VOL. 94.

BOSTON, SATURDAY, OCTOBER 17, 1903.

SQ.OO 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 lichen 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 Vespasain's brutal 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 remorselessly 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 inherited, 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 attempted 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 interest 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, pensive, 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 miscarriage of his lopes, and craving that pleasure that is born of pain, sent for his little slave boy, had him strapped down, then with instruments of torture twisted his youthful limbs. At length, in intense agony, the little sufferer cried out, "If you go on you will break my legs." 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, terrible 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

literate to have in their household a philosopher, 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; enabled him to appear far more learned than he really was, and also made men regard him as a patron of learning. Thus Epaphroditus 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 tutorage 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 masters, 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 philosophy, 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 presence 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 die. 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 comdown to us.

This is a skeleton life of Epictetus, obtained from meagre records that are extant relating to him. Little else is known of the philosopher save what is found in his writings 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 prizefighting. Avoid vulgar entertainments, impurity, display, spectacles, and all egotistical remarks. Set before yourself the exple of the great and the good. Do not b 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 almost two thousand years of Christian culture. 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, sporting, 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, Epictetus observes, "The vine bears three clus-ters—the first is pleasure, the second drunkenness, and the third insult." His ethical teaching 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 uninjurious. Wish to win the suffrage of your own inward approval. Wish to appear beautiful 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 socording to their examples, whether you have any such examples among the living or the dead. Go to Socrates and gaze on his utter was fashlonable for the rich who were il- mastery over temptation. Consider how glor-

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

Seldom has man uttered more exalted precepts than were enunciated by this philosopher, 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 little he could do to stem the tide of licentiousness, 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, himself, 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 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 banished.

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

### 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 ecause it lends itself as a suggestive thought of how we are placed in life and have to wait patiently for the revealment of the hours or the years-until the day come. I take it as a beautiful line of poetry without any reference whatever to its context. The other is of little interest to us because of its extravagant 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-anything 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 suggestion 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.

very light of our day. We come to a knowledge of our existence only to provoke questions as to the whence and whither? would like to peer into the past, we would like to look into the future, having the windows 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 mystery 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 dreaming 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 darkness 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 enlightenment 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?

Heinrich 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

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 circumstance 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-

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 If Poston is a state of mind, so we are persuaded heaven and hell are. The true saint prayed to God to destroy both that be night 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 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

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 living to live and be real and true and have possession of ourselves under all circumstances and find good in them.

Evidently we are not living for rewards, or vhy 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 content and strength of mind, it is the affirmation of the right to being, and when we allow the value of it, it will not meet with opposition and contention-but at present it 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 unfoldment 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 contribution to the great whole. John A. Dorgan

"These withcred hands are weak, But they shall do my bidding though so frail, These lips are thin and white, but shall not

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 stendies 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 philsophic beauty of life. The hurry and worry of our day are too much for us, as not allowing 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, pitgrinding, burning sorrow that would so gladly relieve if we could. It is with sorrow I speak of it, because the harpstrings 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 no place of bliss above, where virtue meets have only the celestial, the thought of which its reward after death?" But the master is happiness. But here I am met with the

fact that behind joy must be the tone of the ad 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 i on them. They reach upward 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 standing in his place bravely, "he was made per-fect through suffering." We must have heroic 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 experiences. 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 frustration 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 circumstance, and found like Paul, with the inevitable, there was yet sustainment and grace until the day break.

It will not do to make the sorrow of mine oo personal; I am only sharing with the millions 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, visely and well.

Here we are far along the road of the centuries, 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 figures 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 enigmans 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 wo beyonds inviting our world-traveled feet.

### "THE FALL OF THE LEAF"

Annie Knowlon 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 leave 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 like a shroud enwrapped Till Death stood like a spectre dread and dark. Prophetic visions frought 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. Spake she of death To man as larger life, and to the soul A rich unfoldment of divinest truth. A rich unfoldment or divinest cruth.

Of nature's seeming death, a quiet sleep
Till Spring with messengers of light abould touch
The spark divine embosomed in each form.
And then she sang of Spring and leaf-crowned tree,
Of sunny akies and Flora's charming gifts, Of sunny skies and Flora's charming gifts, Of secret chambers where the allence forged A sweet surprise, and niches that gave birth To life, not death, and sweet fruition of A larger growth. No longer lot the trees Leaf stripped and outlined gainst the Winter sky Enshroud your soul with gloom, for know they are Embodied life of beauty unrevealed. In ellence awathed till God shall rend 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.

### BY CHANCE."

weman I met by chance one day, whose hand clasp made my pulses thrill lith a delicious sense of quiet peace, And life's troubled waters were calm and

atili.
Only a hand clasp with no spoken word,
A sudden knowledge of mutual sight,
A sudden fiash from soul to soul
Of something beautiful, grand and bright

Only an instant, dear friend, for me
That instant was more than a weary spar
Of years in dull rotation spent;
A meaning in our lives was there made
plain;

Perchance upon some long lost shore
Our souls have known and met before,
And mutual sorrows we have shared,
Now life's rotating circles meet once more.

Banker and Printer. J. Andy Wertz.

### CHAPTER III.

Mr. Mendon was a skillful man in the man ant. Mendon was a saintu man in the manipulation of real estate deals. The world called him a financier of great ability, and so he was. He laid his plans with care and succeeded. In this particular instance he proceeded very cautiously. Having traded a lot of worthless lands in Arkansas for some good farms in the neighborhood, his first move was to secure the construction of gravel roads. Through his influence a number of drainage canals or ditches as they were called, were opened. Mr. Lausing protested that these improvements were not essential and besides he was unable to bear his share of the

these improvements were not essential and besides he was unable to bear his share of the burden. Crops had been light, and he had not the funds to meet the costly assessments made against his realty. But Mr. Mendon would loan him the money, would be glad to assist him. The money was borrowed and the improvements made. After a time Mendon and Lansing were on very good terms with each other. Mendon thought his friend Lansing needed capital to invest in cattle and other stock and offered him all he needed.

"Any time you are in need of funds, just call at the bank and get them," said he to Lansing one morning. And Lansing, after some reflection, concluded that he did need some capital. He borrowed an amount sufficient to meet his purposes. This he invested and after a time he borrowed more. His invested and after a time he borrowed more. His investments were not profitable. To retrieve his losses he increased his liabilities at Mendon's bank from time to time. His credit was excellent at that institution. His name alone upon a promissory note was sufficient. Other people were required to give personal security. In the meantime Mendon and Lansing had become fast friends—at any rate Lansing thought so.

One day Mendon invited Lansing into his private room in the rear of the bank. The banker did not seem to be himself. He

private room in the rear of the bank. The banker did not seem to be himself. He looked serious. His cordiality was absent and his manner was changed.

"Do you know how much you owe this bank, Mr. Lansing?"

The letter looked on in blank amazoment.

ank, Mr. Lansing?"
The latter looked up in blank amazement.
"Do you know how much you owe this bank,
ir?" demanded the president, in a pre-emp-

"Why-why-I don't believe I do," swered Lansing, trembling from head to foot "Principal and interest all told, it is sever hundred forty-six dollars and ninety-two cents," said Mendon, drawing a legal paper from a pigeon hole. My notary will be here in a moment and we will put the matter into

proper shape."
"That's a m s a mortgage. I don't want to sign of that kind, sir," retorted Lansing,

somewhat feebly.

"All right, sir. All right. I shall instruct
my attorney to bring suit at once. Am going
away tomorrow. This business must be settled, must be settled today. I want no fooling

tled, must be settled today. I want no fooling or dallying."
And then Albert Lansing signed that mortgage. When Lansing left our company that evening Mr. Ferrander turned to us and said: "Gentlemen, Al is in trouble. I see the whole thing. Mendon has been scheming to get Al's farm and he's got it. Too bad, too bad. I feel sorry for his wife. There never, was a better woman. And little Jessie; I feel sorry for her, too. To be turned out of their home, the home which has cost so many years of toil."

Albert Lansing slept little that night. He had promised to meet Mendon the next day. The mortgage was now past due. He had made an effort to secure a loan from an eastern company, but unfortunately there was something wrong with the title, a link missing, nothing of any serious consequence, but sufficient to prevent the loan being made. But the entertained a hope that he could obtain an extension of time and eventually save his farm. He would plead with the money lender; he would present a picture of the distress which would come to his family if the home must be given up. Vain hopes. Poor man! He did not know that this money changer had no mercy, no sympathy; that he was utterly devoid of generous impulses and

lived for himself only.

I will not relate the details of the interview. Mendon was as obdurate as stone. To Lan-sing's pleadings he paid not the slightest at-tention. "I want my money today or a deed to that property, and I don't want it at the end of a law suit, either. I will give you one hundred and we will close the deal."

The meeting had been prolonged into the night when Lansing left the banker's office and started homeward.

The night was black as ink. The wind was blowing furiously. A cold November rain came down in torrents. But Lansing was obwas blowing furiously. A cold November rain came down in torrents. But Lansing was oblivious to the weather and his surroundings. He staggered under the weight of his grief like a ship on a choppy sea. The fury of the elements was as nothing compared to the state of his feelings. Through the dashing rain he caught a glimpse of the light in the window of his home—not his home now. There was, a change in proprietors. It was his home a few hours before, now it was another's. The thought filled his heart with bitterness. His face was flushed and there was a ringing sound in his ears. "Lost—lost—all lost." All hope had fled, leaving dark despair in its wake. Incre was a crash and the lighting's glare blinded his eyes. But he feared nothing. Death had no terrors for him now. It was his first great grief, his first misfortune.

He crossed the threshold of what had been his home and dropped into a chair.

"Albert! Oh, Albert, what has happened?" asked his wife, in dismay. "Are you ill? Lod you get the mortgage arranged?"

He shook his head, and then in broken accents, said: "We are ruined. The farm is lost. Oh, my God!"

