# BANNER OF LIGHT.

AN EXPONENT OF THE PROPHET

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### A MORNING MESSAGE.

*William Strong.*

("Earthquakes shall be in divers places.")

Antagonistic forces are at work throughout the land,
An inner working principle that but few can understand.
A mighty power to renovate, to renew and to adjust,
Is moving in the centre and is cracking uppercrust.

The money power is feeling a quaking of the ground,
The combines are astonished and are looking all around.
The Corporations that have had all forces work their way,
Are called to lay their secret plans before the light of day.

The riches that men gather from results of others' toil,
Have within them aye a canker—an element to spoil.
The autocrat whose rule has been a despotic, cruel grind,
Is shaking as by earthquake and is waking up to find

That there's a power controlling—a readjustment near,—
His bowing in the Sanctuary doth not allay his fear.
Our Courts and politicians shall be ruled by higher power,
The warning note to wake to right is heard this morning hour.

The bullfight and the bursting bomb just seen on Spanish ground
Illustrate conditions that now everywhere abound.
The man who searches for the truth will find the secret wire;
The principles that govern all, are formed by forces higher.

The Priest and Prophet may dispute on Dogma long held dear,
But questions worldwide in their sweep are now before the seer.
Stern justice now is bringing the culprit to His bar,
On all the movements of the world there shines the morning star.

A brighter day is dawning, when the crushed of earth shall rise,
When those who strive for pelf and power shall not be reckoned wise.
When selfishness and strife and war shall forever disappear,
This is the message of the age, revealed to every seer.

### The Preacher's Heaven.

*Mary K. Price.*

Last Sunday I listened to a sermon by an able divine, who took for his text the words, "What is man that thou art mindful of him?" and from it drew conclusions, seemingly logical and satisfactory to himself, to the effect that man has a chance at least to be saved and go to Heaven; but animals, being of a lower order, "without souls, or reason," will be shut out.

He is by no means alone in his views. Who ever heard any orthodox minister say that in heaven we shall find our household pets, along with our human friends who have died? Man, according to them, is the only created being who is to inhabit that celestial sphere.

We stroll into the woods, radiant in their spring leafage, on one of these bright mornings, and wander through sun flecked paths where rabbit and squirrel peep shyly from behind tufts of grass, or clump of leaves.

The air is vibrant with insect note and whisperings of wind-swayed branches; but above all we hear the most wonderful music, pouring from the whistling throats of our feathered songsters.

Veritable paeans of praise and thanksgiving.

What other orchestra can equal it?

When the wandering son returns to his home, whose welcome is so warm and true as that of the dog that has followed his childish footsteps? Not even his mother hovers round him with such unwearied and constant demonstrations of joy at his return.

We live for long years in the city, then go back to the old homestead in the country. What a thrill of delight goes through us as we look at the old familiar scenes! The cows lying peacefully in the shade in the pasture, the lambs playing on the hillside, the neigh of "Old Billy," the horse, as he comes trotting to the bars to meet us, memories of sugar and apples which he formerly nosed from our pockets, no doubt lingering in his brain, "which cannot reason."

The cat purring drowsily by the kitchen fire who, arousing himself, walks sedately to us and rubs against us, or jumps into our lap,—all these bring us pleasure, and breathe a welcome second only to that of "Father," "Mother," "Brother" and "Sister."

But Heaven is different! We shall meet with untold joy the friend, mother, sweetheart, wife and child; all those whom we have loved and from whom for a brief space we have been separated by death.

We shall roam together by those silvery streams, which flow between flower strewn banks, whose beauty is beyond the imagination of man; but no fish may sport and play in the sparkling depths of those waters!

No drone of bee ever falls peacefully on the ear, through the long afternoon of celestial summer.

No song of bird wakens sweet memories in our hearts.

No butterfly sips honey from the cups of those fair blossoms.

The little baby sister will be there, sweet and lovely; but Skip, the little dog, whose death long ago was our first real sorrow, and whose little grave we dug with agonized hearts and tear-streaming eyes,—Skip will not be there. Nor Don that loyal friend and companion of our manhood, who lay beside the bed through our last illness, refusing to leave, who at last followed us to our grave, lying down upon it and refusing to leave till death found him,—Don, faithful Don, we will wait in vain for him. He can die for us, but he may not enter heaven.

"He has no soul." "He is only a dog."

A fig for that sort of heaven!

A heaven with no wing to stir the blue?

No song from any but spiritualized human beings?

No hum of insects? No bleat of lamb?

No dog to follow at our heels?

Nothing but the splendor, glory and radiance of the "Most High," and our glad songs of praise through all the eternal years?

Nothing but angels, cherubim and seraphim for associates, none of whom we have been accustomed to on earth? If they would even let us have a dog or a cat for a little while, till the strangeness of it wore away! But no, these things "have no souls." They cannot enter there.

Much as we long for reunion with our dear ones, a heaven which deprives us of the companionship of these lesser beings—so called,—would be a place of which many of us would soon grow tired and, like the hero of the old Indian poem, we would say, "No, I'll not enter. Let me stay outside with my dog. He was faithful when all others left me, and now I'll not desert him."

How we talk and write and make laws to prevent the killing of the birds! How we should miss them! How strange Earth would seem without them!

It is singular that ministers in depicting the beauties of another world, do not see what a cheerless place it would be with all these things left out.

We are taught that all of which we have been deprived here we may have there, but gold paved streets and pearly gates and unimagined beauty and splendor would not compensate to most of us for the silent place it would be,—for I fancy that 'mid the music of the spheres, and the on-rolling jubilations of the ransomed, we should miss the chirp of the cricket in the grass, the whip-poor-will's voice and even the strident note of the katydid.

For rest from sorrow and strife we long; for reunion with our beloved; for the fruition of those hopes which have been blighted here. But all this in a silent land whose only music is that of the hitherto unknown, would, I fear, make us long sometimes for the earth and its sorrows, accompanied at the same time by those intelligences "without souls" whom we knew and loved.

### The New Temple of Christian Science.

This Magnificent $2,000,000 Structure with Its Enormous Dome Towering 220 Feet in the Air, was Solemnly Dedicated Sunday, June 10, 1906.

You may call the disciples of Christian Science "hypochondriacs" and "victims of imaginary diseases," as a prominent Boston minister is reported to have taught from his pulpit on the day when 30,000 visiting Scientists and interested citizens gathered in six separate services to dedicate the unencumbered marble structure which the liberal donors in the faith have built without mortgage or debt of any kind; you may even drag out for the thousandth time that never over-brilliant statement that Christian Science is "neither Christianity nor Science;" you may claim that your "system" contains all of good that the Christian Scientist holds; but, after all has been said, the last explainer has explained, and the last guesser had his guess, it remains a fact for history that it is barely a generation in time since a woman, without sufficient education to correctly construct a statement of her own thought, a "medium," if you will, a purloiner of another's system if you prefer, yet, between thirty and forty years ago a handicapped woman stood facing the world's prejudice—knowledge if you choose—yes, without resources, without prestige, this woman stood facing a world deaf to her message In these short years an objective response to her word has arisen in this city of scholarship, ecclesiasticism and jurisprudence—so promptly, so prodigally, that announcement has to be formally made that no more offerings will be received for this purpose, as the $2,000,000 structure is complete and paid for and further contributions will have to be returned.

We have just passed a special week in the year where other organizations visit our city to record their service and renew their vows. They claim an intellectual endowment (and have it), a devout religious spirit (and evince it), liberality of thought (and express it, even to speculation). A thousand people was a large audience at any gathering. Three thousand a thing to mark. Four thousand phenomenal.

Six times on Sunday, June 10, upwards of five thousand people quietly, in the simplest manner, went to the doors of the "Mother Church," and every time a large number was obliged to move away or wait for the next service, the "Reader" requesting those who had attended one service to give their places to others and content themselves with the one they had enjoyed.

With scarcely an announcement, never an appeal the characteristic contribution was In all this vast assembly of people the writer noted not an argument, not an impatient tone, not a meaning frown. in bills.

We have set forth for our remote readers, with an illustration, a sketch of some things noted and some mental pictures that appeared in connection with the dedication of the extension of "The Mother Church, the First Church of Christ, Scientist," in Boston, June 10.

"As a Spiritualist what is the conclusion," do we hear you ask? That spiritually superior food is furnished at nearly every Spiritualistic seance we ever attended; that almost any pulpit in Boston averages as clear spiritual teachings and, intellectually, in better form than any utterance heard or read from these services;

That, with fact, reason, and logic against their teachings, they have been able to objectify in spontaneous generosity, in orderly self-sacrifice, in well-ordered lives the very truths we hold in common, and in most particulars they seem to lead us all.

Any teacher or organization that can find nothing but bad grammar, poor logic, poor Christianity, poor science, in this movement for health, happiness and the joy of adjusted lives, must bring forward something more appealing to this pain-ridden world than a cold, carping criticism before Christian Science will find in such a worthy rival.

If we believe that physical ills have been cured through the power of spirit, so do they and they act every conscious hour as though they believe it. If we believe that we are in a universe that has a spiritual power at its centre, and that it is enveloped in spirit, as an atmosphere, and that the final victory will be the victory of spirit, so do they and every conscious hour seem to walk as though this is the hour for the spirit's triumph.

Can we do better than to earnestly covet these best gifts, adding to the power evidenced by them any strength our knowledge and experience gives us, seeing in this movement a factor in the world's uplift rather than a foe to order, piety and adjusted lives.

### If Not by Spirit, How!

The recent hanging of an oil painting, in an art gallery of Kansas City, has created no end of discussion and bids fair to unfold a new field of investigation to the student interested in anything that carries with it, the least suggestion of another world than ours. The plain unvarnished facts concerning the artist, the painting and the subject, as well as a recital of the facts leading up to the painting of the portrait, unfolds a tale as interesting as it is incomprehensible to the ordinary mind of mortal man.

For ten years past, a well known, practical photographer of Kansas City, one who is deeply interested in art, yet has never devoted any time to its study, has been consumed with an almost uncontrollable desire to paint the portrait of a physician of the city, one whom he has known for upwards of a quarter of a century. From year to year, the photographer repeated his request for permission to paint the coveted portrait, but the physician paid little heed to the request.

Finally, however, the artist began to paint the portrait from a photo, prevailing upon the subject to call at his studio and let him study his features, after the portrait had been practically completed. The physician consented, and noticed that the figure was set in a peculiar background, producing a rose color effect, and, at this, the physician remonstrated, but paid no more attention to the matter. At the end of a week, the physician again visited the studio of the photographer, and was astounded to see the old background displaced, and a surprisingly unusual scene depicted. The portrait was perfect in form and feature, however, and no comment whatever was made upon its peculiar setting.

Time rolled by, and again the physician was invited to view the portrait, this time the completed work of the artist. At first glance, the subject beheld a life size portrait of himself, glowing with all the vigor and warmth of life, truly a marvelously perfect likeness. But, studying still closer, the background of the picture lost its peculiar aspect of clouds, and in its place had arisen a multitude of faces. Shadow faces, if you will, some of them plain, distinct, beautiful,—others taking on the merest suggestion of a human profile, the portrait standing within a myriad of shadowy forms, a cross, laden with cherubs in flowing robes, looming up faintly in the distance. The most pronounced of these phantom faces is surmounted by a crown, and surrounded by a group of faces, wearing the headdress of the philosophers and sages of old.

No material law of perspective has been followed out in the work that peers through the clouds, the artist simply brushing in, unconsciously, what appeared to him upon the canvass, not knowing that he had painted the shadowy faces, until the phenomenon was pointed out to him by a visitor to the studio. Furthermore, the artist asserts that he, at times, painted in the darkroom of his studio, enraptured with the work, the inspiration coming to him like the cadence of a beautiful song. The artist, by the way, is a strict Presbyterian churchgoer, and with no belief in things spiritual or ethereal, as far as this world is concerned.

The strangest part of the affair is that the shadowy outlines work out a story, typical of the belief of the physician, although the artist was ignorant of this belief, as are the majority of his fellow citizens. The life-long convictions of this man are, that mortal man stands between two worlds, believing that he, himself, comes into association with those of another world, in the ordinary routine of his daily life.

From an artistic standpoint, the picture has been pronounced perfect, by one of the most foremost critics of the day, but no further criticism has been given of its weird and startling features. A new avenue of thought has been opened, and pioneers along this line may be able to offer some explanation of this most striking phenomenon of the western city.

Inquisitive.

It was a depressing experience for the clubwomen assembled at St. Paul to hear recently from Mrs. Rheta Childe Dorr that "she did not know a man or thinking woman who lives on the East Side in New York, where she lives, who is not an avowed Anarchist or Socialist." Mrs. Dorr has made a close study of men, women and children in all their relations to industrial conditions and does not report her findings in a sensational manner. It is the great unrest, the dissatisfaction with a life all given to hard work, that moves these East Side folk to become Socialists and Anarchists. Although these are the wrong doors to better conditions, the East Side will believe in them till something better is offered. And this search is something that clubwomen, engaged as they are in earnest work of many kinds for the world's betterment, might aid.—Boston Transcript.

### MARY.

*H. M. Edmiston.*

(Written for the Banner of Light.)

Clear as the azure of bright sunny skies
Flashes the love light in Mary's blue eyes.
Golden the sheen on her brown silken hair
Crowning in beauty her brow, wondrous fair.
Her coral red lips are sweet as the rose,
Her musical voice in melody flows.
The spirit of love illumines her face,
Her form divine has spiritual grace.
Deep in my heart her sweet face I enshrine,
Awake and asleep our lives intertwine.
Her earth form lies deep beneath the green sod
Where violets bloom and chaste daisies nod.
When in the silence where spirits abide
I feel her sweet presence close by my side,
Awake, and in dreams on land and on sea
Mary's sweet spirit abides still with me.

### JUNE LAND.

*Sunset Sullivan.*

Blow, gentle wind, from the heart of the West—
Reach your glad arms to me.
Touch with your fingers my forehead and breast
And waken my memory;
Bring me again the sweet vision of hills,—
Purple and grey with mist,
Green and gold where the sunlight spills
His wealth with a lavish list;
Set my spirit again in tune
With your perfect, your mystic, your marvelous June!

## Man's Inhumanity to Man.

*J. P. Cooke.*

Is modern Spiritualism the second coming of the Christ spirit?

Many I know will scout the idea. But of all the impressions which Jesus left on the minds of his followers, none was so distinct and inspiring as the conviction that they were spiritual pilgrims. This life, the life they were living, had its uses and advantages but these were not to be compared in worth and durability with the blessings which awaited them in the near future.

They were cheered and encouraged in all their earthly trials, even unto death, with the assurance of heavenly compensation. The Gospel was to them a message of infinite hope. Its visions were truly alluring. Joy beyond measure was the vision of the future.

The pictured joys and soul satisfaction of the "summerland"—of the modern movement repeat the sweet and welcome strain.

But what of the vision of the past? As we think of the martyrdom of humanity,—not one holy soul alone, but an army rises before the imagination.

This army is not composed alone of those who followed the footsteps of Jesus,—though they were many and laid down their lives for truth and conscience sake.

For the truth that should help mankind forward on the road to the Real life of the spirit.

Every true philanthropist, every pure and loving heart who has seen spiritually a little further than his contemporaries. Every heart that has taught a larger view of God, of the spirit of kindness and goodness here and hereafter, belongs to the company of martyrs if he suffered for his truth. All who sought to follow in the footsteps of that devoted band who laid the foundation for spiritual freedom. Freedom from the cruelty and tyranny of earth's benighted minds in the degrees of brutal life. We see the victims in a long, sad march toiling along towards their Calvary.

We have but to read history to see them hanging on crosses—tied to stakes, roasted over slow fires, shut up in prisons, buried out of sight in dungeons, burned alive, hunted, hounded, exiled, driven off to inhospitable shores to eat the bread of bitterness and to drink the cup of sorrow, even to the very dregs.

Listen to the words of the man of Nazareth, given to earth's faithful children thirty-six years ago.

