



IF WE KNEW?

Could we but draw back the curtains That surround each other's lives, See the naked heart and spirit, Know what spur the action gives, Often we should find it better, Purer than we judge we should; We should each other better love, If we only understood.

Could we judge all deeds by motives, See the good and bad within, Often we should love the sinner, All the while we loathe the sin; Could we know the powers working To overthrow integrity, We should judge each other's errors With more patient charity.

If we knew the cares and trials, Know the effort all in vain, And the bitter disappointments, Understood the loss and gain— Would the grim external roughness Seem, I wonder, just the same? Should we help where now we hinder? Should we pity where we blame?

And we judge each other harshly, Knowing not the hidden motives; Knowing not the fount of action, Is less turbid at its source, Seeing not amid the evil, All the golden grains of good, Oft we'd love each other better, If we only understood.

Selected.

Spiritualism and the Law.

Hon. Charles B. Schier.

NUMBER SIX.

I closed my last paper with a reference to some authorities on the legal definition of Monomania and I shall now take up again some cases bearing more directly on Spiritualism. The first case discloses a rather unusual defence.

Continental Insurance Co. vs. Delapach, 82 Pa. St., 225-235, Decided October, 1876. The action in this case was brought because the insurance company refused to pay the insurance after the death of the insured, on the ground that he was a Spiritualist, had frequently predicted his early death and that he was drowned soon after his prediction; the inference being that these predictions were based upon his intent to commit suicide and that his purpose to suicide was based upon the belief that he would go to a better world.

Extracts from Court's opinion: "We are unable to see that his (decedent's) belief in Spiritualism or the fact that he believed he would enjoy all the pleasures of this life and immortality, and of suicide. To conclude otherwise is to assume that the expectation of greater enjoyments in a future life than in this, creates a suicidal delusion, and is not a restriction. The desire of self-preservation is firmly imbedded in human nature. A legal conclusion of suicide could not be drawn from the mere fact of a belief in Spiritualism."

The case of Thompson vs. Quimby, 2 Bradl. 449; affirmed in 21 Barb. 107, was a New York will case, decided 1853.

The testator died at the age of seventy-five, leaving a fortune of \$300,000 to religious and charitable institutions, none of which had any connection with Spiritualism. All sorts of wild and extravagant testimony was produced relative to the decedent's beliefs, and in answer to that testimony, the Court said: "There seems to be sufficient evidence to show that he (the testator) believed in mesmerism, clairvoyance, divining rods, dreams and spiritual influences."

And further on in his opinion the Surrogate says:

"If we apply the present state of knowledge and intelligence to the opinions entertained by the decedent, they appear irrational and absurd. What the human mind admits in one stage of its progress, is rejected in another. While many dreams in our days of modern philosophy, which a century or two ago were thought rational, are now regarded as follies—the discoveries and inventions which have been the fruit of modern science, might very well have been esteemed, had they been predicted at that period, as idle fancies compared with the claims of alchemy and astrology." P. 474.

The bill was sustained.

In the case of Lewis vs. Arbuckle, 85 Iowa, 335, decided 1892, evidence that the grantor could neither read nor write, nor count money, led to the belief that she could see fairies, conversed with them, set the table for them and wanted to keep on the good side of them, and that she imagined that she could see departed spirits, and called the attention of people to the spirits of her departed children, which she imagined she could see in the road, was held to be insufficient to show want of capacity in the grantor to convey her property, in view of proof that in her business affairs she was known to exercise judgment and reason.

This was an unsuccessful attempt to set aside a deed on the ground of unsoundness of mind; the same degree of capacity being necessary for the execution of a deed as for a will.

In Re Halbert Will, 15 Misc. (N. Y.) 316, decided 1895, the Court said:

"We are not to treat Spiritualism theologically, but legally, in its application to the testamentary capacity of the testatrix. It matters not what our opinion may be as to the facts, formations, or claims of Spiritualism; that has nothing to do with this case. There is no evidence that the decedent did things other than those which are understood to be the result of the teachings of Spiritualism. There was no delusion which was the result of her belief which entered into the execution or preparation of the instrument."

A case which is quoted in all of the more recent books is the will of J. B. Smith, 52 Wis. 543, decided 1881.

Smith died in Milwaukee in 1879, and became of the "ungrateful" line of his children and the certainty that, if left to dispose of his property, would take every advantage of his wife, he left everything to her.

In the language of the Court, "He was what is commonly known as a Spiritualist. He had come to believe that through certain mediums he could communicate with spirits of deceased persons." His first wife had died and he married the second on the advice of spirits, and that advice was in this case good advice; for she made him no faithful wife and he did not fail to recognize her fidelity when he made his will. He followed the advice of mediums in other matters but he always tested what was given him and when he found it wrong, he abandoned it. As one witness said, he came to believe that there was more than one kind of spirits.

He was a man of excellent moral character, with intellectual power of a high order. He was cultivated by reading and his general information was extensive. He was self-reliant, firm and not easily swayed. He was very conscientious and self-willed. After certain financial reverses he became quite reserved but no particular change in him was noticed from 1840 to 1879, the year of his death.

I give this rather full description of him that the reader may ponder over the "ungrateful usage" of his children which extended even beyond death. While it does not appear in so many words, yet, reading between the lines, the inference is readily drawn that the testator's belief in Spiritualism was the cause of the "ungrateful usage."

In not a few of the cases it will be found that the contestants are relatives whose disinterested and often insolent treatment of the testator caused him to ignore them in his will.

Four of the children of Smith resisted the probate of his will and being defeated, appealed to the Circuit Court, in which the jury found that the testator was not of "sound, disposing mind and memory," and that he had been unduly influenced in making his will. A motion for a new trial was over-ruled by the Circuit Court on the ground that the will was defectively executed and that Court revoked the order admitting the will to probate and then an appeal was taken to the Supreme Court by those who supported the will. That Court said, "that the will was properly executed, that there was no evidence of undue influence and that there was overwhelming evidence that the deceased was of sound mind."

The estate was only sufficient for the

support of the widow, and the testator's children, who were all by the first wife, were grown—fully capable of taking care of themselves.

In most of the contested wills of Spiritualists, provisions are sensible, humane and charitable. In a few, which in my judgment were properly set aside, we find the clear evidence of undue influence exercised, by unscrupulous mediums so-called, who succeeded in having themselves made beneficiaries.

(To be continued.)

The Message of Spiritualism.

David A. Lentz.

In our last article entitled as above we endeavored to point out some of the weaknesses of our movement and why it doesn't succeed better than it does as an organization. Some may think our criticism rather fierce and our remedy too radical, but we think we have not overstated the case. In the rapid spread of the knowledge of psychic forces, the ignorant and materialistic have in an ever increasing number entered into our ranks without the essential qualifications for making true spiritual workers. Do not imagine for one moment that we are advocating exclusiveness, this is not our intention only inasmuch as it applies to those workers in the Spiritualist movement who are as yet unfitted for such work in a public capacity. The trouble is that we are not idealists, that is, we lean too much to the mercenary and materialistic side of life; we do not hold our religion as something sacred, but have dragged it down to its lowest manifestation and hold it there. A great deal of our so-called "test work" is grotesque, irreligious and anything but uplifting to the tired and hungry soul seeking for the pure manna from the Spiritual kingdom of light.

Please distinguish between mere Spiritism and Spiritualism. You can have spirits returned who are yet undeveloped, who know nothing of the spiritual quality of their souls, who live in darkness and are blind to the real knowledge of spiritual things. Such spirits are willing to confine all their efforts to the manifestations of phenomena of the most primitive kind; they will help you to best your enemies, to cast spells over those whom you desire to psychologue for your own special benefit. They will tell fortunes, help you regarding all the affairs of your material life and generally assume large responsibility and set up a kind of dictatorship in the psychic realm of their medium.

These spirits are not always viciously bad, they are more often ignorant, having passed out of the body without any spiritual light and still bound in the bondage of their old earth condition. Now without any doubt these spirits can be helped if the medium to whom they are attached will not permanently bind them to the slavery of their old material conditions. There is a good deal more willingness often on the part of the spirit discernment to rise than there is on the part of the soul of the one incarnate to whom they have become temporarily attached as the result of a variety of causes which we will not now attempt to explain.

