is that of deliverance from the bonds of wickedness, which remains impossible until the culprit is made to feel that he can forsake his errors and that neighbors stand ready to assist him so to do.

Jonah cannot save the Ninevites from themselves, but he can point out to them the road of rescue from all ungodliness and this can only be effectually done by representing God as very compassionate, truly benevolent and yet absolutely uncompromising in the enforcement of moral order.

There is a great moral lesson taught in Marie Corelli's "Sorrow of Satan," one of the strangest of modern novels; that lesson is that whoever acts against the order of the universe must be sorrowful, but man must redeem Satan, though Satan tempts man to sin. Many mediaeval and rabbinical legends have served to make up the singular character introduced to modern readers as Lucio Rimanez, practically the equivalent of the Zoroastrian Ahriman, the lineal progenitor of the Lucifer-Satan of Milton's Paradise Lost.

This strange creation of the poet's fancy is a personification of human intellect which when rightly aspected is the Light-bringer, but when wrongly aspected becomes the worker of destruction. We cannot but admire great intellect, but we must not shut our eyes to the somber fact that the greatest intellectuality is sometimes coupled with atrocious cruelty. The "War of the Worlds," by Wells, is a striking illustration of how a gifted romanticist can conceive of intensely intellectual beings destitute of those finer feelings of affection and kindly sentiment which must ever characterize well-balanced human beings. The planet Mars is the subject of much modern speculation and it appears that all who believe it to be inhabited by rational beings suppose those beings to be more advanced intellectually than the average inhabitants of this earth; but while one writer presents us with a gruesome spectacle, of mind without heart, another author whose work has been finely dramatized, shows us in the popular play, "A Message from Mars," a charming picture of benevolence united with great intelligence.

We have now arrived at the point in our analysis of good and evil where we are prepared to show that evil is frequently one-sidedness, over-culture in one direction and corresponding under-culture in another. The unbalanced life can never be the harmonious life; a truly good individual must be symmetrical, displaying perfect balance at all points; this is the ideal we all desire to reach and that ideal the greatest prophets have always presented.

The great distinction between relative good and relative evil must never be minimized, but rather maximized in consequence of our determined endeavor to uphold the sublime doctrine of the absoluteness of good only, without equivocation. Truth destroys error, it can never make a compromise with it, but though error as a compound may be dissolved, the elements which go to make it up are precisely the same as those which make good compounds. It matters not whether we draw our illustration from music, painting or cooking, the same truth can be illustrated by reference to all branches of human industry. Browning takes a purely musical view of the universe, using musical terminology to elucidate his philosophic thought. Slightly different phraseology would no doubt fall from the lips of a painter or a sculptor, but the root idea would be the same with all. There is so close a relation between music and the sister arts that sculpture has been well termed "frozen music," while painting may be called silent music. This com-

parison is not fanciful, but strictly scientific, for we may discover the tone of color and the color of tone, and precisely as we need to know how to utilize the various colors in a color-symphony so precisely must we employ many sounds in a tone-symphony. We often speak correctly of beautiful music and of soft colors, meaning that we can see as well as hear a musical harmony and feel as well as gaze upon an exquisite picture. When we leave the art studio and concert room and enter the kitchen we may deal with a food-symphony and learn the practical art of so combining food ingredients that we can concoct a beautiful, harmonious, delicious confection which will adorn our dinner table and suggest to us mental symmetry. We all know that the real difference between an excellent cook and a poor cook is very much the same as that between a fine painter and a poor painter and between a good musician and one who produces discords. Precisely the same ingredients enter into these various compounds, but they are in the one case employed in an orderly and in the other in a disorderly manner.

It is perhaps more correct to say that good is evolved out of evil and that disorder gives place to harmony, than to say that evil or disorder can ever be good; yet both statements have their own proper significance, and both are right when we know what both signify. Disorder can never be good, falsehood can never be true, a diseased condition can never be healthy, but we cannot overcome what needs overcoming by fighting against anything, but only by making a mental picture of possible harmony which is our ideal concept and then setting to work to externalize it into objective shape.

The highest use of an ideal is that it shows us possibilities beyond present actualities which can become actualities, though they have not yet been rendered such. Plato's doctrine of archetypes, or prototypes, forever existent in the Divine Mind, after the pattern of which the material world is in an orderly manner fashioned, agrees exactly with the Biblical thought of the Solomonic temple which is to be reared on earth in strict accordance with the vision which Moses beholds in and on the mount. These two words, in and on, both equally correct, must be considered together. Moses is the typical, intuitive man who retires into solitude and also ascends to an unusual height of spiritual perception. Two metaphors, on the summit of a hill and in the cleft of a rock, are peculiarly significant of universal prophetic experiences. Swedenborg has truly said that interior and superior mean the same in a spiritual vocabulary, for we ascend highest when we penetrate deepest into the mysteries of our being. The allegorical language in the book of Exodus renders that section of the Pentateuch far more instructive than any literal historical phrase could make it, for were it only or chiefly historical, it would be simply a collection of anecdotes concerning events which took place thousands of years ago and which, at this late date, it would be practically impossible for us to verify; but seeing that its chief value, like that of all other sacred writings, consists in its interior meaning, lapse of time or even doubt of historical accuracy serves not at all to diminish its spiritual instructiveness. The Moses type of man is that type of human being, male or female, which relies upon direct spiritual revelation, trusting to intuition rather than to tradition and making it a frequent practice to retire into solitude for the express purpose of hearing and obeying a divine call. Moses at Horeb turns aside to see a great sight which is there to be seen by all, but which very few behold. Jonah, who turns away from Nineveh and takes ship for Tarshish is in a state antithetical to the Mosiac, seeing that he disobeys the heavenly vision while Moses is all on the alert to behold it. When Theodore Parker said that every bush is aflame with God and Whitlitter declared that an American maple forest could truly reveal the divine presence to a modern New Englander, these great and good men gave a largely correct view of an ancient story which is essentially as modern as it is old. Aaron, the brother of Moses, is described as older than Moses, but the younger is to lead the elder, which is a highly evolutionary conception, close of kin to the famous saying, "that which is highest born is latest born." Aaron represents human intellect which must receive its message from intuitive perception and then give this received truth forth to the congregation which represents all the lower propensities and physical faculties of our human nature. While what is signified by Moses, Aaron and all the people, is found included in every human being, there are always a few prophets who make manifest the Mosiac element, there are many again who reveal the Aaronic, while the mass of the undeveloped are conscious only of the popular sense-life which is far below a truly intellectual level, which is in its turn far below a genuinely spiritual level. These degrees, though all good, must be understood as rightly and necessarily subordinate the lower to the higher. Human intellect today is often deluded, multitudes of so-called cultured people seeing and indeed imagining nothing beyond it; to them an intellectual life is the highest conceivable life, while it is in reality only one remove above the life of sense. Sensuality or materiality is not evil per se, but is that Egyptian state of darkness or non-perception, out of which humanity individually and collectively must be regenerated or re-born. Henry James, the profound philosopher who wrote "The Secret of Swedenborg," "Society the Redeemed Form of Man," and other singularly profound philosophic treatises, frequently uses the curious combination of words, "good natural evil," which must strike the average reader at first as highly paradoxical if not absurd, but when we grasp the meaning in which that subtle author uses that sentence, we are no longer in the dark concerning its legitimacy, for by evil he only means a lower condition which appears good to us while it continues, and we know of nothing higher, but would seem evil to us, and justly so, were we to continue to abide in it after receiving light concerning a more perfect way.