From his testimony in the Historic Life of Jesus of Nazareth, page 54, 1st edition:

I had been at home one year and a half, and had become stronger than I had ever been before in my life. I was now in my twenty-fourth year, and my communion with the Angel World was daily and hourly. I had still continued to go forth daily from my home, although the chilly winds pierced me, yet God's children were ever beside me and gave me comfort. The time did come when I was borne again into the midst of confusion, and there declared God would cleanse earth of anointed priests and confessors, here I must breathe a few words fresh from the light that is around me, even while I am tracing lines for coming ages, the inspiration that was breathed upon me high in the mountains of Helem, are daily being made manifest through God's changes, during the past eighteen hundred and fifty years. I am made to feel when eighteen hundred and fifty years have rolled away, that all of your creeds and isms will not be known but by name, and that name will be "chains that bound us." Holy Eternal God! assist me in finishing up my earth mission when earth's children are ready to say "Thou art my father God, and the humble Nazarene is my brother, and God is father of us all, one as the other, and we are all a part of the mighty whole." Then I am free from earth's chains, light will dispel darkness, then humanity will learn that I am but the humble man and they are all my brothers and sisters. Here I must exclaim, "who are my brothers and sisters?". They that are willing to free me from my earthly chains and let me go free. Here I am, a poor crushed spirit, because man holds me as an Idol, and God is robbed of his glory. "Hasten the day, holy creator God, that I can lay down the cross that humanity has nailed me upon, to hold me as a hostage for their evil deeds, but I cannot forgive sins, no more than God could be nailed to the cross and breathe out his life there." "Humanity, O, Humanity, God must hold you accountable hereafter for all the human sacrifices that are to be lain on the altar of wicked ambition and priestly devices of those that dare hold human souls chained and bound longer!" I will declare myself what I am, but a man, and if you receive my declaration as truth, you will be blest by it; but if you seek to hold me longer chained to earth, as an idol, God will cut you off in the midst of your hypocrisy and deceit, and you will be accountable for the misery you caused. "O ye men in priestly robes, the hand of God is upon you, live but to undo what you have done in damning God's children; in teaching what you did not believe, and extracting from them their last penny they needed for bread." I have come with a scourge in order to drive you from the temple of the living God; which is the hearts of his children. Free, O, free me from the chains that you are seeking to draw around me, tighter and tighter. You are seeking to bind me to the cross, and if you do not free me from those chains, facts will be revealed that will curse you forever. Hypocrisy and deceit have possession of your souls, and a hell of guilty conscience awaits you. Go back, go back among the priestly robed, damned. When I walked the earth, I was compelled to flee into the mountains like a felon that despoiled his neighbor of his inheritance. There I was compelled to endure the severest hardships among the clefts of the rocks, in order that I should not chill to death. It was not weeks or months, but years that I dragged out such a life; except when God's children in spirit breathed upon me, and bore me down into the lowlands, and the border country, denouncing their idolatrous worship and the Jewish ritual, declaring God ever present among his children. "Blessed are they that hunger after righteousness, for they shall be filled." "Blessed are they that seek God daily, he will surely be found of them." "Blessed are the pure in heart, they shall behold their Creator as he is." "Blessed are they that love the light, their garments shall be covered all over with God's dew drops of light." "Blessed are they that remember the poor in their needs, God will surely feed them with the bread of eternal life." "All that seek God, will seek to bless humanity, and they will have their reward in this life, and a crown of light in the bright home beyond." "Happy are they that love God's wonders, and scan them o'er and o'er, filled with holy adoration for Him that created all things."

Now let these truths sink deep into your hearts.

Insensibly and silently do men and women ripen into that with which they hold habitual contemplation. If it be high they rise with it, and if it be low they decline with it.

Whether we dwell in the light of spirituality, or whether we bow before some clay idol or an idol of our imagination, or of the world in which we live, makes all the difference between the ascension to life and light and glory, and an earth burial; between a heaven of progressive joy and a grave of failure and shame.

Let us follow the spirit of Truth and remember that only those who go on and on and follow it can rise with it.

## The Woman of Endor.

*Delta H. Horn.*

I recently received from a well-meaning friend a list of questions. Bible references were given such as were intended to prove beyond cavil the falsity of Spiritualism.

In justice to Editor Austin of Rochester, I must say that I am indebted to the first few pages in last December's "Reason," for I learned many things from reading his reply to Dr. Lyle's sermon.

My answer, clothed in my own words, read as follows:

You know I am not a Spiritualist and never have been; but of late have been taking up this line of reading.

Now suppose we "give even the devil his due." First we will take up these questions which you say are answered in 1st Sam. 28th chapter. "When Saul turned away from God to whom did he go?" and then give you an account of this ancient "Spiritualistic seance?"

Why do you put the question in this way—"When Saul turned away from God?"

Now it does not look as though Saul had been walking very close to God, then how could it be that he turned away from Him?

If Saul previous to the time of his going to the Woman of Endor—had been what he claimed to be, one of God's followers and a praying man, he must have been like many of today—walking with God—with an anxiety at heart for God to serve him, but little troubled as to how and when he should serve God.

From the way I read the Bible I have no doubt but that this man Saul was an accomplice with the bloodthirsty Samuel in slaughtering the Amalekites. He was the right-hand man of that priest who hewed Agag to pieces as a sacrifice to his god.

Samuel and Saul had both been regarded as prophets or seers. Perhaps jealousy was lurking there, to make them so hard on those whom they referred to as having "familiar spirits."

It does not seem to me that "the spirit of God came upon Saul," if so, could he have manifested the spirit these words imply? "That I may be avenged of mine enemies. . . Let us go down after the Philistines by night, and spoil them until the morning light and let us not leave a man of them." We have no account of the Woman of Endor ever having manifested a disposition so revengeful and heartless.

Saul's time was spent in slaughtering his fellow men and our God is represented as saying: "I have no pleasure in the death of him that dieth."

Like many others Saul forgot his Creator and only called upon Him when trouble came to his door.

It is written: "When Saul enquired of the Lord the Lord answered him not." May we not infer that the Lord left him to seek information from one of that very class whom he had been so cruelly persecuting and "putting away out of the land?"

Saul's being weak-minded enough to go to a medium was not the worst fault he had by any means. Your question reads "to whom did he go?"

According to my Bible Concordance he went to the "Witch of Endor," but strange to say when I turn to the verse referred to, I find the "Woman of Endor."

If I am Orthodox I will answer: "He went to a wizard, a depraved outlaw, a disreputable practitioner of the black art; a woman in league with the devil, possessed of low cunning, like all her class."

If I am a Spiritualist, or have any sympathy therewith, I will answer: he went to the "Woman of Endor, whose attributes were sympathy, charity, self sacrifice, hospitality, etc."

Observe the difference: one calls her a "designing conjurer," the other speaks of her as being "divinely humane." Would you know which title she is justly deserving—then entertain no set view of your own but, with the Bible as your standard scale, take these entirely opposite opinions and see which one can be weighed in the balance and not be found wanting.

Beginning at the twentieth verse of this chapter under discussion we find that when the Woman of Endor sees her visitor, apparently sorrowful and in trouble, she, being filled with pity and compassion, does not find it in her heart to turn him away in distress.

Though undoubtedly her means were meagre and scanty and though she had no expectation of reward or payment, nevertheless she must be unstinted in her act of hospitality. So virtuous and generous is her nature that she cannot do otherwise than to bestow this act of kindness. The fatted calf is killed, the bread is baked, and, when the feast is spread, her famished guests are invited to partake of abundance.

Not as a Spiritualist, but merely as a lover of justice, I hope to see the day when the Woman of Endor will no longer be maligned. We are requested to give an account of this ancient Spiritualistic seance.

I see this good woman admitting into her home wicked Saul and his attendants. She did not know him at first. He lacked the courage to come openly and undisguised. So persecuted had this inoffensive woman and her people been that she stood before these strangers, timid and fearful lest the man's coming and questioning was only a trap used to ensnare her.

I seem to see her standing there with pale cheek, trembling at the consequence should she remain and talk with him. She had reason to fear that it might be at the risk of her life; but Saul assures her of safety and she grants the favor he has requested; she allows the words of prophecy to fall from her lips.

Now the most skeptical and radical among the opponents of Spiritualism scarcely dare set aside so plain and explicit a story and affirm that the Bible is wrong and Samuel did not actually appear to Saul. But it is sometimes asserted that this was what happened: "God brought Samuel back to confound the woman."

Admitting that to be the case, I cannot look upon God as being very just. It is no argument against Spiritualism that Samuel said to Saul: "Why hast thou disquieted me?" With the life this wicked king had lived I should think that he would have been uncomfortable whether in the grave or out of it.

Our long-suffering, heavenly Father is not a god of anger, anxious to rain down vengeance.

Hence Samuel could not have spoken the truth concerning Him when he said: "Because thou obeyest not the voice of the Lord nor executeth His fierce wrath upon Amelek, the Lord is departed from thee and is become thine enemy."

Samuel laid it at God's door that the kingdom was to be rent from Saul's hand—that he with all Israel was to be delivered into the hands of the Philistines and that he would soon have to give up his mortal life, which he straightway did, as it is written:

"Saul took a sword and fell upon it." God, according to this, is the author of suicide. Do you believe He is? There may be unfoldment and progression beyond the grave, but evidently Samuel had not yet attained the true understanding of God.

His teaching differs from that of Jesus and his followers: "Every good and perfect gift is from above" and "God is not the author of confusion but of peace."

Perhaps Samuel when he appeared to Saul had not yet changed his concept of God and was still clinging to his man-made God to whom he had once offered, as a sacrifice, a mangled body.

It is a true saying that often a man's character is the very reverse of his reputation. It was said of Jesus: "He hath a devil." It was said of Paul: "We have found this man a pestilent fellow, a mover of seditions, etc." Thousands of times it has been said of the good Woman of Endor, "she was a witch," and it seems that even God is subject to false reputation.

No, Samuel could not describe the Lord aright (though as you will see he told Saul some things that came to pass).

Because wicked Samuel appeared to the Woman of Endor is no proof that either she or modern Spiritualists are deserving the epithets bestowed.

Because we have here an account of one appearing and speaking unjust things of God is no proof that we have sufficient warning against spirit-communication.

We have here spoken of a certain Presbyterian minister who dealt out slanderous and unwarrantable condemnation, but does it make us excusable for shutting our ears against ever listening to a Presbyterian minister again? Priest Samuel and Rev. Lyle are only two.

I have carefully examined your enclosed tract and discovered one thing, if falsehood baited with truth is a good instrument to use then the people who use this tract ought to be successful "fishers of men," or in other words, if I must be more explicit, false insinuations are made and the truthful Bible is supposed to answer in the affirmative, and so it will, unless the reader gives a little careful, unbiased thought, as I trust I have done.

We will briefly examine a few more questions. There is a sameness to the whole list. They have used such poor material in their effort to keep people away from Spiritualism that it all reminds me of the little boy's attempt to keep the cats from partaking of the pans of milk. He stopped up the hole in the cellar wall with a length of stove pipe and fancied his preventive good and his work well done.

One of the questions given is: "What severe penalty was executed against mediums or those who had familiar spirits?" Lev. 20:27. I find that those poor people suffered the same fate as did our martyred Stephen, many of the early dissenters from the Roman Catholic Church, the peaceful Quakers and others who have died because they dared to stand by their honest convictions. Poor Paul could testify to having suffered much, but that is no evidence against him.

Another question given: "What deceptive agency is at work?" 2 Cor. 11:14. I read this verse with those preceding and following, but I am not wise enough to discern why you take this word Satan to mean Spiritualism. "Judge not that ye be not judged."

Another question given: "Was Spiritualism seen in ancient times?" Lev. 19:31. I answer yes, Spiritualism was seen more than once in ancient times. Moses saw an angel in the bush, and he was of a different character than Samuel. Let us hear this visitant's message: "I have heard their groaning and I have come down to deliver them."

## The Same Old Story.

Apropos of this writer's struggle over spiritual healing, the following, taken from a recent number of "Le Messager," is interesting. It was clipped from the Paris daily "Le Soir," on the 26th of January last:

"Mr. Boucard, an examining magistrate of Paris, today examined an old tailor of Cardinal Lemoine St., Mr. Pradier, who was arrested upon complaint of a syndicate of Doctors, for the illegal practice of medicine.

"Here is the explanation Mr. Pradier gave: 'You cannot reproach me with having practised medicine. I have never written a prescription, I have never told a remedy. Then no one can say I have swindled my patients, I have never asked a cent from them, and, when once healed, I have refused when they have insisted upon my taking a present.

"'I have treated them by calling upon the spirits and by placing my hands upon the spot where the pain was. The mission of curing my friends was given me by God. When I was forty, I was about to die from cancer of the stomach. The doctors had given me up. The spirits saved my life. From this I learned that within me lay a mysterious force. This force I have given to the service of my friends and I can rejoice, not without reason, for I know of no more remarkable cures than those I have made.'

"In support of this statement, Mr. Pradier sent the magistrate a bundle of documents attesting the cures he had made.

"As the magistrate showed an intention to have Mr. Pradier examined mentally, his counsel demanded that this duty should be given to a professor of the school of Nancy (where hypnotism has been so long studied and used)."—Translated by Mime Inness.

## Crime—Its Suppression and Elimination.

In searching for the cause of crime we find a broad field to explore, but first among its causes we find prenatal conditions. The father and mother of the child have much to do in forming his characteristics and proclivities, and the greater part of it is exerted before his birth into the material world.

We are satisfied from personal observation that nine-tenths of the murderers are the direct result of mothers harboring murderous thoughts toward their unwelcome, unborn children, and others, or, living in close relationship during the period of gestation with those who contemplate this awful crime. Modern journalism comes in for a goodly share of blame in causing crime. We scarcely read a newspaper but in it we find an account of one or more murders,—not a simple statement of the fact, but it is chronicled in all its horrible details, enlarged upon and distorted, if not actually misrepresented.

When the about-to-be mother reads such things, or hears them discussed, she imprints "murder thoughts" on the mentality of the unborn child, and somewhere, somehow, in the life of that man or woman to be, those ideas, developed into proclivities, will appear either to be yielded to, or overcome. The proneness to commit the lesser crimes is just as marked by prenatal conditions as the greater. The parents who are envious of the prosperity of their neighbors, who are always anxious to secure an advantage over those with whom they associate, will find, by and by, that they have planted the seed of theft, forgery, embezzlement and robbery in their various forms. And children born and reared in these conditions will show an abundant harvest.

Prenatal conditions are also the cause of much of what is known as "the social evil." The woman who gives way to sensuous thinking or unbridled passion, or the man who leads the life of a libertine, and looks upon virtue with scorn, even though they marry a pure man or woman, need not expect to beget children without a taint in their moral natures. Heredity is a well established fact, and while environment may do much to correct a deformed mentality, the real remedy must be applied at the root. The proper teaching and training of our children along these lines would help to eradicate the evil in the present generation, but its effect on those of the future would be almost beyond conception.

Our children should be taught in the public schools, to understand themselves, both physically and mentally, and their accountability in the community, both to themselves and others. They should be impressed with their responsibility in the reproduction of the human race, and the dire consequences to be expected if nature's laws are not strictly complied with.

They should know that injustice as well as righteousness will receive its just reward; that thoughts do not die, but, like the boomerang, return to the one who projects them into the aura that surrounds us. If our people would only desist for a time from this mad scramble for wealth and the pleasures to be derived from its possession; listen to the voice of justice, and study cause and effect, they would soon realize that crime is just as much a disease of the mind as rheumatism and fevers are diseases of the body.

We find that those who have made a study of criminology almost invariably recommend less harshness in dealing with those unfortunates who are its victims,—in fact treating them more like those with bodily ailments; confining them, not so much with the idea of punishment as to cure them of their mental disease. Of course a person who proves himself incorrigibly vicious must, for the good of the general public, be kept in confinement; but it is not necessary to place him in a damp and ill-lighted prison, allowing no intercourse with his companions, removing from him all the pleasures that make life worth living, and, for the least violation of unnecessarily rigid prison rules, punish him with curtailment of privileges, semi-starvation, pounding, or by placing him in—to even the least sensitive—that most horrible torture, solitary confinement in a totally dark cell, for days, weeks, or months, and even years (although not many can retain their reason so long).

Very few persons can realize the horrors of this barbarous treatment; or the large per cent. of prisoners who are yearly made insane by its infliction.

Some, yes, many, will say "it is no affair of mine, he has brought it on himself." Yet it behooves us all to feel responsibility, if not from a philanthropic standpoint, for fear that a dormant hereditary taint in our character may suddenly develop, and we, like many others, find ourselves in the moment of temptation unable to resist; and, like them, be compelled to personally experience the tyranny of prison discipline.

Just think of it! an ordinarily sensitive person, who, in a moment of passion, or driven by want, commits what the law terms crime, and is found guilty and sentenced to a term in prison, and for the least infraction of rules, punishment far in excess of the offence committed is inflicted upon him.