Mediumship is therefore either good or bad according to its quality; it is either a demonstration of Spiritualism or merely of spiritism. It may scientifically demonstrate the facts of a future existence but if not spiritualized and idealized it will in all probability fail of its highest accomplishment, namely, unfoldment in the knowledge and the attainment of true spiritualism.

Christian Science appeals to humanity because it is systematized, regulated by orderly instruction and given to the people in such a fashion that they can readily assimilate and appropriate its teachings; its believers hold its teachings and workers in a reverent and respectful attitude of mind; their religion is sacred and they are willing to make sacrifices on its behalf. The liberty of Spiritualism thought may appear to be the "summum bonum" of creation but to our mind it savors very much of license. It may be a bad thing to walk this life vicariously and dishonestly, but it is a worse thing to invite through psychic cultivation a host of others who are lower or on the

same level of action. Better have no recognition of spirits and make no conditions for their close rapport if we are only going to open the door for uncultivated and undeveloped spirits, or when they come to give only such conditions as bind them to their old earthly experiences. We once sat in a circle with a medium and discovered, after a while, that one of the sitters was concentrating for the express purpose of getting hold of another man's wife with whom he fancied he was in love. So on it goes. No doubt thousands of facts could be enumerated of the nameless things carried on by mediums and in the name of Spiritualism which would make the honest worker blush for very shame and cry how long! how long! shall the finest flower of human knowledge and experience be trampled in the mire and filth of the undeveloped and commercial medium. As we have continually reiterated over and over again, psychic power does not necessarily involve or imply spiritual growth and unfoldment and the difference between psychic endowment and spiritual unfoldment we have plainly set forth.

The Mayor of Seattle has cleared the city very nearly of mediums. He claims they are only fortune tellers. We do not justify his action. It was very arbitrary and the innocent suffered with the guilty, but it is not possible to place our beloved Cause on such a footing before the world that it will claim the admiration and respect of the people. It is the grand truth of the universe; it is what everybody wants to know, from the peasant to the king on the throne: it is a scientific religion, based on knowledge and facts. It is the only knowledge that will save humanity from despair and materialism; it holds within its grasp the key to the wisdom and love of the Infinite; it discloses the everlasting progress of the soul, the possibilities of life, so that none need despair and turn sorrowfully away. Immortality for each and all, hope for all, love for all, and a glorious vista of the future is disclosed to the doubting, trembling soul that revives their faint endeavor and forever anchors them to the everlasting foundation rock of truth. Spiritualism has a definite message for the world, even to teach humanity its nature and destiny; to disclose the fact that we are souls and that it only requires us to live in recognition of this stupendous truth to awaken the latent possibilities of the inner self bringing joy, peace and satisfaction to our lives.

Raise aloft their ideal soul, and on their wings will find That ideal was the realm of bliss, They to its merits bind!

Ideals may scarcely seem To sordid selfish mind Of use, more than the dream That imaged fancies wind.

But such dreams oft come true, And ideal's realm is school, For greater things men do Which then was reckoned "fool."

"The Parting of the Ways."

A GENTLE REJOINER TO BROTHER HENRY SCHARLETTER ON ABOVE SUBJECT.

To the Editor of the Banner of Light: In the issue of our "Good Old Banner" of June 30, I find an able article from the pen of my friend and brother, Henry Scharletter of Baltimore, Md., bearing the caption that heads this gentle rejoinder. The article in question is mainly eloquent and the production of a thinking and progressive mind. In the main we may accept it and value it as a contribution to the literature of Spiritualism. However, it is important that something be said on the other side concerning that portion that relates to the N. S. A. and its adoption of "The Ordination Usages and Other Rites in the Religious Service of Spiritualism." This subject has passed through a thorough examination and value it as a contribution to the literature of the N. S. A. It was discussed pro and con for hours, and at the Convention in Washington, D. C., two years since, only that portion relating to Ordination was adopted and ordered printed. At the following Convention in St. Louis, one form of Marriage Service was adopted and ordered printed, while at the Convention of 1905 in Minneapolis, a Series of Responsive Readings—for churches or societies desiring them—together with a form or two for marriage exercises, were adopted and ordered printed, with poetical selections and so

forth, were adopted, the whole to be compiled in a booklet for the use of speakers, mediums, or for any Spiritualistic society. These books are being issued from the press the present month.

Our good brother Scharletter may have been present at one meeting of an annual convention—that of 1903—when the subject was discussed; certainly he has not attended any others, while many of us have been at all the conventions and have listened to the whole argument with profound attention. The result of these deliberations and meetings has been that the consensus of opinion from able minds all over the country, is that we need just such rites and exercises as the N. S. A. has adopted and is putting into use. Our critic has no way of knowing the demands of mediums and speakers all over this land, as the N. S. A. knows through its correspondence, its missionaries and its chartered societies. We are in constant receipt of letters from public workers asking for the "Ritual" to supply them with matter that they need in their work; from mediums, speakers and associations petitioning for the same. Many of our Spiritualists on the platform for pay, liable to arrest and imprisonment unless they have been ordained by an incorporated society. Our workers who have been extensively engaged by pay from societies at that—demand that they shall be ordained that they may secure from the railroad the permits and rates that are accorded to the clergy of other denominations. These are important matters, perhaps not to Brother Scharletter, as he is not a traveling preacher and does not have to suffer from the discrimination made between Christian clergy and Spiritualistic itinerants. Some of our largest and most useful State associations make eloquent pleas for the special services, that are now criticised, in order that their people could do their work and at the same time be respected by the Courts and left free from hindrance. Many of our Spiritualists prefer to have a ceremony for marriage that is essentially Spiritualistic and they neither want to go to a civil officer nor to an ecclesiastical minister. We are trying to meet the demands of all and to encroach on the privileges of none, and those who do not want to abide by the published services adopted by the N. S. A. can seek their marriage service from the civil authorities or in any way they choose in accordance with the laws of the land.

I wonder why it is that good Brother Scharletter has for years been secretary of the First Church of Spiritualists of Baltimore—an organization that literally owns a church, and is not averse to prayer, ordination and some other patterning after the religious in service? True, he may dissent from some of the forms and ceremonies but he does not dissent from the fact that he serves on the official list, and we wonder why.

As for the next Convention, that will take care of the adopted rites and "Usages" and we know that if the subject is discussed it will be with the desire and intent to settle that which will be for the best good of all, irrespective of section or of individual opinion.

Our friend concludes his article with a magnificent extract from a lecture, recently delivered in the Baltimore church by the guide of our Brother Edgerly; it is eloquent and suggestive—yet Brother Edgerly is himself a duly "Ordained Minister of the Gospel of Spiritualism" and is so recorded at this office and bears the certificate of the N. S. A. official indorsement of that title.

Mary T. Longley, Secretary N. S. A.

N. S. A. Headquarters, Washington, D. C.

Brown-Tail Moth Rash.

Since the epidemic of the brown tail and gypsy moth I have been asked by scores and received large numbers of letters asking what will cure the itch or rash caused by the itchy hairs of the pest. I will give the following very simple lotion, or wash:

To one pint of ammonia add one-half pint of soft or rain water and two ounces of flour sulphur. Be sure and mix very thoroughly. Rub well into affected parts. The first application may cause a little stinging, but this is not dangerous. The itching will be felt. This I have found to be a very successful remedy for all insect bites and also for ivy and dogwood poisons, and it is not dangerous to use.

John T. Jones, Naturalist, Middlesex Museum, West Everett, B.

The stranger at my bedside cannot see. The form I see, nor hear the sounds I hear; He but perceives what is, while unto me All that has been is visible and clear. Longfellow.

ishment that the fire burns you just the same; it is only the law of fire. The escape consists not in changing the nature of the fire, but in keeping yourself out of it; the fire is in order; you are out of order.