The doctrine of evolution completely suffices to solve this riddle. Evolutionists often speak glibly concerning "the struggle for existence" and "the survival of the fittest," but we need to think of something more than a mere struggle to perpetuate simple existence; the desire for improvement or the struggle for a higher mode of existence is the keynote of all real progress. We may consider it good for a little girl to play with a doll, because by such pastime she begins to develop the rudiments of maternal instinct, and while endowing a wax or wooden effigy with the attributes of humanity in her imagination, which is of course foolish in itself, she is beginning to manifest a motherly feeling which in years to come will lead her to take good care of human infants and to minister to the actual needs of orphan children and others who are unprotected. It would be an evil act to violently deprive a little child of her playthings, but it would be a necessary part of good education to lead her to see in and through them the road to a fine development of humane feeling and benevolent action which they of themselves could never bring into effect. Nothing can be wiser than the words of Paul, "When I became a man I put away childish things," which is a clear statement that no one took them from him, but he voluntarily exchanged them for goods adapted to maturer age. The magnificent words of Micah's prophecy, "They shall beat their swords into ploughshares and their spears into pruning knives," conveys the thought of voluntary transmutation and serves to exactly illustrate how good is brought out of evil in the process of conscious human development.

Man at the foot of the ladder of self-conscious individual development is simply self-seeking. The instinct of self-preservation is the first instinct that makes itself

manifest in a growing career and if this instinct remains unperverted it is always good, but good in a smaller degree than that beautiful regard for common weal which surpasses and supercedes it. War of all types proceeds from misconception of mutual relations. Nation takes up sword against nation, party against party, family against family and individual against individual, because all are deluded by believing that one is really another's antagonist. The beginning of warfare can well be illustrated by explaining rationally the legend of Cain and Abel. Cain's mistake is in believing that his offering would be accepted of heaven if his brother were out of the way, then because he falsely supposes that his brother stands between him and his own best welfare, he murders that brother. We are usually shocked at murder on a small scale, just as we are always disgusted with petty larceny, but when thousands of men are murdered at one time on the battlefield, or when a gigantic swindle causes the hard earnings of a multitude to fall into the coffers of an unprincipled syndicate, we are apt to say, in the first case, that our country has achieved a glorious victory over its enemy and, in the other instance, that our great financiers have exhibited marvelous intelligence and have proved themselves the rightful owners and controllers of public industries.

We are simply fooling ourselves by all such gibberish, and we soon reach the effects of such fatal folly in the sufferings we entail upon ourselves privately and communally. Australia today is suffering severely from an exodus to South Africa; some of the best blood and much of the wealth of that great island, whose present population is decidedly scanty, is leaving away to that very country to which so many young Australians were driven by stress of excited public sentiment during the protracted war between Boers and Britons. Wise people knew that it was wiser for young Australians to remain at home and build up peaceful industries in their own land than for them to rush to a hot-field of battle; but it is not easy to persuade the head-headed and impetuous, whose patriotism is of a distinctly hysterical type, that the highest service a young man can render to his country is to become an active worker in an efficient industrial army rather than a fighter in a military organization. Whitlitter is no doubt right when he says, "Swords rise up men, the olive waves with roots deep set in battle graves," but the peaceful poet's song is no justification of warfare, certainly it is no call to arms but a quiet, philosophic, optimistic foresight of a coming age when the once foolish nations of the world will have learned wisdom sufficiently to cease their strivings forever after.

We may all sincerely admire a Hague Conference and consistently advocate the claims of universal peace and arbitration, but the world cannot commence its regeneration upon any large international scale. We must first conciliate at home, we must learn to arbitrate in workshops before we can reasonably expect that international disputes will be settled without the sword. So level-headed a scientist as Nicola Tesla foresees a gradual abolition of the war-spirit through the introduction of mechanical automata in place of living soldiers on the battlefield, thereby convincing us that a truly scientific mind perceives where genuine reforms must all begin and that is always within our own human consciousness. Nothing is more certain than that we shall fight, steal, drink, gamble and generally carouse as long as we wish to, and we shall certainly continue to wish to do these things until we grow to see that pure enjoyment and real prosperity are only obtainable through widely different channels. To condemn the ignorant sinner is to prove one's self an ignoramus; to call that sinner to repentance one must be able to demonstrate a higher and more blessed way of life. Much that we now call evil did not appear evil to us in years gone by, for we have all known the time before we heard the divine voice from the figurative Sinai. The ten commandments are never rightly appreciated unless we know that their delivery into human ears marks a certain advanced stage in man's moral evolution, so that in order to make their significance quite distinct we may elongate the translation till one commandment reads, Thou shalt steal no longer, and another says, Thou shalt not continue to covet thy neighbor's possessions. This rendering does no violence to the original, either in letter or spirit, but serves to show as nearly as possible what the delivery of the Law to Israel meant in the Arabian desert. We are introduced to an evolving nation, whose ethical sense is in process of development. These childlike people cannot at once perceive an ideal mode of life, and because they cannot perceive it, they are detained in the desert and wander about for many years in the wilderness, for no people can attain to national completeness until all elements of internecine hostility have been outgrown. The people fight among themselves, they steal from each other, they covet each other's belongings, therefore they lack true consistency or national cohesion. Their own state is disorderly or evil, therefore they cannot attain unto the Land of Promise or enter into a state of solid liberty, for no free institutions can possibly take their rise or maintain their purity until the final vestiges of hatred to the neighbor have been surrendered and outgrown. We never need concern ourselves about geography or chronology when discussing a spiritual problem, because all times and lands may serve equally well to illustrate great living principles. There is actually no sense of evil in stealing or lying or coveting, to the one who does these things, until there dawns upon him a vision of a life beyond. Can I be honest, truthful, generous and just? If so, then I should be so and my conscience, which is both my elevator and my accuser, tells me that I must be so and condemn me unsparingly if I persist in continuing the reverse; but this conscience of mine, though it may be awakened by some appeal from without, is so intensely and privately my own that I have to deal with its recommendations and prohibitions irrespective of any theories of life entertained by all of my contemporaries. "To him that knoweth to do good and doeth it not, to him it is sin." Let this sublime text serve us all with profitable food for meditation; let it inspire us to judge ourselves severely and our neighbors leniently, because we know what voice speaks within us and we know not how far others have yet heard that divine call which to us may be most intensely real. Let no one judge his neighbor; let there be no condemnation of the motives of others and no wild raving even against practices we know to be mistaken and demoralizing. But though this call to charitable judgment, or rather to abstinence from passing judgment on others, needs to be heeded by us all, let us not forget that a solemn duty, a glorious privilege, rests upon every one of us, regardless of how much or how little light we have already received, to let that light shine unintercepted in the eyes of all our neighbors.

When we have learned through trying experience, sometimes sweet but often bitter, that the way of obedience is blessed and the way of transgression hard, let us not disguise our knowledge from fear of offending our weaker neighbors, but let us count it both duty and privilege combined to exert all the influence and set all the example within our power which may serve to demonstrate the way of peace, health, success and general righteousness to all the inhabitants of this planet. Dear Everybody, God bless you. Amen.

Let your actions demonstrate your faith, hope and love.—Ex.

From the smilt heights of life, the deep vales and hollows of its necessities look darkest; but to the faithful whose path lies there, there is still light enough to show the way, and to no other eyes do the everlasting hills and blue heavens seem so brilliant.—James Martineau.