Ought not the conditions surrounding this most unfortunate class to arouse our people from their lethargy, to forget, for a time at least, the greed of gain and turn once more to the teachings of him who taught forgiveness of sins and charity for those who, not being strong enough to overcome temptation, had fallen by the wayside? Let us like him extend that broad charity to all mankind, and forgive as we wish to be forgiven.

As a first practical step in this great work let us elect men to our legislatures who are pledged to work for a law requiring the appointment of a commission whose duty it shall be, not only to correct present abuses in our penitentiaries but, to study crime in a scientific way and instruct our lawmakers that they may bring about conditions that shall aim, not so much to punish crime as to prevent it,—this being one of the cases where "an ounce of prevention is worth a pound of cure."

A. W. Stewart.

## A Suggestion.

Rev. Wilson Fritch, whose clear-voiced muse favors us now and again, has a most suggestive form of alliance for matters spiritual, and service. We submit for the consideration of the thoughtful:

The Society for Human Culture of Peoria, Illinois; Wilson Fritch, Minister.

Our Purpose:—To promote a religion of right living based on right thinking, to broaden, deepen and ennoble the lives of men, women and children by the cultivation of their spiritual, intellectual and physical natures.

Our Principles—(1) Perceiving that religion is aspiration for infinite love and ultimate truth, expressing itself in universal brotherhood, and that it is of the course of nature, we welcome the truth from all sources without prejudice and, believing that creeds are hindrances to progress, we are bound by no dogma, sect or organization, but keep our minds open to the ceaseless influx of light. We follow the truth individually the best we know and the best we may learn, whatever it may cost us. (2) We hold that freedom is the first essential to growth and that freedom is found only in perfect obedience to the laws of the universe. He who knows the truth and lives the truth is free. (3) Rejoicing in the here and now, in the sacredness of all life and in the power not ourselves yet our deepest selves that makes for righteousness, we devote ourselves to the realization of the highest ideals of justice and love in the individual, in the family, and in society.

Our Means:—We maintain (1) A Sunday platform for freedom of thought and speech on all questions of religion and morality. (2) Schools for the instruction of children and adults. (3) Classes for physical culture.

Our Methods:—(1) We welcome all free souls who love truth to become pioneers with us in a work that will be a blessing to ourselves and our city. (3) Finance is provided by the contributions of those interested.

I am in sympathy with the purpose and spirit here set forth and, without committing myself to any creed, hereby enroll myself as a member of the society and a co-worker.

Name .....

No. ..... Street .....

Date .....

A singular maple tree on the left bank of the Oder, in Germany, is at least a century old, and has been twisted and cut into a kind of circular house of two stories. A firm, leafy floor has been formed by causing the branches to become gradually woven together. Above this is a smaller second floor, similarly formed, and the ends of the branches have been woven into solid walls, in which eight windows on each story have been cut.—Boston Transcript.

### A HAUNTED HOUSE.

*H. M. Edmiston.*

(Written for the Banner of Light.)

I pass a house quite small and plain,
Upon a silent street,
And peering thro' the window pane
A face my glances meet,
The house is vacant and forlorn
The owner with the dead;
The curtains on the windows torn,
Their pristine beauty shed.
Within the house 'tis damp and chill
The light is dull and gray;
The household goods remain there still
Fast going to decay.
Upon the wall the pictures hang
With cobwebs matted o'er,
Mute witnesses to sorrow's pang
Where death came thro' the door.
The bedstead stands amidst the gloom,
The clothes with mildew green;
Behind the door there hangs the broom
That swept the dwelling clean.
The clock upon the mantel stands
Coated with dust and grime,
No movement to the silent hands
To note the march of time.
In musty closets hang old clothes,
Old shoes lie on the floor;
The garments worn perchance by those
Whose toil on earth is o'er.
Mementos on the bureau lie,
Reminders of the past.
Time's cruel hand here meets my eye—
Nothing on earth can last.
As we pass slowly thro' each room
We feel a subtle thrill;
Amidst the silence and the gloom,
Our blood seems growing chill;
We feel the presence by our side,
Of people we can't see,
Within the home they still abide.
They know not they are free.

## The Message of Spiritualism.

*David A. Leisk.*

THE OTHER SIDE OF THE QUESTION WHICH HAS BROUGHT SPIRITUALISM INTO DISREPUTE.

On reading the editorial entitled "Then Joe 's Dead," in the "Banner of Light" issue May 12, I felt strongly impressed to write something in reference to same and also to suggest a remedy. Having recently came from California to Portland to minister to the people of the First Society, I find the condition of Spiritualism anything but what it ought to be. Fake mediumship is doing, and has done, its evil work and as a consequence we find a growing tendency amongst all classes of the people to fight shy of Spiritualism. An honest worker has to suffer the annoyance of suspicion and the odium generated by dishonest mediums.

I wish to clearly define my position as a worker in the cause of the progress of humanity through the educational message of Spiritualism. The elimination from our ranks of the unspiritual, immoral and drunken mediums calls for the active co-operation of the truly spiritual minded Spiritualists. This can and should be done by the establishment of educational colleges in different parts of the country. The fitness of every medium can be tested by his residence for a stated period within such an institute and he could be then thoroughly developed and educated, thus being properly prepared for his mission. Let the N. S. A. undertake the financial responsibility of these colleges and admit all who possess the necessary qualifications without respect to monetary ability. Keep money out of the question altogether; give the education free and send the workers, when ready, to the different societies on the distinct understanding that they will be backed up financially by the N. S. A. should they at any time require help.

Spiritualism today wants only workers of the missionary type, the kind who do and dare for the cause of truth; those with the spirit of David Livingstone or Abraham Lincoln, who for the love of humanity were willing to sacrifice all.

Enough of the talk about what ought to be done; let the practical and level headed, spiritually unfolded Spiritualists get together and do something practical. Get to the root of things; trace the causes and then rectify these causes. The symptoms will disappear when we go right to the source of our trouble.

I speak from my personal experience of the facts that have come within my observation and I know that the remedy is within our grasp, if we will be men and women of one purpose. Quit our selfishness, our bigotry and narrowmindedness; be indifferent as to whether we are leaders or not; let us be content to see the necessary and practical work done, no matter who does it.

The cause of Spiritualism will never succeed unless we unite our forces in one grand and harmonious effort to rid our ranks of those who are preying upon the credulity of the people.

I am speaking strongly and I will not mince matters, though I offend many so-called Spiritualists. Some who are high in the ranks of our movement may suffer in the process of cleaning up, but no good, honest, true worker will ever suffer, the angel world will look after such. The advanced spirits from the planes of wisdom and knowledge are making now a determined effort to establish the work of Spiritualism on a true and permanent basis. They want pure and noble minded men and women to co-operate with them. Not moral cowards; not those who want to gloss over the evil and hoodwink the people. The time has come for action. Will the N. S. A. rise to the occasion and purify the movement by practical methods? Money will be plentiful for the necessary expenses when we do something which will be of permanent value to the Cause.

If Spiritualists will not recognize the facts as they at present exist then conditions will arise in the near future which will entail much misery and suffering throughout the whole of our ranks.

The present loose, haphazard methods we have in vogue are a disgrace to any movement professing to be under the direct inspiration of the wise and good of the spirit world. Ordination is no guarantee of the honesty or integrity of the medium; for ordination under our present methods can be obtained by unworthy workers.

Ordination should come through one recognized centre and only be granted after the medium has passed through certain educational training.

As a worker in the cause of Spiritualism I have been disgusted oftentimes with the ignorance and immorality displayed by the psychic. Psychic endowment does not necessarily imply spiritual unfoldment, and it is therefore necessary that all psychics undergo the training which will make them morally and spiritually fit to minister to the people.

Spiritualists are a progressive people, they should not desire to sleep; the earth has had enough of sleepy religions and worn-out creeds. We must be up and do something for the Cause and do it now.

Only once will we pass this way. We will certainly regret not having done something to exalt the most sacred and glorious truth that has ever come to humanity.

### Set Handsome Colored Post Cards.

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The beauty and splendor of New England's magnificent scenery has never been more typically portrayed than in the choice set of colored souvenir post cards, issued by the General Passenger Department, Boston & Maine Railroad. They comprise twenty magnificent views, the best of mountain, seashore, inland, river and lake scenes to be found in the country. They are the expensive, eight colored lithograph cards, and display these landscape views in their natural colors. The set is enclosed in an envelope, and will be mailed to any address upon receipt of 30 cents in stamps, by the General Passenger Department, Boston & Maine Railroad, Boston, Mass.

## Letter from W. J. Colville.

I am now in Sydney, where I arrived April 21. I spoke to three magnificent audiences on Sunday, April 22, in Queen's Hall, Pitt St., and commenced courses of instruction in Spiritual Therapeutics and kindred topics in the same place the day following. A fine magazine, Progressive Thought, edited by Henry Cardew, whose gifted wife is a renowned spiritual healer, is conducted very much on your own universal lines and it is enjoying a rapidly growing circulation. All the advanced questions of the day are kept well to the front in Sydney and there are a number of bright, earnest workers in the various fields of spiritual activity in this large, busy city which is almost as active as New York.

Rev. Dr. Zillman and Rev. Donald Fraser, two very advanced thinkers, took part in my opening meetings; the latter gentleman is a graduate of the University of New South Wales and has introduced psychic methods of healing among medical students and many others with great success. He is a forceful lecturer.

Australia is certainly going ahead and a fine spiritual aspiration is taking hold among the people, renowned though they are for love of sport and every variety of amusement. The School of Arts, Library and Reading Room is the people's literary forum where books and papers from all over the world are open for inspection. I hope the "Banner of Light" may in future make its appearance there and still further enlarge its already great and ever-growing usefulness.

The Harbinger of Light, conducted regularly for several decades of years in Melbourne under the able editorship of W. H. Terry (recently retired) is now even more prosperous than of old under the present management of Mrs. Charles Bright, who spares no effort to make it a thoroughly standard, up-to-date periodical.

News of the terrific earthquake in San Francisco created much consternation in Sydney, where many Californians are residing or visiting, and the Australian papers which indulge is illustrations have brought the scenery of America very vividly before the Australian public. There is much sympathy between the two peoples and the sense of our common humanity is certainly broadening and deepening in this Antipodal commonwealth.

### A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof, address Mrs. M. Summers, Box 237, Notre Dame, Ind.

Some persons have the most surprising facility for the discovery of the weakest side of people they meet. Having found another's weakness there seems to be nothing more to say or do. Even Emerson says that a man ceases to interest us when his limitations are seen. On the contrary, we really begin to know people, we really discover reasons for helping and loving them, when we learn their limitations. One ought to be as free to admit that one's mother or one's brother is prejudiced as to attribute prejudice to a stranger. To discern the prejudice, and yet remain loyal to the ideal for which the loved one is striving, is indeed to show that one really loves.—The New Way.

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## Arouse Yourselves!

Charles L. Tucker is dead.

Under the regular procedure of the laws of this commonwealth, with every line tested, with every avenue searched, even to an appeal to the chief executive, under most able and unusually devoted counsel, all effort has availed nothing, and the execution of a citizen has taken place, in 1906, by the machinery of existing law.

By teaching and petition and will we did what we could to have the young man's opportunity extended for his full experience on the earth plane. As Spiritualists we believe that under the higher law of ethics it is no less a crime for an aggregation of individuals, banded together in the name of the State, to put a person beyond the spiritual opportunity of earthly experience before the time, than for an individual to do so.

But today, perhaps by your neglect and mine, the laws of this Commonwealth demand the life of a citizen convicted of murder in the "first degree." Charles L. Tucker was so convicted. Notwithstanding every effort of his devoted counsel, this conviction could not be changed. Mr. Tucker is dead, put to death under the demands of the laws of Massachusetts.

Who is responsible if it should be demonstrated in the future that another has escaped and Mr. Tucker has stood in his stead? We believe every citizen in this state who has done less than his all to have the law changed to a more spiritual, more humane, more intelligent conception of that growing thing called human life.

We cannot expect to leave on our statute books laws born (no matter from what source) of so crude an idea of justice that retaliation in kind is the only conception of satisfaction. "An eye for an eye, a tooth for a tooth," has no part in that divine longing for every child of man to come up to his highest opportunity. We, leaving such a measure of justice on our statute books, cannot expect our officials sworn to execute our laws, to repair our cowardice through the exercise of a privilege doubtfully intended to apply in its clemency to such situations.

We cannot restore Charles L. Tucker to life and its opportunities. We cannot give a son back to the heart-broken parents. What is left for the disappointed, conscientious citizen? His own duty, which is plainly this: Work for the repeal of the present law. Not merely by going to legislative committees year after year, however clear the argument to be presented. Join the organization now working for this end. Support it. Give them the resources with which the officers may push a campaign of education. Work concertedly, as one mind and with one purpose, to change the law to one that will be a proper instrument for modern civilization—which must be spiritual in purpose, or its defeat is as clearly written as those attempts at government that gave birth to this unspiritual, unintelligent and inhuman plan for dealing with the criminal.

There are many things we, as Spiritualists, can do for the victim hurled to spirit life and for the broken lives that remain to drag through these horrors toward adjustment. There is much we can do, and at once, to make the spirit of Charles L. Tucker rejoice that his experience centered the forces of reform until a repetition is made impossible in the old Bay State.

Are you ready?

## From Senior Counsel's Statement.

. . . Wendell Phillips, Thomas M. Babson and Stillman B. Allen have not been accused of being anarchistic, or lacking in patriotism, or termed "irresponsible agitators," for speaking in behalf of doomed prisoners under the same circumstances.

There seem to exist in this community a few gentlemen who assume to be the aristocracy of its intelligence. It is their belief that the more signers there are to a petition for relief the less attention should be paid to it, and that "irresponsible agitation" and "excessive zeal" should be rebuked by refusing the relief sought whether the prayer is meritorious or not.

There has not been in this case any attempt to do other than submit to the Governor of the commonwealth the prayers of a multitude of its people that he be merciful in this case, and that he should pay attention to the tremendous feeling of unrest that existed on account of this verdict.

. . . It is lawless to say that an appeal to him for the invocation of his constitutional prerogative should be deemed an abuse of power, and it was to meet just such an exigency as arose in this case that the Governor was invested with the pardoning power.

Petitions are to be judged by their merit and the reasons stated for the relief they seek. Because a large number of people in the commonwealth pray to the Governor not to permit a great wrong to be inflicted, there is no excuse for calling them "unthinking" and "irresponsible." The thousands of letters placed in the Governor's hands demonstrate that these people have given an exhibition of sanity and reflection.

I am proud to place myself beside such men as the Hon. John D. Long, and the clergymen, lawyers, doctors, artists, newspaper men and mechanics who have signed this great appeal to our chief executive. While recognizing his absolute right to make any finding upon this petition that he saw fit, I regret exceedingly that he found it in his heart to say that we have tried to substitute "irresponsible agitation" for law and order. We believe in the courts and the jury system, but we believe in invoking the constitutional prerogative of every citizen who seeks relief when he thinks justice has failed, or that a lesser sentence than the extreme penalty of the law is desirable.

. . . I must add a word in behalf of the unfortunate young man who is gone. He was sobered by the awful accusation and verdict against him; he had a deep appreciation always of his lamentable situation; he did not attempt to pose as a paragon of virtue, but exposed to us all the frailties of his nature, no greater than those of others of his age and surroundings. I believe he died genuinely sorry for every wrong he ever inflicted upon any person in the world. In the trying hours preceding his death he exhibited a most tender solicitude for his people and friends; he also manifested a rare degree of courage. He forgave his enemies for all the harm that had been done him. Thank God he died feeling that his counsel has neglected no duty they owed him or his cause. I trust he was right.

James H. Vahey.

## Richet Experiments in Materialization.

A JUDGE'S CONCLUSION.

The materializations testified to by Professor Charles Richet of Paris, President of the British Society for Psychical Research, which took place at the Villa Carmen, have become historical. Around these phenomena as a centre a furious battle has been raging. The high position of Professor Richet and his great attainments as a scientist have made his testimony of inestimable value. It has not, however, been by any means universally accepted. Those scientists who are determined that psychic phenomena shall not be established as scientific truth, have attacked him venomously. If half they claim is true, Professor Richet is either a lying fraud or a man as incapable of scientific observation as any dotard.