And when we break laws we cast ourselves or cause ourselves to be cast out of Paradise. You are cast out of Paradise of health when you break the laws of health; you are cast out of the paradise of purity when you indulge in impurity; you are cast out of the paradise of knowledge when you permit lust to enter and when you look to sense and science, the tree of the Knowledge of Good and Evil, to prove all things, instead of to God, you cast yourselves out of the paradise of faith.

You cannot prove the laws of philosophy by experiments in chemistry, nor the truth of botany by studying astronomy; you cannot learn the nature of fire by analyzing water. You cannot prove the existence of spirit nor the laws of spirit, by natural agencies.

A strange man proud of the knowledge your own efforts have wrested from the earth, and scorning the God who made it and you, and patiently permits you to take out of the fruit of the tree of Life and eat and live forever.

The pleasures of the senses and sciences must love and man love; the paradise is the dust of the earth, and the love of it the flaming sword that ever turns and turns, and stands between you and the paradise where is the tree of Life.

Have we known a man brilliant, intellectual, of great understanding, but wicked at heart? "Woe to him that knoweth and doeth not!"

"He that knoweth and doeth not shall receive the greater damnation." This is it to eat of the tree of Life, and to prevent man from eating of this great knowledge and continuing in his wicked life, is God's greatest mercy; for to live forever in such condition would be the most lamentable state of existence.

"I have many things to tell you, but ye cannot bear them now."

Not till the heart is changed, not till we desire to live right, not merely to know right, can we be able to "bear" these things. And as fast as we can live, and can bear them (that is benefited instead of harmed by them), our eyes will be opened.

This should make us patient with our own blindness, and with the blindness, stupidity and prejudice of others.

"Who by searching can find out God?" "He that heareth my word and doeth it, he shall know."

History repeats itself. The story of the Creation and Fall in Genesis, is the history of the rise and fall of the world, and of all the worlds within the world, even to the individual world of a human soul. And last, over and under and through it all, is God's imprint, "God said."

Every "God said" is a power and creates; every word we speak or think is a power and creates. Take heed.

"God said" is the Alpha and Omega of the Bible, the Alpha and Omega of the Universe, and the Alpha and Omega of the human soul all the way from its Genesis to its Revelation.

The strongest proof that the Bible is God's word, lies in his providence in preserving from a multitude of persecutions and mutilations such portions of the book as, arranged under His guidance, form the covering of the inner garment woven without seam, and proof.

This outer covering men may part among themselves, one taking this and another that part as best suits him, but the inner garment can never be divided. As the soul goes into the body, so this inner garment of God's Word to its outer garment, the literal sense. And for him who can "bear it," the beautiful God-science of Correspondence reveals the inner garment shining through the divers-colored outer covering. But make haste slowly. Be more anxious to live than to know. Right living is the safe road to Paradise and the tree of Life, the knowledge of all good. If we climb up like a thief, or build a tower where no wall, we shall surely be cast down.

The desire of knowledge for the satisfaction of knowing, and the desire of it for the purpose of living it, are as far separated as the east from the west, as earth from heaven, and the results as unlike. God is always calling. "God said" all through the ages all through today, and so it will be until "all the ends of the earth shall praise him." It is not a limitation of His power but our condition, that delays.

Which Are the Christians?

That remarkably keen writer, Prof. J. R. Seeley, best known as the author of "Ecco Homo," in his "Roman Imperialism," says that the cause of the sudden drop of the Roman people, from the tranquillity and elegance of the age of Aurelius to the chaos of the successors, was caused by too much meddling of barbarians and too little industrializing of the Romans themselves. Their wealth had come to them not by the wakening of their wits, but by war and conquest. Unlike that age, ours is an age of expansion and industrialism. The American people just now wish to know clearly whether they are in danger from admitting to their national life and intermixing with their blood all the nations of the world. We are certainly creating a new sort of people, and the dominance of old Puritan habits and thoughts is going out with the waning of Puritan blood. The formative forces to be considered are, excepting those of the Roman empire, for we are industrial, and we are charged with a new ethical revolutionary power known as evolution.

Will these two forces be able to save us in the struggle?

The lamented Shaler, in that sterling book, "The Interpretation of Nature," tells us that the most important effect from the new aspect of science is found in the fact that it has forced students and thinkers to look forward and not backward. They are compelled to think of every separate event and force, "as a mere phase in the propagation of a great impulse, which has been transmitted through an inconceivably long series from the remote past." Here we find the spiritual element in our modern biology.

Here religion gets its new frontage. Instead of trying to mend up a broken scheme of a Creator, and in some degree compensate for a sin committed by a remote ancestor, we are carrying forward the magnificent program which lifted life from the voidful clod to complex organisms, and then onward until man was reached.

The whole cry of modern thought under this conception of the universe is "Forward!" We are carrying out, in and by our own wills, the purposing of an Infinite Mind. How much of salvation is there in this reversion of religious and moral outlook? It certainly changes a pessimistic philosophy of life into an intensely optimistic one. It sweeps away the thought of a thwarted Creator, of an angry God, of a fallen human being, and substitutes an Infinite Fatherhood, in whom we live and move and have our being. We have scarcely begun the reconstruction of individual character and social life under these changed influences. Yet already there is a marked effect upon our literature and upon our religious forces. Apparently no one need be disturbed by the fact that the old church organizations are unable to grapple with the present conditions.

But in considering this problem we must take into consideration the other change which we have noted, whereby a whole community becomes industrialized. The hand has become a factor of equal importance with the brain. The laboring classes have got to be reckoned with in a way quite different from the customary consideration given them. In Russia we see at the present moment the toilers of the empire organizing, on the whole, apparently with sobriety and admirable self-government, to overthrow the last remnant of absolutism in civilization. Under many titles and guises these same forces are taking possession of every civilized nation. This is a state of affairs exactly opposite that pointed out by Prof. Seeley. The Antinities ruled with unparalleled tranquillity and virtue, but the empire was not developing industrial habits. It was incurably exhausting itself. It was sterile and barren of free human beings, and naturally the human harvest was bad. To-day we find the world facing in exactly the opposite way. The world is lifting the poorer classes to equality. John Burns goes into the British Cabinet. Every child is educated, or will be educated, to do as well as to think. Wars of conquest and rapine no longer create the basis of imperialism. There is salivation in this new frontage? We believe that there is, and that whatever seems unfavorable is due to the off-clearing. Our churches lose their grip only as they fail to get of the old; lived and outlived. They have to recognize that the people have become utterly indifferent to the whims which dominated the old pessimistic era. Who indeed constitutes the Church today, and who are best qualified to represent Jesus Christ to the present generation? Is it those who have formulated creeds out of antiquated science, which they insist that we shall fight for, whether we believe it or not, who have built costly churches which they lock up for six days in the week? Or is it the industrialists who work six days in the week and all their work, but, if on the seventh, are not found in the assembly with the minority, are somewhere giving themselves for the betterment of the world? This matter has got to be looked into. Who are the Christians of the twentieth century and to what class does Jesus naturally belong?—The Christian Register.

Patriotism breathes from both cover and contents of the July number of The American Boy. The front cover page is a reproduction of Willard's famous picture, "The Spirit of 1776." Further to stir the boys to love of country is another installment of "The Defense of His Flag" by Stratemeyer; "Reb," a story by Frank H. Sweet; "Where 'Yankee Doodle' Was Written," by J. E. Boss; "Drums and Drummers," by William Langhain; "Fourth of July Among the Kiowas," by Ida A. Roff; and "How Washington Celebrated a Fourth of July," by Fred Myron Colby. There are puzzles, problems, pictures and articles relating to hobbies galore. No boy can fail to be interested in this number. There are in addition over 30 illustrations. Subscription price, \$1.00 a year. Sprague Publishing Co., Detroit, Mich.

"Character and long and valuable experience count as nothing in the judgment of prejudice."

N. S.'s A. Fourteenth Annual Convention.

The Fourteenth Annual Convention of the National Spiritualists' Association of the United States will be held in the large auditorium of the Y. M. C. A. Building, 153 La Salle Street, Chicago, Ill., Oct. 16, 17, 18 and 19, 1906.

