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BOSTON, SATURDAY, FEBRUARY 18, 1905.

SQ.OO Per Annum,

NO. 26

en the light is dim. and the evening hymi sung by the Unseen Choir, hout a tear shall our tired eyes see se life of our soul's desire; we shall be borne up the steeps of dawn the strains of a heavenly lyre. Old Friend, Shall be happy for you and me.

Them the stiffed soh, and the aching throb Of the anguished heart is stilled by the kiss of death, then our faith will be Burpassing our hopes, fulfilled; and the veil of pain will be rest in twain By the Hand thap hath all thone, the burpassing the patch by the pa

as our sun alow dips, let our quivering lips Sound nought but a rhythm of praise, for the grand Christ-light over 700 and me Will burst with a thousand rays, and the Gates of Gold will our eyes behold. In the blossom-strewn Homeward ways. Oh, the days of the yet-bud, Shall be happy for you and me.

Let the bells ring out! Give a jubilant shout, For the Lord of all is our Friend! Hark! The musics wakes on the "crystal sea,"
with joy let our songs ascend;
our childhood's chimes of the dear old

times

We shall verily hear at the End.

Oh, the days of the yet-to-be,

Old Friend,

Shall be happy for you and me.

When the toil is done, and the victory won, What caim will be yours and mine! Here! Take my hands in your own, deap

Jern Take my hands in you.

For the sake of And Lang Syne:
For we'll meet, are meet, in the Beautiful Street
Of the City of Love Divine.
Ob, the days of the yest-to-be.
Shall be happy for you and me.
Gwaner, Australia.

The Spiritual Rostrum,

Man and His Relations to the Spir itual World.

trance address delivered through J. J. Morse before the First Association of Spiritualists, Washington, D. C. Specially reported by Walter P. Williams for the "Banner of Light."

The topic we desire to present to you has been placed under the heading of "Man and His-Relations to the Spiritual World." We may allow at the outset the cardinal postulate that if man does stand in any relationship to the spiritual world it must be an entirely natural relationship in accordance with the laws of nature and the constitution of the universe. Short of this these can be no of the universe. satisfactory explanation of any supposed-to-be relationship between man and the spiritual

satisfactory explanation of any supposed-tobe relationship between man and the spiritian
world.

The day has passed when such a topic can
be settled by gootstons from any scripture
or by the assertions of any cred or dectrine.

Man no longer is inclined to believe—he demands to know. If the knowledge he seeks
log, he will turn to other sources that promies to be more practical.

It is unfortunately true that the religious
of the past as well as those of the present
time have made man and his relationship to
the spiritual world a mere matter of dogmia mere matter of polici, a mere matter or
miracel one might almost add, i'la later days
men have acquired a greater knowledge of
returns and of law through development and
more accurate to supply the same rules to
the solicition of the problems of life on the
espiritual side. For doing this they have
been-desurated from the pulpit, and minities where the side of the problems of life on the
colicition of a coordinary with natural law and
have an anothed was an insult to Gol. Those
sings were held to be mysteries which it colletter than the problems of the colicition of a coordinary with a turnal law and
have an anothed was an insult to Gol. Those
sings were held to be mysteries which it or
her averything within the resin of reason,
intelligency, law and order, but it was conaddered as right that other men should dopmatchilly assert certain opinious concerning
these questions and claim that that asserred as right that other men should dog-ically assert certain opinions concerning as questions and claim that their asser-respressed divine revealation, and de-nity asserted to by the latty at large. It wereng to seek for accurate knowledges the would disple superstifien, which would the mind out of Ignorance and darkness being it lags the light of knowledges. It wereng to de this so that men's reason-ce questions celled be answered, but it was

right to make assertions which no one could prove or did prove and demand that those assertions, made by a certain other class of men, should be accepted as the very words of deity itself.

assections, made by a certain other class of men, should be accepted as the very works of delty itself.

Mor reasoned rightly, but they perhaps Mor reasoned rightly, but they perhaps the perhaps desired the perhaps of the perhaps other matters they are incapable of practi-cally demonstrating? We are at least en-daworing to search for the truth, for howel-teries into harmony with nature and with human reason, and thus we are endeavoring to do the world a service, by liberating man from the thraildom of superations. We take it, that the modern spirit is to reduce all questions to reason and to law. So that if man has any relationship to the spiritual world it must be a relationship that, and with the possibilities pertaining to man's own existence. If we can find these circum-stances in his conditions, and environments today while he is on earth, while he is alive and among us we shall have brought the mystery of the spiritual world into right rela-tionship with reason and with the possibilities pertains our removements, then the questions and curvements, then the question will remain open and unsettled.

open and unsettled.

Let us say, as primarily implied by the subject, that there is a spiritual universe or of course man could not come into relationship with or sustain any relationship to it. If implies that there is a condition of being idescribable as the spiritual universe. It also control to the control of the co

the higher sensory appetatus, and you will have a conscious knowledge of the conditions which those without here is represent, the first glimmering perception of the possibility of there being another condition of organization, existence many for the condition of cristence, perhaps, where consciousness may function, where individuality may exist, where you may indeed have an active, personal life, but higher in character than you are flow experiencies.

"Oh," some will say, "that is all very well, but surely the matter that he more simply stated." Xes, the matter that he more simply stated." Xes, the matter that he more simply stated." Xes, the matter will the more simply stated." Xes, the matter will the more simply stated." Xes, the matter will be more simply stated. "See that the simplify themselves merely because you desire. Indeed, this desire for simplicity is not altogether worthy. It argues that you wish to obtain fifteering the same of the simplicity is not altogether worthy. It argues that you wish to obtain fifteering the same of the s

your thoughts. That is rather a curious way of putting it, but it really covers the crowds. Suppose the thinking process to be something of this kind and a person of a certain appearance, clothed in a particular kind of garment with certain distinctive peculiarities. Now it such a persed was before you, normally the bearing, color of hair, eyes, dkin, the voice of the presence stongerher would emit reports which we have been a person of the presence when the property of the presence and the property of the pro