The French mouthpiece of scientific psychic research is the little magazine published in Paris and known as "Annales des Sciences Psychiques." In the number for April and May, a double number, Professor Richet and the seances at Villa Carmen have a new champion in Dr. J. Maxwell, advocate-general before the Bordeaux Court of Appeals. In an article of fifty pages he examines all the testimony upon both sides of the question, as a lawyer or a judge, and fully sustains Professor Richet. We translate Dr. Maxwell's decision:

"I am asked how I would decide this argument if I had to make up a judgment. Here is the decision I would make:

"Having heard the parties, I declare that the criticisms formulated against the experiments of Charles Richet and G. Delanne are not proven.

"I dismiss the claims and conclusions of Drs. A. and B. and Mme. C. and condemn them to pay the costs."

The conclusion of this able man, accustomed to weigh evidence in his duties before the courts, is perhaps the thing of interest that we have left untold in our reference in the "Banner" columns, to this important study of demonstrable facts in materialization, under the care of the scientist.

The reader will recall that we have given points in the experiments from time to time, but we cannot forbear giving a sample of the methods of the opposition to Dr. Richet's work in this line.

A doctor, interested in the opposition, held that the proper thing to do was to physically attack any phantom that appeared. To this, Dr. Maxwell, replying as a judge, warned them that if any harm came to any one by this method of procedure, "whether the injury came by 'repercussion' or otherwise," they "might find themselves committed to the assizes."

As the reader may recall, Carmen Villa, where the experiments were carried on, is owned by General Noel, whose son's wife is the medium used for the experiments. One of the witnesses testifying to the fraudulent practices was a discharged Arab coachman, formerly employed by the general. The opponents brought him to a lecture platform in Algiers to testify that he assisted in the seance as a "phantom" by going into the seance room with the rest as they made their examination of the cabinet, and after he had helped in the lifting of the carpets (for examination of the floor) and in the overhauling of the furniture in its examination, he then slipped unobserved behind a curtain and did the phantom act as he was needed for the demonstration during the seance. The simple answer to this startling testimony is the fact that during the Richet experiments this coachman was never allowed to enter the seance room at all while Dr. Richet was at Algiers.

Again it was alleged that the medium "confessed" that she was aided by means of a trap-door in the floor of the seance room. The trouble with this "confession" proved to be in the cold fact that there is no trap door, as is proven by an "architect's certificate" or affidavit.

How nearly parallel run the lines of opposition to the demonstration of continued life! Savants, committed to a materialistic science, attacking acknowledged scientists like a Richet, a Wallace or a Crookes, go about their work much like the theologians, wedded to a materialistic theology, who brutally attacked the little girl medium in Rochester well over a half century ago. All in the name of truth!

O, Truth, in thy fair name, how bigotry vaunteth itself still, and will not be hushed! And strangest of all, the children of men turn deaf ears to thy sweet harmonies, while this cruel coward barks ever to their delight.

## Spiritualism and the Law.

*Hon. Charles R. Schirm.*

NUMBER FOUR.

To a jury of twelve men, who have led a simple, unsophisticated life, who have accepted the religion of their fathers with unquestioning mind, the theories and beliefs of a man of learning might easily be made to appear, by the argument of ingenious counsel, as evidences of insanity, especially when the question before them arises out of a religious belief differing from their own.

In will cases, the counsel for the defence cannot be too vigilant in endeavoring to exclude from the consideration of the jury the mere beliefs and theories of the testator, when they are clearly free from insane delusions, directly affecting the making of the will. Prejudice plays too large a part in the verdicts of juries in cases involving Spiritualism and a review of such cases will show that the decisions of the Courts of first resort have almost invariably been against the will, when tried before a jury.

The next case which I shall take up was tried before a Surrogate, or Probate Judge, and the will was by him sustained. A jury would, in all probability, have done otherwise. This is the Bonard Will Case, reported in 16 Abbott's Practice, n. s. (N. Y.) 128, wherein the Court, in its opinion, made use of some wholesome words of wisdom, which in part are quoted below.

Louis Bonard was a native of France and lived in the City of New York. Although he was, ostensibly, a Roman Catholic, he left his entire estate, valued at about $150,000, to the American Society for the Prevention of Cruelty to Animals. The probate of his will was contested upon the ground, that at the time of its execution, the testator entertained an insane delusion that upon his decease, his soul would enter into the body of some animal, and that influenced by that delusion, he executed his will with a view to the better security of his future existence. The report of this case embodies in full the examination of two physicians who were produced as expert witnesses by the contestants. The examination involved the definition of illusion, delusion, hallucination, the transmigration of souls and the exposition of ancient and modern religions and philosophies. I regret that space will not permit its introduction here, for it is interesting and instructive reading and would be helpful to any lawyer in a similar examination.

Extract from the Surrogate's opinion:

"The insanity of an opinion must be established only with reference to means of knowledge accessible to men of common minds and understanding, and not upon the results of profound scientific researches or experiments, or scholastic theology, or religious tenets concerning the nature of the Infinite or the destiny of the race beyond the present, which itself is too vast and mysterious a domain for the finite mind to comprehend; and if we are so much at fault, or deficient, and so at variance in opinion of the truth of the present, how can we presume to hold one insane as to our nature and destiny in the future?"

"Moreover, if a Court is to ascribe insanity to a man, or a class of men constituting a sect, on account of his or their opinion or belief as to a future state, and a particular sect had, in fact, attained to a real knowledge of that future, the logical deduction would necessarily be, that a major portion of mankind, comprised in all and different sects, were of unsound mind, or monomaniacs on that subject. If it be the case that such knowledge has been so attained by a sect or known body of believers, the question remains, which it is, and what tribunal is to exercise the judgment of determination." Pp. 185 and 186.

This case was decided in 1872 and no appeal was taken.

In a case recently tried in Illinois, before a jury in the Lower Court, which rendered a verdict against the will, it was urged by the contestants as one of the reasons for setting aside the will, that the testator believed that spirit children grow to mature stature in the spirit world. Surely, this belief should be no ground for invalidating the will, if the belief that the souls of men after death enter into animals, is not sufficient. Can the contestants prove that spirit children do not grow to maturity in the next world? If they can, then the information upon which they base their proof, to be reliable, must come from the spirit realm, and believing such information, they must admit the fundamental fact of Spiritualism and thereby, if the ground of their contest be correct, place themselves in the position of insane persons trying to prove that another man was insane. If they cannot prove it, how can they assert it is not true and that such a belief is an insane delusion? Are they not then in a position, which, to say the least, is unsupported, illogical, and arbitrary?

Boswell on Insanity, Sec. 14, says, "That mere belief, however absurd it may appear to the minds of other men, will not unless it amount to a perversion of reason, be considered in law as an insane delusion, since such a belief can only be refuted by advancing some other belief, which itself can have no foundation in positive knowledge."

It is not perfect sanity that is required, but only a mind that comprehends the testamentary capacity. The testator may even have a monomania, but as long as it had not and was not capable of having any influence on the provisions of his will, it did not destroy the capacity to make one. The inquiry, whether the monomania has or not had any such effect might be difficult, but is not impracticable; and if, in the result, the Court was convinced that it had, the conclusion must be against the will.

Jarman on Wills, p. 38 (6 ed.).

Banks vs. Goodfellow, L. R. 5 Queen's Bench, 549.

In Jenkins vs. Morris, 14 Chan. Div. 674, it was said by Hall V. C., that it was immaterial that the monomania was capable of influencing the will, if in fact it had not.

While, as an abstract proposition, Spiritualism does not prove insanity, a person may be a monomaniac upon that subject as upon any other form of religion.

Conner vs. Stanley, 72 Cal. 556. Decided 1887.

The term "Monomania" is applied to a derangement of mental faculties which is confined to some particular idea or object of desire or aversion. In cases of this kind which may be adduced as a ground of relief or defence in any judicial controversy, it should appear that the morbid image in the mind of the patient has been connected by him with and has perverted his judgment in relation to those of his acts which are drawn in question.

Owings case (Md.) 1 Bland 370, 388.

If the hallucination of the testator is inoperative when he executes the will—if the instrument is solely the offspring of his sane faculties, untainted and unaffected by his delusion—it is a valid will.

Will of Ebenezer W. Cole, 49 Wis. 183.

Dew vs. Clark, 1 Add. 279.

S. C. 3 Add. 79.

It is only essential that the testator should have sufficient capacity to comprehend the nature of the act and its effect, and should perfectly understand the extent of his property of which he is disposing, and his relation to all persons who have claim on his bounty.

Will of Sarah M. Blakely, 48 Wis. 299.

Delafield vs. Parrish, 25 N. Y. 29.

If mere belief in Spiritualism should be held to be a monomania, then belief in almost all other religions must be so held. This would reduce the number of perfectly sane persons to a very small minority, and might raise the question of the competency of judges and jurors to sit in cases involving the testamentary capacity of persons holding a religious belief different from their own.

(To be continued.)

The camp, the camp, the camp is the thing.

Strong programs are outlined from old Onset to the Pacific.

We have just had a strong object lesson in concerted action brought before us in Boston. Would that an invisible bond in spiritual purpose might make these gatherings of ours one, throughout the continent!

Send for programs to the officers named in our list of camps for 1906. You may be able to draw near the different centres, in spirit, the better with these before you, even if you cannot attend in person.

Your government has a care for its most humble citizen, no doubt, but if the camp-meeting organizations send you programs it will demand postage of them. Inclose a stamp with your request.

The American Medical Association told us wonderful things done by its members. Many more "necessary" things to be done for the cure of disease. The "Scientists" tumble down banks in automobile loads, escape from the hospital authorities, and come off with "only a little discoloration about the eye." Mr. Farlow in giving out this statement disclaims any intention of giving the A. M. A.'s a "black eye."

Too many hints of "secret crimes" and "personal information" will not only seem brutal cowardice, but confirm the prevailing belief that more evidence was necessary than "the indisputable testimony in the unbroken chain of circumstance," as presented to the court.

Let us rest not until we have made it legally impossible for Massachusetts to repeat the unenviable spectacle of crushing out a life that, by the reasoning of its courts, was in no sense fit to graduate.

What a bungling mess the human mind makes of it, at best, when trying to administer justice. Let us keep in such action where we can repair our mistakes.

There has been an unavoidable delay in the publication of W. J. Colville's "Universal Spiritualism," caused by his Australian trip. The date is not announced, but we will give it in the columns of the "Banner" as soon as it can be named.

It is not kings nor aristocracies nor land-owners nor capitalists that anywhere really enslave the people. It is their own ignorance.—Henry George.

Dr. Hale's life lines:—
1. Live in the open air all you can.
2. Touch elbows with the rank and file.
3. Speak every day to some one whom you know to be your superior.

"The one universal characteristic of religion is decay." [Max Muller.] This is the incontrovertible testimony of history. That is to say: forms die, creeds pass, rites and systems change, yet religion remains the one eternal fact of humanity.—Thos. Dixon, Jr.

The perfect observer will keep his eyes open in all divisions of knowledge, that they may be struck at once by every event which, according to accepted theories, ought not to happen, for these are the facts which serve as clues to new discoveries.—Herschel.

But as he prayed, lo! at his side
Stood the thorn-crowned Christ, and sighed:
"O blind disciple—came I then
To bless the selfishness of men?
Thou askest health, amidst the cry
Of human strain and agony;
Thou askest peace, while all around
Trouble bows thousands to the ground;
Thou askest life for thine and thee,
While others die; thou thankest me
For gifts, for pardon, for success,
For thine own narrow happiness."

Priscilla Leonard.

## New England States.

The Progressive Spiritualist Society of Augusta, Me., was favored with some very interesting lectures, followed by some excellent tests by Dr. Edgar W. Emerson on the Sundays of May 20 and 27. The meetings were well attended.

Providence, R. I.—The Ladies' Progressive Aid Society, Mrs. Brown, president, held its Anniversary Memorial in Oriental Hall June 4 with a large attendance and a good supper. Miss Zelma Hempel, Miss Edith King, piano duet; Mrs. Elizabeth Rodes, a beautiful poem and lecture and communications by Mrs. Nettie Holt-Harding of Somerville, Mass. Local mediums, Mrs. Bracket, Mrs. Ryder, Mr. Bracket, Mrs. Wilkinson, Mr. John Butterworth, Mr. Stackpole. Many communications were given from pictures of members who have passed to spirit life and were very gratifying to their families and the members of the society. The next supper and circle will be held in Oriental Hall, Westminster St., on Monday evening, June 18. These are public circles for the purpose of a Building Fund which is growing very rapidly. All are cordially invited to attend. Supper 6 to 7.30. Circle at 8.

Providence, R. I.—C. Fanny Allyn spoke for the Providence Spiritualist Society, Sunday, June 3. Her address was to the Slocum Post, G. A. R., which was present in body. It was one of the finest addresses ever given in Providence. Mrs. Allyn is one of the oldest speakers in the ranks. She represents one of the highest forms of inspirational mediumship. Her address was logical, witty, humorous, with touches of pathos one minute moving her audience to tears, only to be quickly changed to smiles and laughter by the brilliant shafts of wit and humor. At the close of her lecture she improvised a poem, four subjects furnished by strangers. In this work she is wonderful. The mediumship of Mrs. Allyn is instructive and beautiful, and societies should keep her busy. Her deep, logical discourses and her brilliant improvisations will bring conviction to the thinker. Such a woman, such an advocate, is an honor to the cause of Spiritualism.

Lake Pleasant, Mass.—The secretary, Albert P. Blinn, is located here for the season and all applications for circulars and all letters of inquiry should be addressed to him at Lake Pleasant, Mass. The Lake Pleasant Hotel is open and Landlord Yeaton is being kept busy with early guests. Dancing parties are being held in the pavilion every Thursday and Saturday evenings and are well attended. Mr. John Glickland has arrived and is painting the steamer and row boats. They will be ready for service next week. Band concerts are being given here each Sunday afternoon under the auspices of the Street Railway Company and the grounds are thronged with people on that day. Nearly one hundred cottages are already opened. President Dailey spent a few days here last week and purchased the Wentworth cottage on Broadway. Cottages are letting rapidly and a most prosperous camp-meeting is anticipated. The grounds never looked prettier.

New Bedford, Mass.—The Spiritual Harmony Society held its annual meeting on Thursday, June 7, at Cornell Hall, for the election of officers for the ensuing year. Dr. J. W. Owen, president; Mrs. Alice M. Gooding, second vice-president; Robert A. Gooding, treasurer; Charles S. Moynan, secretary and collector. The Board of Directors declined re-election and the following members were elected to fill the vacancies: Mr. James Ridings, president; Mrs. Scarlett, first vice-president; Mrs. R. Reynolds, second vice-president, secretary and collector; Mrs. Sears, treasurer; Mrs. Morton, Mrs. Finney, Mrs. Mackie and Mrs. Lovejoy, directors. The treasurer's and secretary's report showed that the society had progressed financially. The speakers who have filled the rostrum since last report were Maud Litch, Lizzie Butler, Mamie Helyett, Emma B. Smith, Mrs. M. Whitehead, Annie L. Jones, J. S. Scarlett, Mrs. Pettengill and Mrs. Coggeshall, all of whom gave excellent satisfaction and drew large audiences. Anniversary Day, Wednesday, March 28, was a real Banner Day, also Children's Day on Sunday, May 20th. The Lyceum is still progressing most favorably and will be in session during the summer months. The society closed its meetings for the season on Sunday, May 27, Dr. Mary Sellen of New York filling the rostrum that day, giving excellent lectures on Spiritualism in the Bible, both afternoon and evening. During the past season there have been many converts to the cause of Spiritualism and there are rumors of the formation of another society to meet the demands of the Liberal and Progressive Thinkers.

Rockland, Me.—Mr. F. W. Smith has just returned from a trip to Verona Park. Mrs. Smith, who has recently come into possession of the Park Hotel, will remain at the park several days to put the house in complete order to accommodate visitors, boarders and excursionists. The hotel is to be painted and internal improvements made. Several cottages are already occupied and the prospects for a fine season are cheering. Calls for cottage rents are coming in and the erection of new ones is contemplated. The hotel has been let for the season to popular Bangor parties who will not fail to please customers. The camp-meeting will open Aug. 12 and close Aug. 26.

