VOL 92.

Banner of Light Publishing Co.,

BOSTON, SATURDAY, OCTOBER 25, 1902.

2.00 Per Ann Postars Free.

No. 9

Milton Rathbun was born at Verons, 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

Life Sketch and Funeral of Milton
Rathbun.

Milton Rathbun was born at Verons, near
Rome, N. Y., Aug. 3, 1844. Several thousand nents.

The choice of a partner for life has an important bearing upon the destiny that direct events. In the choice of a soul companion Mr. Rathbun was remarkably fortunate. It 1872 he was married in the City of New Yor to Miss Harriet Lee Fales of Belleport, L. I This was a felicitous occasion. It introduces

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. Rathboun 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 line to inherited fendencies, 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

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 must in honor of his memory; something that had never occurred before at the death of any man.

TWO NOTABLE FASTS

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 a means of subduing the flesh, and quickening the spirit. In this latter view many mediums have shared, and sometimes so overdone it as to subvertefor 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 bellucinations of Mohammed.

Witten Bathbur had two extended forces.

Milton Rathbun had two extended fasts 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 epirit, 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 remarked and after the first three days had no cravings for food.

ONE REMARKABLE REFECT

of this fast was in the woodcrful 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 begun. 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. It fasting or feasting contribute to good health, they may be regarded as whole-some 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 unot that in both of these fasts Mr. Rathbun did not shut himself up in idle repose, a la 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, Tinies, Sun, Post, Journal, Advertiser and World, each contained a more than ordinary notice of his death, several of them accompanying it with a pleture of Mr. Rathbun as in the vigor of health and active life. The Mt. Vernon papers had serveral highly appreciative sketches of Mr. Rathbun's life and funeral obsequées, all showing the high esteem and loving regard lin which be was held by the public in his home neighborhood. The Rev. Charles H. Pennoyer, whose eloquent words and loving tribute accompanies this sketch, sums up his influenc

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 mediumship. Accordingly he gave his two sons, Frank Halbock and Charles Stewart Ratbbun, 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 blendings are all the sweeter for this change.

MRS BATHBUN'S WORK.

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 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 ORSEQUIES.

FUNERAL ORSEQUIES.

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

"The funeral services of Mr. Milton Rathbun, one of Mt. Vermon's most valued and respected citizens, which were held at Willard Hall on Weshesslay 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 Wongaer's Club, for which Mrs. Rathbun was elected president last June.

"The flowers were more lavish and the floral pieces more elegant than ever beforeseen 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 glorisons 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 ailed 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 Universitäist 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 Sta

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 caressingly against his cheek. The flowers sent by the Hay Ex-change made an impressive showing, being about seven feet high and four feet across. The open book with Mr. Rathbun's last words arristically printed with purple immor-telles was a most charming revelation of the beautiful which seemed too precious to passe away.

beautiful which seemed too precious to pass away.

No description can do justice to the floral offerings so expressive of the feelings of his friends. There were twenty-three set pieces, all vieing with each other in beauty and love-liness, 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 plane.

bun's favorite. Mr. A. N. Carhart of Brook-lyn presided at the piano.

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

Mrs. Russegue's address touched all hearts

Mrs. Russegue'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 hig acts by his religion." She spoke from the heart with moving pathos and clear philosophical analysis, and most comforting faith and microality.

phleal analysis, and most comforting faith and spirituality. In this sketch of my noble friend I have not overdrawn the picture. His life was—and be-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 char-acter lingers in active energy wherever his soul has touched and vitalized his environ-ments. 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. 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 helpful.c. if we appre-ciate 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. Pennoyer, minister of the First Universalist Society of Mount Vernon, opened the service by giving the announcements, making the following remarks, and offering prayer. Mr. Pennoyer 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 bring, not as abone 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 Exputian Scriptures, with Socrates and Plate, Mr. Rathbun's thought is of the body as the dwelling place of the spirit for time and bot for everalty: with Screen and Cleeco, with Fielte and Stark King, his thought is of what we we confusedly call death as really a progress in life; with Orville Dewey and Leigh Hant, his thought is of the authority of our spiritual natures in things spiritual with Supabodes his thought is that no man ought to desire longer thought is of the authority of our spiritual natures in things spiritual: with Sopholes his thought is that no man ought to desire longer life in this sphere than that provided for him; with Confricies 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 Europaster and Paul his belief was and is that he should know and be known there as here, and with Mr. Rathbun there is no here or there; with Epicteus and Fencion, with Herder and Whittier, with Emerson and Jesus, his trust is in the Father Spirit and Over Soul as design better for him than we could think of doing for ourselves.

Mr. Rathbun is known as a reasier of the

Mr. Mr. mantous is known as a reader of world's best literature, and as making its thought a part of himself. Only a few ago I found him reading with great de the wonderful sermons of Frederick Ro-son, the great English preacher. His b is not in authority for truth however, h dier realized inversabile statute values as some one says it. Transcradentalists. "Truth dence," "Beauty its own w



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 broyant, spontaneous, ardent, glowing with affectional impulses, sorely tried with the selfishmess and injustice of his companious, but forgiving their crudities, and administering wholesome rebukes and neverharboring reveinge for wrongs committed against him.

We may never know the effects of his carly 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 inclinent stages of their character building, which, as they matured, entered into the composition of society in 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 funcy, but a sober reality which cannot be too thoroughly impressed upon the mind of both youtns and adulta, as incentives to self discipline and cutture.

About 1857-58 the Rathbun family moved to Ryringdeld, Mass., where the impress of new environments continued the molding of the character of this remarkable youth and evoking new expressions of his latent geams until 1860, when he removed to New York, and was employed in the grain business on Fourth Arenue, at the same place where he afterwards built up a large business, which, under the impress of his genins and large personality has made a steady and healthful growth for nearly forty years, during which time his 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 basiness extended. As an illustration of the qualities of the man, whose memory we revere, an incident in his early business. If it is a daugerous thing for an honest man to have a partner. Mr. Rathbun was not morally responsable for the signalities of the man, whose memory we revere, an incident in his early business. If the Banner of Li

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 bankruptey, 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 center 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 contianed until he paid every dollar of the indebtedness. Then he commenced business with a clean record and a clear conscience and has done business

HIS RELIGION

A man's religion is the key to his chartarter. This is a recognized fact in the history of all nations. Religion is not merely a faith, a belief, or a creed. It is the supreme expression of the soul. Creeds, dogmas and special beliefs are mere incidents that attend the evolution of the religious life. Mr. Rathbun had no fixed creed. He had no use for dogmas. He believed much, and was ever extending the area of his belief, as increasing knowledge and riper thought added new data and finer discriminations.

He believed in Göd and humanity and a progressive life for all human beings beyond the grave. He was a Spiritualist first, last and all the time, but he took in all schools of thought, and shared with each in all that he found good and true. He showed his reverence to God by deeds of love to man. He found good in all mankind, in all religions, and was generously tolerant toward all the errors of faith, and all the mistakes and

ONE REMARKABLE EFFECT

THE DIVINE LAW OF ATONEMENT.

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

LECTURE BY W. J. COLVILLE.

(Delivered in Boston, Ostober 18, 1962.)

The above quotation from one of the greatest of medera poets, would furalish 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 Thelst 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 or that glorious Messlanic age which, though long foretold, has never yet appeared.

The definite article the, as used by Browning, gives us the key

ence except in name, we can well afford to be so optimistic as to maintain unswerving faith in the final advent of that glorious Messhaine age which, though long foretold, has never yet appeared.

The definite article the, 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 mineteenth century realized its highest hopes or fulfilled its purvet aspirations, but he ever held aloft the banner of idealism and showed his contemporaries a shining mark which they could reach and which he caudeavored 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 mailterable, 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 excrescences. 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 Buddhism which a Christian apostle has finely expressed in the oft-quoted words, "Whatsoever a man soweth, 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

tor they invariantly 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 acainst 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
induity 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 houorable 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

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 medern Theosophical writers, which serves to dissolve all our perplexities when we are confronted with the seeming unrightcoausness 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 enignatical references to good and evil in Isalah where we are told that the one true God is the author of light and darkness, good and evil.

strict accord with the whole teaching of the books of Job and Joan 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 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 agest 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 mothing. The world-scheme can only be satisfactorily interpreted in one way, and that is by referring it to a divine anthorship and considering it in the light of constant evolution being motually opposed, the creation theory and that of evolution are but two sides of one great aspect of manifested life. The divine Involver is made massifest through the evolution of that which is involved and the process of unrolling seems to us extremely slow. Browning wisely says that each suffere has his say, his scheme of the weal and the woe, and then proceeds to

Taking this exalised 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 unleving 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 negalides 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 Naturé, 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

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 are no longer suggest the possibility of escaping penalties for sins already committed, though we may be induced by whise teachers to whose counsel we should pay heed, to abstain from repeating the offences of the past.

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 care be more important than to realize that virtues and vices are alike inward states, but they produce outward results. So long as we encourage covetousness 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 reprolate? 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 becautiful in the Bible, when rationally dealt with, prescuts 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 represents turning away from the sense of right within and all the miscrable 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 rescuance from the fury of the ocean and imprisonment within the divinely appointed prisonhouse.

The voyage to Nineveh, which is finally undertaken by Jonah signifies the action of the penitent who has

and Jonah's final rescuance from the fury of the ocean and imprisonment within the divinely appointed prison-house.

The voyage to Ninevch, 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 Ninevch 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 angry because the divine voice insists that he call the Ninevites to contrition, not to coademnation, he discovers the real contertworm 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 righteoussess." 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 foraske 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 uncolliness 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 force and the search and the strangerior modern novels;

yet absolutely uncompromising in the enforcement of moral order.

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

This strange creation of the poet's fancy is a personifi-

character introduced to modern readers as Lucio Ilimanez, practically the equivalent of the Zoroastrian
Abribman, 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 craelty. The "War of the Worlds," by
Wells, is a striking illustration of how a gifted romancist can conceive of intensely intellectual beings destitute
of those finer feelings of affection and kindly scatiment
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-sideduces, over-culture in one direction
and corresponding under-culture in another. The unbalanced life chn never be the harmonic 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 codeavor to uphold the
sublime doctrine of the absoluteness of good only, without equivocation. Truth destroys error, it can never
make a compromi

discover the tone of celor and the color of tone, and pre-cisely 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 cor-rectly 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 confect a beautiful, harmonalous, deliclous confec-tion 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 palater and a poor palater and between a good musical and one who pro-duces 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.

employed in an orderty amy that good is evolved ont 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. Discred 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 readered such Plato's doctriae of archetypes, or prototypes, forever exictent 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 naccodus to an unusual height of spiritual perception. Two metaphors, on the summit of a hill and in the elect of a rock, are peculiarly equificant of universal prophetic experiences. Swedenburg 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 farmore instructive than any literal historical phrase could make it, for were it only or chiefly historical, it would be simply a collection of ancelotes 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 chiefly all the prophetic with a series of the pr

us while it continues, and we know or nothing higher, but would seem evil to us, and justly so, were we to continue to ablde 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 doil, because by such pastine she begins to develop the rudiments of maternal instinct, and while endowing a wax or wooden effigy with the attriputes of humanity in her imagination, which is of rourse foolish in itself, she is beginaling 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," courses 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

signer than that beautiful regard for common weal which surpasses and supersedes it. War of all types proceeds from misconception of mutual relations. Nation takes up a sword sgainst nation, party against party, family against family and individual against individual, because all are delinded 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 miscake 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 welrare, 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 leaking 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 far-off field of battle; but it is not easy to persuade the hot-headed and and impetuous, whore patr

land than for them to rush to a far-off field of battle; but it is not easy to persuade the bot-headed and impetuous, whore patriotism is of a distinctly hysterical type, that the highest service a young man can render to his country is not become an active worker in a military organization. The country rather than a fighter in a military organization was not all the country rather than a fighter in a military organization. The country rather than a fighter in a military organization 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 wisslom sufficiently to cease their strivings forever after. We may all sincerply admire a Hague Conference and consistently advocate the claims of universal peace and arbitration, but the world cannot comeace its regeneration upon any large international scale. We must first conciliate at home, we must learn to arbitrate in work-shops before we can reasonably expect that international aboilition 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 mild perceives where geneine reforms must all begin and that is always within our own human consciousess. Nothing is more vertain that that we shall light, stein to, and we shall extrainly continue to wish to do these things until we grow to see that pure endoyment and real property are only obtainable through whiley different channels. To condemn the ignorant sinner is to prove one's self an ignoramus; to call that sinner to repeatance one must be able to demonstrate a higher and more blessed way of life. Much that we shall gish, stein and another says. Thou shall extrained to repeat one must be able to demonstrate a higher and more blessed way of life. Much that we have all known the time before we heard the diview rovice round the figurative Sinal. The ten commandents are never rightly appreciated unless we know th

Let your actions demonstrate your faith, hope and

love.—Ex.

