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NO. 24

### THE MIST ON THE RIVER.

Louis Franklin Miner.

(Written for the Banner of Liberty.)

The mist on the river lies white and low  
Hiding the shore and the boats that go  
To and fro o'er the rushing tide,  
Where the water swirls dark and cold and wide.

I hear the sound of the boatman's oar,  
Coming for me from that dim shore,  
And I shrink in dread from the rushing tide,  
For I cannot see to the other side.

Good boatman! Good boatman! old and gray,  
I cannot go in thy boat today,  
The mist lies heavy, and hides from my sight  
The farther shore and the harbor light.

But the boatman answers, "No need for thee  
To know the way, or the shore to see.  
While I stand at the helm, you need not fear  
Though the mist lies heavy, the way is clear."

I ponder these words of the boatman gray,  
"There's no need for thee to know the way."  
When the summons comes from the other side  
God will pilot us safe o'er the rushing tide.

Though the harbor lights we cannot see  
As they gleam on the shore of eternity,  
With God at the helm, our fears are past,  
He will pilot us safe to our home at last.

### The Study of Reincarnation.

Paul de Gournay.

(Continued.)

A case that came under my observation, was that of a lady who had conceived a strong desire that the unborn babe should resemble her deceased father. She would sit for hours before her father's portrait, her mind fixed on the great desire of her heart. The child, a girl, was, at the moment of birth, a miniature likeness of her grandfather. Time not only strengthened the resemblance, but extended it to the mental and moral characteristics of the grandfathers, who, fortunately, had been a good and intelligent, as well as handsome man. This was no case of reincarnation; no one need fear that he is his own grandfather or grandmother; reincarnation does not interfere with the laws of nature. But, as Spiritualists, we may accept the theory that the grandfather's spirit, moved by the filial love of his daughter, had the power to gratify her earnest desire, and that he remained the guardian spirit of the child.

That the law of heredity is not immutable, is an uncontroverted fact. Commonplace phrases have given birth to geniuses, and men of genius seldom transmit their intellectual "superiority" to their children. Beautiful women have brought forth monsters of ugliness, while the story of the "Ugly Duckling," is repeated every day. More than that, virtuous parents have been driven to the grave by the crimes of their tenderly nurtured, piously educated offspring, while from the purlieus of vice, saints have emerged to bless humanity.

The doctrine of Reincarnation throws a light upon these mysterious contractions of heredity. The spirit of a genius may have left something undone which necessitates another earth-experience; he returns in a new personality to continue his unfinished work. So with the saint, born amid vicious surroundings, as a silly grows on a dunghill; he may be a missionary spirit who, once more, confronts voluntarily the trials of life in order the better to serve mankind, teaching by personal example instead of inspiring others. So with all choice or compulsion has meant take up a personality more or less pleasant, but which will present the best opportunities for finishing their work; for we all have the hope of finishing this time; this world has very little attraction for him who knows or dreams of the world of spirit.

But the virtuous parents of the criminal, the intelligent progenitors of idiotic offspring, why should they be thus visited? Can we read the secret hearts of these people? Do we know whether they have

not—in this or a previous life—done acts that demand compensation? May not these trials be the means of removing the last obstacle to their freedom from the cruel necessity of reincarnation? For, save those noble spirits who, moved by an exalted sentiment of altruism, volunteer to again serve humanity, all recoil before the dread ordeal. As the babe opens its wondering eyes on this world of trial and suffering, the spirit within it lifts up his voice in a wail of regret and anguish; when the angel Death closes the eyes of a mortal, a joyful sigh of relief marks the freed spirit's flight.

Disease and poverty are temporal ills for which physical man is responsible. He has disregarded the laws of health or the dictates of prudence, or, if he be blameless, he has inherited those curses from culpable parents. The dishonesty of other men may also have reduced him to poverty. So with injustice and persecution, the sufferers are the victims of other men's greed and ambition, of their selfishness—antithesis of love. And, if we look at the spiritual side of the case, the sufferer has the opportunity to cultivate patience, fortitude and forgiveness, uplifting virtues which help his progress, while the persecutor is preparing for himself greater sufferings than he has inflicted; reincarnation awaits him, dark and menacing, for the law of compensation must be satisfied.

No, let us seek within ourselves and in our surroundings—present or prenatal—for the causes of the temporal conditions amid which we live. The end of our destiny is happiness. To attain that end we have two fields of experience, one limited—the Earth; the other limitless—the Spirit World. In a field that is limited, there must be limits to the results attained, hence we can know only relative happiness in this life. But it does not follow that it is a joyless life, a life of fruitless hard labor and constant self-denial. This world is not a penitentiary, but a preparatory school. As students, we have a responsibility, we must qualify ourselves for the responsibilities of the wide, wide world we will enter some day. According with our humor, our studies may be irksome, or they may be a source of delight; every difficulty we conquer is a joy; every duty we shun, every task we shrink is a standing reproach, a thorn in the flesh. Teachers we have, wise and kind, though invisible; they encourage every noble endeavor, they direct every earnest effort. Our aim should be to graduate, speedily, with the highest honors; if we fail and have to return for another term, and still another, let us not blame the school, but ourselves.

Man may be relatively happy right here, if he aims at deserving the greater happiness of the spirit. He is unhappy because he circumscribes his aspirations to the attainment of temporal joys. More spiritualized, he would overcome, or at least minimize, vicissitudes which he knows he will leave behind when he crosses the border. A pure and brave heart will not despond and repine; the martyrs who sang hymns of joy while the flames ate into their flesh, did not feel the burns, ravished as they were by visions of the angelic world. We can always feel the presence of our angel friends if our thoughts turn earnestly to them in our hours of trial.

Our happiness or unhappiness in this world does not, therefore, affect our future or soul-life; it is the manner in which we bear our lot which does. This body of ours which knew pleasure or pain, through which we have enjoyed or suffered, will not return to suffer or enjoy another time. A well-eaten, worn-out garment cannot be made over into a new dress-suit. John Smith is dead, dead and buried, the world shall know him no more! his money, if he had any, might as well be buried with him for the good it will now do him. "Dust to dust, ashes to ashes." Mother Earth opens her maternal bosom to her prodigal son, come home. But the spirit of John Smith, released from bondage, hastens to seek another home, its own. The soul might be lured as saying to its spirit-body, now indissolubly connected with it, but which preserves the mental and moral attributes of the dead man below: "My poor spirit, the corruption of the late John Smith, whose

carcass we inhabited, has left stains on your garment; we cannot ascend very high, this trip. Oh, that you had heeded my voice! But, luckily, you are not so weighted down as to be earth-bound; we will go and take a rest in the region of Peace that you may absorb all that you have learned; for you have learned something and the lesson of your experience you can never lose, never forget. Then, when you have recuperated and gained new strength, you will be better equipped for another life journey—for, to my sorrow I say it, I, who am detained by your obduracy in clinging so much to the flesh—we shall have to visit the earth again to seek a dwelling more suitable to your present station, and take up the task where you left off. Let us hope we will finish the work this time."

### PURPOSE OF THE SOUL'S EARTH LIFE.

Why are souls incarnated? In this question lies the true problem of life, if, as I hold, the soul is of divine essence; to give it any other origin is to rob it of immortality. To my mind, the scientific theory of evolution and the survival of the fittest, like the laws of heredity, cannot apply to the soul. To proceed from the known to the unknown may be a safe scientific principle as long as we are dealing with material problems, but the immaterial cannot be evolved from the material. Science can reconstruct the mastodon from the inspection of a single bone; science cannot produce the smallest of live creatures, though it may discover the principle of life which animates that creature. But the scientist has no premises by which to prove or disprove the existence of the soul. Why, when he attempts to explain the phenomena of Spiritualism, he finds himself in presence of an unknown force, an unknown law which baffles and reduces to naught all the rules of scientific investigation. If he is honest, he will admit the agency of spirits; if he be pig-headed, he will have resort to the most confusing and improbable theories, rather than confess the truth—or his ignorance.

(To be continued.)

### An Allegory and Its Application.

Newman Weeks.

I see the earth covered with a white frost, like hoar frost. How cold and dreary it looks to see only a vast covering of frost. But now there are green spots which appear at intervals over the earth. Very green and beautiful, as if covered with fresh green grass. And there are springs and fountains gushing up in these green places, that sparkle and glisten in the sunlight. And there are people gathered around the springs and fountains reclining on the grass and seeming very happy. On the white frosty places I see churches standing cold and forsaken. Not a living soul appears to be near them. They stand there still and cold, with spires towering aloft and reaching towards the heavens.

I see now a wide extending plain inter-sected with ditches and marshes and low, wet places. It is covered with and is in thick darkness. And out of the plain there arises a mound which tapers upwards, and towards the top it is enveloped in light—a beautiful, clear, white light. On the top of the mound there is a large fountain. It is fed from above and not from beneath. Its waters are not supplied from the earth, but come down from above, and are clear and glisten like diamonds. Now there are people toiling up the mound. They emerge into the light with vessels or pithers in their hands. Now they reach the top of the mound and take their places around the fountain and dip in their vessels. They are clothed in ancient costume and wear a venerable aspect. They dip up the water and drink, and it was a wonderful effect upon them. They are greatly changed, and they commence writing on parchment. They write and throw the leaves down to the people below. The people glance at them and turn from them; treading them under their feet. Presently some rays of the beautiful light seem to penetrate the darkness a little, and some of the people begin

to look up. Now some of them are striving to ascend the mound. Now they reach the top and are dipping their vessels into the sparkling fountain.