The First Spiritualist Association of Newburyport had two mediums new to our platform booked for May, Miss Minnie Wells of Danvers and Mrs. Wm. S. Butler of Boston. Miss Wells is a promising young worker who did well as speaker and message-bearer. Mrs. Butler cancelled her engagement on account of sickness. We were anticipating much pleasure in her work, but we considered ourselves fortunate in securing Mrs. Swift of Haverhill for that date, making her fourth this season. Mrs. Bonney of Boston was our messenger for the spirit world on May 20th, and well indeed was the work done. Dr. Wm. A. Hale of Boston closed our regular season's work on May 27th. He conducted a very impressive memorial service both for "the nation's dead" and our own arisen ones in the afternoon and in the evening gave a short address upon the two subjects, then answered mental questions for most of those present. The season has been a successful one. We have engaged excellent speakers for next season's work. We extend hearty thanks to all who have helped us on our Wednesday evening meetings. We would be glad to correspond with new workers for the same meetings next season. At the annual meeting held on June 6th the old officers were re-elected and Wm. G. Cilley was made vice-president. We contemplate holding grove meetings during vacation.—S. A. Lowell, sec., 462 Main St., Amesbury.

## Waverley Home.

OPEN SERVICES AND PICNIC.

An ideally beautiful Sunday was June 3, and those tired mortals whose vocations keep them within the workshops and factories six days in the week and who were fortunate enough to secure a trolley ride into the parks and meeting places of the country, must have felt an inspiration and a love for God in His good and beautiful works in Nature.

"What are you sitting all alone under this tree for?" I said to a friend from the city today. "Well," said he, "six days in the week I work ten hours each day in a room with four walls of brick and plaster, the balance of the day and night I spend at home with wife and family, also in rooms of brick and plaster, with certain bric-a-brac, etc., in them to make them look well; on Sunday or the seventh day I go out in the country, when I can, to fill my lungs with fresh air and to give my poor spirit and soul a chance to commune with God in Nature."

With these few words this toiler, this worker had told me the story of hundreds and thousands of his fellow workers that seek a brief respite from the grinding cares of toil, a recess as it were for a few hours, from material care; where the soul and spirit can rejoice and be made glad in the contemplation of God in nature.

We had a fine meeting here today both in numbers and the thoughts expressed through the mediums and speakers as impressed by our spirit friends. Mr. Irving F. Symonds, president of the V. S. U., presided over the meeting. Mrs. M. M. Soule, vice-president, was felicitous and instructive in her remarks concerning the importance of directing and instructing new mediums in the development of their psychic powers to avoid mistakes and regrettable incidents in their development; our good sister in Israel, Mrs. S. E. Hall, was pleased to appear with us, and to give to us mature and instructive councils from her guides; Mrs. M. A. Bemis took charge of the music; we were all pleased to see her with us again. Mrs. B. W. Belcher also took part in the exercises.

The Lawn Circles were very interesting, made so by the assistance of Mrs. Bemis, Mrs. Bolton, Mrs. Baker and Mr. Marsh, whose quaint control of one hundred and sixty years of spirit life made it very interesting and enjoyable to us all.

And now, in addition to announcing that Sunday meetings will be held every Sunday afternoon at the Home until October, I invite all the friends to join with us in holding a basket picnic on the grounds of the Home on June 18, in honor of that glorious event in American history, the Battle of Bunker Hill. We cordially invite you all to come. Bring the basket of goodies that all may be filled. Coffee and tea will be served to those who wish.

J. H. Lewis.

## PASSED TO SPIRIT LIFE.

ELEANOR LEWIS.

Mrs. Eleanor Lewis passed away at her home, Piedmont cottage, at Onset, May 23, at the age of 87 years. She was born in Barnstable, Mass., and her maiden name was Loring. She was the last of a family of fourteen children. She was married in 1840 and in the early part of her married life became a Spiritualist, and when Onset was first opened to the public she became a resident of the place. She was a woman of sterling character and of strong convictions, being very positive in her nature. She was always a very public spirited person and was interested deeply in the welfare of Onset. She is survived by six children, fifteen grandchildren and four great-grandchildren. The funeral services were held at her late residence and were conducted by Dr. Geo. A. Fuller. Appropriate musical selections were most touchingly rendered by Mrs. Leonard. The interment was at Barnstable. May the truths of Spiritualism comfort those that remain.

Geo. A. Fuller.

MRS. ARVILLA L. MESSINGER.

At the advanced age of ninety-seven, the mother of our friends, Mrs. M. M. Holt and E. W. Messinger of Keene, N. H., passed to the spirit world from the residence of her son and daughter on May 29. Although a life-long Universalist in the last part of her life she clearly saw spirits and conversed with them and found in this experience greatest comfort. Her friends, while missing her physical presence, express complete confidence in her peace.

MRS. THEOPHILUS Y. WINSHIP.

Mrs. Theophilus Y. Winship of Norwich, Conn., passed away on Sunday, June 2, after a long illness. Mrs. Winship was born in Preston 81 years ago and belonged to one of the oldest and best known families in the state. Becoming interested in Spiritualism many years ago, she and her husband became prominently identified with the Cause and were among its most earnest supporters. The funeral service was held Tuesday afternoon at her home in Norwich, Albert P. Blinn of Boston officiating. Being so well known and respected, friends attended from all over the state and the floral tributes were numerous and beautiful. Mrs. Winship leaves a husband, a devoted niece, Mary A. Hill, who has made her home with Mr. and Mrs. Winship for several years, and numerous relatives.

Albert P. Blinn.

## List of Camp-Meetings, 1906.

MASSACHUSETTS.

Onset, July 22 to Aug. 26; Dr. George A. Fuller, Chairman.

Lake Pleasant, July 29 to Aug. 27; Albert P. Blinn, secretary, Lake Pleasant.

Harwich, July 8 to July 22; Mrs. Mary B. Small, secretary, So. Harwich, Mass.

Unity Camp, Saugus Centre, June 3 to Sept. 30; Mrs. A. A. Averill, secretary, 42 Smith St., Lynn.

Camp Progress, Swampscott, June 3 to Sept. 30; B. H. Blaney, secretary, 150 Elm St., Marblehead, Mass.

MAINE.

Verona Park Camp, Aug. 12 to Aug. 26; F. W. Smith, secretary, Rockland, Me.

CONNECTICUT.

Niantic, June 11 to Sept. 8; George Hatch, secretary, South Windham, Conn.

NEW HAMPSHIRE.

Sunapee Lake Camp, Blodgett's Landing, July 29 to Aug. 26; Lorenzo Worthen, secretary, Hillsboro Bridge, N. H.

OHIO.

Lake Brady, July 1 to Sept. 2; A. G. Keck, secretary, Akron, O.

"Central Ohio Camp," Beulah Park (near Columbus), June 3 to June 24; the secretary may be addressed, "Secretary," 55 McDowell St., Columbus, O.

Ashley Camp, Ashley, Aug. 5 to Aug. 26; Mr. Will Randolph, secretary, Ashley, O.

Mantua Camp, Mantua, O., July 9 to Aug. 27; F. H. Sherwood, secretary, Mantua, Station, O.

NEW YORK.

City of Light Assembly, Lily Dale, July 13 to Sept. 2; Laura G. Fixen, Gen. Man., 1047 Carmen Ave., Chicago, Ill.

MICHIGAN.

Haslett Park, Aug. 6 to Sept. 3; D. R. Jessop, secretary, Williamston, Mich.

Island Lake, July 22 to Aug. 28; H. R. La Grange, secretary, 185 E. Montcalm, St., Detroit, Mich.

Grand Ledge, July 21 to Aug. 21; J. W. Ewing, secretary, Grand Ledge, Mich.

Forest Home, July 30 to Aug. 20; Mrs. Ruth Eastman, secretary, P. O. Box 69, Mancelona, Mich.

Vicksburg, July 30 to Aug. 20; Mrs. Jeannette Fraser, secretary, Vicksburg, Mich.

IOWA.

Mount Pleasant Park, Clinton, Ia., July 29 to Aug. 26; Mrs. M. B. Anderson, secretary, Clarkesville, Mo.

WISCONSIN.

Wonewoc Camp, Unity Park, Wonewoc, Aug. 5 to Aug. 27; M. M. Blish, secretary, Wonewoc, Wis.

INDIANA.

Chesterfield Camp, July 15 to Aug. 27; Mrs. Lydia Jessup, secretary, Anderson, Ind.

WASHINGTON.

New Era Camp, July 9 to Aug. 4; Rev. G. C. Love, president, 354 College St., Tacoma, Wash.

Edgewood Camp, July 30 to Aug. 20; Mr. George E. Knowlton, secretary, Tacoma, Wash.

CALIFORNIA.

Harmony Grove Camp, Escondido, Calif., Aug. 6 to 20; T. J. McFeron, secretary, 528 Fir St., San Diego, Cal.

Los Angeles Camp, Mineral Park, June 25 to July 25; Mrs. Nettie Howell, president, Los Angeles, Cal.

NEBRASKA.

Franklin Camp, Sept. 1 to Sept. 17; D. L. Haines, secretary, Franklin, Neb.

KANSAS.

Winfield Camp, July 15 to July 25; Mrs. Maud K. Gates, secretary, 807 No. Manning St., Winfield, Kan.

Forest Park Camp, Ottawa, Kansas, Sept. 15 to 25; Jacob Hey, secretary, Overbrook, Kan.



"Soul is more bruisable than flesh."

"Always try to be a little kinder than necessary."

"It is too late to whet the sword when the trumpet sounds to draw it."

"We are always responsible for the use we make of the light we have."

No man can afford to close his mind to new truth.—M. J. Savage.

Whatever else you may be sure of, be sure of this at least, that you are dreadfully like other people.—Lowell.

Never explain, never apologize, never retract; get the thing done and let them howl.—English Divine.

"The world's best servant is he who knows the past, lives in the present, foresees the future and is ready for the next thing."

# Our Home Circle,

EDITED BY

MINNIE MISERVE SOULE.

### Love's Real Self.

Look into my eyes, my love, and say
goodby.
Love is not love save it hath made us
strong
To meet stern duties that, remorseless,
throng
For doing. Men may fall, but you and I
Should be invincible to live or die;
To wage firm battle against sin and wrong;
To wait—that is hardest, dear—however
long
For joys withheld, and God to answer why;
To banish yearning hope, if it be vain;
To say goodby if we must parted be.
Had we but half loved, then we might complain
Parting were murdered possibility,
But loving, O my love, so perfectly,
We are beyond the touch of any pain.

Selected.

### A LINK IN OUR GOLDEN CHAIN.

## TELL THE CHILDREN ABOUT SPIRIT COMMUNION.

When the springtime comes and the blossoms on the trees make sweet the air with their promises of luscious fruits, down among the grasses, the violets and valley lilies add their fragrance and beauty to the world's awakening.

How dear these lovely fragile violets are! Only those can testify who have wandered over the hillsides and by the running brooks with gladness in the heart and fair hands now fairer in that other life close locked within their own, as they sought the blue beauties.

So suggestive of May days and happy hearts and love's first whispered words are they, that forever and for aye will the lover and the loved seek to gather and hold them fast as a precious token of the spring and a promise of the complete and perfect days of the ripened aftertime.

But the little white violets, too, come peeping up through the soft, warm earth and coax and nod and toss their bonnie heads about until a gentle hand caressingly lifts them from the bonds of nature and sends them on some errands of love.

And the valley lilies, heavily white as if made of the snow, their little bowed heads hanging abashed at their own early arrival at the spring carnival, hide beneath the broad green sheath of their leaves and await the coming of the one who loves them best.

Ah, they have all had a part in our life this month and have graced the abiding place and made beautiful the days that were perfumed with their presence.

A motherless girl whose yearning and sensitive nature found blessed joy among the growing things, sent some violets to tell us of her love and to add a bit of beauty to the commonplace conditions of a business life.

Bless her heart and theirs!

For a week they gave a cheery greeting and then with such an apologetic air that we loved them all the more, they folded their fair petals and shriveled into dry threads.

Then one evening, an evening of sad memories, for 'twas the anniversary of the spirit-birth of a little baby girl we loved so dear, what should come to give us comfort and good cheer but a bunch of fragrant lilies from the garden of our friend in Cambridge; a garden most tenderly cared for because he who set the lilies growing now sees them from that other dwelling place where his spirit finds its home.

The darkness could not hide that cluster of lilybells although the things of wood and clay were quite undiscernible as we entered the room.

"Ah, she has been here," we said, for the lilies were breathing their evening prayer and every breath was a whiff of sweet perfume that led us nearer to heaven.

Something more than delighted and gratified senses was ours.

Through the little violets we saw a mother's face and at once a spiritual kinship was established and a bond of mutual interest in the girl whose life still waits the inspiration of a service that exalts and glorifies its possessor.

And the breath of the lilies was as incense on love's altar where a brave, cheery spirit-father met the two darlings of his heart and spoke out his admiration for the useful, practical lives they lead.

Then, too, from Augusta came more lilies as fresh and fair as when the dear hands gathered them. "I have filled the rooms my father and mother loved the best with the beautiful lilies, hoping they will enjoy them as I hope your spirit-friends will enjoy these I send you," she wrote, and as we write we feel the presence and the happiness that fond remembrance always brings.

What a beautiful realization of the truth of spirit-communion have these children who gather the flowers that grow in the gardens of their father's love and care and send them on some sweet flower mission.

The consciousness of spirit presences is so real and ~~sacred~~ to us that we are in danger of forgetting the heavy cloud of sorrow that rests on the average person.

It is true that there are many, many people who know something of mediumship and the philosophy of Spiritualism, but the realization of the living, vital truth of spirit-communion is an undeveloped faculty.

If anybody doubts this let him sit in a place where the heart-broken mother may pour her grief into willing ears or the motherless girl weep her sorrow out in unrebuked sobbings.

Like a solemn procession of black-robed mourners, blind and deaf to the sunshine and music of the spiritual kingdom, they pass through the little room where the spirit sits waiting to assure them that no child of God ever dies and to follow the assurance with positive proof of the identity of the one for whom they mourn.

Prayers and hymns of praise seem a mockery to them in the hour of despair that follows death and while the wickedness of their rebellious attitude is acknowledged by them, still love for one they have fondly held in passionate embrace with the hope of defeating death, is stronger than love of God or church or salvation and speaks itself out in undeniable mutiny.

The Catholic looks in the face of the church father and pays the price of his displeasure and seeks the spirit message and the comfort which it brings.

The Episcopalian finds refuge in the "I believe in the communion of saints," and so on through the catalogue of the churched and unchurched multitude, when the fountains of human love and expression are tampered with by death, the sufferer dares and defies and seeks the truth until the heart is comforted.

It seems so strange to us that this great truth that is so evident and understandable and demonstrable is so new and strange and unbelievable to this multitude of weary, heartsick souls who are not ignorant of other sweet things in life and who are far from stupid.

It is hard to comprehend the power which tradition and the past holds over the average man and woman. An idea has been passed down from pulpit or teacher, from parent or community and in the soft soil of an unripened intellect it has sent its shoots downward to the very centre of the being and it tears and uproots the whole structure of the personality when dislodged by new, strong, vigorous seeds of truth.

It can be grafted on to the old growth and will bear excellent fruit on some branches, but it is not the simple upreaching growth whose fruit is always peace and joy and love and knowledge.

Our effort must be renewed to give the children the exact truth concerning life after death.

The abstract questions of theology are not at all important.

Set the seed of truth growing in their lives and the miserable, misshapen, dwarfed expressions of humanity will disappear.

They will not sorrow at death and suffer and struggle to free themselves from the bondage of a thoroughly erroneous and wicked conclusion about the heartlessness of God and run away from the father of the universe, nor will they whip themselves into a mistaken submission to the existing condition. Fathers and mothers who slip into the great beyond will be as real and definite personalities as if they had only moved to London or New York and the constant and unremitting message and evidence of devotion will make life one sweet song, the theme of which will be love, love, love.

M. M. S.

### A Picnic.

When Goldie met Fred at the supper table after their disagreement at noon there was a very mystifying silence on her part.

Usually, after a quarrel she was eager to "make up and be good friends" as she called it, for she was a tender hearted little maiden and couldn't endure anything that savored of ill temper or a misunderstanding very long.

But tonight she very loftily ignored Fred and addressed her rather limited conversation to her grandmother, Aunt Frank or the cat or anybody and everybody except the now penitent brother.

At last he could bear it no longer and apparently speaking to some one on the other side of the partition as he looked blankly at it, he said, "They're going to have a picnic up at the Lake tomorrow."

Goldie nearly drowned her strawberries in cream at this remark, but never said a word and poor Fred, still staring at the wall, didn't see that he had created a sensation, just as he meant to do.

"I guess it's going to be a real nice picnic," he continued deliberately; "the Methodists always have nice picnics and one of the boys said they were going rowing on the lake after they got there and that the lake is full of whirlpools and you have to be an awful strong rower or your boat will get caught in one of them and you spin around and around just like a top and nobody can save you and you get drowned."

