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NO. 12

#### THE IMPOSSIBLE PARALLEL.

"In many forms we try  
To utter God's ineffable.  
But the boundless hath no form,  
And the Universal Friend  
Doth as far transcend  
An angel as a worm.

"The great idea baffles wit,  
Language falters under it;  
It leaves the learned in the lurch;  
Nor art, nor power, nor toil can find  
The measure of the Eternal Mind,  
Nor hymn, nor prayer, nor church."  
R. W. Emerson.

#### Hallucination.

Soliloquy.

II.

The strictly scientific and experimental side of Spiritualism, being connected with scientific experiments and series of experiments, it is obvious that the more brave, truth-loving and scientific souls in its ranks consider that clear decided knowledge of this scientific character is as important to the world as the knowledge of Sitting Bull's daughter—through a medium—that a savage may be existing in an invisible state, and can make itself known by whoops and yells. Not that the whoops and yells have no scientific value, but one live Copernicus is worth a thousand passed-out Sitting Bulls, so far as scientific knowledge is concerned. And, only as the knowledge of Spiritualism becomes scientific—strictly severely so—on the one side, and sublimely religious and rigidly, morally and Puritanically pure on the other, will it be considered worthy of being accepted as a universal religion, and a universal philosophy. All vague and nebulous fancies must give way to the severe experimental method. All its sciences must be treasured with the exquisite moral purity of an almost fanatical ethical asceticism. People always respect heroic self-denying holiness, and they respect a deaf ear to clear decided knowledge of the spiritual world. Spiritualism, to become the universal philosophy, must pass from the vague nebulous stage of moral speculativeness, and dark cabinets, into that of scientifically demonstrated truth, and scientifically demonstrated ethics and morality. This will alone redeem it from the universal cry of fraud. Some men with the ascetic holiness of St. Francis, the daring of Cromwell, and the unyielding Baconian method is needed as its reformer. The scientific side of Spiritualism is unavoidably linked with questions relating to the nervous physiology of the medium. The solutions of these problems are every bit as important as the problem of "obsession." Suppose it to be demonstrated that the medium—and every one else's senses of color are due to certain vibrations of the retina of the eye. Why, then, by understanding the physiological law of the phenomena, the world rises to a respect for the medium. I do not mean simply those changes in the color of the retina produced by vibrations of objective light, but as produced by subjective causes, causes that are psychologically subjective, causes that are spiritually subjective. Experiments are the only clues to exact knowledge, but how much honest respect is the cause of Spiritualism actually paying to all these heroic attempts to gain exact demonstrated knowledge of the severely academic, Baconian, scientific sort? The scandal and the disgrace of the modern spiritualistic cause is, that it has no scientific, organized experimental body of its own, to out-herd the Herods among the Physical Researchers. This work could be done with a scientific thoroughness by the Spiritualists, and with results immeasurably far-reaching.

#### Mortal Limitations.

Charles Daubens.

The scientist turns all his energies to the discovery and classification of facts, but when he has done his utmost he only gets hold of a piece of a fact. No matter what he may be his genius and skill he can deal with no more of a fact than he can handle. He may invent wondrous instruments by which to see, hear and feel more than his grandfather, but, all the same, he cannot escape the limitations of his sense. And, sooner or later, he is compelled to admit that he, himself, and everything in the universe he can see, hear or touch is a great deal broader and deeper than his sense or his instrument can grasp.

The foregoing is undeniable.

It is an everyday phrase to call man a Cosmic speck, but, in solemn truth, it is only a very small piece of a speck, so far at least as the man who knows who is looking himself scrutinizing the surface of the planet. Every student is now well aware of his own

limitations, but usually declines to learn the lesson. He knows, if you ask him, that everything of which he can conceive is in motion—that no atom, or ion, or electron is small that it is smaller than a baby in a cradle, and then keeps still while it grows a little bigger. He knows that when he senses anything it is because he and it are rushing about, and never getting tired. And then when particles of atmosphere jolt against the particles of his ear drum at the rate of a few thousand jolts in a second, a lot of other particles inside him take part in the dance, and presently the man tells you he hears, and what he thinks about it. What started those particles of atmosphere, and keeps them going is quite another question to be studied later. But, as a matter of fact, we note that man is listening and thinking as the result of certain movements that make him say he hears.