Now more of them climb up, and there are a great number who have reached the top and are writing and throwing the leaves of parchment down to the people below. And a certain number of the people below, dressed in black and wearing white neck-cloths, take up the leaves of parchment and bind them into a book, and, getting upon the heads of the people, read to them out of the book. And the effect of their reading is to make the people at variance among themselves, and throw missiles and contend, each with his neighbor. And those standing upon the heads of the people point to round spots in the distance that are not spots of light. They give no light, but are red spots; and the men standing upon the heads of the people point to them and direct the people to them. But the spots are growing less, and the people are leaving those who read to them and are going up the mound to get the pure water for themselves. Now they have almost forsaken those who read and the lights are growing still smaller. Now the lights are all extinguished, and those who stood on the heads of the people are now on a level with their brethren. Now the darkness gradually vanishes. It grows light very fast. Now it is all light on the plain and there is no more darkness.

The interpretation is this: The plain is the world. As seen at first it is in darkness. The fountain on top of the mound is the fount of inspiration, and it comes from above and not from the earth. The people in the ancient costume were the ancient prophets and wise men. The writings they threw down were the early inspired writings of the prophets. Those standing upon the heads of the people were the priests.

The groups were the sects. The commotions among the people and their throwing missiles at each other represented the strife and wars that have been waged by the different sects in the name of religion. Those in modern costume that climbed up the mound and drank from the fount of inspiration were the modern Spiritualists. The spiritual mound and fountain of inspiration have ever existed, but the Spiritualists of the nineteenth century have climbed up the mound and found the light that is casting its rays over the earth, and hence are called modern. So be it.

### Great Egyptian Discoveries.

Prof. Flinders Petrie has just communicated to the Rev. Dr. William Copley Winslow of Boston further particulars of his recently announced discoveries in the Delta, which fully confirm their value in the field of archaeological and historical research. Ever since the work of exploration began in the Delta, many years ago, three great objects have been the special aim of excavators and explorers: To find the site of early Greek settlements in Egypt, especially that of Naucratis, the celebrated Great Mart before the rise of Alexandria; to locate Avaris, the capital of the Hyksos kings, under the last of whom Joseph acted as prime minister, and to disclose the remains of the temple of Onias, if any existed, and ascertain whether the mounds of Tel-el-Yahudieh, which Naville and other Egyptologists had fruitlessly explored, really contained the secret.

The first aim was brilliantly accomplished 30 years ago by Petrie, and through the influence of Dr. Winslow, seconded by Miss Amelia B. Edwards in England, a choice selection of antiquities came from Naucratis to the Boston Museum of Fine Arts, and it was decided in London were to be labeled as presented by the committee through Dr. Winslow. It will be recalled that one of Ebeli's most fascinating stories related to this Greek city in Egypt.

The remaining two aims have the past season been fully attained by Petrie in his discovery of the site of Avaris and complete identification of the place where the temple of Onias stood, and disclosure of

the ruins and various objects of interest. A matter, too, of supreme minor and intense biblical interest by being the location of the store city. Ramses of Exodus, I, 11, and Petrie concludes that the discovery at Tel-El-Retabeh is that of the remains of the city built by the Hebrews in bondage.

He states that the history of the city, was traced from before the XIIIth dynasty. It was first walled by Syrians, who placed an infant sacrifice beneath the foundation. Later it was a store city for the products of Syria under Ramses II.; and from its position it is evidently the store city of Ramses on which the Israelites were employed. Petrie refers to an inscription which confirms the site as that of one of the two cities used for store purposes. Here again we strike upon the interesting circumstance that while Pithom was built for storing grain, Ramses included the storage of other valuables, and that perhaps the word "treasure" is applicable as well as "store," as used in the Old Testament version.

Of the great camp or field near the site of Onias, Prof. Petrie now writes: "Here at last we have an actual work of this strange people (the Hyksos) to tell its own story. The camp is about 1,500 feet across; the bank is about 200 feet thick at its base, and was faced outside with a slope of white stucco 70, or 80 feet long at an angle of about 40 degrees. But the makers knew nothing of brick work, or even timber construction, and a gateway did not enter into their defensive system. Within a year or two they borrowed the walling from the Egyptians and threw out flanking walls to defend the entrance gateway more completely. And in a generation or two they finally gave up the long slopes and archery defense, and made the skilled masons of Egypt build a great stone wall with about 80,000 tons of the finest limestone in large blocks."

Prof. Petrie's precise account of the site of the temple of Onias is very interesting to Jew or Gentile. He writes: "This artificial mound was all thrown up at one time; it covered an area of over six acres, and rose to a height of over 20 feet, crowned by buildings reaching to 90 feet above the plain. A great ceremonial of sacrifices took place at its foundation, the dozens of sacrificial fires in pottery ovens for the roasting of the lambs—probably at a Passover feast—may still be seen beneath the great mound. The fortified town contained about four acres of houses, and the highest point was reserved for the temple and its courts. This was a copy of the temple of Zerubabel at Jerusalem, which is known to have been smaller than the temples of Solomon and Herod; here it was just half the size of Solomon's temple. The eastern wall of the town still remains, in one place 12 feet high—it was originally about 25 feet. The masonry is of the style of that at Jerusalem, and not Egyptian. On the top was found a piece of the builder's account, showing bricks to have been delivered by a few named Abram. The details now found exactly correspond with all the statements of Josephus, and reconcile points in which discrepancies had been supposed to exist in his descriptions."

A striking parallel is made by Petrie, interesting alike to Jew and Christian, including Swedenborgians particularly in his declaration that "it is now seen how the form of this town (of Onias) was arranged to be a copy of the temple of Jerusalem, and that it was a new Jerusalem in Egypt."

Dr. Winslow awaits with keen expectation Petrie's book upon the season's work for the "Egyptian Research Account," the new Egyptian exploration society, to which Petrie devotes all his time. It goes to all subscribers of \$5 or more to the explorations.

"When Siegfried, in the 'Nibelungenlied,' after a most severe battle defeats and kills the dragon, he inherits its tremendous strength. So with temptations; if conquered, they turn into powerful allies in the strengthening and fortification of character."

"From the atoms of a place of mortal up to the highest archangel, all are united through the universal medium of rhythm."

## STRENGTH FOR THE SOUL.

## Devotion.

God is Ruler, Guide, Protector,  
And His Palace is thy soul;  
So rejoice and sing, contented  
With thy life in His control.

Though thy earth-path be a rough one,  
And thou canst not see the end;  
Though cold shadows hang upon it  
Till thy heart be warm, O friend;  
God is King! His heavenly Kingdom  
Lies within thee, dearest soul,  
Whom He daily is preparing  
For His Love's supreme control.

Every trial, pain, affliction,  
Cruel martyrdom and strife,  
Marks the process of refining  
Thee for holier, higher life.  
After—on thy being's mirror  
God will cast His smile divine  
With a wealth of compensations  
There eternally to shine.

Be the pathway one thou know'st not,  
Lone, girt with stormiest blast,  
Dome, with grief to the world unseen not,  
God will bring thee home at last;  
For the portals of His Palace  
Mark the temple of thy soul,  
And His heart-beats are thy heart-beats  
When they will own His control.

"As thy days, so shall thy strength be,"  
Though thou'rt a humble, small and weak;  
By the world pushed by, rejected,  
Till thine anguish spirit shriek:  
Trust in God. Be true, heroic,  
For The Omnipotent One thou hold;  
Every moment of thy earth-life,  
Jeweled and set in burnished gold.

Make this truth sufficient for thee—  
Lo, "my times are in Thy hand!"  
So made strong, no more complaining,  
Thou wilt fully understand;  
And the summits of The Spiritual,  
Where the storm-toss'd gain repose,  
Thou shalt see, with all thy past years  
Blossoming like a glorious rose.

God is Ruler, Guide, Protector,  
And His Palace is thy soul;  
So rejoice and sing, contented  
With thy life in His control.  
Sydney, May, 1906.

## Psychopathic Healing.

Summary of a Lecture Delivered Before  
the Psycho-Therapeutic Society (Lon-  
don), by the Ven. Archdeacon Colley.

The Ven. Archdeacon Colley, lecturing before a largely attended meeting of the Psycho-Therapeutic Society at the Bedford Hotel, London, on the 28th inst., said: "Psychopathic healing is no new thing. On the red granite obelisk of the Thames Embankment, known as Cleopatra's Needle, will be found inscriptions of healing practices as old as the sacred Scriptures, 2 Kings v. 10. Our Anglo-Saxon King Edward the Confessor was known to practise it as a means of union, inherent with the kings and priests. Recently, in the reign of King George, the Church of England for giving countenance to popular faith in the royal touch. Yet that sturdy man of good sense and common sense, Dr. Samuel Johnson, of dictionary fame, was touched by the royal hand for scrofula. Belief in the efficacy of this also prevailed among Danes, and Puritans during the reign of Queen Elizabeth, and King James I., and Charles I., as well as among Nonconformists of a later period, and even Oliver Cromwell is said to have seen it in his hand. While Presbyterians in Scotland, (see Buckle's "History") were specially given to regard psychic power in ecclesiastic use most potent for moral and physical good.

In the reign of our Henry VII. there was a form of service to be used at the ceremony of healing. There were also various forms used in the Church of Rome. Ecclesiastical forms were common in past ecclesiastical history, all sickness being thought due to sin and obsession. One form in particular was in very general use, entitled "The Dispossessing of Evil Spirits." The twenty-second canon of the Church of England alludes to its practice and says ministers may not exercise but by authority or license of the bishop in case of possession or obsession by fasting and prayer to cast out any devil or devils. The prayer of the healer or exorcist on such occasions was as follows:—O Lord, God of Power, Who hast given to Thine Apostles Power and power over the sick and weak—to heal the sick, to raise the dead—to cleanse the lepers—to cast out devils, strengthen me in this grace, etc., etc., and design to hear me when I cry unto Thee against this spirit that vexeth Thy servant that I may be able to cast it out in Thy Holy and Awful name. Who livest and reignest with the Father and the Holy Ghost, world without end, Amen."