"Oh, I want to go and see those whirlpools," and Goldie jumped up from the table in a very ecstasy of delight at the thought of the dangerous sport.

"I'll pay for your ticket if Ma will let us go," said Fred in a burst of generosity and that was the way they "made up."

Goldie knew that Fred only had a dollar a month for spending money and that when he took her to a picnic it would take the most of that and he wouldn't have much left for soda and candy.

His self denial was truly worthy of her recognition and she recognized and accepted it at once.

But Ma was to be dealt with before the excursion could fairly be reckoned on and Ma didn't seem inclined to go.

In the first place it wasn't her Sunday school and then she had various reasons for staying at home.

At last, however, she allowed herself to be escorted over to Willie Plummer's house to talk with his mother and the result was that Fred and Goldie rushed home and to bed that they might be up and ready at the station at an early hour the next morning.

Just as Fred curled himself up in a ball to get to sleep as quickly as he could, he heard the patter of Goldie's feet on the floor and in a moment two soft arms were around his neck and kisses and words were all jumbled together as she said: "Oh, I love you Freddie. I'm ashamed that I cried about the hat. I don't care about it a bit. I really, truly don't, Freddie. Goodnight." And before Freddie could collect himself to say all that was in his heart, the little feet had pattered back to bed and a merry, "Did I scare you, Freddie?" was ringing across the hall.

Aunt Frank came up and gave a few last orders and saw that both pairs of eyes were locked in slumber before she went down to attend to the lunch basket for the early start.

With the morning sunshine making golden paths over the world, the hearts of a hundred children awoke to gladness, and the Methodist picnic was an assured success.

Little feet scarcely touched the ground and little tongues whispered wonderful stories into little ears that were going to a picnic for the first time.

A picnic was not exactly a new thing for Fred and Goldie, but the scene was to be new and the children were new acquaintances and that gave zest to the occasion.

Fred had fishing lines and rod and a box full of bait and Goldie had the camera and Ma had the lunch basket.

Long before the train was due, the station agent surrendered the place to the juvenile throng and the tin dippers at the drinking fountain made a sort of musical accompaniment to merry laughter and high pitched conversation, as they were slambanged on their long chains without intermission during the entire stay.

When the train did arrive, such a scampering and shrieking as there was!

Seats went banging and six little maids sat down in a heap of muslin and ribbons, and up and down the aisles went boys hunting for sisters and sisters hunting for mothers and no one seemed to get settled at all until the end of the journey was reached.

Every cow in a pasture or stray dog at a station came in for all sorts of youthful sallies, and with horns blowing and flags flying, the happy crowd passed through village and town and at last got off the dusty train right on the shore of the beautiful lake.

The waters were softly lapping the shore and the trees were fluttering in a sort of suppressed admiration of the whole tree family.

Swings were coaxingly moving about in the lovely grove and the odor of pine and the slippery paths made the walk up to them a delightful frenzy.

Like a flock of beautiful birds the little ladies flew in and out among the trees and the boys clambered down over the rocks and invited sudden death by their wild daring and over enthusiasm.

"Oh, it was just heavenly," said Goldie to Aunt Frank the next day imitating the speech of the minister's young daughter.

Well, the dinner and the fishing and all the games that were planned kept everybody in a state of happiness and joy that only comes on an annual picnic day.

Goldie forgot all about the promised joy of seeing real whirlpools until well into the afternoon and when she suddenly remembered the danger of rowing on the lake, she as suddenly became possessed of a desire to experience a little excitement in that line on her own responsibility.

She didn't for one minute believe that a whirlpool meant death and she thought it would be the jolliest fun to go whirling about in a boat.

"It must be just like flying horses in the water," she said softly to herself as she clambered over a heap of rocks where an inlet of the lake made a cove.

Some boats were bobbing up and down on the gentle waves and after much effort Goldie got into one.

She sat there thinking over the possibilities of a whirl in a whirlpool until she could resist the temptation no longer.

She hadn't a very definite idea of what a whirlpool was like, but thought she ought to hunt one up and make an acquaintance with it and so she tugged away until she released the little boat in which she sat.

It began to move and drifting slowly out with the tide gave Goldie a most delightful sensation of airiness and dainty motion.

She was not a bit afraid for there was nothing to fear. The sky smiled above her and the water was warm and blue beneath and she could see the children and the men and women walking about on the land.

Suddenly the current caught the little craft and like a living thing it darted out from the cove and took a course of its own straight for the middle of the big broad sheet of water.

Then Goldie felt her danger. She looked at the lovely land like a lost friend and a wild look came into her soft, brown eyes.

"Oh, I'm in the whirlpool, I am, I know I am," she sobbed to herself. "Freddie said a strong rower could save himself," and she looked about for the oars.

Not an oar, nothing but the boat and the water and herself alone. The case was getting desperate, but she was too proud to cry now.

She would die bravely, she thought and Freddie would bring her flowers after she was dead, for he promised her he would.

Oh, if she had never told him that she hated him!

And who would trim Milly's hats now?

Well, it was all over.

The whirlpool had her and she couldn't save herself because she had no oars.

She would lie down in the boat and fold her hands over her breast and look as pretty and as peaceful as she could so they might know she died bravely.

"Here little one, don't cry, don't be frightened."

A strong hand caught the edge of the boat in which Goldie was sitting, Goldie bravely waiting for death, but whose quivering little form and pale drawn face told her rescuer of her awful fright.

He took her in his own boat and swiftly rowed for shore where women were wringing their hands and the children were laughing and crying all at once. Ma's tears wet Goldie's brown curls through and through as she hugged her tightly in her arms, where the strong armed friend placed her as he jumped from his boat.

"If you had screamed sooner you wouldn't have got off so far," said Fred. "Nobody saw you till you shrieked."

"Did I scream?" asked Goldie innocently. "I didn't know I made a sound."

And she didn't know. She was so frightened that she didn't realize she had said a word or made a call for help.

M. M. S.

# SPIRIT Message Department.

MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF

MRS. MINNIE M. SOULE.

### Circle Open to Subscribers.

Until further notice, the Message work will be done in the Banner of Light Lecture Room, in Banner of Light Building, on Wednesdays from 4 to 5 p. m. The doors will positively close at 4, not to be opened until the close of the seance. This is in no sense a "test circle," but any subscriber to the "Banner" who makes application can have a ticket to the seance, free. This ticket will not be transferable.

The Banner of Light makes this offering for the service of spirits and those whom they may be able to teach. We shall welcome to this work those who wish to cooperate by reverent, sympathetic attendance, but we feel that we should have at least the evidence of sincerity which their subscription to our paper signifies.

### INVOCATION.

With the glorious sunshine all about us, the joy of life in our hearts, the knowledge of the truth making us free from fear of death and separation, we come into this little circle this morning to give something of the abundant joy that is ours to those who are seeking the light. These dear spirits who yearn to give expression of their love, who are seeking to make known their identity to their friends, who wait and listen and watch for their coming, are our friends and gladly we take them by the hand, and would give them of our strength and our confidences that they may make their message clear and plain their personal evidence. May such a wealth of love and confidence be ours, may so much of power come through us that the whole world shall feel a dancing of a sunbeam to the darkest corners and the remotest conditions. We lift our hearts to those who understand, we raise our voices in prayer to the Spirit of all good, all life, all truth and would have our hearts open to the inflowing of all good that may come to us. Amen.

## MESSAGES.

### Amanda Haskell, Dorchester, Mass.

There is a spirit who comes to me this afternoon of a woman about forty-five or forty-eight years old. She is very slender and very ill looking. It seems as though the larger part of the last years of her life were years of suffering and she says, "Oh it was heavenly to be able to feel strong and well and I am sure that none of my friends ever desired to keep me here unless I could recover my health. My name is Amanda Haskell. I am not very familiar with this work, but I long to be. It seems to me that it is very important and I have long thought that I would like to know very much about it. You must understand that there is a diversity of opinion about the advisability of spirits returning to their friends on this side of life as well as on your side. But I do not share any fear or apprehension with those who tell us that it is better to let people move on as they have been accustomed to do. I have a son. He lives in Dorchester; his name is Charles and so often I have been to him and have felt that if he could only know that I was there that it would give him comfort. He is very ambitious and eager to get ahead and all his energy is spent in his reachings for success. I know that he would be pleased to have me proud of him and I am, but O, how I do long to have him know that I can see him and could talk with him if he only made it possible for me to do so. It is beautiful in this life. I loved the beautiful flowers and out-door life and used to be wheeled out whenever the first warm days came and so in my new life I have more of that out-door life than some spirits do. I have some friends who enjoy and the music and the drama more than they do the nature life and they get that while I stick to my old love. I haven't been able to be very much of an influence in the life of my boy because there seemed no way for me to gain a hold and express my thought, but I am hoping that from this contact with the material life, I may be able to do more. I come only with a heart filled with love and desire to express that to my friends. Caroline is with me and she also sends love. I thank you and feel that I am deeply indebted to you."

### Caleb Plummer, Charlestown, Mass.

Here is a spirit of a man, tall, slender, angular looking almost, and he says, "Will you give an old soldier a chance to say a few words? My name is Caleb Plummer and I am from Charlestown, Mass. I want to go to Margaret. I don't mean I want to go there, because I have been there. I can go again, but I want to send a message to her and let her know that I am able to see her. I don't like the way things have been running on for the last year or two. If I had my way, I would put a stop to it. There is no use of being made a slave of just because you are good natured. I never thought that I would die first; thought I would live to take care of everybody. I was quite religious in my day. Prayed to God, read my Bible, made my children go to church and I am glad of it, too. I would be ashamed of myself if I had spent all my life saucing God. I haven't seen any burning hell yet, but I have seen some people that looked pretty unhappy, as if they would do almost anything to get up into a clearer atmosphere. There are a lot of missionaries around over here; they are always trying to help the do-littles. I always said the lame and lazy were provided for and it looks like it. Missionaries go chasing around trying to save people from their misconceptions of life; that is what they say. Well, my sister Ann is one of them and that is why I know so much about them. She always was enthusiastic and now she is right in her element. Sam and I have many a discussion, but we are all good natured and we are pretty much interested in this wireless telegraphy; pretty remarkable thing and we have been watching the experiments and look for great things to happen from it. Just whisper softly to my little wife that I will be at the open door when she comes over here and she won't have any time to get lonesome. Thank you very much. Goodby."

### Alexander Wood, Somerville, Mass.

There is a spirit of a man here probably sixty-five or seventy years old. Strong, brusque, rather important in his bearing and a very helpful and useful influence emanates from him. He says, "My name is Alexander Wood and I lived in Somerville, Mass. Some people have an idea that when a man has been gone from a place twenty or twenty-five years that he has forgotten all about it and lost his interest in it. There is nothing that is any more untrue than such a notion. Ask any man if he has forgotten the home of his childhood or lost his interest in the old homestead, especially if he has brothers and sisters and loved friends residing there. Now that is the position I am in. It is true, I have many friends where I am, but I have many in this physical life. I always believed that if a man was to make a success of anything he must be diligent and faithful and earnest. So I have been applying myself to this theme of spirit-communion for some years and I am pleased to note the success that I have had in various ways and at various times among my friends. I am anxious to help Carrie and Grace and the rest. I have lately been joined by my partner in life and the mother of my children, my first children, is with me as I send this message. She has wept tears over the sorrows of those she loved, but I could see no sense in that and have tried to bring only the strength and the peace when I came. I am not in the lumber business now. I find plenty to do in taking care of my children and grandchildren and feel something like a shepherd with a little flock about him. I want them to understand that I shall do all I can as long as any one of them remains and that I am ably assisted by those who love them just as much as I do. I thank you."

### Charles Lewis, Salem, Mass.

There is a spirit here who says his name is Charles Lewis. He is about fifty years old, medium height, slightly gray hair and is a very strong and enduring looking person. He says, "I am anxious to get to my friends. I want particularly to go to Hattie. I lived in Salem, Mass., and I didn't know one single thing about the spirit life. I tried to be good as men speak of goodness and tried to do whatever I could to help people, but as for understanding that the spiritual life was a part of the physical life, it never dawned on me that such a thing could be. Will you please say to Hattie that I am sorry for the new trouble that has come to her. It seems anything but right and I wish that I might have been able to have prevented it, but I haven't any power in that direction. John is with me and he is as anxious to give his assurance that anything that is possible for him to do, he will do, as I am. Uncle Benjamin frequently talks these things over with us and says if we had made a little more of an effort to know where we were going we might have been installed now in the household just as much as before we went, but we cut our bridges behind us when we thought that death ended all. I am able to see some of the future for Hattie and it isn't as black as she is inclined to think, but there isn't anything of great moment just now. I thank you for letting me come."

### Death.

Two cold hands folded on a breast;
A silent form laid away to rest;
A sob, a prayer: "God, is it best?"
This is not death.

A heart toward things it loved grown cold;
A soul with not the faith of old;
A life with worthiness all told—
This I count death.

Margaret A. Richard, in Woman's Tribune.

### COLLOQUY

Between his father in spirit-life and the author in this life; who assured him (his son), that his unchanged love would last until they both meet on the other shore.

*Dennis N. James.*

(Written for the Banner of Light.)

"Why am I here?"
"I cannot tell.
But this, pray realize,
The Author of your being must,
Than you, be much more wise."

"How came I here?"
"It matters not;
If by the self-same door,
Like other mortals you depart
To live for evermore."

"Where do I go?"
"To regions fair,
Which I meanwhile have seen;
Where angels wait to welcome you
In pastures ever-green."

"When do I leave?"
"So soon as, there,
Your mission be complete;
And then, on wings of love to soar,
Your true-loved ones to greet."

"Will it be long?"
"There is no time,
Or reckoning by the hour
In this bright clime. 'Act well your part!'
God is your lasting dower."

### SHINE ON.

*Mrs. Annie Brown.*

(Inspirational.)

(Written for the Banner of Light.)

Shine on, Thou Sun of suns, shine on!
Chase out all gloom,
Bring joy and gladness to dwell in our home,
Raise up the drooping to break forth in song;
Shine on, Thou Sun of suns—enter our home.

Shine on, Thou Sun of suns, shine on!
Thousands there be
Weary of darkness, longing for Thee,
Yearning for Light, grieving in vain;—
Draw them, Thou Sun of suns, out into day.

Shine on, Thou Sun of suns, shine on!
Love's warm vital spread
O'er cold hearts despairing where Hope lieth dead;
Quicken, by Thy Spirit; animate through Thy glow;
Arouse from dull stupor Thy loved and Thy Own.

Shine on, Thou Sun of suns, shine on!
To mortal make
Life; strength and power is in clinging to Thee,
Whose eye never sleepeth, whose ears not closed,
Who knoweth our sorrows and judgeth our cause.

## "Social Values" and Private Property.

Every Spiritualist is at heart a reformer. His efforts in reforming his own religious ideas is but the seed from which sprung the efforts of the Banner of Light to assist in the reformation of the religious life of the world. It is scarcely a step from the religious reformer to the social reformer; indeed, the two are almost one. Therefore the following from the New York World seems of especial and timely interest.

Ungracious as it may seem and distasteful as it is to indulge in adverse criticism of a movement among whose followers are so many of the noblest souls of their time, it is nevertheless only through expression of individual opinion that progress is made toward a sound public opinion.

Intelligent criticism of the Socialist movement cannot but lead the open mind to a clearer conception of the real distinction between what is individual or private and what is social or public, confusion in regard to which is by no means peculiar to Socialists.

Designating a thing as social or public, even by act of Legislature, does not make it so. Whether a matter, value or function be individual and private or social and public depends upon whether it naturally relates or belongs to only one or more and not to all the individuals composing the public, or to all of them.

All men evidently sustain the same natural relation to the earth, no one having any closer relationship or greater claim to it than another. As it belongs, then, as much to one as to another, so must its values, which are therefore public or social. They are annually measured and paid in rent out of the total annual production of wealth and constitute the natural public revenue.

A man's labor power, on the other hand, is clearly his own—an individual, private asset. When he exchanges it for the wealth it produces, that wealth is no less clearly his. Nor does it matter whether he makes the exchange directly with nature or mediately through other men, the wealth for which he voluntarily exchanges his labor or its product is as truly his as was the labor. Nor does this relation of individual ownership depend at all upon the use to which he may put his wealth. He may consume it, store it, lend it to another or use it for the production of other wealth, and yet it is still the offspring of his own will and effort and belongs to him, any law or custom to the contrary notwithstanding.