Business sessions during the day. Special hours devoted to the Lyceum course. Many of the foremost and brightest workers in our ranks will be delegates. It will be a rare treat to hear them. Evening meetings will be devoted to lectures, spirit messages, music and song.

Among those invited and expected are: Mrs. M. Peck, Oscar A. Edgerly, W. J. Erwood, Mrs. H. P. Russeque, Mrs. Esther T. Bosley, Mrs. Georgia Gladys Cooley, Mrs. Margaret Geale Ridgman, Mr. and Mrs. E. W. Sprague and a galaxy of others.

Come one and all to this great convention.

The Palmer House, in Chicago, will be secured for our delegates and visitors. It is a first-class hotel and will give reduced or special rates to all who write in advance, stating they are to attend the N. S. A. Convention and to the engagement of the convention. Your rooms early by addressing W. C. Vier-Buchen, Manager, The Palmer House, Chicago, Ill. The hotel is conducted exclusively on the European plan; cafes and restaurants are near by and furnish good meals at reasonable rates.

Annual reception to delegates and visitors will be held Monday, Oct. 15, at the Palmer House, at 8 p. m. All are cordially invited.

Special railway rates on the certificate plan will be secured over all lines. Ask your railroad agent for certificate tickets to the National Spiritualists' Convention at Chicago. The round fare will be one and a third the regular fare. Tickets are being sold in advance, and the holders are desiring to receive the benefit of this special rate must have their tickets paid by railroad agent at Convention the last day, Oct. 19, and pay 25 cents each for such visiting.

Harry D. Barrett, President.
Marion T. Longley, Secretary.

Shake Into Your Shoes

Allen's Foot-Ease, a powder. It cures painful, smarting, nervous feet, and instantly gives the tingling and numbness. Allen's Foot-Ease makes tight or new shoes feel easy. It is a certain cure for sweating, itching, swollen, tired, aching feet. Try it today. Sold at all Druggists and Shoe Stores. By mail for 25 cents in stamps. Don't accept any substitute. For free trial package, also free sample of the Foot-Ease Sanitary Corn-Pad, a new invention, address Allen S. Olmsted, Le Roy, N. Y.

FAREWELL-WOODY.

James H. Young.
(Written for the Banner of Light.)

The word "farewell" should not be heard. Nor yet the words "goodbye." Adieu, loved one, should be the word. When one is called to die.

"Farewell" you'll speak in homes on earth. To purer homes we hie. For death is but the second birth. And all are called to die.

"Goodbye" is said to dear earth-friends. We dwell in homes to need. But friendship never need to end. Tho' one be called to die.

To mother, child, to Love's pure mate, We ever would reply. Tho' death would open leaves the gate, You never should say "goodbye."

Progression's ladder would we mount, Beyond those spheres would fly. Would climb from Love's pure, living fount— Again, we then must die.

Thus through Death's peerly gates we pass, But to our homes we fly; From Death's embrace we're borne at last— So, friends, ne'er say "goodbye."

"You have a pretty tough looking lot of customers to dispose of this morning, haven't you?" remarked the friend of the magistrate, who had dropped in at the police court.

"Hah!" rejoined the dispenser of justice. "You are looking at the wrong bunch. Those are the lawyers."—Our Paper.

Better Than Spanking.

Spanking does not cure children of bad writing. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 337, Notre Dame, Ind., will send her home training to any mother. She has no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

A patient was arguing with his doctor on the necessity of taking a stimulant; he urged that he was weak, and needed it. Said he: "But, doctor, I must have some kind of stimulant; I am cold, and it warms me."

"Precisely," came the doctor's crusty answer. "See here: this stick is cold," taking up a stick of wood, he rubbed it between his hands, and blowing it into the fire. "Now the stick is warm, but is it benefited?"

"The sick man watched the wood first year, and little puffs of smoke and then burst into a flame, and replied: 'Of course not; it is burning itself.'"

"And so are you when you warm yourself with alcohol; you are literally burning up the delicate tissue of your stomach and brain."—Herald of Hypnotism.

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BOSTON, SATURDAY, JULY 7, 1906.

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It is sold at the Post-Office, Boston, Mass., at Second-Class
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Spiritualism and Endorsed Medium-ship.

We have learned to prize the careful, disinterested and most loyal thought of such thinkers as the author of "The Parting of the Ways," which was published in the Banner of Light bearing the date of June 30. We feel we understand, too, the spirit that animates those workers who "covet earnestly the best gifts" for Spiritualism, and who would use more orderly means to vouchsafe the same, by some form of endorsement for those whom Spiritualism must be responsible for. The motives of both classes must be recognized. But it is a condition, not a theory, that confronts us.

The "Banner's" position toward mediumship is too clearly defined under the present management, for us to need make another statement.

After all is said on the subject, it remains a fact, that whatever of value has come to the world's thought, through Spiritualism—in the breaking of the chains of superstition, of false dogma, of an impossible future life (as taught by the creeds), in the implanting of courage, confidence, hope and the realization of consequences in the human heart, sometimes through "control" oftentimes by inspiration—mediumship must have the credit of breaking the ground, planting the seed and caring for the same.

Between the medium, co-operating with the disincarnate spirit guide for the transmission of messages from beyond the grave, and the speaker attempting, in a "normal state," to instruct in a higher culture, there should be no contest, nor can we be a party to such.

The wisest know too little of what "useless is one plus and that one minus, when it comes to the external point of language, rhythm or gesture.

Too many times have we found the priceless gem of inspiration in an awkward, verbal expression, to vote to have no acknowledgment in the ranks of mediumship who does not furnish a classical vocabulary for the communicating spirit's use.

Put our most careful teacher, or indeed the most painstaking teacher from any denomination, in parallel with the diamond-cut English of a President Eliot, and he would be an egotist indeed who would not despair at depending on this language for the usefulness of his message.

Again, too many basic truths are expressed by returning spirits who do not teach like colleagues, preachers or bishops, for us too glibly to decide what characters shall communicate.

As a rule our exclusiveness, in every day life, generally winds up in snobishness, and that is a tree that does not seem to flourish well in the clear light of the spirit

life. Much that is denominated "vulgar" and "smooth" has reference entirely to surface form and language, and a disregard of the purpose, which is the meat of the message.

We enjoy too well the masterful expression in perfect diction, not to desire this equipment for every instrument used in the work, but we cannot ignore the fact that the basic note of Modern Spiritualism was not limited, nor is, to the fascination of the silver horn of classic verse nor to the sonorous periods of Websterian eloquence.

But there are certain basic qualities in the character of the individual which are necessary to make one a substantial member of any community. The world has been patient with the vagaries and sins of the genius, according to the splendor of his production and the sensitiveness of our own conscience. But no master in any line has left a work behind him so splendid, that his lust, his debauchery, his dishonesty, to whatever extent it appeared, did not by so far dim the permanent value of his life among men.

This is as true of the medium as of the judge, the statesman, the cardinal or the architect.

While it may be a fact, and we believe that it is, that the mechanism of a medium who has his lapses in virtue, may be used as a channel for communication from the disincarnate spirit, yet, when it comes to placing a person prominently in our midst as a leader and guide for our children, to whom the doors of our homes would be open (however he receives the power for his service), he must express the old-fashioned lines of character not dimmed by lust, drunkenness or dishonesty.

This point we understand to be the one that the N. S. A. in convention endeavored to cover in the requirement that the worker who desired its endorsement should present evidence that he "is a member in good standing of some Spiritualist church."

And why not? Does the most liberal organization, from a labor council to a city hospital, undertake to protect its applicants unless they have undertaken some responsibilities in affiliation with the institution?

It may be true that mediumship will be practiced whether the medium is a member in good standing of some Spiritualist church or not. But how he can expect benefits, by endorsement or otherwise, from an organization to which he has given no allegiance, we cannot see.

After all is said that may be, Spiritualism's weakness, as an instrument for lifting on the world's work, is the disintegrating tendency of its self-willed votaries. If it prefers to make merchandise of its powers (whether as lecturer, producer of physical phenomena, conductor of circles or giving of sittings), and takes no responsibility in Spiritualism by affiliation with any body of believers who make it care the aim of their organized effort, we do not see how they can expect to be a part of such movement only when they need its aid. They are not citizens to this country or organized.