Then at "The Healing," the ceremony leading up to the Royal Touch, consists of prayers and the reading of Scripture by the King's chaplain with the appointed portion of the Gospel while the King is handing the sick person, the clerk of the closet also kneels before the King, having the sick person upon the right hand, who likewise shall kneel before the King; and then the King shall lay his hand on the sore of the afflicted one who comes to be healed. This done, the chaplain makes an end of reading the Gospel and the surgeon leads away the sick person who has received the Royal touch from the King.

One of the prayers by the chaplain at the healing is as follows:—"O Lord God Almighty, the Ruler, by whose goodness the blind see, the deaf hear, the dumb speak, the lame walk, and the heart is changed, all the sick persons are healed of their infirmities, and by whose power also the gift of

healing is given to mankind," and so forth. One of the Deans of Litchfield, writing of the ceremony of Psychopathic Healing, says:—"In the whole performance of the healing what is there, I pray, that deserves blame, nay, that does not deserve the highest praise? The whole office is holy; the simplicity of the ceremonies is praiseworthy; the person who officiates is sacred; there is no superstition, and it is removed as far as possible from magic, imposition, or conjury. The author of the whole is the Holy Ghost. The gift of healing and the use and operation of that gift is also from Him also. There is nothing but blessing and kindness, prayer, imposition of hands, and the touch of healing, the sign of the cross, which is the same as in baptism, the hanging of the gold, which is not an amulet or necklace, but a sacred amulet, a pledge of charity, and a present. In a word, there is nothing but the worship of God, the reverence of Christ, and the healing of the Christian afflicted. The whole of this wonderful effect, however great, must be looked upon in the light of a true and real miracle."

In the direction of this there now appears to be a movement in the Church of England to restore the practice of Apostolic Healing. The Rev. Canon Science also, with much of the extreme doctrine in this regard, has had a good effect in forcing public attention to the truth of psychopathic healing. He is now considering the advisability of recommending the clergy to practise the ecclesiastical rite or sacrament of unction or anointing with prayer for the recovery of their sick parishioners. Bishops, priests, and deacons, by virtue of their ordination or consecration, and possibly also by natural endowment, are medium-professional, mediums, gifts (like Timothy by St. Paul) to exercise the spiritual uses they are appointed to function in their allowed degree—every man in his own order; being, moreover, by the consecration of the Holy Spirit, made conduits to heavenly mysteries, even as the founder of their religion was "The Door"—medium-mediator and "way" of entering into the angelic and divine and the spiritual. For if the laying on of hands does not assist to work (originate or confirm) some psychic condition, and induce or help a polarization of physical or moral forces within man's nature at the point of contact, and didature for ecclesiastical service will avail little in the way of spiritual advantage to him for others' good, and the purposes of Holy Orders must largely fail of their intended effect.

In sick visitation throughout my long ministerial life I have again and again had to resist the latent impulse to lay hands on the afflicted of my parishioners for their physical healing and spiritual comfort. I have, however, forced myself to refrain from doing this, as a spiritualist, should cause ignorant talk prejudicial to my earnest desire for deeper practical spirituality. Yet, both at home and abroad, I have been said that great good might be done did I but exercise and stir up my alleged gift of psychopathic healing (2 Kings v. 10).

For, in spite of what may be wrong in modern spiritualism, I cannot ignore the good wrought in numberless instances by healing mediumship, even as I have been sorry that the Church has not retained its rightful share in the exercise of this most beneficent apostolic gift, but cravenly, from fear of atheist ridicule and the antagonism of medical men—Saducean and Pharisaic—the Church has disavowed our Lord's command (St. Matthew x. 8).

It is, therefore, with peculiar pleasure that I see what the Bishop of London has now said on the matter, which may, I trust, lead to a more liberal and prayerful re-essay that which, though so strongly holding efficacious for suffering humanity, I yet have not hitherto myself attempted. The truth is, I am sure, that this is, however, always with me in sick visitation. At the next Church Congress, now that the Bishop of London has broached the subject of the Church's medieval magism in the human hand in its sympathetic power of touch on the sick and afflicted, I hope to speak more fully, and remembering that power in the Royal touch for king's sickness was deemed a special gift and had for its exercise a special service in our Book of Common Prayer, I shall instance cases coming under my own observation, not only of medical but even of surgical help wrought spiritually in obedience to Christ's command and the teaching of Holy Scripture.

The reason assigned in my letter to the Bishop of London for my resistance of the impulse referred to is not the full reason. It, indeed, can in its fulness be understood only by those who themselves are conscious of the psychic vibrations, effluvia or involuntary outflow of what can hardly be described to others. But all through my long ministerial life, medical men have said to me, "I do not believe I do their patients good and better and help them. Hence, up till now that the Bishop of London has spoken, I have tried to convey to my patients the power of healing power while yet feeling the truth of what would be the still greater beneficial effect wrought as his lordship foretells, touching the advantage in sick visitation of the laying on of hands by the clergy upon the afflicted parishioners in obedience to the Master's command, when He said "Heal the sick."

The following Bible references bear on what the Bishop of London has said in favor of the clergy laying their hands on the sick and afflicted in parish visitation. "The King shall lay his hand over the place." This indicates the ancient custom in psychopathic healing and massage of magnetic mesmeric passes practiced by the mediums, seers (Gen. xxi. 19), prophets (Isa. xlii. 1), and priests of old, for the alleviation of human suffering. Hence the processes of medical rubbing and massage, with the applica-

tion of vibrating instruments brought to late use by the faculty. The human hand in sympathetic touch appears to be charged with a mysterious unseen power, like that emanating from a magnetic battery in the production of the electric light, and was the cause of the Patriarch Jacob, choosing so peculiarly to give the right hand blessing to Ephraim, the younger of his two grandsons, while Manasseh the elder had to be content with the inferior psychic influence of the left hand (Genesis xlviii. 14).

The power of the episcopal hand in the ordination of the clergy is thus suggested, and indicates the psychic character of the endowment conferred by Timothy by the Apostle St. Paul (2 Tim. i. 6). There is also the laying on of hands by the Bishop in the rite of confirmation; with the placing of the hand of the priest celebrant, as directed, on the elements of bread and wine in the Holy Communion; also the benediction and dip of the hand of the clergyman into the waters of holy baptism at the font.

St. Matthew x. 8. "Heal the sick," and He would never have given it to the untalented fisherman of Galilee, or any of His disciples who had no medical training to become physicians, unless He saw the natural capacity for psychic fitness and possibilities inherent in them, for which alone they were chosen by Him as His first followers to operate what out of the church is today known as healing mediumship. It is that which Bishop of London now recommends his clergy to function in the laying on of hands in sick visitation.

Joel ii. 28. Acts ii. 17. "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, young men shall dream dreams, and your young men shall see visions."

The passages of sacred writ are the prophesied, and in part fulfilled, and now today being fulfilled predictions of the outpouring of the spirit witnessed for by the coming church and the church of the future, as proofs of heaven's abiding interest in the world's welfare. The Church, however, has not so seriously neglected its heritage of spiritual gifts, that the great majority of its members, its sons and daughters being gifted to prophesy, our old men tried to dream dreams, and our young men clairvoyantly endowed to see visions, at the same time, the Church, by neglecting the clergy and laity who believe what the Bible says on the matter now spoken of as trance speaking, inspirational speaking, and controlled utterance (Numbers xxi. 4; St. Matthew x. 19; Numbers xxi. 38) to be regarded as credulous fools, in peril to be driven out of the Church to become unchurched Spiritualists, and to be unchurched by the results of necessity, having dealings with evil spirits and preaching the doctrine of devils.

But bear witness, and tell me if I—St. Matthew x. 19. "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, young men shall dream dreams, and your young men shall see visions."

And tell me also, if hereafter I act on the suggestion of the Bishop of London to have my hands in sick visitation, feeling impelled to lay my hands on those desiring the exercise of any healing gift heaven may move me to communicate with the channel of the possibility of the exercise of this most means of strengthening you to bear what must be borne—tell me, I say, whether your faith in the Bible can rise to the level of that which the Apostle St. Paul (1 Cor. xiii. 7) flackes us the wisdom that "Beareth all things, and believeth all things, and hopeth all things, and endureth all things." Remember that the words of the Master (St. Matt. ix. 29) "According to your faith be it unto you." For then shall they learn my own maxim of hope and trust that teach me to believe that the words of the Master (St. Matt. ix. 29) "According to your faith be it unto you." A hearty word of thanks was accorded Archdeacon Colley for his lecture.—The Psycho-Therapeutic Society (London).

J. D. Shaw, editor of the Searchlight, Waco, Texas, has just won fresh laurels among his friends in the ranks of Free-thinkers, not only, but, if J. S. White, writing an account of the recent debate between Mr. Shaw and the Rev. J. F. Blackman on the subject, "Resolved, that the Bible is a fallible book, of human origin," can be credited, "a number of Christian gentlemen, who seemed to be free from prejudice, acknowledged that Mr. Shaw had won a decided victory."

Mr. White says in his account: "Mr. Shaw is a most magnificent speaker, a fine reasoner, and a splendid logician. He speaks slowly and distinctly, and his arguments are so clear and convincing, while Mr. Blackman talked rather fast, made frequent repetitions, and reverted to the same old points. But he tried to draw Mr. Shaw off the subject by introducing minor points foreign to the question, thinking no doubt, he would prove Mr. Shaw's old debate to be a trick of the tongue, misdirected; then Mr. Shaw would offer a god-natured laugh at his expense."