## Resolutions Upon the Death of Mrs. Mary A. Hale-Curtis.

At the directors' meeting of The Veteran Spiritualists' Union, Saturday, October 4, the following resolutions were adopted:

Again an unwelcome guest, sorrow, sits at our board, in the place once occupied by our beloved sister. Death at this visitation has borne away the strong, sweet spirit of Mrs. Mary A. Hale-Curtis.

She was a firm believer in Spiritualism and her faith was attested by her works. For many years in her own way and in her own time she has given substantial evidence of that belief.

She wished that the gospel of truth as she saw it should be brought home to everybody and with this end in view she gave liberally of her substance and always let her voice be heard.

She was a director of this Union.

We wish to commemorate the work she did and to perpetuate her memory as an official of this Union as well as to express the deep sense of personal loss and bereavement which overwhelms us all—therefore be it—

Resolved,—that in the passing out of this sphere of action of our sister, Mary A. Hale-Curtis, the Veteran Spiritualists' Union, as a most highly esteemed official, a friend at whose departure we all most deeply grieve and a Spiritualist whom the Cause of Truth we greatly miss.

We desire to express our sense of gratitude that she has lived and a hope that the common interests which have bound her to us in the past in our Union may be the means of oftentimes drawing her spirit very near to us, to give us strength and wisdom in our deliberations.

Resolved,—that a copy of these resolutions be placed upon the records of this Union and a copy sent to the relatives of Mrs. Curtis and that they may be published in The Banner of Light.

Minnie M. Soule,  
Mary M. Nichols,  
Mrs. B. W. Belcher,  
Committee.

## For Over Sixty Years

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures whooping cough, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

## Briefs.

First Association of Spiritualists, New York. Our meeting opened Sunday, Oct. 19, for the season of 1902-03. Despite very inclement weather our hall was well filled at both sessions, and Miss Margaret Gaulie received an enthusiastic welcome from her many friends. Miss Gaulie was especially fine, and showed the results of her summer's rest in added strength and great psychic force. Miss Yester's beautiful voice charmed her hearers, and the musical selections for violin and piano were superbly rendered. Oct. 12 our audience taxed the capacity of our hall, and the spirit messages were exceptionally touching. We were glad indeed to welcome Mr. and Mrs. Clarence Prudden, our good friends from Minnesota, who en route to the N. S. A. Convention, looked in upon us. In response to my appeal for Mrs. C. M. Morrell, I wish to acknowledge the receipt of five dollars from H. M. Edmiston of New York. As no address accompanied the note I cannot extend my thanks through these columns. I would be glad if anyone can make a suggestion regarding Mrs. Morrell, which will be productive of substantial results for the benefit of this unfortunate medium. It certainly seems strange that no few of our people respond to the call of those in need. Spiritualists should endeavor to help those who realize its truth to be more thoughtful and tender of others, and to give in whatever proportion is possible, to alleviate suffering wherever found. It will afford me great pleasure to acknowledge any sum, however small, and I would like to be kept posted. Marie J. Fitzmaurice, Sec., 123 St. St.

The Woman's Auxiliary to the Worcester Association of Spiritualists, held its first supper and social of the season of 1902-03, Tuesday evening, Oct. 7, in Good Temple Hall, 418 Main St. The ladies contemplated holding a rummage sale in the near future, also a series of entertainments, during the coming winter, by which, as in past years, we hope to realize a goodly sum for the benefit of the Association. Mrs. Hattie Hildreth was again elected president, filling the office for five successive years in an admirable and efficient manner. At the regular annual meeting of the Auxiliary the following officers were elected for the ensuing year: President, Mrs. Hattie Hildreth; vice-president, Miss Florence Nichols; secretary, Mrs. Helen E. Smith; treasurer, Miss Mary E. Adams. M. Lizzie Beals, Cor. Sec.

Camp Progress Spiritual Science Home Mission, Temple Hall, Sunday, Oct. 12, Lizzie D. Butler of Lynn, a favorite here, was our speaker and gave most excellent satisfaction. At 2.30 the medium gave tests to all in the circle. At 7.45, after a short invocation and a few remarks, Mrs. Butler read a large number of articles out of the quantity which was piled on the desk. Readings and tests were of a most satisfactory character and were in many respects of a remarkable nature. It has been reported that we were deeply in debt and did not hold meetings this season. We are all square with the world and have our speakers engaged for most of the time, and money in our treasury. E. B. Merrill, Sec.

The first regular meeting of the Children's Progressive Lyceum, No. 1, of Boston, was held in Red Men's Hall, 514 Tremont St. Sunday, Oct. 5, with all the officers and a goodly number of children present. Mrs. May Pepper of Providence, R. I., opened the session, giving us words of encouragement, and also made a promise to the children. The child who attends the most sessions, and the one who brings in the largest number of pupils will receive from her a present. After the lesson and march, May Burditt rendered a song; Rebecca Goolitz, a piano solo; Evelyn Francover, song; Prof. Milligan and Iona Stillings, piano duet; Elanor Collett, song. The session closed with remarks by Mrs. Butler. We extend a cordial invitation to all mediums and strangers to visit our Lyceum. Mrs. M. E. Stillings, Sec.

Fitchburg, Mass. Mrs. Annie Banks Scott, of Boston, being unable to fill her engagement, Mrs. J. W. Kenyon of this city spoke for the First Spiritualists' Society Sunday, Oct. 12. There was a large attendance at both services. Mrs. Kenyon's addresses were very interesting and the many tests convincing. Dr. C. L. Fox, Pres.

The First Spiritualist Church of Indianapolis, Ind., opened the season's work in September. The society with twelve years' experience finds itself in greater need of help and encouragement than in years gone by, owing to the indifference of Spiritualists themselves. During the past week officers were elected to serve for the coming year, and among them were a number who had served the society continuously for twelve years, and they deserve great credit for their stability. Their unselfish devotion to the Cause has made it possible for Spiritualists to live as a movement in our city. It seems more and more difficult all the while to supply the abnormal demands of an unthinking public, and unless fed by sensations their interest lags, while their minds dwarf and their souls re-

main dormant. We have had with us during Sept. and Oct. Miss Lizzie Harlow of Haverhill, Mass., one of the most intellectual of women upon our platform. With oratorical ability of no mean degree and deep philosophical truths for the world, she attracts the thinker and reasoner. She stands as a beacon light of advanced thought along all lines of reform, and has endeavored herself to us as few have in late years. She has been re-engaged for three months of 1903 and may be spared many years of usefulness as the earnest prayer of one who loves the truth and appreciates ability. Mrs. Gladys Cooley comes to us for Nov. and Dec. Although a stranger among us, a most hearty welcome awaits her. B. Frank Schmidt, Pres.

The Church of the Fraternity of Soul Communion held services in the Aurora Grati Cathedral cor. Bedford Ave. and Madison St., Brooklyn, N. Y., Sunday eve, Oct. 12. An organ recital by Prof. Decker opened the services. Invocation, Rev. Ira Moore Courlis; a beautiful selection, "God is a Spirit," by the quartet. The pastor took for the lesson verses from the Christian Bible and also sayings from the Buddhist Bible. Before commencing his service Mr. Courlis read a poem entitled "Borderland." The messages were very convincing and in a short time the pastor reached a great number of people, each one receiving something which was edifying and comforting. The services closed with the doxology and the benediction. The church was crowded, every seat being occupied. Miss E. C. Resch, Corr.