From the sunlit 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 the way, and to no other eyes do the everlasting hills and bine heavens seem so brilliant.—James Martineau.

Resolution Upon the Death of Hericards.

All the displaced many is given the Control of the Cont

Curative Properties of Swamp-Room

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy, Will do for YOU, Every Reader of the Banner of Light May Have a Sample Bottle



DR. KILMER & CO., Binghamton, N. Y.:

GENTLEMEN:—In justice to you, I feel it is my duty to send you an acknowledgment of the receipt of the sample bottle of Swamp-Root, you so kindly sent me. I had been out of health for the past five years with kidney and bladder trouble. Had our best physicians prescribe for me. They would relieve me for the time being, but the old complaint would in a short time return again.—I sent for a sample bottle of Swamp-Root and I found it did me a world of good. Since then I have taken eight small bottles, bought at my drug stor, and I consider myself perfectly cured. It seemed as though my back would break in two after stooping-I do not have the smarting and irritation, nor do I have to get up during the night to urinate as I formerly did, three and four times a night, but now sleep the sleep of peace. My back is all right again, and in every way I am a new man. Two of my brother officers are still using Swamp Root. They, like myself, cannot say too much in prayse of it. It is a boon to mankind. We recommend it to all who are suffering from kidney and bladder diseases.

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,

[JAMES COOK 38th Precinct.]

Police Officers of Greater New York.

| Yours very truly, | JAMES COOK. 38th Precinct. | Glue H. BOYLE, 63th Precinct. | JOHN J. BODKIN, 58th Precinct.

If you are sick or 'feel hadly,"begin taking the famous new discovery, Dr. Kilmer's Swamp-or, because as soon as your kidneys are well they will help all the other regans to health. A

If you are sick or 'feel badly, 'begin taking the fam ous new discovery, Dr. Kilmer's Swamp-Root, because as a con as your kidneys are well they will belp all the other regans to health. A trial will convince anyone.

Weak and unbraithy kidneys are responsible for many kinds of diesses, and if permitted to continue much suffering with fadal results are swret forfollow. Kidney trouble irritates the nerves, makes you digit you pass water often during the day, and obliges you to get up many times during the night. Unbraithy kidneys cause remarks your head ache and back sche, causes indigestion, stomath and liver trouble; you get a sallow, yellow complexion, makes you feel is thrugh you had heart trouble; you may have plently of ambition, but no strent h; get weak and waste a way.

Swamp Root is pleasant to take and is used in the leading he spitals, recommeded by physical and the provided by the product of the



BANNER OF LIGHT BOOKSTORE.

-Orders for Rooks, passied by all OF at I at be paid G. Q. D. be safely sent by an Express I saced by any of the large Exp or \$5.00 can be sent in that to

Ne attention is paid to anonymous communications time and address of writer is indispensible as a guaranty good faith. We cannot undertake to preserve or return residentials. movied articles.

EF Newspapers sent to this office containing matter for uppetton, should be marked by a line drawn around the tista or articles in question.

Banner of Wight.

BOSTON, SATURDAY, OCTOBER 25, 1902.

FOR THE WELL ENDING AT DATE.

intered at the Post-Office Boston, &

PUBLICATION OFFICE AND BOOKSTORE uth Street, next door to Ple iliding, Copley Sq.

WHOLESALE AND RETAIL AGENTS, THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston, Mass.

THE AMERICAN NEWS COMPANY, and 41 Chambers Street, New York

TERMS OF SUBSCRIPTION IN ADVANCE

BANNER OF LIGHT PUBLISHING COMPANY.

Harrison D. Barrett. President.
Prederic G. Tuttle... Treas and Bus. Man.
Harrison D. Barrett. Editor-in-Chief.
Harrison D. Harrett. Assistant Petitor-

Matter for publication must be addressed to the EDITOR. All business letters should be forwarded to the EANNESS OF LIGHT FURLISHING COMPANY.

ADVERTISING BATES.

per Agate Line. DISCOUNTS.

200 lines to be used in one year, 10 per cent.
500 lines to be used in one year, 25 per cent.
1000 lines to be used in one year, 40 per cent.
1000 lines to be used in one year, 40 per cent.
1000 per cent. extra for special position.
1000 per cent. extra for apecial position.
1000 per cent.

The BANNER OF LIGHT cannot well underta the honesty of its many advertisers. Advertises pear Jair and honerable upon their Jace ar whenever it is made honors that dishemest or in y us promptly

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 prodence, justice, temperance, and fortitude. There is a prevalent impression current among mea, that punctuality is one of these cardinal virtues, as it certainly abould be, but probably Spiritualists are fully aware of this fallacy, or else, being the most virtuous of people, they would not otherwise be so notorlously 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 bours 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 resched 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 bour for his distressing peculiarity to work itself out. To be sure, uncertain and dilatory cars have to be partently borde, 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, devarantes his day, and stains his own soul with needless error. Unpunctuality (there is no such word in the dictionary, but since such word in the dictionary, but since such word in the dictionary, but since such word in the dictionary that site such sone with the conscious be a retigious meeting, the arrival of belated stragglers has almost the effect of a continuous performance, notwithstanding the fact that thes

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 officialing in a surburban locality, began the meeting promptly as it was advertised at 7.20, many prominent members and honored deacous 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 7.20. Let all speakers of sterling principle adopt this method of educating the people, of removing this blot from their escricheoa, of encouraging habits of punctuality, instead of catering to side 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

cises, 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 bridesmalds 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 gaily 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 its 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 Copyention, but he was appointed a few weeks floorly the President apply frustees of the Victoria Institute, and Philosophical Society, a delegate to represent this Institute at the installation of Prof. Edmund J. James as Pre-ident of the Northwestern University near Chicago, an institution that since 1851 has conferred 8,000 degrees. The addresses, festivities and conferred 8,000

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, Brittan, Stebbins, Kiddle and others; and if an early classical education, continual study, Oriental research and trayel, in foreign lands, make a man learned, entitling him to recognition, membership, and degrees by eign lands, make a man learned, emitting 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 institu-tions 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 had in himself and his desitary; 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 fulfibrent.

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 elgement; we are carried, as it were, into a planet of which we know nothing, where the ground ellps from under our feet and all things disconcert us; for while the humblest intellect feels itself at home in justice, and can readily forstell 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 genies who foreakes 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 strengtheing and rendering more insurmouniable still the ancient barriers of instinct. The moment we cross the primitive frontiers of equity all things se

one falsehood gives birth to a hundred, and treachery returns to us through a thousand channels. If justlee be in us we may march along boldly, for there are extrain things to which the basest cannot be false; but if injustice possess us we must beware of the justlest of men, for there are things to which even these cannot remain faithful. As our moral organism was devised for existence, in the atmosphere of our globe, so is our moral organism devised for existence in justlee. 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 lit; 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 aky, 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.*

Maeterlinck.

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

Thought-Suggesting Words.

"LIPE" AND "DEATH."

"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, those possessions of the earth earthy, we boasted of crstwhile, had to be abandoned; we could not carry houses porland, 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 gems—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, cre we can climb up the road. Such is the law.

Since the earth-plane experience of life, is an unavoidable introduction to the spiritual.

alty, 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 we learned 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.

no risks, will neglect nothing to hashed costs.

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 careful 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

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 sandard, 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 realising the law of love and this law a condition of happiness, if 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 vertoreress from simple discomfort to utter wretchedness, our happiness or unhappiness will be of our own making. This, no doubt, well be controverted by those unlucky beings of 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 stag and bitterness. The old saints who lived, serenely, a life of renunciation and died to thi

concept of its duties and purpose, they became so spiritualized that they could ignore the physical and its affections. The East Indian yogles 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, reseatment, 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 conceited 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 uncomplaining. They seek to uplift our souls, we try to drag them down to our own level.

It will not be dealed 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.

SOLIDABITY.

The universe, of which our physical eyes—even when aided by the telescope—see but a next is a work so a perfectly hemsender.

spiritual good is intended for the benefit of one or the many.

SOLIDARITY.

The universe, of which our physical eyeseven 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 wonderfol plan and the immutable laws that govern, with such precision, the movements of the millions of planetary bodies it embraces.

Man, the microcosm, is built on the same principles and governed by the same laws as the stupendons 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, social disorder.

Every loving thought or deed of man, being in harmony with the immutable law, contributes to the general disquietude and suffering. We can neither benefit nor injure ourself 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 theselfish and the self-praising egotist ponder this great truth.

SOCIAL REFORM.

SOCIAL REFORM.

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.

TOLEBANCE AND INTOLEBANCE.

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 convinces; it becomes persecution and leads to violent resistance. Every revolution is the outcome of the intolerant power's effort to legalize occretion. The acts of medical intolerance in enforcing vaccination, those of clerical intolerance in the enforcing of obsolets 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 aparty; but the reformer is still hopeful, the day is not so very far when the coercitive 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 divise. —John W. Chadwick.

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

Psychic or Sage?

SUBIR C. CLANE

Amous 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 Charlestown State prison by men serving a life seatence there. It is now two and a half years old. Its editions appear monthly, of 160 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 inmatch 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 manymen 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

of the editor of this magazine, and of his assistants, is very great, since their full daystime 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."

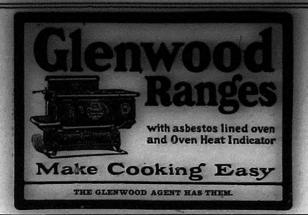
But what kind of articles find entrance to the Mentor from these imprisoned contributors? Are criminals ever poeta? Do felons write mornl essays? Is wisdom found within prison walls? Ah, yes. Poems of considerable merit and great beauty of rhythm here find birth. In the September number, there are articles 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 life, he now lives is the beginning of his existence. Just so surely as matter is indestructible, just so surely as matter is indestructible, just so surely as matter is indestructible, in an acternal. We are parts of the whole; no atom in the universe is older than any other mind. An infinity of future lives stretches before us—we are forever in the ceutre 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

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 explating some grievons wrong of his own past (as well as of the present life) and thus gaining a spiritual unfoldment that could be outwrought 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 celucation, 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 discussed 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 mature 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 outgrown crim

Let the world beware when a Thinker



Spiritualist Reception.

PENING FUNCTION LAST NIGHT OF CONVEN-TION OF THE NATIONAL ASSOCIATION.

Nearly 400 Spiritualists from all over the country met at the Hotel Berkeley last night at the reception inanguarding the 10th annual convention of the National Spiritualists' Association of the United States and Canada, to take place here this week, beginning today, in Berkeley Hall. Many were here from the far West, particularly Wisconsin and Minnesota, attracted, doubtless, by an expected discussion over the new Whitewater (Wia) school.

soia, attracted, doubtless, by an expected discussion over the new Whitewater (Wis) school.