Now suppose some one could think about this person when he is not standing before you and think all the details of his personality and set up, as a consequence of his thought being directed upon your mind—set up with your under which thought being directed upon your mind—set up within your under which the in correspondence with the Whatloos that in continuous heart and with the in correspondence with the Whatloos that circular before it is not the person. There would be the subjective image before you, but it would have to be transmitted, not only through a brain, and through the psychic waves pertaining to the brain, it would have to be transmitted to the psychic bedy beneath to entire into your would see the present There was a psychic power within you that could receive those impressions, that could record thise withrations, that could record the withrations, that could receive the entire that the could receive the with a could record the withrations, that could receive the entire that the could record the withrations that could receive the with a withration that the could receive the withration being the withration the withration that the could receive the withration that a proper of the withration that the psychical faculties. Experimental psychology has demonstrated the fact that claircy—ance, chiraudience, telepathy and the transmission of networks of which with the psychola faculties. Experimental psychology has demonstrated the fact that claircy—ance, chiraudience, telepathy

Tiveness, all imply that there must be organs through which seat functions. Organs with trunctions are things that you can understand, but the fugicions in these gases are subjective functions. The createst all subjective functions in the createst also subjective organs, but that does not destroy their reality. The subjective organism with its subjective functions exhibits certain faculties, existent is not execute. What does not exist is not, to-be seen. Does the clairvoyant actually travel in some mysterious sort of war from the place where the clairvoyant actually travel in some mysterious sort of war from the place where the clairvoyant is with and does not exist, or what is the relationship of an organ to a degree of vibrational operations which records itself upon the subjective crossionsies and through the innertial bodily unachinery.

Now, we consider that if there is subjective organization that if has faculty is exercised and the thing is seen. It may be seen in two wars, and yet each way is but a variation of the one fact that is underneath it also consecuted that it is maderneath in the consecution of the variation that-question let us pursue the subject in another direction.

There is another side of the matter which with help us to a very large extent to a product of the product of

with the requirements of the secondary with the requirements of the secondary concerns which is back behind that. Therefore your relationship to this stage of being lies not only through more perchical faculties but through your assertial spiritual qualities also and that beings us to the point; that is, while you are physically related organically not be organic condition or nature's operations, so spiritually, you are related to the immanent spirit that is the underlying element entering into all conditions of extatence, death only depriving you from the conditions of extatence, death only depriving you for your external physical relationship does not destroy in the least degree the continuance of that spiritual relationship which is underestable all conditions and functions.

(Concluded next week.)

Spirit is all you n make it a complete too much sail will a sight and forests within

HERE AND NOW

Here, in the heart of the world,
Here, in the soles and the dia.
Here, in the soles and the dia.
He had been supplied, were hurled.
To hattle with sorrow and sin—
This is the place and the spot
For knowledge-of infinite things:
This is the kingdom where Thought
Can conquer the prowess of kings.

Wait for no heavenly life, Seek for no temple alone: Keek for no temple alone: Know what the sages have kt See what the Perfect Ones save God in the depth of each soul God as the light and the law. God as beginning and goal.

Earth is one chamber of Heaven, Desth is no grander than birth. Joy in the life that was given, Strive for perfection on earth. Here, in the turmoil and roar, Show what it is to be calm; Show how the spirit can soar And bring back its healing and baim.

And bring back its ne
No.

Stand not aloof nor apart.

Plungs into the thick of the fight.

There in the street and the mart.

That is the place to do right.

Not in some cloister or cave.

Not in some kingdom above.

Here, on this side of the grave.

Lilla Wheeler W. Wilcox

Man the Multiple.

Charles Dawbarn.

Nature furnishes problems that keep the man of science ever at work trying to solve them. But the greatest mystery of all is man deeply interesting to the most profound students of every see.

We each of us clim one own separates and we each of us clim one own separates and we each of us clim one own separates. The most ally is founded on the desire that the man, as an individual, shall survive death with a survive death of the man, as an individual, shall survive death with a survive death of the man, as an individual, but the survive death of the man, as an individual, but the survive death of the survive dea

over agnin. Be has now become healthy and destinatorich, helping her mother, with the distinction of the health of the health, normal young woman, quite intelligent and refined, but remembering only ting her life of the cortex (barty of the country of the healthy, normal young woman, quite intelligent and refined, but remembering only ting her life of today. The heartest device by your of explanation, gives us an interesting theory, founded on the cortex (barty of the composed of five distinct layers, each layer distinct layers, each layer diffied with coils of peculiar shape. In the lower, polymers and health of the health

believes that the cells in this upperment leave of the centre were induced by the policies eviced by the microbes which cause in policies eviced by the microbes which cause in policies eviced by the microbes which cause in policies which cause is a policies of the cell in microbes and the cell in microbes and the cell in microbes and the cell in the ce

Abstract of a lecture by Rer. Juliette Yeaw, delivered on Sunday, January 14, 1905, in G. A. Hall, Pearl Street, Worcester, Mass., from notes supplied by courtesy of M. Lizzle Beals, cor, sec., Worcester Association of Spiritualists.

of M. Lizie Beals, cor. sec., Worcester Association of Spiritualists.

The speaker announced as her subject "Inspiration," and said in part:

"It has been supposed that all inspiration was received from the spirit-side of life, said continued to the spiritual spiritual spiritualists. The spiritual spiritu

"Throw out the life-line,
Some one is drifting away.
Throw out the life-line,
Some one is sinking thelay."

Throw out the life-line.

How some one is sinking belay.

God they are not like other men, when they are food they are not like other men, when they have been tempted. When perhaps some other poor soul has been tempted by the life of the strength, some one has thrown out a life line, the depths, and they cry out. ('Ob. God. been nerifal to me a sinner. Then comes repentitive on the life life, the depths and they cry out to life they created the created they created they created they created they created the created they created they created they created they created the created they created they created they created they created the created they created they created they created they created the created they created they created they created they created the created they created they created they created they created the created they c

They, the spirits, return, and jell us of the late, which have streed They last us they have they have been considered they last us they have been for some some of the spirits of the spirits of the spirits of the spirits of the Test of the Spirits of the spirit

About the "Banner" in Early Days.

Wm. Phillips.