Private appropriation of the social value known as rent, ground rent, is the chief cause of the phenomenon which Marx called "surplus profit." This same misappropriation of the natural public revenue renders it necessary for the public to appropriate individual revenues or private wealth, which it does through taxation, imposed, however, not with a view to recovering its own proper revenue, but to collecting an approximately equal amount for the most part from those who have already paid the rent so misappropriated.

This legalized robbery in which even the unwilling are compelled to participate results in a most unnatural and inequitable distribution not only of wealth, but also of natural opportunities for producing it, which by reason of their rental values are falsely termed wealth. This pseudo wealth constitutes perhaps the greater part of those fortunes which by reason of their enormity are causing men to question for the moment the natural, inalienable right of private property in the products of labor.

But is an equitable distribution of wealth to be brought about by substituting for the present legalized robbery of the many by the few the proposed legalized robbery of everybody for the supposed benefit of all? No man can be really benefited by being deprived of the enjoyment of any or any part of his natural rights, among which is the right to control the product of his industry. Little wealth could be ever accumulate were he denied the right to use it in the production of more—that is, as capital.

An equal distribution of wealth will never be equitable until all men are able and willing to produce equally, a condition of humanity which it is within neither the province nor the power of government to bring about.

When the public shall have assumed possession and control of values and functions naturally belonging to it, supposed necessity for interfering with those belonging to individuals may no longer appear. When ground rent shall be appropriated to public uses and industry thereby relieved from the burdens of taxation; when railways, telegraphs and all other naturally monopolistic utilities shall be controlled and operated by the public, the private use of individual wealth for the production of more may no longer seem inimical to the public welfare. If thereafter any private enterprise shall continue to be injuriously monopolistic it will be so through the privilege of corporate power, which the public will some day cease to grant—the sooner the better.

John Sherwin Crosby.

### Allen S. Olmsted Wins in Court.

The Foot-Ease Trade-Mark Sustained.

Buffalo, N. Y.—The Supreme Court has granted a permanent injunction with costs against Paul B. Hudson and others of New York City, restraining them from making or selling a foot powder which the court declares is an imitation and infringement on "Foot-Ease," now so largely advertised and sold over the country. The owner of the trade-mark "Foot-Ease," is Allen S. Olmsted, of Le Roy, N. Y., and the decision in this suit upholds his trade-mark and renders all parties liable who fraudulently attempt to profit by the extensive "Foot-Ease" advertising, in placing on the market the spurious and similar appearing preparation involved in the case. This the court declares was designed in imitation and infringement of the genuine "Foot-Ease." It is said that similar suits will be brought against others who are now infringing on the Foot-Ease trade-mark rights. Each package of the genuine Allen's Foot-Ease has the facsimile signature of Allen S. Olmsted on its yellow label.

## Florida.

A DESCRIPTIVE SENTENCE FROM A LETTER OF A BOSTON TRAVELER.

In Florida we see a strange country that has been settled more than three hundred years, and is not yet inhabited,—a land of shifting sand and of deep mud; a land of noble rivers, that rise in swamps and consist merely of shallow lakes, some of them twenty miles long and half as wide, and only ten feet deep; of wide sandy plains thinly covered with pines; of spots so barren that nothing can be made to grow upon them, and yet with a soil so fertile that if you tickle it with a hoe it will laugh with an abundant harvest of fruit; a land of oranges, lemons, pomegranates, pineapples, figs and bananas; whose rivers teem with fish; its forests with game and its very air with fowl; where everything will grow, except wheat and apples; where everything can be found except ice; yet, where the people with a productive soil and a mild climate, live on pork, hominy, sweet potatoes and molasses; where many men possessing 20,000 head of cattle never saw a glass of milk in their lives, using only the imported article, when used at all, and then calling it "consecrated" milk; where cabbages grow on the tops of trees, and you may dig bread out of the ground; where the castor oil plant becomes a tree of several years' growth, and a pumpkin vine will take root from its joints and thus spread and live year after year; where cattle do not know what hay is, and will not take it when offered; and where, in the winter, horses and cattle may be seen standing in the ponds and rivers, plunging their heads deep under the surface of the water for the grasses; where rivers will disappear in the earth and rise again at a distance, thus forming natural bridges, some of them more than a mile wide; where, instead of Spring, Summer, Autumn and Winter, there are two seasons only,—eight months of summer and four months of warm weather; where the winter is the dry season and the summer almost a daily rain; where, in order to take a walk, you must first wade through a light sand ankle deep, and then through a mud puddle, and some of these mud puddles cover a whole county; where no clay is found fit for brick-making and the people build houses without chimneys; where, to make a living is so easy a task that every one possesses the laziness of ten ordinary men, and if you wish to hire help the man says he is tired,—and would seem to have been born so; where agues would prevail if the people would take the trouble to shake; where a large orange tree will bear 7,000 oranges—leaves—bud—blossoms—half and full grown fruit, all at once, and every twenty-five feet square of sand will sustain such a tree; where, in many parts, cold weather is impossible and perpetual verdure reigns; where alligators, or "gators," as they are called here, possess undoubted rights of citizenship and mosquitoes pay constant visits and are intrusive and even penetrating in their attentions to strangers.

## Lake Pleasant.

N. E. Spiritualists' Campmeeting Association's Program for 1906, July 29 to Aug. 27.

SERVICES FOR 1906.

Sunday, July 29, 10.30 a. m.—Lecture, Hon. A. H. Dailey.

Sunday, July 29, 2.30 p. m.—Lecture, Miss Elizabeth Harlow.

Tuesday, July 31, 2.30 p. m.—Lecture, Miss Elizabeth Harlow.

Thursday, Aug. 2, 2.30 p. m.—Lecture, Miss Elizabeth Harlow.

Friday, Aug. 3, 2.30 p. m.—Lecture, Rev. Wilson T. Fritch.

Sunday, Aug. 5, 10.30 a. m.—Address and Ballot Readings, Mrs. Kate M. Ham.

Sunday, Aug. 5, 2.30 p. m.—Lecture, Rev. Wilson T. Fritch. (Special.)

Tuesday, Aug. 7, 2.30 p. m.—Address and Ballot Readings, Mrs. Kate M. Ham.

Wednesday, Aug. 8, 2.30 p. m.—Address and Ballot Readings, Mrs. Kate M. Ham.

Thursday, Aug. 9, 2.30 p. m.—Lecture and Tests, Mrs. Carrie S. Thomas.

Friday, Aug. 10, 2.30 p. m.—Lecture and Tests, Mrs. Carrie S. Thomas.

Sunday, Aug. 12, 10.30 a. m.—Lecture, Albert P. Blinn.

Sunday, Aug. 12, 2.30 p. m.—Lecture and Tests, Rev. May S. Pepper. (Special.)

Tuesday, Aug. 14, 2.30 p. m.—Lecture, Mrs. Carrie E. S. Twing.

Wednesday, Aug. 15, 2.30 p. m.—Lecture and Tests, Mrs. May S. Pepper.

Thursday, Aug. 16, 2.30 p. m.—Lecture, Mrs. Carrie E. S. Twing.

Friday, Aug. 17, 2.30 p. m.—Lecture, Mrs. Carrie E. S. Twing.

Sunday, Aug. 19, 10.30 a. m.—Lecture and Tests, Mrs. T. U. Reynolds.

Sunday, Aug. 19, 2.30 p. m.—Lecture and Tests, Rev. May S. Pepper. (Special.)

Tuesday, Aug. 21, 2.30 p. m.—Lecture, Miss Victoria C. Moore.

Wednesday, Aug. 22, 2.30 p. m.—Lecture and Tests, Rev. May S. Pepper.

Thursday, Aug. 23, 2.30 p. m.—Lecture, J. Clegg Wright.

Friday, Aug. 24, 2.30 p. m.—Lecture, J. Clegg Wright.

Sunday, Aug. 26, 10.30 a. m.—Lecture, J. Clegg Wright.

Sunday, Aug. 26, 2.30 p. m.—Lecture and Tests, Rev. May S. Pepper. (Special.)

Monday, Aug. 27, 2.30 p. m.—Closing Session.

Admission to Special Meetings of Mrs. Pepper, 25 cents.

Admission to Special Meetings of Rev. W. T. Fritch, 15 cents.

Banner of Light.

BOSTON, SATURDAY, JUNE 16, 1906.

## Societary News.

*Correspondence for this department should be addressed to the Editor, and must reach this office by the first mail delivery on Monday morning, to ensure insertion the same week. We wish to assist all, but our space is limited. Use ink and write plainly.*

### Topic for the Progressive Lyceum.

Sunday, June 17, 1906. "Material with which to Build."

Gem of Thought.

The Master gives us love and life,
And pow'r to think and do;
Then we can build in calm or strife
Just as we will all through,
Of weak, unsightly things each day,
Or stately homes along the way.

Like incense from each thought and word,
There rises every hour
A force, and by us all unheard,
A wonderous Psychic pow'r
Is building to a perfect end,
With such material as we send.

J. W. R.

For information concerning The Progressive Lyceum authorized Lesson Paper for the National Spiritualist Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

### Boston and Vicinity.

Dedication of Unity Camp Auditorium.—The new auditorium which has been erected by the Lynn Spiritualists' Association at their grove at Unity Camp, Saugus Centre, was dedicated on Sunday, June 3, at which time an elaborate program was presented. The rostrum was appropriately decorated with potted plants and cut flowers, with a fine portrait of the honorary president, Dr. Alex. Caird, on the right of the platform, and one of Mr. Samuel Merchant, who was the president at the time of his death, on the left. The last named portrait was presented to the Association on this occasion by friends of the Merchant family. Those assisting in the several services were Mr. H. C. Chase, president of the Association; Mrs. M. C. Chase, vice-president, who read an original poem written for the occasion; Mrs. Minnie M. Soule, who also read a very beautiful original dedicatory poem, which was published in the "Banner" of last week; Mr. I. F. Symonds, editor of the "Banner of Light;" Mr. James S. Scarlett, who delivered a most able dedicatory address; Mrs. A. J. Petengill, Mrs. Dr. Caird, Miss Nellie M. Putney, Mrs. Nettie Holt Harding, Mrs. Mamie Helyett, Mrs. Hattie Lewis, Mr. and Mrs. Osgood Stiles, Prof. R. A. Macurda, Mr. F. F. Harding, Mrs. Nellie Randlett, Mrs. Izetta Sears, Mrs. Coggshall, Mrs. Waterhouse, Mrs. Chapman, Mr. James Litchman, Mr. Aurin Hill, Mr. D. H. Hall and Mr. G. A. Baker. Vocal solos were rendered by William Boomhover, W. A. Robbins, F. A. Baker and Wallace Eldredge. The musical exercises were in charge of Pres. Chase, pianist, with W. A. Atherly, cornetist. A congratulatory letter was read from Mr. and Mrs. G. W. Kates. The largest audiences that ever visited the camp were present during the day, and all seemed greatly pleased with the new auditorium, which has been erected at a cost of twenty-five hundred dollars, with a seating capacity of one thousand. The thanks of the Association are extended to all who have in any way assisted in making this new church a reality, and to all who assisted in the dedicatory services. Unity Camp, Saugus Centre, Sunday, June 17, at 2 and 5, Mr. Oscar A. Edgerly, one of the most able speakers in the work. Be sure and hear him.

Cadet Hall Messenger.—The publication of the Cadet Hall Messenger is to be discontinued. Friends are requested to send no more subscriptions and thanks are tendered for all past favors. For the past four years the Lynn Spiritualists' Association have sent out twenty thousand of these little books each year, and we feel sure that they have accomplished much good, but on account of the expense we have been under in building the new church, we do not feel that we can continue longer in this line of missionary work.—Secretary.

Malden Progressive Spiritual Society, Inc., Mrs. Alice M. Whall, president.—Thursday evening circle, June 7, the president presided with Miss Flossie Shipp at the piano. Circle opened with a praise service, Mr. E. J. Patch offering the invocation, followed by a hymn, after which the president gave many fine messages. Sunday, June 10, 2 p. m., Children's Lyceum, E. J. Patch, conductor, with Mrs. Andrews at the piano. "Shall We Listen to the Angels," was given to the Lyceum for its class lesson; after the discussion, the general subject, "Gratitude," was discussed by Mrs. Morton, Mr. Josselyn, Mr. Milton, Mrs. Eaton and Mrs. Whall. The "March" with the flags was made in a beautiful and correct manner. Afternoon circle. The president presided with Mrs. Andrews at the piano. Prof. Macurda was introduced and spoke briefly on "Gratitude" and "Injustice to Mediums." Many fine messages were given by Prof. Macurda, Mrs. Carter and the president. 7.30 evening meeting. The president read for the Scripture lesson from the 12th chapter of Luke then offering the invocation. The president filled Miss Foley's place, taking for her subject, "An Eye for an Eye and a Tooth for a Tooth," and "Gratitude." After the conclusion of her interesting address, Prairie Flower, through her medium, gave many interesting messages. Closed by singing and benediction. Mrs. A. J. Pettengill will occupy the platform on Sunday evening, June 17.

First Spiritual Science Church, Mrs. M. A. Wilkinson, pastor. Morning Circle: Afternoon and evening, regular spiritual services. Mediums assisting, Mr. Prevoe, Dr. Blackden, Mrs. Robertson, Mrs. Reed, Mrs. Kemp, Mrs. Wilkinson, Prof. Mattook, Mr. A. Hill, Mrs. Izette Sears, Mr. James Newhall, Prof. Clark Smith, Mrs. Peake Johnson. Solos by Mrs. Lou Rockwell and Mrs. Nellie Carleton Grover. Change hall next Sunday to 446 Tremont St.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor; Walter I. Mason, president; Carrie D. Chapman, H. W. F., chairman. Solo by Miss Strong, after which the pastor spoke most earnestly. Mr. Newhall spoke with his accustomed power and each one in speaking sent kindest thoughts to our poor brother, Chas. L. Tucker, leaving no uncertain sound relative to their attitude. Mrs. Adams then spoke with her usual power, followed with messages by Mrs. Bolton, Mrs. Fitzallen, Miss Strong and others. Romans x was the text of the afternoon and all enjoyed Ahazzi, the High Priest of the Aztec Nation. Messages were given by Mrs. Bolton, Mrs. Morgan. After a solo by Mrs. Lewis, she spoke earnestly and gave messages. Classes were formed and messages given. John xix was the text of the evening and Ahazzi spoke with great power, followed by the pastor. Messages were given by Mrs. Morgan and the pastor. After a solo by Mrs. Morgan, Mrs. Lewis spoke, giving many messages. On Wednesday, June 27, a salad supper and entertainment will be held at 724 Washington St. Supper from 6 to 8. Admission 25 cents.

(Societary News continued on page 5.)

### Announcements.

**Harmony Hall, 724 Washington Street, Spiritual Phenomena Society, N. P. Smith, speaker. Sunday, 11 a. m., 2.30 and 7.30 p. m.; Tuesday and Thursday, 3 p. m. Excellent mediums at each session.**

Public Spiritual Circle every Friday afternoon, 446 Tremont Street. Mediums welcome. Mrs. Nellie Carleton Grover, conductor.

Odd Ladies' Hall, 446 Tremont Street, Bible Spiritualist Society, Mrs. Gutierrez, president, holds meetings every Sunday. Circle, 11 a. m. Evidences, 2.30 and 7 p. m. Circle, 4 to 5.

First Spiritual Science Church, M. A. Wilkinson, pastor, 446 Tremont Street. Services, Sundays, 11 a. m., 2.30 and 7.30 p. m. Tuesday, 3 p. m., Indian Healing Circle. Thursday, 3 p. m., Psychometry.

**First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor, holds services every Sunday at America Hall, 724 Washington St., up two flights. Conference, 11 a. m. Services 2.30, with test classes. Vesper service, 7.30 p. m. All are welcome.**

**Chelsea Spiritual Church holds services Sundays, 2.30, 7.30 p. m.; Fridays, 3 p. m., in Gould Hall, 280 Broadway, Chelsea.**

**Malden Progressive Spiritual Society, Inc., 138 Pleasant Street, Mrs. Alice M. Whall, president. Sunday services, 2 p. m., Children's Lyceum; 3.30 p. m., circle for messages and spirit unfoldment; 7.30 p. m., lecture and messages. Circle every Thursday evening, 7.45 p. m.**

**Mrs. Dr. Caird and Mrs. Mamie Helyett hold test circles every Tuesday and Thursday evenings at 7.30 and Saturday afternoons at 2.30 at their rooms in the Banner of Light Building, 204 Dartmouth Street,** Boston.

