

BANNER OF LIGHT.

OCT 15 1903
CAMBRIDGE, MA.



VOL. 94.

Banner of Light Publishing Co.,
204 Dartmouth St., Boston, Mass.

BOSTON, SATURDAY, OCTOBER 17, 1903.

\$2.00 Per Annum,
Postage Free.

NO. 8

THE INVISIBLE GARDEN

I know a garden folded in
Mid lieben vine and blood red thong,
Where thoughts speed swiftly on and on
And rush and surge the full day long.

Where youth and childhood hand in hand
Met 'neath the lieben vine.
Where love in all its reverent bloom
Breathed lowly, "Heaven hath made Thee
mine."

Where in a darkened home of woe,
A mother's head drops low.
Where one from out her fold is sleeping
Deep beneath loved Memory's snow.

Where life's strong combats come and go,
And clear the smoke from out the sky,
Where far down the soul's deep lowlands
All noise of battles die.

Where the last night's solemn shadows
Settle down on you and me,
Where the love that never faileth
Enshrines the garden of Memory.

Epictetus.

B. O. Flower.

"That halting slave, who in Nicopolis
Taught Arrian, when Vespasian's brutal
son
Cleared Rome of what most shamed him."

"Fortune is an evil bond of the body, vice
of the soul; but he is a slave whose body is
free but whose soul is bound; and, on the
contrary, he is free whose body is bound but
whose soul is free."—Epictetus.

No epoch in history, either ancient or
modern, is at once so touchingly pathetic and
yet so savagely heartless or so hopelessly
corrupt as the age of Nero. A period when
Rome, shorn of her former strength, nobility,
and virtue, had surrendered to luxury,
immorality, and crime. An age when licentiousness
was at a premium, when the rich
renorselessly crushed the poor, and when the
fatal figure of the soulless emperor stood as
a startling type of patrician life.

It is at this time and with these surroundings,
that we ask you to view with us a
single life in this sea of seething infamy. Not
amid the splendid rottenness of the golden
palace of Nero, nor among the sycophants,
great only in the illustrious names they in-
herited, who composed the obsequious senate
and fawned at the feet of the emperor. Not
among the famed favorites and popular
beauties, whose very names were an insult
to all that was pure, chaste, and virtuous.
Nay, more—not among any of those whose
words or deeds called forth the plaudits of
that day and generation. But from this
gilded corruption we turn our eyes to a poor
little Phrygian slave, crippled and maimed in
body, but whose soul is at once great and
supremely fair. He dwells in the house of
Epaphroditus, the powerful freedman who is
Nero's librarian and secretary, and who, you
remember, was one of the four ill-starred
men who accompanied Nero in his flight
from Rome in '69. When the emperor at-
tempted to slay himself and his hand failed
him, it was Epaphroditus who assisted in
sending the dagger to the fatal spot, for
which act he was subsequently put to death.
But at the time when we see him he is at
the zenith of his prosperity, proud, cruel, and
arrogant. Epaphroditus, however, can inter-
est us only as being the master of Epictetus,
for whom we are now in search. Epictetus,
of whom the remarkably expressive epitaph
was written: "I was Epictetus, a slave, and
maimed in body and a beggar for poverty,
but dear to the immortals."

Oh, there he comes! See those great, pen-
sive, thoughtful eyes, and note the supreme
majesty that stamps his high, arching brow,
but also note how deformed in body is that
little misshapen creature. Was he born so?
Oh, no! At least tradition tells us that one
day his master, on coming from the royal
palace, enraged at some misbehavior of his
horses, and craving that pleasure that is born
of pain, sent for his little slave boy, had him
strapped down, then with instruments of tor-
ture twisted his youthful limbs. At length,
in intense agony, the little sufferer cried out,
"If you go on you will break my legs." A
fiendish ecstasy seemed to possess the
master, who forthwith twisted the little
limbs till a loud snapping sound filled the
room of torture.

THE LEGS OF THE LITTLE SLAVE WERE BROKEN!

With a look of reproach on his thoughtful
face, and great tears standing in his eyes,
Epictetus exclaims, "I told you if you kept
on you would break them."

"No," you say, "that it too horrible to be
true." You are mistaken; it was in perfect
harmony with the age, and what would
naturally be expected from the friend and
confidant of Nero. Moreover, it is cited by
several learned contemporaries, who relate it
as an undisputed fact. Yet this calamity, ter-
rible as it seemed, was not an unmixed evil,
as subsequent events proved.

The little cripple was unfit for manual
labor, but he was a natural student, a
thinker and reasoner; and at this period it
was fashionable for the rich who were il-

literate to have in their household a philoso-
pher, rhetorician, or scholar, to whom they
could refer any question about which they
wished an opinion or answer. This saved the
ignorant freedman labor and research; en-
abled him to appear far more learned than
he really was, and also made men regard
him as a patron of learning. Thus Epaphro-
ditus wished to have a learned slave, much as
the millionaire parvenu of our day wishes to
possess the great artistic creations of the
masters, not for their real worth, but because
they are popular, and in this way he hopes
to gain the social position that his abilities
and knowledge do not merit. Hence, as
Epictetus was of no value for manual labor,
Epaphroditus determined to make him useful
as a scholar. He accordingly placed the
little cripple under the tutelage of Rufus
Musonius, a member of the noble sect of
philosophers, the stoics, whose teachings and
lives shone forth from the darkness of Rome's
debasement and infamy.

AS AT MIDNIGHT THE GREAT PLANETS

shine from the depth of the ether. This
philosopher and others taught Epictetus the
lofty ethics of stoicism, which sank into his
great and naturally noble soul, answering its
wants and desires as food supplies the body's
hunger. The boy grew greater than his mas-
ters, and in course of time, just when we
have no means of finding out, but probably
after the death of his master, Epictetus was
set free. He then took up his abode in a
small room furnished only with a lamp and
a straw pallet. His fare was the simplest,
and the one desire of his being seemed to be
to teach the exalted principles of his philo-
sophy, and thereby make men grander,
nobler, and happier.

When Domitian ascended the throne, the
very lives as well as the philosophy of the
stoics made his infamy so giant-like that
even his degraded soul trembled in the pres-
ence of those splendid teachers, who were at
once brave, pure, and manly. He felt that
for him there could be no real pleasure while
the philosophers walked the streets and
taught in the homes of Rome; hence they
were banished.

Epictetus went to Nicopolis, in Epirus,
where for many years he taught his disciples,
and after his death one of his pupils, Arrian,
collected his discourses, which he published
in eight books, only four of which have come
down to us.

This is a skeleton life of Epictetus, obtained
from meagre records that are extant re-
lating to him. Little else is known of the
philosopher save what is found in his writ-
ings and the fact that his teachings mirrored
his own life. We now wish to give a few
RANDOM PARAGRAPHS FROM HIS WORKS
which best reveal the grandeur of the heights
to which his moral nature rose, and the
majesty of the soul that dwelt in the casket
of the little crippled slave.

"As a rule of practice," said Epictetus,
"prescribe for yourself an ideal and then act
up to it. Be mostly silent, or if you converse,
do not let it be about vulgar or insignificant
topics, such as dogs, horses, racing or prize-
fighting. Avoid vulgar entertainments, im-
purity, display, spectacles, and all egotistic
remarks. Set before yourself the ex-
ample of the great and the good. Do not be
dazzled by mere appearances. Do what is
right irrespective of what people say or think."

This advice applies no less pertinently to
us in the dawn of the twentieth century,
than to the Romans in the days of the
emperors, which fact is a sad commentary on
the ethical growth or moral progress of al-
most two thousand years of Christian cul-
ture. Today the sporting world has such a
corner on the vitiated tastes of the masses,
that the world's great dailies are surrendering
far more space to prize fights, sparring, sport-
ing, and racing news than to any of the great
burning problems upon which rest the progress
and triumph of the race. In Rome, at the
age of our philosopher, drunkenness was one
of the national sins; indeed, it is ever so,
when a nation is on the down grade.

WHEN COURAGE AND MANHOOD SURRENDER TO LUXURY AND LICENSE;

and, referring to the influence of wine, Epic-
tetus observes, "The vine bears three clus-
ters—the first is pleasure, the second drunken-
ness, and the third insult." His ethical teach-
ing was singularly pure and inspiring. The
following extracts breathe forth the spirit
that is ever present in his teachings:

"Nothing is nobler than high-mindedness,
and gentleness, and philanthropy, and doing
good. A soul that dwells with virtue is like
a perennial spring, for it is pure, limpid, and
refreshing, inviting, serviceable, rich and un-
injured. Wish to win the suffrage of your
own inward approval. Wish to appear beau-
tiful to God. Desire to be pure with your
own self and with God, and when any evil
fancy assails you, rise and depart to the so-
ciety of the noble and the good. Live ac-
cording to their examples, whether you have
any such examples among the living or the
dead. Go to Socrates and gaze on his utter
mastery over temptation. Consider how glo-

rious was the conscious victory over himself.
What ought not to be done, do not even
think."

Seldom has man uttered more exalted pre-
cepts than were enunciated by this philoso-
pher, who dwelt in the most corrupt epoch
of Roman history, who was born in poverty
and sold into slavery, and who, outside of
his preceptors, saw little of mankind but
what was base, immoral and cruel. And
what is still more noteworthy, is the fact
that he emphasized his teachings with a life
so pure and upright that it provoked no scan-
dals, reproach, or base innuendo.

We may well imagine that he felt how lit-
tle he could do to stem the tide of licentious-
ness, lust, and corruption that was with such
alarming rapidity sapping the vitals of the
empire, but he recognized his duty as a man
—the duty which he owed his race, him-
self, and his God, to do what was right and
what he could do to elevate his fellowmen.
On this point he himself spoke as follows:

"Remember you are an actor of just such
a part as is assigned you by the Poet of the
play. Of a short part if the part be short,—
of a long part if the part be long. Should He
wish you to act the part of beggar, take care
to act it naturally and nobly; and the same
if it be the part of a lame man, or a ruler,
or a private man. For this is in your power,
to act well the part assigned you."

SO TAUGHT EPICTETUS,

the crippled slave, whom Rome's wealthy
darlings derided, and whom her emperor ban-
ished.

Time with its ceaseless ebb and flow has
rolled on, bearing the centuries on her bosom;
and with her flight have vanished the names
and the thoughts of well-nigh all the rich
and powerful who basked in the court of
Nero, save those whose deeds and actions
won an immortality of infamy. But from the
darkness of this ancient night, down the vista
of the ages, shines in resplendent glory the
lofty truths of the great and good man whom
his age spurned,—for virtue and truth never
die.

What Are We Living For?

William Brunton.

In Solomon's Song of Songs, there is a
pleasing phrase and musical—"Until the day
break, and the shadows flee away." I like it
because it lends itself as a suggestive thought
of how we are placed in life and have to
wait patiently for the revelation of the hours
or the years—until the day come. I take it as
a beautiful line of poetry without any refer-
ence whatever to its context. The other is
of little interest to us because of its extran-
geous speech, after the manner of lovers I
suppose in all ages. It is a puzzle to the
staid theologian, and he wonders why these
love songs are in the Bible, and to get any-
thing out of them, he has to turn them into
allegory—which, in this instance, is a pretty
hard task. I just take it for its rich sug-
gestion of one waiting in the dark for the
morning, for the time of light, when the day
of knowledge shall break and the shadows
of doubt and uncertainty shall flee away.
That is all I have to do with it.

And there is a darkness about us in the
very light of our day. We come to a knowl-
edge of our existence only to provoke ques-
tions as to the whence and whither? We
would like to peer into the past, we would
like to look into the future, having the win-
dows of our house to the east and west.
But here we are seeing but a little way in
either direction; we observe the near but the
horizon hides all beyond its rim. The mys-
tery of life, with the light we have on it, with
our possession of it, is still the great mystery,
the beautiful, bewitching mystery with all the
fascination of a woman's love. The mystery
of death would be, taking death to be death,
how can this glory fade? How could such
wonder of the poet heart and the faithful
mind come to an end? If death is dust then
the mystery is how to account for the dream-
ing and beauty and devotion of it?

When the monks first went to England in
their audience with the Northumbrian King
for permission to preach, a Thane likened life
to a sparrow flying from the night into the
lighted hall, and soon passing into the dark-
ness again. Such, he said, was life, and if
these men could tell aught of the before and
after, they would like to hear them.

It is taken for granted we have this en-
lightenment in the common faith, but many
show a strange restlessness, if such is the
case, for more light yet. Give us light that
is light, they ask. We want to know what
life is for, how we are to put it to the best
and wisest use, and what will be the result?

Helrich Heine tells of a conversation,
when he was a young man, he had with the
great thinker Hegel. They were walking out
in the night and the poet called the stars the
homes of departed spirits. "The stars, hum!
hum!" muttered Hegel, "the stars are only a
brilliant leprosy in heaven's face."

Heine exclaimed, "In God's name, is there
no place of bliss above, where virtue meets
its reward after death?" But the master

glaring at him said, "So you want a bonus
for having taken care of your sick mother,
and refrained from poisoning your worthy
brother?" And the poet took the lesson of
virtue being its own reward in the hour of
its manifestation. It is grand and good in
itself in the moment of temptation, in the
trial time, in the heat of battle, in any cir-
cumstance you please. Nothing more in that
matter is called for than just what we have
for the right of right, in the coming and go-
ing of the days.

To some this hardly seems worth living for.
We are tainted with the theology of "be good
and go to heaven; be bad and hell awaits
you!" If Eton is a state of mind, so we
are persuaded heaven and hell are. The true
saint prayed to God to destroy both that he
might serve Him for virtue's sake alone.