In number of the "Banner of Light" for Jan. It is a history by Mrs. Amelia Reter. Having read the first number of the "Banner" when published. I was much Jateressie and the property of the "Banner" when published. I was much Jateressie high how you was a sense of the property sheen as no emblem of all that is actory alseen as no emblem of all that is actory alseen as no emblem of all that is actory alseen as no emblem of all that is actory alseen as no emblem of all that is actory alseen as no emblem of all that is actory alseen as no emblem of all that is actory alseen as no emblem of all that is actory alseen as no emblem of all that is actory alseen as no emblem of all that is actory alseen as no emblem of all that is actory alseen as no emblem of all that is actory alseen as no emblem of all that is actory alseen as no emblem of all that is actory alseen as no emblem of all that is actory alseen as no emblem of all that is actory all the property of the all that is actory all the property of the all that is actory all the property of the all that is actory all the property of the all that is a compared to the property of the all that is a compared to the property of the all that is a compared to the property of the all that is a compared to the all that is a compa

selves and for equiting friends for many months.

Cone Save we have been a first from the first friends of the fir

isserial, as usual, was the mood wife had cleared sway the support table, and put the little some to look preparatory to a quick hour in which in listin to thoughth of other minds, and the substantial table to the little of the minds of the little of littl

Boary as a three mover he are specified and the "Hanner of Light" of today is somethed different from what it was 45 years ago, then the different from what it was 45 years ago, then mean in the column of the state of the specified in the pages of the "Banner of Light" for recognition. " Olackamas, Ore.

Spiritualism in Natal, S. A.

The subject of Spiritual mi, as diswhole, a notable topic in South Africa. Recently the activate when we again treached up, has continued to the control of the subject of

physical matter; unexperience of an occult nature in an assessed book. It is not a sealed book in an assessed book of the property of the prop

or the state of the copies which I will be the Public Library to be led green to be the copies of th

"Voices of the Morning."

When Nature awaless from her shadowr repose, and brains he mans from the swy with her golden hair, and the winged warleven to the state of the state of the call harding to the state of LINES

"written on visiting an asylum for the blind." . . . -By Belle Bush.

They pine to see the wandering sun
They pine to see the wandering sun
They pine to see the wandering sun
They pine to see the wandering or to
Their feer stittering or the which run
Their feer stittering or the see to
Thought strives in we saw to be reThought strives in we saw to be reBut nameless horrors round them close.
And all their radiant visions fiee.

Earth hath no smile for those who tread in rayless gloom life's devious ways: No holy beam, or lightness short of the State of the Stat

"There is no morn for those who dwell
In darkness through the circling years;
The shroudes the dreary cell,
Broods pensive our dreary cell,
Broods pensive our diversity for any
And, round its fringed unbering fears.
And, round its fringed units the ylow
Lott is the deep expression shed
Of thought or genins struggling through.

Of thought or genus glueguing intoun. The varied beams which charm the eye. The gluese of hope, the flash of pride, the state of the grant of the charman state of the charman st

"In vain the wavering moonbeams flow Adown the starry concave walls: In vain the starry concave walls: In vain the surface was them falls: The ray that ridds the wond them falls: The ray that ridds the wond of the blind; Cheers not the mansions of the blind; The sunlight on the gurding the

The changing thits which Autum filings.
The changing thits which Autum filings.
In rich profusion o'er the field.
The frost bline pearls which Winter brings.
The first bline pearls which Winter brings.
The thing pearls which woods.
The lisping pines, the though.
Or view the grandeur of the though.
Which erst to man's free spirit spoke.

The star-eyed flowers of early spring,
Which light the barers where Angels
tread,
trea

They cannot see the friends they have well as they cannot see the friends they have with the more than the friends they have been the friends they more, the witching smile, the check's warm of the friends they have been the friends they have been the friends they have been the hard have been they have bee

"What spectre guest must haunt the soul Thus trembling on its hermit throne! What waveling round it roll. When passion waiter greatering round or roll. When passion waiter greatering round of the roll. When passion waiter greatering roll. When passion waiter greatering waiter greater greatering waiter greater g

Sweet human love! thou deathless lamp Within our soul's sky-arches set. When night hange o'er us calll and damp. Thy cheering rediese the langer yet. And naphthallle with bland spiven. Thy light here to the bland spiven. This soul unboused, in transcript atrays along the ether vaults of heaven."

This charming little book invites you to buy it. read it, enjoy it, and extent in influence among your friends for their distinctions among your friends for their distinctions and thus help the worth author by both you have been an amouthing the both you have been amouthing the sunset alope to the valley of transition.

Wise Maxims.

Kate R. Sti

Hast thou an enemy? Make him thy friend. So hast thou pained a double conquest, for thou hast conquest with the same of the sa

Vermont State Associati

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The Thirty-Sixth Annual Convention of the Vermant Sixth Convention of the Vermant Sixth Convention of the Vermant Sixth Convention of Morrisoften Market Sixth Convention of Morrisoften Market Sixth Convention of Morrisoften Market Sixth Convention of Morrisoften Convention of Morris

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the Mediums' Pension Fund.

To be Editor of the Basser of Light:

As we have recently shown in the columns of the spiritual papers, the Pension Fund of the N. S. A. is constantly decreasing by the control of the N. S. A. is constantly decreasing by the control of the N. S. A. is constantly decreasing by the control of the N. S. A. is constantly decreasing by the control of the N. S. A. is constantly decreasing by the control of the N. S. A. is constantly decreasing by the control of the N. S. A. is constantly decreasing by the control of the N. S. A. is constantly decreasing by the property of the N. S. A. is constantly decreasing the the property of the N. S. A. is constantly decreasing the the will donate one thousand dollars to the Mediums' Relief Fund of the National Association provided that a terrasponding switch the will, donate one thousand dollars to the Mediums' Relief Fund of the National Association provided that a terrasponding switch the will donate the terrasponding switch the will donate the terrasponding switch the well donate to the National Association provided that a terrasponding switch the well donated the terrasponding switch the second by individual contributions, as he seemed by individual contributions, as he seemed by individual contributions, as the second of the terrasponding switch the switch t

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A Noted English Lyceumist Passed

ALFRED SMEDLEY

John Alfreid Marchiant John Alfreid Smedley, better known as Alfreid Smedley, of Park Mount, Beiger, quietly and peacefully passed to the higher life on January 3th, sized fo years. His Comester on January 3th, sized fo years. His committee of the peaceful passed of the peac

the creamony, which was very improssive, At Its close the "Dand March in Boat" was very refulinty rendered on the creax, the was also rendered at the graveside. The Lycenniets, bearing sparge of white flowers, revereetly approached the arreveide and Mr. Alfred Simelley leaves a whore, who is in the Esta year, and in every feeble, yet has beened up to the company of the company o

to Splittmallian. He printed and donasted to the B. S. L. U. a large edition of his member in the B. S. L. U. a large edition of his member. The splitt manifestations. Mr. Smelley also took at deep interest in the Lyceum Banner, and in order to give it could be sufficiently as the sum of the sum

Health Is Yair Herlinge.

