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BOSTON, SATURDAY, FEBRUARY 4, 1905.

SP.OO Per An

NO. 24

WISDOM'S WAYS.

Belle Bush

o dark and dreary days he tread love's shining ways, bright with wisdom's rays.

g flowers or autumn's rain, ng winds o'er desert plain them thoughts or sense of

Can mar the soul-felt harmonies That wills our thoughts and feelings rise When love reveals her cloudless skies.

The outer and the inner life Dost lay aside its ancient strife. In every soul when love is rife.

Let the good in thy brother be dear to thy
heart
With his vices and follies the Truth has no
part.
It will live and will triumph the most thro'
Love's art.

Men cannot defile it, the sunk in the mire, "Tis the jewel of Heaven that mortals shall tire Of striving to tarnish, or burn in the fire.

Oh! learn then the lesson Love bears to the earth, All truths that exalt thee are jewels of worth, And none the less holy tho' lowly their birth.

Can the Dead Talk with the Living?

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

Haden Petits, Rétore-bi-arys, N. S. J.

If the press represents public sentingstithere has been a wonderful change in the past two years as to Spiritualism.

After what appeared to be a "Conspiracy of Silience," these came a concerted-conleagued of abuse and defamation, in, which covers of the control of

the suspect, and what they really observe is to the future Wife. W. [Haynes, Bantier, "The Rev. Myron W. [Haynes, Bantier, son," Science" has no word to say of the world beyond this. "The Christian religion claims nothing but what was taught by its founder." The church does not believe that spirits can return. If they come the super-ting of the super-ting the super-super-super-super-super-tion of the super-super-super-super-super-tion of the super-sup

toward faith, sweetness and light?"
Rev. Austen K. De Blois, Beptist, holds opinions the opposite of his brother churchman. He says: "There is nothing in such doctrines as that of april return which is uccessirly homositent to the belief of the denomination to which I belong." "Presoncil investigation and teaching, here and in Germany, I see no cause of arbitrarily rejecting all the claims of Spiritualism." Rev. George A. Campbell, Christian, has decided opinious, though he does not condensed to give a fact in support. He evidently thinks his assertion all that is required. He says: "I believe it untrue and hararal." "Has a Spiritualist ever received how "Has a Spiritualist ever received how "His presumptions to fail to agree "this nucli tofty and unqualified assertions, yet humbly we beg to sak if the entire philosophy of spirit as presented by Spiritualism is not a new message? The origin of spirit as a continuance of evolution; the reality of the spirit world; the abolition of hell and the devil; the satistion of man by progressive. devil: the salvation of man by progressive growth, where are these doctrines elsewhere to be found?

Rabbi Stols, Hebrew, says: "It must suf-fice us to know that when this life ends an-

pegins."

Andrew C. Zends, of the McCormick cical Seminary, thinks the Scriptures nothing from which an opinion on the may be grounded, and therefore the question becomes a matter for sciencescarch. . . There is nothing in the "whole question re-tific research.". There is nothing in use creed of our church to prevent the members from accepting these facts when once proved." He, however, does not believe it pos-sible to prove them by echones. He thinks the "upirt of believers at death become "per-fectly holy and immediately pass to plear," the same and the provided the provided that the contract of the provided that the provided that the contract of the provided that the provided that the contract of the provided that the provided that the contract of the provided that the provided that the contract of the provided that the contract of the provided that t

levers, and the latter not having "gone to clory" may be blessed with the capability of eturning and showing that they have not be-come so heavenly good as to have ceased to

lievers, and the latter not having: "gene to glory" may be blessed with the capability of returning and showing that they have not become so heavenly good as to have cessed to be buman!

For lotiness of utterance Rev. Devitt, Episcopal, is pre-eminent. He has no arguitched they have a read all destined, and I be lieve psychological science is moving toward a demonstration of it." He is digusted with the character of the messages from spirits. He has yet to see one "worty or being importance of such attrances."

Well, we do not bring the comparison in evidence, but the same objection might be brought against the messages smit to be from Gold in the fibble. It surely was not "diguisted the contract of the messages from spirits, the properties of the seems objection might be brought against the messages smit to be from Gold in the fibble. It surely was not "diguisted the seems of the seems of

In planting the seeds of benevolence, brother-hood and altrinem.

Nothing can be seed that then opening wide Nothing can be signed powage for free expression, and extending a personal lavitation for contributions to the symposium. The cleray respond, and that pinions are such as might be sattlepated—they could not be different. It is not from circinal lavestigation they speak, but from the necessities of their positions.

No one will affirm that the simple manifestation, the belief in Tature extenses and the same of the second o

In his answer. Personally he has met with no facts which asared him. He would like to be convinced, yet whatever may be proven or disproven, the immortality of the spirit remains. He may be assured that he has millions like himself, who simply wait. The facts demonstrative never po to those who do not have a subject to the spirit remains. He may be assured that he has millions like himself, who simply wait. The facts demonstrative never po to those who do not have a subject of the spirit proposed of the spirit case with spirits must be free from mortal body, or dead, "no correspondence or communicate case with beginning to the spirit great proposed in each opposite dreams as the belief of having died spirit dearms as the belief of having died spirit described of the spirit great proposed in the spirit great as a dead and a spirit is a dream. There is no matter or spirit, only a belief that there is a highest connect return? We hope not:

J. R. Francis, editor of the Frogressive Thinker, same in the defense of the pharman of the spirit great away from the error of belief it cannot return! We hope not:

J. R. Francis, editor of the Frogressive Thinker, same in the defense of the pharman of the spirit great away from the error of belief it cannot return! We hope not:

J. R. Francis, editor of the Frogressive Thinker, same in the defense of the pharman of the progressive Thinker, same in the defense of the pharman of the progressive Thinker, same in the defense of the pharman of the progressive Thinker, same in the defense of the pharman of the progressive Thinker, same in the defense of the pharman of the progressive Thinker, same in the defense of the pharman of the progressive Thinker, same in the defense of the pharman of the progressive thinker of the progressive thinker of the progressive thinkers and the defense of the pharman of the progressive through the progressive through the progressive th

explanation and interpretation of the exist-

explanation and interpretation of the exist-ence of

1. Our own-personal knowledge of the me-dium's explority for metaphysical and spir-trual sensation; as distinct from physical.

2. Our own personal knowledge that spir-titual, psychological and metaphysical forces, as distinct from physical, are the actual causes of the medium's metaphysical sensa-tions.

These are the two grand facts upon whose foundations are passed the plantamanarois of

These are the two grand facts upon whose foundations are reared the phantasmagoria of millions of hallucinatory interpretations. At present the undeveloped—inexperienced—person, denies that any person possesses the capacity for spiritual or metaphysical sensation, or that there exist in the universe at all any metaphysical or suivitual causes, forces, tion, or that there exist in the universe at all any metaphysical or spiritual causes, forces, or objects, capable of producing such metaphysical or spiritual sensations in the medium. And this unbelief of the millions is only increased by the amazing borde of hallucinatory interpretations which are as degrading as they are self-contradictory and laughably silly.

