



The Study of Reincarnation.
Paul de Guerry.

(Continued.)

"God is Spirit," it is as spirits the incarnated souls will re-enter the Spirit-world. The task of the virgin-soul is therefore threefold when it enters a physical body: it must draw from it and the universal fluid the material which, woven into a spiritual body, will become the soul's inseparable companion, thus constituting with it a spirit-entity. Then it must exercise its own powers in governing and educating the spirit and, through it, to refine the physical body as to help in the spiritualization of the earth.

But, however refined by its contact with an immortal soul, the material of which the spiritual body was made, retained something of the gross animal nature of the physical body; this attracts and misleads the spirit. The soul, striving to unfold its inherent possibilities, cannot always succeed in governing the spirit. It is as though we were between two forces of attraction; the one drawing us upward, the other dragging us down—a struggle which disintegration ends without deciding.

Some Spiritualists make no distinction between Soul and Spirit, yet we hear frequently, at public seances, a spirit say: "I am a soul, but I am troubled about so and so," naming some loved one. This goes to prove that while the spirit may suffer from its own, or others', troubles or mistakes, the impeccable soul has but one concern—to govern the spirit, out of or in the flesh, as to progress steadily towards the fulfilment of its happy destiny.

But we hear of advanced intelligences in the spirit world helping spirits to progress; how reconcile this with your theory of the soul's endeavor to lead aright its individual spirit?

By the same reason that your earthly friends sometimes try to advise and set you right, when neither the voice of your conscience nor that of a loving mother or father, has succeeded in preventing you from going wrong.

THE INEQUALITIES OF LIFE CONSIDERED.

The inequalities in the fate of men, the sorrow and suffering, the poverty and the injustice and the wrong which prevail in the most civilized communities, go to make the problem of life more appalling. They drive many minds to agnosticism, to atheism even, for they cast the dread shadow of doubt on the justice and love of God; and from admitting imperfection in Him to denying Him is a natural and logical step. He could not be the Infinite if he were not perfect.

But this distressing shadow could not obscure our judgment if we would only bring in mind the nature of the Soul. Impeccable and exerting its influence on the human mind for good only, the soul cannot be made a factor in the evil conditions of which we complain. We must not hold God responsible for our folly. All souls have equal attributes, equal possibilities, an equal right to happiness. We cannot believe in a divinely-bestowed soul and doubt this. To admit the possibility of soul-inequality would be to sap the very foundation of Spiritualism. And we should not forget that the soul seeks happiness—its birthright—through earth-life experience, not in earth-life. Its happiness is independent of earth conditions. That spiritual happiness is within our reach however badly the world may treat us.

Rather than deny God or the wisdom of His laws, we seek to account for the dark side of life by attributing all wrong doing to ignorance. This, taken too literally, might be misleading; all criminals are not ignorant of right and wrong, any more than all invalids are of the laws of health. The soul, through its "still, small voice," conscience, is always ready to warn the former; nature, by more heroic means, teaches the latter. But let us say ignorance prevails; it is less ignorance than the result of false teaching. The root of the evil will be found in constituted society. The founder of Christianity taught two basic laws which supplemented all the former teachings of the prophets: the brotherhood

of man, all having a common Father, God; and the law of universal love, resulting, necessarily, from that kinship. Christian society repeats, piously, the words of Christ, but the law of love is a dead letter in the social code.

Whether we mean by the term "God" the man-shaped Deity who took his afternoon walk in the garden of Eden, Vishnu, Brahma, Allah, the Great Spirit, the All-Soul, or, the First Cause, it matters not; all religions teach a unique progenitor who gave soul-life to mankind. We cannot all God "Father" and deny the name of Brother to our fellow-beings; we cannot wrong or hate our brother without infringing the first law of Nature and of God.

Love is the panacea for all ills of humanity, the only just and safe basis of the social code, the key to spiritual progress. The Nazarene, and other sages before and after him, proclaimed the law; the spirits, who form the true "Salvation army" in their efforts to rouse the spiritual aspirations of the race, teach it as the supreme law of the spirit-world; they prove it by coming to us with hands full of blessings.

Many good people are beginning to understand this and to practise what they believe; but, withal, Love dwelleth not on earth, and the inequalities, the wrong and suffering remain, a standing shame to the progress of the race. The mission of Spiritualism is to sap the foundations of the colossal selfishness and substitute Love, immortal, life-giving, man-saving Love; Love the wonderful weaver of that chain one end of which is grasped by the trembling fingers of the dying outcast, while pure angels hold the other end, ready to welcome the poor despised brother.

Let us see how far these inequalities of life can be explained by the doctrine of Reincarnation and the wrongs accounted for. But we must first distinguish between material and physical inequalities and mental or moral differences.

Our nature is dual; there are in us, united and apparently interblended, yet very distinct in their functions and attributes, an animal man and a spiritual man. Our visible or physical ego is endowed, like all animals, with instincts, faculties and a mind adapted to the requirements of our being. We possess all that is necessary to make the most of what life can give. Many of our functions are merely instinctive; but it is our physical mind which governs our actions on the temporal plane; it moves us to devise means for self-preservation; to improve by labor, our means of subsistence; to seek the greatest comfort. Superior to the mind of other animals, our mind studies, invents, discovers, conquers; it knows more refined enjoyments, but it may also suggest more refined cruelties for the gratification of our passions.

The Soul's endeavor, as far as our physical mind is concerned, is to direct it in the ways of justice and right, to subdue its selfish dispositions and inspire it with nobler aspirations; in other words, to lift it above the animal plane. But for these efforts of the soul, which—as too many examples show—are not always successful, man would fall below the level of the animal, for, his mental superiority directing his evil instincts, he would lose all restraint, and his rapacity, his ferocity and cunning would make him the most savage of beasts, the most dreaded of monsters. The greater or lesser civilization attained by the different peoples of the earth shows the degree of spirituality reached through soul-effort.