His wife did not break forth in sobs, as ruight have been expected. On the contrary, she was calm and endeavored to assuage the

might have been expected. On the contrary, she was calm and endeavored to assuage the grief of her husband, who had now become

desperate. Lattice Jessie threw her arms about her father's neck. She was too young to understand the nature of the loss which had caused such a change in her father. For a time all was silent. Tears filled the eyes of the little girl, and in an anxious voice she asked:

"Papa, will that had man take my dolly, too?"

Before she could be assured that her treas-ire would not be molested, she burst into a arroxysm of sobs.

Little Jewie was in her eighth year. A bright child, possessed of a sunny disposition and loved by all; she had large brown eyes, light hair and regular features, with a complexion as pure as snow—sley was indeed a handsome child. She was a frequent visitor at the printing office. Her childish curiosity prompted her to ply Cy with all manner of questions and he took great delight in explaining as far as possible the mysteries of the printing office. They became great friends and many a bouquet did the kind-hearted printer receive from the hands of his little friend Jessie. He used to say that Jessie was intelligent far beyond her years, that she had a general knowledge of the world never met with in children of her tender years.

A few evenings after the sad events described, Jessie sat on her father's knee. She had been silent for a long time. "Papa," said she in a strange voice that startled her father, "papa, I want to tell you something. I had a dream. I think it was a dream, and a pretty lady, with flowers in her hands, came to me and told me something. She said I would soon be in a new home where people were happy and there would be beautiful flowers. She said she was my Aunt Mary. I don't know who Aunt Mary is. Say, papa, who is Aunt Mary? Oh, papa and mama, don't cry so. I am so sorry. Say, please don't cry, and I will not tell it any more."

In a few moments the child was fast asleep.

#### CHAPTER IV.

Her papa laid her gently upon her couch. It was strange talk for a child. Mr. and Mrs. Lansing were not superstitious. Jessie did not know "Aunt Mary," but her parents did Aunt Mary was Mr. Lansing's sister, who had passed away many years before.

Mr. Lansing and his wife drew up their chairs before the form of the sleeping child. She breathed regularly and was evidently in the best of health. But the words uttered by heir little girl had made a deep impression upon their minds. The loss of their home would be nothing compared to the loss of their beloved child. Could it be possible that the child had received a message from heaven, or was it after all but a mere childish fancy? Somehow Jessie became more prefancy? Somehow Jessie became more prebefore. There was a change in her manner. She was no longer the bright, joyous, smiling Jessie. She was grave and when she spoke at all it was in a strange voice—a voice that filled the hearts of her parents with sadness. Jessie was not herself.

"Say, boys," said Sandy, as he hurriedly entered the Free Lance office, "have you heard the news? Al Lansing lost his little girl last night."

cy was visibly affected. The news was wholly unexpected. The child had been ill for a few days, but her physician assured us that her symptoms were in no way alarming. But doctors do not always know. The evening before her death occurred, there was an alarming change in the little patient's condition. The doctor said it was a dangerous illness and that the patient was likely to pass away at any moment. It was now past midnight. Friends were watching at the bedside of the little sufferer. Death was momentarily expected. There was a struggle, but the dying child rallied, opened her eyes and with a sur-

pected. There was a struggle, but the dying child rallied, opened her eyes and with a sur-prised look said in feeble, though audible

"Oh, I'm so glad. I see such pretty things, "Oh, I'm so giad. I see such pretty things, such beautiful people. Say, papa, they tell me I am going where Aunt Mary is. Good by, papa and mama. I—love—you—so nuch—," but the sentence was never finished. She closed her eyes, there was a tremor of the lips and then the pallor of death spread over her face. She was with Aunt Mary.

James Ferrander and Sandy were frequent visitors at the office of the Free Lance during the long winter evenings.

Upon these occasions Mr. Ferrander did most of the talking. He was a reformer and his opinions were not in harmony with those entertained by a majority of his fellows. He was fond of argument and when engaged in debate he often became aggressive. His enemies, and he had a good many to his chedit, called him "Cranky Jim." He was unpupular because his arguments were unanswerable and hence he was known as a crank. But his character was blameless. No man accused him of dishonesty, no one doubted his sincerity. cerity.

cerity.

"Gentlemen," said he, one evening, "there is something wrong with a good many things connected with the affairs of our state and nation. Now, if I had my way, I would convert our penitentiaries into universities of learning. Sentence a man to five or ten years of hard study and he would depart from the prison with his sheepskin in his pocket equipped to go forth into the world to make an honest living. Ignorance is the mother of vice. Education is the lever that lifts a man into a higher moral atmosphere. You educate a man and you enable him to see the evil of his way. The prison never did and never will reform thieves. I tell you, gentlemen—"

At this juncture the door opened and in walked Hamlet. His hair was longer, his clothes a trifle more seedy than when he left the office a few months before, but he was the same Hamlet. He had walked all day "Gentlemen," said he, one evening, "there waised Hamiet. His hair was longer, his clothes a trifle more seedy than when he left the office a few months before, but he was the same Hamlet. He had walked all day through a driving snow storm in order to reach the Free Lance office. If anything, he was more gloomy than ever. He had little to say, but what he said was couched in excellent English. He possessed a distant and dignified air, as he always did, and even in his present dilapidated condition he bore himself as proudly as if he were the governor of the state instead of the penniless tramp printer that he was.

It was some time during the following day when Mr. Mendon called at the Free Lance office. He barely nodded his head, glanced at Cy and then fixed his gaze upon Hamlet, who was busy distributing type. There was a peculiar expression about the face of the banker. His color changed a trifle, then he grew asby pale and trembled violently. I asked him if he desired something in our line of-business. He shook his head and walked out of the office at a rapid galt. Hamlet did not notice Mr. Mendon. It hi doubtful if he was conscious of his presence. That evening Cy approached me and said:

"I have been thinking a good deal ever since Mendon left the office. What do you suppose that old skinfilnt called for? And what do you suppose caused him to turn white and tremble when he once got a good square look at that tramp printer? Tell you something, Mark, there's a dog in the well. There is something wrong, something wrong somewhere along the line, as sure as you live."

The coming of Hamlet brought Ferrander's remarks to aff abrupt close on the previous evening, as before stated, but the next evening upon the money question, but there seems to be something wrong, something wrong, something wrong, something wrong, something wrong with our editor. Am I correct?"

I told him he was. I had been depressed in spirits ever since Mendon's strange visit to the office. A consciousness of impending danger, of troble—I knew not what, had made me nervous and the sus

Mendon came in for his share of Ferrander's criticism. His wealth had benefited no one in that community. On the contrary, there were a number of farmers who had had dealings with this money getter, and they were made homeless and farmless through their business dealings with this stony-hearted man. But when Ferrander was called upon for an opinion in relation to the banker's mysterious actions during his recent visit, he shook his head and said:

"Very mysterious, gentlemen, but we show

"Very mysterious, gentlemen, but we shall some time know the mysteriog of it. Something is going to happen."

And something did kappen.

The Free Lance now had a circulation of 500 bona fide subscribers and a profitable list of advertisements. By the closest kind of economy I had reduced the indebtedness to 5100 and felt comparatively easy, since my creditor was disposed to give me all the time I might require in, order to pay the balance due him. Mr. Mendon and his daughter had been absent for several weeks. Spring was opening and Sandy Informed us that his master and Miss Elsie were expected now ut any time. The Johnson homestead was being renovated and fitted up in handsome style. Sandy had charge of the premises and felt the importance of his responsible position." Sandy never grew weary of discussing the good qualities possessed by Miss Elsie, as helvays called her. But as yet it had never been my good fortune to see the young lady. I had heard so much of her that my curiosity was now aroused to some extent, and, when I learned that Mr. Mendon and his daughter had arrived I found myself looking out of the office at frequent intervals.

It was a publication day. I was in my shirt sleeves, with the latter rolled up to my elbows, working the Washington hand press. There were ink splotches upon my face, and the perspiration stood out in big drops upon my forelead. Cy was folding the papers and preparing the mini. I heard a rustle and glanced around. Not a dozen feet away stood a young lady. She was handsomely attired in a traveling suit. I knew at a glance that she was none other than Miss Elsie Mendon. Had the press been large enough to conceal my person I should certainly have walked around to the opposite side of it. But I did something that I had no idea of doing the moment before I did it. I advanced a few steps and lowed. The lady inclined her head in response, and—we began a conversation. I don't remember that I said a great deal before the oning she had been been large enough to conceal my person in th

### Emanuel Swedenborg.

THE BELATIONS OF HIS TEACHINGS TO SPIRITUALISM.

Correspondents from time to time have sent clippings in reference to Swedenborgism, and attitude of believers in that doctrine, to Spiritualism, with requests that a comparison be made between these systems, and the character of the founder be analyzed in th light of the latter.

As an answer to these correspondents submit the following.

Hudson Tuttle, Editor-at-Large, N. S. A.

Spiritualism has been asserted to be Spiritualism has been asserted to be a phase of Swedenborgism. It has been claimed that the Swedish Seer was a medium or at least a clairvoyant by many Spiritualists. Yet no seet repudiates Spiritualism more vehemently, or is more bigoted toward it. While Swedenborgians are fully persuaded that Swedenborg lived in daily intercourse with spirits, they are equally convinced of its being denied to common men. He is exceptional. He was not a seer by and through menns of certain laws of seerahip, applicable to all certain laws of seership, applicable to all mankind, but by direct interposition of God. The claim of this gift, held by the Great Seer alone, is proof to a disciple that the claimant is an impostor. Hence from the New Church, which on account of its similarity of teachings would have been presupposed.

Church, which on account of its similarity of teachings, would have been presupposed to be most favorable to spirit-communion. has come the most fervent hostility. Spiritualism disperses the gift of Swedenborg among all men, and destroys his value as an authority. His writings are not unique and infallible. While discarding many of his doctrines, the life and teachings of Swedenborg have deep interest for the Spiritualist, who sees in him a medium of more than ordinary powers, but fettered by his environment.