This school, together with the raising of 415,000 to meet Mr. Mayer's offer in extension of the national headquarters at Washington, will go far to occupy most of the attention of the delegates. It is the first higher school of Spiritualism ever established, and has been running about a year, having now 30 students. It fills the place of the the-clogical seminary or college of other denominations, and has been a long needed factor in the development of Spiritualism. The speakers last night, all of whom were necessarily conventional in their utterances, the occasion being one of the "welcoming" sort, alluded more or less summarily to it.

Among the speakers were:

Dr. George A. Fuller, president Massachusetts State Association; the Hon. Alonzo Thompson of Nebraska and of the board of trustees, C. D. Pruden of St. Paul, the Hon. H. W. Richardson of East Aurora, N. Y., the Hon. C. R. Fiske of Keokuk, Ia., the Rev. Moses Howe, in charge of the Spiritualists school at Whitewater, Wis. Mrs. Carrie E. S. Twing of Chautanqua, N. Y., Mrs. Clara S. Stewart, for the Wisconsin State Association, Edgar W. Emerson of Manchester, N. H., Prof Chalmers Longley of Washington, D. C. —Boston Herald, Oct. 21.

N. S. A. Reception.

Nearly 400 Spiritualists were present at the initial opening of the tenth annual convention of the National Spiritualists Association of the United States and Canada in Berkeley Hotel Monday night, Oct. 20, when a reception was given in the parlors by the officers of the association.

The reception committee was composed of Mrs. Mary T. Longley, secretary of the association, Washington; Mrs. Harriers T. Rarrett. Research of the Association of the

Hotel Monday night, Oct. 20, when a reception was given it it he parlors by the officers of the association. The reception committee was composed of Mrs. Mary T. Longley, secretary of the association, Washington: Mrs. Harrison D. Rarrett, Boston; Mrs. Zaida B. Kates, Philadelphia; Mrs. C. D. Pruden, St. Paul, Minn.; Mrs. M. J. Butler, Boston; Mrs. Carrie L. Inteh. Boston; Mrs. K. Druden, St. Paul, Minn.; Mrs. M. J. Butler, Boston; Mrs. Carrie L. Inteh. Boston; Mrs. Winnie M. Soule, pastor Spirit-Return Society, Boston; Mrs. F. A. Wiggin, Boston and Mrs. L. C. Erans, Washington, D. C.
Harrison D. Barrett, president of the association, addressed the gathering with brief, cheering remarks. He was followed by Dr. George A. Fuller, president of the Massa-chusetts State Spiritualists' Association, who welcomed the delegates to the city of Boston and the Commonwealth.

Other speakers included Hon. Alonzo Thompson of Nebraska; C. D. Pruden, vice president Minnesota State Association; Hon. H. W. Richardson, member of Congress, New York; Mrs. Carrie E. S. Twing, well known Spiritualist author and lecturer; Mrs. Clara L. Stewart, president Wisconsiu State Association.—Geo. W. Kates.

Announcements.

Announcements.

Brooklyn, N. Y. Sunday, Oct. 12, the "Church of Spiritual Progress" was organized in this city for the purpose of advocating and advancing the principles and teachings of the Higher Spictualism, and also to present before public andiences the best psychic and spiritual manifestations throughour most reliable mediums. Services will be held in Croshy Hall, 423 Classon Ave, the act Lexington), every Sunday at 3 p. m., so as not to clash with the various meetings held on Sabbath evenings. The following officers were elected for the ensuing year. Herbert L. Whitney, president, Jerome H. Fort, vice-president: Dr. John C. Wyman, secretary; Harry A. Crosby, treasurer: Mrs. Alice J. Acrosby, trustees. It is our hope and purpose to revire public interest in the science, bull-cosphy, and religion of Spiritualism, and we cortilally solicit the co-operation of all Brooklyn and New York Spiritualists, Liberalists and spiritual mediums, towards securing this much-to-be-desired result. We are fully assured of the good-will and assistance of the contreous editor of the Banner of Light, and we shall reciprocate his kindness by endeavoring to increase the permanent list of subscribers to one of the most popular, consistent, and widely-circulated or all the spiritual journals. May its prosperity and neefulness continually increase. Dr. John C. Wyman, 255 State Street, Brooklyn, N. Y., Secretary of the Church of Spiritual Tundists. Mrs. C. M. Hartwell, president

N. Y., Secretary of the Church of Spiritual Progress.

The Cambridge Industrial Society of Spiritualists, Mrs. C. M. Hartwell, president, will hold its regular meeting Friday, Oct. 24.

Business meeting at 4 p. m.; supper at 6.30. In the evening Mrs. S. C. Cupningham, test meetium will speak. Mrs. M. Merritt, Sec.

Dr. and Mrs. Noyes of San Francisco, Callornia, are located for the winter at 88.

Dwight St., cofe of Tremont St., Roston, Mass. Inspirational lecturer and message meetings. They are open for engagements in Boston and vicinity, Mrs. Noyes can be engaged for circles. Healing and private sittings at their rooms.

Albert P. Blinn lectured at Manchester, N. H., Sept. 28, at Lowell, Oct. 12; will lecture at Brockton, Nov. 2 and 59; Waltham, Jan. 18; Lowell, Jan. 25 and April 18 and 19;



Mariboro, April 5 and at Greenwich in May. Would like engagements for open dates in December, January, March and April. Address at 61 Darimouth St., Boston, Mass. The Independent Spiritual Society, conducted by Mr. W. D. Noyse and Mrs. Cora B. Noyse from California hold meetings every Sunday evening at 7.45 in Oasis Hall, 515 Tremont St., Odd Fellows Hall; each lecture Jollowed by tests by Mrs. Noyse. Subscriptions for the Banner and other papers taken a led weery Sunday in Ayers Trengues and St., Odd Fellows Hall; each subscriptions for the Banner and other papers taken a led weery Sunday in Ayers Trengues are Hoylston and Exeter St., Mrs. N. J. Willis speaks morning and afternoon, 10.20 and 2.20. Mr. Ayers has secured the services of Mr. and Mrs. Hatfield Pettilione for spirit demonstrations in the light. Mr. and Mrs. Hatfield Pettilione for spirit demonstrations in the Banner and other papers will be taken at the door, morning and afternoon. E. R. F.

On Sunday, Oct. 19, W. J. Colville lectured to an overflowing audience in Pierce Bldg., Copley Square, at 3 p. m., on "The Gospel of the Holy Twelve," prefaced by readings from that singularly interesting version of an ancient gospel. A fine musical service and impromptu poem completed the exercises. At 7.45 p. m. Christina Browne rendered a beautiful service of song. W. J. Colville speaks in same hall Sunday, Oct. 2 at 3 p. m., on "The Fresent Status of Spiritualism and Its Immediate Outlook." All lectures delivered in Banner Hall by this popular speaker have been very largely attended. W. J. Colville speaks at 204 Dartmouth St., Saturday, Oct. 25 at 3 p. m., on Questions from audience invited.

On Sunday evening last W. J. Colville lectured in Templar's Hall, Market St., Lynn, at 7.30 p. m. to an audience which overflowed into the entrance ways. Sunday, Oct. 25, at 7 p. m., he lectures followed:

The Lost Ring.

FOUND THROUGH THE MEDIUMSHIP OF MRS.

In April last, a lady living in the suburbs of Boston lost a very valuable diamond ring. As she had not been out of the house for several days, she knew she must have lost it in the house. After a fruitless search, she came to the conclusion it had been stolen, there being several people in the house at the time. The several several people in the house at the time. However, the several people in the shouse at the time with the several people in the shouse at the time. However, the several people in the shouse at the time where the several people in the shouse at the time of the several people in the shouse at the time of the several people in the shouse at the time of the several people in the stole to the several people in the several pe

Ordination.

An event of unusual interest will take place at Cadet Hall, Lynn, on Oct. 29, when the rites of ordination will be conferred upon the popular medium, Mrs. May S. Pepper. This being the first ordination ever conducted by the Lynn Spiritualists' Association, it is expected a very large gathering will be present, Mrs. Pepper having a large number of friends in Lynn and neighboring towns. Mr. H. D. Barrett, Rev. George Littlefield of Haverhill, and other well known speakers are expected to assist in the exercises. A service will be held at 2.20, in which Mrs. Pepper, Mrs. Dr. Caird and other mediums will participate. Supper will be served in the banquet hall at 6 and the ordination services will be held in the evening.

Cadet Hall Fair.

The Lynn Spiritualists' Association will hold a fair for the benefit of the building fund, on Oct. 31 and Nov. 1, in Cadet Hall. Aprons and all fancy articles usually found at fairs will be for sale. A large number of prizes will be distributed, including a bicycle, watch, barrel of flour, pair of custom made shoes and many other articles. An excellent musical program will be rendered each evening. Admission in the morning and afternoon, free; in the evening, 10 cts. Supper will be served Saturday evening.

Spiritualism in Pittsburg, Pa.

Spiritualism in Pittsburg, Pa.

Pittsburg has a good society and able local workers. The First Church of Spiritualism has held meeting without a break now for something over fifteen years. At the present time Mr. Stevens is the industrious and thoughtful president. He is a strong and true man, ever ready to work for the Cause. He is also a trustee of the National Spiritualist Association which is holding its meetings this year in Boston, to which meetings he will be in attendance.

The meetings opened on the first Sunday of September with Miss Maggle Gaule on the platform. The mention of this name is choose to assure large andlences in this city. Miss Gaule has come annually for years to this society and her work as always is remarkable. I am informed that she was never in better form when here than this season and that her tests were autounding and convincing.

She is a great medium. She is a sensitive of unusual parts and powers. She has not been well during the summer months but she is, I am informed, in good condition again. This will rejoice her friends. We must have test mediums to lay the foundation of the work in facts, indisputable facts proving and convincing.

She is a great medium. She is a sensitive of unusual parts and powers. She has not been well during the summer months but she is, I am informed, in good condition again. This will rejoice her friends. We must have test mediums to lay the foundation of the work in facts, indisputable facts proving spirit return. Philosophy can come after aid all that which tends to follow her here. She has left a good name behind her here and I often hear people say:

DISEASE OF HER Will also know what will immediately crise, or retieve you. Patients at distance traited will unparable an executed with unparable and the part of the work as always is remarkable. It is a first summer months of the part of the pa

now and then."

The church feels under many obligations to Miss Gaule and so do those who have received from their spleit friends proof of the future life through her. My wish is that she may have good health, a loog life of cheering spiritual conditions and usefulness.

I shall be here during this mouth and November. Communications can be addressed to me here for that time or to Amelia, Ohio, my home address.

J. Clegg Wright.

257 Dinwiddie St., Pittsburg, Pa. The Convention.

The Convention is in session in Berkeley Hall as we go to press. The address of welcome and response have been given, committees appointed, reports read, and a regular order of business stablished. The attendance is large and no little enthusiasm manifest. We shall give a report of the proceedings in our next number that will acquaint our readers with the salient features of the Convention's work.

In Annual Report of Secretary of N. S. A., an item of \$25 donation from St. Louis, Mo., Children's Lyceum was credited to the National Lyceum. I have since learned that the donation was intended for the general fund of the N. S. A.

of the N. S. A.

Mary T. Longley, Sec.

National Spiritualists' Association, 600

Penna. Ave., S. E., Washington, D. C.

For Rent.

After Nov. 1, the hall in the Banner of Light building, 204 Dartmouth St., occupied by W. J. Colville for his classes and lectures during October, will be vacant, and will be rented upon reasonable terms. It is particularly adapted to class work and public seances, and is centrally located as an office for professional men. For terms call upon or address Frederic G. Tuttle, 204 Dartmouth St., Boston, Mass.

Take Notice.

This is Convention Week, and all of the Banner's energy is devoted to the work of making that Convention a success. Our columns are teening with interesting matter, and there will be no dearth of good things for all of our readers on every page. Couventions of the N. S. A. occur only once each year and only one of them has come to Boston in ten years, therefore the Banner and the Spiritualists of New England can afford to celebrate the great event.

The Sun-flower Club, Phila.

The Sun-flower Club, Philia.