There is a culture we say in this merit
system which is stimulating. I am reminded
of the Hebrew telling his son the poetical
idea that an angel would give him a golden
coin for each letter he learned. He learned
Aleph, and then spent his time looking to
heaven for the money that never came.

The spoils system in politics became a
curse. It misled the citizen in relation to
his duty of doing right; he had to be bribed
for it. And the influence of this evil is not yet
eliminated, we are told, from professional
politics.

Then in business it has left its curse, where
to get things below cost, somebody being the
loser, is a right smart thing to accomplish.
It is wrong, as is also the stamp craze, which
is the cheat of both parties, buyer and seller.

In theology it breeds the selfishness of the
Pharisee, the superior idea that God loves
him for this and that of creed and ceremony.
It dislikes to see the younger brother come
home and have any rights in the house of
time; it grumbles to see the owner of the
vast vineyard take in workmen at the eleventh
hour. It is bad, it is bad.

We are not living for reward, we are liv-
ing to live and be real and true and have
possession of ourselves under all circum-
stances and find good in them.

Evidently we are not living for rewards, or
why should good men and true so constantly
fail in receiving them? Every age it is the
same experience for the ones with the higher
hope and aim?

Right living, I am aware, is conducive to
all that is good. It gives health, it gives con-
tent and strength of mind, it is the affirma-
tion of the right to being, and when we al-
low the value of it, it will not meet with op-
position and contention—but at present it
does. To be noble, you must dare do right
in the teeth of persecution that is bound to
down you if it can. Envy and selfishness
work this way.

Life is not for praise or blame, it is not for
ease or labor, it is to work up the spirit of
what we are into the perfectness of its kind.

I liken it to the working of the rough ores
into their pure metals and what may be made
from them. In this process of refinement
and self expression, time counts and yet does
not count. It is an eternal unfolding of life,
and the recompense is in the greatening of
the nature, as a seed shows what it is—lily or
fern. In the man it is music, painting, poetry,
or even the fine virtues of every day. The
poets die young but even Chatterton, one of
the lamented, according to Lowell, had given
us what was in him in verse.

I believe this work of ours has what we call
fate at the back of it. Nothing can thwart
what the soul is willing to do as its contribu-
tion to the great whole. John A. Dorgan
sings:

"These withered hands are weak,
But they shall do my bidding though so frail.
These lips are thin and white, but shall not
fail
The appointed words to speak.

Thy sneer I can forgive,
Because I know the strength of destiny,
Until my task is done I cannot die,
And then, I would not live."

We have to come to some divine conclusion
like this to do our work. It steadies us to a
purpose to feel the friendship of the hour and
the ages with our particular good for which
we are willing to sacrifice all things, so good
and lovely is it to us.

We are beginning now to dream of simple
things and noble. If Aurelius on the throne
could find content in hard fare and service;
if the slave, Epictetus, was sanely master
of things before he received his outer
freedom, what an ideal there is for us today
to show the like royalty and reason and philo-
sophic beauty of life. The hurry and worry
of our day are too much for us, as not al-
lowing time to know what we know, and
what proceeds from that.

Another of the shadows by which we are
surrounded is the sorrow we meet on every
hand, sorrow of the flesh and the spirit, pit-
iable, grinding, burning sorrow that we
would so gladly relieve if we could. It is
with sorrow I speak of it, because the harp-
strings are so delicately attuned that the
whisper of the wind which only just stirs the
grass, brings out the melancholy. I would
have only the celestial, the thought of which
is happiness. But here I am met with the

fact that behind joy must be the tone of the
sad to reach the highest of all. How can I
tell others what is best? What authority
have I to say "Peace, be still?"

I confess I have only a faith that climbs
to flower in the sunshine of hope. The white
blossoms of joy come to beauty as the light
of heaven smiles upon them. They reach up-
ward for the light, but are steadied and
blessed by the shadows. Courage and
strength hide in courage and strength. Good
is unfolded in the good. You say Jesus ought
to have called on the angels for deliverance.
Nay, but he was made his true self by stand-
ing in his place bravely. "He was made per-
fect through suffering." We must have her-
oic bearing and trial to be heroic and with
no turning back. There is the measure of a
man's soul that is strong enough to endure
all things till the day break.

And so with all these seeming dark expe-
riences. We have to believe the Eternal is
at the back of them, for the individual, for
the race. There is a reserve something in
the shadow which is good, as in the apparent
barrenness of winter the summer lurks; in
the dark are the jewels of worlds that are
scattered as golden corn in the sky. May
not doubt or despair be the present frustra-
tion of the deeper purpose that life was to
work out in this strange way? The souls
that are great are the souls that thus put
themselves in harmony with the circum-
stances, and found like Paul, with the inevi-
table, there was yet sustenance and grace
until the day break.

It will not do to make the sorrow of mine
too personal; I am only sharing with the mil-
lions of men before me. I must have some
sense of this cosmic range, and see that we
are all in a school that has infinite patience
and toleration, and that all works faithfully,
wisely and well.

Here we are far along the road of the cen-
turies, and the way we tread has flowered
into cities and nations, into languages, arts
and powers, with wondrous promise of much
to be. I enjoy these, I dream of the future,
but I must care for my present place in the
course. To get to twenty, the previous fig-
ures had to be counted; to reach to thirty,
the intervening must be named. No step
from the monad to the angel can be omitted,
and no experience can be left out that would
add a touch of beauty and blessing to us. I
rest content in the Allness of Love which
works for all.

We have not learned the secret of life till
the white light of the charity of God is in
us to make beautiful every human being.
They are of us, with us as we with them,
children of the Infinite. And this thought
makes beautiful all of our own life until the
day break and we see how gloriously it was
working for good.

This light grows in us explaining the enig-
mas of life. This light is reason, O man,
which shows its glory at stages, so that we
have pleasure in the past disappointments of
art, love, possessions, and whatever was.
The finer is evolved and that steals out of the
shadow like the gladiolus out of its sheath.
By resting quietly as the watcher on the
tower, looking east, we see the promise of
the day when in the light we shall see the
lovely and wonder and wonder at the beauty
of it all, and yet wonder and wonder in new
beyonds inviting our world-traveled feet.

"THE FALL OF THE LEAF"

Annie Knowlton Hinman.

Through a deserted road walked I alone
One Autumn day. On either hand were trees
Enrobed in regal garb. Unbroken was
The silence save the sound of bruised leaves
Beneath my feet, or squirrels' rapid flight
From branch to branch, or twitter of some bird
Stayed in his course to warmer climes. Filled was
My soul with fear and vague unrest, born of
The silence deep, and I like a shroud enwrapped
Till Death stood like a spectre dread and dark.
Prophetic visions fraught with deepest gloom
Shut out the sunlight from my inner self.
Within my soul a quiet echo came,
"There is no death," and like a messenger
This presence came to me, my spirit then
She healed, though wounded sore. Spoke she of death
To man as larger life, and to the soul
A rich unfolding of divinest truth.
Of nature's seeming death, a quiet sleep
Till Spring with messengers of light should touch
The spark divine embosomed in each form.
And then the sang of Spring and leaf-crowned tree,
Of sunny skies and Flora's charming gifts,
Of sweet chambers where the silence forged
A sweet surprise, and niches that gave birth
To life, not death, and sweet fruition of
A larger growth. No longer let the trees
Leaf stripped and outlined against the Winter sky
Enshroud your soul with gloom, for know they are
Embodied life of beauty unrevealed.
In silence swathed till God shall read the veil
That hides the inner shrine when quickened life
Shall set them free to outwardly express
The grand, transcendent power of Deity.

Parting and forgetting? What faithful
heart can do these? Our great thoughts, our
great affections, the truths of our life, never
leave us. Surely, they cannot separate from
our consciousness; shall follow it whitherso-
ever they shall go, and are of their nature di-
vine and immortal.—Thackeray.

misplacement of one letter. Stirpiculture is

well-known term and by similitudes are signified those who apply the law of antinatal as well as post-natal suggestion to the improvement of animals both physically and mentally. The same law which applies to animals applies to human beings also, but when human culture is entered upon an additional factor enters into the case and that is the stronger and more distinctly rational character of human will.

Animals are more passively subject to the influence of suggestion than are human beings, but in early childhood passivity is often marked in the human family, it is, however, necessary at all times and in all cases to appeal understandingly to the native inherent love of right in whoever we are seeking to uplift and educate by various suggestive methods, objective and subjective alike.

Constipation Needs a Cure.

A simple relief only is not sufficient, especially if the relief is brought about by the use of salts, aloes, rhubarb, or some similar purgative or cathartic. They temporarily relieve but they weaken the bowels and make the condition worse. In constipation the bowels require strengthening, toning, and something that will assist them to do their work naturally and healthfully—in short a tonic laxative of the highest order. That is what Vernal Saw Palmetto Berry Wine is. It both relieves and permanently cures by removing the cause of the difficulty. It positively cures dyspepsia, indigestion, kidney and liver troubles, headache and all other diseases which grow out of sick and clogged bowels. One small dose a day will cure any case, light or bad. It is not a patent medicine. The full list of ingredients goes with every package with explanation of their action. It costs nothing to try it. A free sample bottle for the asking. Vernal Kennedy Co., 120 Seneca Building, Buffalo, N. Y. All leading druggists sell it.

Newburyport, Mass.

The F. S. A. of Newburyport has not been inactive during the summer vacation. Commencing with July 19, it planned to have grove meetings at Hersey Grove, Salisbury, every Sunday till the season opened Oct. 4, in Odd Fellows' lower hall, 59 1/2 State St. That plan was carried out except when the rain interfered. Our speakers were Mrs. Amanda Cate of Haverhill, Mrs. Bonney of Boston, Madame Helyett of Lynn, Mrs. Smith of Lawrence, Mrs. Litch, Mrs. Butler and Mrs. D. Quinn of Lynn. The last meeting, Sept. 27, was, by request, held in Jan-vin Hall, Seabrook, N. H.

As a whole, the meetings were well attended, and we feel that an interest has been awakened which will manifest itself during the winter. Our speakers for October are Mrs. Cate of Haverhill, Mr. Harrison D. Barrett, of the Banner of Light, Dr. Wm. Hale of Boston, Dr. Edgar W. Emerson of Manchester, N. H.

(Mrs.) S. A. Lowell, sec'y.
462 Main St., Amesbury.

A Thing Worth Knowing.

No need of cutting off a woman's breast or a man's cheek or nose in a vain attempt to cure cancer. No use of applying burning plasters to the flesh and torturing those already weak from suffering. Soothing, balmy, aromatic Oils give safe, speedy and certain cure. The most horrible forms of cancer of the face, breast, womb, mouth and stomach, large tumors, ugly ulcers, fistula, catarrh, terrible skin diseases, etc., are all successfully treated by the application of various forms of soothing oils. Send for a book mailed free, giving particulars and prices of Oils. Address Dr. W. O. By, Kansas City, Mo. (Cut this out and send to some suffering one.)

Edgar W. Emerson.

Danielson, Conn.—Edgar W. Emerson gave a test seance here to the local Psychic Club Sept. 18. Mr. Emerson gave over eighty messages to the eighteen members of the circle. He was under control three hours continuously. It was a wonderful seance. The writer has heard Mr. Emerson many times in both private and public seances, but never with such wonderful effect as on this occasion. It demonstrates that a work, a thousand times more effective, can be accomplished at the private seance than at the public meetings. We consider Mr. Emerson the finest test medium in this country.

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made \$600.00 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of anyone who may wish to make money easily. I buy my Dish-washers from the Mound City Dish-washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home.

L. A. C.

The Schubert Quartet.

In a letter from Lake Pleasant to the Aug. 29th Daily Hampshire Gazette, a paper printed at Northampton, we find the following:

"For singers in the temple we have the Ladies' Schubert Quartet of Boston, the finest in the country. Though possessing voices of marvelous range and power, their singing is not a series of vocal gymnastics with words so buried in noise not one can be understood, but every word is plainly spoken and their selections, of which they have over two hundred at their tongues' end, are always sweet and appropriate. It is not only a delight to the ear to hear them sing, but a delight to the eye to see them sing, as they step gracefully to the platform, have no affectations or airs, such as are displayed by some public singers. They have no instrumental accompaniment, and every syllable is spoken in unison; it seems easier for them to sing than not to do so. Truly, their lives are set to music, and they are charming ladies to meet socially as well as beautiful singers. They give two concerts each season while here, at which time the spacious temple is packed to the doors."

For Over Sixty Years

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

Give strength, give thoughts, give deeds, Give love, give tears, and give sympathy. The more we give The more we live. —Selected.

A CURE FOR ASTHMA.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent. permanently cured), and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this recipe in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 347 Powers Block, Rochester, N. Y.

Greenwich Village, Mass.

It was our pleasure to lecture at Greenwich Village for the Independent Liberal Church, Sunday, Sept. 27, which was the opening Sunday of the season. It was a very stormy Sunday, yet a good sized audience was present, some coming even from Petersham.

The society has commenced work upon its new church. The foundation is nearly completed and the contract for the erection of the edifice has been placed. In the basement there will be two rooms, a kitchen and dining room, with all the necessary conveniences for holding socialables. Here will also be the furnace for heating the auditorium. On the ground floor there will be a finely arranged auditorium, and in the tower a place for a bell and a good sized room for a library. The society has already raised enough, lacking about \$500, to pay for this building. The members deserve great praise for their labors in this direction. Their social meetings are held fortnightly. These, with other voluntary contributions, support the preaching.

It would be very nice if the Spiritualists in other sections of the country would assist this little band of noble workers. Contributions could be sent to Mr. Abel Parker, Greenwich Village, Mass. If you have not money to spare, you may have fancy or useful articles that you might send. Books for the library would also prove very acceptable. Meetings will be held every other Sunday during the present season at Farmer's Hall until the church is completed and then in the new home.