Swedenborg was born in the year 1683, or more than two hundred years ago, at Stockholm, the capital of Sweden. His father was a prelate, eminent for his practical goodness, and sought not to bias the mind of his son by the dogmas of the Lutheran faith. Yet the mind of the boy had a strong love of theological speculation and there seems to have been an hereditary tendency to belief in the supernatural. Born into a happy home, enjoying the advantages of refined life, he was shielded from rough contact with the world, and laid the foundation of the harmonious character essential to receptivity. His character from youth to manhood was irreproachable, and at school he was remarkable for his diligence and aptitude. Ha studied with reference to his chosen profession, of mechanician and engineer, at Upsala, and delighted in mathematics and general physics. He was also well acquainted Swedenborg was born in the year 1688, or

with the classics and the literature of his age. He set out to become a poet but failed. At the age of twenty-eight, he was appointed Assessor of the Board of Mines, a department having control over the mines and metal works of the kingdom of Sweden. Soon after his family was ennobled, and he took his seat with the nobles. At that time he was of the most practical turn of mind, and attended to the commonplace of every day life. His energy was tireless. He wrote ou algebra, coins and measures, docks and drainage, and smoky chimneys. He wrote on theology, and the work is valuable as an index of his thoughts before his illumination. He wrote voluminously on the Animal Kingdom and on Man. These works have no value. When he became "illuminated," he discontinued his labors as a scientist, for the reception of truth in an entranced state. His last work, as a natural writer, was a series of essays "On the Worship of Love of God." It was a bridge sent out from the scientific side, to span the chasm between matter and spirit.

Henceforth he became the mouthplece of a higher power. The little streams of metaphysics and theology, so out of place in his scientific writings, unite in a turbulent river, to the exclusion of everything else. His style changes. His philosophical writings are often overwrought, often stilted and supercilious. His theological works, by which he is generally known, have earned for him the name of the driest of known writers.

The former have no direct relation to our subject except as they reveal the condition of his mind, previous to and at the time of his illumination. He became remarkably susceptible to spirit influence in its highest expression, because he had for his entire life prepared himself therefor, His illumination came in his fifty-sixth year, and so firmly did he believe himself reserved for this mission that he regarded his distaste for theological reading to his guides, that he might come to this latter work free from prejudice. Nevertheless he entertained strong belief in the Bible

and writings can be observed for some time previous to his being made aware of such assistance. He records in his diary the recognition of such assistance—guidance, after he had learned to understand its significance. His own words on this important subject are as follows:

"How difficult it is for man to be persuaded that he is led by means of spirits. Before my mind was opened that I could speak with spirits, and thereby be persuaded by living experience, much of such evidence was presented to me during many previous years, and now I wonder that I did not then become cohvinced of the Lord's ruling by means of spirits. These evidences were not only dreams, for some years informing me of those things of which I was writing, but also changes of state while I was writing and a certain extraordinary light on what was written.

"Afterwards I also had many visions while

certain extraordinary light on what was written.

"Afterwards I also had many visions while my eyes were closed; a light was miraculously given; and many times spirits were sensibly perceived, as manifestly to the sense as bodily manifestations; afterwards I had infestations in various ways from evil spirits, in temptations whilst I was writing things as evil spirits were averse to, so I was beset almost to horror; fiery lights were seen; talking was heard in the morning time, beside many other things, until at last a certain spirit addressed me in a few words, I wondered greatly that he should perceive my thoughts and afterwards wondered exceedingly that the way was open so that I could converse with spirits, and then the spirits wondered that I should be so surprised. . . . I have felt some months after beginning to speak with spirits, that if I should be led back into my former state, I might lapse into the opinion that these things were fantasies."

His last philosophical works indicate the

His last philosophical works indicate the dawn of his spiritual powers. In that portion of his "Animal Kingdom," left in Ms., he says: "According to admonition heard," etc. And again that he is "commanded" to write

trite.

His doctrine of correspondence, an inner world, or life, of which the visible is the symbol; the existence of a potency, or reality, of which it was the corresponding expression, was a preparatory step to the spiritual unfolding of the seer. His works up to the time of his spiritual change, appear to have been written with reference thereto, although he was himself ignorant of the process. "I never thought," said he, "I should have come into the spiritual state in which I am, but the Lord had prepared me for it, in order to reveal the spiritual sense of the word, which he had promised in the prophets and Revelations."

lations. As he declared his revelations a misty darkness came over him, succeeded by light, and he saw a spirit who said to him: "I am God, the Lord, the redeemer, the creator of the world. I have chosen thee to unfold to men the spiritual sanse of the Holy Scriptures. I will dictate to thee what thou shalt write."

Henceforth he renounced worldly wisdom and wholly relied on spiritual aid. He con-

and wholly relied on spiritual aid. He continues: "Thereafter the Lord daily opened the eyes of my spirit to see in perfect wakefulness what was going on in the outer world, and to converse broad awake with angels and spirits."

Meliums at first are usually infatuated.

world, and to converse broad awake with angels and spirits."
Meliums, at first, are usually infatuated. They are dazzled by the blaze of spiritual light, and seeing themselves as exceptional, are prone to attach undue importance to their powers, and entertain exalted notions of their wonderful mission.

Swedenborg did not escape the influence of his prejudice. The spirit declared himself to be God, and his purpose to employ the see as an instrument in the correct interpretation of his word. Swedenborg was mistaken, when spirits give well known names accompanied with puerile communications. He received the Bible as the foundation of faith. An interpretation by spirits would be of no value. If God wrote the Bible, he alone can interpret it.

These prejudices color all the doctrinal vritings. Many modern sensitives believe henuselves recipients of divine favor in the

whith the unfoldment of his spiritual powers he learned Hebrew on that rounding in the same cause. They walve communications, not for their true worth, but for the name that may be attached. They find no difficulty in receiving what they prefer.

The assertion that God, or his incarnation, communicated with Swedenhorg, is not worthy of a moment's consideration. The God of the universe makes no finite revelations. We are left to enquire. With whom did he communicate? The answer is, that it must have been with spiritual beings in the same manner as is done by modern sensitives.

His doctrine of correspondency applied to the Bible, evolved a spiritual sense which threw on that volume an entirely new light. He received it as a divine revelation, and with the unfoldment of his spiritual powers he learned Hebrew that he might read the Old Testament in the original. He carefully set to work preparing a commentary development.

thereto. His Arcana Celestia, published in eight folio volumes, barely covered the ground of the first two books of the Old Testament. He claimed to be directly inspired by God to write, and took for granted the Bible as his unchangeable word, the spiritual sense of which it was his mission to teach. His method is curious and interesting and applies to all books as well as the Bible. A rare spiritual sense may by its aid be wrung from a dictionary or spelling book. The correspondence has fixed laws and develops itself after their order, and is the same throughout the entire Bible. Having acquired its elements, it is easy to make its application.

same throughout the entire Bible. Having acquired its elements, it is easy to make its application.

I'ree as Swedenborg believed himself to be, he was really saturated with Lutheranism. He accepted the Bible as infallible authority, and saw error only in its interpretation. If a perfect interpretation were possible, nothing more would be desired. He believed that he had received direct from the hands of the Almighty the key to all Bible mysteries. Beneath the word was a spiritual significance, and this he illustrates paragraph by paragraph. It was a pleasing dream and he develops it, indefatigably, through volume after volume of the most dreary prose, for with his illumination, his style changed for the worse and he seems to have lost all desire to make his pages interesting. His stilled verbosity and objective of expression may have some connection with his writing in the Latin language.

It is what may be called the undercurrent of the Arcana which relates his spiritual experiences, that have present interest to us, the claims to have frequently visited the spirit world, and describes in vivid colors the beauties of its scenes, yet he does not recognize the action of unchanging laws. Everything with his is arbitrary, and dependent on the whim of the Almighty. He teaches that there is an arbitrary judgment day in the spirit realm, a hell and a heaven and an intermediate place answering to purgatory. He pictures the judgment in terrific colors. Damantion is a necessity. The punishment of the unhappy is not from conscience. It comes from the force necessary for their restraint. Man has free will, is a free agent to rise or fall. He accepted the trinity and incarnation, and is soundly orthodox, claiming the right to apply his superior interpretation.

As there is not the least evidence that such interpretation is correct, as history and

As there is not the least evidence that such

tion.

As there is not the least evidence that such interpretation is correct, as history and science prove that the Bible has no greater claim than any other book, the system of correspondency becomes baseless fancy.

Swedenborg was a medium, but that fact does not evidence the infallibility of the communications he received. His mind had been prepared by diligent study for the reception of a high order of inspiration, and the study of his life is interesting as an example of mediumship united with high scholarship. He was clairvoyant, as is proven by his seeing the fire in Stockholm, three hundred miles distant, and its exact extent. Tangible proof of his receiving spirit messages are given by a spirit revealing the locality or a lost treasure; his repeating, by request, the last words of her brother spoken to the Queen of Sweden, and various correct prophecies he made. He held almost daily conversations with departed spirits, and the descriptions he received of their condition and of the spirit world are essentially the same as given to mediums at the present. The reality of the future world, the retention of love and affection after death, the methods of enjoyment and causes which bring misery, are in harmony with the spiritual philosophy.

### Questions and Answers.

W. J Colville.

Question.—I have just added to my library a book which I have read with much interest entitled, "Old and New Psychology," by W. J. Colville, and as you are the publishers of this book, I write to you for the following in-

this book, I write to you for the following information.