Since the first man—masterpiece of Nature—was endowed with a living soul directly from the All-Soul, the propagation of the human race (like that of all species) is obtained through the union of the sexes. But in obeying this immutable law of nature, the parents' power is limited by the law itself—carnal union can only produce carnal fruit. The immortal soul is not transmissible; not divisible. It is an indivisible soul and claims no parentage but its Father-mother, God. The soul—virgin or already having earth experience—is not affected by the moment of conception, for it will enter the aura of the mother only after she has become pregnant, to await there the moment the foetus is quickened, alive, in other words, a period well known to

mothers and to medical jurisprudence. He who knows that walls of stone are no obstacle to the spirit's passage, will not inquire how the soul finds lodgment in the unborn child. It is from the aura of the mother the soul begins to form the spirit-body; it will develop and perfect when it settles in the infant form for a life-time.

It follows from what has said above, that the parents can transmit only physical and mental traits to their children; these traits, furthermore, are often modified by the influence of the mother's surroundings or her emotions during pregnancy. This is the true law of heredity. It does not mean, however, that the child always takes after its father or mother; children have been known to be the perfect image, physically and mentally, of some relative long deceased, or even of some stranger. But the mother's mind had probably something to do with this phenomenon, though she may not have been conscious of it.

(To be continued.)

Peace.
Lida Briggs Brown.

The peace that passeth understanding comes not from without but within. One may search the world over when restless at war with himself, but only comfort can come when the God within speaketh and the mind and heart respond.

I have known many who the world called prosperous and happy who in their own consciousness were in a state of volcanic eruption, and sought here and there for excitement to drown the small voice within that did not approve of their actions. These parties had violated no man-made laws, had broken none of the social codes, had not openly robbed, cheated or harmed their fellowmen, yet peace was not within them, and they sought for it in vain. "After all," they said, "let us eat, drink and be merry, for the morrow we die!" So they plunged deeper and deeper into gaieties and excesses of every kind hoping thus to dominate and overcome the God within, if they could not still its promptings.

This attitude was continued until the physical gave out, nature would not be longer cheated of proper rest and care, and the collapse came. When the conscious mind and will could no longer have its way the super-conscious gained the dominancy, and the voice could no longer be stifled, but held full command. All the things left undone, all the advantages taken of others as well as the abuse and misuse of their own powers, were laid before them in all their ghastliness and repugnance came. Desire to rectify wrongs, desire to once more gain bodily strength and thus be able to show the world a changed life, became the dominant thought.

All their nature responded to the vivifying effect of these thoughts, and soon life began to assume new aspect, health and vigor returned and a calm, joyous feeling was within. As by one by one old habits of thought, old actions and deeds were supplanted by new and different ideas and acts, and a peace stole over the mind with an infinite calm—a peace that passeth understanding, yet can be obtained if earnestly sought after.

Our consciences are our best guides. It is not what the world thinks of us that really counts, but what we ourselves think of ourselves. The world has false standards of worth and is apt to judge by the outside, or visible, rather than the inside, or invisible side of life. Too often we are content with what the world thinks we are, rather than what we ourselves know ourselves to be.

There is nothing that helps to make for peace within better than the knowledge that one is doing his best and living up to the high standards that win the approval of the God within, and the invisible hosts of witnesses that surround us. Then the shallow praise of the world counts for naught and one can respect and admire himself and have true peace of mind.

We told you about Old Home Day at the V. S. U. Home in Waverley, on Thursday, August 2.

Fiction.
His Bitter Half.
Gracie Sargent Bodwell.

(A Psychological Story.)
(Continued.)

He was shortly rescued by those who had witnessed the accident and called a physician, who happened to be a former acquaintance.

"Slight brain concussion. If he comes out of this stupor, may live. Where's his wife? Get her here."

The gruff and kindly doctor gave terse orders, which were rapidly and silently obeyed.

"Telegram for Gregory Dunton. Been hunting hours for him. Urgent," said the messenger, then sped away.

"Come at once. Wife fast losing her hold on life."

"For God's sake," exclaimed the doctor, "what can be done? She's been hurt to attend the last hours of her husband. I can't tell him, but perhaps it would shock him out of that dangerous lethargy. Wonder if he loved her. Bah! Love's a scarce article, especially among the 'united'."

Stepping hurriedly but quietly to the bedside of the semi-conscious man, he took his hand, saying:

"Do you realize your condition? Unless you arouse yourself, your hold on life is very slim."

Though seeming to understand, the patient showed no interest.

"Dunton, don't you want to see your wife?"

The doctor was encouraged by a sudden faint flicker of the eyelids, though no expression crossed the pallid countenance. Then a deep-drawn breath showed an effort, which meant returning vigor.

A restorative was quickly administered, resulting in renewed circulatory powers. All at once the benumbed brain seemed to grasp the uttered words of the physician and a feeble attempt was made to voice a wish.

"If—I go—before—seeing her—"

A pause to gather strength; then

"Tell her—now it is—too late—I see her—as she is. I am dissatisfied—with my life."

Though exhausted after this exertion, the effect was better than the physician had hoped. The shocked system seemed bent now upon recovery, and after a long rest the patient breathed stronger, opened his eyes with more of light and hope in them, and then, after receiving the assurance that his wife had been wired, turned slightly, breathing gently, till a natural sleep replaced the previously deadened condition.

"He will live, but complete recovery will depend upon undisturbed conditions. I will tell him of his wife in the morning when he is stronger," said the doctor, giving last orders before taking his leave.

"No matter how little he may have appreciated her—and I am afraid they were estranged—he should be at her side now. Strange the despatch has not brought him here this," anxiously spoke Mrs. Lincoln, Irma's mother.

"We can do nothing but wait till she comes out of this sleep, as that is what it undoubtedly is. Psychic natures succumb to outward disturbances very easily. This may last a few days if it is prolonged more than the next hour or so. When she awakes I wish her husband could be with her as she has always instantly called for him upon recovery from these spells," said Dr. Lothrop, who had known Irma from childhood and, as she said, "Knew enough not to give her pills and powders when she needed sympathy and kindness."

Love is an invaluable medicine, though the many scoff at its potency till they come to feel the need of it themselves.

Suddenly Mrs. Lincoln was startled by a quick movement on the part of the doctor toward the door. Reaching it in time to arrest the ringing of the bell, he received from the hand of the messenger boy

just arrived a despatch, quietly passing it to Irma's mother.

Apparently calm, Mrs. Lincoln opened the envelope, rather slowly reading the message aloud. They looked at each other dumbfounded at the strangeness and peculiarity of the situation. Nothing could be done but await Irma's consciousness, which their disturbed mental state seemed to quicken.