Commercial Hall, 634 Washington St., Mrs. Wilkinson, conductor, Sunday morning, a good audience was present. Mr. Marston of Allston made the opening remarks. Those taking part during the day were Dr. Brown, Dr. Blackden, Mr. Clough, Mrs. Strong, Mrs. Wood, Mrs. Fredericks, Mrs. Moran, Mr. Brewer, Mrs. LeClare, Mrs. Johnson, Miss G. R. Hill, Mrs. Horton, Mrs. H. B. Cook, Mr. Goff, Miss G. Peak, Mrs. Nelly Grover, Mrs. Minnie Parker, Mr. Tart, the jubilee singers who called forth such large audiences Oct. 5 and Oct. 19. Meetings Thursdays at 3 and the Indian healing circle every Tuesday afternoon. Mrs. Wilkinson's address is at 255 Dudley St., Roxbury. Reporter.

Malden Progressive Spiritualist Society held services Oct. 5 at Marcus Hall, Brown building, Pleasant St. Song service; Bible reading by the president; Mr. Royal Putnam, piano solo "Angel Faces"; Mrs. Abby Burnham, the veteran Spiritualist lecturer and medium, who has occupied our platform several times this season, was warmly welcomed and gave a most interesting address, subject, "The Continuity of Life." Under control of her little guide, Patience, many interesting spirit messages were given. Mr. and Mrs. Wylie sang a beautiful inspirational selection. Attendance good for a stormy night. Service Sunday, Oct. 12. Song service; Bible reading by the president; Mr. Royal Putnam, piano selection; invocation; Mrs. Abby Burnham; Mrs. M. A. Donner; Mrs. M. B. Cook; Mrs. Goff; Miss G. Peak; Mrs. Nelly Grover, Mrs. Minnie Parker, Mr. Tart, the jubilee singers who called forth such large audiences Oct. 5 and Oct. 19. Meetings Thursdays at 3 and the Indian healing circle every Tuesday afternoon. Mrs. Wilkinson's address is at 255 Dudley St., Roxbury. Reporter.

The Ladies' Lyceum Union held its first hall, Wednesday, Oct. 12, at 5 p. m.; business meeting at 5 p. m.; business meeting at 5 p. m. The evening session consisted of an entertainment by the children of the Lyceum, connected with the Union. The following talent took part: piano solo, Lottie Weston; song, Edeline Wood; dance, Rebecca Goolitz; Myrtle Brown; readings, Iona Stillings; song, Clara Weston; readings, Florence Tibbitts and Jennie Taplin; songs, Blanche Collett, Evelyn Francover and Esther Betts; danceling, Miss Levy; song, May Burditt; Iona Stillings by request recited "The Kingdom of God is within you." The hall was taxed to its utmost seating capacity, and the entertainment was a grand success. Wednesday, Oct. 22, the whist party and business meeting will be omitted to entertain the friends who will visit us from the Convention; supper will be served at 5 p. m. The fair which the U. L. will hold in December has been postponed from Dec. 8, 9, 10, 11, to Dec. 15, 16, 17, 18. Laura F. Sloan, Rec. Sec.

The Children's Progressive Lyceum, No. 1, of Boston met in Red Men's hall, 514 Tremont St., Sunday, Oct. 12, at 5 p. m. The attendance. After the lesson Dr. Wills gave a very interesting discourse. The following children took part in the entertainment: May Burditt, song; Augusta Student, recitation; Lottie Weston, piano solo; Warren Fowler, song; Iona Stillings, recitation; Rebecca Goolitz, piano solo; Jennie Taplin, recitation; Esther Betts, song; Evelyn Francover, recitation; Blanche Collett, song; closed with remarks by Mrs. W. S. Butler. M. E. Stillings, Sec.

The Ninth Annual Convention of the State Spiritualists' Association of New England was held in Lincoln Oct. 4 and 5 in the G. A. R. hall. Owing to a down-pour of rain on the 4th no business could be done. The 5th, Sunday, cleared up, yet our morning meeting was not very well attended. Business was speedily transacted with satisfaction to the present. Discussion on the subject of "Organization" revealed the general trend of opinion to be in favor of organization. The new officers for the ensuing year elected are as follows: Max Hoffman, Lincoln, president; Mr. Madison Lincoln, vice-president; Mr. James Campbell, Haverlock, secretary; Mrs. M. B. Cook, Lincoln, treasurer. A very intelligent and attentive audience of about 300 met at the evening service addressed by Mr. Campbell, followed by Max Hoffman, our new president, in his original style. He has a wonderful influence over the class of people who are seeking for proof, his tests were very convincing. We expect that the slumbering forces of Nebraska Spiritualists will be awakened to an active interest in the Cause and that more members will be enrolled ere another convention comes around. James Campbell, Haverlock, N. H., Sec.

9 Appleton St., Appleton Hall, Friday, Oct. 17, 1902, the regular meeting of the Ladies' Aid Society was held with the president, Mrs. Mattie E. A. Albee in the chair. We had a very enjoyable circle. A beautiful repast was followed by an interesting meeting. Mrs. Mason, vocal selections; Mrs. Alice Waterhouse, remarks; Mr. Russ Gilbert, an original poem, which was much appreciated; Mrs. Cora Noyes, formerly of California, spoke briefly and gave many excellent tests. Mr. Noyes said that he had been in Boston three days, had been to three meetings and had seen more bona fides than he had ever seen in his life before. He spoke of spiritualistic work. Mrs. S. O. Cunningham spoke briefly and "Autumn Leaves" came and brought greetings to the friends. Mrs. M. J. Butler spoke of the Convention to be held in Boston and wished all societies could come together as one society. Mrs. Hattie C. Webber made brief remarks. We will hold meeting next Friday; supper served at 8 p. m. Carrie L. Hatch, Sec.

The Boston Spiritualist Lyceum held its session in Paine Hall Sunday, Oct. 12, and had a good session. Among those who took part were: Esther Betts, Willis Sheldon, E. B. Packard, Mr. Fred Taylor, Assistant Conductor Danforth. At a meeting of the association Mrs. Ada Taylor was elected delegate to the N. S. A. Convention. J. B. Hatch, Jr., Con.

## Produces Strength for Work—Hersford's Acid Phosphate.

It perfects digestion, enriches the blood, calms and strengthens the nerves and builds up the general health. It is the most permanently beneficial Tonic.

## The Good that Mediums Do.

Waverley Home, Sunday, Oct. 12, 1902. A notable and an interesting incident occurred in our meeting here today. It was notable, because it was unusual, and it was interesting because most of us mortals are or have been affected in the same way. Never before has it been my privilege in a public meeting to witness the consummation and the granting of a prayer from the spirit world to its earnest and almost despairing mortal. The circumstances to which I would refer are these: The exercises usually adopted in spiritual meetings were being carried out, such as remarks, communications, songs and poems. When the exercises were nearly over a gentleman arose in the meeting and said: "Mr. Chairman, pardon me for speaking without being invited to do so, but I feel that I can no longer keep silent. My heart yearns for my loved ones. My father, mother, brothers and sisters and my dear wife have all passed to the spirit world. Tell me, Mr. Chairman, I pray you, why I, the eldest of a family of four sons and three daughters, should be spared? Why should my younger brothers and sisters be called away to heaven and I, the first born of the family, be left on earth alone, all alone? For the past seven years I have been attending spiritual meetings with the hope that I, too, might be blessed by a message from my own in heaven, but thus far I have been unsuccessful in receiving a word from my loved ones. And now, Mr. Chairman, I ask you and the friends here with all the earnestness of my being, to tell me, if you will, what the barrier is that lies between me and my beloved, that saddens my life on earth and makes me long for the time when the Angel of Mercy will be before me some before."