In the book referred to above, I find two words used in important places, the meaning of which I do not understand, and I am not able to find these words in any dictionary or encyclopedia accessible to me. I have examined the Century, Webster, Worcester and Standard Dictionaries and the Encyclopedia Britannica, and do not anywhere find either of these words. Will you kindly inform me where I may obtain the definition or meaning of them. The words are "Psychurgy," which is used as part of the title of the third chapter, page 111; also "Stripiculturists," which appears several times in the book, notably on pages 119 and 201. I have also examined dictionaries and glossaries of psychological and philosophical terms without finding either one of these words, and shall feel greatly obliged if you will inform me where I may obtain a correct definition of each of them.

John W. Goss, Portland, Oregon.

Answer.—The decidedly uncommon word

Answer.—The decidedly uncommon word Psychurgy is a term employed by Prof. Elmer Gates, who very kindly furnished the author of "Old and New Psychology" with an original treatise on "Psychology and Psychurgy" which has been incorporated in that volume According to the obvious use of the term as employed by Prof. Gates, it signifies the art of mind building or menticulture through the agency of repeated suggestions. It is one of the favorite statements of Prof. Gates that

of mind building or menticulture through the agency of repeated suggestions. It is one of the favorite statements of Prof. Gates that we can help one another by the employment of suggestive processes to develop more mind, and all who have been privileged to see something of the fascinating work carried on by that good and great man at Chevy Chase, near the city of Washington, must have left the laboratory pretty thoroughly convinced that psychurgy, though a rather unfamiliar word, is the lingual embodiment of an idea of great beneficence and of practically illimitable importance to the human race.

The nighty problem of the eradication of criminal tendencies and the substitution of virtuous impulses in their stead is the gravest of all problems confronting philanthropists and educators. Science is now becoming prepared to demonstrate that old theories of original sin and invincible hereditary tendencies of objectionable character are untenable in the light of recent investigation. Though it is always well to insist upon moral responsibility and the power of individual will in regulating the evolution of character, we must not shut our eyes to the palpable fact that people behave far better in one environment than in another, and there can be no adequate interpretation of environment until we consider it on its psychical and subjective as well as on its physical and objective side.

The methods of Prof. Gates are both psychical and physical, just as the work of those engaged in the practice of suggestive therapentics has its two sides, on the one hand oral and visual suggestion and on the other hand silent mental suggestion. These two aspects of one great harmonious system can never be discordant and as the intelligent practice of suggestion extends over ever-widening areas the various schools which are now to some extent divided—though far less than formerly—will surely agree to unite on common ground so far as to convince the public by practical tests that criminality as well as simple imbe-

-will surely agree to unite on common ground so far as to convince the public by practical tests that criminality as well as simple imbe-cility and general incompetence can be over-come by the art of Psychurgy or character building through the agency of reiterated sug-

gestion.

If such a word as "stripiculturists" appears, in "Old and New Psychology" there is a typographical error but only to the extent of the misplacement of one letter. Stirpiculture is a

well-known term and by stirpiculturists are signified those who apply the law of anti-natal as well as post-natal suggestion to the improvement of animals both psychically and physically. 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 Remedy Co., 120 Seneca Building, Buffaio, 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, Sallsbury, every Sanday till the season opened Oct. 4, in Odd Fellows' lower hall, 59 1/2 State St. 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. Dr. Caird of Lynn. The last meeting, Sept. 27, was, by request, held in Janvrin 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.

### 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, balny, 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. Bye, 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 eighteen. 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.

### The Schubert Quartet.

In a letter from Lake Pleasant to the Aug. 29th Unily Hampshire Gazette, a paper printed at Northampton, we find the follow-ing:

"Fer singers in the temple we have the Ladles' 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 burled 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 thyself; The more we give The more we live.—Selected.

A CURE POR ASTREA.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will perinanently 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 percent, permanently cured), and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Eronchitis 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, \$47 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 sociables. Here will also be the furnace for heating the auditorium. On the ground floor there will be a finely arranged anditorium, 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 \$300, 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.

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

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.

Briefs.

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Briefs.

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pocks very kindly of him and his work in the Laceum. Mrs. Abbie Burnham, Mrs. Pettengill, Mrs. Ida M. Pye gave us a word on the way. Our s'o'clock meetings Sunday are under the direction of Bro. Harvey Redding and are very intaresting, 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 Ladlest Spiritualistic Industrial Society, Mrs. Ida P. A. Whitlock, president, held its first meeting of the season in hall, o' 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. J. Davis, first vice-president, and Mr. de Bos; a very beautiful poem, written under inspiration, by Mrs. Petsinger, entitled, "Song of the Soul Triumphant." was ably recited by Mr. Hill; duct, Mrs. Whitlock and Miss Baton; remarks, Mrs. Wilkinson; readings, Mrs. Ackerman Johnson; recitation, Mrs. Curtis; remarks, Mrs. Wilkinson; readings, Mrs. Ackerman Johnson; recitation, Mrs. Curtis; remarks, Mrs. Wilkinson; readings, Mrs. Ackerman Johnson; recitation, Mrs. Curtis; remarks, Mrs. Wilkinson; readings, Mrs. Ackerman Johnson; recitation, Mrs. Curtis; remarks, Mrs. Wilkinson; readings, Mrs. Ackerman Johnson; recitation, Mrs. Curtis; remarks, Mrs. Kellogs, Dr. J. E. Patrick, and Mr. Hill, with some interesting. A cordial welcome will be given to all who come among us—mediums at a fair sized a ways, 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 in 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 undonbtedly 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 mensure 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 ex-

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. that ground

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 determinate and the selection of the selection

that the great body of Spiritualists through out the country will take an interest in their

work.
Funds can be sent to Mr. Matthew Tatersall, 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 delinentions, 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 untir-

Master Webb.

The Methuen society is in a flourishing condition, which is largely due to the untifing 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.

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 flashed over to eager millions of people in Great Britain the news of the unbounded reception of their fellows in America.

the cable flashed over to eager minions of people in 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 "O'erleap 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, selfsh nature that has so/long hidden the sun rays of righteousness from our soul! 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 peons of good will and fellowship from the President and King down to the humble 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 hear of the children of earth and awakéned 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.

The exercises were very interesting today and many of the above thoughts were expressed by the speakers and mediums present. Rev. Mr. Brewer 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 angusted to their

directors and the following answered to their names: President, J. Shaw Gillespie; secre-tary, W. T. Jones; treasurer, Mrs. Annie E. Wadsworth; directors, Fred Hardy, Frank H. Papika

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

### NATURE'S GREATEST AID.



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

Hon. H. L. Dunham, Ex-Mayor of Dover, N. J.

Dover, N. J., Nov. 12th, 1862.

I had both kidn'y and liver truble for over three years. I tried the best plysicians in Washington, D. C., Pittsburgh, Olocionati and Chicago, and repret to say that I received very little benefit until I commonced taking the great kidney, liver and blander remedy, Dr. Klimer's Bwamp-Root. After taking the first bottle I noticed quite a change which satisfied me that at last I had found the right in dicire. I continued on until I had taken four bottles, by this time I noticed such a marked improvement in my health, in every war, that I felt ratisfied I was cured. But to be positive bey for a question of a doubt, I was in Chicago during July, 1962, and went to the Columbus Medical Laboratory. No. 103 State St., and had them nation which she wed 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.

A. L. Dunham Ex-Mayor of Dover, N. J.

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 worderful 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 bettle will be sent absolutely free, by mail, also a book telling all about Swamp Root and its wonderful cures. Address Dr. Klimer & Co., Binghamtop, 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 mist'ke, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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

### DEAD BODIES.

Under the ground they lie,
Dull 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.

EFAn 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

### LIFE AFTER DEATH

A Twentieth Century Symposium.

A Compilation of Letters and Expressions from Distinguished Livins Scientists and Philosophers Troughoust the World in Answer to the Question: What is the Sirgen-est and Best Resson Kourn to Mon (Asiae from Religious-Doctrine) for Eclievis 9 that Man's Soul Leves on After the Death of the Body?

COMPILED AND EDITED BY ROBERT J. THOMPSON.

Officier of the Legion of Honor of France, Late Diploma-tic Envoy of the United States to France Secretary of the Lafayette Memorial Commission, CHICAGO.

Extracts from some early reviews of "The Procisef Li-After Death." The execution seems to me admirable."- Rev. Minet

"The execution seems to me admirable." Rev. Minet > Sarage.

'An excellent book—of rare comfort for those recently berraved."—I he Globe, Boston.

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BY HATHAWAY AND DUNBAR.

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### 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 cou-

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 from time to time, as well as an occasional lecture from one of the leading exponents of Spiritualism. In fine, the Bauof 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 Lote." Promise nothing that you cannot fulfil.

### 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 conclave 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 succumb to it.

In eddition 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 oftice 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 swerved 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 ulmost 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 excur sion 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 but 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 for-500 lines to be used in one year, 25 per cent. eign countries, and solicit written articles on 1000 lines to be used in one year, 40 per cent. all subjects pertaining to the principles of Spiritualism, as follows:

What is Spirifualism: Its Aims and Objects? Mediumship-What Is It? Clairvoyance; Clairandience; The Trance; Speaking and Writing; Inspirational Speaking and Writing; Automatic Writing; Physical Mediumship; Materialization of Forms; Levitation of Bodies; Raps and Tippings; 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

### 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:

(a) The reception of the reports of the President, Secretary and Treasurer, and their consideration.

(b) The reception of the reports of the missionaries and their disposition.

(c) The report of the Editor-at-Large, discussion of the same and provision for the continuance of the office for another year.

(d) Consideration of plans for raising at endowment fund.

(e) The raising of the General and Pension funds.

(f) State and National missionary work. (g) Spiritualism in Cuba and Porto Rico and how to aid its advancement there.

(b) Medical persecution and its remedies.

(i) Prosecution of honest mediums, and how to prevent the same. . . . (j) Mass meetings as a means of propagan

(k) Spiritualism at the St. Louis World's

(i) An International Congress of Spiritual-A STATE OF THE PARTY OF

(m) Local societies; their organization and support.