"Mother—"

"What shall I do?" telegraphed Mrs. Lincoln's eyes, helplessly.

"Yes, dear," stepping to her daughter's side, "You have been sleeping. Do you feel better now?"

Before replying Irma's blue, pathetic eyes traveled inquiringly around the room, a deep expression of disappointment settling in their depths, but making no sign, she said, as Dr. Lothrop stepped into view: "Ah, Doctor; you are always here when I want you. Have I slept long this time?"

"No, would you like to?"

"Yes, and no, I am just a little afraid of what I might discover, and as I have not yet regained a memory of my astral surroundings, I think it may be just as well to remain in ignorance till it do not fear them. But it is queer, is it not, that I sleep so strangely—just like death. Sometimes I think if it were not for Gregory I should like to take my final departure from this body in just that way."

All at once, becoming conscious of a strangeness in her mother's expression, she exclaimed:

"Mother, Gregory is sick. I see him in a country cottage and he wants me. I must go."

Attempting to arise she fell back unconsciously, and nothing they could do aroused her.

"She has gone to him," quietly remarked the doctor—a thorough believer in psychic phenomena and understanding Irma's tendencies in this direction better than either he or her mother.

"She will not return for some time. Meanwhile there are those who will care for her body and we will go to Dunton and see if his condition is really critical. So often the soul is driven from its home by the disturbances set up by the frightened people around the patient."

They were soon on their way and reached the humble home which kindly sheltered Dunton during his time of need just as a nervous, superstitious-eyed lady emerged from the house. On finding they were new friends, she exclaimed hurriedly:

"I'm afraid you better not disturb him tonight; he's just got quiet. He's been out of his head, talking to someone he called Fair Irma. I gave him a sleeping powder as the doctor told me to be revved. Once he looked so queer and said: 'My bitter half, what folly. You are my whole heart, my life, Irma.' I was frightened, but the powder did him good and he is better now. At first he did not want to take it, but gave in at last with a queer smile on his face."

Had she seen and understood the look that passed between her listeners, she probably would also have offered them a sleeping powder, and not slept a wink all night herself, thinking of the queer folks she was harboring.

Morning dawned and with it such improvement in Dunton's condition that his removal seemed advisable. He smiled oddly when told of Irma's sleep, saying quietly, "I knew of it. She has been with me, and it is the first time—I have believed such an appearance possible, though she has so often affirmed and demonstrated its truth."

Arriving home, without more fatigue than was natural under the circumstances, Dunton was at once asked to be left alone with his wife. Seeing that he was comfortable and obtaining the promise that he would not over exert himself, they left him to his vigil with the home of Irma's soul.

Long he sat and gazed upon her whom he had never really known. Too much time had been spent in sports and worldly enjoyments to really come into the atmosphere of this one whom now he was learning to value.

(To be continued.)

The days of childhood fair and sweet,
Are like the flowers and just as fleet:
Like birds on swaying branches met,
They chirp and play and soon forget;
But men awake in after years,
And see these days thro' April tears!

(Continued.)

"Thou shalt not kill; thou shalt do no murder." The 6th commandment strikes the blow at capital punishment. God set the mark upon Cain—lest anyone finding him should slay him. In the book of Genesis, Exodus and Leviticus, God says, "Thou shalt not kill; thou shalt do no murder." But the divine law of nature, the immutable law of karma, says that "whosoever sheddeth man's blood, by man will his blood be shed." A certain cause brings an inevitable result: we reap as we have sown.

I, remember, some years ago, meeting

tion; when you are told not to pluck flowers or walk on the grass; when you are told that trespassers will be prosecuted to the full extent of the law, covetousness people can chuckle because they cannot go on with their sin and there is no policeman who can catch them. Covetousness deals with thought, with interior disposition. What is the penalty paid for covetousness? That you do not succeed in your own life. If you want what belongs to your neighbor and try to get it you will have to go without what belongs rightfully to you. You do not get your own share.

What a work there is for peacemakers in Government departments, in schools, in factories. Blessed indeed are the peacemakers. There today may be ladies and gentlemen here today who work six days in every average week on one side by side, with people who find fault with nearly everything. When a window is opened they want it shut, and when it is shut they want it open; they find fault with almost everything and everyone and have got a reputation for cursing all and blessing

The substance of the demonstration which made first-class Fourth of July reading for many earnest Christians is as follows: In the first draft of the Declaration occurred the words "Scotch and foreign mercenaries," which were stricken out. Jefferson it is explained, not only had no

“We are living indeed in wondrous time and it will not do for any of us to attempt to fix limits either to the knowable or the possible.”

The Power Line; The Heavenly Line; The
Vortex; There'll be no more Sea; There'll
be the River of Life; The Union City; We
won't Meet Again.

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Hon. A. B. Richmond.

To the older Spiritualists the name of this talented Spiritualist stood for breadth of thought, generosity of purpose, eloquence in utterance.

It must remain for the personal acquaintance to give power to the presentation of his work in the field of Spiritualism. It was for us to enjoy him only through his written utterance, but power like his could not lose its fascination even in the duller expression of the printed page. Often have we turned to his "Gleanings from the Rostrom" for the quickening of his masterful eloquence.

At his passing, on July 18, at the home of his son, L. L. Richmond, in Medville, Pa., he had rounded out eighty years and was already upon his eighty-first year.

Mr. Richmond, for many years one of the most conspicuous men in Medville and for nearly half a century one of the foremost lawyers of this section of the state, was born in Switzerland county, Indiana, April 26, 1826, a direct descendant of John Richmond, the Puritan, who came over in the Mayflower. His grandfather, William Richmond, was a soldier in the Revolutionary War, and his father, Lawton Richmond, was physician and surgeon in the war of 1812. The family later located in Chautauque county, N. Y., and A. B. Richmond attended Allegheny college, later taking a medical course and practicing three years in Medville, during which time he studied law. He was admitted to practice in 1851, and in all his long and successful experience as a lawyer he found his medical education of great value.