Similar movements, if increased to a few billions of times in a second out in the ether make the same man say he sees, and once again as the result he says he thinks. In passing we just note the interesting fact that a man can neither see nor hear without thinking. Thus thought is itself as much the effect of this motion as any part of the process, and is limited to the vibrations he can sense.

Though man is thus limited in his perception of the Cosmic vibrations of the universe, these vibrations are themselves necessarily continuous, and do their vibrating work, although silent to the consciousness of man the mortal. So the all important fact in mortal life is not its fullness and scope, but its limitations. But, as the vibrations of work, although silent to the consciousness of man the mortal. So the all important fact in mortal life is not its fullness and scope, but its limitations.

Intellectual development and culture are all within the few vibrations man the mortal can sense, and if he tries to go outside he soon gets into trouble. Energy, that is to say "motion," is Cosmic Energy, every speck in the universe is necessarily in continuous movement, though man the mortal can neither perceive nor sense it. And if he even tries to sense it he gets into trouble and danger. For instance, it happens that one day he discovers a vibratory movement just outside his normal limit, and, like a child with a new toy, he proceeds to play with it. He calls it the X-ray, and finds he can use it to see right through certain kinds of solid matter. He proceeds to harness it, and put it to work, if only to cure his diseases. But he presently discovers that such energy is destructive to his body. It burns him into malignant sores that won't heal, but does it so quietly that he does not know he has been injured for weeks after his experiments have been almost forgotten. To-day the experienced physician like Edison, and every trained physician, has acknowledged that X-ray is too dangerous to meddle with the mortal. But when he wants to examine the substance that is his deadly injury. He can make instruments that will prove the fact, but the operator will presently use his hands, and he will be out to experiment in such realms of Cosmos.

There is nothing, so far, the scientist can discover save the movement of the universal force at a specially dangerous limit. From time to time, in another direction, he learns the same lesson, but this time from a physical standpoint. The scientific curiosity of a woman reared in another discovery, also just outside mortal limit of sensation, save at the certainty of much suffering and even death. Everybody knows the tale how Madame Curie proceeded to uncover the secret lying cooped in pitch blende. From tons of that mineral she stripped the outside covering, itself as harmless as any plaything of childhood. The process was slow and costly, but at last she captured a few grains of Cosmic Essence which she called "radium."

Every thinker in the world was startled as never before, for he learned that the universe is based upon an energy which knows no exhaustion. But when he wanted to examine this wonderful substance he found that to even handle it was destruction to his mortal form. A thousand part of a grain would sear his skin, burn unhealing sores, let him handle it carefully as he would, simply because it was embodied energy that worked outside his sense limits. There may be, perhaps, but a pound or two of this "radium" existing in the primeval essence of this little planet home of man, but every speck scatters its forces with a result now known as "radio activity," in which diluted form it is teaching a tremendous lesson to the mortal, for if there be in existence materialized energy which needs no fuel, he is facing the eternal limit of immortality. If the present writer's claim that every unit of Cosmos must be a compound of intelligence, substance and energy, apply also to this Cosmic essence—as it must—then he is face to face with all the Divinity he can conceive or imagine. And his very first kindergarten lesson teaches him that to approach too closely to this Great First Cause is destruction. So man who knows who is looking himself scrutinizing the surface of the planet. Every student is now well aware of his own

limitations, but usually declines to learn the lesson. He knows, if you ask him, that everything of which he can conceive is in motion—that no atom, or ion, or electron is small that it is smaller than a baby in a cradle, and then keeps still while it grows a little bigger. He knows that when he senses anything it is because he and it are rushing about, and never getting tired. And then when particles of atmosphere jolt against the particles of his ear drum at the rate of a few thousand jolts in a second, a lot of other particles inside him take part in the dance, and presently the man tells you he hears, and what he thinks about it. What started those particles of atmosphere, and keeps them going is quite another question to be studied later. But, as a matter of fact, we note that man is listening and thinking as the result of certain movements that make him say he hears.

The scientist had figured out the probable life limit of the sun, and his planets. It was a mere matter of the exhaustion of his energy. Nothing by his supply would be all used up, and then there would be another Cosmic funeral. But as "radium" is capable of transmutation into helium, and as helium is found in the sun, as swum up by the spectroscope, its energy may, for all we know, last indefinitely. So the calculations of the scientist are all upset. And as the sun is perpetually distributing his property among his children every speck, a great part of helium-radium as it is being hurled out into space. But the sun is a poor marksman. It is true some of his evolved energies do hit his planets, and become for them light, heat, magnetism, electricity, etc., but for the most part they are squandered in space, and do no good to anyone we can perceive. But in this fact lies embedded a whole philosophy which is the object of this article.