(n) Wills, bequests, donations, and other means of raising revenues. . . .

(o) Aid to State Associations, etc.

(4) Action upon the report of the Commitee on Usages.

(r) Action on President's report.

(s) Action upon the reports of the Secreary and Treasurer.

(t) Action upon general committee reports.

(u) Plans for post office mission work, extension of distribution of literature, etc. A . . . (v) The Morris Pratt Institute.

(w) The settlement of speakers.

(x) The fraud question.

(y) Selection of place of next annual Conrention.

(z) 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 assembles. From the above outline, and from all other issues involved, it will be seen that the coming Convention is of the nost 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. 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 measur 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

### Pen Flashes.

The Pilgrim-Peebles.

NO 20.

Honestly, I was startled some time ago when opening a letter and reading this sen-

"Dear Doctor,-I send you today my solar olexus.

Heavens! thought I in silence, how can further reading informed me that this plexus was a pamphlet by Elizabeth Towne, a noted "New Thought" writer. It is the raciest, 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.

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 sales. nothing left for the solar

"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 meanetism.

breathing centre, where singlight and heat are transmitted 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 'excreise' for developing concentration. You no more need special hours for the development than a cat needs two fails."

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

To illustrate: Several years ago a whitehaired 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 man-

"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 shame ful, disgraceful rudeness and irreverence.

matter: Here are worthy mediums, or sensi-tives, who have been instrumental during many weary years in demonstrating a future existence. These trances and frequent psy-chic 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 lec turers, 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 indiffer-ently 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 nomes, 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 som of the greatest performers and most noted singers of the world were named on the prosingers 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 stiff. His dress 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. inquired the cause of so much enthusiasm. An aged lady next to him mentioned a name 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 tearful 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 voman," and his fother "dad," and snubs the poor among his school-mates, whose garments may be non-stylish, rasty and ill-fitting. What a shame! Understand me, American children are like other children. Understand me, 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 convictious 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 we sneer ingly denominate the heathen races. And this spirit of irreverence is not chargeable to youth alone. It 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 snint, 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, 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 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 Grimes, at the age of ninetysix, 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 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 dwell- upon it .- R. W. Trine.

Take another view connected with this lng in his old, decrepid and semi-withered

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

The right would remind anyone of this story:

A Dutchman addressing his dog, said: "You vas only a dog, but I vish I vas 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 blace, and vind up the clock, and put the cat out, and ondress myself, and my frau vakes up and scolds, den de baby vakes up and cries and I have to valk 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 vas up. I haf to light de fire, put on the kiddle, scrap some mid my vife already, and get my breakfast. You play around all day and haf plenty of drubbles. Ven you die you vas dead; ven I die I maf 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 Wis-consin. 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 eter-

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

in innocency 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-last-ing not steernal.

ing, not eternal.

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

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 seen draining the sparkling liquors and in the levee saloops 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.

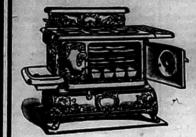
The Iowa Universalist Conference, convening in Cedar Rapids, said in a well written paper that the "pulpit was losing its power, and preaching was giving place to Sunday and week-day lectures." True, all true!

. . . 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 Bos-

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. Ruskin.

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 uncertain, and so, unsatisfactory results. Nothing is firmer and surer than Deity. It will never fall the one who throws himself wholly

# There's One Range That's Always Good



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#### Last Call.

If you intend joining the New England party to Washington, D. C., for the Convention, you must write at once to J. B. Hatch, 48 ydney St., Dorchester, if you want to be booked at the hotel and for tickets and state room. Must have tickets in advance to ride in special cars, as number is given to the road in advance.

### Exchange of Pulpits.

Rev. Henry C. Dorn, 72 Columbia St., Newark, N. J., will exchange platforms with such Spiritualist speakers as are within easy distance of his home. Mr. Dorn is a faithful worker, and never fails to infuse some of his own enthusiasm into his hearers. Societies own enthusiasm into his hearers. Soo would do well to correspond with him.

### A Chance to Make Money.

I have been selling perfumes for the past six months. I make them myself at home and sell to friends and neighbors. Have made \$10. Everybody buys a bottle.

I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors, prompted me to sell it. I clear from \$25 to \$35 per week. I do not canvass; people come and send to me for the perfumes. Any intelligent person can do as well as I do. For 42 cents in stamps I will send you the formula for making all kinds of perfumes and a sample bottle prepaid. I will also help you get started in business.

Martha Francis.

11 South Vandeventer Ave., St. Louis, Mo.

### A Card.

I desire to express my appreciation for all the kind and loving expressions that have come to me from the Banner readers during my illness. Letters, telegrams and flowers lave all done much to restore me to my accustomed strength and the wealth of thought force has sustained me through many a weary hour. The Sunday evening named by our ever faithful friend and co-worker, Mr. Barrett, as a time for united thought to be sent me, proved most beneficial. I waited for the hour and was conscious of the influence and felt that I was indeed being baptized by the spirit of love. I am as yet unable to thank you individually, but as I was the recipient of your thought force, so I trust you may be able to receive mine, bearing love and gratitude and good will.

Ever faithfully yours,

Minnie M. Soule.

Sunday, Oct. 11, 1903.

Sunday, Oct. 11, 1903.

### Wedding Chimes.

Cards are at hand announcing the marriage of Miss Minerva Adelaide Bearse of Harwich, Mass., to Mark Alton Barwise of Bangor, Me., on Wednesday, Oct. 7, 1903. Miss Bearse is well known to the Splritualists of New England as the painstaking secretary of the Ocean Grove Camp at Harwichport, Mass., and Mr. Barwise has been equally active in behalf of the good Cause in the State of Maine. Both young people are endowed with eminent talents, and certainly have a brilliant future before them. We extend to Mr. and Mrs. Barwise our heartiest dowed with eminent talents, and certainly have a brilliant future before them. We extend to Mr. and Mrs. Barwise our heartiest congratulations, in which all of the members of the Banner staff most earnestly unite. May this young couple step to the front as platform workers, for which position they are well qualified and, out of their new happiness, give to the world the inspiration of a new revelation from the highest of heaven's angels.

vision, with clairvoyant, clairaudient and inspirational test giving, all of which gifts she retained to the last.

Mrs. Hazen was born at Duxbury, Vt., April 29, 1818; was married to Charles Hazen at Greece, N. Y., Aug. 19, 1843, being in her twenty-fifth year. Her husband lived twelve years, leaving her with one child, a daughter. In 1865 she went to Buffalo. Here she performed some of her finest mediumistic work, one act of which was the founding of "Star Brothers' Lodge," of which the venerable A. H. Frank, formerly of Buffalo, now of Salamanca, was a member. Through her inspiration and effort the first mediums' meeting of Buffalo was called which resulted in establishing, at that early date, the spiritual meeting of North Collins, which has been held regularly every year since.

The latter years of Mrs. Hazen's life were spent in Cleveland, the last fifteen of which passed peacefully and restfully by, in a lovely home, purchased and furnished for her by the kind benevolence of Mrs. A. L. Pettengill, now president of the City of Light Assembly at Lily Dale, N. Y. Mrs. Pettengill has often been heard to remark, "If each of the well-to-do Spiritualists of America would provide in like manner for some helpless, needy medium, the most of whose life and vital energies have been given for the cause of Spiritualism, the question of a 'home for mediums' would be quickly settled."

Mrs. Hazen's body was cremated in accordance with her request before passing out.

### Testimonial to W. J. Colville.

Readers of the Banner of Light since 1875 will well remember that on the first Sunday of November, 1878, W. J. Colville—then scarcely more than a child and just arrived from England—commenced public work in Boston in Parker Memorial Hall. As it will be just twenty-five years since that memorable occasion on Sunday, Nov. 1, 1903, a number of faithful friends have resolved to present a testimonial to this popular lecturer and author in San Francisco on that occasion. Miss H. M. Young, who is residing at 2116 San Jose Ave., Alameda, Cal., is now receiving contributions to the Testimonial Fund from all over the country. No one has been or will be solicited to contribute, as it is distinctly understood by all interested that this is simply a freewill acknowledgment of twenty-five years of faithful service to the cause of human enlightenment on the part of those only who feel that they are indebted in some way to W. J. Colville's ministractions for instruction or spiritual guidance. As it is desired that the presentation may be of as widely representative a character as it is possible to make it, the very smallest donations are invited in acknowledgment of the true sentiment that the good will of the giver is always of far more essential value than the external mensure of the gift. W. J. Colville's approaching senson of work in California commences in San Francisco and Oakland on Sunday, Nov. 1. The testimonial will be presented during a public meeting on Monday evening, Nov. 2. All contributions will be acknowledged as soon as received.

### A Word with the N. S. A. Convention of 1903.

formally opened what might be one of the most important conventions held in this country in the year. For one who sees in this such an important gathering there passes seenes from other conventions having like opportunities, and his spirit inquires, which of these should be repeated? Recalling the cordial interchange of happy greetings, we would retain the "Informal Reception" on the evening preceding the Convention, and so free would we have it that no one need feel obliged to purchase a single ribbon or needstein in order to feel "at home." We are too often made ridiculous in our efforts to observe the "code." Benjamin Franklin, in dress so plain that fashion's butterflies were inquiring how the "queer man" got in, by the strength of his purpose and the virility of his message had the French Court hanging on his words, while the simpering fops in perfect form were compelled to be silent that all might hear this American of simple dress and sincere manners. Franklin is a more appropriate guide than McAllister for people with the important work before them that will fall to the delegates of the Eleventh Annual Convention of 'The National Spiritualist' as unit into the relationship of a true worship of one God and a genuine love for all its brother-kind.