Mr. Richmond attained marked distinction in the law, and for over a quarter of a century of his active practice he was recognized as one of the leading and most successful criminal lawyers in the country. He was seldom found on the side of the prosecution, but most always on the defense, and his ability and success in defending criminal cases gave him a practice which extended over several states. The History of Crawford County, published in 1885, credits Mr. Richmond with having been engaged in over 400 criminal cases up to that year, of which 66 were homicides. Before he retired in 1903, he had been engaged in the trial of over 100 homicide cases, hence it is safe to say that his list of criminal cases alone was more than 5000.

Mr. Richmond was endowed with a fine mind, and being a close student, he acquired a superior education. He was well versed in mechanics, and in 1853 he was appointed assistant director of machinery at the Crystal Palace. He was also a student of science, and delivered many lectures on philosophy, physiology and chemistry, making his own apparatus.

Mr. Richmond was all his life a strong

advocate of temperance. He delivered many lectures on the subject, and through nearly all his literary works there was strong and eloquent argument, and always practical, against the evil of intemperance. This is especially observable in his "Leaves from the Diary of an Old Lawyer," "Intemperance and Crime," "Court and Prisoner," and "A Hawk in an Eagle's Nest," books that have been widely read. He was also the author of numerous other works, and in all he displayed a fine literary taste and easy flow of language.

Mr. Richmond was a gifted speaker as well as fine scholar, and was noted as one of the most effective pleaders before a jury of his day. His close study of human nature, his superior command of the English language, his easy eloquence and skillful weaving of an argument the manner of his delivery made him a power for defense before a jury. His tastes were refined and a beautiful seasoning for his store of literature, his memory was rich in choice poems and verses, with apt quotations always ready.

Politically Mr. Richmond was a Republican, but he had little to do with politics, living in his busier years the life of a lawyer, lecturer, author and student, and in his later life enjoying to the full the broad knowledge with which his mind was stored. He was a genial, wholesome companion and kind friend, a polished gentleman and an honored citizen.

About three years ago Mr. Richmond gave up the practice of his profession and went to Pittsburgh to make his home with his only remaining son, L. L. Richmond. The family returned to Medville last April, and since that time, with the exception of about a week, Mr. Richmond has been confined to his room.

A Righteous Judge.

It is not too often that we are able to mark in these columns the fairest consideration for our religion from the Bench. Judge A. P. Toombs has just rendered a decision so broad, just, sane and wise that we feel like writing it in letters of gold. It is the case of Colorado Springs against Mrs. Lucy A. Sampson who had trial for practicing clairvoyancy without a license. The witness against Mrs. Sampson was the wife of a policeman, she having been sent for an interview with the medium. On this point the judge made some telling citations, after reviewing the evidence which showed that the witness had been told much that was true in her past life; that while she had not as yet received anything for her services she did expect to be rewarded for her services in procuring evidence for the purpose of convicting Mrs. Sampson for the violation of the city's ordinance. The text of the judge's decision on this point is as follows:

"If the ordinance was violated, the city was a party to the violation of its own ordinance. It was as much responsible for the practice of clairvoyancy as this defendant, and it should not be permitted to replenish its treasury from penalties incurred at its own instigation. For authority see Reports, page 509, which reads, in part, as follows:

"When a city itself is instrumental in procuring the violation of its own ordinance by the sale of liquor in order to lay the foundation for a suit in which a judicial opinion as to what would constitute a violation of the ordinance might be procured, it is in no proper way its ordinance has been violated. It cannot be held to complain of an act, the doing of which is solicited."

"When the chief of police induced this witness (himself or by another) to go to the place of worship of these people for the purpose of meeting this defendant, to get her to agree to do an act which he believed to be a violation of the ordinance, his zeal for the punishment of the violator of the law got the better of his judgment, and his act is, at least, reprehensible. For authority see Reports, page 509, which reads, in part, as follows:

"When in their zeal or under a mistaken sense of duty, detectives suggest the commission of a crime and instigate others to take part in its commission in order to arrest them while in the act, although the purpose may be to capture old offenders, criminal and ought to be rebuked rather than encouraged by the courts."

"Also, in the same, on page 370: 'Some courts have gone a great way in giving encouragement to detectives in some very questionable methods adopted by them to discover the guilt of criminals; but they have not yet gone so far and I trust never will, as to lend aid or encouragement to officers who may, under a mistaken sense of duty, encourage and assist parties to commit crime in order that they may arrest and have them punished for so doing.'"

We have held for a long time that the means used to trap supposed criminals was below the line of moral and was glad to put these decisions before our readers, but the broad view taken by this evidently unbiased judge, taken by the following recommendation for careful consideration by the rec-

tarian press or bigots in any line of teaching:

"This court is of the opinion that an ordinance passed by a city council, or a law enacted by any legislative body, requiring a license to be paid by one who practiced clairvoyancy for the purpose of unfolding their own spiritual nature, or for the purpose of teaching the higher spiritual truth to mankind, would be, and is unconstitutional. There is much superstition still lurking in the religions and laws of our land, and there is nothing which will dispel it but the truth; and the truth is taught by many who have the gift of clairvoyancy. The greatest men and women the world has ever seen—Elijah, Jesus, Paul, Gautama, Mohammed, Dante, Swedenborg, and a host of others who might be cited—were clairvoyants. They have taught mankind what they have heard and seen. There is a tendency among many to ignore all mystical phenomena as abnormal, unnatural and unhealthy; but when we view the subject rightly we find that such manifestations are indispensable to the progress of the human race. A manifestation from hidden sources always arouses the interest of the thinker or the progressive mind. The result will be the discovery of some new law, the use of which will take the race forward another step and give us a better religion, better laws and a higher civilization."

"The greatest religious liberty should be allowed in this the dawn of the twentieth century. It is true that some of their religion to cover up a multitude of sins, that some are sincere and that some are hypocrites. Those who are sincere should not be discouraged, whatever their belief. They should have a right to live according to it and to practice it. We can only advance by knowing the truth. We cannot allow religious freedom for one sect and not for another. I wish it distinctly understood that I am not a Spiritualist and that this decision is not influenced by any personal motive."

"In view of these facts the court finds the defendant not guilty, and she is hereby discharged, and the city is given five (5) days in which to perfect an appeal."

"Beyond the Grave—What?"

Under this heading the "North American" (Philadelphia) sings a dirge, impressively pointing out the fact that every passing hour, day or night, marks the last breath in more than four thousand human lives.