Take a mass of red hot iron and you discover, as you walk around it, that it is scattering its heat (energy) in every direction. And Prof. Langley's Heliotrop, that measures the heat of a candle at a hundred yards, tells you the same tale. Every unit of existence is radiating its own essence right out into space in every direction. It is not a hit or miss process, for everything is hit, and everything is missed in this eternal out-pour. A speck gives out the energy of a sun, and a sun gives out the energy of a sun.

There are just two points to be specially noted and held in mind right here. The first is, that since every speck is in motion its energy is scattered in every direction around it, whether it be embodied in a star sun, or remain a mere microscopic speck. The other fact to be noted is that only a very small portion of this energy can be chance reach any other speck, planet or sun.

So much is clear, but it gives us a peep into what might be called Cosmic Geography. Let us remember again and again that a speck, or a unit, is not a mere compound of energy, intelligence and substance. Necessarily intelligence is the prime factor in whatever may be contact of one unit with another, and the limit of the scientist's talk of an "X-ray filled space" is really proclaiming the truth of the universal intelligence.

So much is the wondrous truth emphasized by the present peep into Cosmic Geography, sense limits, which we call X-ray, radium, and several other names. We see that everything exhibits intelligence to its own sense limitations, and the limit of perception by another speck. But we also see that it is death, or organic destruction for mortal form to come into contact with vibrations above or below the outreach of man's normal senses.

But if it be a universal truth that the sun is perpetually hurling these higher vibrations, as well as the lower, out into the great etheral space—if his radium and X-rays are perpetually bombarding infinity, it is natural for the student to enquire how his own form, and every other, escapes injury by these vibrations.

We must here note that there is no change of raw material in the universe. The only variation is in its rate of motion. Radium will hit, like everything else, a compound unit of intelligence, energy and substance, for the student will perceive the three comprise everything he can conceive in God or man, or microbe. So a slight change of proportion, or rate of motion, gives its variety to the universe. Man has already noted and applied this fact in studying his own form, and its surroundings, and specially including his own sense organs. That every unit of Cosmos must be a compound of intelligence, substance and energy, apply also to this Cosmic essence—as it must—then he is face to face with all the Divinity he can conceive or imagine. And his very first kindergarten lesson teaches him that to approach too closely to this Great First Cause is destruction. So man who knows who is looking himself scrutinizing the surface of the planet. Every student is now well aware of his own

limitations, but usually declines to learn the lesson. He knows, if you ask him, that everything of which he can conceive is in motion—that no atom, or ion, or electron is small that it is smaller than a baby in a cradle, and then keeps still while it grows a little bigger. He knows that when he senses anything it is because he and it are rushing about, and never getting tired. And then when particles of atmosphere jolt against the particles of his ear drum at the rate of a few thousand jolts in a second, a lot of other particles inside him take part in the dance, and presently the man tells you he hears, and what he thinks about it. What started those particles of atmosphere, and keeps them going is quite another question to be studied later. But, as a matter of fact, we note that man is listening and thinking as the result of certain movements that make him say he hears.

Man is a microcosm of the universal whole. He, too, is a blending of independent units, each perpetually radiating its own individuality, yet remaining "personal" because either of radium, or some radio active substance, that can apparently give out indefinitely without destruction of the form.

We are receiving forces today that man is thus emitting these finer rays, casting them out into his own sphere, precisely as the sun does. Photos, aptly taken, are told, by the use of these emanations from the human form. Yet further French scientists are claiming to have discovered, and to be using what they call X-rays. They are even telling us of the special rays of passion, such as hate, love, etc., and even depicting their form. It is thus demonstrated that man, like the sun, is perpetually sending forth the essences of his own personality.

We can go a step further than this, for we find that everything, large or small, is a "form" only to our sense limitations. It is a Presence, far beyond its apparent form, limitations or boundaries. The speck of lodestone is a speck only to our senses. But it outreaches to other specks and influences them at distances far beyond its form limits. So we assert, and claim as proved, that limitations are the effect of our sense limits, but that what Nature knows nothing of any sense limits, and that what we call "personality" is man's limitation, and being influenced by what we may call his outer manhood or Presence. Heron lies in the mystery of heredity.