What cannot fail to give constant help and encouragement, which has ever been vouchsafed to bless the waiting soul encouragement, which has ever been vouchsafed to bless the waiting soul encouragement, which has ever been vouchsafed to bless the waiting soul encouragement, which has ever been vouchsafed to bless the waiting soul encouragement, which has ever been vouchsafed to bless the waiting soul encouragement, which has ever been vouchsafed to bless the waiting soul encouragement, which has ever been vouchsafed to bless the waiting soul encouragement, which has ever and wouchsafed to bless the waiting soul that progressive religion possessed by this ever-advancing race. This means to us not ever-advancing race. This means to us not ever-advancing race. This have a brilliant future before them. We exited to the rand M.R. Narwise on the total of the properties of the Banner stuff most earnestly unite. May this young couple step to the from a blatterm workers, for which position they are yell qualified and, out of their new happines and the properties of the Banner stuff most earnestly unite. May this young couple step to the from a blatterm workers, for which position they are yell qualified and, out of their new happines and the properties of the properties of the world in the large to feel of the properties of the world in the properties of the world we have it that no one need feel obliged to purchase a single ribbon or neck, the norder to feel of at home. We are too specified to purchase a single ribbon or neck, the norder to feel of the home. We are too specified to purchase a single ribbon or neck, the norder to feel of the home. We are too specified to purchase a single ribbon or neck, and the total properties were inquiring how the "queer man," so I not poply our ability toward embracing the new towards the normal properties were inquiring how the "queer man," so I not puply our ability toward embracing the seventh of his words, while the simpering form in perfect form were compelled to be affent that all might hear this American of simple that all might hear this American of the properties were to the properties were to the seventh of the properties were to the properties pudde than McAllister for properties pudde than McAllister for properties pudde than McAllister for the properties pudde than the form of the properties were to the properties and the properties were to the properties we

time such auctioneering methods as have characterized former attempts to raise funds for the year, he finds it difficult to persuade himself that he is in a spiritual atmosphere animated by a spiritual purpose. If every person presenting himself for this work of the Convention,—and very important work it is, too,—would come fresh from the prayer closet, we ,believe no such noisy, undignified expression would mark this hour of the Convention. The widow quietly slipping into the box "all that she had,"—a memorial of whose generosity has continued to this day,—would seem a more fitting model than the noisy call of 'Change that has marked our last attempts to fill the treasury.

Ah, of we could once meet with no thought but to modestly and unselfishly serve,—anywhere, anyhow, as we are able,—such an emanation would then go forth that all the world would feel that we come from the Masters and ask of us the Way.

Ever sincerely yours,

Irving F. Symonds.

### Boston Spiritual Temple.

The meetings of the Boston Spiritual Temple were held as usual last Sunday in the New Century Building, 177 Huntington Avenue. Rev. F. A. Wiggin, the pastor, spoke, and taking as a text I. Timothy, VI. 12, "Fight the good fight," said:

'In viewing history with reference to leading civilized nations, we find it has to do with but one grand division of humanity, that of the Caucasian or white race. This is classified under three heads, the Aryan, Semilte and Hamitic. The Hamitic and Semitic and especially the latter, may be said to have played an important part in the religious domain of thought.

The Curtain of Antiquity in the twenty-third century B. C. rises on two venerable figures of civilization; the one seen in the Nile Valley and the other in Chaldea.

Both the present and past nations of Europe, the Greeks, Germans, Celts and Slavonians are of Aryan stock. Of this progressive Aryan race are we.

The Semitic race has always acted the part of the conservative, while such achievements as mark the real advance of human progress are to be accredited to the Aryan stock. This race has always been found pushing ahead, "fighting the good fight," for its battles have been waged in the interest of human-advancement.

In the physical world it is easy of notice that where nature has been lavish of the

been waged in the interest of human-advancement.

In the physical world it is easy of notice that where nature has been lavish of the earth's nourishing products, there nations have quickly sprung up and the population has rapidly multiplied. An illustration of this may be witnessed as having especial force when the astonishing quickness of increase of population is considered as it developed in the Valley of the Nile where all which was necessary for physical sustenance was to sow and reap. Diodorus of twenty centuries ago, a Greek historian, informs us that here in the valley of the Nile a child could be raised in luxury for about four dollars in our money.

As in physical relations, so in religious. As Spiritualists, we are living in the Valley of the Nile of blessings. Not only every year, but every moment, where from the source-of eternal truth, not through the channels of one river, but through that of many, flows to us most freely, the grandest proclamation of truth, which cannot fail to give constant help

On October 20, at the Capitol City, will be formally opened what might be one of the most important conventions held in this coun- and encouragement, which has ever been

victory, other weapons than the curved scimitar and light javelin of love. Love is the weapon with which the world will be conquered and brought into at-one-ment with Truth.

### The Cause of Justice.

The Cause of Justice.

Because his wife objected, a successful lawyer has decided not to occupy the bench. What kind of a life, asks the, would a woman lead, whose husband was away on circuit several months each year? And public opinion would doubtless go with her. Time was, when such a planting of the femining foot would have aroused indignation or jocosity. Now, however, a man's public business is not always supposed to be more important than a woman's private happiness. This may be called especially the American as opposed to the Hindoo view, although reports of changing standards in this regard come to us even from the masculine strongholds of India. Doubtless some day the march of liberty will reach the Sultan.

The report circulates, however authentic, that Mr. Root's refusal to tarry longer in the War Department was caused by the overruling decision of his wife. A strong and philosophic mind, like Mr. Hoot's, is just the kind which usually applies the principles of enlightened government to family life, and gladly substitutes, for the old rule of superior physical vituality, the new principles of parliamentary discussion and agreement. Foreigners call our women despotic, because they assume something like equality, just as foreign aristocrats call a plebelan impertinent if he expects merely equal treatment. American husbands realize that, in their fuller contact with the world and their greater health and physical endurance, they have advantages to begin with, and that it is only fair to grant to the woman, with her heavier handicap, almost anything she wishes in those parts of their common existence which affect her happiness. Woman gains in this country so rapidly mainly because hers is the cause of justice.—Collier's Weekly.

#### Announcements.

The meetings of The Spiritual and Ethical Society were resumed Oct. 4 at 67 West 125th St., our previous home and Mrs. H. Ty. Brigham, our regular speaker, has taken permanent residence at 2306 Seventh Ave., New York City.—Helle V. Cushman.

Washington, D. C.—The First Spiritualist Society opened its meetings at Rauchers-Hall, 1632 Conn. Ave., North-west, Oct. 4. Mr. J. J. Morse will minister to this society for the month of October. His subject Oct. 4 was, "Spiritualism An Aid to Ethical Evolution." Evening subject, "How the Dead are Improved by Dying." Sunday school at 9.45, conducted by Mrs. M. J. Stephen. Mrs. M. T. Longley will serve the same society for the month of November. We will announce subjects of discourses later. The Educational Religious Society holds services Sunday at 8 p. nn. at 519 Ninth St., North-west. Mrs. Milan Edison will occupy the platform during the month of October. Mr. Terry, Mrs. Pricand other mediums will serve during the season. Music by Prof. Huntress.—E. R. Fielding.

Cambridge Society of Spiritualists will hold

son. Music by Prot. Huntress.—E. A. Frear-ing.
Cambridge Society of Spiritualists will hold regular meeting Friday, Oct. 23, in Cambridge Lower Hall, 631 Mass. Ave. Mrs. N. J. Willis will be our speaker. Nov. 27 Miss

### AURA MEDIUM Reads Astral Clair toyant Sight, One question answered for 23c. stamps Dr. J. S. Chase, D.O., Cottage City, Mass.

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GEORGE A. PORTER.

Connected with the healing work after Sept. Ist, to limited number Mr. Porter will give mental treatment for \$1.00 a month. Each patient will be treated person ally by my guide, connection being established by cornections and correspondence. For further particular send stamped envelope to GEO. A. PORTER. 264 Darmouth St., Boston, Mass. Mr. Porter refers by permission to the publishers of the Banner of Light. GEORGE A. PORTER.



### SOMETHING NEW.

Perry's Gas-Extracting Syringe.

Patented Dec. 2, 1502.
THE latest medical discovery in health science. A sure remedy for and preventive of appendictia, This instrument is used to mase a direct suction within the rectum, and pump out all poisonous gas, and reduce the internal p easier, permitting of injections, and relieving the congested bewel system. Carbonic acid gas, when not expelled becomes a deadly narcotic polion, and being forced into the circulation it excites the neves, and in time cauces all forms of disease and nervous protration. The use of this instrument will be a sure remedy in all cases of constipation, bloating, cramps, coile and other bowel disorders. As a syrings for general use is a competent of the constitution of the constitu

#### BIOCHEMISTRY THE NATURAL LAW OF CURE.

THE TRIUMPH OF CHEMISTRY OVER DISEASE.

### BIOPLASMA.

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Fewders, for can wouth, \$2,00, for wo months, \$5,00, for three months, \$7,00, for all months, \$18,00, for three months, \$7,00, for all months, \$18,00, for three months, \$20,00 Address Dr. GROUNGE W. CARENT, \$711 Franklin Et., \$5, Lenkin, \$60.

Wilde, planist.—Bumas E. Zwahlen, clerk, 18 Wright St., Cambridge.

The First Spiritualist Ladies' Ald Society meet every Friday at 4 and at 8 p. m. Next Fiday there will be a circle in the afternoon and inediums' meeting in the evening. All invited. Whist party the last Friday in October. Supper at six.—S. E. Jones, sec. protem.

tober. Supper at six.—S. E. Jones, sec. protem.

Mrs. Kate R. Stiles is speaking for the Toronto Spiritual Society. Her engagement is to extend through October and November, and possibly December. Societies wishing to secure her services can address her at No. 3 Classic Ave., care Mr. N. A. St. Clair, Toronto, Can.