If you feel sick depressed, Frintaed; it food diagrees with you; if you are constipated, execution, you are not recting out of life what you are entitled to. There is no reason why you should not be restored to a life of percet you and it won't cost a cent to try it. The Yennal Remedy Company have so much considerable of the percentage of the Thanser of Light' a trial botton are willing to send, free and prepaid, to any reader of the "Hanper of Light" a trial botton all charge. The remedy is also sold by druggists everywhere. We advise every reader to take advantage of this generous Company, Le Roy, N. Y. the Vernal Remedy Company, Le Roy, N. Y.

The Student of Spiritualism.

Where returns on the study of Spiritual-ism with the earnest clearly to learn what the facts are, threading his way patiently step by step, as he would in the pursuit of any other study, has but one destiny before him—con-tion; no matter how high his position socially he must pay the cost. And he never after-wards is quite the same; a larger charity has diviner patience. Courage born of suffering is his, and nothing shall wholly dawnt him nor solitude, nor neglect, nor death itself. His feet are upon a rock, his face is towards the surrise; he is en rapport with the harmonies are surrise; he is en rapport with the harmonies over him through vibration, "Lof I am with thee alway, even unto the end of the world."

What Is the Reason? Grace Crawfood

Grace Ovenglad.

I have been reading of late about some of the miracolous "Phenomena" witnessed by Mrs. Emma Hardings Britten, Prof. Wallace, and house of others, in the days past, lace, and house of others, in the days past, lace, and house of the days have been described by the second of the days have been described by the second of the days have been described by the second of the days of the days and the medical past of the days o

Truth of Dhsession.

Whether one's earthly appetites follow him in the next life depends your how much he can control them in this. Those who better that the same that the same

by and unselfahness we cannot control case whose aspirations are startering conditions which would be either billoding or laming to the starter of the start

Those who cough at night may secure the taking Piso's Cure. All druggists.

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So shall the scenario and a gratitum.

Then shall all shackles fall: the stormy eliment of which war-music o'er the earth shall cases:

Love shall tread out the hab ral fire of anger, And in its ashes plant the Tree of Peage.

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EOSTON, SATURDAY, PERRUARY 18, 1905

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The N. S. A. Declaration of Princi-

The following represents the principles adopted at the 1389 national convention of the Spiritualists of America, and resultment at the national convention held at Washington, Dr.C., October, 1390:

1. We believe in Infinite Intelligence.
2. We believe that the phonomena of nature, physical and spiritual, are the expression of the state of the physical and spiritual, are the expression of the state of the

zere, physical and spiritual, are the expres-sion of Infinite intelligence.

3. We affirm that a correct understanding of such expressions, and living in accordance therewith, constitutes the true religion.

4. We affirm that the existence and per-sonal identity of the distribution continues after the change called death.

5. We affirm that compunication with the so-called death is a tack, actentifically preven

so-called dead is a ract, accountered pro-by the phenomena of Spiritualism.

6. We believe that the highest morality is contained in the Golden Rule, "Whatsoever ye would that others should do unto you, do ye sven so unto them."

Important Notice.

As Wednesday, Feb. 22, is the anniversary of Washington's birthday and a legal holiday in this Stare, the next issue of the "Banne of Light" must go to press the "Banne" of Light" must go to press the property of the print local reports that week. Secretaries whose favors fail to appear next week will understand the reason why.

Brevities.

Laws are sometimes so.

The statutory practice of medicine in Mass anchusetts is defined in chap. 76, Revise Laws of the Commonwealth.

It is expressly provided thereby that "the provisions shall not discriminate against any particular school of medicine," among which are counserated "cialrroyants, or persons practicing byproxism, magnetic healing, mind cure, massage, Christian Science . . . if they do not violate any of the provisions of section 8, chapter 75 aforesaid."

a, chapter '18 aforesaid."

The foregoing is extracted from House Bill 444, an "Act Defining the Practice of Medicine." and "regulating Osteopathy." which was bulletined for hearing at the State House at 10 a.m. on Feb. 34 and which bill, if passed, admits the Osteopathic practitioner into the charmed circles of medical privilege, but at the same time tying just hands with two important strings.—be is prohibited from practising made surgery or administering drugs internally.

But as clarivoynats can be registered under the law, why produce another bill regarding the need to license them, or down the medical bill relate only to medical clairroyants.

The Osteopathic practitioner. If this bill be-

bill relate only to medical clairroyants? The Ostospathe practitions, if this bill becomes law, will be a recognized engolar not because the vegatier love him any more, but rather that they consider in corraling him keeping the bealing art as a close preserve, and everything is besuiffelly arranged for in the eighth section of clapper asserty-size, or that the regulars secure the meat and the custoffer section of the property of the control of th

early date and will repay attentive perusal. The second portion of Charles Dawbarn's ar-ticle, Muitiple Personality, will appear next week. Have any of the readers of the "Ban-ner" any knowleage of similar experiences to which Mr. Dawbarn refers? If so, them for publication in this paper.

Three more articles, continuations of the topic of, The Sensations of a Medium, by Salvarona, will soon appear in the "Banner." As all this writer puts out is eminently thought compelling, the readers of the "Ban-ner" will be gratified to read the contribu-tions when published.