Geo. A. Fuller, M. D.

When Tired Out Take Horsford's Acid Phosphate.

It vitalizes the nerves, assists the digestion, refreshes and invigorates the entire body. A Tonic that permanently benefits.

Lynn News.

The capacity of Cadet hall was taxed to its utmost, Sunday, Oct. 4, with people eager to see and hear Rev. May S. Pepper, the wonderful test medium.

The afternoon meeting was opened with congregational singing, followed with an invocation by Mrs. Pepper, and the reading of a poem entitled "The Garden of Gethsemane," by Ella Wheeler Wilcox.

The subject of Mrs. Pepper's noon address was the "Spiritual Growth of Man," which was ably handled.

Following her address she gave a number of remarkable tests.

Circles were held from 4 to 5 and supper was served in the lower hall from 5 to 6.

A service of song was held from 6 to 6.30 and Chase's Orchestra gave a fine concert from 6.30 to 7.30.

The evening meeting was opened with congregational singing.

Mrs. Pepper gave an invocation, and read a poem entitled "The Coming Man." The subject of her evening address was "The New vs. the Old," which proved highly entertaining to her hearers.

At the close of her address she gave a number of wonderful tests.

The large audience present both afternoon and evening, gave substantial proof that Mrs. Pepper continues to retain her hold on the public, and her prestige as one of the most wonderful psychics in the country.

Mrs. Pepper will be at this hall the remaining Sunday of this month. Daily.

Briefs.

The Ladies' Lyceum Union met Wednesday, Oct. 7, in Dwight Hall, 514 Tremont St. A large number were present after the long vacation. The business meeting was opened at 5 o'clock. Supper served at 6.30 p. m. The evening meeting was opened by Mrs. Alice S. Waterhouse; Mrs. Sarah Byrnes followed with interesting and uplifting thoughts.

Mrs. H. C. Berry and Mrs. M. E. Knowles gave messages from the friends who have passed over the line. Our president made a few remarks. The services were interspersed with music by the audience and solos by Miss Cushing. While the meeting was characterized by an undercurrent of sadness, occasioned by the loss of four of our members since our regular meetings closed, we mourned not for those passed on but for the sadness of those left here to toll on without their daily presence. We give our earnest sympathy and love. The names of Mr. Gerrish, Mr. James McLean, Mrs. Elizabeth Lincoln and Mr. Harold Leslie have been enrolled in a cause identical with our own, but in another sphere of action and deeper insight into matters pertaining to the spiritual. We as yet cannot begin to realize the loss in so many ways of each brother and sister gone on, especially our "Brother Leslie," whose pleasant greetings, helping, willing hands and cheerful presence in our meetings we cannot realize in fact again, although his presence will be sensed by us all very often. Next meeting will be Oct. 14. The regular whist party will be held Wednesday, Oct. 21, at 2.30; good prizes.—Laura F. Sloan, cor. sec'y.

The Society of Spiritual Truth held its fourth meeting Sunday, Oct. 4, at Crosby Hall, 423 Chatham Ave., Brooklyn, which was attended by a large number of people. The speakers of the afternoon were Mrs. E. M. Cahoon and Dr. John Wyman, who spoke on "The Influence of Earth-bound Spirits on our Physical Bodies." Mr. J. Rasmussen gave a number of inspiring communications from the spirit world, which were instantly recognized. The public expressed satisfaction. These meetings will be held each Sunday at 3 o'clock.—Aug. Recht, sec'y.

Fitchburg, Mass.—The First Spiritualist Society was favored with large and appreciative audiences at both services Sunday, Oct. 4. The addresses of the speaker, Lizzie D. Butler of Lynn, were, as usual, interesting, and ably presented. The large number of spirit messages were correctly given. The piano selections by Miss Howe were finely rendered.—Dr. O. L. Fox, president.

Malden Progressive Spiritualists are having interesting meetings. Sunday a. m., Oct. 4, Mrs. M. E. Bonney served the society. Her work was fine. In the evening Mrs. A. R. Chapman lectured. I cannot speak too highly of those two workers, but Sister Chapman brought to us a message of sadness as well as of joy. She told us that Bro. Harold Leslie had passed to the Summerland. While we shall miss the mortal presence of this dear brother, we know he will ever be near. We all extend our deepest sympathy to the bereaved. He has only answered the call to "come up higher." Bro. Graham also

spoke very kindly of him and his work in the Lyceum. Mrs. Abbie Burnham, Mrs. Pettengill, Mrs. Ida M. Pye gave us a word on the way. Our 3 o'clock meetings Sunday are under the direction of Bro. Harvey Redding and are very interesting, instructive and helpful. No one could come into these meetings and go out without being benefited. We extend a cordial welcome to all true workers in this grand cause.—R. P. Morton, sec'y.

The Ladies' Spiritualist Industrial Society, Mrs. Ida P. A. Whitlock, president, held its first meeting of the season in hall, 9 Appleton St., Thursday, Oct. 1, with a fairly good attendance both at supper and in the evening. The work of the fall and winter was a subject of discussion at the business meeting (always held at 5 p. m.), and in the near future we shall be able to present a program from week to week that will be worthy a large attendance. President, Mrs. Whitlock, needs no introduction to the public as an earnest, faithful worker, and under her able leadership and the co-operation of the members and friends interested in the Cause, we shall be able to make this a most prosperous as well as instructive season.

Mrs. Whitlock opened the evening meeting with a pleasing address, followed by Mrs. M. Davis, first vice-president, and Mr. de Bos; a very beautiful poem, written under inspiration by Mrs. Petersinger, entitled, "Song of the Soul Triumphant," was ably recited by Mr. Hill; duet, Mrs. Whitlock and Miss Eaton; remarks, Mrs. Wilkinson; readings, Mrs. Ackerman Johnson; recitation, Mrs. Curtis; remarks, Mr. Kellogg; Dr. J. E. Patrick, and Mr. Hill, with some interesting experiences related by Mrs. Whitlock closed a very enjoyable and instructive meeting. A cordial welcome will be given to all who desire to attend, and the society is invited to be present when possible and help the work along. Supper always served at 6.30 p. m. for the small sum of 15 cts.—C. M. Mallard, sec'y.

The First Spiritualist Society of Lowell, Mass., closed campmeetings at Earncliffe Grove, Sunday, Sept. 27. Mrs. Edie I. Webster of Lynn addressed a fair sized audience although the weather was not all that could be desired. Sunday, Oct. 4, Mr. Albert P. Bilan opened our meeting for the winter season at Old Odd Fellows' on Merrimack. Quite a large attendance both afternoon and evening greeted this gifted young speaker. The afternoon meeting was followed by a circle, Mrs. R. E. Harvey and Mrs. V. Arthur the mediums.—W. A. Pihl, vice-pres.

Manchester, N. H.—It gives me great pleasure to say that we have had the splendid services of Mrs. Sadie L. Hand of Boston, a trance medium of high character and accomplished. She gave two Sittings, Sunday, Sept. 27 and Oct. 4, making four different services, two in the forenoon and two in the evening of the days mentioned. Her lectures were as fine, under trance conditions, as it has been our privilege to hear for a long time and her tests, though few, after each lecture, have been of a very convincing character to the recipients and the audience. She gave a parlor seance at the home of Mr. and Mrs. Prescott and the capacity of her beautiful home was taxed to its utmost. For an hour and three-quarters "Gertrude," her control, gave test after test, many of which brought tears of joy to those who received them. Her control, "Gertrude," gave to the writer, from a friend in spirit world, some years and a half ago, the prediction that he would see spirit forms etherized, which prediction has been verified. We predict a great future for this talented lady and fellow workers, with many others, enjoy her repeated visits to our city.—Frank T. E. Richardson.

Paint Analyses.

It is argued by some paint manufacturers that so long as a paint is good and gives value received for its price, it is no concern of the consumer what its composition may be. This is, to a large extent, true; and if all paint manufacturers were scrupulous to give full value for their products, it would be entirely true. But it is a sad fact that human nature is weak, in paint manufacturers as in other men; therefore, some paint manufacturers do undoubtedly fall before the combination of opportunity and secrecy, and the result is seen in poor paint which would be costly even if it cost nothing.

It is this consideration that has of late years induced some manufacturers, as a measure of self-defense, to advertise the composition of their products. It is a significant fact that those who use water and benzine, inert pigments, rosin, etc., are not those that publish their formulas. Those, on the other hand, who stick to zinc white, white lead, pure colors, linseed oil and turpentine, considering that they have nothing to conceal, are not slow to spread abroad the knowledge of their virtues.

As a general rule, it may be taken for granted that while there are many most excellent paints of which no hint regarding composition is allowed to leak out, there are none of which the formula is published that are not excellent in every respect. This applies, of course, to combination paints, all of which (at least those under consideration) are based on zinc white, and claim superiority on that ground.

With white leads (pure white leads, that is) the case is different. Chemical analyses of these are seldom published, and mean very little when they are, since the physical condition of a lead is quite as important in determining quality as chemical composition. Leads vary widely in this respect, and it is probably to the equalizing and compensatory quality of the zinc in correcting inequalities that the superior working and wearing properties of the combination paints are due.

The moral of this is that while the consumer is generally safe in buying the high-grade paint of any reputable manufacturer, assurance is rendered doubly sure when the composition of the paint is also guaranteed. Stanton Dudley.

Pawtucket, R. I.

The Pawtucket Spiritual Association has bought the elegant church on Lonsdale Ave., formerly owned by the Baptists. This building is situated in an excellent part of the city and is near three lines of electric cars. The lot has a frontage on two avenues of 100 feet. The building itself is very commodious, conveniently arranged for meetings, seances and socialables. Besides the main auditorium there are four large rooms, all of which, by means of sliding partitions, can be thrown into one.

This church was dedicated on Sunday, Oct. 4, the speakers being Mrs. Sarah Hewes of Providence, R. I., and Dr. Geo. A. Fuller of Onset, Mass. The afternoon was occupied entirely by Mrs. Hewes, and consisted of music, a brief address and many messages from the spirit world. In the evening the auditorium was packed with as intelligent an audience as you can find in any city. After appropriate music, scripture reading and prayer, Dr. Geo. A. Fuller delivered two addresses. He was followed with messages by Mrs. Sarah Hewes. The officers of this society are: Mrs. Matthew Tattersall, president; Mrs. Hayden, vice-president; Mrs. Tetlow, secretary; Mrs. Annie Grimes, treasurer and Mrs. P. Adams, cor. secretary.

The society has recently passed through quite a severe struggle and will need all the assistance from the Spiritualists of that section. It can possibly obtain no more its full number. These men and women are certainly worthy of assistance and it is to be hoped

that the great body of Spiritualists throughout the country will take an interest in their work.

Funds can be sent to Mr. Matthew Tattersall, 113 Columbia Ave., Pawtucket, R. I. Quite a little sum was raised at the opening Sunday above all expenses, and it is to be hoped that the harmonious feeling manifested at that time will continue.

Geo. A. Fuller, M. D.

Methuen, Mass.

Sunday, Oct. 4, the First Spiritualist Society of Methuen, Mass., opened its lecture season with large audiences at both sessions. In the evening the large hall was taxed to its utmost capacity. The platform was prettily decorated with flowers. The undersigned was speaker and medium for the day. Each lecture was followed with messages and delineations, all being readily recognized.

A very important feature of the work in Methuen is The Children's Progressive Lyceum, which meets every Sunday morning at 10.30, numbering in membership over 100, with ages ranging from three to over eighty years. The attendance on Sunday was eighty-two. Sixty-eight or seventy children took part in the march and calisthenics, led by the assistant conductor, all keeping perfect time with the piano, and when all joined in singing they "made the echoes ring." The "music swelled up to the rafters and bulged out into the sky." Very meritorious recitations were given by Hattie Nelson, Minnie Howlett, Eva Hart, Lizzie Bamber, Elisabeth Dawson, Alfred Wade; a well rendered piano solo by Master Webb.

The Methuen society is in a flourishing condition, which is largely due to the untiring zeal and efforts of Mr. Robert Driver, the president of the society, and his good wife. Mr. Driver is also conductor of the Lyceum, who with his corps of very efficient officers, has brought the Lyceum to its present standing of excellence second to none. Let the good work go on.

Fannie H. Spalding.

Norwich, Conn.

The Fraternal Bond.

Waverley Home, Oct. 4.—The world is better than it ever was before. The spirit of amity and fraternity prevails among the nations of earth as never before. The angelic prophecy, "Peace on earth, good will to men," was never so fully realized as now. Today the cable flashes and the news of millions of people Great Britain the news of the unbounded reception of their fellows in America.

The dreadful tocsin of war, between Britain and America, all pray, may be forever hushed. The glorious achievements of these two world-renowned nations in the arts, sciences, literature and commerce, have redeemed the world from barbarism and ignorance.

Oh the abounding inspiration of the hour, when millions of hearts "arise and leap the wide expanse of ocean," and greet their fellows in the affection of brotherhood! Who will say that this heart to heart greeting between two great nations is not inspired from Heaven? Who will contend that this spontaneous fraternizing of the peoples of two great nations may not be the principal lever by which the whole world will be raised to a higher plane?

What a glorious incentive to righteous living, if in the fullness of good will in our hearts, we rise superior to the grinding, sordid, selfish nature that has so long hidden the sun rays of righteousness from our souls! Now we are touched by the magic wand of spiritual endeavor. The era of brotherly love is here. The world is ready to receive this thought and all that it implies. The thousands and millions of our cousins across the water are sending to us heart throbs of the most kindly affection for the generous hospitality we give the "stranger within our gates." The mighty hosts in England and America are now singing psalms of good will and fellowship from the President and King down to the humblest citizen and subject and the grand refrain will be borne to Heaven. Angels will rejoice and exclaim, "At last! at last! the spirit of the living God hath touched the heart of the children of earth and awakened in their souls a grander ideal of true manhood and a tenderness of heart for the oppressed."