Mrs. Clara E. Strong, president of The Sunshine Club, holds public services as follows: Sundays at Armory Hall, 67 Warren St., Roxbury, at 3 and 7.30 p. m.; circles Tuesday and Friday evenings at 7.30 at 30 Huntington Ave., room 202.—A. M. Strong, sec.

Frank T. Ripley, lecturer and platform message medium, has the Sundays of November, December and January open for engagements on liberal terms. Address all letters to the care of P. O. Box 14, Oxford,

ters to the care of P. O. Box 14, Oxford, Ohio.

First Spiritualist Society, Lowell, Mass.—Speakers for October 18 and 25 are Mr. Thomas Cross and Mrs. Kate Ham.

W. D. Noyes writes from Utica, N. Y.: Mrs. Noyes and self have conducted successful spiritual meetings here. There is no society here, but good material for one. A little help from the 'tate Association would build a strong local society in Utica, for there are many new and anxious investigators. We leave Vitica for Albany, N. Y., Oct. 19, where we will conduct spiritual services, opening Sunday, Oct. 25, 7.30 p. m.

The First Spiritualist Society, Fitchburg, Mass., will be ministered to Sunday, Oct. 18, by Annie L. Jones of Lowell, speaker and test medium. William H. Hardy will serve the Bible Progressive Spiritualists' Society, Templars Hall, 36 Market St., Lynn, Mass., Sunday, Oct. 18.

He gathered cherry-stones, and carved them

quaintly
Into fine semblances of flies and flowers;
With subtle skill, he even imaged faintly
The forms of tiny maids and ivied towers.

His little blocks he loved to file and polish; And ampler means he asked not, but despised. All art but cherry-stones he would abolish, For then his genius would be rightly prized.

for such rude hands as dealt with wrongs and passions, And throbbing hearts, he had a pitying

And throbbing hearts, he had a pitying smile;
Serene his way through surging years and fashions,
While Heaven gave him his cherry-stones and file!

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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?
while force alone asserts his sway?
where truth and love points not the way?

Greater than king is he whose noble heart
Falters and breaks 'neath a heavy load
He hears 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 as 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

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 gnides—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, spiritistic theory that some of the better class of apes and orange actually becott, evolved, or created conscious, immortal spirits. The former theory is far more logical and philosophical in my humble opinion.

theory is far more logical and philosophical in my humble opinion.

Now to this beyy 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

Banner: Does Dr. Peebles think that his eternal Does Dr. Peebles think that his eternal past existence was one of self-consciouness?"
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 passessed but it

I do not say that it-was necessary; but if it were, it was doubtless to the better cognize 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." Egotistically 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 protozon, a trilobite, a wild-cat, or any animal for experiences. But when in Divine Wisdom the appropriate time came, and in condensations. for experiences. But when in Divine Wis-dom the appropriate time came, and in con-sonance with the Divine Will, I embodied; and I am quite satisfied with one embodiment in this selfish, wrangling, competitive, war-

ring world.

The "lazy, 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:

ments. Historically noted for courtesies to ladies, I comply: The first of the statements contends in 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 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, intaition, emotion, cognition, conscience, consciousness, idealism, perception, nsychology.

tuition, emotion, cognition, conscience, reinting, emotion, cognition, conscience, con-scionsness, 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

and tabulated; while reincarnation, or reembodiment 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
convocation, suckled by superstition, and
cradled in Hindu stupidity. These are the
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 neople in
India, who are like a race of doukeys, 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
lieard but one spirit positively contend for
rounds and rerounds of re-embodiments into
the licah, 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 diakka. That spirits on a
certain plane have taught reincarnation is
not denled, and it would be difficult to tell
what glocity 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

elucidated in the first two, will be referred to further on.

Fifth, reincarnation, as I said, is opposed to rigid logic, wolld 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 be sel upon demonstrated facts; but re-emissioned in the properties of the solid fact, but upon one well-established fact, but upon vague and dreamy speculations. It is one there is based not upon one well-established fact, but upon vague and dreamy speculations. It is one the solid the properties and the solid the so hecque these are allied to and in "fated" experience awaits you.

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 fiesh, and possibly into worse conditions for unfoldment than the former embodiment,—all of which would be retrogression,—a most deplorable doom!

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 give 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." Ite-liefs are cheap and manifold. I did not ask for her beliefs, but for her knowledge upon this re-embodying business, if she had any. It gives me pleasure, however, to notice some of her beliefs.

1. She "believes re-embodiments, matters of choice after an adequate degree" is, and further; previous to "reaching the degree," the inference is, they are not matters 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 turnishes 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 consciousness not only while secluded in its nine months of uterine imprisonment; but is consciousness not only while secluded in its nine months of uterine imprisonment; so it is not belief.

IV. She believes "a mother

a fremendous leap backwards in the interest belief. Do give us, Mrs. Densmore, some reasons for this momentous stretch of backward helief.

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." Not.so! Likes often repel. 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.

Apropos 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 embodiments or reincarnations by "cholee" 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 vitalizing 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,

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 sitted the genuine from the assumed? 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-rulling 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 luman life." Evidently God in the first place was not such a monstrously enthroned idiot as to energize, evolve, or create—if that be the preferable word—a universe of fated equality, a universe with no variety, a universe of brendalined monotony. Such a conditioned universe with no diversity, a universe of pre-

unive se with no variety, equality, a universe with no variety, a universe with no diversity, a universe of pre-ordained monotony. Such a conditioned uni-verse would be hell itself!

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, toiling at the printer's case by 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 cartle. 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.

equalities 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! These are experiences. Miss Christie declared publicly in my ficaring, 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 mlen, 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 in 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."

'Ind ye daughters of America, if you have the company of the composition of t

you think of it? I have known savaral 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."

Brigham Young, whom I once saw, had forty wives. This was a polygamous 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, Wallaces, Steads and other brainy men across the waters, place no credence in successive rembodiments, while our near home Colemans, Dean Clarkes, Tuttles, Hulls, Judge Daileys, 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 yagaries and spirit-entrancing drivel as the following: Mrs. L.— of San Diego, Cal., an intimate friend of the Bushyheads (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 Mrs. L.—of San Diego, Cal., an intimate friend of the Bushyheads (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. 600, 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-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 closing years of the nineteenth century. This "guides-reputed," re-embodied Solon 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! Just what 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, Mapes, 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. A little later they tried to hitch on to it their political cargo of Green-back currency. Now it is transmigrational 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

tional 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 flannts defiance to the misty, hazy, shabby theory of reincarnation, born and bedded in old castellinduism!

If the gifted writer, Mrs. Dr. Densmore.

finnce to the misty, hazy, shabby theory of reincarniation, 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, I propose to close the controversy, embodying it, 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 most question among philosophers of Oriental and Western schools alike.

The assertions of Dr. Peebles which fre-

The assertions of Dr. Peebles which frequently appear in the Banner of Light are not 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

Or reasoning.

Dr. Peebles frequently calls the attention
of his renders in various American and English periodicals to the absurdities which have
been saddled onto theosophical doctrines by of his renders in various American and English periodicals to the absurdities which have 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 commenced 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.

Klight he may be when he attributes the fulsome 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 censors.

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 fits constitution are correctly quoted by him, but what has been said by Col. Oleott, William Q. Judge and other prominent writers during recent years in no way touches the heart of the great controversy still waging concerning the true nature of the human ego and the cause of fits temporary immersion in the ocean of material existence.

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

less encased 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 fogs and mists of prejudice and misconception 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 Nebuchadnesser, 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 awhile assumed, the object of such humiliation is not revengeful or useless but benevolent, as by means of such bliter 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, heartlessness or injustice in any humiliation or suffering which ultimately uplifts the sufferer.

It should not be forgotten that in Christen-

no crueity, neartiessness 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 Iudia, 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 dectrine of Karwa.

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 Cey-

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 Buddhistic 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 "Ardath" has set forth the objects of a soul's reincarnation with great clearness and vividity 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 Lumah" 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 genius, repreduces his great poem "Nourhalma" and overcomes the vices of his former state. Such in barest outline is the story of the hero of the "Field of Ardath."

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 propositiess.

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

Second, there can be no existence without subsistences in a material world of effects

nally.

cond, there can be no existence withou subsistence; no material world of effects without a psychic realm of causation. The visible earth is but the outermost vesture of

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 eminations but never enter into any form below the human organic structure.

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 variety tending to prove the harmony of this proposition.

collected in great number and variety tending to prove 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 centu-

tinned which belong to that particular em-bodiment which may endure for many centu-ries, 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 em-bodiment is a stage higher than the preced-ing one and all will eventually attain to the recal heights of masters in expression. ing 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 ul-timately attain the same triumphant eleva-

Seventh, the doctrine of Karma (sequence), 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 it, considering all that 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.

learn.

Eight, 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 agreeable school or college, and no matter how agreeable 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 be mon 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. Were 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 gonnine reformatory. The lesson of charity would be perfectly learned and in place of uneless 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 Karmic law to suppose that forgiveness of the lawful 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 prodigality, 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

richly experienced young man to his heart and home.

Instead of such a story refuting it clearly illustrates the Karmic 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 a nuals, 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 sublimest 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 forthgive, we should grapp 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 universe for vindictiveness or spite, or for the infliction of needless or objectless suffering, but it is not a mark of enlightened kindliness to remit a remedial or redemptive penalty. The average Western thinker fails so entirely

to remit a remedial or redemptive penalty. The average Western thinker fails 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 backneyed 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 comings 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 senson by the individual. It would be nothing short of dire calamity to retain forever that very limited personality known as Thomas Jones of dire calamity to retain forever that very limited personality known as Thomas Jones or William Smith but beyond, behind, and far 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.

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 attempts 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 curions illustration. She likens human progress to a stairway and pictures the soul

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 and a landing between. 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

porfectly agree.

Though we may be the uncompromising champion of a very definite school of 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.