The brother who was pleading so earnestly, so soulfully, for a recognition from his loved ones gone before was a man between sixty-five and seventy years of age. The long, pent-up sacred emotion of his heart had at last burst forth in audible expression. There he stood, the embodiment of a man who had experienced the joys, the sorrows and vicissitudes of a span of life that is not allotted to all of us. Here was a soul drawing near the sunset of a human life, crying out for some token of recognition from loved companions, long gone before.

"Tell me, Mr. Chairman," said he, "if I may yet hear from my own before I pass on."

The attitude of this brother, while making these queries, was impressive indeed. The earnestness of his soul-pleading affected us all. There seemed to be a silent, spontaneous force present impelling us all to concentrate our thought in the granting of our brother's prayer, and at the same time a conviction as silently entered our minds that our efforts would be successful. All was now quiet as the evocative power of the medium was present to her feet and said:

"My brother, a lady appears before me. She tells me she was your wife. She tells me her name is (giving her name and also other incidents of a family matter). Then the spirit wife continued, 'I have long desired to make myself known to you; you and I understand each other better now. For some reason that I do not now understand, I could not present myself before as I do today; in some way a force has been sent out from this place that I could not resist and I have been sent here in response to your heart wish. I feel now that we shall meet again, as we understand each other better now.'"

The spirit was now gone; it had performed its mission; it had answered the prayers of an earnest soul. Brief as was its presence in the environment of the meeting, it brought healing and balm to a weary heart. Simple as was the context of the message, in referring to the commonplace events of companion life, it was just this information that he needed to identify his spirit wife and the effect of the message was marvellous.

Hope and joy illumined our brother's countenance; smiles and tears intermingled on his face and in the ecstasy of his happiness he exclaimed:

"Blessed be Almighty God, for this is the happiest day of my life!"

Let us in such instances like this that the services of a medium become invaluable. In no other way could we have been made aware of the angel's visit, except through the psychic or spiritual nature. What potency for conferring happiness lies in the power of the evocative power of the medium!

Mass Meeting in Lowell.

Monday, Oct. 6, the Massachusetts State Association held a mass meeting in Lowell, and at 1 p. m. quite a delegation left the Union Hall for the city. The President of the Lowell Society, Mr. Fred Coggeshall, was at the station to meet us, and we arrived at Highland Hall at 2 p. m. At 2.45 meeting opened with a musical selection by the Hatch brothers. The ladies of the Lowell society had decorated the platform beautifully with flowers and lanterns. Mrs. C. F. Loring gave the invocation. Mr. Coggeshall spoke briefly and welcomed the members and friends of the State Association. He said the Lowell society had been anticipating the meeting, and he knew that the society would try to make the meeting of interest to all.

Mrs. Sadie Hand of Boston said: "This is my home; the place where I first identified myself with this beautiful religion." She spoke in favor of the State Association and organization. "Let us join together hand in hand and work for the interest of our religion."

Mr. C. L. Hatch played a violin solo, "William Tell," which was well received. President Fuller extended a welcome to the Lowell society and thanked them for their interest manifested in the State Association, and for their invitation to meet in Lowell. He then introduced Mrs. C. F. Loring, who said she was always glad to speak in Lowell, because of the broad and fraternal spirit manifested in all its avenues of life. She spoke of the growth of our movement, and said she was glad she had been in the foremost ranks. "Let us stand by our State Association, I am very proud of the Old Bay State. I want our organizations strong, so we can say to the world as others: We Spiritualists tender our sympathy to the poor to the oppressed, the weak and the friendless; we have an interest in all humanity. Come and join us."

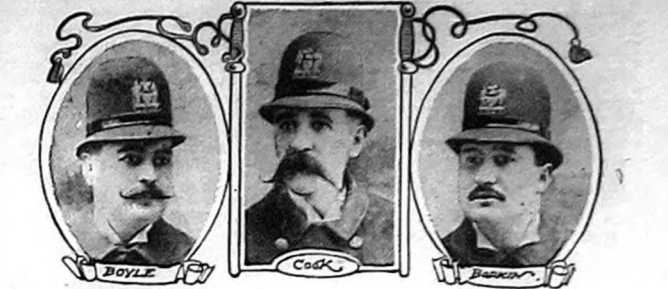
Mrs. M. A. Boomey said she felt we all had a duty to perform, and we owed it to ourselves and the angel world that we performed it well. "Let us organize so strongly that we can show the world we are a power for good in the universe."

Mrs. Annie Jones of Lowell said: "We all know the need of organization, then why not unite with the State Association. We are questioned upon all sides what we as Spiritualists are doing. 'Where are your temples, your churches, your schools?' and we cannot answer; we know we have been a power in the land, but we have failed to organize, the most essential thing of all. Let us rectify this mistake at once and join our State Association for the good of our glorious Cause."

Mr. Simmons of Haverhill said: "It gives me pleasure to stand before you as a member of this State Association. In the past I felt I could work well as an outsider, but after

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My brother officers (whose signatures accompany this letter) as well as myself, thank you for the blessing you have brought to the human race in the compounding of Swamp-Root. We remain,

Yours very truly,

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RUGER E. BOYLE, 6th Precinct.  
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looking over the situation, I find I can do better work if I unite myself with the workers. I believe the coming convention of the N. S. A. in Boston will do much to show the people the need of organization." He spoke of the work in Haverhill and said he believed we were on the right road to victory through organization.

Mrs. May S. Pepper said this was her first appearance in Lowell, and she was glad it was in the interest of the Mass. State Association. "I, with most other speakers, believe in organization. We have to look at the strongest organization in the world and see the work it has done (Catholic Church). It shows to us what organization can do. I believe missionary work should be done by State Associations. I want Massachusetts to accomplish this. I believe the Old Bay State is the Banner State of Spiritualism and I want to keep it so. You have had loyal officers in your State Association. This means much. The speakers and mediums give every word to assist and offset speakers and mediums have to sacrifice much to accomplish this. Why do you not join the Association and assist in the work? I plead for a Spiritualism upon a religious basis. And what is this? Our honest conviction to our highest truth. We know that God is not so far away that we cannot reach him. We know that our prayers for right are heard and answered. I believe the time will come when all churches will come under the Banner of Spiritualism: Are we as faithful to our brothers and sisters' needs as we should be? Do we always remember the divine teaching, 'Let him who is without sin cast the first stone.' Let us then cast each other in harmony and work for the good of all. Join our State Association and show to the world you mean to work for your religion."

President Fuller said he had been interested in all that had been said and hoped he could show another reason why the friends should join the State Association. He spoke of the Proctor case, where a medium is being prosecuted because he used his gift of healing; not because he did not cure, but because he had not passed through a college, and become a registered physician. "If Jesus should come to Massachusetts today and practice his healing as in the days of yore, he would be arrested by Dr. Harvey. We appeal to you all to help in this matter. We are bound to carry it to the highest courts."

Mrs. Caird gave many tests which were recognized.

In the evening the meeting opened at 7.30 with congregational singing. The President read an invitation from the German Society of Lawrence to meet with the members during the dedication of their new temple, thanked them for the same, and wished them all success in their work. A telegram was read from the very proud President, Harrison D. Barrett, with greetings from the mass meeting in Elyria, Ohio.