With the latest issue to reach this office The Sunfower commences its fourteenth vol-ume and celebrates the fact with the use of a new and effective heading. Mr. Bach is full of courage for the future, and satisfac-tion over the past. Congratulations and good

wishes. The well-known and eloquent Mrs. Russegue delivered an excellent address commemorative of Thomas Pains at the house of Mrs. J. F. Storrs. Hartford, Conn., a full report of which appeared in The Telegram of the above city. The account did not yeach the "Banner" in time for use, which was to be regretted. It was evidently storm bound

former earthy freeds awaring aim, no is set down as either mad, or a wittin of the will cont down as either mad, or a wittin of the will cont and fiscod as the merest bady talk. Consumers with the visions of Stredenborg, the Secress of Provent, Andrew Zickon Davis, Hudgeon Tettle, and hundreds of our seers, it is an unsufficaciory that it is not worth a tithe of the notice given to it; and, Dr. Andrew Gillies nowithstanding, it is a very aim sort of "divine revelation," and could hardly appeal as a positive "proof of heaven—to Dr. Quackenbox. Possibly the reason for the publicity accorded to this vision may lay in an ungempected direction. The Protestant churches and the divines of liberal religious bodies and the secular press are now engaged in exploiting spiritual texperiences, and the Catholic church, ever a "size" organization, deems it needfull to be abreast of the day and cleans it needfull to be abreast city the organization, deems it needfully might lead to independent opinions, and as utilinate weakening of the hold of the church upon its more devoted members.

Spiritualism hea, however, shown that pay-

That Licensing Bill.

The "Banner of Light" is informed that the Bill "for the liesesing of Clairwyants, and others," is bulletiand for bearing at the State House on Tweeth, Pempeters, the present of the Company of the Comp

an over and effective heading. Mr. Besk is fell of course for the relation over the past. Congratulations and good wishes.

The well-known and eloquent Mrs. Russens delivered an excellent address construction of Mrs. J. F. Storrs, Hartford, Conn., a full report of which appeared in The Telegram of the above city. The account did not reach "The above fit in tense of the past of the Telegram of the above city. The account did not reach "The above fit in transit.

The J. S. Gritis Publishing Company, of New York, have just issued a valuable book entitled "The Art of Rising in the World," With Hime and Helps How to Get Rich," With Hime and Helps How to Get Rich, "With Hime and Helps How to Get Rich," which price it will be sent, postpaid, to any address.

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A Priest's Vision.

In cases beyond computation the departing to see something of the condition towards which they are passing, but whatever the that unnumbered thousands have had such experiences and a and towards which they are passing but whatever the that unnumbered thousands have had such experiences and an on words and quoted the three than a passing comment.

One among the hosts of these with have departed to a place of inefficial light and experience and as an own of an adjust of the condition towards which they are related little more than a passing comment.

One among the hosts of these with have departed to the processing of the most of the section of the relation of the process of the condition while at the condition of the process of the condition while at the condition of the process of the condition towards which they are related little more than a passing comment.

One among the hosts of these with have been made of the condition towards while the time of the condition of the process of the condi

Add at Last.

During the past year a noticeable change has come over the attitude of the secular press reparting payethe and occast subjects. Active what Hosloon Truttle has aptly defected the secular press reparting payeth and occast subjects. Active what Hosloon Truttle has aptly defected the secular papers of the country are now devoting large and forereasing performs of their space to the consideration of all those subjects for which the "Banner of Light" has stood for so many years. Whether this is due to the impact of an englishment public opinion upon the sensitive consciousness of editors, who shave learned through their subjects for which the "Banner of Light" has stood for so many years. Whether this is due to the impact of an englishment of Light's has stood for so many years. Whether this is due to the impact of Light's has stood for so many the procedure for the high that stationary the second of the procedure for the high that stationary is not the second of the secon

coursed interest in the whole course of our of the course of the apparent friendliness towards our Gause will be continued. If a prophery were permissible, we would venture to say that directly the boom has exhausted itself, and some other topic of presumed greater importance to the public in general arises, Spiritual subjects will recede from their present promisence, and the secular press will but give them the usual amount of attention bestowed upon all other matters of ordinary and daily occurrence.

occurrence.

The secular press will never supplant the Spiritual press, the labors of the Spiritual press may be supplemented by the secular press, but, in the nature of the case, secular press, but, in the nature of the case, secular press, but, in the nature of the case, secular press, but, in the nature of the special attaction to spiritual, proche and mental-profiles that bournal specialty, deword thereto are the Spiritual press phows a great lack of forestpitual press shows a great lack of the forestpitual press shows a great lack of the forestpitual press shows a great lack of the forestpitual press, and the shows a great lack of the forestpitual press, and the shows and press showing that the writer believes in the "gradual dispetity, an espression was noticed showing that the writer believes in the "gradual dispetitual press, because of the great press, and the shows an ome of That the second case, over the signature of a prominent officer of the shows an ome of That the writer offered to above, with the "Progressive Thinker," "The Sundower," "The Light of Truth," "The Philosophical Journal," and other journals devoted to Spiritualism, if there be any more in this country, will disappear and be known so more! That the great shows the signal press so not the spiritualism the belief that their organs afforded them the best areaues for the discussion of their "Bunisch of Junisch provises so also," which the salies of the militaring to their de

months and that there appears to be no distinction in the stream of new subscriptions constantly pouring in from all sections of the country.

On the stream of new subscriptions constantly pouring in from all sections of the country country. The section is a section of the country country in the section of the country country in the section of the country country in the section of the the section

The Great Tribunal.

debt which can only re-effort.

Recognition of responsibility in this world,
we call obedience to duty. Let the note be sounded—dear and strong that the facts and aspiriences of spirit life and its inhabitants make in this direction for on earth, coin-belling us to realise that right living, right in the fless, make in this direction for us on earth, com-poling us to realise that right living, right doing and right thinking while in the sless, will not only lead to moral, spiritual and per-sonal purity on earth, but will fit us to eejoy their correspondence when we enter the sphere beyond.

The Question Bureau.

The first batch of queries for the Question Bureau arrived too late for dealing with in this issue, consequently they are necessarily held over until the next copy of the "Banner of Light" appears.

Was It a Failure ?

Hudson Tuttle

Bactor his death, F. W. H. Myers left a sealed prelage in the care of Sir Oliver Lodge, bridge in the care of Sir Oliver Lodge, bridge in the care of Sir Oliver Lodge, bridge his existence after death by returnized the case of the care of the car

several mediums consulted, for no one knows octrac the difficulties in the way of such octrac the difficulties in the way of such control of the control of

Notes from Lake Helen, Florida.