Hensonable belief in re-embodiment is as practical as Adelaide Proctor's beaufiful lines:

"One by one thy duties wait thee Let no future dreams elate 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 tabbits never eath birds—they do not desire to—Elbert Hubbard.

In this world,—'tis the best you get at all.

—E. B. Browning.

### Lily Dale, N. Y.

Address by Mrs. C. L. Ster.

Some time ago I promised to give a synopsis of three or four noteworthy addresses given during the closing week of our assembly. I will begin with that of Mrs. C. L. Stevens of Pittsburg, as being especially worthy of mention. She had never spoken on our rostrum before, and this time she was entered on the program as speaker for Pennsylvania Day, so people repaired to the Auditorium expecting to hear the address customary on those days, viz: The growth and progress of Spiritualism in its relation to that state, etc.; but all were electrified, and agreeably surprised, to hear one of the most erudite, profound addresses of the season.

Words of deeply philosophical import, clothed in the formula of Eastern, esoteric wisdom and phraseology, flowed in such unbroken current from the lips of the usually quiet, unassuming little woman before us, and withal, in such a volume of earnestness and conviction, that we could scarcely believe our ears. She seemed to speak from the standpoint of Adwaitism, or non-dualism as taught by Shankaracharya and his followers; and, if she were not outwardly conscious—she was announced as speaking under inspiration—of the words she uttered, her inner consciousness, or super-selfhood, must have been in close relationship with the ideas advanced, through personal experience in some past age; or else, closely vibrant, for the time at least, with some philosophical mind of the Orient.

She spoke upon the subject of "Symbolism," saying: "I shall deal with some of the Christian symbols which the church of today entirely misunderstands, because she has not the key to their true meaning,—a key which is ever found only in the human soul. My text is the statement of St. John's ideal concept when he said, in the beginning was the word and the word-was with God, and the word was God."

In her analysis and explanation of this text, she showed conclusively how the Bible writers of both New and Old Testaments.

the word and the word was with God, and the word was God."

In her analysis and explanation of this text, she showed conclusively how the Bible writers of both New and Old Testaments, seemed to understand, far better than most of us do today, the evolution of creation, as coming from the "word of God," or the Logos of the divine mind. I cannot here render the exact words of her argument, which was too abstract to be caught in a "long hand report," but will give the essence of the ideas as they appealed to my understanding.

She said Plato dealt with the same idea centuries before Jesus Christ was born, and he identified it with the Divino Logos, meaning the ideal of creation in thought, before it became visible in manifestation. Krishna means simply the perfected ideal of man and woman, existing in essence before their expresson in matter, as a concept in the universal mind, and symbolized by wisdom and intuition.

When the great cosmos descended into the

Intuition.

When the great cosmos descended into the

presson in matter, as a concept in the universal mind, and symbolized by wisdom and latuition.

When the great cosmos descended into the womb of matter, it became active as a fecundating principle, or power, expressing everywhere its form in accordance with, and in relation to its environments. Thus in every entity there is a potentiality determining its expression; and this potentiality, ever tending to perfection, or unity, is involved in every individual, always unfolding itself, and expressing in more developed attributes, and qualities, until it becomes the perfected being, as the Christ, the Buddha, the Krishna.

Thus truly "the kingdom of heaven is within" each one of us; and the individual in whom this potentiality is most highly developed, becomes the most conscious centre of expression for the heaven, the God within, and through this consciousness comprehends his unity with all things.

She said, "When I reflect upon these mighty truths, my intelligence tells me that I, that each one of us is but a reflection of that grent, divine whole which is ever expressing itself in its entirety to such minds as have evolved sufficiently to grasp these great central truths of being and becoming; but which the unthinking mind can only perceive in parts because of its limitations in matter. Here the question may arise, 'How did this great Unity become so broken into parts? I answer, so that each one of us may become self illuminated in our journey through matter, and return again as 'sons of God' to the unchanging, limitless Father; and the life of Jesus bear's no other relation to us in this analogy, save as he, as a master soul, became, for this purpose, thus related to matter. "In its relation to matter the cosmic veil has become so dense as to cause us to forget the divine, illuminating consciousness behind it; and we take on more and more the image of our Mother Nature, becoming more and more entangled in the meshes of sense, and natter, till at length, weary of straying from the central light and purpose of b

"Our religion, as generally held today, corresponds to the Child-hood of the Soul, and may be called the dualistic, a system of belief which recognizes two original principles, two forces in the universe, the one good the other evil; or the doctrine held by the orthodox Christian that an arbitrary God has from the beginning divided humanity into two classes, the cleek and the reproduct the reproduct the cleek and the reproduct the cleek and the reproduct the reproduct the result and tent and the reproduct the result and tent and the reproduct the reproduct the result and tent and the reproduct the result and tent and the result and tent and the result and

Christian that an arbitrary God has from the berinning divided humanity into two classes, the elect and the reprobate.

"This belief represents a race, a nation, or an individual in the early, undeveloped, unthinking stage of growth. Later when the Soul, becoming more mature, enters the stage of its adolescence, more experience has been obtained, more thought evolved; it then gravitates to a non-dualism, but one that dimits of qualification, i. e., it argues that the universe as we know it, and the ultimate cause of that universe, which we call God, are one in a sense, and yet not absolutely so, but they form a sort of organic union similar to that existing between an animate body, and its animating vital force.

"Later still when the Soul's autumn harvest is being gathered in, in an ultimatum of experience and concentrated thought, its final stage of belief is reached, which may be defined as non-dualism, or monothesin, the Soul's inbreathing and outbreathing, with a realization at last that all forms and arrivbutes exist in itself. This is the highest and culminating state, in which the oneness of all phases of truth becomes manifest.

"You say this is Hindu philosophy and ask why we go to the Hindus for ideas,—I answer, because the people of Archalc India has been tried and found wanting in many things that represent the progress of the present time; but the reflex of her philosophy its first that the forms and atrivbutes exist in itself. This is the highest and culminating state, in which the oneness of the carth has yet attained. True, India has been tried and found wanting in many things that represent the progress of the present time; but the reflex of her philosophy, and the carth has yet attained. True, India has been tried and found wanting in many things that represent the progress of the present time; but the reflex of her philosophy, and the progress of the

"We hear people discuss health, wealth, prosperity. What are they? Conditions of For sale by RARNER OF LIGHT PUBLISHING CO.

seing which cannot be rightly understood, nor entered into in their fulness, till the Soul through long periods of struggle and experience has learned its oneness with the influitude of all life, all purposes, all expres-

"Personal aims are purely selfah, ensphering only in the terrestrial; but individuality becomes what we make it through effort. We must achieve our immortality. We are exemplified in the Hindu's simile of the peach. As he puts it, the skin represents physicality, the pulp mentality, the juice morality, the seed spirituality, the kernel divinity which contains in embryo all the other manifestations; in the exercise of which we become the master, putting all obstacles under foot, and in the perfect understanding of which we enter into that consciousness that knows in itself it is eternal, and is because God is.

"We can not reach this state quickly nor easily. It must be striven for with singleness of purpose, unfaitering effort, and earnest devotion; bearing the cross bravely, which means subjugating the desires of the lower nature to the rule of the divine will. The cross symbolizes the union of spirit and matter, and means the ensouling of universal matter.

"The ancients said religion is the practical side of philosophy, and philosophy the rational side of religion; but we say religion is the knowledge of the inner life and soul. In the future of Spiritualism each soul will be conscious of its immortality; each individualized soul will know of its own central life. Having had the descent of the divine Logos, many will in time have the knowledge that now only a few possess; and to them the world will go and learn the truth. The divine lesson of the cross is that we nail to it our lower nature. The God consciousness is the putting to death this lower nature; the giving of self to the service of others, the knowing that its mission is to save others.

"Look to it each one, that you enter into this knowledge which brings peace and power, the knowing that its mission is to save others.

"Look to it each one, that you enter into this knowledge which brings peace and power, the knowing that its mission is to save others.

"Look to it each one, that you enter into this knowledge which brings peace and power, and grea

Julia E. Hyde.

#### Spiritual Momentum.

Our future is behind us. Just as a train makes a mile a minute because it has been spending great force through many minutes in getting up its speed, so we go forward tomorrow by the energy and force which we have been gathering yesterday and today. Any day to come depends somewhat on every day that is past. This thought is not to make hopeless what we see before us, but to make serious what we put behind us. There is that in the spiritual life which exactly corresponds to what we hear of so much in physical science,—momentum, a gathering of power which shall continue and increase as further power.—Ex.

If some angel spoke to me tonight, In awful language of the unknown land, Bidding me choose from treasure infinite, From goodly gifts and glories in his hand, The thing I coveted, what should I take? Fame's wreath of bays? The fickle world's esteem?

Ah, no, the blessed gift that I would crave An, no, the blessed gift that I would crave,

The tireless strength for never-ending task,
Is not for this life. But beyond the grave

It may be I shall find the thing I ask;
For I believe there is a better land

Where will and work and strength go hand in

hand.

—Anon.

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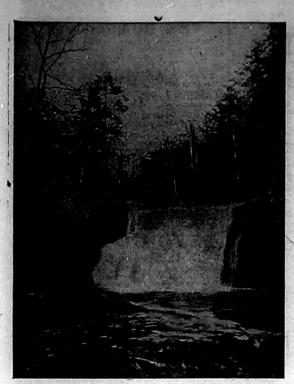
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### This Page

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.

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Just look over this vast wilderness and pic-

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 plentitude 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 scamperers, 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

the hotel, or seek out your hast 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 rendezyous.

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 privilged to roam unmolested, as the protecting arm of the state of Maine guards them for a number of years to come. Farther 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 plue 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 parches 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.

Sloudd time allow, the forests of New Brunswick and Noya Scotia, where hundreds every year journey, will prove an alluring ground. Deer and moose are very numerous there, and good spo

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