Let us now apply this law of "universal emanation," if I may so call it, as we watch the coming together and blending of units into what is a "form" according to our sense limitations. The sun, for instance, is a Presence, and in reality that unit of a Presence outreaching into infinity, but with no definite boundary of what we can conceive. We have right to assume that the sun Presence would be the same unit of Presence, in man, Presence, or unit Presence. We know that the intelligence, energy and substance in that unit outreach, attract and blend with the sense limitations of the other minded units. It is thus the molecule is born. But that molecule is composed not only of all the forms of its units, but also of all their foundations. That molecule has our sense limitations outline, but we can measure, test and analyze it, and it also quotes and blends the several outreaching unit Presences into a new molecular Presence. The sun is thus composed of the compound of Presence outreaching into molecular forms and presences. The form of the sun, as of everything else, is just so much of its Presence as we sense can grasp. If we could grasp more of the Presence the form would change its shape to our enlarged sense conception.

Our direct present object is to watch the effect of this law of "outreaching presence" upon the molecular forms we call man. It is obvious that to spirit sense more of Presence will be perceived, and by so much what mortals call the human form will be enlarged to them. The human form is an outreaching presence, but more of it would be visible to them as what we call human form. The shape of man's form will always be a matter of sense limitation. Enlarge the scope of the perception and you change the form as a matter of course. This is a most interesting and important truth, but all the same, it is not the truth we are seeking, but only approaching it.

Let us note that the law of attraction of forms necessarily includes attraction of the entire Presence of each and every unit, of whose ultimate form we have no present conception. A child is born into earth life. Let us now study that child. He has a form, which we call human. He has also, as we have seen, an outreaching Presence. His form to our eye limitation is fixed, but to the less limited eye of a spirit, especially an advanced spirit, that form will be the Presence, into which that child is ready to build up. That is the first fact of man's attempted second up to countless millions and trillions is the a b c truth of our learned men of today. It rests with the philosopher to study the sense and learn the lesson.

Man the mortal, as we have said, can

rest is all there, notwithstanding our limitations.

Scientists who weigh and measure and analyze forms know nothing of this outreaching "presence," so their estimate of that babe is founded only upon so much of its form as their senses can grasp. They will tell you, first, that his form is human in the general. Next they will show you resemblances they call "racial," manifested to them as special colors and shapes. But that racial form includes also certain "family" limitations, distinct from that of other families. Yet further, it usually bears a more or less striking resemblance to the individual form from which it was an apparent outburst in outline and color. So much is obvious, but when we realize how little of the whole "presence" is conveyed into form by our sense limitations we perceive that (a) spirit eye, seeing more, or at least a different portion of the presence, will discern a form which will be emitted into a shape very different from the form we mortals sense. (b) They will also be dealing with a different portion of the entire "presence," and therefore with a different manifestation of selfhood. Hence the advanced spirit must have a personality very different from that of the mortal since it is built up out of a different portion of the "presence."

Since conception is the outburst of an entire presence, a life history commences which includes far more than the form we sense. When we speak of "heredity" we mean much more than similarity of fingers, and toes, and other physical features of the new form. Follow out that form a little further into its "presence" and it begins to exhibit qualities that pertain to a larger form centre. There may be sight, hearing, touch, but they become clairvoyance, clairaudience, intuition, etc., because working further into "presence" than our mortal limitations. Consciousness itself is always an output of far more of "presence" than is contained within our sense limit, and is therefore always far beyond its form limits in expression by the dense mortal form.

Heredity implies the resemblance of an entire "presence" to the entire "presence" of its creator. But what is that "presence" of only a few "heredity" is only so much of the "presence" as resembles the limited personality of the selfhood from which it sprang. Suppose the immediate ancestor of the child be a watching, we have had a form expression, physical and mental, that we sense as music. That really pertains to his entire presence, and we catch only so much of it as his and our sense limitations permit. It is obvious that there cannot be in our limited form expression more than a portion of what the whole "presence" would express, but it would be of the same quality. For instance, in which could not have had a form expression of the "presence" eye, so wide. There would simply be more love in the world, and less love in the part. So in every phase of character, which is exactly alike, therefore we have but an imperfect expression of what the whole "presence" would be, if we could but sense it. This seems an obvious truth, but in reality earth life tells a very different tale, for the child is born into a world around us each represent a whole "presence," then indeed there must be both greater devils as well as angels in the individual "presence" than is our mortal form able to sense. This demands most careful examination.