The annual reunion of all members of the Young People's Sun-flower Club of Philadelphia (auxiliary to the First Association of Spiritualists) was held Monday evening, October 13, in the Temple. The president, Mr. E. S. Benner, opened the meeting with an address of welcome, followed by remarks by Capt. F. J. Keffer, president of the First Association, and Mrs. M. E. Cadwallader. The president then called on Mrs. Colley of Chleago, who was sojourning in our city, and she favored us with some very interesting remarks. Prof. Evans of this city also gave a short talk which was suppreciated by all the members. The secretary then read letters of greeting from Mrs. M. C. Barrett, from whom we are always glad to bear, Iker. B. F. Austin of Toronto, Canada, Mrs. Carrie E. S. Twing of Westfield, N. Y., Miss Margaret Gaule of New York City, and Mrs. C. Fannie Allyn of Stoneham, Mass. Mrs. Allyn also sent the following impromptu greeting in the form of a poem.

Mx dear Sun-flower Club, whose faces oft

Mx dear Sun-flower Club, whose faces oft gleam, On Memory's walls like a beautiful dream; Your kind invitation lies here in my wight, That bids me meet with you and greet you tonight.

I read it with pleasure and say in my heart, Although many miles keep our earth-forms apart, Still I'm with you to answer your dearly-prized call, Can you hear me? I'm saying Good Evening to all.

And this is my speech—Mr. Chairman and friends, With rejoicing my spirit its greeting extends. For transmission of thought has a value and

Power,
That increases with friendship in splendor
each hour.

Like the dawn of the day is the glory of youth, Journ,
Like roses unfolding you are seeking the
Truth,

Self-Hypnotic Healing!

I have made a late discovery that enables all to induce the hypothic size in the themselves that all the late of the hypothic size in the late of the

Mrs. Florence White,

PALMISTRY Private and class leasons given; also reading of palm- by the author of "A Onde to b-in start of "A ELIZA EASTER HENDERSON" No. 16 Day Street, North Cambridge, Mar.



shall berald the downfall of

The Sun-flower ('tis said) siways turns to the light,
May your Club prove its claim to this title is right.
And giving the sunshine to all that you meet.
Make pathways of kindness for wandering feet.

Hall friends in the spirit, I give as my toast, "Here's Wisdom and Health to each Hosten and Host; May the Liberty Bell vibrate like the sea, And our Banner be lifted as sign of the Free.

May the rich inspirations of Angels of Grace Be felt at your meetings, and every place, While blessings of Heaven with earth-heart

And our souls shall re-echo a fervent Good Night.

All the letters read were very interesting and contained many thoughts and suggestions which will prove beneficial to our Club. The San-Bower Chorus ang several selections and readings were given by Miss Irene Desile and Miss A. J. Gundermann. The committee in charge of the reunion served refreshments in the dining room and the evening was one that will long be remembered by all those present.

Amelia J. Gundermann, Secretary. 1910 Ontario St., Tioga, Phila.

THE PROPHET'S WORD.

MINNIE MESERVE SOULE.

The Ship of State has lost its mate; The Captain he's askeep; And pirates bold, with thirst for gold, Now cruise the mighty deep.

A wail of woe, from high and low, Is sweeping o'er the land; And prayers are heard, from hearts stirred, That God will take command.

Oh, misnamed "Trust," whose thirst and lust Bring want and famine near! The hearts that ache, the homes that break, Make prophet's sight more clear:

Through tear-dimmed eyes he se And reads his answer there; The die is cast, the day is past For pleading and for prayer;

Who sees the right is man of might,— And leads a mighty van To do and dare, with kingly air, In war of gold 'gainst man. Ye tyrants vain, with crimson stai Of heart's blood on your hands, How dare ye prate of God's estate Intrusted to your bands!

Each noble man will vainly scan Your title and your deed

Why Be Sick?

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

of the Caron Seem Almost Like River Thousands Are Restored Who find Given Up 111 Reps.

irs. Hannah Swynnen, of Cadillac, Blok, ryı-"When i began yene treatment my Be or told me i could live only a short tilse, asks to your weederful treatment, I am now perfect health. May you be long preserved re-tore the side and affilicted."



To read therein your right to sin Against your brother's need.

The battle's on,—each man will don
His armor for the fray;
With vote in hand he'll clear the land
Of trusts on voting day.

The Springfield Republican

WISDOM OF THE AGES!!!

DR. GEORGE A. FULLER'S GREAT WORK!!!!

Interesting!! Inspiring!

Instructive!!! Filled with profound philosophy, fascinating mysticisms, transcendental

spiritualism, lofty occultism and supreme idealism !! The Book of the Season, and of the Present Age!

NOTE A PARTIAL LIST OF SUBJECTS WITH WHICH IT DEALS:

Angels, Archangels and Spirits. Character, The Flower of the Soul Causation. Causauen. Death. Divins Unity. Freedom and Self Government.

Healing. Influence of Mental States

Matter a State of the Substantial, Moral Code of the New Religion, Nature of Religion, Obsession. Peace, Not War. Pre-existence. Reason.

Larguage of Spiril

Many other interesting topics are ably treated. It is a book that YOU want. Clock, if many other spaces. Send in your orders. \$1.00 per volume. Order of BANNER OF YOU want.

(Propounced Wels,) the Egyptian Lock Board, a Tak markable and mysterious production of the light cauge, a markable and mysterious production of the light century list operations are always interesting, and frequently invaluable, asswering, as it does, posterious concenting the pass locked the light century is a light cauge of the light cauge while for the scientific of thoughtful its nysterious move ments invite the most careful research and investigation-while for the scientific or thoughtful its nysterious move ments invite the most careful research and investigation-the unknown, the makerial with the immaterial. Size of beard, Irili Inches.

Disagrings—These the Board upon _ labe of the laber o

howed, however, the matterns with the immediates, many of DRIBENTORNA—Thace the Board upon what has of two po-sons, lady and gentleman preferred, with the small table upon the Board. Thace the finers lightly but firmly, with large the state of the state of the state of the large trans-tition one to five minutes the table will commence is move, at first leavly, then faster, and will do rapidly by booch take or answer questions, which it will do rapidly by booch has the preferred for the state of short production of the first large transitions. ng the printed worth or some pointer.

Price # 1.00, postage H cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

TI

BOOK ON MEDIUMS; or, GUIDE FOR MEDIUMS AND
INVOCATORS.

Occasining the Special Instruction of the Spirits on the
Theory of All Kinds of Manifestations, the Manas of Comtended and Committee of Manifestations, and Manifestations, the Manas of Comtended and Committee of Manifestations and the Manifestation of Manifestation of

sted in the subject. Cloth, price if cen's. For sale by EANNER OF LIGHT PUBLISHING CO. Ti

THE SIXTEEN PRINCIPAL STARS

By J. G. DALTON.

This is clearly one and fifth a great vacancy in the theory and at several point of the control of the control

Miss Judson's Books.

Park to pare the

"From Right to Howes"

On A Appeal to the Bactim Church, Franghing II papes. One copy, II center, two copies is coming the triples to the address, Elias.

"The Bridge Heitmens Two Works."

III papes. In cloth, Elias paper covers: It come.

"A Harper To chart Elias paper covers: It come.

"A Harper To the Elias paper covers: It come.

Leatherest is limiting, control and prof. If II papes II count.

Each of the above contains a portrain of the author.

Each of the above contains a portrain of the author.

Each of the above contains a portrain of the author.

The Throne of Eden

A Psychical Romance

W. J. COLVILLE.

CONTENTS

A Gillisme of Sydney; An Andrakan Serday; The Problem of Millian Service, Novi, Soul and Spices A Desire of Millian Service, Novi, Soul and Spices A Desire of Millian Service, Novi, Soul and Spices A Desire of Millian Service, and the Service Elization by a Advanced Physics have Propietized as A Desiretain by a Advanced Service of Service Service, and the Service Library of Services, and the Service Library of Services (Desire) and Service Elization Center Interesting of Anthropian Center Interesting of Anthropian Center Interesting Center of Services, Interesting Services, Interest of Services, Interesting Services, Interest of Services, Interesting Services, Interes

A NEW EDITION.

PROOF PALPABLE

IMMORTALITY

EPES SARGENT.

SPIRIT

Message Bepartment.

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

These circles are not public.

To Our Readers.

We conseque your natrons to verify

We earnestly request our patrons to verify neh communications as they know to be used upon fect as soon as they appear in hese columns. This is not so much for the eachiff of the management of the Banner of Aght as it is for the good of the reading ublic. Truth is truth, and will bear its own reight whenever it is made known to the rorld.

world.

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

ort of Seance held September 25 1902, S. E. bs.

Invection.

With infinite trust we come into this little circle this morning. With infinite trust in the infinite zoed, we work and struggle and search for the right way, to help the good to be made manifest in the world today. Sometimes the weight of sin, of misunderstanding, and of sorrow is almost more than we can bear and then with an upward look, with a beart opened to the light, we start on again sure that good will at last triumph over all ill. Bless our effort, oh, angels of light, you, who have traveled the paths of life, you who have passed through the gates on into brighter and stronger conditions, you who have passed through the gates on into brighter and stronger conditions, you who know so well what the effort is, bless us and help us. We look to you for guidance, we look to you for strength, and we would ever stand ready to receive the truth whatever it may cost us. In these hours of indecision when the whole world wraits for the hand of justice, when all bearts stand still waiting for the decision that shall come, we ask that the mighty ones in spirit, that those who are strong, may guide the affairs of this nation—that other strength may see felt, and that right may triumph in this instance. We would feel our oneness with all the suffering ones and wealth how all our carry and all our strength on the stript side whichever it may be seen and search of the same and so and strength on the sight side whichever it may be seen and search of the same and so and strength on the sight side whichever it may be seen and search of the same and search of the same and search and all our strength on the sight side whichever it may be seen and search of the same and search and all our strength on the same and search and all our strength on the same and search and all our strength on the same and search and all our strength on the same and search and all our strength on the same and search and

Benjamin Snow, Wellifeet, Mass.

The first spirit that comes to me this morning is a tall man, very thin and angular. He has dark gray eyes, brown halr slightly gray in froat. It is parted pretty well to the top and he is very anxhous over his own condition and that of those he has left in the earth life. The first thing he says is, "My name is Benjamin Snow and I come from Welliest, Mass. I am most anxhous to get to Etta and Frank and I feel that you can help me. For a number of weeks this has been borne in upon me that if I could come and give my message. I might be helped to a steadier position in the spiritual life where I could be of some use to my loved ones. I have aunt May and Fanny with me; Fanny is very happy indeed to be able to send word to her friends. Thank you."

Adam Holbrook, Spoo

Adam Helbrock, Spooner.

There is a spirit of a man standing in front of me, about fifty years old. He is short, very stout with full gray beard, gray hair and keen sharp eyes. He is very enrewise but seems to be quicker with his beninnan he is with his body, as though out the mechanical work or labored in any way. He steps over the stone of the the stone of

Will Harris, Salem, Mass.

A tall, slim, very active sort of a young man about twenty-five years old, is here. He has a bright face, brown hair, blue eyes, and a pleasant manner; he comes as though he had just walked in from the other room. He agree "Weil, I did. I thought if I stayed out in the other com until my turn came I would be fresher; I wouldn't be excited over the messages that were given before mine. My name is Will Harris. I lived not far from here, in Salem, I knew in a general way something of Spiritualism but not definitely enough to have it of any use in my life, and when I came over here as suddenly as I did, it was very hard to feel that I might have known more. I have many, many friends that I want to get to. I try from day to day, but in most of the places where I go whenever I am thought of, it is with such sadoess and a certain regret that I had to go, that I am so affected by it, I can hardly express through suy monte what I feel. It seemed a pity that I should go because I had so much to look forward to. I had just begun my career and if I could have stayed might have been a help to a good many. Tell Edward I know how he misses me. If my offen in the office with him and he feels use. He doesn't know quite that it is I, but he does feel my presence and I know hy will take the message to the one that he and

will say that my love is just the same. My desire is almost beyond expression to come back and say all I want to, and I am sure no condition of beauty or of joy will ever so hamper me that I won't feel a desire to help those who are left. I don't knew what more I can say, it seems so public a way to express, but I feel perhaps this will help you to make further inquiry and see if you cannot get to me. I thank you very much."