The exercises were very interesting today and many of the above thoughts were expressed by the speakers and mediums present. Rev. Mr. Brown gave an invocation and address; Mrs. Bemis, Mrs. Fredericks, Mrs. Jackson and Mrs. S. E. Hall, remarks and messages. Mrs. Bemis, pianist.—J. H. Lewis.

Spiritualists' Convention, California.

The Eighth Annual Convention of the California State Spiritualists' Association convened at Red Men's building, 320 Post St., San Francisco, on Friday, September 4, at 10.30 a. m., President J. Shaw Gillespie presiding.

The secretary called the roll of officers and directors and the following answered to their names: President, J. Shaw Gillespie; secretary, W. T. Jones; treasurer, Mrs. Annie E. Wadsworth; directors, Fred Hardy, Frank E. Parker.

The report of the committee on credentials was read and adopted, seating 100 delegates and alternates.

The convention was notable for several reasons.

First: It was a harmonious body of men and women.

Second: The attendance was exceptionally large, and truly representative of the movement.

Third: It did a vast amount of valuable work for the Cause, and laid the foundation for increased prosperity in the years to come.

It is rare that one sees gathered together a body of men and women combining so high an order of general intelligence and enthusiasm as came to this convention.

All seemed bent on one purpose—to make Spiritualism what it should be—the best and most helpful of religions on earth plane, and a school of preparation for the life to come. The physical work deserved, as it received, the need of a most generous and general praise for its evident fine quality, and for the unquestioned high motives of its exponents.

The speakers, one and all, opened a rich mine of thought both in psychological matters, and in those of this plane of existence.

The arrangements for the convention were all well made, and efficiently carried out. For this fact a little praise is due the California San Flower League, and its open-hearted, generous workers.

In a financial way, the convention was also a success. The retiring Board went before the convention with a clean slate. All bills had been paid, including the convention expenses, and there remained a few dollars in the treasury. Hence the money raised at the convention—nearly \$300—can be devoted to the work of promoting organization in the coming year.

In this respect no board was ever so free for work as the present, and therefore the Spiritualists who provided the ways and means are entitled to expect much more in the new year than was possible in the old.

And last, but not least, the convention has made it possible to have a strong delegation at the National Convention in Washington. With such a galaxy of talent and spiritual power at this fact, the National Convention as Mrs. Anna Gillespie, chairman of the delegation,

NATURE'S GREATEST AID.



An interesting letter to our readers from Hon. H. L. Dunham, Ex-Mayor of Dover, N. J.

Dover, N. J., Nov. 12th, 1902.

I had both kidney and liver trouble for over three years. I tried the best physicians in Washington, D. C., Pittsburgh, Cincinnati and Chicago, and regret to say that I received very little benefit until I commenced taking the great kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root. After taking the first bottle I noticed quite a change which satisfied me that at last I had found the right medicine. I continued on until I had taken four bottles, by this time I noticed such a marked improvement in my health, in every way, that I felt satisfied I was cured. But to be positive beyond a question of a doubt, I was in Chicago during July, 1902, and went to the Columbus Medical Laboratory, No. 103 State St., and had them make a thorough and complete microscopic examination which showed my kidneys and liver to be perfectly well and healthy. I have their written report in my possession, signed by the doctors of the above Medical Laboratory, which is recognized as one of the best in the country.

Very truly yours,
H. L. Dunham
Ex-Mayor of Dover, N. J.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you, a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the Boston Banner of Light.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Mrs. Florence Montague, Mr. J. J. Morre, Miss Florence Morre and Mrs. Elizabeth Sloper, the Spiritualists of California have reason to feel that their interests and the well being of the cause is safely guarded at all points.

DEAD BODIES.

Under the ground they lie,
In shapes of humanity
Which the spirits have cast by;
Bone, sinew and blood, they wait
For life to re-create
From corruption a fairer fate.

Mary E. Blanchard.

An excellent cabinet photo. of "The Poughkeepsie Seer" (A. J. Davis) for sale at this office. Price 35 cents.

Love is supreme and eternal in the universe, and without oneness with Universal Love we cannot hope for or expect peace, joy and happiness.—Frank Harrison.

THE PROOFS OF LIFE AFTER DEATH

A Twentieth Century Symposium.

A Compilation of Letters and Expressions from Distinguished Living Scientists and Philosophers throughout the World in Answer to the Question: "What is the Strongest and Best Reason Known to Man (Aside from Religious Doctrines) for Believing that Man's Soul Lives on After the Death of the Body?"

COMPILED AND EDITED BY
ROBERT J. THOMPSON,
Officer of the Legion of Honor of France, Late Diplomatic Envoy of the United States to France Secretary of the Lafayette Memorial Commission, CHICAGO.

Extracts from some early reviews of "The Proofs of Life After Death."

"The execution seems to me admirable."—Rev. Miss J. Sargent.

"An excellent book of rare comfort for those recently bereaved."—The Globe, Boston.

"A body of thought and of recent experience as fascinating as it is important."—National Magazine, Boston.

"It is a powerful and valuable work, and one of the highest credit to its author."—Rev. F. W. Fox, Chicago.

"This is the most important book published in the Twentieth Century. It doubtless will be in constant demand and will have an enormous sale."—Philosophical Journal, San Francisco, Cal.

"A most valuable book, and a work of universal interest."—Ella Wheeler Wilcox.

"Will prove of much help and consolation to many a soul in grief or sorrow."—Richard Hodgson, L.L.D.

A fine cloth-bound volume of 366 pages.
Price, \$3.00. Postage 10 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

The A B C of PALMISTRY

BY HATHAWAY AND DUNBAR.

The Authors in their preface say:
"Our aim in presenting this little book to the public is to supply the demand for an elementary text book on Palmistry which shall be simple, practical, truthful and inspiring."

"We have, therefore, arranged the book in a series of lessons which can be easily understood and which contain practical suggestions that have been tested by the authors."

PARTIAL LIST OF CONTENTS:
Lesson I.—The Types of Hands.
Lesson II.—The Lines: The Life Line; The Heart Line; The Head Line; The Fate Line; The Sun Line; The Secret Line.
Lesson III.—The Mounts.
Lesson IV.—The Planets.
Lesson V.—The Lines: The Secret Line; The Secret Line; The Secret Line.
Lesson VI.—The Lines: The Secret Line; The Secret Line; The Secret Line.
Lesson VII.—The Lines: The Secret Line; The Secret Line; The Secret Line.
Lesson VIII.—The Lines: The Secret Line; The Secret Line; The Secret Line.
Lesson IX.—The Lines: The Secret Line; The Secret Line; The Secret Line.
Lesson X.—The Lines: The Secret Line; The Secret Line; The Secret Line.

Well illustrated and printed on heavy paper, in clear type and substantially bound in heavy paper covers.
Price 50 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE

THE BANNER OF LIGHT PUBLISHING COMPANY, 104 Dartmouth Street, Boston, Mass., keeps for sale a complete assortment of Spiritualist, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

TERMS CASH.—Orders for Books, to be sent by Express must be accompanied by cash or as least half cash; the balance, if any, must be paid O. O. D. Orders for Books, to be sent by Mail, must be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in this manner for a cent.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of important facts, but we do not endorse all the varied shades of opinion to which correspondents may give utterance.

No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

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

Banner of Light.

BOSTON, SATURDAY, OCTOBER 17, 1908.

ISSUED EVERY WEDNESDAY AFTERNOON AT 4 O'CLOCK FOR THE WEEK ENDING AT DATE.

Entered at the Post-Office, Boston, Mass., as Second-Class Matter.

PUBLICATION OFFICE AND BOOKSTORE

No. 204 Dartmouth Street, next door to Pierce Building, Copley Sq.

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

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

TERMS OF SUBSCRIPTION IN ADVANCE
Per Year.....\$2.00
Six Months.....1.00
Three Months......50
Postage paid by publishers.

Issued by

BANNER OF LIGHT PUBLISHING COMPANY.

Harriett D. Barrett,President.
Frederic G. Tuttle,Treas. and Bus. Mgr.
Harriett D. Barrett,Editor-in-Chief.
Marguerite C. Barrett,Assistant Editor.

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

ADVERTISING RATES.

25 cents per Aque Line.
DISCOUNTS.
3 months.....10 per cent.
6 ".....20 " "
12 ".....40 " "

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.

50 per cent. extra for special position.
Special Notices forty cents per line, Minimum of 6 insertions.
Notices in the editorial columns, large type, loaded matter, 25 cents per line; are at once inserted. No extra charge for cuts or double columns. Width of column 2 7/16 inches.

Advertisements to be removed at continued rates must be left at our Office before 5 P. M. on Saturday, a week in advance of the date whereon they are to appear.

THE BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once discontinued. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be disreputable or unworthy of confidence.

Our New Departure.

With the issue of Nov. 7, the Banner of Light will make several changes in its appearance, contents, and literary character. The paper will be enlarged to meet the ever increasing demands of our intelligent patrons and of the interested public. The old heading, so dear to every Spiritualist of the earlier years, will be retained, and many of the features that distinctively marked the Banner as a reform journal will be continued.

We shall introduce an up-to-date "Home Department," and seek to fill the columns thereof with practical instruction, helpful suggestions, and spiritual inspiration. The Children's column or columns will be continued, and made more attractive than ever. We realize that the future success and permanency of our movement depends largely upon the children of the present. We shall also introduce a "Fiction Department," in which a series of short stories of high literary and spiritual character will be presented to our readers.

The "Inspirational Club Department" will be an interesting, as well as unique feature of the paper. Its name indicates its character, and all who do not understand its import from its title will want to subscribe for the paper in order to ascertain the full facts regarding it. Suffice it to say it will be one of the great features of the Banner.

We shall also maintain an editorial page, and department of news items brought up to date each week. We shall aim to make our editorials brief, crisp and to the point. A managing editor has been engaged and will exercise the functions of that office as duty may require.

Contributed articles from advanced thinkers in all schools of liberal thought will be presented from time to time, as well as an occasional lecture from one of the leading exponents of Spiritualism. In fine, the Banner of Light will be made the leading exponent of the Higher Spiritualism and progressive Occultism in the world.

All who have ever read the Banner will now want it more than ever before, while those interested in psychology as a science and occultism as the highest expression in the thought of the day in respect to religion, will turn to the Banner of Light to have their wants supplied. All who wish to be in the advance guard of human progress should subscribe for the Banner now, and thus be sure of receiving a copy of the initial number.

"Life Forces are generated by Love."
Promise nothing that you cannot fulfill.

The Convention.

When we next greet our readers the great National Convention will be in session in Washington; indeed it will have passed into history. There is yet time to plan to attend this gathering, and take part in its proceedings. Every society known to be spiritualistic in character should be united with the N. S. A., and have at least one delegate at the Convention. This is to be an epoch-making convocation and every true Spiritualist should be on hand to see to it that the new epoch is rightly initiated. Every Spiritualist who really loves his religion will make an effort to be present. It is his duty to do this, and he should make everything else subservient to it.

In addition to the numerous items of business elsewhere set forth, the choice of a full Board of Officers must be determined. There are some ten or twelve candidates for the office of President, two or three for Vice-President, while the names presented for membership of the Board of Trustees is simply legion. We hope the delegates will not be swayed from duty by impulse or prejudice, and appeal to them to re-elect at least a majority of the present official board. It is a dangerous experiment to make a complete change of administration in the midst of a crisis such as is now upon our movement. All of the work of the Convention is of the utmost importance, but the retention of a majority of the present officials in their several positions is the leading issue that the delegates will have to consider.

All sections of the Nation should be fully represented, and New England in particular should make special efforts to have her people present in large numbers. The annual excursion under the excellent management of J. B. Hatch, Jr., should carry ten thousand persons to Washington. IF NEW ENGLAND SPIRITUALISTS REALLY LOVED THEIR RELIGION THIS WOULD BE THE FIGURE! That quota can be raised even now if our people will but awaken to their duty in the matter. Write Mr. Hatch at once, 74 Sydney St., Boston, Mass., and order your tickets. Let us make this Convention the greatest success in the history of the religious gatherings of the ages. We can make it so, if the will to do and the love for our Cause are put forth.

Resolutions

ADOPTED AT NATIONAL CONVENTION IN WASHINGTON, D. C. 1901 READOPTED IN BOSTON MASS., 1902

Moved, That the incoming Board be, and is hereby instructed to at once enter into correspondence with the best known and most advanced speakers and writers, along the line of spiritual thought, both of this and all foreign countries, and solicit written articles on all subjects pertaining to the principles of Spiritualism, as follows:

What is Spiritualism: Its Aims and Objects? Mediumship—What Is It? Clairvoyance, Clairaudience; The Trance; Speaking and Writing; Inspirational Speaking and Writing; Automatic Writing; Physical Mediumship; Materialization of Forms; Levitation of Bodies; Raps and Tappings; What Spiritualism Is: Religion, Morals, Science, Ethics, Philosophy; that answers received be edited by a board appointed by the president of the N. S. A. with the approval of the trustees, and when so edited to be published in pamphlet form, the same to be distributed to, and kept on sale by the societies chartered by the N. S. A. and also sent to all foreign countries, having spiritual societies. All said pamphlets to bear the endorsement of the N. S. A. and be considered an authorized statement of all phenomena, philosophy and religion of Spiritualism known at the present time. The endorsement to be withheld until the proposed International Congress at St. Louis in 1904, shall have given its approval.