Roses and Thorns.

William Bru

Roses and Thorns.

"Rilliam Broaten.

"Roses are the avectest things God made and forgot to put a sout in." Beecher said this only using the word flowers instead of roses, but of all flowers the roses are the sweetest and the best because the poogs all through the ages have put their souls into these Nivanas of joy. The poot has buried his heart in the petals of fragrance and asked his lady love to find it there and take it as the control of the saids of the said was to find the said that the control of the con

that he put roles with thoras: I mee use windom of this because it is the new life of gratitude in its glory that we are trying to teach.

The property of the

a right to carry gloom and crossness to his home to be a pain to his wife and children. He should carry roses there that have no

Now this is plain talk, but it is honest and

home to be a pain tophic wife and children. He should carry roses there that have no thorns.

Now this is plain talk, but it is honest and true, and that is what we want in order to come out right in this matter. It would be come out right in this matter. It would be come out right in this matter. It would be the come of the com

TEE MINISTRY

Annie Knowlton Hinn

We cannot glance athwart the public press But awful headlines, tinged with crime, do

We cannot glance athwart the public press But awful beddines, tinged with crime, do one of the content of the c

The mortals speak with bated breath Whene'er their them of talk is Death, We'll try to paint's to 'twill seem. Much less than now, a grassome themse. The time has come when all should know that what has caused hely tears to flow. Has not been right understood When thought an evil not a good.

When mought an ert not said.

If "gene is gone, and dead is dead,
If we believe the talk so cheap.
That death is an eternal sleep,
That "dust we are, to dust return
And death mocks all for which we
Then well we might chee eye and e
And aught of good refuse be hear.

Because it breaks all social ties.
And blinds with grief our tear-filled ey Because it takes loved friends way.
And beave us to the social way and beave us out see what lies.
Within the realm of ambient skies.
Death has been thought the greatest for That man encounters here below.

Although an olden writer saith:
That one man's sin caused all men's
We know that Death's impartial call.
Has noughbot do with "Adam's fall.
The trees, and plants, and flowers die
Is their sin the reason wh?"
Not so! 'tis Life's immortal force
Pursning here its normal course.

That laye of life is deep and strong I and a proof that death inversor; I and a proof that death inversor; I are a proof that death inversor; I are a proof that death inversor in the forms of life to fill the earth; With forms of life to fill the earth; With forms of life to fill the earth; She therefore makes Had laye intense Which makes them Ruht in self defence. And steady keeps the current's flow While generations come and go.

White generations come and 10.

Our human life beginning here,
Is destined for a higher sphere,
And, when we have a some a sphere,
And, when we fire a change decrees;
The two in grace and truth advance.
Our spirits, need a better chance.
So Death comes in with kindle hand
And takes us to the Spirit Land.

And takes us to the Spirit Land. The proof is now beyond dispute That death is but a claume of suit: 11 doth not cleaner the imass! I've cleaner the worm. To cleaner the worm with the cleaner of the cl

And needs to wings with water to up.

If mortals knew what lies in store
When life's dark stream is ferried o'er.
They'd hardly brook. The laws' delay
Compelling them on earth to stay.
They'd, pray to Heaven to ope delay
And give them now, the softing at waits,
And deen the one, who writing only.
To be indeed the yels of friends.

When more believed in aftery gods, And devils, too, with little odds. It was not stranger that they should feel A change supposed to bring them near; New they have gone, and hell no more, Doth Tricht us from the Styrian show. The being what the world calls "dead"

When wasteful vice, or blighting sin.
Destroys the powers of life within:
When dire disease that were shown to the When dire
theases that were shown to the Mannesse that the Mannesse t

And gives to an anomalous year.

To all that live doubt is a boson.

Unless perchance be evenes too soon.

Indeed perchance be evenes too soon.

Indeed perchance be stated to stay.

Full anguly a soul that ought to stay.

It seems tween better they remain.

More growth of soul on earth to gain.

But we must let that matter rest.

We do not know—and God knows best.

We up no know-and for know assist.

Though "King of terrors," often called By men as preachers church installed, "The very strange for them to ban.

The variety of the property of the proper

Demonism and Spirit Obsession.

DR. J. PEEBLES CRITICISES HIS CRITICS

(Concluded.)

Concluded.)

DAVIS "THE TEMPLE ON DESIGNESS OF THE BILLAN AND NEWYER."

This volume of my friend Davis lies before me. On pages 256-7 I read: "Many popular plus districts of the state of the product of the state o and early theories, very unjustly decide the first that the considered a large proposal prejudies and early theories, very unjustly decide the first that the considered a large proposal prejudies and early theories, very unjustly decide the first that the considered a large proposal prejudies to be psychological subjects for minds injustrated to the psychological subjects for minds injustrated the considered a large proposal possible to be psychological subjects for minds injustrated the considered a large proposal possible to the psychological subjects for minds injustrated to the considered a large proposal possible to the psychological subjects for minds injustrated to the considered a large proposal possible to the psychological subjects for minds in the considered a large proposal possible to the psychological subjects of the psy

CANNOT GOLD TO INSTEAD.

And was table the thought of Natire or Delty, or the Power in the universe that makes for richteousness, that Verlains and permits such disholosine as these? Is if reaspectable to the property of t

sephicel mind would not confound here two words.

Surely Recorder Coleman has presented us a Surel Record of Surely Records and Surely Records.

Surely Record of Surely Record of Surely Record of Surely Records and Surely Surely Records and Suryley Surely Surel

THE PHILANTHROPISTS OF THE HIGHER

"Is it reasonable to think that the philanthropists and the leenfect-tunided of the theory of the property of

life, and also to psychology, hype

to conceive and construct a circular paralletogram.

"WHO RILDS—GOO OR THE DIVILIThe foregoing question is pointedly put by
friend Codeman, and the following also's
The foregoing question is pointedly put by
friend Codeman, and the following also's
the property of the codeman parallel of the collicular persisting of the codeman parallel of the collicular persisting of the codeman parallel of the collicular persisting of the codeman parallel of the codema

spensibility.

THE MASINDES OF W EMMITTE COERMAN.

While this emined scholar, essayier and encyclopedist does and accept all the theories and deerroes in this book," he says, would, 'that this solume by Dr. Petbeis is both timely and useful. ... It shows that both the properties of the says of

SEER, THE PHYSICIAN AND AUTHOR THE "HARMONIAL PHILOSOPHY."

ENOUTAGING PILITING WORDS FROM THE

SIERL THE PHYSICIAN NOD ALTHOO OF

THE "HAIMMONTAL PHILOSOPHY."