Louisa Knex, Burlington, Vt.

Louisa Knex. Barlington, Vt.

A spirit comes to me who says her name the first thing, Louisa Knox. She is very thiu and I should think passed away with some lingering illness because she seems so weak and thin as though she was hardly able to stand here. She speaks her sentences out and then stops a little to breathe. "I am from Burlington, Vt. I want to go to George Knox, I want to take baby there to him, too; I want him to let me come to him. It is the only regoest I make, that he open communication with ms. I have many things to say that are important to us both. It is no use to fight against the trath, and everywhere I go I am confronted with this truth, that there is no separation. I am constantly meeting people I knew, that I thought had died long before I did. I am constantly making an effort to let my friends who are left know I am with them. There are many things that are just as I left them and of course I planned to have everything done just as it has been, but that isn't enough. I didn't know that I could come back when I made those plans. I thought it was over forever but I ind I am still a part of the daily life. Aunt Eliza told me to make it very strong to you, dear that I wanted to speak to you alone. God bless you for all you have done for me but make this further well for the ton. God bless you for all you have done for me but make this further well for the ton."

Willy White, Bapbridge, Ohio.

Willy White, Baybridge, Ohio.

Milly White, Baybridge, Ohio.

The next spirit that comes to me is a lady about forty years old. She is as bright and nice as she can be, has smooth white skin, dark brown hair, dark eyes, and she has quite a high color in her checks. She looks to me as though she had lived out of doors a great deal, like a woman who isn't confined to housework or sewing, or anything of that kind. She says that her name is Milly White and she lived in Baybridge, Ohio. "This is not altogether new to me. I used to see my mother after she went away, and when I came over here she was the first one I met; it was such a happy union for us both, but we decided that today we would take a little trip down to the Banner of Light circle and see if we could not send word to Edith and Joe. If you can, tell them we are happy, that is the most they want to know and they will understand that if we are alive and happy we love them. I have been trying to help Edith with the dressmaking. She doesn't know just how to get along without me, but I am trying from this side of life to do all I can and if she isn't afraid, she wont make many mistakes. I am glad they are so good to my bird. I thought so much of it that I am glad to have them good to it. Thank you."

Jane Clark, Hallowell, Maine.

Jane Clark, Hallowell, Maine.

Jase Clark, Hallowell, Maine.

I see the spirit of an old lady, not so very old, but not young, about sixty-two or sixty-three years. She is plump and has a nice comfortable look. Her hair is quite gray and is combed very nicely: her eyes are dark, she wears spectacles, and has a real motherly influence about me. I have children in two conditions of life, some in the spirit, and some still in the body. My name is Jane Clark: I am from Hallowell, Maine; I have been thinking for a long time that is would see if I could get a word here. It is some different from what I expect and I some different from what I expect and I would see if I could get a word here. It is some different from what I expect and I would see if I could be to to the way quite a while that I couldn't walk much, seemed to have a good deal of difficulty in traveling about but I find I am able to see my friends and to get to the places I want to go with very little trouble now. Amos Clark is with me; he was rather surprised when the other Amos was spoken of few minutes ago. He says: I gness this is a morning for Amos.' I don't think I will ty to say any more this time, but I thank you for your attention to me."

Mary Jordan, Lacrosse, Wis.

Mary Jordan, Lacrosse, Wis.

Here is a very old lady, who is short, rather thin, and oh, so impatient in her way. She is stooped way over, carries a cane and she keeps walking about and putting her cane down just as hard as she can. She says, "I guess if you had been trying to communicate as long as I have, you'd stamp your cane down with more force than I do. My name is Mary Jordan and I belonged in La Crosse, Wis. There is a little interest in Spiritualism in my town, but they don't pay any attention to me, don't seem to get around to me. I have been to some of the circles and have tried to make myself felt and have been very mear the medium and yet never was able to express what I wanted to say. Somebody there takes the Banner and I hope through that to get to my people." Then she puts her finger up to her mouth in a little warning way and says, "Sh. gaeak it lightly, I wasn't a Spiritualist and I don't know as my people will be anxious to know that I believe in it now."

will be anxious to know that I believe in it now."

Bertha Hemmenway. Chicago.

Now the spirit that comes to me is a girl about nineteen years old. She is very fair, who have eyes, light brown hair and such that the series of the beauty of the series of

Charles Fraif, Kansas City, Kan.
The inst spirit I see this morning is a man
of medium height and extremely nervous. I
think he was about thirty-five years old. He
says, "Good gracious, is this the way for me
to communicate? Well, here goes: My name
is Charles Praft and I am from Kansas City,
Kansas. I am familiar with Boston, New
York, Hartford and Pittsburg. When a man
is fired out of his body the way I was, there
isn't much fun in H. One kind of likes to be
prepared for trips they take and it was rather.

MRR OF LIGHT.

Section 19 1. The section of the control of the con

ery good societies; called at id two meetings; then visites hia, O., held three public me ance, reviving the interest his society is one that our years ago. It did as three and finally lapse rity. One year ago the me

This worlety is one that we organiss four years ago. It did active work for a time and shally lapsed into uncertifity, One year ago the members leased a room that will seat about fifty people, fitted it up uicely, and have been holding meetings for phenomena and for mediumistic development. They puid their back dues to the N. R. A. and were reinstanted. I trust missionaries may be sent to them from time to time to encourage and help them. With proper work, this may become a fine, self-sustaining society, one that will do a grand and much needed work in this orthodox Christian town.

We called at Minerya, Ohio, held two meetings in the Opern House, found the ashes of a dead society, but could not resurrect it in two evenings, so moved on to Lyons, Pa., where we held two meetings in the niev little church owned by the Spiritualists of that part ethe country. These were the first meetings held in this yielnity for some time. There are a goodly number of Spiritualists in the country round about. It is a farming community and, of course, the people are scattered. This society was once strong. Their church is paid for. We encouraged them the best we could, and hope they may again open their church and hold meetings. Some of their leaders have passed away.

Circuits should be formed and speakers placed upon them to visit such societies. This method of work would build up this society and as in former days their little church would be crowded to overflowing. We visited Titusville and Spartasburg, Pa., societies, both of which own the temples in which they hold their meetings. Our meetings were well attended here and we arranged to return.

HOME SWEET HOME.

HOME SWEET HOME.

HOME SWEET HOME.

Our vacation month had now arrived and we spent the month of June at home. It did seem good to be at home once more after a hard year's work, mostly among strangers. We enjoyed it very much indeed. During our vacation we attended the three days' pienica t Casadaga and the two days' meeting at North Collins, N. Y. At both of these places our voices were heard in the interest of the N. S. A. organization, and the missionary work. The society at North Collins voted to take out a charter, with the New York State Spiritualists Association.

June passed away all too quickly, and July found us again on the wing. During the month we visited Spartansburg and Titusville societies, resurrected and reinstated the Kaneville, Pa., society, organized and chartered a small one at Tidioute, Pa., officiated at the funeral of Mrs. Albert Winans, one of the pioneer mediums, and a member of the Lyous, Pa., Spiritualist society, visited the society that we organized at Findlay, Ohio, last winter, and held a Sunday grove meeting at Reeves Park, O., held one meeting with our society at Payne, O., and organized a society at Van Wert, O.

CAMP MEETINGS.

at Van Wert, O.

CAMP MEETINGS.

During the month of August we served the following Camp Meetling Associations: Vicksburg. Haslett Park, Grand Ledge, Mich., and Wooley Park Camp at Ashly, Ohio, finishing our work at the latter place the first Sonday in September. Our efforts were well appreciated at all of these camps. The interests of our organization and the value of missionary work were presented and explained to missionary work were presented and explained to many Spiritualists in attendance camp meeting the missionary movement. This is a six is should be. All Spiritualists should co-operate in the good work.

While at Haslett Park camp meeting we attended the Michigan State Spiritualists? Convention. It was held at Lansing, Mich. At his meeting the convention instructed a committee to buy a certain property in that city be used for a bome for mediums. The property has been purchased and 31,750 have been paid and the Spiritualists of the State are in possession of the Home. It is a very good property and will make a good home for the needy ones. This property cost the Spiritualists of the State are in possession of the Home. It is a very good property and will make a good home for the needy ones. This property cost the Spiritualists of the State are in possession of the Home. It is a very good property and will make a good home for the needy ones. This property cost the Spiritualists of the State are in possession of the Home. It is a very good property and will make a good home for the needy ones. This property cost the Spiritualists of the State are in possession of the Home. It is a very good property and will make a good home for the needy ones. This property cost the Spiritualists of the State are in possession of the Home. It is a very good property and will make a good home for the needy ones, This property cost the Spiritualists of the State are in possession of the Home. It is a very good property and and the Spiritualists of the State are in possession of the Home. It is a very good property and t

nort are to have a church in which to hold their mertings. We think a National Mass Meeting would do a great deal of good in this place.

We visited Laporte, Pa., held three meetings in the Court House, then moved on to Waverly. N. Y., animated the members of this once active, but of later years very quiet, society, and they decided to once more open their meetings. They have lost many members by death, or transition, and have not kept their ranks good with new recruits. An active campaign should be inaugurated throughout the entire State of New York, at once, as work is needed in many other towns as well as in Waverly. Mr. James Parks, who was a member of the Waverly society, recently assed to the higher life, leaving by will \$5,000 to the Waverly society, and now the question arises as to the legality of that organization. It is chartered with the N. S. A., though it does not hold articles of incorporation from the State of New York. Every local society should either charter with their State Spiritualists' Association, if they have one, or join the N. S. A. and incorporate under the laws of the state in which they are domiciled. Then they will be perfectly safe, and will hold the curtowments.

Then they will be perfectly safe, and will hold the curtowments.

Then they will be perfectly safe, and will hold the curtowments.

Then they will be perfectly safe, and will hold the curtowments.

Then they will be perfectly safe, and will hold the curtowments.

The they will be perfectly safe, and will hold the curtowments.

The they will be perfectly safe, and will hold the curtowments.

The they will be perfectly safe, and will hold the curtowments.

The they will be perfectly safe, and will hold the curtowments.

The they will be perfectly safe, and will hold the curtowments.

The they will be perfectly safe, and will hold the curtowments.

The they will be perfectly safe, and will hold the curtowments.

The they will be perfectly safe, and will hold the society has again gone to work. October I closes one of the m

During the year we have sent out over 1,600 letters and have written numerous articles for the press. We have distributed hundreds of leaflets and lectures which were furnished by the N. S. A. for free distribution. These leaflets are excellent missionaries. Their distribution should be continued.

To

	tures for the yea	
		\$1,787.41
al receipts		1,411.53
Ralan	00	2 375 88

BECOMMENDATIONS.

to the success of our movement.

BECOMMENDATIONS.

Reading Course. What is very much needed by our societies at the present time, especially those we have organized, is a classified course, of reading which should include the philosophy and phenomena of Spirituilism. The societies that have followed our advice by forming reading circles for the study of Spiritualism, have invariably succeeded. Therefore, we would respectfully suggest that this convention take into consideration the utility of appointing a committee to select and arrange a course of reading and study that may be recommended and furnished to local societies by the N. S. A. If this movement is properly managed we believe it will be the means of adding many societies to our organization, of building up our weak ones and making them strong.

Literature for the lyceum should be included in that which is recommended. People often enquire of us to learn where to get suitable literature for the lyceum, and we advise them the best we can, but there is great need of more literature adapted to the children, such as books for them to read—adapted to the age of the scholar, and they should be systematically arranged for them. The good of our Cause demands that we do all in our power to interest the children. The question of song books might be taken into consideration by this committee. Uniformity is needed in the kind of music used.