He adds: "I think that the discussion and all the circumstances connected with it will prove a great benefit to the country. It will no doubt stir many individuals to thinking, who have heretofore been ignorant of the truth about the Bible. For old men, who have spent half the life seeking the gems within its store, that we expend in the fruitless attempt to locate the address of its authors, we might find shed upon our lives more of that great light which the inspired have ever felt is stored within its matchless word."

## Fiction.

## His Bitter Mail.

One and Several Deaths.

(A Psychological Story.)

(Continued.)

"Will she return to me, I wonder? It must be, for now only with her does it seem possible to take the step I am beginning to feel is the only way open to me. Once free from the bonds of materiality and nothing else the blank but life in its fuller, higher sense."

"Why are we blind so long, and what is it brings about such an apparently sudden transformation in one's thoughts and desires? I would give my all now to live in full sympathetic understanding with this one whom I have married, but who seems just as far from me as when I met her, a stranger."

"Were we strangers? Could it be, as she says, that there was a bond of affection between us before coming into this present consciousness? What else could have brought two such different natures into this relationship? There surely is a purpose in it, as in all things, if we will but seek for the hidden meaning."

"It never could be the all-wise plan to mate two totally differing makeups if the inferior had not the capabilities, the qualities, the inner promptings that would some time ring in union with the finer, truer tones of the more delicate and high-keyed instrument, thereby establishing harmony, which is the true happiness; for two souls mated must harmonize in their conscious mentalities and tastes, and the natural nobleness, purity and spirituality of the stronger nature will ever seek these attributes in the other till they ring forth in perfect chord with his own."

"This is peace, a joy unpeakable for two souls mated first, and then by man-made laws, but never united till they walk together to the music of the spheres, each loving the best in the other, mutually becoming a blessing and creator of peace, of goodness, of love for all who are fortunate enough to come within the influence of their radiations."

"Am I not capable of coming into their sphere, else why the dissatisfaction present with me so long, and the earnest wish to learn more of her life and its fulness of peace, which I am afraid has been much disturbed of late by my own blind folly?"

"Whence come these strange and unaccounted thoughts, so like her daily precepts? She is very near to me and I to her, or this could never be. She is coming back to me, I thank God, am beginning to realize a fuller sense of the blessedness of the ideal—so real, when we come in rapport with it."

Never in all his life had he been so stirred with a desire to lift himself to her plane of true aspiration, noble thoughts and spiritual outcome.

Nothing grows suddenly. No life blossoms out in lovelessness under the influence of better natures all at once. Noble souls are ever emanating blessings to those around them who are ready to imbibe the vibrations. People sensitive to suggestion absorb these into their sub-consciousness, and some time the realization of these attributes bursts upon their mentality as a sudden change for the better, while it was only a natural steady growth within that inevitably quickens, strengthens and uplifts those who listen to the insistent pleadings and promptings of the soul.

"Hurrah! That's complete. Just admire your hubby's genius and taste pattern by it," joyfully exclaimed Danton, as he stepped back and viewed the result of his handiwork.

"You are just a big boy, you funny being. Do you think I could improve on that? Just see me!" and Irma put a few deft touches here and there and almost entirely changed the whole effect most effectively.

"It takes a woman after all to make everything about it as it should be, and the men can't get along without them, though they do pretend such lordly independence," and a rough glance shot out of the corners of her laughing eyes, to be caught and reflected in those of her happy husband.

"Well, that is better, if a woman did it. I'll be fair, seeing it's you," and a swift kiss was implanted on the rounded, rosy cheek, turned so temptingly toward him.

What were these two happy ones doing? No one would guess, nor dream of the instigator—Danton. A short time ago he would have scoffed at his proposal as silly, sentimental stuff and nonsense, fit for courtship couples but not for sensible married folk.

Ah! The dawn of real love works wonderful transformations in a surprisingly short time. O ye thick-skinned men. Don't laugh till you are out of danger. All hearts have good soil for Cupid's deadly darts, and none are so pregivable as those who

pretend such indifference to the little roguish lip and his low and arrows.

Nothing could be more artistic and suggestive of wedding festivities than the fern-enclosed, palm-decorated room, laden with the beautiful effluvia of Nature's kindly offerings to her beauty-loving children.

Under the hanging bells of sweet lilies-of-the-valley and dainty maidenhair fern was to be solemnized their second wedding, a true union—the fruit of a spiritual birth from generation to regeneration.

Last lives a lurid life of bitterness. Love lifts last to its pinnacles of truth and light, shooting beautiful rays of knowledge into the benighted soul, and bending the fetters that bind the physical till they snap like the brittle twigs of a dying branch, and are no more.

A period of ten years had elapsed since this couple had learned that life must be a blending of physical, mental and spiritual to bring rich results of peace, joy and nobleness.

Happiness is a great beautifier and Mrs. Danton, really beautiful, was becoming accustomed to the looks of deep admiration she excited on all sides by her beauty, the reflection of an inner serenity of soul and a loving heart longing to do good to all within reach of her influence.

She was now with her young daughter at a quiet beach awaiting the return of her husband from a business trip to the city. This evening she was quietly enjoying the wonderful effect of the numerous dancing lights reflected on the lapping waves by the distant stars so far above. She loved to be alone with Nature and her mysterious voices so pregnant with divinity. But better far she loved to share these communings in sweet, strong companionship with her good, true husband.

She was thinking tonight of the only verses Gregory had ever written. It was on just such an evening as this; quiet, beautiful, with sky and sea filled with happy, laughing stars. He was lying at her feet quietly talking, when suddenly he glanced from her face up into the sky, then into the sea and back to her face again, exclaiming:

"Irma, you have wonderful eyes. Your strong, pure soul is shining from them like the chaste, unswerving stars." Then he sprang to his feet, with a half laugh and said:

"I'm inspired. I'm going to write you something," and soon, passed her, these verses:

Bless the little stars that twinkle  
In the sea waves when 'tis light—  
Just the time to daisies and in effort to  
For they're bashful in the light.

As the placid seas bring nearer  
Sparkling of roses and chin music machine,  
So our eyes, the Soul's true mirror,  
Should reflect the Spark Divine

"What that you do, Irma. You reflect the Spark Divine, and not only that, but you are a divine spark, firing all near your spiritual presence with desire for divinity in materiality."

Her peaceful, happy musings were interrupted by a pair of soft dimpled arms that came round her neck and a loving little voice exclaiming emphatically:

"My sweet mamma, I love you. Papa does, too. I heard a lady say, 'Gregory Danton is just like a love to his wife, even now.' What did she mean by 'even now,' mamma dear?"

Such a curious smile flickered over the beautiful features of the "sweet mamma" at her daughter's question. She was lost for a moment in happy recollections of her husband's devotion and really love-like attentions, and happier still was she made by the consciousness that they need never be otherwise as long as they lived a life of sense netting in spiritual strength.

Mrs. Danton's reply to Truth was characteristic:

"My little daughter, he loves me 'even now' because our courtship was continued after the honeymoon. Because we have learned that love and just about no loving together, that nothing lasts that does not partake of spirituality that uplifts the physical above its merely carnal promptings."

"These things, dearie, you cannot now understand, but you will grow to them, and I will help you. You will understand them, for I will teach you. You will live happily and make happiness for others because of your understanding. In the meantime, I will teach you so to live that nothing better of the highest and best in yourself and in others will satisfy you, then they will love you as you love me, because you are lovable; and Mrs. Danton held her daughter in a close embrace.

A quiet Amen was fervently spoken behind them, and both turned to be folded in Gregory Danton's loving arms, he having returned earlier than usual and been a silent, thankful listener.

His heart was filled with gratitude to the Giver of all Gifts when he spoke quietly, but with deep feeling expressed in every tone of his rich, strong voice:

"Truth, my little daughter, you are greatly





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### A Little Journey to Ourselves.

Is Spiritualism a religion and if so, what is the cause of its religious inefficiency among the religions of the world?

These two questions are of vital importance. Outside of the phenomena which Spiritualism has given and is giving life world for its wonderment and study, there is little which impresses the student of religious influence.

A religion which does nothing more than to set the whole world of science to thinking, or which has no message for this world except to arouse the curiosity of the wonder-hunter, can scarcely have a reason for being, as a religion.

Comforting those bereaved by death, bringing messages of love, advice or evidence that though ye die yet shall ye live, are truly great works, but they are not the whole of religion; they are but parts—important, invaluable, it is true, but still parts only of the office of a true religion and a complete religious life.

That, as a religion, Spiritualism, if not a minus quality in the great religious life of the century, is at best a sea of influence of whose million adherents in this country is entirely inadequate to its numbers, seems to be a truth too patent to require proof. Then why is this so?

To answer the first question with which this article opens, requires a careful definition of the word religion.

Religion is the striving of the soul for a greater nearness to God, a yearning toward the highest and best in the soul life. God may be that power for good operating within and without ourselves, the power that makes for righteousness. So we will have no quarrel with those who imagine that they believe there is nothing like a personal deity existent.

This being a religion, it is unnecessary to argue to an audience of Spiritualists (and it is for such an audience that this article is written) that their beliefs, their truths do constitute a true religion.

Having advanced thus far in agreement, the very important query becomes urgent, with which we second part of our question is concerned: why do we count for so little in the great religious life of the nations?

The writer assumes the sole responsibility for the reasons which he advances in the reply herein given to this question. To him the answer seems plain. It is found in the lack of cohesion of the units making up the mass of Spiritualist believers, the petty jealousies, the striving to push forward self into prominence, to make "me" great as the experts of the faith we believe in, and the truths we advocate; too much wonder hunting, too little worship; too much of the "I," too little of the "You."

This, it will be said, is a strong accusation, a bad indictment. That's not the

question. We should rather ask ourselves, isn't it true?

The reply that will be at once shouted back to the above suggestions in a mighty volume is, "We believe in freedom. Each man is responsible for himself, a law unto himself, acting always as his own conscience dictates."