Tuber date of October 24th, Dr. A. J.
Davis, of Boston, in writing me says: "Verility,
you have raised 'Hades' among Spirituality,
you have raised 'Hades' after the express my
dismits and bid you God speed." They'
"True, unmixed, absolute intervourse between
the worlds seen and unseen," the imagination,
'valiential and the property of the expression of the control of the control
similar to his views presented in the "Progressive Thinker," relative to "The Great Paysive Thinker

life, and she to the simily of the finer forces, pyrichology, Typnodism and Spiritualism, because it is previously typnodism and Spiritualism for the similar state of the simila

Precursors of Transition.

E. E. R. Thomson.

Brecursors of Transition.

R. F. Transaca.

Precursors of Transition.

R. F. Transaca.

**In all ages there have been "excaping the street of approaching transitions. Some faint forestanders in the conting revents of the conting revents of a processing reason of the conting revents of

bey decreed even as to details? or do certain spirits pint here, and influence mortals to the street of a casket her not seeing it. It is brought just free months before it will be needed, and reven months before it. When needed, and reven months before it. It is brought just free months before it. It is brought just meeting the street of the street

Dr. Savage and Dr. Newton.

Lyman C. Howe.

Dr. Savage and Dr. Newton.

Lyman C. Houe.

The comments in last week's "Banner" upon these prominent characters, and the article by Charles Dawbarn on "Experiment the property of the conclusions with those who regard him as a standard of authority, or superior to other state of the property of the conclusions must be taken as a guide in the conclusions must be taken as a guide in the conclusions must be taken as a guide in the conclusions must be taken as a guide in the conclusions must be taken as a guide in the conclusions must be taken as a guide in the conclusions must be taken as a guide in the conclusion investigating, is the natural expression of those who have not the capacity to reason and estimate the value of conclusions who have not the capacity or independent on investigating, is the natural expression of those who have not the capacity of independent of the property of the property

when the control of t

Heve a Woman Paid Her Debits.

I am not of debt, thanks to he Dish-washer business. In the past three mouths I have made \$600 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer and will alwy one when shown any own house. Each Dish-washer sold brings me many orders. The dishes are washed without vetting sile hands. That is my experience for the benefit of anyone who may wish to make money castly! I, but my pish-washers from the Mound City, Dish-washers from the Mound City Dish-washers from

The February Century.

There are six pleves of American fiction, including the six like, author of "Mrs. Wigner of the Cabbane-Prich" and "Lovey Mary," in which the job thickeen and the He of a short stories are "The Sechsion of Rosalia," a short stories are "The Sechsion of Rosalia," as new "Sector Marinin," story by Marrice Princip Egan, "Kalsan, then colory of Xee Yeek, by Margharita Affan,—Hough, author of the Christmas story in the Decebuty, and the control of the Christmas story in the Decebuty, and the control of the Christmas story in the Decebuty, and the control of the Christmas story in the Decebuty, and the control of the Christmas story in the Decebuty, and the Christmas story in the Christmas and extravegana, by Edward Wr. Townsend, author of "Christmas," When Love Kafe-Nikiting Patch, and "Finnesty's Petry Tale," in Devid Stevart, a writer new to the ungasines, soon to make his debut in Thomas, Amanda T. Jones ("Pansan"). Clinton Scollard and Canon Rewnsley. The ellipse of the Christmas and the

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To the Editor of the Banner of Light:

Greetings of good-will and fraternity to you, one and all, from the officers and trustees of the N. S. A. Our best wishes go to you in the New Year, trusting that your progress and success in all good works will be the Company of the New Year, trusting that your progress and success in all good works will be The work at the home office proceeds as issuad: our missionaries are doing much meshed work in various sections, and though the financial pressuits seldom over their ex-

1 The life of contributions to the Position of Pand since of Positions of the Position of Pand since of Pand since

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cel be materies de aéspendir, ""-bred, d'en n' 18 de Servi-lle 18 de la companya de la companya de la companya de la for, and points out an illusting goals d'une spiritual ével-le." Il is a reve altre alle parties de la companya del la companya del la companya de la companya del la companya de la companya de la companya del la company

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Banner of Bight.

DSTON, SATURDAY, FEBRUARY 4, 1905

SUED EVERY WEDNESDAY AFTERNOON AT

talered at the Post-Office, Boston, Mass., as Second-Ci

The N. S. A. Declaration of Princi-

ples.

The following represents the fprinciples adopted by the 1899 national convention of the Spiritualists of America, and readinates, D. C., October, 1905.

I. We believe in Infinite Intelligence.

I. We believe in Infinite Intelligence.

I. We affirm and spiritual, are the expression of Infinite Intelligence.

I. We affirm that a correct understanding of such expressions, and the true relation of the state o

Brevities.

Singing.

Congregational Singing

Several correspondents have written to upon the above topics

Some complain at the continued use of semi orthodox hymns at our meetings, said productions being out of harmony with the facts and philosophy of Spiritualism.

Others assert that sometimes the singing (7) is so out of harmony and so badly done by the audiences that if it is to invoke the presence of Angels it is more likely to fail than to succeed

Occasionally, too, it was mentioned, the selections by the soloists are not altogether in harmony with the spirit of our meetings. And one writer plaintively closes by asking, "What are we going to do about 15.?"

And one writer plane...

What are we going to do about ip?"

Well, for one thing, if congregational singing was more frequently adopted the people
would in time, gather some sense of time and
tune. For the constraint of the co

soloi. But the root of the matter lies in the fact that dur andiences are not asked to sing as a mere perfunctory religious excession—simply as part of a set service—but that they may create an atmosphere of hermony in the au-dience chamber itself, and a cain and spirit-aid excitation of mind and soul within each one present, as preparatory conditions for the reministrative with the control of the con-trol of the control of the control of the reministrative with citizen diverse through the trance, or inspired speakers or give communi-cations through our message mediums.

There are several collections of song in our ranks, the best to doinbt being The Spiritual Harn. Feelbes; the the Spiritual Wreeth. Tucker: Maxima Medoles of Life. Tucker, and last, but not least, Beautiful Songs. Jonatic, from either of which volume suitable selections can be be inade. But what is really required is a hasidy volume containing a selection of the best pieces by our own authors and componers, and such among liberal written as will meet our "peculiar needs. But we really need most music that has virility and body to it, something which shows a musiciant's hand, and not the junging that was there in no excluse with the source orthodox words and societies who need them have only to communicate with this office to have their wants attended to.

wants attended to.

The Living Decalogue is the title of the latest volume of lectures by W. J. Colville. They exhibit a large amount of careful research and study spon the part of this prolific and versatile lecturer and writer, and present the matters concerned in a manner that will certainly attract attention. The lectures are virtually an analysis of the Ten. Commahdhments, and in the course of the fages the lecturer touches a multiplicity of popular themes showing his up-to-date acquaintance with the topics of the hour. The price of the little booklet of 125 pages in paper covers is thirty-fave cents, and it can be obtained from our store.