We do not see the difficulty in the division of the workers into "Ordained Ministers" and "Associate Ministers," which the author of the article referred to does, unless "the production of physical phenomena" and the general work of mediumship may, should be construed as a disqualification for ministry over a church or society. We do not have at hand the proceedings of the convention referred to but trust that the honored Secretary of the N. S. A. will set us right in this matter, if from her busy life she can find time to prepare an article on the subject for our columns, but we would understand the Associate Ministry, as outlined, to be a provision for the endorsement of such workers as were deemed worthy, but who were not settled over churches or societies. The qualifications for, or ordination we trust the Secretary will make plain when she comes before our readers on the subject.

We are clear that there should be a measure (on liberal lines) for endorsement of workers in the field of Spiritualism. This measure must include at least honesty, temperance and honorable dealing with all men. No one possessing these qualifications and expressing them in his daily life need have any trouble in getting endorsement in some Spiritualist church or society.

We are also clear that it is not enough for one to accept a communication from a disincarnate spirit or to be the instrument for its transmission to be qualified to rank as a Spiritualist. There is a certain spiritual quality that rests not until its subject has been fired with a zeal for service that would count as a small offering the responsibilities of membership in some organization, through which it could express by the national association.

O, ye great spirits, baptize us with the spirit of consecrated service, until our lives may reflect in the strength of union some larger measure of accomplishment!

The spirit-world around this world of sense floats like an atmosphere; and everywhere waits through these earthly mists and vapors dense
A vital breath of more ethereal air.
Longfellow.

A Vision of Peace.

A striking address, delivered by Lyman Abbott at Lake Mohonk last month, is given in the "Outlook" under the above title. A brief résumé of it for the benefit of those whose eyes it has not met may not be out of place here.

The development of law in the individual and in the community goes along the same lines. The habits of a man, which are but the constantly repeated acts of his will, become his custom, the rule of his life. His intelligence sifts these habits into those which it is wise to continue and others which it is advisable to throw off. His intelligence having acted, his will is then brought into action and creates the power to carry into execution the mandates of his intelligence.

Thus it is also in the state, which is but the community in solidarity. What are at first mere customs, come at length to be laws, either by judicial decision, or legislative enactment. When these laws are to be given the test of the State's intelligence, the judiciary, which is the conscience of the State, selects the good from the bad. The executive powers, which, in carrying out the same, represent the individual's will, then enforces these decisions of the courts.

Now in order to carry forward the world's community development, we should bind all countries and all races into a solid, the next evolutionary step. This is but lagging the world is, to use an Hibernian form of expression. Having advanced from the individual to the family, from the family to the small village community, from the village community to the larger combination known as the State, we should no longer lag but step boldly forth to the next round of the ladder of evolution and all men in one great world confederacy, which Tennyson called

"The federation of the world."

The practical man, that brake on all human progress, here holds up his hands in a gesture of deprecation and in a tone of the utmost despondent exclaim, "Oh, vain delusion! The wildest dream ever dreamed!"

The practical man, however much he keeps things moving while the wagon of the world runs in the rut; is an utter superfluity when the wheels get into new roads where there are no ruts to guide them. Then the dreamer is of value, the man with imagination must take command. Now this dream is not so wild, nor is its realization so unlikely to come to pass. In fact it is only a measurable distance in the future to its very practicalization.

In 1905 Edward Everett Hale said: "We want a permanent court of arbitration, a permanent tribunal." The practical man met this remark of our grand old prophet, with his usual sneering smile of superiority and dubbed it the wildest dream ever dreamed. Yet in four years the League for the Disarmament of Nations, and the Tribunal, a permanent court of arbitration for the disagreements of the nations, was a fact. Here was one of the first essentials for the "federation of the world." The conscience, the intelligence of the individual, the judiciary of the State, had developed into a judicial tribunal for the whole world.

The customs of the world had developed into what is known as International Law, just as the customs of the individual had developed into the law of his life and just as the customs of the community had become the law of the State.

Thus we have the beginning of this world federation, this international State, already established in the year of grace 1906.

There remains, then, to be established only an executive to enforce the decisions of the judicial tribunal, just as the will of an individual enforces the mandates of his conscience and intelligence.

Of this, too, we have the beginning. When the wild Boxer outbreak in China a few years ago overcame the power of the Chinese government to control it and imprisoned within the city of Peking the embassies of the European nations and of the United States, the world did not resort to the old "practical" methods of relief. They stepped out the ruts and gave up the practical man's way. They let the dreamers in.

Instead of sending a German army under a German commander, an American army under an American general, a Japanese army under a Japanese leader, they all united and sent one army under a German commander, an army made up of Germans, Americans, Japanese and French and compelled obedience to the mandates of the conscience of civilization.

If this, then, a dream? Isn't it rather a solution of the problem of how our Hague Tribunal, this "Parliament of Man," may enforce its mandates? Destroy then the armaments of war, keeping only enough to police the world at the dictation of a world tribunal. Let there be no war; but settle all disputes in a civilized way by a world's Parliament. The beginnings are out doors. It is but a step to the full realization.

This, then, is the "Vision of Peace" a vision which is but the promission of what may be and what is to be. God has shown us the way, so plainly that one wonders it was not seen before. God takes no backward step. From the individual up to the world power, He has led us along.

Are we strong enough, wise enough, good enough to follow His leadings and, after twenty centuries, make real the dream which ushered in the birth of Jesus the Christ, "Peace on earth. Good will to men?"

It is not far in the future. Men and women now living will yet see this realization of the almighty power of Love.

The Vulgarities of Spiritualism.

Under the above title the forceful editor of "The Medium," a stirring little monthly published at 153 Rectory road, Burnley, has something so pertinent on the use of this slipshod expression that we beg his indulgence when our reproduction, in part. After acknowledging his admiration for the work and abilities generally of the Rev. R. J. Campbell, Dr. Parker's successor at the City Temple, London, he takes up a phrase used by Mr. Campbell in replying to an inquiry, from one of his parishioners, which read, "What do you think of Spiritualism? Do the dead ever return?" (It is well known that Dr. Parker enjoyed in large measure the comfort of spirit communication). Mr. Ernest Marklen, speaking editorially on Mr. Campbell's answer says:

In reply he expressed "scant sympathy for the vulgarities of much that goes by the name of Spiritualism," but at the same time he thought there was some truth at the back of it all. There are phenomena that could only be explained as manifestations of the unseen world. As a member of the Psychical Research Society he had found many phenomena quite unexplainable, and would not be very much surprised if some day we should be led further into the secrets of the unseen world.

It would be interesting to know just what is meant by the "vulgarity of much that goes by the name of Spiritualism." Is this another way of expressing the familiar objection to the triviality and apparent absurdity of some of the phenomena of Spiritualism? If so, it is a singularly unwise utterance for a preacher of the Christian faith. Precisely the same objection might be stated against some of the marvelous occurrences recorded in the Bible.

Before sneering at the levitations of Daniel Dunglas Home, Christians should reflect upon the alleged levitations of Philip (Acts 8), which, it is said, was carried across the city by a spirit who lifted him up by the hair of his head (Ezek. 8).

It would be easy to multiply parallels of that kind. But I content myself with a reference to the "vulgar" displays of magical power by Moses and Aaron before Pharaoh and in competition with the magicians of Egypt.

It might be argued that there was high purpose in these displays.

And we must know that there is a lofty principle involved in the seeming trivialities of the seance room.

There is always a danger of over much being said, and of attacking too many, and too little importance to the end in view.

The people who profess a willingness, nay, an anxiety, to receive proofs of the immortality of man, and yet quarrel with the means by which that proof comes, especially if they are Christians, may be reminded of the Biblical narrative of the heathen of Naaman's leprosy.

Naaman had his own ideas as to what means should be employed to the desired end of his healing. But his notions of what was dignified and proper had to be humbled.