We have no quarrel with this position. It is hardly necessary to give the stock answer that while we seek liberty, we must not court license.

Much nonsense is talked about freedom because of a confusion of ideas as to the meaning of freedom, especially as applied to religious life. With the freedom of any man's belief we have no quarrel. With the freedom of his making that belief effective, there is room for much argument.

In non-essentials of belief great, the greatest, range of difference is permissible. In the essentials there can be but little liberty given and in this regard but little is asked among Spiritualists. But as we have this unity in essentials, we should make these essentials the power in the world through their importance demands. With a million, at least, of those who profess our doctrines, no back seat in the religious movements of the world should be ours.

But, it is said, we have our National Association and our State associations, we have our societies and our auxiliaries. All true and all good. Speed them all on their way. It is not their existence we criticize; it is the little they do in comparison with the strength they might exhibit. They are not as full as they should be. They are flabby of muscle and do not pull together. It is not in our plan, it is in our unit we are weak. Our leaders are too anxious for their own advancement; our pews too anxious to be astounded by marvels ever new.

We have no paid ministry. Is there another religious sect in the world whose clergymen have to work for nothing and often hire their own halls in which to speak? What costs nothing is worth nothing is a general truth, applicable here as anywhere. We will be reminded that Spiritualists are poor. True, but not beggars for the most valuable things the earth can give!

Let us give up, then, our selfish self-seeking. Give up our wonder-hunting and miracle-mongering. Get together. Unite. Pull the same way. Be true Christians in all the good Christianity can give and rise out of the bad of every form of belief. Unite. Give up petty jealousies. Stand out in the open and fight for the Cause. Our Cause first and always. Leave the rest to the "power which maketh for righteousness."

### Are All Those Who Believe in Evolution "Fools"?

Hudson Tuttle, Editor-at-Large, N. S. A.  
 EVANGELIST SCOVILLE (SO-CALLED) QUESTIONED.

One of the leading churches of Atkinson, Kansas, was moved to call the Rev. Scoville Professional Evangelist, to start a revival to swell the church membership. The ladies were most active and succeeded in erecting a large canvas tent in which the meetings might be held. "The attainments of this exponent of Christianity, may be seen in one of the many assertions he made. It was reported in the Globe, and by request the following reply was furnished, that journal: Editor Atkinson, Globe: I note that Rev. Scoville, who has been holding a series of successful meetings is reported as saying in one of his discourses: "Any person who believes in Evolution is a fool."

Were it not for the careful reporting met with in your journal, one would question the accuracy of your reporter. It does not seem possible anyone could stand before an audience representing the best of your city and make such an assertion.

Darwin, the first promulgator of the theory of Evolution, was the foremost scientist of the world. Alfred Russel Wallace, co-discoverer, was his equal. It was received by Huxley, Vogt, Fritz Muller, Herbert Spencer, Haeckel, Mivart, Hooker, Lubbock in Europe and Clarke, Cope, Hayden, Yonmans, and today, as the eminent Prof. Wyville Thompson of Edinburgh says: "Scarcely a competent general naturalist fails to accept it in one form or another." In fact within a generation it has completely revolutionized the sciences which it affects, and compelled the rewriting of all the text books of science.

It has not only given a new biology, it has made a philosophy of history possible, and thrown a flood of light on social science and the development of religion—the spiritual as well as material in man.

The man who says today he does not believe in the theory of Evolution stands with him who denies the law of gravitation, or that the earth is the center of the Stellar system. No one thinks of arguing with him. He simply awakens pity by his arrogant ignorance.

It is the opinion of Rev. Scoville that all these great men, leaders of thought in the world's army of thinkers, are "fools!" He stands alone in his opinion and must be a brave man to thus stand out single handed against the world.

Evolution does not, as many of its supporters have pointed out, eliminate the presence of a God. It does not attempt to define the cause. It describes the path that cause pursues to results. In terms of theology, it is God's own method in the production of the universe as it exists before us. God does not create. He evolves. Everything is the result of growth. Evolution is the pathway of that growth. Hence the Evolutionist is not necessarily an Atheist. He may be in full sympathy with the faith Rev. Scoville professes, and have a far greater measure of that charity which is said to be first in Christian grace.

The First Christian Church went to great expense to provide a canvas tabernacle for the Evangelist. Many members of that church are well informed, and in the measure of their information they believe in Evolution. It is not generous, we don't say ungentlemanly, to call all such "fools." Because a man does not believe as you do, does not prove him a fool. It may prove that the fool is on the other side.

We have the charity to believe the Rev. Scoville was led to make this wild assertion by the frenzy of his enthusiasm and that in calmer moments he will see how utterly it is at variance with the truth.

### The N. S. A. Ritual, "Usages," Etc.

George W. Kutz.

I am in receipt of a pamphlet bearing the title: "Ritual for Spiritual Services, issued by the National Spiritualists' Association."

This does not include the Ordination and other more services, which I deem to be necessary. This ritual contains responsive readings, marriage and funeral services, poems, etc. As a literary production is an admirable collection. As a ritual, it is but of place and illegal in our national body. It states by word of the committee that "nothing herein contained is compulsory. It is merely prepared for convenience, and as an aid." That is all right; and I would not object to the N. S. A. issuing such literature. But, to call it a "Ritual," is to give it authority and to imply that societies are expected to use it in their services, and the Spiritualist ministers their marriage and funeral services. By the terms of the ordination ritual the candidate is to make the following vow: "I promise a loyal conformity to the laws of the National Spiritualists' Association of the United States, and to the rules and usages prescribed by the State Association, and to render cheerful support to all of its constituted authorities." That seems to be very ecclesiastical, and contrary to N. S. A. law. Perhaps an overzealous official might some time apply the same charge to definitely include the obligatory use of the responsive readings, etc. The secretary of the N. S. A. has already, in her late letter to the "Banner," said that to alter, amend or annul the Usages, etc., an amendment or resolution to such effect must be filed sixty days in advance of the convention, and be proposed by an auxiliary society. That is an error. The Usages, etc., are not constitutional provisions; which only require the stated process for amendment, etc. The by-laws there could be amended, annulled or new ones adopted by motion of any accredited delegate at any annual convention of the N. S. A. At best, the Usages, etc., can only be construed as by-laws; and I think that they may be denied to be even that. These Usages, and this ritual may not be very permanent; therefore. At least they will in the present shape be likely subjects for contention at each annual convention. If the N. S. A. had issued the titled ritual as "Suitable Services for Spiritualist Associations," as "Helps to Officiating Ministers," or some other title than a "Ritual," this title presupposes obligation to use the services proposed. Before the world it will be taken to be an authority that I like the contents, and will often use them; but the above criticisms are just, as I view the situation.

I dispute that this ritual was adopted. The contents were not read before the convention. The committee made a report that they had made some selections. Their report was first tabled; and the secretary was afterwards taken up, discussed and adopted. What was the exact wording of that motion, and who made it? That must be settled. Some mistake has been made. If the convention was so busy as all that, it goes to show the danger we are under annually of hasty business so that a motion is often not at all understood.

From the first proposal of these ritualistic

services effort was made to have them adopted without a reading in open convention. And it seems this portion has been so adopted. The question with me is: Was not that motion made to adopt as suggested services to be used, and not at all to be deemed as an authenticated ritual? This will surely be an important matter for consideration at the Chicago convention; and any delegate may offer any motion relative thereto.

### Old Home Day.

Whoever started the movement for centering the visits of absent ones to old points of acquaintance we do not know, but it looks as though New England had caught the idea "for keeps"—and by public recommendation of our governor, Massachusetts welcomes her sons and daughters and sympathetic friends to our hills, our clubs and homes in this, our "Old Home Week."

The Veteran Spiritualists' Union makes a special "Old Home" day out of the week and selects Thursday, Aug. 2, as the day.

On this day the grounds and spacious accommodations of the house will be open for a hearty reunion of the old friends and introduction of the new. The ladies will have refreshments for the accommodation of those who wish; musical and literary entertainment, and probably spirit circles.

For fresh inspiration and greater power in the work of the world, let us meet for Old Home Day, Thursday, Aug. 2, V. S. U. Home, Waverley.

### A Welcome Word from Helen Stuart-Richings.

Having a few days on my hands, and thinking to pass them in some quiet spot where strength might be renewed for the weeks of camp work to follow, I dropped into the little town of Sturgis, in southern Michigan, early in July.

The Spiritualists here have a church called the "Free Church," and once a year, for many years past, they have convened within its walls during the month of June. This summer, for the first time, the annual meeting was not held. A drought of the spirit prevails. The church was freely accorded me for use during my stay, and seven lectures were delivered, and two dramatic recitals given July 13th and 25th. This was not much like rest, but the need of something to awaken interest in things spiritual was so apparent in Sturgis, idleness on the part of a public worker was not to be thought of. I was fortunate in finding a home with Mrs. Hannah Buck—Aunt Hannah, as many lovingly call her—one of the sweetest little ladies I have ever been by good fortune to meet. The spirit of peace broods over that old house, among the trees—the spirit of charity in the heart of "Aunt Hannah."

I am now on my way to Hallett Park, where my services open the camp there next Sunday.

Helen Stuart-Richings.  
 Battle Creek, Mich., July 27, 1906.

The Reverend Doctor Swallow, who was the prohibition nominee for president of the United States, has been challenged by an attorney at law to discuss the following: "Resolved, That the proposition to exterminate intoxicating liquors is not in harmony with the Christian religion."

The proposition has been declined by the famous apostle of prohibition, and he says that he would as soon discuss the validity of the Ten Commandments.

Perhaps the latter discussion might be profitable. One or two of the commandments might be found unreasonably.