Brief Outline of Convention Business.

The following items have been handed to us as some of the topics to be considered at the coming Convention in Washington:

- The reception of the reports of the President, Secretary and Treasurer, and their consideration.
- The reception of the reports of the missionaries and their disposition.
- The report of the Editor-at-Large, discussion of the same and provision for the continuance of the office for another year.
- Consideration of plans for raising an endowment fund.
- The raising of the General and Pension funds.
- State and National missionary work.
- Spiritualism in Cuba and Porto Rico, and how to aid its advancement there.
- Medical persecution and its remedies.
- Prosecution of honest mediums, and how to prevent the same.
- Mass meetings as a means of propaganda.
- Spiritualism at the St. Louis World's Fair.
- An International Congress of Spiritualists.
- Local societies; their organization and support.
- Wills, bequests, donations, and other means of raising revenues.
- Aid to State Associations, etc.

- Home Circles and how to extend their influence.
- Action upon the report of the Committee on Usages.
- Action on President's report.
- Action upon the reports of the Secretary and Treasurer.
- Action upon general committee reports.
- Plans for post office mission work, extension of distribution of literature, etc.
- The Morris Pratt Institute.
- The settlement of speakers.
- The fraud question.
- Selection of place of next annual Convention.
- Election of officers.

These are only a few of the items of business that the delegates are to act upon, for many others are involved in the topics above named. Others will yet develop ere the Convention assemblies. From the above outline, and from all other issues involved, it will be seen that the coming Convention is of the most vital importance, to Spiritualism, and to all who call themselves Spiritualists. Every Spiritualist should go to Washington and attend every session of the Convention.

Harold Leslie.

It was with deep regret that we were called upon to chronicle the transition of this zealous worker for our Cause in the Banner of last week. Mr. Leslie had long been identified with the work of the Lyceum, and had a most happy faculty of interesting the young in the sunny truths of Spiritualism. He was genial, kind and enthusiastic in his temperament, and could impart his own characteristics to those with whom he associated. He was loyal to Spiritualism in its every phase, and held in high esteem by all who knew him. His many excellent personal qualities made him many friends, all of whom were deeply grieved to learn of his sudden and very unexpected transition. Mr. Leslie will be sadly missed in all spiritualistic circles where his musical talents and sunshiny spirit were often the life of the party. He has gone home at an early age, and we take leave of our fellow laborer by wishing him joy, peace and happiness in full measure in his new life. He will ever have a niche in the storehouse of memory on the part of the writer, as well as in the memories of those who had known him longer as earth years are numbered.

Pen Flashes.

The Pilgrim-Peebles.

No 20.

Honestly, I was startled some time ago when opening a letter and reading this sentence:

"Dear Doctor, I send you today my solar plexus."

Heavens! thought I in silence, how can this person get along without it? But further reading informed me that this plexus was a pamphlet by Elizabeth Towne, a noted "New Thought" writer. It is the rarest, richest mine of assertions without demonstrations that has come under my eye in a long time. Here are samples:

"The Solar Plexus, or sun centre, is to the human body precisely what the visible sun is to the solar system. It is the source of all life and light; it is the manufacturer of life and light."

"The sun manufactures light and heat by inhaling that which transcends light and heat. The sun breathes. It inhales 'spirit,' and exhales light and heat—intelligent will. The solar plexus inhales light and heat and exhales magnetism; another form of intelligent will; a finer form; a more intelligent will, and therefore more powerful as well as finer. If the sun were to cease breathing, there would be nothing left for the solar plexus to breathe."

"We are wont to believe that a man breathes with his lungs alone, when the truth is that he breathes with every cell of his body. . . . The solar plexus is the body's breathing centre, where sunlight and heat are transmuted to magnetism."

"All disorders of the human body and brain are due to shutting off the sun's rays before they can reach the solar plexus. 'Every experience, little or big, is an exercise for developing concentration. You no more need special hours for the development than a cat needs two tails.'"

All of the above extracts may be true to the principles of science, physiology, anatomy, psychology and ontology, but I fail to see it. Nevertheless, I am no man's—no woman's judge—and all should be heard.

Among the things seriously, sadly lacking in this civilized period of the world, is reverence for savants, for the aged, for parents, and intellectual and moral superiors. This lack is especially noticeable in children and in our youth.

To illustrate: Several years ago a white-haired English Lord crossed the waters to visit our great, yet comparatively young country, compared to Britain. He crossed the Mississippi, traversed the broad prairies, went down into Mammoth Cave, returning to New York by the way of Washington. Sauntering out one day in the city for a walk, he got his points of compass a little mixed, and thought he would inquire of a young man standing near the Bowery Theatre the way into Broadway. He stepped forward to him, and in a very courteous and dignified manner, said:

"Young man, young man, ahem—I want to go on to Broadway."

The lad in smart young-America style, replied, "Well, why in hell don't you go?" This venerable old Englishman was literally shocked, and well he might be at such shameful, disgraceful rudeness and irreverence.

Take another view connected with this matter: Here are worthy mediums, or sensitives, who have been instrumental during many years in demonstrating a future existence. These trances and frequent psychic sittings depleted their vitality, and now in declining health, they are virtually left upon the world's cold charities.

Who, what Spiritualists have enough appreciation, enough respect or reverence to fill the cruse with oil or the barrel with meal, giving them every possible comfort of life?

Take some of our older, royal-souled lecturers, such as J. S. Loveland, Lyman C. Howe, Dean Clarke and others, who for weary years have so eloquently ministered in spiritual things, who have stood by the sick bed speaking words of encouragement, who on sorrow's dark day have gone with them to the open grave speaking such words of consolation as came to them from inspiring, ministering angels; but now, because their voices are not quite so clear, and their steps a little tremulous, they are often as indifferently passed by as are the farmer's empty husks. What injustice, what irreverence! Injustice, I say, from the millions and the thousands of the well-to-do Spiritualists who have feasted upon the bread of Heaven brought to their doors, and partaken of the best fruitage of these workers' works. Conscientiously do I say and feel that these noble, devoted toilers, when their hairs are whitening for the grave, should have sunny homes, gardens of flowers, choice libraries, and every possible comfort of life.

Mark Twain offers a striking contrast to our civilization, our lack of appreciation, our want of reverence, in a little incident he observed in one of the great centres of music, art and general culture in Germany:

"There was a grand concert at which some of the greatest performers and most noted singers of the world were named on the program. The vast audience showed enthusiasm at times; at times indifference. Toward the close of the performance there was an unusual burst of applause. The humorist saw a feeble little man of at least seventy years of age coming down the stage. His knees were bent and soft. He dressed suit was rusty and ill-fitting. The orchestra played softly, and the old man began to sing a simple ballad in a cracked, unmusical voice. At every stanza of the old-folk song, sung so feebly that few could hear the words, the audience apparently went wild, and at the close the old man was given a magnificent ovation. The humorist looked quizzically about him and inquired the cause of so much enthusiasm. An aged lady next to him mentioned a name he had barely heard. 'But he can't sing,' protested the American author. 'Ah, but you should have heard him forty years ago,' said the lady, wiping away her tears. Others wept in gratitude and reverence. We have very little of that sentiment, that appreciation and reverence in our country, and more's the pity!"

We are a busy, bustling, selfish people, nearly every man's life being a struggle for bread, then a struggle for gold, pelf and power. He may by persistent effort accumulate a competency, and stand upon the summit of erudition, and eloquence, but if he once lose his patrimony or fortune, or talent, old admirers drop him and he is left to struggle on sad and fearful to that narrow house that puts peasant and prince upon a crumbling grave-level—death!

The children of China and Japan have a deeper respect for their parents, for the religious convictions of others, and for old age than have our countrymen, and yet these Orientals are called Pagans! Often the American boy calls his mother "the old woman," and his father "dad," and snubs the poor among his school-mates, whose garments may be non-stylish, rusty and ill-fitting. What a shame! Understand me, American children are like other children. They are naturally sympathetic, big-hearted, and as respectful by nature as any children in the wide world, but their early training was at fault. They were not taught both by precept and home example to be candid, honest, truthful, and to cherish a proper respect for age, for weakness, for misfortune, and for those religious convictions considered so sacred by others.

Take the average civilized child of today, and he often has less respect for the welfare of others, less gratitude, and less reverence than the children of those who sneeringly denominated the heathen races. And this spirit of irreverence is not chargeable to children and youth alone. It is a parental, or public lack, the public pulse not beating to the rhythmic sentiment of respect and reverence.

Writing thus of appreciation and reverence reminds me of my visit to Ephesus in 1869, the home of the apostolic John. Some of the old historians, and among them Eusebius, tell us of the profound reverence that all the early Christians had for the aged and loving saint, who sorrowed with Christ in the garden, stood by him on the cross, received in charge Mary, the mother of Jesus, and clairvoyantly beheld him ascending to the beatific homes of the angels. This sentence from his pen will live immortal in religious history,—"God is love."

When this beloved apostle John had from the weight of a hundred years resting upon him, become so infirm that he could no longer walk to the old primitive church-edifice in Ephesus, his admirers, afire with love and reverence, taking him in their arms, would tenderly bear him thither; and then, rising tremulously and with feeble voice, he could say little more than, "Little children, love ye one another—love one another for God is love." And the people listening to these words, breathed in tones sweet as angels' use, would, while returning to their simple homes, weeping, say in gratitude and reverence, "Oh, how he loved us, this companion of Jesus and dear, dear saint of God!"

Prof. Stanley Giffins, at the age of ninety-six, is dead. He was a brainy man, Boston born and lawyer by profession. He lectured upon phrenology, and loved controversy. He was energetic, rich in ridicule, and full of anecdotes. He hated Spiritualism, and professed to have developed Dr. Andrew Jackson Davis through his mesmeric powers. The statement rested upon his testimony alone. It had no corroboration, not even from Davis himself. Peace be to him! He is already wiser spiritually than when dwelling

in his old, decrepid and semi-withered tabernacle of flesh.

When lecturing in Chicago a few weeks ago I twice saw such disagreeable, disgusting, abominating sights in the streets as this, women with flaming birds' wings on their hats, carrying pugs, or poodle dogs in their arms, and leading a toddling child by the hand. The sight would remind anyone of this story:

"A Dutchman addressing his dog, said: 'You was only a dog, but I wish I was you. When you go mit your bed in you shust turn round three times and lay down; ven I go mit the bed in I have to lock up de blacks, and vind up de clock, and put the cat out, and undress myself, and my frau wakes up and scolds, den de baby wakes up and cries and I have to walk him mit de house round; den maybe ven I gets myself to bed it is time to get up again. Ven you get up you shust stretch yourself, dig your neck a leetle and you was up. I haf to light de fire, put on the kiddie, scrap some mid my vife already, and get my breakfast. You play around all day and haf plenty of fun. I haf to work all day and haf plenty of drubbles. Ven you die you was dead; ven I die I haf to go to hell yet.'"

Such specimens of our common humanity as consider comfort the great aim of life would naturally see some comforts in the dog kingdom, not visible in the too-much married kingdom of manhood.

Last week Mr. Bradford Blanchard called upon me. He is a prominent man in Wisconsin. I knew his parents 55 years ago. They were Universalists living in Volney, N. Y. This Mr. Blanchard frequently attended the meetings of Elder and Mrs. E. G. White, the high priestess of the Seventh-day Adventists. They then lived in Oswego, N. Y. She was then the special medium of God.

He (Blanchard) frequently saw her go into the trance and heard her relate her visions. The people had not so much faith in her as they had in Elder White. They were as poor at that time as poverty itself.

In her trances she taught the speedy coming of the Lord Jesus, and the end of the world. The Battle Creek Seventh-day Adventists still teach this, and yet they pinch the penny, hoard the dollar, enlarge their barns, and strengthen the solid stone foundations to their buildings; thus in practice, belying their profession of the speedy end of the world, and of the coming in person of the Lord Jesus to judge the world.

"The new sect" in New England known as the "Flying Roll," professes to date back to the scattering of the tribes of Israel. Over the door of one of their meeting houses are inscribed these words, "The New and the Latter House of Israel."

One of the signs in their houses reads, "The Flying Roll, God's Last Message to Man." These people never shave or cut their hair. It is done up in rolls. Their book, "The Flying Roll," was published by an Englishman, James J. Jezreel, in 1879. The sect is making some progress in England, and has a number of converts in this country; even in Boston, they hold regular services in Hancock St. They contend that the millennium will be inaugurated in 1914. Among the tenets of this sect are the following:—

"The spirits of all men were created by God, and were with him far back in eternity."

"Satan, who rebelled against the creator, is permitted for a season to reign as prince of the world."

"Man as an unembodied spirit in heaven, in innocence was not God's perfected work."

"The first curse brought about the destruction of the body; it will not rise again."

"The remorse that the impenitent shall feel is destined to be a sufficient chastisement. The punishment will only be age-lasting, not eternal."

"All the impenitent shall be ransomed at the second resurrection, or resurrection of the unjust."

This is an improvement on the old Augustine theology, inasmuch as it is Hell-less.

A woman suffragist for long years, I have contended that women, as a whole, were more refined, more social, more moral, and more spiritually minded than men, but the report of Miss Styer of Kokomo, Ind., and Miss Gaston, reporting to the W. C. T. U., after careful and persistent investigation in Chicago, stated that in fashionable restaurants, behind screens, women handsomely gowned were seen draining the sparkling liquors and in the levee saloons women were seen standing at bars drinking with men. This report published in some of the Chicago papers quite shocked thousands of respectable women, and the question was raised, "What methods shall we adopt to reform drinking, and the drunken women of Chicago, and other cities?" One lady at this gathering exclaimed, "It is these nasty women clubs that is causing this drunkenness among women." The matter remains in the hands of the W. C. T. U. for consideration.