Effectively he writes, "The heart is awed by the contemplation of so many final partings while the clock ticks off sixty brief minutes. But towering above the amazement over what is, what can be put down in figures and viewed as a certain fact, is the earth-old question, 'What follows?'"

And then he gives this heart's cry:

"Out of the grief surrounding the last goodbye grows a yearning to know something definite about the millions who have taken place—what it has brought to the one departed; what it may some day bring to each of us. The Christian heart is not proof against this. However strong it is, it is still a longing to know something of the great unknown road that stretches onward from the last pulse throbs."

We long to fly to him with our message of Spirit Communism, and he rolls his eyes and shakes the poet's forehead and chants

"The world is full of Christian men and women, who have spent long hours in earnest application, asking just one little question: 'What follows?'—and then they depart, and yet as Old Omar says:

"Not one returns to tell us of the road!"

He recognizes other achievements in these words:

"With the arms of science we have reached hither, and millions of miles into the sky and learned of stars that dim our nightly sun. With the fingers of invention we have annihilated space and time and set at naught the laws of Nature."

But entirely ignoring the testimony of recognized scholarship to the fact of Spirit Return, he pedantically declares,

"But move as we may in any other direction, in two we stand, where they who first peopled the earth."

We cannot tell the cause of life; we cannot tell the effect of death."

To affect such ignoring of painstaking investigation on these lines tries one's patience.

In orthodox fashion he makes Jesus "the Son of God, who became as man," but seems to us to mock His testimony with the declaration,

"If any could have told us of what changes take place after the dissolution of soul and body, He could, and yet He lived and died without giving us more than an allegorical description of some of the features of the life to come—life it be."

As though shocked by his own blindness he adds,

"But these last four words are out of place. Of one thing we may be certain, and that is that there will be life in some form."

Our George W. Kates offers him some light in this manner:

"Editor The North American:

"Your editorial in the issue of the North American, dated July 21st, is appreciated. Usually I find much wisdom in your criticisms, but in this instance you confess to an in-

enable ignorance. You reiterate the old cry: 'Not one returns to tell us of the road.' You mention that the supplications of Christian men and women for just one little sign of recognition or love from dear ones departed' has not caused a response. Well, supplications are very good; but they would not have accomplished the scientific achievements you enumerate that man's genius has developed. It was necessary to study the laws of nature and develop appliances in order to set them at naught, as per your claim."

"If a great wall exists between the soul and the mortal plane, we will never see through or over by only looking at the wall. We must climb to its top, or evolve some process to penetrate its opaqueness. If there is a realm of life for the soul-body after dissolving from the earth-body, shall we say it is subject only to our supplication to be able to have glimpses? A telescope is necessary to see the stars in their greater glory; and the burrowing of the lenses of our souls may be a necessity, and the evolution of psychic senses possible."

"There are psychic senses in proven man. These senses are superior to and yet related to the physical senses. By these, as Saint Paul said, we discern spirits. Paul must have had experiences which he would not have talked about discerning spirits."

"You are in error about Jesus also. You say he gave us no revelation of life after death. How about his appearance to the Marys and his disciples after the crucifixion? The whole claim of Christianity would fall if Jesus did not appear as a materialized spirit. Can you prove it otherwise?"

"Biblically, these are sufficient. In present day experience, is there no evidence?"

"Will the statements of millions of people now living, that they have held converse with loved ones gone before—have no weight?"

"The testimony of numbers is held to be aside in courts of law. Shall such be set aside by prejudice or by an attack upon human credulity? If so, then every claim for fact that does not rest upon preconceived opinion or credulity must be den of our witnessing. It is of no special value to name great men and women of the world who have had evidence of spirit communion, any more than to tell of the many mourning toilers by the way who have been comforted by the sweet message from lips supposed to be forever silenced. But the great in science, literature, states and church can be summoned and will testify to having seen, and heard from, the denizens of that bourne, whence it has been said 'no traveler returns,' but from whence all may come if they will be given reciprocal opportunity."

"There is good evidence in the sight of a dying person who so frequently testifies that their loved ones have come for them. The daily papers of Philadelphia recorded only a couple of days ago that a little boy dying from lock-law finally said: 'Papa, the angels are beckoning for me—can I go?'"

"That is 'good' evidence, and standing alone refutes your claim that the veil is drawn. The fact is, there is scarcely a 'thin veil' between us. But to dulled senses that veil exists."

A Correction.

In the excellent contribution from the able pen of the Hon. Charles R. Schirm, which appeared in the "Banner" of July 21, under the head of "More on the Rites and Usages," in the second paragraph in the second column, the word not should have appeared before the word "absolutely" in the third line of the paragraph. Inasmuch as Mr. Schirm's manuscript contained the word the mistake must have occurred after Boston and of the line. If we had descended to the point of keeping an "office" we can see he would come in handy in this matter. As we have not, we will throw it on the shoulders of General Humidity. He has had to take the credit of everything disagreeable that has happened here in the last week, and he richly deserves it.

The public is informed by the daily press that a daughter of a wealthy Elgin (Ill.) banker on Friday her junior year at Wellesley College had decided to take a position for independent support as waitress at a summer hotel.

Since going to Wellesley, Miss Bosworth has acquired democratic ideas of "life." She has seen some girls working their way through college writing newspaper articles, tutoring or waiting on table, and she has wondered why their lives should have been all work and hers all play. Miss Bosworth took into her confidence only a girl who earned her college expenses during the summer by working as waitress in a hotel. When the other girls left for the seashore or country Miss Bosworth, in a plain white dress, with her companion had secured a position behind the green doors of the Mt. Pleasant House, Bretton Woods.

One day last week, however, a young woman who had met Miss Bosworth at some fashionable watering place registered with her parents at the hotel.

"Why, Louise, girl, what are you doing here?" her friend cried, "come on out and play golf."

"I'm not a guest," the girl had to admit. "I'm working in the dining room."

Louise had to give up her experiment, and returned to Wellesley. There seems to have been no misbe-

havior on the part of the young lady, in fact we are told she had the loving respect of her associate employees.

