VOL 97.

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NO. 2

THESE THINGS SHALL BE

things shall be! A loftier race n e'er the world hath known shall flame of freedom in their souls, light of knowledge in their eyes.

They shall be gentle, brave and strong Not to spill human blood, but dare All that may plant man's lordship firm, On earth, and fire, and sea, and air.

Nation with nation, land with la Unarmed shall live as comrade In every heart and brain shall t The pulse of one fraternity.

arts shall bloom of loftier mold; d mightier music thrill the skies; every life shall be a song en all the earth is paradise.

There shall be no more sin, no shame.

And wrath and wrong shall fettered lie;
For man shall be at one with God

In bonds of firm necessity.

m necessity.

John Addington Symonds

Do Demons Dwell in the Bodies or Auras of Human Beings?

Wm Emmette Coleman.

In the "Banner of Light" of January 28, Dr. J. M. Peebles, in his remarks upon my review of his book on "Demonism," takes exception to my statements relative to the demone or develing in the will be externia line and develing in the will be externed in the demone of every of the control of

needings and came out of their bodies were montage and came out of their bodies were the first that is the New Testament view, and the views of Sens himself, if he is correctly reported, is also beyond doubt. In Mark i, 24-18, we read of a man with an unclean societ, which demon, speaking in the man to Jessis, Jesus rebuiled and commanded to "come out of him," "And when the unclean jupic has brown him, and cried with a load voice, he came out of him," "And when the unclean jupic has brown him, and cried with a load voice, he came out of him," Take the case monite, infected with a legion of devils. The legion of given the property of the man when they knew that Jesus woulce cast though out the man, besongth Jesus to send then "into" the man, besongth Jesus to send then "into"

them." And they "went out" of the man, "and entered into the swine." It is impossible for this to mean anything but that the, two or three thousand devils (there were 2.00 swine, and a legion was soom 2,000 soldiegy came out of the body of the man and "entered into" the bodies or the 2,000 swine.

we now come to desure over korde, as recorded in Marthew Stil, 43-45, and Luke xi, 32-65. "When the unclean spirit is gone out of a man, he walketh through dry places, seek, in rest and finding none. Then he saith, i will return into my house from whence I came out; and when he is come, he finded his more wicked than himself and they enter in and dwell there." If Jenus taught as thus more wicked than himself and they enter in and dwell there." If Jenus taught as thus narrated, he certainly believed, and so instructed his hearest, that devils lived inside the bodies of men, as in a house—that, in the case related, one devil came out of his house in the mars's body and then came heck with fortably in their "house" in the poor man. Seven devils, we remember, are said to have been cast out of Mary Magdalene.

As for the theory of the devils living in the aural emanation of the man instead of in his body, where is there a hint in the Bibble of the existence of this narra or of devils living in the interest of the said of the sa

seased by them. Whethever the men run fast, let us say, taking their auras with them as they so, the dewils must perfore run with them; and it would all for an exercise of power and will force by the demons to retain control of the auras and of the men during the movements. And what to the direct area to the movements. And what to the direct area the movements. And what to the direct area the movements of the same state of the movements of the same state of the movements. And what to the direct area the movements in same and if or what? What a slilly farce the suite thing ist. When the demonitors it down and if or what? What a slilly farce the suite thing ist. When the demonitors it down so the demonitors the indevillage state of the control of the same state of the conditions. When a man lies down, his perpendicular aura becomes horizontal, over his receivable of the same standing upritable. When a thin lies down, his perpendicular aura becomes horizontal, over his receivable to the changed position of their bodies in down the perpendicular aura becomes horizontal, over his receivable to the changed conditions. When a man lies down, his perpendicular aura becomes horizontal, over his receivable to the conditions. When a man lies are his down and the same standing upritable, becomes horizontal, over his receivable to the changed to the same standing upritable, becomes horizontal, over his receivable of the same standing upritable, becomes horizontal, over his receivable of the same standing upritable to the device of the same standing upritable the same standing upritable to the device of the same standing upritab

me injustice. I have shown that the Scriptural record does speak of devils entering into and living in the bodies of men, and if they do live in them they are necessarily "cooped up" in them. Even the word "competence of the bodies of men, and if they do live in them they are necessarily "cooped up" in them. Even the word "competence of the bodies of men, returns to his come, he "findeth it empty, swept and garnished." and he and seven other devils. "Der in and dwell there." The description of Je-us that the house was wept and garnished when the eight depile went in and dwell there. The description of Je-us that the house was wept and garnished when the eight depile went in and dwell there, implies that they found it "comfortable to live in. It is not correct, then, for Dr. Peebles to say that I made "extra verba consideration of the in. It is not correct, then, for Dr. Peebles to say that I made "extra verba consideration in good taste. Everything I said was completely instituble from the Biblied records, and there is no question of its being in good or had taste. As for the "testimonies of prominent, cultured Spirituolists," I know of no supposed) that "unclean spirits live not in the holdies of men, our in their arms. I have never said that dosess-onless me made the stimulation of the same and the same and