PUBLICATIONS.

PUBLICATIONS.

We believe that our meliums, speakers, missionaries, and all Spiritualists, should make continued effort to place our splendid Spiritualist publications before the people, securing subscribers for them wherever possible. They are our greatest missionaries. Every Spiritualist should subscribe for and read a Spiritualist paper. A large majority of them seldom see one. It is plain to be seen that where the Spiritualist papers are not takea, Spiritualism does not flourish; where Spiritualist papers are not takea, Spiritualism drives best, for the people are kept posted on all of the subjects of the day that pertain to our Cause.

MINISTERS

MINISTERS

MINISTERS

In our opinion, we need more ministers. We have many splendid speakers and mediums, and we are justly proud of them all. We need many more. We need more of those who can minister to the many needs of the people who compose our societies. Ministers to visit the sick, the poor and needly, those in distress and trouble. Ministers to advise, to instruct and harmonize individual members of our societies. Leaders who can work with tact, skill and energy for the cause of harmony and women are wanted in our Cause. There is room enough for hundreds, yes, thousands, of them, for such as these can make a place for them, for such as these can make a place for them, for such as these can make a place for them, for such as these can make a place for them, for such as these can make a place for them, for such as these can make a place for them, for such as these can make a place for them, for such as these can make a place for them, for such as the such as I have mentioned, and my carnest prayer today is that the Morris Pratt Institute may be successful in furnishing to our Cause first class ministers and trained leaders, as well as good speakers and mediums who may be permanelty located. Most of our societies that go down, do so for lack of competent leaders, and when we have them our Cause will grow and flourish, as it truly should.

CONCLUSION.

CONCLUSION.

In conclusion we wish to say that we are very grateful to all who have assisted us in the work. We have been greatly favored by our Spiritualist friends. This has made our arduous duties lighter and has given us strength to continue the work. The Banner of Light, Progressive Thinker, Sunflower, Light of Truth, Philosophical Journal, Psychic Era, and Sermon, have published every article we have written for them, which has been a great help to our work, all of which we fully appreciate and are thankful for.

It especifully submitted,
E. W. Sprague and Wite,
Missionaries for the N. S. A.

New Photographs of Mrs. Soule.

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





Account Office Table 1. Readquarters 605 Pennsylvania Advance, South-Kasi, Washington, D. C. All Spiritualist Management of Conventions of Table 1. Account of Table 1 MRS. MARY T. LONGLEY, Soc'y, Pennsylvania Avence, S. E., Washington, D.C. 117 Feb. 16.

JULIUS LYONS.

ATTOENEY-AT-LAW

Practices in all courts. Special attention given to bust
see of sh-entees, office 725 Heliman Building, Second and
roadway, Les Angeles, Cal.

MRS. SEVERANCE'S GOOD HEALTH TABLETS.

ogs from half of writin, to promote health, happinecess and spiritual unfoldment. Full reading, file Years teamps. Address. Mrs. A. B. Severa White Water, Walworth Co., Wis.

An Astonishing Offer.

Send three two-cent stamps, lock of hair co, name and the leading symptom, and you sease will be diagnosed tree b spirit nower. MRS. DR. DOBSON BARKER, Box 132 Sau Jose Cal.

SPIRITUALISM AS A SCIENCE, AND SPIRITUALISM AS A SCIENCE, AND SPIRITUALISM AS A BELIGION. An Oration delivered under spirit influence, at St. George's Hall, London Eng., Sunday evening, Sept. Hat, 187, by CORA L. V. 7aP, AN. This is No. 1 of a series of Tracta entitled "The New

cience."
Paper, & cents, postage free.
For sale by BANNER OF LIGHT PUBLISHINGOO.

MEDIUMSHIP, AND ITS LAWS:

Its Conditions and Cultivation.

BY HUDSON TUTTLE.

nvestigates desires.
Paper. Price B5 cents.
Por sale, Wholesale and Retall, by the
BANNER OFLIGHT PUBLISHING

WORKS OF KERSEY GRAVES.

HE BIOGRAPHY OF SATAN; or, torical Exposition of the Devil and his Fiery Dor Diotical Exposition of the Devil and his Fiery Dor Diotical Exposition of the Bellef in a Druture Endless Funishment; also, The Pagan Origins Ferms, Bottomiess Fit, Lake of Fire an Ottome, Kers of Hell, Chain of Darksees, Cacting out

dysteries, besides the History of Sixteen Oriental Crucified leds. By KEHSEY ORAVES. Printed on fine white paper, large 12mo, pp. 288, with por rait of author, \$1.36, postage 16 cents. (Former price \$2.50.)

"HE BIBLE OF BIBLES; or, Twenty-Seven
Tolvine Revelations": Containing a Description of
Tenty-Seven Bibles, and an Exposition of Two Thomson
Biblical Errors in Relence, History, Morals, Edigion, and
Frincipal Personages of the Christian Bible, and an Exami
nation of their Dectrines. By REESET GRAYES, author of
"A State Christian Bible and "The BiograNot State", Skittee Christical Saviors," and "The BiograNot State State Christian Bible Saviors," and "The BiograNot State State Christian Bible Saviors," and "The BiograNot State State Christian Bible Saviors," and "The BiograNot State State Christian State Saviors, and "The BiograNot State State Christian State Saviors," and "The BiograNot State State Christian State Saviors, and "The BiograNot State State State Saviors, and "The BiograNot State State Saviors," and "The BiograNot State State State Saviors S Satan." , large 12mo, pp. 440. Price \$1.78, postage 19 ce er price \$2.90.

SIXTEEN SAVIORS OR NONE; or, The Ex.
Disation of a Great Theological Gun. In answer to John
T. Ferry's "Sittless Saviors or One"; an examination of its
fitteen authorities, and an exposition of its two hundred and ploaden of a Great Theological Gun. In answer to our, Ferry's "Stiteen Saviors or One"; an examination of item anthorities, and an exposition of its two hundred awaity-four errors. By KERSEY GRAVES. COLD, 75 cents | Bayer, 56 cents | Pornace | Po

ANTIQUITY UNVEILED.

The Great Receiation of the Nineteenth Century.

Most Important Disclosures Concerning the

True Origin of Christianity
This is one of the most remarkable books of the
century. It reveals facts concerning the formulation
of Christianity which should be in the pracession
of every truth seeker. Antiquity Unveiled contamthe most striving evidence from occult and
historical sources, that the Christian system is the
offspring of more ancient religions.

EXPRACES FROM 105 GONDERVO,
Apellonius of Tyana, the Nazarenc.—Born A D.
2, died A D. 99—Illis history and teachings appropriated to formulate Christianity—The original
gosples of the New Testament broughtfrom India.

Cardinal Castar Baronius, Librarian of the
Vatican.—The Hindoo god Christian, in reality
the Christ of the Christians—Swom to secrecy.

Paulinus, Archbishop of York.—His mutilation
of the Scriptures—Hie finds Jesus Christ to be
Apollonius of Tyana.

235 pages, cloth and gilt, illustrated.

625 pages, cloth and gilt, illustrated. Price, \$1.50, postage 12 cents. Abridged edition. 224 pages, board cover, 50 cents, postage 4 cents.

postage 4 cents.

For Sale by BANNER OF LIGHT PUBLISHING CO.

A NEW EDITION.

"Poems of the Life Beyond and Within."

Voices from Many Lands and Centuries, Saying "Man Thou Shalt Never Die."

ompiled by GILES B. STEBBINS. GHLES B. STEIDLICO.

These Poems are gathered from sacient Hindostan, from Persia and Arabia, from Greece, items and Northern Europe, from Cathelle and Freshalat from as and the great poets of Europe and our own land, and close with inspired trains and the great poets of Europe and our own land, and close with inspired trains and express the vision of the spirit catching gilmpose of the future, the wealth of the spiritual LITE WITHIN has been used. Here are the including statements of instances and the contract of the spiritual LITE within the tenth of the property of

Mich.
The poet is the prophet of immortality. The world will thank the compiler long after he has gone from this life.—
James G. Girst, in alselves aftertiers.
This volume can only bring, hope and comfort and peace into the household.—Derred Nees.
A most precious book.—Mrs. M. S. Red., Bay City, Mich.
A rollen volume.—Mades Public.

Boston Idvertisements.

OLIVER AMES GOOLD

MRS. THAXTER.

Mrs. Maggie J. Butler,
MEDICAL CLAIRVOYANT.

In's Hoose, In Tremont St. Rooms St. 44. 42. Tel. con
titons Take elevator. Office boars is to 4 daily, az
t Sendays.

Mrs. H. S. Stansbury, losmer Street, 4th house from Broadwar, Everett, 8. Sunday, 7.50 p. m. Thursday, 8 p. m. Simines for Sopment a specialty.

Marshall O. Wilcox.

MAGNETIC and Mental Healer, 284 Dartmouth street Room 2, (to a deers from Copiey sq.), Roston. Hears SA.M. to 5 P.M. Telephone Ill3 Eack Bay. Det

Ella Z. Dalton, Astrologer, TEAGHER of Astrology and Occult science, 118 Tremont street, Studio Batcling, Room 2

Osgood F. Stiles, DEVELOPMENT of Madromatin and Treatment of Session a specialty. ets Columbus Avence.

MRS. B. A. PALMER, Yarmouth Street. Meetings Thursdays at 8 P. M., Wedesdays at 18.39 A. M and 2 P. M., and Sundays at 1 P. M. littlegs and treatments from 9 A. M. to 5 P. M. daily.

DR JULIA CRAFIS SMITH is located at

MRS. A. FORESTER GRAVES, Trance and Business Medium, MUnion Parkst., Boston. 1040 5. MRS. CURT'S 86 B-rkel-v St. Boston Magnetic healing. Business Medium. Rheumatim

MES MARRINER Medium, Magnetic Treatments, Circles Sunday Jand 126, Thursday 8 Letters answered, Iquestions Ec., six Sec. 616 Tremon 88, DF-10

MRS. STACKPOLF. Medium. 14 Durtmouth St., Boston, Circles Thursday and Monday evenings. D4-9

Spiritual Science of Health and Healing,

Considered in TWELVE LECTURES, delivered in spirationally by W. J. COLVILLE, in San a sumbor in his preface says. "Those whose minds lie as well as receptive, those to whom one idea sangler, and who have the gift of tracing conclusion that the contract of the contract o system of treatment is definitely outlined in 173 pages, cloth. Price \$1.25.
For sale by BANNER OF LIGHT PUBLISHING CO.

THE SIXTH SENSE; or, Electricity. A Bory for the Masses. By MANY E BUELL yield that each individual character of the polarization profile that each individual character of the polarization process to be regarded by the reader as a familiar acquaint acce, and all of them as every-day associates. One of those duct; and added to these, a clear perception of the philosophy and phenomens of Modern Spiritualism. In the course of the narrative much its explained that is in the course of the narrative much its explained that is in the course of the philosophy and phenomens of Modern Spiritualism. In the course of the narrative much its explained that is in the course of the narrative much its explained that is not not considered the profile of the philosophy of the profile of the philosophy of the phi

KARL ANDERSON'S TABLES OF HOUSES

For Astrological Students, with Towns, Cliner, etc., for which they are applicable, neat, concise and plain, which they are applicable, neat, concise and plain. He which they are applicable, neat, concise and plain the principal places on the globe, and the others any person can, by referring to a late alias, add to the list, should they not be referring to a late alias, and to the list, should they not be and simpleness of arrangement, list excellence of type, and above all, for the number of tables, comprising, as they do above all, for the number of tables, comprising, as they do above all, for the number of tables, comprising, as they do and a simpleness of arrangement, list excellence of type, and above all, for the number of tables, comprising, as they do at the end of the book. Together with Flantary Descriptions which the Plants give when positied in any of the the Flants, forming a complete Astrological Guides. As the Flants of permis a complete Astrological Guides. As the Flants of the Plants of the

aper.
Bound in imitation leather, price \$1.00. In substant loth, \$1.30.
For sale by BANNER OF LIGHT PUBLISHING CO



PSYCHICS, FACTS AND THEORIES.