The prohibitionists of Pennsylvania are just now very much exercised because of his side-board; and refuse to support him even though he is a temperate man and is a firm friend of honesty and justice. But, being afraid to discuss the proposed resolution, does not warrant that the Christian religion is free from the liquor taint. The Bible advocates strong drink, and the Reverend prohibitionist knows it. But the Christians should not now be so badly mixed up with the liquor habit that they are afraid of exposure. We hope to some day have good Christian Christians in the world who temperate. May they soon learn to do more for the moral development of humanity than all of the prohibitory laws they may enact and try to force.

G. W. K.

The Congregationalist Year Book, by the way, a well edited piece of work—going among other interesting facts concerning the denomination the following:

While a majority of its churches enroll less than 100 members, there are thirty that have more than 5000 apiece, and three—all of them in Brooklyn—have over 2000 members. Twenty churches pay their pastors \$5000 or over; Brooklyn Tabernacle pays \$10000 to Dr. Jefferson, and Central Brooklyn, \$10000 to Dr. Cadman. Massachusetts continues to be the leading Con-

gregational State, having nearly twice as many churches as Illinois and Michigan, which stand respectively second and third on the list; but Chicago can claim the honor of being the leading Congregational city in the country, at least from the point of view of the number of churches. It has eighty-four, or more than twice as many as Boston, which stands second on the list. Significant is the statement that Sunday schools in thirty-one States have decreased in membership the past year, while twenty-eight States report a total net loss of 7292 in Christian endeavor membership. There has been a net gain during the last year of 10,601 members, making the total number of Congregationalists in the United States 684,332. In addition, there are 66,993 members of churches started by the American Board in foreign lands.

The "Banner" Free Circles, which has been open to the "Banner" readers for some time, will be discontinued until September. Notice will be given in these columns one week in advance.

Our New Thought friends have most tempting offers in their Summer School at Oscawanna-on-Hudson, which they designate as "The Upland Farm." It is only 36 miles from New York City and the natural beauty of the location must in itself furnish reason for a sojourn there. By writing the secretary of "Upland Farms Summer School" you will receive a beautifully illustrated program showing unusual opportunities for enjoying some of the best teachers of this country.

In shutting out Buddhism from Hawaii we are taking a doubtful position in the matter of Religious Liberty, it seems to us.

The Boston Transcript, usually careful with its figures, is responsible for the following, showing the cost of each convert in the denominations named:

|   |           |
|---|-----------|
| Church of Jesus Christ of Latter Day Saints | \$1500.00 |
| Universalist                                | 1500.00   |
| Baptist                                     | 50.00     |
| English Lutheran                            | 50.00     |
| Chicago Avenue (Moody's) Church             | 24.00     |
| Methodist                                   | 20.00     |
| Salvation Army                              | 6.50      |
| Pacific Garden Mission                      | 6.00      |
| Volunteers of America                       | 5.00      |

If we are to bring the saving of souls down to dollars and cents, hadn't we better give it up and devote ourselves to saving the trees from the moths and other pests? At least they will make good fuel.

If the czar reckoned on the Douma as a tool he evidently miscalculated. If he was familiar with his history he would know it too early to pack the Lower House. If he had any doubt about the sincerity of the constituency that elected it, he must feel that there is little place for uncertainty now.

Why not "stop that foolin'!" Little Father, and let the children in? They will muddy the carpets and make some noise, but they will improve their manners slowly if kept in the pen.

Of course, everybody knows that in dissolving Parliament you intend, O noble ruler, to confirm your immutable intention of keeping it, but a long cold winter lies between the dates of the "dissolving" and March 5, 1907.

And then, there is the money lender. Won't he move out of hearing, while this question of absolutism against democracy is being debated? His nerves are sensitive and he has little enjoyment in polemics. Remember, David Crockett's coon, O sire, and come down.

### Emerson for Every Day in the Week.

Unity gives us seven aphorisms from this apostle of high living arranged for the days of the week:

Sunday—To believe your own thoughts, to believe that what is true for you in your private heart is true for all men—that is genius.

Monday—A man is relieved and gay when he has put his heart into his work and done it well; but what he has said or done otherwise will give him no peace.

Tuesday—A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines.

Wednesday—Men imagine that they communicate their virtue or vice only by overt actions, and do not see that virtue or vice emits a breath every moment.

Thursday—Always count appearances and you always may. The force of character is cumulative.

Friday—Regret calamities if you can thereby help the sufferer; if not, attend to your own work and already the evil begins to be repaired.

Saturday—Nothing can bring you peace but the triumph of principles.

The stars shall fade away, the sun himself Grow dim with age, and Nature sink in years; But thou shalt flourish in immortal youth, Unhurt amidst the war of elements, The wreck of matter, and the crash of worlds.

Adrian.



1997

WHY GRIEVE.  
KINNIN MEANS SOUL.

A Mystery.  
I sat, enthralled in the path of grief,  
At evening. Nor could sight afford relief.  
Like clouds, surcharged with storm, had settled down  
The sense of loss, upon me, till had flown  
Each little bird of promise from my sight.  
Who says, "At evening it shall be light."

Without was sweet with springtime, when,  
If e'er,  
For grief the balmy hearts-rose blooms,  
That ne'er  
Would bloom for me. How still she sleeps,  
My dear,  
My lost, my precious bride of one short  
year!

I sat alone, I moaned, I prayed, I cried  
Aloud. I said, "O, come, my dearie bride,  
"O, come, behold me, come and pour the  
balm  
Of thy warm presence on my heart and  
calm  
This raging tempest." But there came no  
sound  
Save aching echoes from the void around.

And then a deadening sense came on. Sub-  
dued,  
Benumbed, I might say, o'er me came a  
mood  
Of hopeless helplessness—my darkest  
hour—  
And yet, my brightest—that wherein the  
Power  
That holds us, her and me, assumed control  
With reconciling faith, my soul.

Upon a table near me, sad and mute,  
Her silver hair. Beside it lay the flute  
Whereon I played. How oft our hearts had  
thrilled  
When harp and flute in vibrant union filled  
The leisure hour. "Great God, if she once  
more  
May come," I cried, "and sweetly, as of  
yore,  
But touch those silent strings, I will be still  
And yield my last complaining to thy will."  
I bowed my head.

So quietly as sing  
White butterflies when wooing on the  
wing—  
A soft, appealing note came to my ear—  
A sweet, faint sound of music, that, to hear,  
Roused my drugged sense that I stood and  
gazed—  
And then a full rich chord,—that amazed,  
I rushed to clasp my lost one who, in  
truth—  
My God I think thee!—had returned to  
soothe  
My distress hour with her own ministry.  
I stood, I gazed; speak low a mystery.

There on the zithern, fluttering o'er the  
strings,  
A white robed moth, all quivering, spread  
its wings  
And touched the slender wires, then joyous  
flew  
Straight toward me and tripping, as she  
used to do,  
Upon my breast, a moment only, lit,  
Then passed into the darkness; but a fit  
Of its little body as it loitered out,  
My keen remembrance stirring, left no  
doubt  
That she is happy in her forced release.  
I am no dreamer, but it left me peace.

Selected.

A LINK IN OUR GOLDEN CHAIN.  
SING, LEST SOME HEART LOSE  
COURAGE; SPEAK OUT THE BRAVE  
TRUTH TODAY.

Across the seas a beautiful young mother  
lies dead. England and America have laid  
her wreaths upon her casket and the sol-  
emn services have been held, while the  
prayers of many hearts paid tribute to  
the fair American whose life and loyalty  
brought triumph to the public career of her  
husband.

"Lady Curzon is dead." The message  
flashed from continent to continent and  
recalled the brave fight for life which she  
has been making for two years and more, and  
unlimited resources placed at her service,  
trained attendance, and scientific applica-  
tion of medical knowledge. And yet naught  
availed to stay the dread disease of death,  
leaving her free to exercise her sacred  
rights of motherhood, and loving support  
for him whose life was so closely interwoven  
with her own.

Surgeons and doctors fell back helpless,  
and the silent angel slipped in and out of  
that home with the precious soul in his  
keeping. Unnumbered healers and physi-  
cians from the miracle workers of India to  
the latest graduate of the most advanced  
school of medicine, alive and practicing the  
art of restoring lost health, were at her  
command. Some might have saved her but  
none did.

Whatever the reason, the awful truth is  
past denying, and the babies, the precious  
jewels of her life, are motherless today, and  
the man whose name she bore is wifeless  
and bereaved.

With all our knowledge, of the power of  
spirit, we are impotent to prolong her life  
a moment, unless the open door of will-  
ing co-operation had given freedom to that  
power. That sweet freedom which we so  
highly cherish, for which we fight and die,  
and suffer less some moment of it be lost to  
us, will often lead us from the paths of joy  
and health and life. And while we close our  
eyes to the shining signs of peace at the  
batter from the ramparts of truth, they still  
can be seen by those of open vision and  
never lead astray. Confused and doubting  
we may stumble and fall, but the way to the  
deep forests of despair, or fall exhausted at  
the very stepping stone of life.

Ours the will to find the way or lose it,  
and God's the wisdom to wait in patient still-  
ness, until the people shall reach the value  
of truth to every soul. And still the signals  
are flying. We who have tested the power  
of spirit-healing, and have seen our dear  
ones rise from the shadow of the grave,  
never lose our confidence in that power, even  
though the sick and weary are everywhere  
about us. We yearn, we hope, we pray  
the open vision of knowledge to be given  
to the distressed and infirm, but farther than  
this we may not go. We fly our flag of  
faith from shining eyes and happy faces.  
Our steady steps march toward the  
strains of freedom's loftiest songs. And  
that is enough. When we fail to do this,  
the light of our truth is dimmed in the  
world, and the day must be darker for all.  
But medical science has failed,—and Lady  
Curzon is dead.