A just appreciation of the attitude of Drs. Newton and Savage in regard to our facts appears in this issue of the "Banner" from Lyman C. Howe. It is in line with our ex-pressed coincition that we must not allow ourselves to be carried away now "great" men say we are richt. We have always been zight, and have blazed a way through the forest for these late comers who now would be with their patronage. Bro. Howe with

timely words.

Still another monthly, "The Occidental Mystic, a Monthly Periodical devoted to Advanced Thought." It is published in San Francisco, by Arthur S. Howe, 6 Cottage. Row, at one dollar a year. The second issue, February, is before us, but the first issue has so far failed to reach our dest. The magnine is nicely printed and contains huch interesting matter.

The editor cordially acknowledges a New Year card of good wishes to "The Banner of Light" from his confrere of the Message of Life, of Levin, in far away New Zealand.

Life, of Levin, in far away New Zealand. Walter P, Williams, of Washington, D. C., has the thanks of the "Banner" for generacial sending his stenographic export of two lectures delivered by the 'spirif inspirer or the cilitor when he was in Washington some months since. The subjects are respectively. "Man and his relations to the Spiritual World," and "Post Mortem Man." They will appear as soon as circumstances permit.

The following articles are on file for publication in due course: The Psychic Force. E. J. Schelhous: Bitter and Sweet Revenge, Mary Eupha Crawford: Dreams and the Results of Dreams as related by writers of the Bible. C. B. Mostgomerr, Justice of the Frace, and Spiritual Education, Milly Ida

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ship set forth in an advertisement upon our fifth pagk.

The Sixth Annual Meeting of the American Medical Union was held in Chicago, January to 1966. It was ghracterized by interest, enthusiasm and harmony to a degree that gives promise of success of its principles and purposes, in the near future. A Legislative Committee of the medical societies of the Various schools, and confey with the Legislative Committees of the medical societies of the Various schools, and confey with the Legislative Committees of the medical societies of the Various schools, and confey with the Legislative Committees was consequently in the medical societies of the Various schools, and confey with the Legislative Committees was such as the conference of the Committee was under the present upon the classification with just and liberal. In L. Strohm, our, Attorney, constitutes this committee was instructed to appeal to all members and other friends of medical freedom, for funds to, meet the expense of its work.

Will subscribers who send for the Key to

Grewsome.

as part of a set service—but that they may create an atmosphere of harmony in the audience chamber itself, and a caim and spirit-and excitation of mind and soul within acade one present, as preparatory conditions for the reception of the inspirations of the inspirat

If, however, prearranged premature im-murement is a thing of the past, accidents premature burnal is not unknown to the words boday. Indeed there appears to be a fair amount of avidence in favor of the presumption that in all ages such as incloffunts have a coursed, especially so in tropical and subtropical countries, and among injornant communities in temperate regions. It may be the properties of the properties

ical Inspector I. S. Army, 'The votame is the second edition of the work, and it makes special reference or 'Trance, catalegas', and most enlightening are all its pages. The work records numerous instances of "desd" people recovering after being pronounced dead, and cites chapter and verse for every illustration presented, and grewsome resulting some of it is. From a persual of its contents the obscission is unavoidable that the danger is far more real than many would suppose, and in an age where hurry, hurry, is the watchword, of the times it is most necessary that hasty. The "Ramer" commends the Bill and the blook to the earnest consideration of its readers, and adds the hope that legislative action will compel, if other measures will not, due heed to the pointiffsicalected in the documents mentioned.

Differences of Opinion.

Differences of Opinion.

Hudson Tuttle- the acute and observing editora-tlarge of the N. S. A., contributes mother of this Uluminating articles to the "Banner" this week. Like all his writings it well repays careful perusal. He is always cool, careful and critical, but never loses sight of the fundamental propositions of a wober, rational concept of our beautiful philosophy. He never writes for mere effect, and only when he has something to say.

In the course of his article he quotes the opinions of two well known me in our ranks, as expressed by them. In a receint Sunday edition of the Report-Herald, of Oldersoy, among those of others which Mr. Tuttle also that the course of his work of the course of the received the course of the received the course of the received the sunday and the received the sunday and the received the sunday of the received t

us and our Cause as staining horses for their own each.

But Dr. Peebles, mindsbe, brilliant and spir-itually minded, says right out in meeting that Rpiffundism is religion! But mark the point well, he says nothing about the ecclesiastical frippery and ministerial millinery which so real religions life. The anomalous for the real religions life. The through the pro-tent religion and an obedience to all the beau-tiful, good, and true, we can realize in our lives.

erence of, and an obetence to alt me neartiful, good, and true, we can reresponsible to the control of the contiful probability of the control of the concept of the control of the control of the concept of the control o

tions" would continuously decrease in importance.

Allzious philocophy would be the result, the dector's argumen. But such a philocophy to end the second process of the second process with spirits, and our conclusions based thereon, can aid us to establish a religious philocophy in the name of Modern Spiritualism, then we may see substantial good flowing from our experiences.

Let us find points of contact in our various views, else in these days when friends are rising up some may mistake popularity for principle, and be led astray by divided counsels.

What do the great body of Spiritualists.

What do the great body of Spiritualists stand for? Who will answer?

A Great Social Question.

We are sometimes assured that 'out of cril cometh good." There is a probability of the event being realized through the affairs, in a quarter which would scarcely suggest such a destrable result. The people of this country are not particularly attracted to the doctrines of the Morman Church, and while the Smoot case is not a pleasant subject, nor an indication of the high spiritual development of the piet of the Morman Church, yell it is apparently setting in motion currents of thought which can only be fraught with good results.

of the piert of the Morrison Church, yell it is apparently setting in motion currents of thought which can only be traught with need results.

A number of years ago the writer was discussed in the property of the control of the property of

or a necessity for making it such. He would free it from all entanging alliances and have it stand forth as the legitimate result of a law as natural as that which produces sunshine."

The second opinion is that of Dr. J. M. Peebles, who wrote that "Spiritualism is not only a payche phenomena, not only a philosophy, not only a peiglion—it is religion it. self. That pure and undelined religion of which its. James said consisted in doing good, local control of the produces of

er and beauty of the next. Undue or divorce is but a premium on recki

The Mass meeting held in Wotevester by the Massachusetts State Association of Spiritual-citety on Tuesday, January 24th, proved a success in every way. The weather was all that South party of the provided of the control of the cont

as provide the most colityated minds for our instruments so the returning intelligence may be assisted to receive, loftier messages than Truth."

Mr. J. B. Hatch spoke briefly of the work of the State Association and of local societies. The state of the State Association and of local societies. The Mrs. Annie K. Hinnina sold: "It is by the Mrs. Annie K. Hinnina sold: "It is by the Mrs. Annie K. Hinnina sold: "It is by the Mrs. Annie K. Hinnina sold: "It is by the Mrs. Annie K. Hinnina sold: "It is by the Mrs. Annie K. Hinnina sold: "It is by the Mrs. Annie K. Hinnina sold: "It is by the Mrs. Annie K. Hinnina sold: "It is glad day, and all lighter messages and the state of the work of the Mrs. Annie K. Hinnina sold: It is message, is ascend. It is an lour to large to disagree the ultimate good will be not to harmonies."