JIM;

Or the Touch of an Angel Mother.

BY CARRIE E. S. TWING.

preface, Mrs. Twing sava: that the readers of "Jis." will deal with him as

CONTENTS.

eto Bork Adbertis

PRED P. EVANS, Slate Writing and Clairvoyance

Mrs. M. E. Williams

hic, Etheresiteation, Materialization, feb mications, Scientific Demonstration. 8 is sy evenings at 8 o'clock. Samurdar aftern L. School of Psychic, Science and Pal lay evening at 8 o'clock. 12 West 80h atm

Frank Montsko. Magnetic and Mewtal Healing. B: H East 115 Street, New York.

MRS. STODDARD-GRAT and 8 m, De WITT C. BUIGH Materialising and Test Mediums, hold Seames Bonday a sit Welmesday comings. S of the Batterian, J of the at their revidence, S ii West State Reversion. Setting for communications daily, 18 to 6. DS

MRS. M.C MORRELL Cuirveyant, B seinesse Treet and Prophetic Medium, 22 West like St. A.Y.

THE SUNFLOWER

I page paper, printed on the Cassadaga (amp d, and is devoted to Progressive, Religious and title Thought, Spirtnaniem. Hypo atland. Astro-lamistry, Theosophy, Psychie deleone, Higher ism. Has a Spirit Messace D partners. Pub-ou the first and filteenth of each mouta at 50 per year.

SUNFLOWER PUB. CO., LILY DALE, N. Y.

DEAD "THE TWO WORLDS," edited by MILL PHILLIPS. The people's popular spiritual paper." Sent paor free to risal assertiers for 18 wests for sents. Animal priserrities, FLSS. Order of the Manague sents. Animal priserrities, FLSS. Order of the Manague Rayland. THE TWO WORLDS gives the most complex record of the work of Spiritualies in Great Britais, and is theroughly representative of the progressive spirit and thought of the movement. Specimen copies on sale as DAFFER OCE.

Eleanor Kirk's Idea.

weak, good looking instead of haggard and ugiy, cription price, \$100 per year. Single copies, 16 *. Sample cop es fre. side signs from the Inducace of the Zedino u Human Life. Excepts Address,

ELEANOR KIRK,

THE LIFE BOOKS

BY RALPH WALDO TRINE

WHAT ALL THE WORLD'S A-SEEKING Twenty-first Thousand Price \$1.25.

IN TUNE WITH THE INFINITE
Thirty-first Thousand. Price \$1.25.
The above books are beautifully and durably bound in
gray-green raised clich, stamped in deep old-green and
gold, slit gill green. The " Lite" Booklets

THE GREATEST THING EVER KNOWN
Fifteenth Thousand. Price \$0.35.

EVERY LIVING CREATURE
Thousand. Price \$0.35.

CHARACTER-BUILDING THOUGHT POWER

Just Published. Price \$0.35. Beautifully bound in white, stamped in green an gold. For sale by BANNER OF LIGHT PUBLISHING CO.

Three Journeys Around the World;

Travels in the Pacific Islands, New Zealand, Australia, Ceylon,

India, Egypt, And Other Oriental Countries. IN ONE VOLUME

BY J. M. PEEBLES, A. M., M. D., PH. D.

uthor of "Seers of the Ages," "Immortality," Live a Century," "Critical Earstew of Rev. Dr. "Jesus, Myth, Man or God?" "The Soul, in existence," "Did Jesus Christ Exist?" etc.,

ring Dr. J. M. Peebles's late (and third) trip around rorling br. J. M. Peebles's late (and third) trip around rorlin, he studied and noted the laws, customs and reason of nations and peoples, giving special attention to study the control of the

The I'm

Ocean, Bo.

New Scalema,

Melbourne, Austr.

Australia.

From New Scalema Own.

Series of Scances Upon the Ocean.

The Chinese Orient.

Chinese Eligions and Institutions
Cochin, China, to Singapore.

Malacca to India.

Spiritual Scances on the Indi
India: Its Elizions and I'm

India: Its Elizions, More

cial Characteristics.

dilium in India.

aj and Perseer
in as

(Coatinaed from page D.

and above us, the Al.I. in All. With Paul at
Athens, "In him we have and more and have
our being." With the New Thought exponsults and others, he believed in "The Power
of the Silence," and in this sense prayer is
his very life and breath. He was in early life
a Hicksite Quaker and it was very natural
that his thought should be of the indwelling
power of the soul to rise above book, priest
and formalated creed, and cry to the Eternal.
"In thy Light I see Light." He carried this
rhought still further. Jesus says "I am the
resurrection and the life." Mr. Hathbun believes that the kingdom of God is within us,
that the secret of power and growth and life.
of comfort and bliss and perfection, is from
within ourselves. I can, is his thought, by
the help of God within me, through me and
about me, rise above temporary things, appetite, pleasure of this little while, imperfections, saffering and death, and feel and know
mayself to be immortal.

He has no creed. His simple thought is
of the Patherhood of God and the Brotherhood of Man, that religion is summed up in
love to God and love to Man. With Ballou,
all minds are of one family; with Channing,
"the same truths exist in all spiritual spheres,
to be the law and life of all souls, and to,
unite them into one family and brotherhood."
Salvation is through and by character, and
"character is destiny." Mr. Rathbun's
thought is of the greatness of the human
soul, of its possibilities of unfoldment, of its
possibilities irrespective of time and space, of
its possibilities of communion with the Eternal and communication with all moral intelligeaces, and so he is a Spiritualist. It is not
a belief, with him, against reason, but as, altogether reasonable. The "weet reasonable
between the believes with Universalists and other
Liberal religions thinkers, in the spiritual pro-

together reasonable. The "sweet reasonable ness," to him, of his faith in revelations of Spiritualism, is known of all. His belief is in the things the eye hath not seen nor ear heard.

He believes with Universalists and other Liberal religious thinkers, in the spiritual progression of the race and in the final barmony of all souls with God. He knew that if the earthly house of this tabernacle were dissolved, we have a building of God, not made with hands, eternal in the heavens. He has been clothed upon, having a more spiritual body. First is that which is natural and after that which is spiritual. His convictions are real: so real that he did not, nor did he desire to, conceal them; so real that he accepted the responsibilities of having convictions; so real that he lived and lives for them and in them and through them. He died in his great faith. His pity was and is for those who have no great convictions to live for, no convictions which are a reality and comfort in the spiritual life.

He is a friend to all. If it were not for a faith that tells me he is now among the living, I should feel the loss of a friend, and one who has helped me much. It was a friendship which I most highly prized. Many of your lives have come in touch with his life, and you have thanked God, oh, so often, that he was living, and now you do the more in that the world has been bettered therein. The sunshine of his spirit is real and felt of all. His belief is in harmony, the secret of his life. His home was and is fall of this spirit of harmony. His own self was and is harmony itself. The poise of his soul was and is great. His personal influence was and is serenity and peace.

This has been Mr. Rathbun's Easter time, his resurrection morn: he is not THERE, he is, risen; risen to fuller opportunity, greater power, larger usefulness, to higher life. With Plutarch let us feel that we should not come to the funeral of a good man with lamentations and mourning, but with the singing of hymns. Let us have beyond hearts, our souls upilifie

deeps of absolute and inextinguishable being.

Mr. Pennoyer's prayer was as follows: "Our
Father and Mother, Thou Over Soul, who art
in heaven, on the earth and in hell, we need
thy presence every passing hour. Thou dost
supply all the demands of our natures; and
thou wilt answer our spiritual longings, thou
wilt satisfy the desires of our spirits, the desires which thou hast given us. Thy ways
are our best ways and infinitely better. Thou
doest better for us in every event of life than
we could think of doing for ourselves. In thy
great love thou doest all things. In our little
loves we must interpret all thy ways. Love
is the best interpreter. Love will seek and
find its own. Love will know and be known
of the desire of the desire of the desire of the desire.

The desire of the desired of

find its own. Love will know and be known of its own.

"And our friend has ascended on high. May be being lifted up, draw us unto him. May he now inspire us with the memory of his lofty faith, his noble hope and his aspiring love, so that we may bear all things, believe all things and endure all things. May the reality of his glad day inspire us to all trust. May the outward separation be felt as only

LUXURIOUS LIVING AT HALF PRESENT COST EXCITING THE CIVILIZED WORLD. WE MAY LIVE 120 YEARS.

OLD MAN PUT BACK 20 YEARS.

AT LAYER BACK 20 YEARS.

and a haif years say, in the city of Boston, a west and a haif years say, in the city of Boston, a west and a finish of the control of the city of the city of Boston, and the life of the city of th

and that he is nearer in the new than even the days come and go.

"And now what can we do? What can loveling bands and hears do for him who has someon? We cannot do for the body. But we can build upour lives in the fulfillment of the divine promise of our natures, and by becoming more spiritual grow nearer to him who has only gone before.

"We do not ask that thou shouldst make life easier for us, but that thou shouldst give us strength to do what our hearts and hands find to do. We pray that as we go from here we may be more eager to give ourselves to this service, more inclined to love thee and thine, as though we had here learned in this hour's revealation to know the deeper meanings and responsibilities of our common life.

"May thy spirit's light be our spirit's grace that we may grow unto, all good unto the perfect day when thy will shall have been done and thou, O God, shall be all in all in us. Amen."

Great Event in St. Louis, Mo.

SMRITHALISM PROGRESSING.

The dedication of a church is a great event in the history of any religious society, but when the Spiritualists are privileged to engage in a service of that character, it becomes gare in a service of that character, it becomes particularly noticeable from the fact that they have so long been prome to waste their flams particularly noticeable from the fact had been accommended to the prometer of the Pirst Association of the premanent settlement of their speakers, as to make the dedication of a Spiritualist so fix. Loais who are members of the Pirst Association had believe in adopting those measures and those only, that will beet advance pestor. Thomas Grimshaw, are progressive people, and believe in adopting those measures and those only, that will beet advance the interests of the Cause as a whole. Six years ago the people saw the folly of long-waste of home, in expensive railroad fares and board, and its destructive influence upon the society as a whole, and engaged Thomas Grimshaw for a full year.

The experiment was such a signal success for the society as a whole, and engaged Thomas Grimshaw for a full year. The experiment was such as a signal success for the society and the society and the society and the fact of a settled speaker was made known the membership of the society began to increase, a larger hall beared to a stream of the people and the people. Today, under the able ministrations of Thomas Grimshaw, the First Association as quintupled its membership, and is in possession of one of the most compilete and beautiful stone churches in 8th elements of the people of the city better than can the best litherant worker in the field. One man comes into a flourishing society, cuthuses the people, interests strangers and leaves after one month's service. His successor has been such as a successor of the service of the such as a successor of the service of the successor of

beary trainfall of each day. Addresses were delivered by Thomas Grimshaw, Prof. W. F. Peck, the able pastor of The Church of Bylitiual Unity of St. Louis; and by Mrs. Richmond and Mr. Barrett. Spirit messages were given by Mrs. Georgia Gladys Cooley of Chicago, and Mrs. Josie K. Folsom of Springfield, Mo. The addresses cevered a wide range of subjects, including the practical issnes of the day, metaphysical, biblical, and occult views of Spiritualism. The general public evinced great interest in all of the platform utterances, while the lavestigators were made happy by convincing messages from their friends in spirit life through the mediums named above. Mrs. L. Hars and Mrs. M. L. Woods, both of St. Louis, also gave messages at one of the meetings to the great satisfaction of all who received them. Both Mrs. Cooley and Mrs. Folsom as strangers won many friends through their work as message bearers to the people.