What have we to say now?  
Is our song frozen on our lips as we re-  
member the thousands of mothers who this  
day lie still and so silent, while the babies  
look out at the pale, cold faces, unconscious  
of their loved ones?

Because the world rocks itself in agony  
at the trailing garments of Death sweep  
through lowly cottage and princely palace,  
and we, who never lose the merry laughter  
of our happiness ring out in gladness  
tongues?

Are we to stifle our brave songs of tri-  
umph over death because the great com-  
pany of religious teachers and preachers  
can only toss aside all responsibility for  
knowledge of these things, and let hearts  
break or suffer in ignorance?

Al, no!  
Confidently we lift our faces to the  
heavens and listen to the message of our  
dearly beloved from their home beyond the  
stars.

In peace and sweet assurance we wait for  
their guiding presence and respond to the  
solace of their dear valued hands.  
We know, for we have seen and heard;  
and we are at peace, for "life is lord of  
death." So we wait our message across  
the ether, and the babies who never let  
their mother's soul look on with their eyes  
of love.

Our hearts' prayers go with our loving  
desire that, through the years that wait  
before our mother love will find a way to  
imprint upon their lives the message of the  
truth she now knows and the peace which  
that knowledge alone can give.

M. M. S.

The Leaves' Party.  
Mary R. Page.

The south wind blew and the Arbor-Vitae  
hedge said:  
"Our friends, the leaves, seem to be on  
their way out, so it is a good time for  
us to give a party."

It was in the middle of winter, but the  
snow was gone, the trees were bare, and  
only a few leaves were left. The wind  
blew hard, and the leaves were blown  
about like little boats on a sea of white.  
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"Oh, dear! such a rustling and gossiping!"  
Said the leaves to each other as they  
were blown about. "It is so funny to be  
on the move that they fairly dance on the tip  
of their toes and run races with stray bits  
of paper that float over the ground."

The Oak and the Maple exchanged con-  
fidences, and talked of the way the young  
buds crowded the old leaves out.

The Oak said to the Maple that it was a  
shame the way the young Maple buds com-  
pelled the leaves to drop to the ground so  
early in the Fall. "I wonder how they hold  
the ground or how covered with snow."

The Oak said, "It is all in the way you  
begin! My children could never drive me  
off the tree until I will put on my winter  
clothes and I will hang there and keep  
my buds warm. Only when a warm south  
wind like this brings an invitation, of  
course I must let them go."

The Maple with a little rustle said,  
"Oh, I don't know, my people always drop  
in the Fall; I don't think it is better and  
much more agreeable to the wind."

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in the Fall; I don't think it is better and  
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They then remained on the dull colors of  
the Arbor-Vitae how she was really begin-  
ning to show her age and said she looked  
as brown as a last year's bird's nest.

They said that the refreshments were  
really wonderful and that less air and more  
sunshine would be more agreeable.

Then, with a laughing good-bye to their  
hostess, they danced and danced till the  
last. I saw  
the little brook at the foot of the garden.

The brook was chattering to the pebbles  
about them and occasionally throwing up a  
spray of water. "I wonder how they hold  
the ground or how covered with snow."

The brook said, "It is all in the way you  
begin! My children could never drive me  
off the tree until I will put on my winter  
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who loves me and who does not go out without  
his master, for fear he might go hunting on his  
own responsibility. He is kept chained  
during the day, the chains are attached to  
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Journal of Light

WEDNESDAY, AUGUST 4, 1906.

Society News.

Correspondence for this department should be addressed to the Editor, 1047 C. Street, N. W., Washington, D. C., and should be sent by mail, or by express, to arrive in time for publication. We will be glad to accept of any material, but we cannot be held responsible for its return.

**Tople for the Progressive Lyceum.**  
Sunday, Aug. 5, 1906. Lessons from the sunflower.

Gem of Thought: "As the sunflower turns its face to the light of the sun so Spiritualism turns the face of Humanity to the Light of Truth."

For information concerning The Progressive Lyceum, and the Lesson Plan, contact the National Spiritualist Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

Boston and Vicinity.

Public Spiritualist Circle, Mrs. Nellie Carleton Grover, conductor, 446 Tremont St., Friday, 2.30 p. m., July 27. Healers present: Dr. Clark, Dr. Johnson, Prof. Payton, Mrs. Stockman (each and all demonstrating their wonderful healing power). Mediums assisting, Mrs. I. B. Sears, Mrs. Annie Morgan, Mrs. Reid, Mr. Harwood, Mrs. Kemp, Mr. Hall, Miss Christina Ford (who gave wonderful promise of psychic power), Mrs. Dade, Mr. Marsh and Mrs. Grover. Musical selections by Mrs. H. B. Original poems by Mrs. Payne, Mrs. Hayes and Mr. Marsh. Much interest expressed at the concentration of thought for the sick and the words of Mr. Charles Payton listed to with rapid attention. These meetings are large and very interesting. Mediums welcome. Banners for sale.

First Spiritualist Church, Mrs. C. A. Wilkinson, pastor. A circle for clairvoyance and spirit mediumship. The first meeting was held on Friday, July 27, 1906, at 8 o'clock. Those taking part were Mr. Payton, Mrs. Blanchard, Prof. Payton, Mrs. Wilkinson, Mrs. Anna Morgan. Afternoon meeting, three o'clock, Mrs. Gutierrez, Mrs. Mosier. A solo by Mrs. Rockwell, Mrs. Blanchard, Mrs. Morgan, Mrs. Witham, Mrs. Wilkinson will speak the first Sunday in August, Meeting, 7.30, Mrs. Sears Hill, Solo, Mrs. Rockwell, Mrs. Steiman, Mrs. Knowlton spoke and gave tests. Mrs. George, Mrs. Hartwell, Mr. Darling gave tests.

Malden Progressive Spiritualist Society (Inc.), 138 Pleasant St., Mrs. Alice M. Whall, president. Sunday, July 29. Afternoon circle opened at 2 o'clock with a praise service. The second vice-president gave an interesting address on "The Selfishness and Unselfishness of Humanity." Mrs. Crocker and Miss Morton gave names and messages. Mr. Dudley of Lynn gave a short address and rendered a poem in an interesting manner. The president made a short address, speaking feelingly of the loss of the bright young lad, Albert Matthews, a member of the Lyceum, who was drowned last week in Wright's Pond, Medford; also the death of Brother Murray, a member of the society. Mrs. Morton spoke briefly and gave messages. Evening meeting, second vice-president presided. Opened at 7.45 with a praise service and Scripture lesson. The subject of the evening was the speaker and message bearer of the evening. She chose as her theme, "Spiritualism the Only Religion," giving a capital address after which she gave many beautiful messages. Mrs. Whall will occupy the platform next Sunday, Aug. 5.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor. "The True Vine." John W. Ring, subject of the morning and all enjoyed the president's, Mr. Walter I. Mason, earnest words. Messages were given by Mrs. Morgan, the pastor and clerical ladies. "The True Vine," was the theme of the afternoon; the High Priest, Ahaz, using the organism of the president. All enjoyed the earnest words of Mr. Du Bois. Messages were given by the pastor, clerk and president. Classes were formed and all enjoyed messages, the pastor being assisted by Mrs. Cutter, Mr. Cowan and Miss Strong. 7.30, Matt. ix., "Follow Me." was the theme of the evening. After a solo, Mrs. Lewis spoke earnestly of the home over there and then gave many messages of love, followed by the clerk.

**Spiritualists Held Meeting at Madison.**  
Madison, July 23.—The Spiritualists of Madison and vicinity held an all day meeting at Lakewood camp ground Sunday. The attendance was large both in forenoon and afternoon. Mrs. Minerva A. Barwise of Bangor was the speaker, and the closest attention of the audience throughout her two lectures. Miss Olive Hayden, the president of the Ladies Aid Society, presided. The Universalist choir rendered several beautiful selections in an inspiring manner. Mrs. Barwise read an appropriate poem before each lecture. Her subject in the morning was "Unseen Forces," and she carried the thought from unseen forces in the ordinary workings of Nature into those of the spiritual realm. In the afternoon she handled the subject of Spiritualism and what it teaches of the after life. This was especially interesting as it taught that the future conditions of existence will be the inevitable consequences of our every day life here, illustrating the saying "In my Father's house are many mansions."

All felt that the meeting had been a great success and that each had been broadened intellectually and spiritually by having attended.—Bangor Daily News.

V. S. U. at Onset.

Saturday, July 28, the Onset program called for a representation from the Vassar Spiritualists' Union. The writer, as president of the Union, together with the first vice-president, Miss M. M. Soule, represented the Union directly and took charge of the exercises.

We were assisted most ably by Dr. Fuller, Mr. MacArthur, Mrs. Ham, Mr. Terry, Mr. Webster, Dr. Blackden and Mr. Maxham.

It was a pleasant occasion, a beautiful day and the cordiality of the friends and sympathizers in the work gathered on the occasion was pleasant to experience.

The money contributions, made entirely by voluntary offerings, were five times the average of a Spiritualistic audience, reckoned per capita.

We take this occasion to thank those who contributed to the work in any way; for the platform, the speakers, the mediums, the musicians, the decorators and givers of the floral offerings—all will kindly accept this public recognition of their contributions.

Irving F. Symonds.

Onset Wigwam.

The annual meeting of the Onset Co-workers will be held in the Wigwam on Saturday, Aug. 4, at 2 o'clock, p. m., for the election of officers and the transaction of any other business that may come before it. You are requested to attend.

E. A. Blackden, sec.

Announcements.

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

Harmony Hall, 724 Washington St.—Spiritual Phenomena Society. N. P. Smith, speaker, Sunday, 11 a. m., 2.30 and 7.30 p. m. Wednesday, 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., up two flights. Conference, 8 a. m. Services, 2.30, with test classes. Vesper service, 7.30 p. m. All are welcome.