The same edition gives us a picture of the slimy mess in the Harje divorce case of Pittsburgh, where the negro's testimony is allowed, in which he confesses to perjury in testifying to aid the husband, that he had held associations with the wife. Harje's lawyer asserted that, "Many a woman high in life as this woman has done."

We cannot but look with encouragement upon an attempt of a healthy young woman to put herself in position for a healthy independence, without the protection of a large income, by mastering circumstances with her own labor. Certainly moral exposure would not be greater working with her equals than loafing with her companions in extravagant luxury.

An outrageous attack on a cripple by a police officer who on occasion to arrest the police was witnessed by a lawyer and a business man, who took without interest in the case to leave their own affairs and testify in the case. One would think this a cause for commendation by any one interested in justice, but the presiding judge apparently did not think so, but went out of his way to reproach him for having "too much feeling in the case." It is just such high-headed display by those in authority that makes the great public respond to the tocsin when sounded by a Lawson or a Moran. They are pretty noisy fellows, no doubt about that, but sometimes the dear people have a feeling that their own dear machinery of the law without fear or preference, will somehow give them something like justice—and they follow.

Now that John B. Moran names "Abolishment of Capital Punishment, that we may no longer be barbarians," as a plank in his platform as candidate for Governor of Massachusetts, the present Governor, and other haughty political leaders, will have to reckon with the "irresponsible and unthinking" thousands of voters who were active with the Tucker petitions for commutation.

"Irresponsible agitation" and "excessive zeal," which the Governor so glibly remarked in those terrible hours, may send a sweeping political whirlwind through the Old Bay State.

The Bangor (Me.) Commercial, noting the startling tale of a spirit husband appearing to his wife and, "dripping with water from the Penobscot where he was drowned," directing her to papers worth \$100,000, her son and the children, finds it originating with the New York World.

After showing that the man was unmarried and was not drowned, the "Commercial" sends it up to the metropolitan press in this wise:

"Under the lime light the story has the appearance of being in the same class with the first actual picture of the San Francisco fire and earthquake, which a contemporary of the World's published in which the artist who added the flames and smoke wrought by what in legal parlance is termed 'acts of God' neglected to remove the words 'copyrighted 1900' from the plate. It would seem that the thrilling department must be in a bad way for the genuine article."

The Universalist Leader is radiant at the declaration of The Congregationalist to the effect that "the tendency thus indicated (probation after death) 'has gone so far that some Congregationalists who believe, as all Christians do, in the final triumph of righteousness over sin, hold also that it is not an unwarranted hope that this triumph may include the final redemption from sin of all the children of God,' and commences right away to see "a theological motion . . . a growing momentum, which cannot be stopped." This is the view of the Universalist church. Let our seer sweep the sky, O prophet of the Larger Hope, and see that none of you who dare look, can rest on your most advanced views, but on and on must we move until within the ranks of the Spiritual Philosophy we shall know and be satisfied.

Let those who are near, enough to do so, plan to visit Orest on Saturday next. It will be observed "Veteran's Day," the Veteran Spiritualists' Union conducting the exercises at this afternoon session. Among those expected to be present are the president, Irving F. Symonds, vice-president Minnie M. Soule, and many waiters from the best talent on the grounds. No admission fee.

It is a part of the mystery of evil that it evokes the good; that when it is driven from the door, good comes up the path and enters in its place. In spite of a thousand apparent triumphs, evil is the servant of good and prepares the way for its approach. —The Outlook.

The Earth at Play.

A LINK IN OUR GOLDEN CHAIN.

"TRUE WORTH IS IN BEING, NOT SEEMING."

Quite natural it seems to us that the little children who fearlessly tell the truth about what they see and make no effort to have the story fit in with some idea or notion of a previous day, are the best of the Spirit Land; quite natural it seems to us that a class of people, who by their lack of opportunity to express themselves in knowledge of art and science and handicrafts, but children in the civilization of the world, should find a childlike pleasure and joy in taking up a special work that not only brings them into contact with men and women who have had larger experience, but gives them a growth of soul which can only come through willing, loving service.

M. M. S.

A Scarlet Fever Exhibition

Elizabeth Price

Yes'm, I can—no'm I won't go near the
They just dearly love to see me do hand
springs and turn somersaults, and I c
put the old trapeze up out in the yard in

hot crullers, and a tiger—longest and loudest of all—for John Junior.—Sunday School Times.

The Daisies' Reception.

Keep so busy that you will have no time to spend in sitting in judgment on those who are judging you.

SPIRIT

Message Department

UNIT OF

INVOCATION

vation reared as a heavy cloud, to these we would go with love, with tenderness, and with eagerness to give them the truth as it is in Jesus. But if we are to be true to the light with receptive hearts, may they reach our understanding because of the light which we would shed for them, and may they be made strong, too, by the influence of the light which those gone on, through the identity of our cause, wherever the need of spiritual upliftment may be, there may we be ready to go with loving hearts and with sweet assurance, as the light of the sun, which never shines for all. May the dear ones who gather with us at this time be given special strength and favor. May they be made strong by our understanding, and may they be able to give of their own light to those waiting in silence for the voice of the spirit.

MESSAGES

Abble Farnum, Plymouth, Mass.

today. I am more interested in the ho
in Cleveland than I am in my home o
here and I think I always will be u

Sarah Brown, Tinsville, (Y) Iowa.

Here is a spirit of a woman I should think might be about seventy years old. She is very slender and rather tall. Her hair is quite white and she has rather dim looking eyes; they were blue, but they have grown dim with the years. Her face isn't very wrinkled, but she still has got that withered look that sometimes comes to people! She is a very bright, intelligent woman, though I don't think she had as many opportunities to study as she wanted to and that is a fact as if every word tumbled over the other and she couldn't remember it and did in that way over-energetic way. She says that she lived in Tingsville, (Towa, I think it is). Her name is Sarah and she says, "Well now tell me if you can, what is the name of the man so anxious to take hold and do something

Carrie Hallet, Braintree, Mass.

[illegible]

"The more absolute and positive a truth is, the more impossible it becomes to prove it, whether it be the shining of the sun at noonday, the love of the dearest friend or the Divine Source of all."

Banner of Light.

BOSTON, SATURDAY, JULY 28, 1906.

Society Notes.