The waters of respectable "psychic research" may be better than the waters of Spiritualism, even as the waters of Abana and Pharpar were adjudged by Naaman "better than all the waters of Israel." Nevertheless, the leper must lie in Jordan.

And they who would leave their doubts dispelled and their fetters allayed, and their lacerated souls healed of the cruel stripes inflicted by their "brevements"—they shall find rest and peace, and halm that hath healing in Modern Spiritualism. They may have a foolish preference for seeking such things elsewhere. If they are wise, they will seek where that cure may be found. The blessing is the thing; how it comes is a question of little moment.

Creeds and Crime.

An interesting return was issued from the Home Office on Saturday, May 26th, showing "the declared religious creeds of the prisoners in each of His Majesty's prisons in Great Britain on the 28th March last. The prisoners on that day in England and Wales numbered 21,580, and the return classifies them according to the following denominations:—

Church of England	16,680
Roman Catholic	4,397
Jews	257
Wesleyan	352
Methodist New Connexion	48
Primitive Methodist	66
Bible Christians	8
United Methodist	8
Methodist Free Church	2
Calvinistic Methodist	2
Congregationalist	53
Presbyterian	70
Baptist	123
Salvator Army	13
Unitarian	13

Quaker	1
Plymouth Brethren	1
Christian Brethren	1
Greek Church	4
Lutheran	19
Waldensian	3
Mohammedan & Buddhist	3
Spiritualist	1
Atheist	2
No religion	26
Not ascertained	1

Total 21,580

In Scotland there were on the same day in prisons and police cells 2,857 persons, classified thus:—Presbyterian, 1,724; Roman Catholic, 981; Episcopalian, 16; Lutheran, 1; and Jews, 5—"The Medium."

If recreation is to be chosen where a swimmer only can go with safety, commence by learning to swim, and so teach the children.

The Pure Food bill is now a law. This will doubtless help control the peddlers who were able to dodge the state laws in various ways. Massachusetts feels that it is pretty well protected by local laws for inspection, but we hail this new cudgel for the miscreants.

The N. S. A. already offers great inducements to those desiring personal benefit from platform instruction and the delights of a general meeting with the talented of the Cause. Good! Let everybody go who can and get as good as they can, but think twice before you count this pillory treat your main motive in the convention.

This band of workers who have been picking their way for a better service from us all in the name of Spiritualism, deserve better things from the thoughtful than the careless spirit of hilarious picknicks.

The brave manner in which the friends in Colorado are starting off to establish Spiritualism in this great, rich state, by an organized movement is very refreshing. They declare their intention of using the organization as a vehicle for the citizen's work of protecting the principles of liberty, for which the fathers of our country labored, as well as to establish the forces of Spiritualism there for the denomination.

Greetings, brave hearts!

W. C. Marshall, of 1267 Pearl St., Denver, is the President of the temporary organization, and these zealous workers who are starting the movement would be glad if any who can help in the work of organization would write him, or to John W. Ring of Green Mountain, Falls, Colorado, who is acting as Secretary.

Undoubtedly the "decrees" affecting the Congo Free State, signed by King Leopold of Belgium are a corroboration of the statements made by the missionaries and other travelers concerning the barbarities practiced on the natives of this greed-ridden country. These decrees may make the reformer feel as though he has accomplished something, but with the privilege of binding children under fourteen years of age to three year contracts, remaining to the king's representatives, there would seem to be much left to be reformed. With our government now having a consul to the Congo State we may hope to know more of the situation.

Fra Albertus takes "A Little Journey to the Home of Mary Baker Eddy" and sees things. Among them "Mrs. Eddy walked down the steps, unattended, and with no hand on the railing." "Mrs. Eddy's step in hand, her form erect, a splendid, handsome, queenly woman." He also observed that "Her eyes are not dimmed nor her face wrinkled;" that "she was dressed all in white satin and looked like a girl going to a ball;" that "Her hat was a milliner's dream;" and "her gloves came to the elbow and were becomingly wrinkled." Well, well, and only yesterday Elbert was pointing us away from the delusion of the senses.

And like the other emigration, the men go first; the women and children stay behind. Woman, more tender and emotional, cannot give up the old faith; she shrinks back from the new land; it seems cold and naked to her spirit; she cleaves unto the past, and to the shelter of the old traditions. Probably the bravest among us do not leave them without a pang. The old church has a friendly and sheltering look after all, and the white monuments in the rear of it where our kindred sleep—how eloquent is the silent appeal which they make.

But what can be done? Thou shalt leave this land, the land of thy fathers, is a fact which has gone forth as from the Eternal. We cannot keep the old beliefs, the old creeds, if we would. They belonged to a condition of mind which is fast being outgrown—John Burroughs.

"Work and don't worry if you would be happy. Worry and don't work if you should be otherwise."

Banner of Light

BOSTON, SATURDAY, JULY 7, 1906.

Society 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 this week. We will accept all, and our space is limited. Use ink and write plainly.

Topic for the Progressive Lyceum.

Sunday, July 8, 1906. "Temperance."

Gem of Thought: Temperance is total abstinence from all things injurious and the moderate use of all things necessary.

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.

Malden Progressive Spiritual Society (Inc.), Mrs. Alice M. Walsh, president, Louise Hall, 138 Pleasant Street, June 28, the last midweek circle until first Thursday in September, opened with a prayer service. The president, under the control of "Twilight" and "Prairie Flower," respectively, gave greetings and said she was most pleased with the success attained during the past year. She thanked all for their kind aid and help. Mrs. Nary, a past treasurer of the society, but late of San Francisco, spoke interestingly of her experiences during the late earthquake in that city. Mrs. Carter, Mrs. Morton, Mrs. Crocker, Mr. Moser and the president gave many messages. Mrs. E. J. Peterson and Mrs. Crocker gave many fine messages. Evening meeting opened with praise service. Mr. Harold Timmon rendered a vocal solo. Mr. Patch, the vice president, then introduced Mrs. Whall, who gave beautiful messages from a vase of flowers.

The L. S. Society, Mrs. Belcher, president, is to hold a whist party for the benefit of the society at the home of one of its members, Mrs. E. J. Peterson, 1815 Washington Street, Wednesday evening, July 11, and a general invitation is extended to everyone who would like to join them.

First Spiritual Church, Mrs. M. A. Wilkinson, pastor, 440 Tremont Street. Morning session, many beautiful thoughts expressed and messages given. Afternoon and evening tests, messages and readings through the mediumship of Mr. Freve, Dr. Blackden, Mr. Geo. Roberts, Mr. Harwood, Mr. Brewer, Mr. Hicks, Mrs. Kemp, Mr. Delhanty, Mrs. Durin, Miss Frank Wheeler, Clark Smith, Mrs. E. J. Peterson, Annie Morgan, Violin solo, Prof. Mapp; organist, Mrs. Nellie C. Grover; soloist, Mrs. Lon Rockwell; poem, Mrs. Adele Wilde, M. D.; poem, Mrs. Blakey.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor. Romans 8 formed the theme of the morning and the president, Mr. Walter Mason, spoke earnestly and with great power. Messages were given by Mrs. Cutler, Mrs. Morgan, Mr. Fitzallen and Miss Strong. Romans 5 was the theme of the afternoon and Sitting Bull controlling the president, spoke earnestly. Messages were given by Mrs. Freve, Dr. Blackden, Mr. Geo. Roberts, Mr. Harwood, Mr. Chapman, Mrs. Morgan and Miss Strong. Classes were then formed and all enjoyed the work of the different mediums. Acts 20 was the theme of the evening. Mr. Mason spoke with his accustomed power. Messages were given by Miss Strong, Mrs. Morgan and the president.

Public Spiritual Circle, Mrs. Nellie Carleton Grover, controlling, every Friday, 2:30 p. m., at 440 Tremont Street, for healing, development and spirit messages. Healers present June 29, Mrs. Stockman, Dr. Clark, Johnson, Prof. Parro, Dr. J. Mason and Mr. Marsh. Poems by Mrs. Hayes and Mrs. Page. Messages by Mr. George Roberts, Mr. Harwood, Mrs. Cutler, Mrs. Day, Mrs. Dade, Mrs. Lottie Georgetown, Dr. Blackden, Mr. Marsh, Mrs. McArthur and Mrs. Grover. Concentration for the sick. Meetings all summer.