This is indeed a day and hour which, if we realize the importance of the message, is sared. It is an lour to realize were more than the state of the

messages.
Mr. Wo
Worcester

The evening meeting opened with congregational singing, after which Mrs. Caird gave mere the meeting of the Worceater accelety, then said he was very sorry not to have been at the afternoon meetings but the said of the work of the said of the work of the said of the sai

nee Morse gave tests in a very pleasing namer, and all were recognised. Mrs. Yeav reconstruct the benediction. A resolution was adopted thanking all the peakers, medium, masicians, the Worcester peakers, medium, masicians, the Worcester contributed in making the meeting a un-contributed in making the needing a subject of the contributed of the sub-nation of the contributed of the sub-nation of the contributed of the con-tributed was a subject to the con-tributed was a subject

Our Triune Existence.

Arthur F. Milton.

rith ettas.

tity, though he can witte, though he can witty, though he can witte, a frequently as erted, but a principle of existence, like soul; and spirit or electricity, the medium between a principle of existence of material life-the can be slought to be slought to the can be slowed to the can be slowed

of aprir or electricity, the menium between Man is the ultimate of material life—the lime individualised. But while he sloughs the physical body, he is not Freed From not spirit per se, but a refused or spiritual-ing the spirit per se, but a refused or spiritual-ing the spirit per se, but a refused or spiritual-t of the material to sell directly and the total condition of the physical body, evolved to the spirit injected size particles of the me individualization with that of the soul of hey—the three holding good throughout

and holy—the three holding good throughout eternity.

Matter from a form of the control of the con-trol of the control of the control of the con-line-principle for certain effects, known as animal passions or feeling.

Spirit is the moving principle in the con-Spirit is the moving principle in the con-line of the control of the con-trol of the control of the con-sesses instinct or undeveloped intuition.

The control of the control of the con-sesses instinct or undeveloped intuition.

The control of the control of the con-sesses instinct or undeveloped intuition.

The control of the control of the con-trol of the control of the control of the con-trol of the con-trol

one sense or resum being the most acute and femiliar conscious principles in man are thus sensation, volition and emotion or passion—the latter bis animal laberitance, but some particles of the property of

urfal life.

we many attain this perfection is difficult stimate, and what the chances are of beliefag it is spirit is a matter of specularities.

which must be accepted as personal no rather than general truth. And as own opinions must be necessarily based are spiritual perfection, which also continue that the spiritual perfection, which also continue that the spiritual perfection, which also continue that the spiritual perfection, who is to the spiritual perfect of the spiritual perfect of

our own opinions must be necessarily onese stitutes our powers for needing and understanding truth, it becomes a question, who is right of the property of the

The only law that we can tonell or are ear. The only law that we can tonell or are ear. The only law that we can tonell or are earlier to the control of the same of the earlier with the soul-sand only through a study of the same of an we were become conversant with other laws of the split world or nature, the whole sceret of disclosure lies in the power of reason curbing the animalism surpending it.

In whole scene of reason curbing the animalism surpending it.

In whole scene of reason curbing the soul-identition being a modicum over that of the animal nature. The "shalance" then is in favor of the spiritual, and he comes in contact with spicit. Such is more than many spiritual earlier of the spiritual, and he comes in contact with spicit.

Such is more than many spiritual earlier of the spiritual and the comes in contact with spicit.

Such is more than many spiritual earlier of the animal nature in man having a spiritual earlier of the animal nature in man having a spiritual earlier of the spiritual earl

Being in the vanguard, they should therefore uphold the cause which offers them this preregative and support their press accordingity for without this their Cause has no sool, and like the human entity would go to decay as To Spiritualism the press is what the sool is to man, while the medium are its moving spirit, and its supporters the body—that which give the other two a material basis.

All life is a trinity, and it requires a like condition to receive and aphold the Truits' condition to receive and aphold the Truits'.

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is our wanter has will published over Catarrh
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is our wanter has been been been as the consideration of the consideration of the constant of the

A MOMENT OF GLOOM, Otto B. Kent

I am weary tonight, and the or Of heaven sound faint in my And my soul that so seldom re Seems steeped in unweepable

I am crushed by an infinite sadness, For hopes I have failed to attain, And a longing that verges on madness Consumes me with anguish and pain.

Eery ghosts of ambition pursue me, Weird spectres of dreams unfulfilled, The enchantress Despair, tempts to woo And hope's blessed promise is stilled.

I peer back the path down which I've hur-ried
Full many an unmeasured mile.
And consider the years I have worried,
And wonder if life is worth while.

The river of Death is begulling.
Its still waters flow clear and deep.
And its ripples, seductively smiling.
Invite me to Death's dreamless sleep.

Though the current is cold and I shudder, I know that the waters are bright. And that Charon kolds hard his rudder, And steers for the region of light.

Yes, I come. No. Those voices sound nearer Their music brings peace to my soul. And my tear-bedimmed eyes growing clearer Behold my life's long longed-for goal.

"THE GENTLEMAN FROM

The following headings of the thirty-two chapter

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Tale of A Physician;
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Views of Our Hosvenly Home

Our Some Circle.

BOITED ST

MINNIE MESERVE SOULE.

Service.

Sometimes in my restless momen. I hear the voice of Fame.
Calling in accents loud and clear,
My now unheard of name.

"Come up," she says in sweetest to
"The way seems long and steep,
But rise above the great unknown,
Whose company you keep."

"Don't stop to help them on their v
They're much too slow for you;
Let others teach them how to pray,
You've greater work to do."

Oh, hush, I cry. In my yearning
For heights the great have won
I fear I have been unwilling
To stand where they begun.

To sit in lofty prominence, Seen among men and known. This is the crown of the famon Often with thoros o'ergrown.

To live in simple dignity.

Walking in paths oft trod:
With men, just a man, among men.
So Great Men walk with God.

M. M. S.

A Link in Our Golden Chain. REMEMBER, THAT EVERY HAS ITS OWN SORROW.

In the Court House, at East Cambridge on Traesday night was enacted one of the most Outside the semi-imaginable. Outside the supplies of the most of the supplies of the court of the supplies of the supplies drawn how for protection from the chill winds of the night hurried onward the warm homes and firesides. Inside that hall of nightee sait a mother and her supplies and the supplies and the supplies of the supplies of the Othler watchers the supplies of the supplies of the supplies of the theory of the supplies of the s

rm.
r and his mother sobled out
er until the others of the
s cell and she, too, went out
and the storm. The mornwith hope enthroned in her
night of her despair was

quite Love that is being experience in a second of the property is mane? Caula Spiritualist be consistent and believe that a send can full into a state of decementy where the only possible hope of escape is through the door of death? May Heaven through the door of death? May Heaven indifference as to the fate of our fellows by illipantly naming them as we took them out of slight to struggle with ignominy and shame!

re is a class of people who are born moral sense and who yet have sense

well do ourselves? me day, unless some sonis are created in , these so-called Degenerates must find light and come into a knowledge of Infi-

calt and come into a knowledge of Infifore.