V. S. U. every Sunday at "Waverley House," 4.30 p. m. The 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, 11 a. m., Indian Healing Circle. Odd Ladies' Hall, 446 Tremont St., Boston.

Malden Progressive Spiritualist Society, Inc., 138 Pleasant St., Mrs. Alice M. Whall, president.—Sunday services, 3.30 p. m., circle for messages and spirit unfoldment; 7.30 p. m., lecture and messages.

Uplift Camp, Uplift Centre.—Sunday, August 5th, the popular test meeting, Mrs. Nettie Holt, president, at 2 and 5. Admission 5 cents. Admission to grove and conference free. Lunch served. Cars leave Scituate Square every half hour direct for camp.

Sunday, August 5, will be "The Harmony Hall Society Sunday." Mr. N. P. Smith, who stands at the head of this society, has long experience in conducting public meetings and will preside at the meeting at Waverley and it is hoped that the many good mediums who always find a ready assistant in Mr. Smith and who go regularly to the meetings there by presidents, will be present and assist him in this gratuitous service for the Home. There is no doubt about the interesting meeting and we hope everybody will make an effort to go and encourage the movement of having local societies take regular responsibilities for this most important philanthropic work being done in the name of Spiritualism.

Movements of Platform Workers.

Mr. Mary F. Lovring can be addressed at Lakewood, Mass., through August, and at 713 Tremont St., Boston, in September.

G. W. Kates and wife have the months of December, January and February next open for engagements. They will easily reach points in the east. Address them at Cheyney, Pa.

Helen Stuart-Richings, lecturer and psychometrist, can be secured by a responsible society for a long engagement on very reasonable terms. Address care Mrs. C. H. Matthews, 310 E. High St., New Philadelphia, Pa.

Mr. E. Tenneyson Smith, the well-known English temperance advocate, left Boston Tuesday, July 24, on the Steamer after a four-day tour of the States, and on Sunday, which has been a pronounced success. His departure has been occasioned by the death of his wife, whose remains he desires to convey to their native land at the Smiths services in the United States are in such demand that he has expressed his intention to return in the fall after filling some important engagements in England. Letters addressed to him at the headquarters of the Twentieth Century Pledge-Signers, 1047 C. Street, N. W., Boston, will be forwarded to his English address.

Of things that are in our power as opinion, impulses, pursuits, avoidances, and in brief, all that is of our own doing, Epictetus.

Program of the City of Light Assembly, JULY 28, 1906.

John T. Lillie, Chairman.  
Abby Louise Pettengill, President  
Mrs. Geo. L. Humphrey, Vice-President  
JULY 28, 1906, 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, "The Spirit Aspects of Life."
- 22. Mrs. R. S. Lillie.
- 23. Conference.
- 24. Rev. Wilson Frith.
- 25. Prof. P. Leland, Ph. D., LL. D., "World Making."
- 26. Wilson Frith, "Spiritualism Metaphysically."
- 27. J. Clegg Wright.
- 28. Wilson Frith, "Self Realization."
- 29. Rev. Frederick A. Wiggin.
- 30. Conference.
- 31. Rev. Frederick A. Wiggin.

AUGUST LECTURES 2.30 P. M.

- 1. Rev. C. L. Herald, Ph. D., "Life on a Man-o-War."
- 2. Rev. Frederick A. Wiggin.
- 3. Rev. Chas. Laying Herald, Ph. D., "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. Miss Susie C. Clark.
- 11. Mrs. Helen L. F. Russeque.
- 12. Mrs. Helen L. F. Russeque.
- 13. Miss Marie C. Brehm, "Woman's Day."
- 14. Marie C. Brehm, "The Little Swiss Peace Day."
- 15. Mrs. Helen M. Gougar, "Municipal Ownership."
- 16. Marie C. Brehm, Temperance Day.
- 17. Mrs. Helen M. Gougar, "Peace Day."
- 18. Conference.
- 19. Hon. Noah Webster Cooper, "Back to the Sun and the Earth, at the Midway of the 30 Days' Differences, made daily between the sun and the earth, at the midday of the place of the birth. The mathematical law is, of course, the same, no matter whether measuring the movement of a circle by minutes, days, months, years or centuries; but the judgment of the effects of such movements is not the same, and that where circles are not the same, as they are by using Thum's Rules."
- 20. Oscar A. Edgerly.
- 21. Hon. N. W. Cooper, "Human Honey Bees."
- 22. Oscar A. Edgerly.
- 23. Mrs. R. S. Lillie.
- 24. Oscar A. Edgerly.
- 25. Conference.
- 26. Rev. Cora L. V. Richmond.
- 27. Hon. 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 20-21, Frank Caldwell, "2,000 Miles on the Yukon River." Stereopticon Views.
- July 24, Wilson Frith, Reading, "Ulysses."
- July 27, 28, Prof. Wm. M. Lockwood, Special Lecture on Radiant Matter and Atmosphere, Illustrated.
- July 31, Aug. 3, Frances Carter, Shakespeare Readings.
- Aug. 5, Sadie Schubert Quartet, Concert.
- Aug. 9, J. K. Kempton, "Hawaii and the Hawaiian Islands." Illustrated.
- Aug. 12, Miss Alice Ethel Bennett, Rock Recitals.
- Aug. 14-16, Prof. E. B. Swift, Microscope and Camera Entertainments.
- Aug. 19-21, Sadie Schubert Quartet, Concert, and Miss Bennett, Recitals.
- 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. Heylert and Mrs. Alexander Caird.

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

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

Chillicothe, Ohio, every Saturday and Sunday, at 9.30 a. m. Demonstrations of Unseen Forces daily at 7 p. m. in Library Hall.

Music concerts daily at 9.30 a. m., 1.30 and 7 p. m.

Progressive Eucharie 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 Meadville, Pa., for the entire season.

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

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

For further information, programs, etc., address Laura G. Flann, 1047 C. Street, N. W., Chicago, General Manager.

WONDER WHEEL SCIENCE.

(July 1906. Copyright, 1906, by G. H. Webster.)

Side Lights on Wonder Wheel Science.

Daily Guidance for All, by Birth Numbers. By Professor Henry.

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

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

they are general, the same for all the world. This table is individual, and applicable to the different people, according to their

Chats on Wonder Wheel Science.

THINGS WORTH KNOWING.

In writing to an astrologer for a general reading, the necessary data is the month, day of the month and the year. Without these the astrologer can tell nothing, unless he makes a Horary reading from the exact moment of the planetary hour in which he reads your letter. Horary astrology is entirely different from Natal astrology. Natal astrology is read from the month, day of the month and the year. Horary astrology is read from the moment of a birth, or the moment of an event, or the moment when the minds of the client and the astrologer meet. Horary astrology reads only the significances drawn from the moment, in that hour of the birth or time of an event. Natal astrology reads from the movement of the Sun, opposite the earth, in a month, which is equivalent to the 30 days' differences, made daily between the sun and the earth, at the midday of the place of the birth. The mathematical law is, of course, the same, no matter whether measuring the movement of a circle by minutes, days, months, years or centuries; but the judgment of the effects of such movements is not the same, and that where circles are not the same, as they are by using Thum's Rules."

We cannot apply the Natal rules to the Hour circle, nor the laws of effects of the planets in the Hour circle, to the same planets in another circle, because the effects in the greater circles are of long, or lasting intensity, while those in the smaller circle are so brief that they are passed almost before they would be noticed. They are like the changing condition of the air that we momentarily breathe. Nevertheless, when the effects of a greater circle has reached its climatic point, it will manifest in one of the times of the smaller effects. As magnified effects do often occur in motion, and in the case of some, or of a day or moment, people unfamiliar with the laws imagining that the laws of the inferior circles cause the events. It is not so. The events begin in the larger circles, and are slowly passed from one circle to the next smaller one, narrowing itself down the particular subject that happens to be born in the exact line of the culmination of that particular effect.

Per contra. We, mortals on earth, carry on a reciprocal exchange of effects upon the planets, by our thoughts and our actions, from moment to moment. The event starts from our exact position on earth at the moment of our birth, and continues as when a pebble is thrown in the water, growing larger and larger, until its force is spent, and in its outward going, producing effects upon the bodies of men and animals as happens to be in an exact line with the movement. So from centre of earth to centre of sun and to centre of every body and creature in space, each and every movement in the universe acts upon everything else in the universe, more or less, according to the line and the intensity of the line of force as it crosses other lines of force in the universe. This is spoken of in the Bible, where it says, "And their lines are gone out to all nations."

Now there is a regular movement of all the planets in a cycle beyond the circle of their apparent movement. In this great circle, or movements, the planets follow each other in uniform regularity, the effect of which reaches the circle of our earth, in periods that have been marked off into hours, and these are the horary planetary hours. Their force upon the world is only general in its effects, causing the movement on earth to be more or less affected, as they strike our earth in regular rotation four times each 24 hours, changing the order of effect. This is spoken of in the Bible, "until each of the planets have ruled the different points of the heavens for a period of seven days, which period has been called 'The Week,' and goes on in periods of years, and of centuries, and they affect the earth as a whole, by a phenomenon which Prof. Tyler of Amherst College terms 'Climate.' Changes of climate are divided into periods of time called 'Seasons.' Nations and their operations are affected by the decades of years, while the individuals of the world are correspondingly affected by decades of hours. In each decade there is a lap of conditions by reason of the earth's turnings, in relation to the other bodies. The astral laws were known and recorded

by the ancient astrologers, whether they did or did not know the shape of the earth. Only present day ignorance denies these facts. The planetary hours, to individuals, is as of much importance as the change of climate in decades of years to the nations of earth.

Now All of the nations are not alike affected by events in the decades of years,