Unity Camp, Saugus Center, Sunday, July 8th, Mrs. M. A. Neely of Lawrence, Mass. Jacobs is an excellent speaker, and a very fine test medium. Conference at 11, regular service at 2, and 5. Good music. Refreshments served. Address, 100 N. Main, leave Seely Square every half hour direct for camp.

New England States.

The forty-second annual picnic of the Composure Association of Spiritualists was held at Composure Lake, Bristol, Conn., June 20. Business meeting, address by the president, Mr. E. B. Kenyon in the chair. After the reading of the constitution and by-laws the report of the secretary, Mr. D. B. Dyer, was read and approved, showing the society to be in a flourishing condition. The following officers were re-elected for the ensuing year: President, Mr. E. B. Kenyon; Vice President, Mrs. F. J. Storrs; Secretary-treasurer, Mrs. N. S. A. Dillon; Secretary, Mr. E. B. Kenyon; Treasurer, Mrs. F. J. Storrs; delegate to the N. S. A. Convention, Mr. E. B. Kenyon. Mr. Joseph Storrs at Hartford, with power to appoint an alternate if unable to act. It was voted to send five dollars to the N. S. A. After the business meeting, Mr. Kenyon opened the conference with interesting remarks, after which Mr. C. E. Bingham of Southington presented the following resolutions, which were adopted: Inasmuch as

a certain number of citizens have seen fit to interfere with the innocent amusements of God's children who meet at this place on the Christian Sunday, Be it resolved, That we as Spiritualists and Free-thinkers protest against any interference with the sacred right of any and all citizens who wish to enjoy the beautiful sunshine and to breathe the pure air which the Creator has made for all mankind. And be it further resolved, That we deny that any legislative body has any right to compel by legislative enactment the observance of any day. We hold that all days are good and sacred and the adoption of the above, pertinent remarks were made by the Rev. William Dickerman of New Haven, Mr. Kenyon, Mrs. Chapman and others. The afternoon session opened at 1:30 p. m., when the speaker for the afternoon, Mrs. H. Stuart-Richings, gave an eloquent and instructive lecture, taking for her subject, "The Message and the Message Bearer." She also gave psychometric readings, being correct every reading. She closed the afternoon session by reciting one of Lizzie Doten's poems. The society was extremely fortunate in procuring the services of Mrs. Stuart-Richings for the State Convention and the Composure meeting at her lectures are of a high order and her readings very correct. The musical part of the program was rendered by Mrs. Emma H. Strickland of East Hartford.

Lawrence Mass.—Mrs. Elise Stumpf has just finished a two months' engagement with the German society of Lawrence, Mass. Her work has been very successful and she leaves there for Lily Dale, where she has been engaged to conduct German meetings.

Providence, R. I.—The members of the Spiritual Temple held regular services, June 14, in St. George Hall, conducted by Mr. A. L. McMahon. The circle at five o'clock was large, a number of mediums being present. Mr. Meadowcroft and Mrs. Isherwood gave the messages and all were well satisfied. Lunch was served at the close of the circle. Evening services opened at 7:30 with music and invocation, after which Mrs. J. P. Leland, Mass., was introduced as the medium of the evening. She gave a short talk and delineations which were excellent. Mr. Meadowcroft rendered the latter part of the evening closed. Midweek circle will be held at Mr. Gardner's, 291 High Street, Valley Falls.

Field at Large.

Seances held by Miss M. B. Hedrick of Brooklyn, N. Y., are reported as being most successful and attracting great enthusiasm, so much so that patrons are advised to secure their seats in advance.

Announcements.

Public Spiritual Circle every Friday afternoon, 440 Tremont Street. Mediums welcome. Mrs. Nellie Carleton Grover, conductor.

Harmony Hall, 724 Washington St.—Spiritual Phenomena Society. N. P. Smith, speaker, every Sunday, 2:30 and 7:30 p. m.; Tuesday and Thursday, 3 p. m. Welcome mediums at each session.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor, holds test every Sunday at America Hall, 724 Washington St., under two lights. 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.

V. S. U. every Sunday at "Waverley Home," 2:30 p. m. This service followed by an informal study on the lawn.

First Spiritual Church, Mrs. M. A. Wilkinson, pastor, every Sunday, 11 a. m., 2:30 and 7:30 p. m. Tuesday, 3 p. m. Indian Healing Circle. Odd Ladies' Hall, 440 Tremont St., Boston.

Malden Progressive Spiritual Society, Inc., 138 Pleasant Street, every Friday, 2:30 p. m., Services, 2 p. m., Children's Lyceum; 3:30 p. m. circle for mediums; 7:30 p. m. conference and messages.

Mrs. Dr. Caird and Mrs. Mamie Heylett hold test circles every Tuesday and Thursday evenings at 7:30 and Saturday afternoons at 3:30 at their rooms in the Banner of Light Building, 204 Dartmouth Street, Boston.

Testimonial to Mr. and Mrs. J. H. Lewis.

Thursday, July 12, a testimonial, by a Lawn Party at the V. S. U. Home in Waverley, will be tendered the faithful old soldiers of our Cause, Mr. and Mrs. J. H. Lewis. The Waverley Club has volunteered its services for the occasion and other musical talent, together with a liberal program in varied lines, will give entertainment until midnight when dancing will begin. The grounds will be illuminated, ice cream and other refreshments served.

Here for a jolly hour with these dear old friends!

Pastels of the San Francisco Fire.

Mr. Charles Dornon Robinson, whose illustrations (one of them reproduced in color from the original pastels) of the San Francisco fire will appear in the August Century, has seen his home city burn four times in the past. The first was in 1849, as well as in the much greater catastrophe of 1906. Mr. Robinson succeeded in capturing a painting of the recent fire when it was at its greatest height, on Thursday night, from the top of the city hall. He painted thirteen pastels also, several of which the August Century will reproduce.

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

Children's Lyceum, every Saturday and Sunday, 10:30 a. m. Demographic studies of Sunday Forays daily at 7 p. m. in Library Hall.

Band concerts daily at 9:30 a. m., 1:30 and 7 p. m.

Progressive Eucharist 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 20 to the Northwestern Orchestra of Mendocino, Pa., during 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 the entire season.

For further information, programs, etc., address Laura G. Fizer, 200 Carman Ave., Chicago, General Manager.

Forest Temple meetings daily at 9:30 a. m., 4 and 6:30 p. m. Mrs. D. Devereaux, Leader.

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Program of the City of Light Assembly.

Lily Dale, N. Y.

July 18 to September 1, 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. Wane, "Aspiration."
16. Conference.
17. Dr. Geo. B. Wane, "Telepathy."
18. Dr. S. L. Krebs, "Marxism and Mysteries of Mind."
19. Dr. Geo. B. Wane, "The Victors Vanquished."
20. Dr. S. L. Krebs, "Wonders of the World Within."
21. Dr. Wane and Carrie E. S. Twing, "The Man."
22. Mrs. R. S. Lillie.
23. Conference.
24. Rev. Wilson Fritch.
25. Dr. 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. Wiggins.
30. Conference.
31. Rev. Frederick A. Wiggins.

AUGUST LECTURES 2:30 P. M.

1. Rev. C. L. Herald, Ph. D., "Life on a Man-o-War."
2. Rev. Frederick A. Wiggins.
3. Rev. Chas. Laying Herd, Ph. D., "The 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. Russeque.
13. Conference.
14. Mrs. Helen L. P. Russeque.
15. Miss Marie C. Brehm, Woman's Day.
16. Marie C. Brehm, "The Little Swiss."
17. Mr. 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 Back."
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 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, "2000 Miles from Yonkon 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, Shakespeare.
Aug. 5, Ladies' Schubert Quartet, Concert.
Aug. 7-9, A. T. Kenpton, "Hiawatha and the Indians," Illustrated.
Aug. 12-23, Miss Alice Elwell Bennett, Book Recitals.
Aug. 14-16, Prof. E. B. Swift, Microscope and Telescope Entertainments.
Aug. 19-21, Ladies' Schubert Quartet, Concert.
Aug. 19-21, Miss Bennett, Recitations.
Aug. 28, The Lillies, Entertainment.
Among the Mediums engaged are: Mrs. A. J. Pettengill, Oscar Edgerly, F. A. Wiggins, Dr. W. O. Knowles, Mamie A. Heylett and Mrs. Alexander Caird.