The Iowa Universalist Conference, convening in Cedar Rapids, said in a well written paper that the "pulpit was losing its power, and preaching was giving place to Sunday and week-day lectures." True, all true!

Only a few days ago I received a most excellent letter from Herman Snow, 44 Bowdoin St., Cambridge, Mass. He is an old, old pioneer in the cause of Spiritualism, yet originally a Unitarian preacher. He is now ninety-two years of age. I used to know him in Rockford, Ill., later in San Francisco, Cal., and still later in New Jersey, and I never knew a more just, upright, candid and conscientious man. Call upon him, you Bostonians.

You can no more filter your mind into purity than you can compress it into calmness; you must keep it pure if you would have it pure, and throw no stones into it if you would have it quiet.—Baskin.

If one is willing to trust himself fully to the Law, the Law will never fail him. It is the half-hearted trusting to it that brings uncertainty, and so, unsatisfactory results. Nothing is firmer and surer than Deity. It will never fail the one who throws himself wholly upon it.—R. W. Trine.

204 Dartmouth St., - BOSTON MASS.

GREATER THAN KING.

"Transmitters of a race whose right to rule
Shall seem and be divine."
—Coronation Poem by Alfred Austin.

What right has any man to rule his fellow
man,
While force alone asserts his sway?
How claim a God-given, great, divine plan,
Where truth and love points not the way?

Greater than king is he whose noble heart
Falters and breaks 'neath a heavy load
He bears for others, bravely doing his part
To banish darkness on a weary road.

E. C. Clark.

Reply to Dr. Helen Densmore's Article upon Re-embodiment, or Reincarnation.

J. M. Peebles, M. D.

NO II.

The two columns of reply from the above named lady in the Banner of October 3, upon the subject of reincarnation, or Ego-rotation out of, and back into the flesh in rounds, the number not being specified, afforded me a few moments' pastime from the more solid work of reviewing an English book.

No it would not seem strange that Mrs. Densmore should refer to "Mrs. Richmond's authority," and for the reason that Mrs. R. really is authority upon this re-embodiment business, or she is not; if not, the frequent referring to and quoting her, was an idle waste of time and ink. This much then, is settled; Dr. Densmore, as well as myself and others, does not take Mrs. Richmond's or her guides' affirmations as any authority. This is brave, rational and womanly.

In the following paragraph Mrs. Densmore fires half a dozen questions at me, touching the theory of pre-existence, which I favored in preference to the Darwinian, spiritualistic theory that some of the better sort of apes and oranges actually begot, evolved, or created conscious, immortal spirits. The former theory is far more logical and philosophical in my humble opinion.

Now to this bevy of questions! Now to the sunny task of answering Mrs. Densmore's inquiries—briefly (not willingly so), but because I am credibly informed that many manuscript articles are awaiting visible birth into the Banner:

"Does Dr. Peebles think that his eternal past existence was one of self-consciousness?" Emphatically he does; finitely self-conscious, as a potentialized portion of the Infinite Consciousness, God.

"Why was it necessary for this eternal spirit to embody at all?" I do not say that it was necessary; but if it were, it was doubtless to the better cognize material entities by once passing through the stormy pilgrimage of mortal life. The assumed "paradox" is only an imagination, with no "change of mind." Egocentrically and intuitively, I had sense enough (not from any "sudden notion"), to embody when the proper time came, and this time was not when this earth was an oceanic realm of fire-mist; conscious sense enough not to embody as a protozoan, a trilobite, a wild-cat, or any animal for experiences. But when in Divine Wisdom the appropriate time came, and in consonance with the Divine Will, I embodied; and I am quite satisfied with one embodiment in this selfish, wrangling, competitive, warring world.

The "hazy, misty notion of Theosophists," referred to by Dr. Denslow concerning the "soul's coming to consciousness in rocks and plants," she must settle with Mrs. Besant and other Theosophists. This "beginning of consciousness" matter is no lamb of my fold, and consequently Dr. Peebles is in no "dilemma" relating thereto.

Dr. Densmore gracefully asks me for some arguments based on "fact, or logic, or philosophy," in support of these five previous statements. Historically noted for courtesies to ladies, I comply:

The first of the statements contends in substance that reincarnation is opposed to science, and philosophy as elucidated by German scientists, such as Haeckel, and English scientists, such as Lord Kelvin, because it is a speculation, a dreamy theory, devoid of the first principle of crucial demonstration. It is an Oriental tub without any bottom. Prof. Steele of Leeds, refusing to scarcely notice reincarnation, quoted the adage, "It strains one to kick at nothing." This English scientist further added, "Reincarnation, rounding from flesh back into flesh, has not the faintest foothold fact for the beginning of a working hypothesis."

I have before me the Dictionary of Philosophy by J. Radford Thomson, M. A., a London professor of Philosophy, in which are defined and elucidated by about three hundred scientists and philosophers, such words and principles of philosophy as induction, deduction, atoms, molecules, monads, causation, consciousness, introspection, apperception, intuition, emotion, cognition, conscience, consciousness, idealism, perception, psychology, conceptive transcendentalism, pre-existence, etc., all these and many others are elucidated and tabulated; while reincarnation, or re-embodiment is treated with the cool contempt of a non-notice.

Reincarnation is, considering the consensus of science and scholarship, an outcast—a Brahminic outcast begotten in a priestly convention, smothered back into superstition, and buried in Hindu stupidity. It has not logical inferences deduced from personally knowing multitudes of Hindus, deduced from racial studies and scientific research.

Dharmapala, of Ceylon and India, now in America, says in a San Francisco newspaper, "I want to enlist the tender sympathies of Americans in behalf of 200,000,000 people in India, who are like a race of donkeys, without a ray of hope, sunk in the mire of polytheistic sensuality and pantheistic pessimism." What a comment upon the practical influence of 2,000 years of reincarnation!

Secondly, reincarnation, or re-embodiment, as I said, is opposed to the accumulated facts of psychic phenomena; and for the reason that these million facts with barely an exception, show it to be untrue—absolutely untrue. Personally conversing with spirits through Stainton Moses (M. A. Oxon), and other of the most distinguished mediums on this planet for fifty years and more, I never heard but one spirit positively contend for rounds and rounds of re-embodiments into the flesh, and he was so ignorant of science that he did not know the cause of the rapid motion of Crookes' radiometer. I came to the conclusion that he was one of A. J. Davis' fun-loving diaks. That spirits on a certain plane have taught reincarnation is not denied, and it would be difficult to tell what ghostly thing they are not taught.

My third and fourth statements, largely elucidated in the first two, will be referred to further on.

Fifth, reincarnation, as I said, is opposed to rigid logic, solid premises, and the principles of nature; and first, because posited upon assertions, old, unproven Hindu assertions and speculations, without the logician's major and minor. It is opposed to solid premises, because to be solid they must be based upon demonstrated facts; but re-embodiment is based not upon one well-established fact, but upon vague and dreamy speculations. It is opposed to the principles of nature, because these are allied to and in

consonance with evolution, and evolution implies the onward and the upward, but being re-embodied, and re-re-re-re-embodied to gain "every possible experience of earth," would imply the retrogressive chain-links of back, back, back into the flesh, and possibly into worse conditions for unfoldment than the former embodiment—all of which would be retrogression—a most deplorable thing.

In my previous reply to Dr. Densmore, hoping to help her to get to the foundation of re-embodiment, if it had any foundation in fact, science or philosophy, I propounded five questions. To the first she replied plainly, "I do not know by the sense perceptions," or "any other means," that reincarnation is true, yet she accomplishes the marvelous feat of writing two columns about what, by confession, she knows nothing.

Her answers to my questions two, three and four, commence with, "I believe." Beliefs are cheap and manifold. I did not ask for her beliefs, but for her knowledge upon this re-embodiment business, if she had any.

It gives me pleasure, however, to notice some of her beliefs.

I. She "believes re-embodiments, matters of choice after an adequate degree of evolution has been reached," but innocently forgets to tell what this "degree" is, and further; previous to "reaching" the degree, the inference is that matters of choice are of choice—if so, then they are matters of force, and if of force, who does the forcing—God, ghost, or demon? I await an answer.

II. She "believes the spirit enters upon embodiment at the moment of conception," but furnishes no grounds for the belief, offers no reasons. Theosophists believe the reverse. Why does Dr. Densmore so "believe"? Did any clairvoyant ever witness the process? I await an answer.

III. She "believes the soul (probably meaning the spirit) is the source of consciousness not only while secluded in its nine months of uterine imprisonment; but is conscious of all preceding embodiments." This is a tremendous leap backwards in the line of belief. Do give us, Mrs. Densmore, some reasons for this momentous stretch of backward belief.

IV. She believes "a mother can tell to a certainty by her state of development . . . of the one about to be embodied. Like attracts like." As a like attracts like, two like poles of positive electricity repel; so also in positive characters. But about what must be the graded "state of development" to enable a mother to tell whether she is to give birth to a previously embodied New Zealander, or government thief? I await an answer.

As to the above, the reader may remember the family of respectable whites in Alabama, that had born to it white children and also two negro children, with curly black hair; and yet by common consent the mother was true to her marital relations and "chaste as Caesar's wife." How was this? "Why," says the reincarnationist, "two burly, ghostly, wandering negro spirits at the conceptional moment stepped into the not well guarded door, and in due time proved their racial embodiment by their colored expression in the family. The question remains, were these embodiments or reincarnations by 'choice' or force, or some occult, haphazard trick?"

The Brahmin mother, not having attained this assumed "state of development," is often painfully worried lest she be vitalized and preparing for embodiment a poor, despised, low-born pariah. How can she tell? I await an answer that I may report the tidings to India, where I have a full dozen of correspondents.

V. "If Dr. Peebles," says Mrs. Densmore, "will become a student of the system of philosophy known as successive embodiments, . . . he will come to understand that it is the spirit that is the impression of the soul." If Democritus, the laughing philosopher, were present just now, he would laugh aloud. Bless you, Dr. Densmore, how could I study what is not,—what absolutely is not? There is no such system recognized or known on earth as the "philosophy of successive embodiments." Where, and by whom was it founded? Who gathered the necessary facts? Who sifted the genuine from the assumed? Who elaborated them? Who classified them? When, by whom, was this philosophical "system of successive embodiments," of which you speak published and floated? I ask and await the answer.

The jumble of soul and spirit by reincarnationists is really pitiable. Let me say for their instruction that both the physical body and the soul body (called by Paul the spiritual body) are the expressions of the self-conscious spirit.

"Does Dr. Peebles," inquires Dr. Densmore, "believe in the eternal justice of an over-ruling power?"

Emphatically, he does, madam. "Then will he explain," continues the lady, "how a just God could place some of his children to pass through the most unfortunate developments; others of his children escaping them?"

Great pleasure do I take, dear madam, in explaining. This is the old stock-in-trade saw of reincarnationists, "the inequalities of human life." Evidently God in the first place was not such a monstrously enthroned idiot as to engineer, evolve, or create—that be the preferable word—of a universe of untested equality, a universe with no variety, a universe with no diversity, a universe of pre-ordained monotony. Such a conditioned universe would be hell itself!

It is these untoward environments and "unfortunate situations" that inspire energy and arouse the half-dormant cranial cells to wake up and move on. It is the stormy sea that makes the skilful mariner, Benjamin Franklin, toiler at the printer's galleys, the light of a tallow candle, and often half fed (inequality with the sons of the rich), his mentality was kindled and urged him along the royal road to eminence and immortality on earth. Though seemingly "unfortunate," better be born a pauper than a prince. Blessed, then, be these diverse "situations," and inequalities of life. They are,—and God knows best.

Dr. Densmore again quotes, and approvingly of course, Mrs. Richmond's reincarnation teaching, "that every person born, high or low, is fated to go through every possible experience." Mark this phrase, this re-embodiment doctrine, "every person born is fated," that is, foreordained to "go through every possible experience of earth." But if fated, where comes in moral responsibility? But think of it, ponder it, every person born "fated" to steal, fated to rob, fated to murder, fated to commit suicide! By these experiences, Miss Christie declared publicly in my hearing, that every person did in some past, would in this present embodiment, or would in a future one, commit the crime of self-murder. It was so "fated." It seems to me that this considered in detail is a

"Doctrine of such frightful mien,
That to be hated needs but to be seen."

"Mark well," as we of the Masonic Fraternity say, "every person born is fated to go through every possible earthly experience!" Let us see. When I was up to the mountains of India, beyond Bangalore, I came into the country of the Indian polyandrists, where one woman is married to several men. These women hold the property, and their children, by whichever father, take the mother's name. I was shown one woman that was married to and was living with eight husbands.

"What! All at the same time?" "Certainly, this was her 'fated experience.' And, ye daughters of America, if you have not in some past re-embodiment been fated to this with eight men all at the same time, 'fated' experience awaits you. What do

you think of it? I have known several American women who have had three, four, or perhaps five husbands for experiences, not, however, all at the same time; but their American experiences, though of some social weight, will not fill the bill of every "possible experience."

Trisham Young, whom I once saw, had four wives. This was polygamy, fact, a "possible experience" actualized in Utah; and this fate, brethren, awaits you all, if not already experienced. With such a yawning prospect ahead, may it not be pathetically asked, "Is life worth living?"