Notes from Lake Helen, Florida.

Soft, balmy air, odorous with the pertume of roose and jessamine, smashine fooding the state of the control of the control

part in the record Orden excursion.

The state of the sta Mrs. Bond, or among those from a crear tr in the recent Cuban excur to Belles, of Onset, Mass., iail and is giving excellent. A. Wilkins of Keene, N. A. Wilkins of Keene, N.

My Heroine Has Her Portrait

Consumption Curred.
An old polysician, retired from practice, had placed in his hands by an East India Missionary, the formula of a simple vegetable consumption of the property of the speedy and permanent current community of the property of the property

Mrs. May Bingham.

The above excellent and widely known medial instrument is now located at 177 Fort Hill Avenue, Lowell, Mass., and being fully restored to bestlib is afferding much satisfaction to ber numerous clients. She is always pleased to welcome friends from Bouts., we now they have her address will doubtless call upon her.

An Appreciative Word.

A. R. Gaston, for many years secretary of the City of Light Association, has this to say of the work of the Bidito-st-Large: "For the encouragement of Hudson Tuttle, if he needs any beyond the approval of con-science and the commendation of the unseen friends in spirit life, I want in the life of word, after reading in the last "Senser" the article beaded, 'Qan the Dead Talk with the

Mrs. Alvine Jacques Has a Thinking

On Putnam avenue, says the Sunday Hagle, Brookiyn, N. Y., in the vicinity of Frank-

Briefs toward Sportisation is singularly open-mind and the design of the sporting of the most and it, and it beyt on smilling smill it had my own little experience. My new of the sporting o

the sections to be a three sections to coverince suppose the You have to experience. It yourself." Jacques is very reserved about hard medium to qualifies. She says that you have to experience the yourself. Jacques is very reserved about hard medium to qualifies. She says that you have the your of the genile medium and that her own power is less than that of surface you have the your of the youngest is after these years of study and reading, and the results are main-feeting itself through her arms. When the members have their own meeting section, or when Mrs. Jacques has home, the Spiritualistic phenomenon gives her an interesting manifesting. Though also may clear the desired the first of the size of the

Movements of Platform Workers.

Prof. A. B. Carpenter lecturer and demonstrator of Psychic Science will answer calls to lecture in Boaton and vicinity. Those desiring his services please address 2 Stamoore place, Booton, Macs. having resize as medium from the Church of Sacred Communion, or 146 Bedford sevene, will bold services in Areanum Hall. Bedford avenue, cor. Fulton street, Broodlyn, N. 21. rapther notice. Good music. Seats free.

Wm. Fitch Ruflie desires engagements for campusetings, etc., and can be addressed 64: The many friends of Shepser S. Ham, of Haverilli, president of the Helping Hand Association, will be sorry to learn of his liness at his home, 24d Mill with his caused his wife, Kate Mr. Ham, to cancel several engagements.—Goo W. Sargent, Heverbill, Mass.

Miss. Geo. W. Sargent, magements.—Geo. W. Sargent, magements.—James S. Scarlett, through an error on the part of the secretary, has some open dates in April and May which he mpineeting work. Address him, 55 Brookline street, Cambridge-port, Mass.

Local Aunouncements.

Malien Progressive Spiritual Society, Louise Hall, 12 Pleasant Street.—On Smoday next Lycome Jp. m., crice 130 p. m. for bealing, developing and readings, conducted by Harrey Bedding, Evening meeting, 123, 52 p.m. for the street of the stre

First Spiritual Church of Boston, Inc. (Spiritualist), Rev. Clara E. Strong, holds its services every Sunday in America Hall, 724 Washington Street, up two fights. Conference, 11 a. m. Services, 2 and 7.30 p. m.—A.

Washington Street, up two Fights. Conference, II a. m. Services, 2 and 120 p. m.—A.

The Ladies Schubert Quarte sing every Tuesday morning at 11 o'clock at Metaphysical Hall, 20 huntington a vasure, where there is held a Musical Hall, 20 huntington a vasure, where there is held a Musical Hall, 20 huntington a vasure is held; a Musical Hall, 20 huntington a vasure is held; a Musical Hall, 20 huntington of the Conference in the Singer Street, and the Singer

y, Pob. 18, 280 and 7.50, Mrs. S. C. mgham, test mediam. Circles at 4, Cunsingham, test concer-teinment 6.38. Joseph Onf, pher soprano, Albert Meader, dram Miss Allicon Low, vecal soloist The "Banner" on sale at all A. A. A.

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I am glad to think
I am not bound to make the world go round,
But only to discover and to do,
With cheerful heart, the work that God
appoints.—Jean Ingelow.

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Our Some Circle.

MINRIE MESERVE SOULE.

Now is the day when Love may spea Bashful and shy though he be; Now is the time an answer to seek To the question, "Lov'st thou me?"

Eyes down-drooping may lifted be: To the face that's sweet as a rose And lips that stammer may boldly "My heart with love o'erflows."

Under the robe of Saint Valentine. Let us hide our missives sweet. And trust him always, knowing well That no secret he will repeat.

Our letters, kisses, sighs and prayers \[\text{He will hold in his dear care} \]
And bless them e'er he bids them go To our loved ones everywhere.

So without blush or sense of shame, For no one on earth can hear, To Valentine I'll breathe your name, As the one I lose most dear.

M. M. S.

A Link in Our Golden Chain.

LET US STRIVE ON TO FINISH THE WORK WE ARE IN.—Abraham Lincoln.

WORK WE ARE IN—Abraham Liceoin.

On the wall of the stuting recoin of our childbood's bonne hauge an used pièce. The idenishings of the-to-one have been changed from
time to time, but from its accustomed niche
the face of Abraham Lincoin still peers out
from an odd black frame like an old land"Well_do we remember the day when we
first learned that the picture was a portrait
of a great and good man. The story of the
of a great and good man. The story of the
his cause, of the Beascripation Proclamation
and of the assassination of the President
whose hand had signed that Proclamation
group and piled our elders with questions.
Deep into our minds sank the awful story
and when at last one day we dembed upon a
chant and with much law described the A.
chant and with much law described the A.
the sad face it was as if the great man had
been there himself, so real did his presence
become.

the sad face it was as if the great man had been three hismelf, so read did his presence becomes.