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WONDER WHEEL SCIENCE.

(Only by Correspondence, 1906, by G. E. Widdow.)

Side Lights on Wonder Wheel Science.

Daily Guidance for All, by Birth Numbers.

By Professor Burry.

In various magazines and almanacs, Astrologic Birthday Influences are given, but the ruling people of the world during the term of this table are those born under No. 4. In this term of ruling, Domestic interests will be displayed. The Spirit of the General world, during this period of days, will be favorable to the Birth Numbers, 6, 8, 12 and 2. It is the time of even the rulings, the negative or female forces of the world. The opposing force and unfavorable will be No. 10, 10 and Nov. 7 and 1 will also be unfavorable.

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

Chats on Wonder Wheel Science.

EDISON BROAD, WESTSTEIN NARROW.

In the previous "Banner" kindly note and read carefully, the quotations from "Otto Weststein" in reply to Thomas Edison who reads: "All power is intelligence, intelligence has power of selection, and is always striving to get into harmonious relations with other atoms."

The quotation follows the "Chat" of last week. It is a most excellent subject for discussion, as it shows how differently the English language is comprehended.

Why not, but, who knows? Edison speaks from the Universal standpoint, as best known from the scientific standpoint of cause and effect. Weststein speaks from the limited standpoint of human nature, in which we arrogate to ourselves only, the power of intellect. We are prone to deny "intelligence" even to our domestic animals, and term the corresponding endowment "intuition."

Every class of beings from atom to man, has its limitations, but there are no limitations in any class of beings, so far as their class volition or choice is concerned. We are told that ants are wonderful in their colonization and in their government, all laws, yet they are not able to choose between reading the "Banner" or an ordinary commentary. In like comparison, the atom has no power to choose between building an anti-hill or a gravestone, and man has no power, with all his boasted intelligence, to choose that his natural skin shall be of a color other than that which he shall walk from tree-top to tree-top.

The wild duck might say, from his standpoint of volition, choice and other endowments, "Man does not possess intelligence," for he cannot choose to walk, as can ducks, on the solid earth, fly into the air and land at any point in the water and there swim or dive or go to sleep.

Man is not able to choose the extent of intellect in the duck, the serpent, the snail, the horse, the dog, the plant, the rock, the atom, or the human intellect. Man cannot tell what empires in Mosquitoworld the mosquito is planning to conquer, while he is taking his choice of meal from the blood of any man than a duke can tell what the writer is thinking while standing at the duke's side in a bon-ton case.

Every atom of earth is limited in its powers of volition and of choice, by the particular narrow sphere to which he is born, in his transitory earth-life. Man, individual, is limited with all his assumptions, no greater, on the whole of the earth (compared to the earth), than are the germs of colonized life of atomized beings that exist in every portion of his own body.

And earth, moving by its volition and choice, in its limited orbit, at the rate of 68,000 miles an hour, is so small that it can move but one degree a day in its annual circle about a centre, and is as invisible as a molecule, in comparison with other heavenly beings.

Has old Mother Earth no intellect, because, as with every other atom in the universe, it moves by the laws of its own limitations? Has the Sun-pater-familias of the solar system, no intellect, because, by the laws of limitation, it can not choose to move from its Divinely appointed throne on high?

Have each of the wonderful bodies in the great domain of Infinite space no intellect, save man, pure, insignificant man, who, in spite of his boasted volition, power of choice, is, as scientifically predicated of the atom, "a creature of the elements, of his own qualities and environments," to "root hog, or die," or more politely expressed, compelled to feed, clothe and conserve his physical requirements or lose the limited intellectual control which he has over a bit of mechanism, termed "body," which he uses for a term of years, that are no greater than the span of an eye in the calendar of Time? The powers of Wisdom, Understanding and Power, in each according to its limitations, are contained in all things, from molecule to man, and from man to the Great Eternal, "each after its own kind," yet each an image in power, one of the other. The power of volition, choice, comprehension in each are as distinct from those of all other atoms as the opposite sides of a high wall.

Birth Number. A day may be very good for a husband and very bad for his wife, or vice versa. Is it only combated in him continually for greatest good, but not now and then.

The ruling people of the world during the term of this table are those born under No. 4. In this term of ruling, Domestic interests will be displayed. The Spirit of the General world, during this period of days, will be favorable to the Birth Numbers, 6, 8, 12 and 2. It is the time of even the rulings, the negative or female forces of the world. The opposing force and unfavorable will be No. 10, 10 and Nov. 7 and 1 will also be unfavorable.

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Where did mankind obtain this wonderfully exclusive property called "Intellect," that reads only in the brain of his biped information? Is it only combated in him merely to enable him to bribe legislature, dogmatize religious laws, operate Standard Oil, politics, Bred Trust and such?

"Man"—any man, the biped man—is gifted, or endowed, with the powers to choose between good and evil, and think of nothing is to be termed "good," and nothing is to be termed "evil," commercially, or judicially elects, from time to time.

Man himself, by comparison, is but an atom. His wonderful movement of body, aided by steam and electricity, great stationary compared with the zig-zag path of a bolt of lightning.

Does lightning, a bolt endowed with "intelligence?" Does it give manifestation of will or choice, above that of man, when it takes no heed of puny man in its search for shortest quickest route for a resting place in earth?

Does not man, like the lightning, electricity, the germ, microbe or atom, "kill or cure," pray, or heal, or disease, growth or decay," or of in all things, in his duty or he can lay hold of in the necessities of his limitation?

Does the atom do more to man than man does to the atom? Does not man, as in the chemistry of the atom teach that man attracts, to himself, or "repels" and like the atom, man attracts, to himself, or repels, says Weststein, by the scientific predicate, atoms "taste sweet or sour." Maybe there might be found a sweet or sour taste to man in spite of man's monopoly of intellect, if we should diagnose by the chemistry of that trampler on man's dignity, called "Death."

"How long, O Lord, how long," will it be, before man learns that he is more and no less, in the great eternal children of nature, than is the champion rooster that crows loudest on his own dunghill, or the spider that bids the fly to share his parlor, or the mouse creeping into the pantry, or the mote that enters his eye from the road bed. Only this, each of them occupies a different sphere of life, and each sphere so occupied with the necessities, the volition, the choice, the compulsions and the imitations of their own present sphere of life, enjoying their own transitory expression of life in Form, with no comprehension of the other expressions. Each is unconscious and oblivious of the extent of each other's limited powers of volition and choice.

I claim that no spider would care to be a fly, and no fly would care to be a spider. Neither do I believe that dog or cat envies the spider, or the spider envies the man, or man envies the power to reach a bone on a high shelf, as monkey or man might envy the powers of an elephant's trunk, but it is not reasonable to expect call for and the atom does to man, a spider, atom and man would be willing to give up readily their present expression of intellectual life, in exchange for that of any of the others.

It is the Astrologic law of attraction and repulsion. We are but atoms, but "dust of the earth," compared with the greater being that inhabits with the old Mother Earth. Earth is an element, as is Fire, Air and Water. The globe that we now inhabit is only a globe of earth, dried for our present needs. Fire, Air, Earth and Water reside in All Space, visible and invisible, and Intellect is combusted through their operation in biped man and every atom. Man absorbs what his necessities call for and the atom does to man, a spider, atom and man would be willing to give up readily their present expression of intellectual life, in exchange for that of any of the others.

These little facts, That do us tease, Have other fates to bite 'em. And, still, these facts, Have other fates to bite 'em. And so on, ad infinitum.

Just learn to be satisfied with what you are, no matter what it may be. Kings and queens may envy your intellect.