While the Prof. Barretts, Crookes, Wallace, Steads and other brainy men across the waters, place no credence in successive re-embodiments, while our near home Colemans, Dean Clarks, Ruttles, Halls, Judge Dailers, Dr. Babbitts and other solid thinkers place no confidence in this Hindu-imported "successive embodiment" cult, there are a very few mediums "hoodooed" by Brahmin influence that reel off such vagaries and spirit-entrancing drivel as the following: Mrs. L. — of San Diego, Cal., an intimate friend of the Bushheads (a prominent family), insisted that in the plump form of her first new-born son, was re-embodied Solon, the illustrious Greek law-giver, born B. C. 638, and now over 2,000 years in spirit life. This woman was a medium, and her "guides" solemnly told her all this, and whether "Mrs. Richmond's guides," so often referred to by Dr. Densmore, did or would endorse this (considering brain potency), mighty re-embodiment, I am not informed. This re-embodied, or reincarnated Solon, as a fretful, worrisome baby grew and waxed strong for four or five years. I carefully watched this child-wonder appearing in the "guides" re-embodied "Solon." He was mischievous and decidedly wilful, and one day, because of his disobedience, I saw the mother seize this Greek-incarnated boy, lay him across her knee, and with retributive hand, vigorously spank the posterior portion of his organization. This old Grecian sage, reincarnated, did not take it kindly, but kicked and screamed in maddened anger, not fancying this "possible experience," an experience to him now, both positive and painful. I saw this re-embodied Solon, thought, or now thinks of American household discipline. I have not been able to ascertain. And this is mediumistic spiritism, with a tag of "successive re-embodiment" attached thereto. Shades of Hare, Mages, Edmonds, Tiffany, Dr. Crowell, Brittan, Denton, Kiddle, defend us!

A new years ago a little clique of spiritists tried to vaccinate Spiritualism with the virus of "free-love," electing Victoria C. Woodhull to the presidency. The little party they tried to hitch on to their political party, called Green-back currency. Now it is transmigration, reincarnation, or re-embodiment, what next, as the tad-pole asked when its decaying tail dropped off.

There is not a scintilla of evidence that Mr. Myers ever believed or penned a passage in favor of "successive," individualized "embodiments." No remodeling, or twistification of his words can show it. Mrs. Densmore's figure of the tree is against her pet cult, for there is no proof that the tree trunk, limbs, buds, blossoms are ever again re-embodied in forms as individualized entities. The towering oaken trunk matures, falls, disorganizes, and rots back into the great ocean of material substance. And though an admirer and close observer of trees, I have never seen or known of an oak hunting for an acorn to reincarnate into; nor did I ever know of a croaking frog seeking to re-embody into a poly-wog to wag its paddle-shaped tail about in a cess-pool of dirty water for "possible experiences." Not alone evolution, but the whole discernible realm of nature flouts defiance to the misty, hazy, shabby theory of reincarnation, born and bedded in old caste-Hinduism!

If the gifted writer, Mrs. Dr. Densmore, has anything further to say, any other arguments, or any well-established facts and demonstrations in favor of that part of Hinduism known as reincarnation, I shall be pleased to consider them. She was the critic, the attacking party, and as she commenced with Mrs. Densmore's articles, together with my sixteen-page article appearing in the Manchester Quarterly Review (England), all in a pamphlet, for the good that it may do.

J. M. Peebles, M. D.

Battle Creek, Mich.

The Theory of Re-birth.

W. J. Colville.

Having been particularly requested by the editor of "The Spiritual Quarterly Magazine," an English publication to write something by way of reply to an article by Dr. J. M. Peebles which appeared in its issue dated June, 1903, I have complied with that request just far enough to present some ideas on the much controverted subject of re-embodiment which has for many centuries been a moot question among philosophers of Oriental and Western schools alike.

The essence of Dr. Peebles' article, which frequently appears in the Banner of Light and arguments and though so venerable a man, and one of such wide experience as the veteran "pilgrim" is certainly entitled to a respectful hearing, no mere regard for an illustrious individual should be permitted to blind our eyes to the weakness in a chain of reasoning.

Dr. Peebles frequently calls the attention of his readers in various American and English papers to the fact that he has written a book, "The Theory of Re-birth," which has been saddled onto theosophical doctrines by some of their zealous but not very well-balanced advocates, and though we can all agree that much that is fallacious has often been attached to the essential tenets of Theosophy the same remark equally applies according to the venerable doctor's own showing to Spiritualism (which he upholds) and to every other system known to humanity.

Dr. Peebles commences his article in the "Spiritual Quarterly" with a pun and immediately disclaimed all tendency to levity when dealing with a profound philosophic problem; he then proceeded to speak of what some erratic sensitives have told him concerning his alleged past incarnations and he is no doubt quite in the right when he repudiates mere assertions which do not commend themselves to his judgment any more than they appeal to his memory.

Dr. Peebles then goes on to attribute the fallacious flattery meted out to ambitious and conceited people (who love to believe they were kings and queens in past embodiments) to a morbid desire to gratify irrational vanity and right again he may be proved when he refers to the extraordinary changes in statement from time to time of that sphinx-like woman, H. P. Blavatsky, whose good points, however, are not sufficiently acknowledged by any of her centers.

It is quite true as Dr. Peebles avers that the Theosophical Society was organized in New York, in 1875, in the house of a well-known Spiritualist, and its three chief objects as declared in its constitution are correctly quoted by him, but what has been said by Col. Olcott, William Q. Judge and other prominent writers during recent years in no way touches the heart of the great controversy now raging concerning the true nature of the human ego and the cause of its temporary immersion in the ocean of material existence.

(Greek Theosophy, which is in many respects far more explicit than Hindu and far

less enmeshed in wrappings of antique traditions, emphatically teaches a doctrine of reincarnation which for the purposes of a popular newspaper article can be condensed into a few terse propositions which all readers will do well to ponder. Let us at least endeavor to clear away the fog and mists of prejudices and misconceptions before we undertake to discuss a mighty theme which has engaged the attention of the wisest and profoundest thinkers in all climes and ages.

With the doctrine of the transmigration of human souls into the bodies of animals no really enlightened Theosophist has any sympathy, though there is some hint of it in the Apocalyptic book of Daniel wherein the story of Nebuchadnezzar, King of Babylon, may serve to illustrate the object of such a temporary decline from man's estate if such be possible.

If human consciousness continue, though the form of a beast be for a while assumed, the object of such humiliation is not revengeful or useless but benevolent, as by means of such bitter temporary degradation the cruel and profligate monarch is led to repentance, reformation of character and subsequent elevation to a higher moral and intellectual state than any condition from which he had been deposed. There can be no cruelty, harshness or injustice in any humiliation or suffering which ultimately uplifts the sufferer.

It should not be forgotten that in Christendom today there are two prevalent doctrines utterly irrational and unjust, the one is the dogma of endless perdition, the other, the theory of annihilation. Now even though we accepted (as we do not) the belief in transmigration of souls entertained by some sects in India, we should still be ahead of all who accept either of the above mentioned heresies, because even though that process of working out individual salvation be an unattractive one, it is surely far better that salvation be worked out by any method than not at all.

It is very easy to fling scorn at Oriental superstitions, and many of them doubtless deserve to be rather roughly dealt with, but despite all that can be said against them they are at core far preferable to many doctrines which the most fanatical among Christian missionaries have imported into India.

The best definition of the doctrine of Karma accessible to the general reader is contained in Sir Edwin Arnold's "Light of Asia," which the high priests of Buddhism in Ceylon declared to be an extremely accurate setting forth of the real tenets of the Buddhist faith. The author of that splendid poem is an English scholar, not a native Oriental, therefore, it is remarkable that he should have so perfectly grasped the essential tenets of a philosophy in which he had not been educated.

Marie Corelli in "Arcturion" has set forth the objects of a soul's reclamation with great clearness and vividly also in "Ziska" her famous Egyptian story and as most people today read novels rather than heavy philosophical treatises it is well that in forceful dramatic form great principles can be presented in a series of object lessons which strike the imagination and linger in the memory. "Theos Alwyn" was the poet "Sah Lunnah" in the long ago in the city of "Al Kyria." At that time he was highly gifted but vain, selfish and voluptuous; in his new life on earth he recovers his former gentleness, reproduces his great poem "Nourahim" and overcomes the vices of his former state. Such in barest outline is the story of the hero of the "Field of Arcturion."

There is nothing vindictive in subjecting a soul to a disciplinary process by means of which it conquers weakness by mastering what had formerly mastered it, and to say that because we do not actively remember our past existences we can therefore derive no benefit from them is an assertion intensely shallow and giving evidence of complete oversight of what really constitutes a beneficent experience. But though it would be extremely easy to answer objections seriatim to the doctrine of re-birth, it may be more profitable to define the doctrine in a concatenated series of progressive propositions.

First, all souls are essentially equal, and all are entities in the spiritual universe perpetually.

Second, there can be no existence without substance, no material world of effects without a psychic realm of causation. The visible earth is but the outermost vesture of a far greater unseen planet.

Third, the mineral, vegetable and animal regions of Nature are not expressions of complete individual life and are not due to incarnations of spiritual entities, but are expressions only of scintillant radiations from those entities who propel emanations but never enter into any form below the human organic structure.

Fourth, at the moment of conception of a human body a soul is present and by means of its activity a living form begins to generate. At the times of quickening and birth this soul takes fuller and fuller possession of the growing temple it is preparing for inhabitation and the action of this soul influences the mother even more than she, by her thought and conduct, can affect her unborn child. Experiences of mothers have been collected in great number and variously found to move on the harmony of this proposition with their own definite, actual experience.

Fifth, at the close of an incarnation embodiment by no means ceases, but the psychic body simply emerges from the physical shape and continues its own life in that realm of subjectivity which is commonly termed the spirit world. There all activities are carried forward and relationships continued which belong to that particular embodiment which may endure for many centuries and even longer, but is not immortal.

Sixth, all souls when first embodied are born into the lowest human states, commonly denominated savagery. Each successive embodiment is a stage higher than the preceding one and all will eventually attain to the regal heights of masters in expression. Adepts or Mahatmas are simply the most richly and widely experienced souls now abiding on this planet, and though they are actually on levels of attainment far beyond the common average, they are essentially in no respect superior to all their younger brethren in expression, all of whom will ultimately attain the same triumphant elevation.

Seventh, the doctrine of Karma (sequence), is by no means cruel, heartless or aught other than benevolent, because it does not signify retaliation or punishment, but purely education. The experiences of any soul at any time are exactly those most beneficial for considering that it has gone before and all the lessons which yet need to be learned through discipline, a word which means nothing harsher than the means whereby we learn.

Eighth, the natural desire to escape from the necessity for further repeated re-births is very easily accounted for, because every existence on earth may be compared to a term at a school or college, and no matter how a miserable school or college life may be, it is quite orderly for students to look forward with joy to the time of their graduation seeing that disciplinary measures which are clearly intended to fit us for positions of higher dignity and usefulness, cannot be ends in themselves, but simply means to some predetermined end for which they serve as preparations.

Ninth, concerning the attitude we should take toward those who are in suffering, the case is transparently clear. It is certainly useless to bemoan our "adverse fate" on our own account, and equally useless to be sorry

for our neighbors who are suffering as to make ourselves wretched on their account while, because of our pessimism, we are unable to serve them in any practical way.

The doctrine of Karma encourages all noble forms of sympathy and compassion but we are induced by our acceptance of it to sympathize with noble ideals and aspirations not to whimper and complain over transitory hardships. We are this noble doctrine truly understood and applied in practice to the reform of penal institutions, every prison would become a good industrial school and a genuine reformatory. The lesson of charity would be perfectly learned and in place of useless condemnation would be substituted useful educational discipline.

Dr. Peebles writes glowingly of forgiveness and refers to the beautiful gospel story of the Prodigal Son, but it is a serious misunderstanding of the Karma law to suppose that forgiveness of the mortal sort enters not into its scheme. Remission of penalty is not taught by Theosophy, but we cannot imagine that the author of the New Testament parables could have intended to teach remission of penalty in an anecdote which distinctly tells us that the wandering son had suffered intensely as a result of his own profligacy, then when he "came to himself" and arose and went to his father, that wise and loving parent met him on the road, embraced him tenderly and warmly welcomed the richly experienced young man to his heart and home.

Instead of such a story refuting it clearly illustrates the Karma doctrine. "Lords of Karma" are masters of compassion; this is most plainly stated by Mrs. Besant in her "Ancient Wisdom," and in many of her smaller manuals, and such is the teaching of all the best informed among the many who during recent years, have devoted time and thought seriously to an investigation of the sublime Hindu philosophy. The word forgive is often a misleading term, but if we spell it with nine letters instead of only seven, making it read forthrightly, we should grasp at a glance the exact meaning of the original.

There is no justification in the order of the universe for vindictiveness or spite, or for the infliction of needless or objectless suffering, but it is not a mark of enlightened kindness to remit a remedial or redemptive penalty. The average Western thinker falls so entirely to grasp the real spirit of Eastern philosophy that it becomes extremely difficult to make him comprehend the difference between forgiveness of sin or error and remission of necessary penalty, which is in its essence entirely benevolent.

The wretchedly hackneyed dispute over memory and forgetfulness which is always coming to the front needs heroic treatment. Memory as a faculty is everlasting and inheres within the abiding ego, but recollection as an act must never be confounded with it. We remember, recollect, forget, remember again and forget again indefinitely, because our remembrances are but coming to the surface of our objective consciousness of what is never lost to the subjective or subliminal self. Now as to the perpetual retention of definite individuality despite a successive change of personalities which are but sheaths or vehicles employed for a season by the individual. It would be nothing short of dire calamity to retain forever that very limited personality known as Thomas Jones or William Smith but beyond, behind, and above that temporary personal vesture abides an enduring soul far greater than that personality can now reveal, and far more worthy of immortality and of our esteem and love.