Correspondence for this department should be addressed to the Editor, who must reach this office by the first mail delivery on Monday morning, to ensure insertion the next week. We will not accept any but our own paper. The ink and write plainly.

Boston and Vicinity.

Malden Progressive Spiritual Society, Inc., 138 Pleasant St., Alice M. Whall, pres.—Sunday, July 22, 3:30 p. m. Afternoon circle opened with singing and invocation. Mr. Baker, Mrs. Crocker and Mrs. Carter, influenced by their guides, gave many beautiful messages. Evening meeting opened with short praise service. Mr. Baker and Mrs. Mosier occupied the platform, giving many beautiful messages. Dr. Franks did not arrive as expected. Mrs. Alice M. Whall will occupy the platform next Sunday.

First Spiritual Science Church, Mrs. M. A. Wilkinson, pastor, 446 Tremont St.—The morning circle was one of most profitable service, a poem of Mrs. Emma Nicholson was read, "Self Dominion" was the subject of Mr. Darling; piano solo by Miss Emily Mills. Mediums assisting at the morning, afternoon and evening services. Kemp, Mrs. A. F. Hill, Mr. Prevor, Mrs. A. F. Hill, Mrs. Brown, Mr. Blanchard, Miss F. Wheeler, Mrs. Annie Morgan, Mr. Hill and Mr. Darling spoke earnestly and well. Mrs. Whall will speak again next Sunday. P. m. by Mrs. Curtis and musical selections by Mrs. Lou Rockwell, Mrs. Annie Morgan and Mrs. Nellie Carleton Grover. At the Indian Healing Circle, Tuesday, it being the pastor's birthday, the gifts were added to the hearty handshake.

Public Spiritual Circle for Healing, Development and Spirit Messages, 446 Tremont St., Mrs. Nellie Carleton Grover, conductor, Friday, July 20, 4:30 p. m.—Healer assisting, Mrs. Scott, Dr. Clark, Dr. Johnson and Prof. Payroe. Message mediums, Mr. Harwood, Mrs. Annie Morgan, Dr. Corlies, Mrs. George, Mrs. Kelly, Mrs. Rich, Mrs. Saunders, Mr. G. Haley, Mrs. Dair, Mrs. Blanchard and Mrs. Grover. Poems by Mrs. Page and Mrs. Hayes. Many are benefited by the concentration of thought for the sick. Meetings all summer, good mediums always present. Banner of Light for sale.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor—Acts 28, "Power of Paul" was the theme for the morning and afternoon services. The president's message of love, Mr. Newhall followed, after which Mrs. Morgan sang a solo. Mrs. Adams then gave many earnest words. Messages were given by Mr. Fitts and Mrs. Morgan. On July 14 was the theme, and George assisted; the pastor followed speaking very earnestly and then gave many messages. Classes were formed and all enjoyed the communion with the spirit loved ones. 7:30 p. m., Matt. 10, "Virgins" was the evening theme. A solo was given by Miss Randlett. Messages were given by Mr. Cowan and the pastor.

New England States.

Pawtucket, R. I. Spiritual Temple meetings were well attended. Mr. Meadowscroft of Olneyville was at his best. Weekly meetings are held at the residence of Mr. James Gardiner, 291 High St., Valley Falls.

Announcements.

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

Harmony Hall, 724 Washington St.—Spiritual Phenomena Society, Sunday, 11 a. m., 2:30 and 7:30 p. m. Tuesday, 7:30 p. m.; Tuesday and Thursday, 3 p. m. Excellent mediums at each session.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor, holds services every Sunday at America Hall, 724 Washington St., two flights. Conference, 11 a. m. Services, 2:30 p. m. with test classes. Vesper service, 7:30 p. m. All are welcome.

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

First Spiritual Science Church, M. A. Wilkinson, pastor, Services, Sunday, 11 a. m., 2:30 and 7:30 p. m. Tuesday, 7:30 p. m. Indian Healing Circle, Odd Ladies' Hall, 446 Tremont St., Boston.

Malden Progressive Spiritual Society, Inc., 138 Pleasant St., 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.

Unity Camp, Saugus Centre—Mrs. C. Fannie Allen will lecture on Sunday, July 29, at 2 and 5. Admittance to pavilion, 5 cents; to the grove and to the conference at 11, free, as usual. Refreshments served. Care leave Scollay Square every half hour direct for the camp.

Sunday, July 30, will be "The Cambridge Industrial Day" at the V. S. U. Home, Waverley. This is the first of a series of meetings to be held at the Home by the local societies. Mrs. Emma Zwillen, the president of the Cambridge Society, will preside and it is expected that the program will be largely made up of workers from her own city. Let everybody go and show by their presence at least that they heartily endorse the action of the generous workers of Cambridge.

Movements of Platform Workers.

Oscar A. Edgerly has the first three Sundays in September open to engagement, following his engagement at Lily Dale. We note that he is to serve the First Spiritual Temple, Eastern St., Boston, during January, and we congratulate the Temple and Boston. With the exception of September dates named, he has the entire season, of July, 1907, filled. Permanent address, 42 Smith St., Lynn, Mass.

Old Home Day at Waverley.

The interest is growing in the Old Home Day at Waverley, Thursday, August 2. It ought to be a glorious occasion, and all the old workers, who are within riding distance of the V. S. U. Home, will find more than a royal welcome awaiting them there, while the young workers and the many, many friends of Spiritualism whose hearts have been comforted and whose hands have been sustained by the infowing of our reinvigorating knowledge, will gather as one happy family under the paternal roof-tree. Refreshments will be served, an entertainment will be given in the evening and without any doubt many a loving message will be spoken through the lips of the medium, from that other homeland where our spirit loved ones dwell.

The ancient alchemists were not all charlatans, writes Professor R. A. Millikan in Technical World Magazine. They were striving—most of them earnestly and seriously—to find the secret of producing any desired transformation of matter. They were trying to convert one substance into another by varying the proportions of the constituent elements.

Some of the ablest minds of the Middle Ages were engaged in this search. Roger Bacon, Spinoza, Luther and Leibnitz all believed in the Philosophers' Stone and in the transmutation of the metals.

What does modern science have to say on this subject? To the question, "Are the elements transmutable in the laboratories of nature?" We may return the answer that certain of them at least are transmutable, and it is probable that in nature's laboratories all of them are being produced from some simple primordial stuff.