The property of the property of

A Lescon.

Said A. "Whene'er I stand between
The letters H and D
I'm in the midst of all that's BaD,
As you may plainly see."

"How strange!" said merry, laughing E;
"When I between them am,
I'm tucked up comfortably in BeD,
And happy as a clam."

And happy as a

It's quality within ourselves,"
Then mused the letter A.
And not the place we occupy.
That makes us sad or gay."
Truth Seeker.

Alcodemus.

Little Humility Merton sat by the roadside in the soft November smeshine. Humility was running awar and the seemed oh, so late and she was thread and hungry; but there was no turning back for that luttle Puritan unied until she had done what she was the she had done what she was the she had done what she was the she

lane' and she was tired and hungry; but there was no turning back for, that lattle Purian unied until she had done with the Purian unied until she had done what she She siched gently, wiped a little that from her pertry cheek, and then started up from the bar-fittered randside where she sat. "I must have been supported by the she will be a little to the started of the started up from the partial started of the started up from the started by the started up from the started by the started up from the started by the started up from the wish, a horseman started up from one would only chance by?"

The man on the bit black horse was deep in thought; he did not even clames at the print in the factor of the started by the way to the province of the started by the way to the province of the started by the twenty to the province of the started by the started by the started by the started by the way to the province of the started by the law in the started by the started by the law in the started by the started by the law in the started by the started the started by the started by the started by the started the started by the started by the started by the started the started by the started by the started by the started the started by the started by the started by the started the started by the started by the started by the started the started by the started by

on before me on the borse. Perhaps you did fell me about this Nicolemus as we there upon the strong borse little Humility did ber courage returning, and it was the implest matter in the world in the strong both and the strong beautiful the strong of the

"Ale" muraned the man," in understand,"
"And, see," the little moil went on, "If fed in and broadly water to him, and he grew a love and trust me, and, when the wing tan health, Moodenius had taken the little and to be lonely, sir-were you ever lonely and to be lonely, sir-were you ever lonely." In a little in the little i

—here the pretty face buried used on the man's breast.

"They shot Nicodeman?" asked he, and there was dopp left in his voice.

"All no?" shoted Humble Member of the was too good the was too good so it. They are peopled into the property of the property

"Ah" A slow smile spreau over or face.
"And, sir, I am going to his house to tell the governor all about it; and, when he hears that Nicolemus was all that I had in the world of fay own, I think he will be kind and give Nicolemus back to me. What think

inc. Stephanic was all that I had in the world of ply own. I think he will be kind and sive Nisoleguns back to me. What think "I think be will; said be stranger. But Then the light propose—he does not."

I think be will; said be stranger. But Sive the stranger had been not. Then the light Popular child's eyes, flashed. Then the light Popular think and the stranger will said back to England and tell the king."

With sayle a fate in store, laurked the extranger had been to be supported by the said of the said will said back to England and tell the king."

There is the losses milloped on, a tired little beed said, and seen Hamility stept. Presently the set and seen Hamility stept. Presently the set and seen Hamility stept. Presently the set and seen Hamility stept. The seen the set of the autumn day Illimitity had travelle. She, pose little shill, had thought it a great distance; she had for section had made to the seen and the seen seen the seen within cubic little does not seen and the row, within cubic little for course of the rows. Then, seeing no jerson, he remonated and galbed and Van many goes that Humility's dailed and the seed in the for covers of the rows. Then,

seeing no person, he remounted and galloped aways.

Xon may guess that Hundlity's failer and mother were out searching for her tail. But mother were out searching for her tail. But mother were out searching for her tail. But of the control of the

man drawing near with Nicodemus in his arms?

The young wild turkey sat with the man as gentle as a dove. His experiences had a med him.

mistress."
Humility ergeiched out her arms and took the big bled to her heart. Nicodemus flapped his one good wing in rapiture, and then Humility looked up and said timidity to the man. "Fell the governor this is truly a day of Thankearting for my poot Nicodemus and me!"—Hurrier T. Comstock, in Little Fights.

A Pilgrim Boy.

Mine times.
CHAPTER XXV.
A DESERTED VILLAGE.
(Continued.).
omplakanom nonkup asuh," was
fifty. Then John saw several
the from the bushes. He had
without detecting his watchers,
unian had called him a pale face
not know. He wished Samoset or
tre there.

"Leb, Womphish-monk neakpp such," was spoken. Younghish-monk neakpp such," was spoken. Younghish-monk neakpp such," was spoken. Younghish-monk neakpp such as the property of the bushes. He had been seen without detecting, his watchers. That this Indian bed called him a pule face boy he did not know. He wisied Samoset or 'The Indians seemed not unkindly. They seemed apparently at a loss to understand how he came lines about an unarmed. After the property of the seemed the same seemed not unarmed. After relaxed his grip, sold to him, "Howan Ken?" John wondered yithat was meant. Perhaps they may know, Semost or Squanto. So he reyilled to the Indian's queetion which meant. Squanto," and, as if suddenly occurred, to him, "Massanto," and, as if suddenly occurred, to him, "Massanto," they are unted. "Matta no" (not John thought, from their looks that he had

the control of the co

the control of the co

"Sagamore, SacJohn of a young
specially friendly
The Indian shouldenst replied
"Iyanough, Sachesit." ok his head and pointing em. Cummaquid, Mattak-

southerst regided and Mattakes John knew to be about 20 miles out from New Primaria. To Commontial and Mattakes John knew to be about 20 miles out from New Primaria. In the second to the second of t

CHAPTER XXVI.

Nil tam difficile est, quin quaerando inves-tigiri possit.—Terence. Attempt the end, and never stand in doubt; Nothing's so hard but search will find it out. Herrick.

Attempt the end, and never stand in doubt:
Nothing's so distribut seeped will find it out.

Like many petulant mothers. Merrick.

Like many petulant mothers. Merrick.

Like many petulant mothers. Merrick.

It was a second of the second of t

ions look of worry on the woman's face.

"Where's Johnine, Mother's asked Frent chough several control of the c

SPIRIT

Message Department.

MRS. MINNIE M. SOULE.

The following communications are given by Mrs. Scale while under the control of her own guides for the good of the individual specific section of the control of the contro

These circles are not public.

We assnastly request our patsus to varify such communications as they know to be based upon fact in these columns. This is not so much for the benefit of the "Banner of Light" as it is for the good of the reading burdens wherever it is made known to the world. In the cause of truth, kindly, sessiff us to find those whom you believe flag world; them. Many of them gas-util Spiritualists or we ask such of you to be communication of the cause of the cause

INTOCATION.