Mrs. Carrie F. Loring, vice-president, spoke of her pleasure in coming to Lowell, of the needed work for organization. "This is considered an old theme, and much worn out by many, but it can never be worn out because the closer we are joined together the more harmonious we become." She spoke of the beautiful floral decorations prepared by the ladies of the society, of the good work the local society was doing, and said the State Association ever tried to assist local societies. "That is part of its work." The most prosperous people are those that work with a system." She urged all to join so they could carry on the work.

Miss Blanche Barnard, after a musical selection, was controlled and spoke briefly upon the subject of "Faith without Work." "It is impossible to have faith without work. If you have genuine faith, you will be anxious to work. Spiritualism has come to the world to teach you how to live to make the world better because you have lived in it. You must all work for its beauty and live an ex-

ample that will show to the world the glories of our religion."

Mrs. May S. Pepper gave many very satisfactory tests, which were recognized. She spoke briefly in regard to funds, and of the work of the coming Convention. Mrs. Annie Coggeshall, one of the untiring workers of the Lowell society, gave many messages which were all recognized. After another musical selection, Mrs. Kate Ham gave some interesting tests which were recognized. Mr. Symonds made a motion in behalf of the directors of the State Association that a vote of thanks be extended to the Lowell society, the talent, speakers and mediums and musicians, to the ladies for their hearty co-operation, to those who furnished flowers to make this meeting a success. It was a unanimous vote. The meeting then closed with benediction. Carrie L. Hatch, Sec.

The religions of the past have said to women to keep silence; while Modern Spiritualism bids her speak boldly of the truth, the mouthpiece of the angels.—Ex.

Poverty often means disease, sorrow, grief, ignorance, degradation, war, misery, rapacity and lawlessness; or rather, these seeming effects of poverty are really the cause of poverty.—Ex.

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## Punctuality.

SUSIE C. CLARK.

There are four cardinal virtues in good and regular standing, not emphasized in the Decalogue, or numbered among the Beatitudes, and these are prudence, justice, temperance, and fortitude. There is a prevalent impression current among men, that punctuality is one of these cardinal virtues, as it certainly should be, but probably Spiritualists are fully aware of this fallacy, or else, being the most virtuous of people, they would not otherwise be so notoriously lacking in punctuality.

Is there anything more trying to the prompt, alert nature, more calculated to annihilate all other virtues, than to be obliged to waste hours of precious time all through life, in waiting for the other fellow, who is never on the spot, when and where he agreed to be? There is vastly more than loss of time involved, there is direct manifestation of lack of principle in the delinquent. He is devoid of an upright, sensitive conscience, which deficiency leads to dishonesty and falsifying. The naturally moderate person, in his range of self-analysis, should have reached the consciousness that it takes him longer to dress, to get over the ground, to arrive, than is required for his more energetic brother and as a matter of personal honor, he should allow an extra half hour for his distressing peculiarity to work itself out. To be sure, uncertain and dilatory cars have to be encountered, street blockades have to be patiently borne, while an appointment waits, but the prompt person always takes the car preceding that obstruction and invariably gets there. He who by tardy arrival steals another's time, steals more than cash, for he often wrecks his brother's patience, deranges his day, and stains his own soul with needless error. Unpunctuality (there is no such word in the dictionary, but since such quality exists, it must be properly labeled) is not a trifling matter. It is a cardinal vice of the gravest type, even if its polar opposite is not numbered among the basic virtues. There seems none, which so lies at the root of all righteous conduct.

Even if the occasion be a religious meeting, the arrival of belated stragglers has almost the effect of a continuous performance, notwithstanding the fact that these convocations themselves rarely begin on time. Services advertised for 10.30 are not supposed to begin until 10.45, and others which week after week, invite their audience to be present at 7.45, make no effort to convene before 8. This is not honest, is not keeping faith with the

public, will not ensure success, since those who have made effort to arrive promptly at the right hour, feel imposed upon by the enforced delay, are victims of a false statement.

A certain lady speaker, once officiating in a suburban locality, began the meeting promptly as it was advertised at 7.30, many prominent members and honored deacons of the society not arriving as usual until 8, when the preliminary exercises were being merged into the discourse. At the close of the service, they remonstrated with the lecturer, informing her that they always commenced the evening with an invocation, whereupon she assured them that the janitor and herself, with one other lady, had participated in an earnest invocation at precisely 7.30. Let all speakers of sterling principle adopt this method of educating the people, of removing this blot from their eschatology, of encouraging habits of punctuality, instead of catering to such error by waiting for a quorum before entering upon their platform exercises, or employing the ruse of coaxing people to arrive at a later hour than the one advertised.

Not long ago, a young lady of punctual tendencies, was married in a western city. It was a church wedding; there was an array of bridesmaids and various pictorial details requiring much careful management, with prolonged arrival and unloading of carriages. But precisely as the clock rang the hour of noon in the church tower, the bride started down the aisle. After the elaborate ceremony was concluded and she had slowly passed to her waiting equipage, she met on her drive home, a steady line of carriages filled with the rally dressed ladies on their way to witness her wedding.

People are no longer expected to be punctual and it is a rapidly growing evil, a grave and serious error of even national importance. Carelessness does not sufficiently account for it; there is a departure from the standard of moral rectitude involved. And a responsibility rests upon every soul to do its share towards correcting this perverse habit, this gross injustice. Let this lost virtue of punctuality be canonized by this generation as their patron saint, and may its semblance crown every conscientious brow with a halo of honor.

## The Pilgrim's Return.

Dr. Peebles reached, by the Dominion Line, our office on Friday evening from New Zealand by way of Australia, South Africa and London. In health, energy, and sunshine of spirit, he is a living example (now over eighty years old) of the hygiene which he teaches. He greatly desires to remain and take an active part in the deliberations of our National Convention, but he was appointed a few weeks ago by the President and trustees of the Victoria Institute, and Philosophical Society of Great Britain (peer of the Royal Society), a delegate to represent this Institute at the installation of Prof. Edmund J. James as President of the Northwestern University near Chicago, an institution that since 1851 has conferred 8,000 degrees. The addresses, festivities and conferring degrees will continue for three days, to the participation of which delegates from all the well known universities of the world have been invited.

We congratulate our Pilgrim veteran upon this appointment, and also the learned British Society that made him their representative. It is well understood that Dr. Peebles is one of the remaining "old guard," such as Denton, Britton, Stebbins, Kiddle and others; and if an early classical education, continual study, Oriental research and travel in foreign lands, make a man learned, entitling him to recognition, membership, and degrees by distinguished learned bodies, then the Doctor is so entitled, and the honors that have been conferred upon him from different institutions he never offensively pushes to the front. Long may he be spared, for he is a power in the interests of Spiritualism, and Liberalism in all its varied forms of unfoldment.

## Justice.

An act of injustice must always shake the confidence a man has in himself and his destiny; at a given moment, and that generally of the gravest, he has ceased to rely upon himself alone; and this will not be forgotten, nor will he ever again be wholly himself. He has confused and probably corrupted his fortune by the introduction of strange powers. He has lost the exact sense of his personality and of the force that is in him. He can no longer clearly distinguish between what is his own and comes from himself and what he is constantly borrowing from the pernicious collaborators whom his weakness has summoned. An act of injustice is almost always a confession of weakness. He who commits an unjust deed that he may gain some measure of glory, or preserve the little glory he has, does but admit that what he desires or what he possesses is beyond his deserving, and that the part he has sought to play exceeds his powers of loyal fulfillment.