It seems probable also that the "Universal Solvent" which will produce this transmutation, and which is perhaps producing it now in the stars, is temperature. But, unfortunately, the temperatures required to produce these changes are probably forever beyond man's reach.

But if the secret of this transmutation should ever be found we should be able to unlock almost infinite stores of energy which we now know to be wrapped up in the atoms of the elements.

Should man ever be able to unlock this energy he would doubtless look back upon the day in which his progenitors burned coal to warm their houses and to drive their engines with the same curiosity and pity with which we look back upon the day when our naked ancestors plowed their fields with a crooked stick and lit their fires with the spark from a flint.

Good Enough for a Republic.

Margherita of Italy in answer to the inquiry, "What makes a lady?" gives the following reply, which seems well worth consideration by citizens of any country:

"She is soft of speech and pleasant of manner. A lady always has control of herself, and she is not at all nervous or nervous of her liabilities. She has the courage of her convictions. If there is an occasion for self-denial she is capable of it. She should not have having nerves, but she should not make a display of them to the discomfort of others. A lady is the complement of the gentleman, as defined by the late Cardinal Newman." "And how should a woman in easy circumstances pass her time?" "Great is the power and the pleasure of altruism. She should help others. She should protect, defend and help such enterprises as are worthy of support. She should improve herself mentally and otherwise. A woman can and ought to make her conversation deeply interesting. She should read. A woman of culture should know the classics of her country and of other countries also."

No Occasion to Be Fussy.

A visiting bishop in Washington was arguing with a gentleman friend of his on the desirability of attending church. At last he put the question squarely:

"What is your personal reason for not attending?"

The gentleman smiled in an intended non-offensive way as he replied:

"The fact is one finds so many hypocrites there."

Returning the smile, the bishop said:

"Don't let that keep you away; there is always room for one more." Exchange.

Needed It—Philanthropist: My poor man you are in trouble, I see. Why do you want your hands?

Hobo—I just washed 'em—Cleveland Leader.

Program of the City of Light Assembly.

LILY DALE, N. Y.

July 28 to September 2, 1906.

John T. Lillie Chairman.

Abby Louise Pettengill.....President
 Mrs. L. G. Humphrey.....Vice-President
 JULY LECTURES 2:30 P. M.

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

ADULT 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 Message."
5. J. Clegg Wright.
6. Conference.
7. Miss Susie C. Clark.
8. Mrs. A. J. Pettengill.
9. Miss Susie C. Clark.
10. Mrs. Annette J. Pettengill.
11. Miss Susie C. Clark.
12. Miss Helen A. P. Russegaue.
13. Conference.
14. Mrs. Helen L. P. Russegaue.
15. Miss Marie C. Brehm, Woman's Day.
16. Mrs. 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. Wm. Webster Cooper, "Back to Eden."
22. Oscar A. Edgerly.
23. Hon. W. M. Cooper, "Human Honey."
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 E. S. Twing, Lillie U. Reynolds, Nat. Sp. Assn. 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 on the Yukon River," Stereoscopic 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, Elizabeth Carter, Shakespearean Readings.

Aug. 6, Ladies' Schubert Quartet, Act. Concert.

Aug. 12, A. T. Kempton, "Hiawatha and Evangeline," Illustrated.

Aug. 12-13, Miss Alice Ethel Bennett, Book Recitals.

Aug. 13-14, Mrs. W. B. Swift, Microscope and Telescope Entertainment.

Aug. 19-31, Ladies' Schubert Quartet, Concert, and Miss Bennett, Recitations.

Aug. 28, The Lillies, Entertainment.

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

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.

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 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 30 to the end of the Orchestra of Mendelssohn, 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, program, etc., address Laura G. Fiken, 1007 Carmen Ave., Chicago, General Manager.

WONDER WHEEL SCIENCE.

Side Lights on Wonder Wheel Science.

Daily Guidance for All, by Birth Numbers.

By Professor Birney.

In various magazines and almanacs, Astrologic Birthday Influences are given, but

Birth No.	1	2	3	4	5	6	7	8	9	10	11	12
July 28-29	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
29-30	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
30-31	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 1	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 2	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 3	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 4	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 5	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 6	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 7	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 8	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 9	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 10	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 11	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 12	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 13	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 14	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 15	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 16	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 17	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 18	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 19	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 20	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 21	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 22	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 23	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 24	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 25	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 26	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 27	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 28	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 29	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 30	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G
Aug. 31	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G	M-E-K-B-F-G

they are general, the same for all the world.

This table is indicative and applicable to the different people, according to their

Astrology is in the air we breathe.

Aside from Prof. Tyler, of Amherst College, there are many other teachers, in every school of thought. All are no doubt as honest in their view of the calibre of their thought will permit them to be.

The question is: Is their thought an independent expression of their own divinity of soul, or is it a condition to which they are hypnotized to follow? Faddy, or popular lines of thought are laid down in sentimental suggestions from "Gee whizzers. Imitators plagiaristically attempt to improve upon these without a full conception of the law on which the first suggestion was made.

Anyone who closely watches the trend of general literature, will find that the world is full of literary scavengers, who boldly pick up the droppings of independent genius, and mow over it to such a sickening degree that it becomes necessary to use the muck rake in order to separate the good from the bad.

The fault, I claim, to be largely due to the use, misuse, misunderstanding and miscomprehension of our mongrel language which is employed by one and the other without distinction being made between the abridged and the unabridged definition of words.

Take for instance the term "I Am," and someone has declared that it is the great will power of things. Other someone else is vain enough to declare that what they term their "I Am" is greater than all things else in the universe save the Great I Am, popularly.

People so declaring are often found not to be able to distinguish between the different "I Am's" of which they are composed, to say nothing of the different "I Am's" of Nature, and each dominating from atom to mass. I am, You are, and He is are all I Am's, qualified to person. The head is greater than the foot, and the foot is greater than the hand, and the hand is greater than the finger, and the finger is greater than the nail, and the nail is greater than the skin, and the skin is greater than the flesh, and the flesh is greater than the bone, and the bone is greater than the marrow, and the marrow is greater than the blood, and the blood is greater than the pulse, and the pulse is greater than the heart, and the heart is greater than the lungs,