Unto thee, O Infinite Power, we lift our bearts in joyons anticipation of all the affits provided by the control of the provided by t

MESSAGES.

Mary Donnelly, South Boston, Mass.

the a result of the very mappy of ridarlier. She sagar, "I don't know what they
mean by being happy, or being at rest, for I
forget them. Whatever I do, or wherever A;
so I see Katie and Julia and Mother, and it
is only because I am anxious to have them
mean by the same and the same and the same and the
keep coming six-rims to them. Mother is a
medium; she has always seen and heard
to happen to any one of as, may use a single
to any one of as, may are a single
to any one of as, may are a single
to any one of as, may are a single
to any one of as, may are a single
to any one of as, may are a single
to any one of as, may are a single
to any one of as, may are a single
to any one of as, may are
the single to any one of as,
the singl

There is a spirit uple of a woman, perhaps.

There is a spirit uple of a woman, perhaps.

Leonard, and she-says he came from Galteston, Texas. She is very bright and falles

Leonard and she-says he came from Gal
Read of the came o

his years, and I think if is because Grandpatries to unfold him spiritually. There is grown because the spiritually are the spiritually and the spiritually are the spiritually are spiritually and it will make the rest-of the family feel pretty good. I send my love to that all hoping that they will accept it and try to find out more about no. I think you."

the pretty good as send by sore to mean the provided out the will recept it and try to find out more then will recept it and try to find out more then will recept it and try to find out more then will recept it and try to find out more than the provided will be a man to the says its mean is Walter Savare.

There is a man who comes here now. He says its mean is when the says its mean is well as the says in the says its mean is the same of the same of the says in the same of the says its mean that whatever it was he was in the same of the says. It was all as and the same of the says it was all as a same that whatever it was he was in the sanders. It was, "I was all as a sadders, it was the says it was all as a sadders, it is the says in the said of the same of the says." It was all as a sadders, it is beautiful over here; it seems and the same of t

Lucy Mexember, Bangor, Me.
There is a woman here who save her name
is Lucy Messenger. She says that she esunfrom Banger, Me. She has perfectly white
bair. She is about medium height, and she
was about 6x reamener, and 1s should think she
was about 6x years old—she might be a little
less. She is just one of those motherly women
should be should be she with the she
was about 6x years old—she might be a little
less. She is just one of those motherly women
years of the she was about the she
year. "Gro years I have been sort of a mother to
-like young people before coming over here,
she is a she was a she was a she was a she was

"Bar I do now seeweight for new aprirty who

PASSED TO SPIRIT LIFE

naracteristic controlled and patence eringly approached the final cha doubting that the loved and gone be waiting at the lifting of the vell will welcome home. She will be n I at Queen City Park where with r she has each summer passed ser, and where she was an impor factor.—E. L. Paul.

Entered the higher life from Morristovm, V.T.

Entered the higher life from Morristovm, V.L. Dei, 18, 1904, Mrs. Deller Rilles Grover, aged 69 years. In all the relations Mrs. Grover percel a most deveded daughter and years. She was a loyal and belprul wife, sister and friend to be relied upon. A champion of right-and justice, but siwary chartest produced the strength of hereit and steer. Mrs. Shaw, was a raret social centre during the emp-merging season. She will be greatly missed and her orthly and the members of both the State Spiritualist Association and Q. C. Park. We rejoic with her and doubt not her helpful fore will left on earth.—E. L. Paul, dear frems ske Jan. 25, 1909.

LORENZO D. GRAVES, GREENFIELD

In Greenfield, Jan. 5, 1965, Mr. Lorenzo D. Graves, aged 88 years, crossed the silent river, and respected the fall wheleome awaiting him "Over There." A good man, gone to his reward. A consistent and logs-life Spiritualist. Mr. R. K. Churchill, president of our society, conducted the funeral services our society, conducted the funeral services as well as the society of the control of the services of the servic

DEATH. THE ANGEL FRIEND

(In Memoriam—G. F. Watts, R. A.)
From the clear heights where Love his life
had broughters, love of all the good
Whose fire revivines a naffor's blood—
He saw the farther heights's point sought.
There fame and name were neither sold nor
There include and even Mammon's might's
brood
There there are the sold nor the sold nor
brotherboard and even Mammon's might's
brood
To give, not get, and think as Christ had
Trees her fould in hope, whose harp's last
string
Theological tools in hope, whose harp's last
theological management of the sold northerboard in the sold in the sold in the sold northerboard in the sold in the sold in the sold northerboard in the sold in hope, whose harp's last
theological management in the sold in the sold

string
Inbroken, made sweet music to the end.
The "Utmost for the Highest" here belo
Was truth enough for any man to know
And, working, oft he heard an angel's win
Then rose at last and went with Death,
friend.*

"The painter told me that often, as he orked at his easel, he heard the sound as an angel's wing, and looked around, think go that Death, his friend, had come to cal m.—H. D. Kawnsley in the February Cen

For His Mother's Sake.

Ione Crath.

e is now the merry party I remember long ago, ered round the Christmas fire bright-ened by its ruddy glow? have all dispersed and wandered far ened by its rutary and the place and wandered far away, far away.

They have all dispersed and wandered far away, far away."

The song sung so plaintively by the singe vith a tremble in her sweet, vibrating voic vase needs sirrought yas her head dropped for varied on the keyloard and she subbed on unlevely. She was in the practice, room in oasier she murmured to herself, "Where as hey? Of stather and mother, I am certagin or the heavenly spaces hold their dear form and safely in their even are the dear bother and safely and the core are the dark by the contraction of the contraction of the con-

take a little flome for you such as and the benear you?
"I cannot take you out of school," he said.
"Put I am going and with my dear teacher' consent I am to be your shepherd, so there, and it was so there, and it was so there, and it was so many years ago. Percy is married and is now an honorable member to so clerty, while Madge is a happy wife and lor ing mother, as she deserves to be.

"Joy! Shipmate; Joy!
(Pleased to my Shul at death I cry)
Our life is closed—our life begins
The long, long anchorage we leave
The ship is clear—at hat she leans!
She swiftly courses from the shore,
Joy! Shipmate; Joy!
Wait Whitman

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Banner of Wight.

MEETINGS IN BOSTON.

First spreak most meeting every manusche fallen. The Manhiese meets, op 2 miles. Griesel, h. ne. 1801. The Washings meets, op 2 miles. Griesel, h. ne. 1801. The Manhiesel fallen from the Manhiesel fallen from the Manhiesel fallen fal

Societary Aews.

Correspondence for this department should be ad-dressed to the Editor, and must reach this after by the frest mall delivery on Monday morning, to ensure inser-tion the same week. We wish to assist all, but our space to limited. Use ink and write plainly.

Boston and New England.

Boston and New England.