The same of the

many fortances were ignorant on the degradation, or to have believed that a chain by the hand of the President would have been a fatal blow to an flodatrous loye for the hero of the world.

The world is been dear the control of the world o

his life and deeds we the short with the his his all deeds we have been allowed by the his written about the religious life of this great man or perhaps we would be more sovered in stating flast very little is little, while his religious life was he only life for old rife inself he made a religiou. Wee Spiritualists, are happy in the knowledge that so great a man should find his joy Are hard stokes and was directed through the mass of bettles, so our beloved Abraham Lincoln listened in the quite room where no heardly disturbance for the voice of visions to guide him in the hour of his distress. He was not established to life on the plane and beliffed from the foot by an unseen power, and the plane and beliffed from the foot by an unseen power, and the plane and the lifted from the foot by an unseen power, and the plane and the plane and the plane with the plane with the plane.

The overwise teacher who grows alarmed at The overwise teacher who grows alarmed at the mere mention of a "spirit control" would have cut off this avenue of information and help which Abraham Licolin/Jound so useful and helpful in the stormy days of the Rebel-

the mere mention of a "green variety and have cut of this avenue of information and have being the thin the property of the strength of the property of the pr

The Burial of Abraham Lincoln.

We mourn for him whose soul on heights di-vine
Has reached the stature of the undefiled.
In whom a judgment ripe and honor fine
Were blended with the nature of a ship-The

Has reached the stature of the undefiled.
In whom a judgment ripe and honor fine
Were blended with the nature of a child,
Whose pen with the toll and godlike grace
Picked out the puzzled knot of slavery;
Unclasped the gyves that bound a hapless

Unclasped the gives that bound a hapless race.

And dared to write "the bondman shall be free."

The kind humanities that graced his life.
The tenderness which through his justice

shone:
The avmosthy that softened human strife

shone; The sympathy that softened human strife And made a brother's suffering his own; The life which shadowed forth the per

The life which shadowed forth the plan
Of heaven's law of equity and right:
Such were the attributes, and such the
Whom death has hidden from our
sight.

His deeds move onward, though his life

His deeds move onward, though his life, idone; idon

Along the years his gentle words shall fall,—
"With malice towards none, with charity for

all;"
And men shall write in tears upon his grave,
"He bound the nation, and unbound the
slave."

May Riley Smith.

A Pilgrim Boy.

CHAPTER XXVII. TO ARMS! TO ARMS!

I am as free as Nature first made man, Ere the base laws of servitude began, When wild in woods the noble savage ran Vage ran. Dryden.

and a market the search was considered by the shoes and having the property of the first description of the search of the search

beging the stablet being research by that it was a contract with seen increased by that it was a contract to the increase of the stablet of the increase of th

"Thank God every morning when you get up that you have something to do that do which must be done whether you like it on not. Beling forced to work, and sorred to do your best. will breed in you temperance and self-control, diligence and strength or will, cheerfulness and content, and a hundred vir-tres which the idle will never know,"—Chas. Kingslay.

An epileptic who was in constant dread of the surgeon's knife, and who knew modern ways, was picked up on the street is New York. When taken to the hospital and undreased the following sign was found on his character was a surgeon of the surgeon

SPIRIT Message Bepartment.

The following communications are given by Mrs. Soule while under the centre of the country of th

To Our Readers.

To Our Readors.

We sensetly revesse on partons to verify
such communications as they have so be
based upon face in these columns. This is
based upon face in these columns. This is
passed upon face in the columns. The parton
passed in the columns of the passed in the columns of the passed in the "Sanner of Light", so may be columns of the passed in the "Sanner of Light" so may for your particular locality" for your particular locality?

INTOCATION.

To Thee, O Infinite Spirit of Tenderness and Love, we lift our hearts in grateful out of the life of the series of the life o

MESSAGES.

George Atwood, Lee Angeles. Cal.

The first apirit that comes to me this morusing is a may be a superior to the control of the

Josie Sargent, Amesbury, Mass.

Jose Surrest, Assesbury, Mass.

Josée Surrest, Assesbury, Mass.

There is a lady who comes here now. She is quite tall my she will be a surrest of the surre

awrin, out i realy on what and one were all over here sometimes. Thank you."

Carceline Manree, Hartford, Conn.

There is the spice of a woman who says has need to live in Hartford, Conn. She says, "My mane is Caroline Munree, and I want has need to live in Hartford, Conn. She says, "My mane in Caroline Munree, and I want has need to be supported by the says of th

George Bond. St. Louis, Mo

as I have done and James as reacy, to not when the time is right. I thank you."

George Bond. St. Leuis, Mo.

There is a spirit here now of a young man. I should think he was about 25 years old, of medium height, strong, muestar looking, dark and the strength of the str

Angie Blake, Malden, Ma

Angie Blake, Majden, Mass.

There is a spirit now of a woman who says her name is Angie Blake. She seems to be her name is Angie Blake. She seems to be her name is Angie Blake. She seems to be her name is Angie Blake. She seems to be her name is a superior of the seems to be seen the seems to see key friends, and get a good deal of comfort from seeing them. She was a Spiradiumlet, for I see her telling people 3, good many things, as though she were able to help then through their directions. With her is they are very dear friends and they want to send a message to Edward, and this one handed Linnie says. The only hard thing the seems to be seen a message to Edward, and this one handed Linnie says. The only hard thing the seems to be seen a message to Edward, and then contained the seems to be seen a message to the seems to be seen a message to the seems to be seen a message to be seen a seem to be seen a message to be seen a seem to be seen a message to be seen a seem to be seen as the seems to be seen to see the seems to see the

from Our Exchanges.

A Elistete of Riselevanies.

Mesicon work in the Orient is hampered by he immorishing of resident Americans and European, declared the Rev. Z. J. William of the Carolina of the Carolina of the Carolina of the Carolina of Carolina of the Carolina

A Plea for Justice.

A Plea for Justice.

It is a mistuke for Christians to misrepresent the religion or lack of religion of pages the property of the propert

Divine Unity.

this more enlightened age the thought God—the Divine Power—is something t from the planet and its inliabitants pildly changing and the thought that y is the life of the universe is taking its

Delty is the life of the universe is taking its place.