Our entire moral being, our mind no less than our character, is incapable of living and acting except in justice. Leaving that, we leave our natural element; we are carried, as it were, into a planet of which we know nothing, where the ground slips from under our feet and all things disconcert us; for while the humblest intellect feels itself at home in justice, and can readily forestall the consequences of every just act, the most profound and penetrating mind loses its way hopelessly in the injustice itself has created, and can form no conception of the results that shall ensue. The man of genius who forsakes the equity that the humblest peasant has at heart will find all paths strange to him; and these will be stranger still should he overstep the limit his own sense of justice imposes; for the justice that soars aloft, keeping pace with the intellect, creates new boundaries around all it throws open, while at the same time strengthening and rendering more insurmountable still the ancient barriers of instinct. The moment we cross the primitive frontiers of equity all things seem to fall us;

one falsehood gives birth to a hundred, and treachery returns to us through a thousand channels. If justice be in us we may march along boldly, for there are certain truths to which the basest cannot be false; but if in justice we possess us we must beware of the justest of men, for there are things to which even these cannot remain faithful. As our physical organism was devised for existence in the atmosphere of our globe, so is our moral organism devised for existence in justice. Every faculty craves for it, is more intimately bound up with it than with the laws of gravitation, of light or heat; and to throw ourselves into injustice is to plunge headlong into the hostile and the unknown. All that is in us has been placed there with a view to justice; all things tend thither and urge us towards it; whereas when we harbor injustice we battle against our own strength; and at last, at the hour of inevitable punishment, when, prostrate, weeping and penitent, we recognize that events, the sky, the universe, the invisible, are all in rebellion, all justly in league against us, then may we truly say, not that these are, or ever have been, just, but that we, notwithstanding ourselves, have continued to remain just even in injustice.\*

Masterlock.

\*From essay on The Mystery of Justice in the Buried Temple.

## Thought-Suggesting Words.

## "LIFE" AND "DEATH."

There is no death, but one continuous life. We cast off a cumbrous garment and drop asleep; we awake to find ourselves across the frontier, in a new country whose climate requires lighter clothing than we had worn heretofore. Our baggage has not been left behind, so we wish to proceed.

Of course, these possessions of the earth earthy, we boasted of erstwhile, had to be abandoned; we could not carry houses nor land, nor heavy bags of gold and silver; we take with us only such things as are considered portable—personal property in law. But we must go through the custom-house ceremonies. Ah! there's the rub!

Our previous good deeds done in the flesh—will pass free; but, though we are our own examiner and appraiser, the decaying fruits of our selfishness, of our disregard of the rights of others, of our indifference to others' sufferings, of our hard-hearted denial of love, all these we were loath to part with, we now see are contraband goods that cannot be admitted. They must be destroyed with our own hands, besides paying a heavy penalty, ere we can climb up the road. Such is the law.

Since the earth-plane experience of life is an unavoidable introduction to the spiritual, common sense tells us it were wise to learn something of the novel conditions amidst which we are going to live and adapt ourselves in advance, as far as we are able, to the inevitable change. If a man thinks of going to the Klondike in search of gold, or, say, to the diamond fields of South Africa, he begins by collecting all the information he can from successful returning explorers; then he sets about procuring an outfit suited to the work and to the climate of one or the other place. He is after money and will take no risks, will neglect nothing to insure success.

Yet, the man who must eventually start for the great unknown country of the soul, seldom gives it a thought; he takes all risks; makes no preparation; and when the summons comes that it is time to embark, he is hurried over in blind ignorance of his destination and of what will be required of him on arriving. It is strange we could be so careless in our search after earthly riches which we can enjoy only for awhile, and be so indifferent when the stake is immortality with eternal happiness. Such indifference does not accord with belief in continuous life.

## HAPPINESS

That the ultimate of man's life is a state of happiness, is sound philosophical and religious teaching. But there is a variety of opinions as to how this desirable end is to be attained. Some people think the summum bonum of happiness can be tasted right here, since everything shall end in the grave; others, that happiness is the far-off reward of a life of patient, constant suffering; others still that happiness shall immediately follow a death-bed regret for past errors. As for the nature of future happiness, many determine it by a material standard, whilst others speak of it as something inconceivable by mortal mind—an ecstatic state of perpetual adoration and harp-playing.

May not a more rational conclusion be reached? There is, but one continuous life, ever unfolding new possibilities, ever progressing upwards until it enters that state of perfection which is the essence of immortal love. Now, since progress and unfoldment are the conditions of man's destiny and should begin here; and as unfoldment is the realizing the law of love and this law a condition of happiness, it follows that we begin to be happy the moment we understand love and our happiness grows with every step we make in the way of progress. Our happiness and our life are linked together, both are susceptible of the highest development.

Can we, then, be happy here? Assuredly we may—relatively, however, since the completion of life can only be attained in the spirit world, and so can we be unhappy if we retrogress from simple discomfort to utter wretchedness, our happiness or unhappiness will be of our own making. This, no doubt, will be controverted by those unhappy beings who look upon this beautiful world as a "vale of tears" and themselves the victims of an inexorable and unjust fate. They think differently who know how to spiritualize material conditions, thus ridding them of their sludginess and bitterness. The old saints who lived, serenely, a life of renunciation and died to this world with a smile of heavenly bliss upon their lips, had so viewed life and its trials; whether mistaken or not in their

concept of its duties and purpose, they became so spiritualized that they could ignore the physical and its affections. The East Indian yogies still, prove this conquest of mind over matter, of the soul over the body.

How can we be spiritualized? By cultivating love, justice, charity; by avoiding anger, resentment, hasty judgments, thinking and speaking of others, wrecking lives for our aggrandizement. Or, in fewer words, by loving; love spiritualizes because it admits of no selfish, sordid or concelting aim. Selfishness and vanity are twin poisons; love is their only antidote. When we try to live up to these precepts we are helped; and, just here is something for us Spiritualists to ponder: Our spirit friends wish to help us in our endeavor to rise, but we too often want to make them "helpers," in the sense of "willing servants"; we want to take up our burden of troubles, when their true mission is to make that burden lighter as they poise it on our shoulders and teach us how to carry it uncomplainingly. They seek to uplift our souls, we try to drag them down to our own level.

It will not be denied that spirits show an interest in mundane affairs and that they sometimes give good advice regarding them; but when the advice is individual it only shows the deep concern felt still by the spirit in the welfare of the loved ones left behind, and under it all we discover the purpose of helping to the spiritual advancement of said loved ones by removing some obstacle or throwing light on some dark condition which hindered the soul from looking up higher. No happy spirit manifests but some spiritual good is intended for the benefit of one or the many.

## SOLIDARITY.

The universe, of which our physical eyes—even when aided by the telescope—see but a part, is a work so perfectly harmonious in the relations of its many parts with one another, that only an Intelligence too transcendently wise to be comprehended by finite mortal mind can have conceived the wonderful plan and the immutable laws that govern, with such precision, the movements of the millions of planetary bodies it embraces.

Now, the microcosm, is built on the same principles and governed by the same laws as the stupendous macrocosm. Every sun, star and planet has its allotted part in the great universal harmony; every organ in man its task in the bodily harmony; every individual man his mission in working out the harmony of life; and, part, mission or task, all are interdependent in their relative sphere. There is no independent orb, organ or man in the universe. Solidarity between the heavenly bodies, solidarity between the organs of the intricate mechanism—man; solidarity between every man and his brother men, insures the perfect working of the harmonious scheme; the defalcation of a single factor causes discord; hence seismic disturbances, ailing bodies, social disorders.