As to re-embodiment being compulsory it is utterly impossible that it should be so after the soul has reached a plane whereon it has developed and come to exercise self-conscious choice, but below that level of attainment the law of necessity may work apparently without that soul's conscious voluntary co-operation. The very best attempt to disprove the doctrine of successive lives on earth prove dismal failures, and whenever illustrations are brought forward to sustain an opponent's argument they immediately play into the hands of intelligent Theosophists.

That very bright teacher in Chicago, Mrs. Ursula Gestefeld has written one very unsatisfactory book entitled "Re-incarnation or Immortality" in which she employs the following curious illustration. She likens human progress to a stairway and pictures the soul going up the steps one by one from foot to summit. Then she bewilders our imagination by calmly telling us that we can either go up that staircase in the dark or walk down it in the light; but if that be true then different souls must have two totally different starting points for some must begin at the top while others start at the bottom. Theosophists can but complacently smile at such a simile because they can readily picture forth a double staircase with two flights of stairs rising and descending. There doubtless are souls on earth today who can go down the second flight in the light because they have already ascended the first flight in the dark and whether they consciously recall any of their past experiences or not at this particular juncture in their career, their present condition is incarnate evidence that they have already trod the path which has led to their present elevation.

As Dr. Peebles admits pre-existence, we are not called upon when referring to any of his writings to inveigh against the preposterous absurdity taught by those who claim that an immortal soul is formed by an act of physical gestation. Materialism with all its limitations is certainly more logical than Materialism and Spiritualism rolled into a hideous hybrid which must necessarily provoke the derisive laughter of thinkers who determine to make premises and conclusions perfectly agree.

Though we may be the uncompromising champion of a very definite school of philosophy, all should be open-minded enough to see the strong as well as the weak points in the utterances of those whose conclusions differ widely from their own, and one of the excellencies in the teaching of many who vehemently protest against the doctrine of successive embodiments is that they do most righteously advocate paying strict attention to the duties of the present life and are not to be numbered among those perverters of the doctrine who prate of the necessity for many more incarnations ere they can set to work to actualize ideals already established within them.

Reasonable belief in re-embodiment is as practical as Adelaide Proctor's beautiful lines:

"One by one thy duties wait thee
Let no future dreams elude thee
Learn thou first what these can teach."

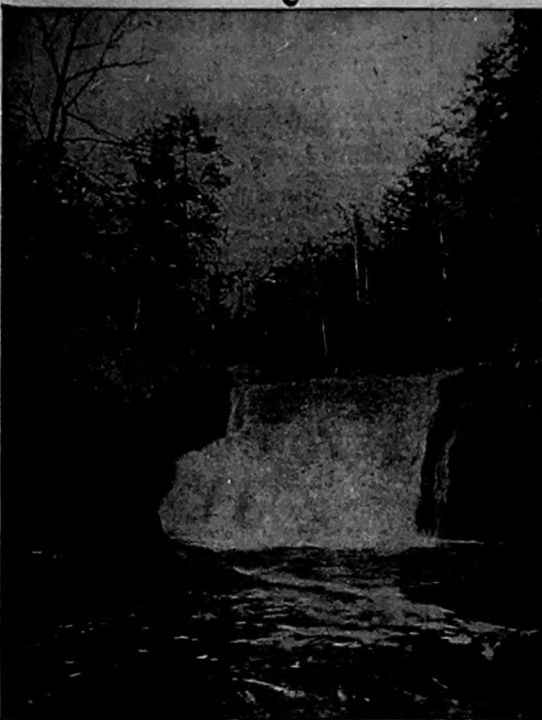
Desire Wins.

What is it wins? Work, you say, but you are wrong. It is desire that brings every good thing. Did you ever watch a cat about to spring for a bird? The cat does not think about working to secure that bird; about how to place its body for the most graceful spring;—not that. It is just filled with the desire, and it does exactly the proper thing—the single-hearted thing. Rabbits can run faster and farther than cats, but rabbits never catch birds—they do not desire to.—Elbert Hubbard.

Get leave to work
In this world,—tis the best you get at all.
—E. B. Browning.

Boston and Maine, the Official Railroad for N.S.A. Convention

The Hoosac Country and Deerfield Valley



With Boston, historic Boston, and its glorious suburbs at one end, Saratoga the superb and satisfying, at the other, and the beautiful Deerfield Valley between — what more could be wished of any 212-mile stretch of railroad?

The scenic, the historic and the romantic blend harmoniously into that attractive and diversified stretch of country traversed by the Fitchburg Division of the Boston & Maine Railroad, that ever busy steel highway which runs from the Modern Athens straight toward the setting sun, connecting with other great highways of shining metal that end not until they are halted by the restless waters of the far Pacific.

Passing from Boston through territory made sacred by the life-blood of those who first fell in defence of American freedom, through other places rendered scarcely less famous from the association therewith of some of the nation's finest intellects, and through delightful farming country and clamorous industrial centres, one may enjoy the experience of traveling through the longest railroad tunnel on the continent and find beyond its western portal a very paradise of rural beauty.

WEST SHORE R. R.



NEW RECLINING CHAIR CARS

In Which the Seats are Free.

THE utmost resources of the car builder's art have been exhausted in constructing the new magnificent Chair Cars recently put in service on the Wabash Line. They are literally palaces on wheels, splendidly upholstered and decorated with the costliest woods. The chairs, which are free to passengers, can, by the touch of a spring, be placed in any position desired, from a comfortable parlor chair, through various degrees of lounging chairs, to a perfect couch. Many prefer these cars to sleeping cars for night journeys, and for day trips they are the most comfortable and convenient cars that can be devised. These Reclining Chair Cars, furnishing ample accommodations for all passengers, are attached to through trains on the Wabash.

Lowest Rates

TO NEW YORK **Joy Line** VIA

FREIGHT PASSENGERS

Write for Information.

W. E. ARNOLD, G.P.A., B. D. PITTS, Agt.,
Pier 35, E. R., NEW YORK. 308 Congress St., BOSTON.

The Overland Service

Three trains a day, Chicago to San Francisco, via the

CHICAGO, MILWAUKEE & ST. PAUL AND UNION PACIFIC LINE

Double daily train service to North Pacific Coast points. Daily train service to Denver.

If you are contemplating a western trip, it is worth your while to write for rates and descriptive booklets of this route.

W. W. HALL,
New England Pass'r Agent

369 Washington Street
BOSTON

This Page

Gives the clientele of the BANNER OF LIGHT complete information in regard to Railroads and Hotels to be used officially for the N. S. A. Convention held in Washington, D. C., Oct. 20, 21, 22, 23.

The Grand Pacific, Chicago
The Iroquois, Buffalo
The Empire, New York
The Regent, Washington

At these hotels a cordial welcome awaits the Convention Delegates and their friends with especial arrangements for their comfort and entertainment.

The Boston & Maine, and West Shore & Wabash complete the official Railroad lines between Boston and Chicago.

The Pennsylvania Line, official, between New York, Washington and Chicago.

The Great Rock Island is the official line from all points West.

These are the roads interested in the great club work.

Grand Pacific Hotel

Jackson Boulevard and Clark Street, Chicago.

EUROPEAN PLAN.

Special Facilities for Banquets, Dinners and After Theatrical Parties.

Gentlemen's Cafe on main floor. Ladies' and Gentlemen's Restaurant and Private Dining Rooms on second floor. Two hundred guest rooms, three fourths of which have private bath in connection.

RATES, from \$1.50 upwards.

Maine Hunting Season Open.

REPORTS PROMISING FOR BIG GAME SEEKERS.

Welcome again, October days! How eagerly your approach has been awaited! The atmosphere seems to work hypnotic charms. Already the thoughts and cares of business have been banished, and there is but one spot on this earth for the eager Nimrod. Hundreds are already journeying to the woods of Maine; hundreds more are sitting around the smoking camp-fires, telling tales of woodland encounters, or in some cases weaving stories prompted by the sight of their hanging trophies; but the vast army of invading sportsmen are just anticipating, and what anticipations! They are all impatient for their 1903 crack at the deer and moose.

Just look over this vast wilderness and picture, or try to picture, the hundreds of haunts where the deer and moose are herding, thoughtless of the impending fatality which is marked for them.

The first place is the Rangeley region, named from the chain of lakes which are located here, and this is one of the most prolific hunting sections in all Maine. The altitude of this region makes it an especially desirable haunt for the person seeking rest; and the plenitude of deer assures success, if the hunter has any degree of skill. You will surely sight them, and then it's up to you. If you are an experienced hunter, you know how to go about it; if not, your guide will direct you, and you will learn your first lesson in the sport in which man, and also woman, finds health and recreation.

Northwest of the Rangeleys is the Moosehead territory, around the silvery lakes where the campers and fishermen have been dallying all summer and watching the four footed scampers, who, through familiarity, have bred, what now proves, a fatal contempt. Do just as you like here; build your camp, go to the hotel, or seek out your last year's resort. Oh, yes, there are some hotels in this region, and you are thus saved the trouble of roughing it.

To the east of Greenville, which is the point of entry to the Moosehead territory, is Mt. Katahdin, and around these pine and spruce lands the big fellows roam. This is a choice moose section, and every year hunters from as far west as California journey to this famous rendezvous.

South of Moosehead, going to the west, toward the Rangeleys, is Bingham, the central point for departure into the Dead River region, where the deer and moose find excellent feeding grounds. This country is always the meeting place for the hunter and hunted. Caribou have been seen here, or at least in the Upper Kennebec region, which is adjoining, but, unlike their brother moose, they are privileged to roam unmolested, as the protecting arm of the state of Maine guards them for a number of years to come.

Further north is that famed section which holds the record for moose and deer shipment — the Bangor & Aroostook region. One needs only to look at last year's shipment from this region, and the sportsman who yearns for a moose will go thither.

Another region which is still unknown, even to the lumberman who has penetrated into the thickest of the thickets in the pine wilderness, is the Washington County region. This territory is infested with deer and moose, and something more trying, for if the sportsman has the nerve to tackle Bruin and beard him in his own domains, then seek the berry patches of Washington County.

The law this year provides that all non-resident hunters shall, upon entering Maine, take out a license, if their quest is deer or moose. This is done for the protection of the game, and these licenses can be procured from the Fish and Game Commissioners at Augusta, Me., and at various other points.

Should time allow, the forests of New Brunswick and Nova Scotia, where hundreds every year journey, will prove an alluring ground. Deer and moose are very numerous there, and good sport is positively assured.

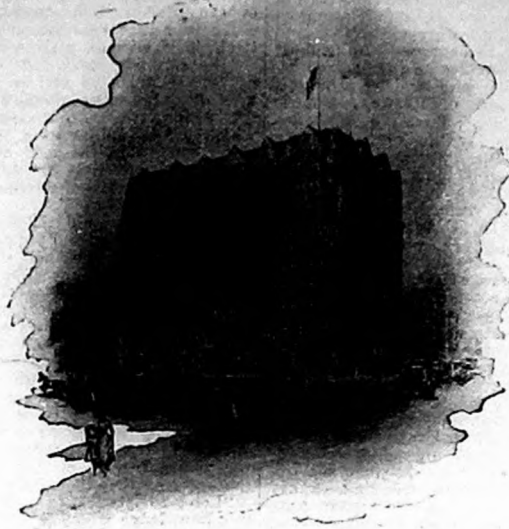
However, deer and moose are not the only quarry to be found in Maine, — such delicacies as wild duck, ruffed grouse, woodcock, sand-piper, teal, gray duck, etc., and small game in any quantity.

The Boston & Maine Railroad, which connects for all points in Maine and New Brunswick, will send, upon receipt of two cents by the General Passenger Department, Boston, a delightfully illustrated booklet containing a map and a full description of the game region of Maine and how to reach it. The title of this booklet is "Fishing and Hunting."

CONCERNING

THE IROQUOIS

An Hotel in Buffalo.



PALATIAL HOME-LIKE REFINED

The clientele of the BANNER OF LIGHT will receive hearty welcome at the above hotel as special arrangements have been made with the manager.

THE GREAT ROCK ISLAND

— IS THE —

OFFICIAL ROUTE

— TO THE —

N. S. A. Convention, Washington, D. C.
FROM ALL POINTS WEST OF CHICAGO.



The Regent, Washington, D. C.

Headquarters during convention will be The Regent, corner Pennsylvania Ave. and 15th St., near Treasury Building. The rates at this hotel for delegates and all visitors to convention will be special — \$2.00 per day, large room, two persons in a room. Single room, for one person, \$2.50 per day. These rates include first-class board. Those taking advantage of the same are expected to remain during full convention, while all who travel on certificate tickets must remain till noon of the fourth day. As a certain number of certificate tickets must be guaranteed to the railroads, delegates and visitors are requested to come by them. The N. S. A. reception to delegates and visitors, to which all friends are invited, will be held at The Regent, Monday, October 19, at 8.30 p. m.

THE GREAT CONTINENTAL ROUTE.

THE PENNSYLVANIA,

The Official Route from CHICAGO to the

N. S. A. CONVENTION
IN WASHINGTON, D. C.

And from NEW YORK and PHILADELPHIA.

Go to the GRAND PACIFIC HOTEL, CHICAGO, for Tickets to the N. S. A. CONVENTION. Under Special Arrangements with Manager, Mr. WHIPPLE.



Hotel Empire.

Hotel Empire, Broadway and 63d St., N. Y. City, has long been the favorite hotel for tourists visiting the metropolis. It has a fine library of choice literature for the exclusive use of guests. The restaurant is noted for the excellence of its cuisine, its efficient service and moderate prices. Table d'hôte dinner \$1.00. Rooms are \$1.00 per day and upward. Each room is provided with telephone. — W. Johnson Quinn, proprietor.