God, being Love, is manifest in its divinest manifestation on the planet, 'only as all love in any thought or action of life is the only atheian. Not alone 'il and my Father are one,' but I and my nelphbog are one, I and my care the state of the life of the lower of the life of the lif

Do the Children Understan

Do the Children Understand? Words and places which are so familier to start we scarcely think of the possibility of heir being misunderstood by even a "child, asy convey utterly erroneous, and even grother of the possibility of the possibili

Spiritual Freedom.

No man is spiritually free so long as he is economically a slave. What boots it that one of you "rete rich," so you can be in every support to be a support of the sup

put into bondage with his physical and mental deparatity. Baloy, then, your wealth, your power, of the man! The wise begrader you not the full measure of it. Their pity, their sympathy, is with you; but let the infernal sympathy, it is not a considerable of the property of the publisher. The accuracy and all the property of the publisher must be suffered by the property of the publisher. The Light of Truth, Chicago, III.

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TON. SATURDAY, FEBRUARY 18, 1905.

MEETINGS IN BOSTON.

allst Ladies Aid Society, Appleto

ent.
Ladies Lyceum Union, meets in Dwight Hall,
emont Street, every Wednesday, at 230 p.m. Supals. Public meeting at 8 o'clock. Mrs. Maggle J. president, mercial Hall, 694 Washington Street, alistic meeting conducted by Mrs. M. Adeline Wil-every Sunday, il a. m., and 2.30 and 7.30 p. m.

Societary Aems.

Correspondence for this department should be ad-dressed to the Editor, and must reach this affec by the first mail delicery on Monday morning, to ensure sur-tion like some seech. We wish to assist all, but our space is limited. Use this and write violatly.

Boston and New England.

Appleton Hall, 2 Appleton Street, Friday, Peb, 16.—The Ladder Aid Society met as Alba, in the chair. The Valentine Tes proved quite a souccess, many of the members being dressed as Valentines, which added mach to the extribet. Every the source of the members being dressed as Valentines, which added mach to the extribet. Service beside their plate, a very pretty valentine, a souvenir of the occasion. In the evening many of the speakers and mediums took part, among them ledy and Miss. Florace Morse. A very enjoy-able entertainment was had. Mrs. Mary F. Lovering presided at the piano. Next Priday evening many mediums will be present. Among those who have promised to be present. Among those who have promised to be present. Among those who have promised to be present as Mrs. Dr. Caird and Mrs. Madel Litch, of Jun. We shall also serve a fancy the best suppers in Botton for 15 cents. Friday, Feb. 24, we shall lare a Martha Washington Party. Don't miss it.—Annie Haynes, Dwickt Hall, 141 Temons Street, Thurs-Dwitt Hisl, 141 Temons Street, Thurs-

ingrion Party. Don't miss it—annie saspanies of pick the pick of t

rk and also enjoy one of their happy evening.—Bec.
First Spiritsal Temple, Newbury and
for Streets, Sunday, Pedraray 19th.—Two
for Streets, Sunday, Pedraray 19th.—Two
further addresses from the inspires of J.
Mores. In the feteroom the topic desit
for was, "Hed and Its Facts in the Hereter and the receipt the subject was,
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marks from Mr. Ayer on dietetics, from Mr. Day upon personal experiences, from Miss Florence Morse upon the value of Spiritualism, ann from J. J. Morse who spoke in his usual cheerful and chatty fashion.—Nemo-

The Field at Large.

Augusta, Me., Fab. 11th.—Mrs. Natis Hole Harding, of East Somewille, Mass. has just closed a three weeks' engagement with the Progressive Spiritual - Society of Augusta closed a three weeks' engagement with the Progressive Spiritual - Society of Augusta Colone and Street Sunday, Fab. 11th.—Miss Piccus and Life dience each Sunday, many of our best cities and in the second of the

form a fillmore to make the second beaming to flavore. Will Dolf "alog and a funder." Or tests which were most satisfactors—low favore. Will Dolf "alog and the second we seem to the best and the second we seem and the second we seem to the second we see the second

and Meward R. Brinn. Mr. and Mrs. Rell.
Noble half machine every flunds; or each at Women's Half. Rell. St. L. R. Fluider,
Women's Half. Rell. St. L. R. Fluider,
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Wortenter, Mann.; Sunday, Jen. 19th.—
Bright St. L. St. L.

for a long time. The Progressive Lyceum meets directly after the norming service, meet the property of the pro

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Red Men's Hall, Tremont St. Sunday, Feb.
12.—Lyceum No. 1 opened at 11.08. Singing
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Malden, Mass. Sunday, Feb. 5.—While see:
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Malden, Mass. Sunday, Feb. 5.—While see:
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Topic for the Progressive Lyccum: Sunday, Feb. 19, 1905, S. E. 57, "America's Hero,—Washington."

Gem of Thought:

They've led the way for TRUTH to labor, And bid the World to heed them; They've claimed respect from every neighbor, With Washington to lead them,

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29-25-		Ξ.	6		F			2	r	•		50

Fads and Adonis.

Fads and Adonis.

We are living in an age in which ideas are running riot. It is the natural result of a superior of the control of the contr

in equipoies ferewen the two, we may som-bodily forth in the open, and preclaim our-pelves and coly-"Man." but a truly human be-lieves of cause and effect! we cannot change laws of cause and effect! we cannot change laws of cause and effect! we cannot change the sphere of the law which we are cast; we cannot cause one bide of grass to cast; we cannot cause one bide of grass to turn night into day or day into night; we cannot destrye disease bord into the desh-tant, or cannot control to the control of the turn night into day or day into night; we cannot destrye disease bord into the desh-tart, or canse and of the control of the tast, or cannot control of the control of the rath, or cannot control of the control of the rath, or cannot control of the control of the rath, or cannot control of the control of the cannot destrye disease bord into the control tast, or cannot control of the control of the cannot destrye the control of the control of the cannot destruct the control of the control of the desired of the control of the control of the cannot control of the contr

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appreciation creates these, not fools, drugs, a commetic, nor surgical operations, because it is a utterly impossible for one to be attracted as utterly impossible for one to be attracted to dispose the control of th