Every loving thought or deed of man, being in harmony with the immutable law, contributes to the general good; every evil thought and wicked act, being a violation of the same law, contributes to the general disquietude and suffering. We can neither benefit nor injure ourselves alone; some one else will be the happier or the unhappier for what we have done or thought. Every one of us is responsible, in a more or less important degree, for the good or the evil that mars or helps the social harmony. Let the selfish and the self-praising egotist ponder this great truth.

## SOCIAL REFORM.

A reformer is one whose sense of right revolts against existing wrongs, and who, impelled by a generous spirit of altruism, throws all his energies in the struggle for the right. The advocate of reform who smarts under some personal wrong is no true reformer; his judgment cannot be free of prejudice. He who wishes to serve mankind must sacrifice self on the altar of disinterested love. "Go and sell that thou hast, and give to the poor . . . then come and follow me," said Jesus, the divine altruist, to the young man who asked the way to eternal life. No such a condition is imposed on the reformer, but the spirit of it should inspire his zeal. In our present state of society, the man who takes up the cudgel in defense of the down-trodden, should be prepared for martyrdom, for social ostracism and heart-martyrdom as excruciating as the ancient martyrdom at the stake. Who takes the part of the oppressed adds the burden of their wrongs to his own troubles, yet he falters not, for love lightens the burden.

## TOLERANCE AND INTOLERANCE.

Tolerance is but the recognition of every man's right to think as he pleases and to act in accordance with his thought, provided his acts cause no injury to his neighbor. The reformer is never intolerant; he tolerates wrong (erroneous) opinion, but condemns and resists wrong-doing. Coercion never convicts; it becomes persecution and leads to violent resistance. Every revolution is the outcome of the intolerant power's effort to legalize coercion. The acts of medical intolerance in enforcing vaccination, those of clerical intolerance in the enforcing of obsolete Sunday blue laws and the prosecution of mediums, may be called "legal," they are not lawful. But patience seems one of the virtues of the American people; reform is slow in penetrating the hard crust of public apathy; but the reformer is still hopeful, the day is not so very far when the coercive measures adopted shall rouse the people's indignation and intolerance of every sort shall be swept from the land of the free.

Paul F. de Gournay.

Our work, to be alive with beauty and with power, must have an ideal element. It must be seen, in large relations, human and divine.—John W. Chadwick.

Strong is the soul, and wise and beautiful: The seeds of god-like power are in us still; Gods are we, barbs, saints, heroes if we will. Matthew Arnold.

## Psychic or Sage?

SUSIE C. CLARK.

Among the vast number of magazines and journalistic publications that flood the country, none elicits a more pathetic interest than does the Mentor, that forty-two page magazine, composed, printed, and published within the walls of the Charleston State prison by men serving a life sentence there. It is now two and a half years old. Its editions appear monthly, of 150 copies each, and every prisoner is allowed to keep the new magazine when issued, for twenty-four hours before the officer passes it on to the eager occupant of the next cell, unless the inmate has contributed some article to its pages, in which case he owns a copy, with the privilege of sending it to any friend.

Besides these contributed articles, the magazine has a valuable educational department, which includes classes in grammar, mathematics, shorthand, French and Spanish, for men are imprisoned here fully capable of teaching these and many other branches. As hope springs eternal in the human breast, the possibility of future pardon, or reprieve, doubtless proves a strong incentive to many men towards study which would fit them for service in the world. The labor and sacrifice of the editor of this magazine, and of his assistants, is very great, since their full day's time must be given to the work allotted them by the State, and the limited leisure of early morning or at evening, which might be spent in reading or rest, is instead devoted to the close application necessary to produce this unique publication for the benefit, as the editor styles them of "our select 800." He further facetiously alludes to his custom of keeping everything connected with his work locked up, because "strange to say, thieves have been known to have occasionally gained entrance in some mysterious way to our community."

But what kind of articles find entrance to the Mentor from these imprisoned contributors? Are criminals ever poets? Do felons write moral essays? Is wisdom found within prison walls? Ah, yes. Poems of considerable merit and great beauty of rhythm here find birth. In the September number, there are articles on "The Religious Life," a long analysis and hearty commendation of Eliot Hubbard and his work, and one contribution entitled "A Meditation" it might well profit the readers of the Banner to carefully peruse. This writer says:

"In speaking of one recently deceased, it has become quite common to say that he has gone to a better world. Would it not be more exact and in better keeping with 20th century thought to say that such a one has returned to a better world? Show me today, if you can, the thinking man who will tell you he believes this vulgar little lie, he now lives as the beginning of his existence. Just so surely as matter is indestructible, just so surely is the conscious principle in man eternal. We are parts of the whole; no atom in the universe is older than any other atom. No mind is older than any other mind. An infinity of past lives lies behind us and an infinity of future lives stretches before us—we are forever in the centre of eternity."

Is it not almost incredible that so advanced a soul (for only an advanced soul could thus gain expression), should be found incarcerated in a State prison for life? Nothing in the whole problem of crime seems more surprising. Many of our own "thinking men," our oldest disciples and exponents of the gospel of spirit, could not have written these words, many have not yet grasped that "infinity of past lives" and those of the future "stretching before us." The writer's conviction is identical with Emerson's "We awake and find ourselves upon a stair. There are stairs below us, many a one, which we seem to have ascended. Others go upward and out of sight."

Spiritualism has revolutionized the funeral observances of the world, and many beautiful sentiments have been uttered on such occasions by our inspired speakers, but how often has it been said that the arisen friend whose obsequies are being solemnized, has "returned" to the spirit world? This prisoner's philosophy has the true ring of the wisdom of all the ages. Either he is an illumined soul, or else he is a psychic of a high order, writing under the direct inspiration of one of the masters from the realm of eternal truth. If a sensitive, was he momentarily swayed by some undeveloped and cruel force to commit a crime that brought him here? For there are principalities and powers of the air who seek to overthrow the great and good work for spiritual truth which such a man might have accomplished in the world. Or is he expiating some grievous wrong of his own past (as well as of the present life) and thus gaining a spiritual unfoldment that could be wrought in no other way? Is he a sage or is he a psychic?

In either case, the inestimable value of this magazine to the 813 men held here, proves the great necessity of making all our prisons and reformatory institutions places of education, of mental and moral development, instead of punishment only, of life-long penal servitude. And for this purpose, the State would do well to remit many of its hours of hard labor and give these crushed, maimed or diseased souls opportunities for study and meditation. Its present methods with its life-convicts recognizes no law of natural progression, no change in the bent of human nature as time goes on, no growth out of the old proclivities that were, perhaps, the result of unfortunate environments, into healthier desires for a normal life of rectitude. The prisoners are held in the thought of permanence, of unchanging conditions. They are crystallized as criminals. Their old atavistic crime is given a cast-iron longevity, a false immortality by the mistaken methods of a Commonwealth in thus dealing most ignorantly, uncharitably with its unfortunate human wails. Long live the Mentor! Wide be its beneficent sphere of usefulness and of education.

Yet the world beware when a Thinker comes into it.—Emerson.







We next visited to learn the truth. We were met by the pastor, and where we held four meetings in the cosy little church owned by the Spiritualists. Mrs. George Gladus Cooley assisted us in the meetings, which added materially to their success. This is a good society and is loyal to the N. S. A. We next visited Terre Haute, Ind., held two parlor meetings and organised a new society. On our visit to Terre Haute, one which had died for want of such assistance and thorough organization can give. We left this society in good hands, and visited Frankfort, America, Economy and Williamsburg, Ind., holding meetings with these four societies that we organised last year.