Lynn Spiritualists' Association, Unity Camp.—Conference at 11, regular services at 2 and 5. Good music. Refreshments served to those who wish. Ample protection in case of rain or cold. Cars leave Scollay Sq., Boston (subway), at quarter past the hour and every half hour, direct for the camp gate. Admission free.

V. S. U., Waverley Home. Services every Sunday at 2.30, followed by impromptu circles.

### Rochester Temple Fund.

The following persons have, in response to our appeal for aid in purchasing the Plymouth Congregational Church for Spiritualism, pledged contributions: H. W. Richardson, Aurora, N. Y.; Frank Walker, Hamburg, N. Y.; Mrs. Grenemeyer, Lily Dale, N. Y.; W. J. Olson, Dunnell, Minn.; Everesto Hurtado, Boston, Mass.; Orra Holland, Dubuque, Ia.; Mrs. M. A. Coch, St. Louis, Mo.; Christian Peterson, New York City; Rev. Hugh R. Moore, New York City; Cora H. Moore, New York City; Henry Schatz, Detroit, Mich.; George Sucher, N. Collins, N. Y.; Mrs. Tillie U. Reynolds, Troy, N. Y.; Mrs. J. T. Guard, Buffalo, N. Y.; Mrs. A. Reynolds, Buffalo, N. Y.; R. W. Savage, Wales Centre, N. Y.; Mrs. Rathbun, New York City; Mrs. Annie Gillespie, San Francisco, Cal.; F. W. Steiger, Philadelphia, Pa.; T. A. Steiger, Philadelphia, Pa.; Mrs. Louisa Steiger, Philadelphia, Pa.; Miss Sara Steiger, Philadelphia, Pa.; Miss Mary Steiger, Philadelphia, Pa.; R. W. Savage, Hamburg, N. Y.; Mrs. Atchison, Buffalo, N. Y.; Mrs. Addie Cooper, Syracuse, N. Y.; Jerome H. Fort, Syracuse, N. Y.; Mrs. R. W. Barton, Bradford, Pa.; Lyman C. Howe, Fredonia, N. Y.; Victoria Moore, Dryden, N. Y.; Mrs. Inez Wagner, Kansas City, Mo.; nine persons, $1.00 each, from the First Church of Progressive Spiritualists, New York City.

In behalf of the First Spiritual Church of Rochester, New York, I beg to thank the above donors for their promptness and liberality. Will our friends throughout the country remember that we need aid, especially next month and in the month of October? Please make your pledges at once, as we need encouragement, and select the date for payment.

B. F. Austin.

Rochester, June 9, 1906.

### Program of the City of Light Assembly, LILY DALE, N. Y., July 18 to September 2, 1906.

John T. Lillie Chairman.

Abby Louise Pettengill.....President
Mrs. Geo. L. Humphrey....Vice-President

JULY LECTURES 2.30 P. M.

13. Mrs. A. J. Pettengill, Opening Address.
14. J. Clegg Wright.
15. Dr. Geo. B. Warne, "Aspiration."
16. Conference.
17. Dr. Geo. B. Warne, "Telepathy."
18. Dr. S. L. Krebs, "Marvels and Mysteries of Mind."
19. Dr. Geo. B. Warne, "The Victors Vanquished."
20. Dr. S. L. Krebs, "Wonders of the World Within."
21. Dr. Warne and Carrie E. S. Twing, Nat. Spir. Assn. Day.
22. Mrs. R. S. Lillie.
23. Conference.
24. Rev. Wilson Fritch.
25. Prof. S. P. Leland, Ph. D., LL. D., "World Making."
26. Wilson Fritch, "Spiritualism Metaphysically."
27. J. Clegg Wright.
28. Wilson Fritch, "Self Realization."
29. Rev. Frederick A. Wiggin.
30. Conference.
31. Rev. Frederick A. Wiggin.

AUGUST LECTURES 2.30 P. M.

1. Rev. C. L. Herald, Ph. D., "Life on a Man-o-War."
2. Rev. Frederick A. Wiggin.
3. Rev. Chas. Laying Herald, Ph. D., "That Man."
4. Rev. Thos. P. Byrnes, "Nature's Masterpiece."
5. J. Clegg Wright.
6. Conference.
7. Miss Susie C. Clark.
8. Mrs. Annette J. Pettengill.
9. Miss Susie C. Clark.
10. Mrs. Annette J. Pettengill.
11. Miss Susie C. Clark.
12. Mrs. Helen L. P. Russegue.
13. Conference.
14. Mrs. Helen L. P. Russegue.
15. Miss Marie C. Brehm, Woman's Day.
16. Marie C. Brehm, "The Little Swiss Republic."
17. Mrs. Helen M. Gougar, "Municipal Ownership."
18. Marie C. Brehm, Temperance Day.
19. Marie C. Brehm and Helen M. Gougar, Peace Day.
20. Conference.
21. Hon. Noah Webster Cooper, "Back to Eden."
22. Oscar A. Edgerly.
23. Hon. N. W. Cooper, "Human Honey Bees."
24. Oscar A. Edgerly.
25. Mrs. R. S. Lillie.
26. Oscar A. Edgerly.
27. Conference.
28. Mrs. R. S. Lillie.
29. Rev. Cora L. V. Richmond.
30. H. W. Richardson, Carrie Twing, Tillie U. Reynolds, N. Y. St. Sp. As. Day.
31. Rev. Cora L. V. Richmond.

SEPTEMBER LECTURES 2.30 P. M.

1. Carrie E. S. Twing, Lyman C. Howe, Pioneer Day.
2. Rev. Cora L. V. Richmond, Closing.

Special Classes at 10.30 a. m.

July 13 to Aug. 5. J. Clegg Wright.
Aug. 6-27. Prof. W. M. Lockwood.
Aug. 28 to Sept. 2. Rev. Cora L. V. Richmond.

SPECIAL EVENING ENTERTAINMENTS.

July 20-22. Frank Caldwell, "2,000 Miles on the Yukon River." Stereopticon Views.
July 24. Wilson Fritch, Reading, "Ulysses."
July 27. Prof. Wm. M. Lockwood, Spectacular Lecture on Radiant Matter and Atmosphere, Illustrated.
July 31, Aug. 3. Frances Carter, Shakespearean Readings.
Aug. 5. Ladies' Schubert Quartet, Concert.
Aug. 7-9. A. T. Kempton, "Hiawatha and Evangeline," Illustrated.
Aug. 12-23. Miss Alice Ethel Bennett, Book Recitals.
Aug. 14-16. Prof. E. B. Swift, Microscope and Telescope Entertainment.
Aug. 19-31. Ladies' Schubert Quartet, Concert, and Miss Bennett, Recitations.
Aug. 28. The Lilies, Entertainment.

Among the Mediums engaged are: Mrs. A. J. Pettengill, Oscar Edgerly, F. A. Wiggin and Dr. W. O. Knowles.

Forest Temple meetings daily at 9.30 a. m., 4 and 6.30 p. m. Mrs. D. Devereaux, Leader.

German meetings every Sunday, Tuesday and Friday at 4 p. m. in Library Hall. Mrs. Eliza Stumpf, Leader.

Children's Lyceum daily, except Saturday and Sunday, at 9.30 a. m. Demonstrations of Unseen Forces daily at 7 p. m. in Library Hall.

Band Concerts daily at 9.30 a. m., 1.30 and 7 p. m.

Progressive Euchre every Monday evening in the Auditorium.

Dance every Wednesday and Saturday evening in the Auditorium.

Sociable every Thursday evening in the Auditorium.

The Ladies' Schubert Quartet of Boston has been engaged from July 29 and the Northwestern Orchestra of Meadville, Pa., for the entire season.

We are preparing a great feast for you, with an interesting and varied program, low transportation and good hotel accommodations at moderate prices.

Arrange to spend your vacation at Lily Dale, invite your friends and come prepared to receive great spiritual knowledge and upliftment.

For further information, programs, etc., address Laura G. Fixen, 1047 Carmen Ave., Chicago, General Manager.

# WONDER WHEEL SCIENCE.



## Side Lights on Wonder Wheel Science.

**Daily Guidance for All, by Birth Numbers.**

*By Professor Henry.*

In various magazines and almanacs, Astrologic Birthday Influences are given, but they are general, the same for all the world. This table is individual, and applicable to the different people, according to their Birth Number. A day may be very good for a husband and very bad for his wife, or vice versa. The table should be followed continually for greatest good, and not now and then.

| Birth Nos. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| May 22-23 | - | K | - | B | - | F | - | G | - | M | - | E |
| 24-25-26 | E | - | K | - | B | - | F | - | G | - | M | - |
| 27-28 | - | E | - | K | - | B | - | F | - | G | - | M |
| 29-30 | M | - | E | - | K | - | B | - | F | - | G | - |
| June 1-2 | - | M | - | E | - | K | - | B | - | F | - | G |
| 3-4 | G | - | M | - | E | - | K | - | B | - | F | - |
| 5-6 | - | G | - | M | - | E | - | K | - | B | - | F |
| 7-8 | F | - | G | - | M | - | E | - | K | - | B | - |
| 9-10-11 | - | F | - | G | - | M | - | E | - | K | - | B |
| 12-13 | B | - | F | - | G | - | M | - | E | - | K | - |
| 14-15-16 | - | B | - | F | - | G | - | M | - | E | - | K |
| 17-18 | K | - | B | - | F | - | G | - | M | - | E | - |
| 19-20-21 | - | K | - | B | - | F | - | G | - | M | - | E |
| 22-23 | E | - | K | - | B | - | F | - | G | - | M | - |

The ruling people of the world during the term of this table are those born under No. 3. In this term of ruling, a large amount of activity will be displayed. The Spirit of the General world, during this period of days, will be favorable to Birth Numbers, 5, 7, 11 and 1. It is the time of odd number rulings, the positive or male forces of the world. The opposing force and unfavored will be No. 9, and Nos. 6 and 12 will also be unfavored.

Address all matters relative to these Tables to Prof. Henry, Boylston Centre, Mass. Instructions in every kind of Occultism. Astrologic readings given by correspondence. All of Prof. Henry's published works are for sale at Banner office.

### Chats on Wonder Wheel Science.

TALK AND LAUGHTER GOD'S GREATEST GIFTS.

There are many things that we cannot account for, and only the fool denies that which he is unable to explain. The safe guide is to study keenly the ways of every fakir in church, state, or social life; to learn all that is possible to learn; to condemn nothing that is not condemned by the laws of the land, and to accept nothing absolutely, until it will conform to your own reason. Then, the most important of all things else to learn in life is, to Never get hot under the collar because other people cannot see into things as we see into them. Everybody is disposed by nature to do the very best that he can and to see things at best advantage to himself. If some one is so obstinate as to appear to reject what we in reality believe, always bear in mind that he is so born to act and that he cannot do differently until he is more highly enlightened. When one is satisfied with his own condition of enlightenment, it is as useless to present anything new to him as it would be to attempt to make a blind man see, or to throw pearls to swine. We may if we choose emphasize our own belief and thereby relieve our mind of it, for after we have expressed it, the mind itself is better able to think more clearly, always remembering that what we believe is only an expression of our lack of knowledge.

The question has been often asked: "What is Life?" Wonder Wheel Science answers: "Life is that ever continuous something which exists in everything." From what we term "one life to another life" is merely changing the active expression of life. We are eternally changing the expression of life from day to day, from hour to hour—yea, from minute to minute, and we can never return to the self-same expression, under the self-same surrounding conditions, until eternity ends. Life passes through successive evolutions and involutions, until it has passed the rounds of all experiences. Each expression of life, no matter how lowly, is just as dear to that phase of life ambitions as is our present life expression of today. Life is the true spirit entity of all things. The soul of life is the organized condition in which it is from time to time existing. When we lose the present life expression, we then lose the soul under that form or class of expression, but the life at once seeks to express itself in some new organized form, and is most successful in attaining a higher form of organization, the more highly developed it may be in the law of life or spirit. As typified by the Jacob's Ladder, the progression of life is both up and down, yet in reality there is no up or down. The movements of life are in a circle. The life progressions in one direction will meet the other expressional movement just half way around the circle, if they develop alike in each direction.

I am living the simple life, not because somebody wrote a book on it, as I never read that book, and I do not know just what its suggestions are. I am living the simple life because I am forced to it. I am not forced for want of money, but forced because others are not able to view life as I view it, and I am so constituted that I will not accept life according to their ways, because I find misery in their ways, and far more personal happiness in my own way. When a person is born to enjoy life as a duck, it is perfect misery for such person to be forced to live the life of a hen.

Social customs, church morals and civil laws, all of which are but modern fads, endeavor to make ducks and geese and dogs and cats and mice and men live together in peace and in comfort, and each and all of them are taught to find all their happiness in living by strictly conforming to and emulating the life of a hen. It is contrary to nature. It cannot be done, and that is wherein all the moral teachers of the past have made their errors. One by one we break away from the unnatural condition. Then the hens set up an awful squawking, which in human language we have called "gossip," and the troubles begin. Every sort of quarrel and crime follows in the wake of the gossip. The teachers wonder why, and then invent tortures to force geese to live like a hen.

All people would do better than they do if they only had the opportunity by being born into earth properly. In some lives, the opportunity comes in some portion of their lives by transitory operation of the planets affecting their lives. The mayor of San Francisco and Gen. Funston rose to the situation in an unexpected manner by the operation of Nature's forces upon their lives in the case of the earthquake. These situations came to them in spite of the moral opinion of the world's people. It is the moral opinion of the world's people that restrains the expression of the good that exists in all men. It is there just the same, but its expression to the world is smothered.

Everybody would rise properly to such situations as their life is qualified to express if it were not for public opinion that erroneously calls for the expression of a hen even from the nature of a goose.

The world in its iron-clad opinions, in reality entertained only by a limited few, is most ignorant, hoggish and bigoted in matters of opinion, induced by popular hypnotic phases. Opinion is the greatest tyrant, and the most infamous trust with which the world has to contend. The Christ spirit born into the soul of every living creature was crucified for opinion's sake 1900 years ago, has been crucified ever since, and the same crucifixion is enacted today.

The years change by cyclic laws, as we might say, from sunshines to shadows. If we could only learn to realize that shadows must always be followed by sunshine, we might take voluntarily the seasons of gloom as periods in which our very soul-nature requires rest, without being forced at wrong times.

Do we do it? Ah, no! And why? Because, as in the lines which as boys of years ago we used to repeat:—

"God made man, and man made money.
God made bee, and bee made honey."

To which I would add:

Money made madness; took life from the man,
Who, to recuperate, steals from bee all he can.
Man steals from the bee, man steals from the cow,
Man steals from the hens, the turkeys, and, now,
He has learned through his inordinate greed after money,
To steal more than eggs, milk, feathers and honey.
He steals from the pages of Old Father Time
Exaggerated lengths of proportioned sunshine.
He burns out his life and deadens his soul
In financial delusion, as if 't were his goal.
When he reaches such goal, the delusion 's not there.
Like a will-o'-the-wisp, have vanished in air.
So, man, after money, like dog after moon,
And shouting and barking regardless of tune,
Makes life but one issue, all sunshine; no shade.
Is it still to be wondered that he ends in the grave?
God made man, and God made for him joys.
God made man to be eternally boys.
To laugh and to talk are the great gifts to man.
The gifts that are highest in God's mighty plan,
A plan of salvation from terror and gloom
In a world well provided with abundance of room.
Restriction comes only from man' unto man,
The only known creature that opposes God's plan.

J. Sloan Fassett, at a recent dinner given in New York, compared the unsuccessful efforts of a young oarsman.

"He failed through no fault of his own," he said, "and this oarsman failed through no fault of his own. The oarsman was rowing a young girl on a deep, still river. It was a beautiful day, but perhaps a little warm. The young man pulled and pulled, but he was going up stream and he made little headway. So he pulled the harder, at the same time trying to appear easy and to carry on a fluent conversation with his companion. Finally, however, he became desperate, for, though he was working like a steam engine, he was not gaining an inch. At this rate it would be better to get out and walk home.

"'I never saw anything like this current,' he gasped. 'Here I've been rowing my hardest for ten minutes and I don't seem to have moved an inch.'

"Ten or twelve minutes more went by and then the young girl said: 'Oh, by the way, I've just thought of something. While I was playing with the anchor a while ago it slipped overboard. Do you suppose it could have caught on something?'"