It is obvious that heredity is founded on the law of attraction. The unit that bursts into molecular expression is under impulse and energy from the parent "presence" from which it springs forth. It will, of course, attract unit and molecules like itself, or as nearly so as possible. In fact, no two units in the universe are exactly alike, therefore no two molecular blendings will be exactly alike. The blendings of substance, energy and intelligence seem capable of infinite variety. If the two units are exactly alike, however, any two molecular forms exhibit the same characteristics. There is, however, a difference between unit expression and form expression.

If we conceive of a perfect whole it could not be broken up into perfect fragments, for perfection is not divisible. And if no two molecular aggregations are exactly alike, then it is certain that a part that is taken from either a surplus or a lack of some principle or characteristic of the whole. In other words, whereas in the whole there may be a supposed perfection, yet in each part there would be a positive imperfection. Nothing but a whole can represent the whole. When we apply this truth to the study of heredity, we perceive as a truth the fact that "parent presence" is writing itself on that "child presence" as a whole, with a result that could not be repeated in "form" life, for form is only a fragment, and perhaps a very small fragment of the entire "presence."

We can conceive of Cosmos as a vast "whole presence" which could only be fully represented by another Cosmic "presence." That is, of course, an impossibility, for there may be only one Cosmos, and it cannot be.

(Continued on page 3.)

MAY 13, 1905.

"I told him. In the course of conversation he said to me: 'Do you know, doctor, some forty years ago, I was digging here for some purpose, when they came to a large flat stone, which was covered with the skeleton of an Indian seven feet in height.'"

"My surprise may be imagined, but I said to him: 'What was the result of your digging?'"

"Mrs. G., which this statement so startlingly contradicted."

"About two weeks later, being in Havana, I met my old friend, the late Dr. Edwin Smith, who was then in the city, and he told me of the remarkable phenomena which were occurring in Havana at the time, and that he had been called to the attention of them, that were being investigated by himself and other prominent physicians, and that he was accompanying him on a given evening to witness them."

"The next day, I was appointed I was at the house—an exceedingly humble dwelling—and there was introduced to a tall, thin woman, who was the wife of the doctor."

about forty years old, with dark hair and eyes, and an exceedingly sallow complexion. She

was upstairs, an unclear

The medium took her seat in this chair, and the door was closed. After an exhibition of what was termed independent spirit voices, the door of the cabinet slowly opened, and there emerged from it the apparition of a young woman, beautifully costumed in white.

ok her seat in this chair  
losed. After an exhibitio

maintained about twenty minutes, conversing in whispers, mostly, with the half-dozen persons present, then slowly receded to the cabinet. He was instantly followed by a magnificent looking Indian chief in full costume. To my surprise he addressed himself to me, saying: 'I know you, Dr. Chief.' 'Know me! Why, how is that?' 'My bones buried on your point.' 'On being permitted to approach nearer to me, I found he answered exactly the description given me by Mrs. G. several weeks be-

"After the seance, I had a conversation with the medium, won her confidence, and she gave her consent to be placed by me at some future sitting under rigid test conditions.

"On the appointed evening, after she took her seat in the cabinet, I took some carpet tacks and a hammer and nailed the corners of the cabinet to the floor. I took down the curtains and the floor, putting on the test feet.

tying them firmly in. I then secured her to the chair, tying her with yards of stout twine, sealing the knots with sealing wax. She wore r-rings. She permitted me to take them out and pass threads through the lobes of her ears, carry them to the rear wall of the cabinet and seal them to it, stamping the seal with my own signet.

"To test the independence of the voices, I cut the throat into strips, and placing them on by anatomical lines, so that they could not be removed and replaced by a person ignorant of anatomy without my knowledge, I sealed her mouth so securely that she would not utter an intelligible sentence. After my job was done the company present decided unanimously that it perfectly met the

door of the cabinet close

...clearer and finer than on the preceding evening. After several brief addresses had been made purporting to have come from different spirits, the door of the cabinet opened, and the before described beautifully dressed cure made its appearance.

"While the attention of the company was absorbed by her I slipped quietly into the cab-

et. It was empty. There was no trace of the medium. The dress that I nailed so securely to the floor was gone. I passed my hand over the floor; there was no trace of the socks. Neither was there any trace of the rings with which I had tied her or of the numerous seals I had stamped with my signature. Everything but the old chair had disappeared. I resumed my seat and waited the development.