The dedication exercises were decidedly successful in every respect. All of the extra expenses incurred, and they were heavy, were net by the added receipts in the way of collections and frees, while the spiritual food presented gave the people a nutritious mental det that will quicken them into new activities for many mouths to come. Not one word of inharmony was heard, not a harsh thing Tell from the lips of any speaker, no influence save that of brotherly love was manifest. Bro. Grimshaw and his loyal people have accomplished the seemingly impossible, and deserve their that the med of praise for their excellent word. This med of praise for their excellent word that of brothery love was manifest. Bro. Grimshaw and his loyal people have accomplish

National Spiritualists' Association.

SECRETARY'S FINANCIAL REPORT for year ending September 30, 1902.

Cash balance on hand Oct. 1, 1901, \$11,883.61 Total amount received from Oct. 1,

1901, to Oct. 1, 1902 11,036.15

Itemized Statement of Receipts.

\$12,655.07

1,388,70 sionary Mr. and Mrs. E. W. Sprague, Mis-sionaries Mr. and Mrs. G. W. Kates, Mis-sionaries 1,411.53 sionaries
Rent
Interest on \$10,000 (one year)
Will Defense Fund
Mediums' Defense Fund
National Lyceum (turned over to N. S. A.)
Rebate on Express
Rebate on R. R. Ticket
Mediums', Home and Relief Fund. 240.00 400.00 6.00 5.00 4.61 1.35 2.50 2,207.83

Total \$11,036.15 Itemized Statement of Expenses.

H. D. Barrett, President and Missionary—Salary, Expenses 493.98 1,373.99 1,787.41 Contribution to Morris Pratt College (from Educational Fund)...
Defense of Wills (from Babe Will Fund)
Historian of Spiritualism, Lyman C. Howe 344.35

Fuel
Gas
Postage
Property Expense (taxes, repairs, etc.)
Convention Expenses (1901)
Trustees Trureling Expenses
Mary T. Longley, Secretary, Salary, Frinting and Advertising
Mediums' Home and Relief Fund - Reed City
Home
Care of Mediums, 242.72 Care of Mediums, 742.72

Office Expenses — Secre-tary, Clerk Hire Office Cleaning Library Work Supplies, etc. \$39.50 36.00 25.00 14.29 Miscellaneous Expenses— Appeal Bond in Lawsuit, Defense of Will (attorney's fee). Bonds for Officers, Telegrams, Ex-press 114.79 \$400.00 900.00 46.56

\$10,264.63 Note.—In addition to the amounts expended from General Fund, appropriations were made therefrom for the purpose of creating other Special Funds, as follows:

Total \$1,050.00 TREASURER'S STATEMENT.

Statement-Summary, Annual.

\$22,919.76

Diabursed from Oct. 1, 1901, to Oct. 1, 1902 \$8.464.24 2,800.45

Notes from G. H. Brooks.

Notes from G. H. Brooks.

I have tried to find time to send a word to my many friends and the many readers of your most valuable paper, but my time has been fully taken up in various ways in the work. I began my work for the Newport. Kentucky, Society the first Sunday in September. I was greeted with a fine audience, and have had the same all the way through. The society has not closed its doors since the Temple was dedicated. It kept its meetings up all summer with bome talent, not only its meetings, but the social gatherings were not neglected once. I feel this is a great deal for a young society situated as it is in this country, and so far away from other societies. In fact, there are not more than four or five societies in the state, if that many. The interest is on the lacrease, and there are many people here who are on the fence, as it were, who is time will come into the society and become great helpers. September 21 the society and become great helpers. Percentage ways Rev J. M. O. Hervitt of Chicano was went for, and assisted me in the service. Sessions were held afternoon and evening with a conference before the evening lecture. The Indies furnished a very fine supper. The Temple was beautifully decorated. It never looked better. There was a large attendance at all of the sessions. The Ladies' Aid will hold a fair on December 2, 3, 4, and I wonder if any of my friends could send to me, for the Aid, any fancy article or anything that would sell to aid this society. I can assure you that it would be mo

glorious success, but it will be a season of outpouring of the spirit, to those who are there.

The president of our Illinois State Association has met with a severe loss in the passing to spirit life of his companion who was such a glorious worker and will be missed by so many. I am sure he will be sustained by his knowledge of Spiritualism, and the many friends who send to him their heartfelt sympathy.

My hope is that the Cause we all love so well will grow and attract the people to it, by the power of its thought and the depth of its love. Truly the friend of all...

G. H. Brooks.

I carn that I may cat; get that I wear; owe no man hate; enry no man's happiness; glad of other men's good, and content with my own,—Shakespeare.

my own.—Shakespeare.

A little of thy steadfastness,
Rounded with leafy gracefulness,
Old oak, give me—
That the world's blasts may round me blow,
And I yield gently to and fro,
While my stout-hearted trunk below,
And firmest roots un-shaken be,
—Lowell.

The Melody of Life
BY SUSHE C. CLARK.

This little volume of valuable lessons and practical
suggestions in spiritual truth, is a critection, of class
of 1952, and published by request. Clark, 15c. For
sale by BANNER OF LIGHT FUBLISHING CO

WORLD'S FAIR TEXT-BOOK OF MENLAL THERAPEUTICA, comprising Twelve Lessens
dell vered at the Health Octions, 8 South Ads street, Chiaso by W. J. COLVILLE.
The Health Oction, 10 Study of Desiry and Expects
tion. III.—Fraith: 1st True Nature and Expects
to The Compression of The Compression of the Compression
out Bodies. VII.—The President of The Compression of Repression of The Compression
of Reprincial Healths. The Concentration, the Performance
of Reprincial Healths. J. To-Concentration, the Development
Illiatrations of the Correspondences between Menta States
and their Prayageal Expressions.

Histrations of the correspondence of the Physical Expressions.

Leatherstie, pp. 125, price 50 cents.

Leatherstie, pp. 125, price 50 cents.

For sale by MANNER OF LIGHT PUBLISHING CO.

17

OLD AND NEW PSYCHOLOGY.

BY W. J. COLVILLE.

Author of "Studies in Theosophy," "Dashed Against Bock," "Spiritual Therapeotics," and numerous other works on the Psychical Problems of the Ages.

The author says in his introduction: "The wri-o claim to having written a complete or exhanti-ise on Frychology, but simply has undertaken to a sa popular a form as possible, some of the sail ures of the compendious theme. the on Pyroneogy, as a possible, some some of the compendous theme. It is a popular a form as possible, recently of the compendous theme. Rectures, recently of the result is rever the New York, Proculty, Resetes, Philadelphia and o per prominent cities of the United States, have contributed the basis of this volume.

The heats of this volume, and how these because in the contribute of the contribute of the procure and how these because.

magnitude.

ONTENTS.

ONTENTS.

What is Prychology as presented by Articole horsytic in the doctrines hereything. The second of the fine of the fictions of the first part of the fictions became the property of the first part of the fictions became the first part of the first part o

Double,
The Human Aura.
Herselly and Environment.
Astrology, Palmistry and Private Control of the Control of th

Sure Goltre Cure.



by will you suffer with this dangerous and ing disease when there is a treatment at a positively guaranteed of cure it? We care you. Miss Luzie Evans, of St. Low not to the doctor, says: "When I because the doctor care all hope was gone. I had thing I could be rol and was ecustantly;

"Eat Some Air."

"The remedy for fear: 1. Say to yourself There's nothing on earth to be afraid of. I mot afraid."

"I keepent five times.

"I keepen the times.

"I keep on repeating it.

"I keep on repeating it.

"I keep on mother in the threes, and take five deep, full breaths very slowly. Eart a raille rease or crowd out mouthful, and the heart will cease or crowd out Adam's apple, and will drop back toward the disphragm with a glad thud."—Grant Wallace, San Francisco-Sunday Bulletin.

The Golden Echoes.

A new colliction of original words and music, for the user's Meetilars, Lycesoms, and the Mome Circ e. By ft. W. TOCKER, as thor of various Musical Publications. Contents it Auges Dweiling, Angel Visitan in Lacendson; Beastweet Contents of the Contents o

THE RELIGION OF SPIRITUALISM: Its Phenomena and Philosophy. By SAMUEL WATSON althor of "The Clock Struck One, Two and Tures," thirty six years a Methodist minister, "This book will prove of inestimable worth not only to "This book will prove of inestimable worth not only to be the common that the common property of the line them to have nouning us salbert reads.

skich it treats, with portrait of author.

New edition, with portrait of author.

Cloth, Imo, pp. 63. Price \$1.00, postage 19 cents.

For sale by HANNER OF LIGHT PUBLISHING CO

MAXHAM'S MELODIES.

Arranged for Solos, Duets, and Quartets Also Six Poems.

By the beautiful many the beautiful hands from the war says has been been for the war says has been been for the war the world hands for the war the world hands for the war t

In close covers. Single copies 15 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

SCIENTIFIC BASIS OF SPIRITUALISM.

SCIENTIFIC BASIS UP OF INIT OFFICE AND ASSESSED AS SECRETARY STATES OF "Planchetta, or the Design," FOR SARGENT, suther of "Planchetta, or the Design," FOR SARGENT, and the Planchetta, or the Design, and the Planchetta, and the Planchetta, and the Planchetta, and the Planchetta, or of which the table of contents, condended as it is, given no idea. The author takes the ground that since natural no idea, the same of the planchetta, and which are not only higher table to the planchetta, and the presented in the Irresultable for not startle form of daily demonstration to any fathful investigation, therefore Sprincialism is a material solesat, and advantage of the planchetta, and the content of the planchetta, and the content of the planchetta, and the planchetta and the planchetta, and the planchetta and the planchetta, and the planchetta

IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER What a Hundred Spirits, Good and Evil, Say of their hing Places. By J. M. PEEBLES, M. D. Author of so of the Ages. "Travels Around the World," "Spirits, Defined and Defended," "Jesus-Myth, Man, or ""Conflict between Spiritualism and Darwinism," is the Corner-Stone of Revittensing." Buddhistone. "Condict between Spiritualism and Darwinism, at the Corner-Stone of Spiritualism," Buddhlem and janity Pace to Face." Parker Memorial Hall Lee "etc., etc. New Edition, B. vised and Enlarged, and

tures." etc., etc. New Edition, B. vised and Enlarged, and Price Reduced.

This large volume of 20 pages, tro—rich in descriptive, the state of the

In the World Celestial

ande ful book, being the personal e-cose dead sweethear; after appearing therealized materialized and hroug-as him put into a hypnotic trance if d held in hat condition for ten da-cas with her in the cel-stal suberes-ments with perfect proofliction of w spends with her in the cell-still reheres, and men re-ner to earth with perfect recollection of what he as we and it to earth with perfect recollection. He tests has observable to the relevant was a state of the cell-ster of the relevant was a state of the re-best syie. This friend is Dr. T. A. Band, the well-wen author, selevalts and referreer. How by that distrib-dued preaches, Rev. H. W. Thomas, D. D. preadent of A merican Courses of Libers Heighton, who gives for any in the headuril below will give us courses to be strip—This headurils book will give us courses to be through the shadow of death to the small clime of a vort celesia. through the analous rord celebrates, and rord celebrates, and r. M. J., flavage says; "It is interestly interesting, and is a picture of the roture life that one cannot help ing may be true." as Medical Gleaner says; "It lifts the reader into as Medical Gleaner says; "It lifts the reader into capaciting realms, and leaves a recet taste in his contacting realms, and leaves a recet taste in his contacting realms, and leaves a recet taste in his contacting realms, and leaves a recet taste in his contacting realms, and leaves a recet taste in his contacting realms, and leaves a recet taste in his contacting realms, and leaves a recet taste in his contacting realms, and leaves a recent taste in his contacting realms. The Redications and leaves a recently delighted reclamating regions, and leaves a recommendation of the recommendation of the recommendation of the recommendation of this macricus age of books. The recommendation of this macricus age of books. The recommendation of this macricus age of books. The recommendation of the recommenda

10,254.69

Appendix, Felminty and Periodicity; many possible for the most planting in the possible for the post planting in the post of the post planting in the post of the post planting of the post