Priday, January 27th.—Appleton Hall, Appleton Street. The First Spiritualist Ladies' Ald Society met as usual, with the president Mrs. Allbe, in the chair. Mrs. Allbe, in the chair, which we was pleased speed. Miss Florence Morse spoke most graciously, but thought the time should be given to the social hour close spoke most graciously, but thought the time should be given to the social hour close spoke most graciously, but thought the said the speed of the speed of the spoke hall be speed of the spoke hall be speed of the work, and the garden spoke briefly of the work, and the garden spoke spoke briefly of the garden spoke spoke spoke briefly of the garden spoke spoke spoke briefly of the work of the garden spoke sp

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many arisen friends (of which the writer rework, asking no questions, assured that what
is given will be recognized that of the
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Tyceum Rotes.

THE PROGRESSIVE LYCEUM,

NATIONAL SPIRITUALIST ASSOCIATION. By John W. RING. National Superintendent of Lyceum Work, Spiritualist Temple. Galvystov. Texas, to whom all communications should be addressed.

Boston.

Red Men's Hall, Tremont Street, Jan. 22, 1906.—The Children's Progre

In the control of the

Topic for the Progressive Lyceum. Sunday, February 5, 1905, S. E. 57.

GEM OF THOUGHT

We'd have the Lyceum's Light to touch, Each dark and shadowed place; And give those things that are needed much To fill each Life with Grace.

To Home we would give of Love full share, To Cheer the Girls and Boys; And make them Strong to avoid each snare, That'd mar their peace and Joys.

With Love for Country we'd fill them, too, To Live for Right and Peace; Their hearts all aclow with Strength that's

true, For days when War Shall Cease.

For information concerning The Progressive Lyceum authorized lesson sheet of the National Spiritualist Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

Lyceum Lesson.

Alongo Danforth.

THOMAS PAINE

THOMAS PAINE.

THOMAS PAINE.

THOMAS PAINE.

The branch of the street political and social revolutions of the last century.
What should we do every year?

The has the street political and social revolutions of the last century.
What should we do every year?

Brush away the falseboods of slander, for Brush away the falseboods of slander, for curver, until his form stands forth as the real author of Austream Berty and Independence, without winose pon Wisshington would will be the standard of the property of the standard of the property of the standard of the property of the standard of the people-had being, and that time had called the property of the standard of the people-had being, and that time had called the standard of Humanity, the political and social future of the uncivilized work, the standard of Humanity, the political and social future of the uncivilized work.

They were near of wooderful foresight. energy and ability, but they could do no move that to acket the outline and lay the Jouns to March to such the outline and lay the Jouns of the standard of the sta

Because the Church has put a gag in the mouths of the multitude and history turns traitor to facts in support of intolerable as-

How does he state the true basis of re-How does he state the true basis of re-ligion! we now God and no moor. The "I all any country to do nood my enligion." He hoped for immortality, though not feeling that he-had proof positive of a continued life. Why was he so embittered against the ideas of those around him? He had seen so much hyporray, curt and He had seen so much hyporray, curt and He had seen so much hyporray curt and life had seen so much hyporray curt and life had seen so much hyporray curt and lood and hyporray of present against any system or set'of opinious which, in the nat-ural course of events, could be made to serve as a cleak for injustice and oppression.

WONDER WHEEL SCIENCE

Daily Guidance for All, by Birth Numbers

By Profes or Henry

Month - Date of Birth, in the following is your Birth Numb and in Key, Guide, and Lessons in Astrology.

Pied your Birth Number in the Top, line of Figures in the Following Table. Look down that Column and see what Letters are all the state of the Following the Following the See and the Letter over to be left and there you will find the Date of your favorable days during the days for which the Table is made. It may be one or both of these days. Take adventage & both, anyway, as best you can. If the

Birth Nos.	-1	3	3	4	5	6	7	8	9	10	11	12
February	1	-	-	1	1	-	-	-	-			143
1-9-		E	-	N	-	6	-	F	-	-	-	K
346	K		E	-			G		F	-	-	-
6-7-	-	K	-	E	-	H	-	G		F	-	-
8-9-10-		-	"K	-	E				6		F	-
11-19-	-	-		K	-	E	-		-	6	-	E
18-14-15-	F	-	-	-	K	-	E		- 25	-	6	-
16-17-	-	F	-	-	-	K	-	E	-		-	G
18-19-	G	-	F	-	-	-	K	-	E	-		-
20-21-	-	G	-	F	-	-	-3	K	2	E	-	
22-23-	×	-	6	-	F	+	-	-	K	-	E	-

letter is E. it means that your conditions are Easy. If G, it means they are Good. If F, the influences about you are Friendly. If K, the influences about you are Friendly. If K, the influences in the Union World about you, and if you do not oppose them, but act with them, they help you more than anything else can. They are the Higher Spirits. Other days have other Spirit departs about you, but they are not so favorable by your lighter heterois in the long value of your Mr. There

Large and to been an in a Date. Sho has in the Nov. He is the Nov. He is a Nov. He is a new order of the Nov. He is a new order of the Nov. He is a new order of the Nov. He is a new order or spirit influences on the Higher and Lower planes of your life. Better find a new order of the Nov. Higher and Lower planes of your life. Better find a nonesting in wrong them of the new order or the Nov. Higher and Lower planes of your life. Better find a nonesting in wrong the Nov. Higher and the Nov. Higher and Lower planes of your life, and some string of the Surgeor way, are such as heart worther than the Nov. Higher and the Nov. High and the Nov. Higher and the Nov. Higher and the Nov. High and the Nov. Hig

There is Reason in Astrology.

"G. H. E" of Rockland, Kansas, says:
"I have been enjoying your Wooder Wheel Science very much. You certainly engress whether the service of the stars at times, is not the stars, where do these incentives to action come from? Perhaps departed human beings."

especially in the morning and evening. If it is not the stars, where do these incentives to action come from? Perhaps departed human I flank the brother figs the above. It is well said. It gives me apportunity to asy some and the star of the star

good times are a little more agreeable, or throw less jaurdeels in his path, than in the had times, or by the people born in the bad Three less than the last times, or by the people born in the bad This jet the bad lives of the last times and the good people stand as a rocky foundation. This jet the last times are less than the last times and the good people stand as a rocky foundation for the last times and the good people stand as a rocky foundation does not go to plees every time the wind blows, the last times are last times and the last times and the last times are last times and the last times are last times and times are last times and times are last times and times are last times

come as a "di event, or lose an opportunity for come as a "di event, or lose an opportunity for another, which is not the mobilect, we must learn that we are characteristically different in our organisation and in our desires and assistations, so that a "Biacont of the "discounties" of the "discounties

own place in the heavens, but when one body by aspect crosses the line of aspect of anyot of payes and the payes of the payes of the other as well and the payes of the other as the payes of the other as well and the payes of the other as the payes of the modifications. Thum Pulse will not of the modifications. Thum Pulse will not great any on one a shilly to judge the effect of the modifications. Thum Pulse will not a payes of the modifications. Thum Pulse will not great as the payes of payes