The figure remained out for a long time, admitted herself to be weighed upon a platform scale furnished for the occasion. She weighed from forty to sixty-pounds less than a medium weighed. In subsequent investigations I found that she varied in weight according to the harmony of the circle and the path of time that she was out of the cabinet. At length she retired to the cabinet and the door was closed upon her when I was standing again into the room. There she weighed a medium just as I had left her at the beginning of the seance, with her black dress securely nailed to the floor. Every string intact, every seal unbroken and every piece of surgical plaster just as I had placed it.

The transformation of that beautiful figure

"At a subsequent sitting the apparition presented a circular piece showing the cut of the hair, and the color of the skin, as he found that there was a hole in the black tress of the medium into which, this piece cut, containing white robe of the apparition tress exactly.

"A gentleman present persuaded the medium to allow him to take another piece from the black tress, and he cut the two under the microscope. He found them identical, save that one was rusty black, the other pure white.

"He described an account of my experiences with this medium at the time, which attracted widespread attention, and several keen, ardent and close observers visited the same

close with the words attributed to some distinguished scientist: "He is a rash man who, outside the domain of pure mathematics, pronounces the word possible."

"Fred L. H. Willis, M. D."

"Rochester, N. Y."

State of New York, City of Monroe, City of Rochester, ss.:  
On the 26th day of January, 1897, before me personally appeared Fred L. H. Willis, to me personally known to be the same who, outside the domain of pure mathematics, pronounces the word possible, and who by me being duly sworn, says the foregoing statement is true of his own knowledge.

Sworn to before me, this 26th day of January, 1897.

Seal

"Helen M. Millar, Notary Public."





No. 1 repeats this study of "mortal limitations" may not prove, but it certainly suggests that the experiences of the eternal unit may have commenced long before what we now sense as mortal form. Every form is really mortal form; for it changes or disappears just as sense limits change. And every "presence" is, so far as we can sense, unlimited. Therefore "form" as a partial manifestation of "presence" does to that extent seem to support—almost to prove—the doctrine of pre-existence. But that is so suggestive a theme that it demands a separate study.









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Banner of Light

BOSTON, SATURDAY, MAY 13, 1905.

SPIRITUALIST MEETINGS IN LOSTON.

First Spiritualist Ladies Aid Society, Appleton Hall, Appleton Street. Meetings every Friday afternoon, 2 to 4 o'clock. Meetings every Friday afternoon, 2 to 4 o'clock. Meetings every Friday afternoon, 2 to 4 o'clock.

Society News.

Correspondence for this department should be addressed to the Editor, 100 State Street, Boston, Mass. The Editor will be glad to receive such correspondence.

Boston and New England.

Appleton Hall, 9 Appleton St., Friday, May 13th.—The regular meeting of the First Spiritualist Ladies Aid Society opened with a musical selection from the 'Lullaby' by Mrs. Sawyer.

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communications from the spirit side of life. The address at the evening service was very interesting, looking the closest attention to all present, and was supplemented by many correct tests and spirit messages. Rev. J. W. Vane, who was present, will address the society next Sunday—Rev. C. L. Fox, pres.

Youn, Mass. Spiritualists' Mass Meeting.—A Union Meeting of the Spiritualists of Massachusetts was held on Friday in Caled Hall, under the auspices of the Lynn Spiritualists' Association. The occasion was presented by nearly every organized society in the state, and were entertained by the Lynn Association.

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PASSED TO SPIRIT LIFE. (Noted under this head will be inserted free of charge, and without limit of length, beyond that of a charge of fifteen cents per line will be made. About seven words make a line.)

Mr. E. R. HARRON, BROOKLYN, N. Y. E. R. HARRON, of Brooklyn, N. Y., died at his residence, 100 West 11th Street, on Friday, May 13, 1905, at the age of 71 years.

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WHEN THE MOON IS IN THE SIGN OF THE BEE. According to your Month—Date of Birth, in the following is your Birth Number.

Table with 12 columns: Birth No., 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. Rows show various combinations of numbers and letters (A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z).

The dates indicated by the \* are extra gold for the people whose columns contain stars on line with the date.

The Professor and the Doctor.

No. 5. "I should like to hear something about the Sabbath," said the professor to the doctor.

"I should like to hear something about the Sabbath," said the professor to the doctor. "The Sabbath is a day of rest, a day of devotion, a day of worship."

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THE BANNER OF LIGHT. The letter B shows where the Moon is each day. If the letter B is in the sign of the Bee, it means that your conditions are easy. If it is in the sign of the Lion, it means that your conditions are difficult.

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