The Sensations of a Medium. Salvaron

I hereby publicly confess myself a mystic; albeit; such men as Lombroso, Prof. William James, and the philosophers of Chicago Unlawerstry, Nebraska University. Smithsonian lastitute, and other centres of learning, have gifundisatically endorsed the principles emutional philosophy. Hence, the learning have gifundisatically endorsed the principles emutional philosophy. Hence, the reader may be assured, that though I am a mystic, that, according to these philosophic estimates, I am not smidenntly non compos mentis, to be unable to write soundly on producing philosophical and psychological questions. Now the seasofloss of a medium belong to the psychological category of mysticism; and the entire palace of mysticism is tassed on the entire palace of mysticism is tassed on the entire palace of mysticism is tassed on the other participants. The mysticism is the producing of a season of the psychological category of mysticism; and the entire palacel, senantions—as distinct from metaphysical—interfore rationalism has no understanding of any form of knowledge, to be derived from the analysis and classification understanding of any form of knowledge to the best of mysticism. Spiritual or metaphysical science, is the generalization and verification and classification of all the psychological laws which constitute the metaphysical senantions. Is interpretative of metaphysical senantions, as interpretative of metaphysical senantions, is interpretative of metaphysical senantions. It heige madestood, once for all, that the terms psychological and metaphysical senantion, if its relation to military in the able ineracter to know and in possible human knowledge, I arrange the following comparative tables: It being madestood, once for all, that the terms psychological. metaphysical senantions.

Myttel Sanations** hat is not metaphysical

Mystical Sensations.

i. Spritual, or mystical sensations, all bave their causes, in spiritual forces, forms, and existences. The causes and stimuli bringing about the Fensation, being metaphysical.

2. Spiritual, or mys'ical sensations, are the first-truths of religion; o'-a'l knowledge per aining to an aristence aiter ceath, and of the survival of the soul.

4. Physical teach that all ch 4. Spiritual or mystics' sensations teech, that all sensations teech, that all changes in the changes in the successions of the time of our concepts, physical talings are only presented to the times of spiritual causes, as meta-physical forces.

Physical sensations all have their origin in physical causes, which cause sibra tissee in forms of mater and ether. The causes and stim-uil bringing about the sen-sation, being physical.

2. Physical ensations are the first rouths of physics; of all the physical sciences; of all knowledge pertaining to the noise are structure of the nerves and the entire physical universe.

2. Physical sensations for tish physical facts for classification. Thereby creating the possibility of a knowledge of the laws of physical beings, forms, and forces, in physical time and space.

If the foregoing facts are borne out, and proven by human experience, then the death knell of monism will follow, 'and the old-fashioned dualism of mind spid matter will take jits place; under, however, a more scientific form. In a seins, of course, such movements as "Christian Science," are monistration of the contract of the course of If the foregoing facts are borne out, and

death.

Among the causes provocative of a meta
vsical sensation are:

Discarnate spirits. The subconscious, subliminal, or univer

Post-hypn Telepathy Dream-for

ces and forms

4. Telepathy.
5. Dream-forces and forms.
As physical sensations may become proofs to us of other physical worlds than our own, so metaphysical sensations are proofs of the expigence of other metaphysical states, forms, and intelligences: a religious person that has the control of the cont

Jacket Tree

Jacket they are often the accompaniment.

And they are also wholly distinct from those mystical experiences, which prefer to a vast consciousness of some form of illumination. In an experience of this kind, one feels as if one's whole mential nature was concentrated into a universal sublimated precept. The sensation, is, of course, metaphysical, but its essential feeling is one's identification with the universal. I related to Sir Henry Ressemer, in London, an experience of this kind, and in long the sense of the sense

reinkling of sh. evr. 'was six whole as a green copy of illimitable magnificery, and I was, as it were, shown the laws of the forces and motions of my own soil, and those psychological forces and motions were realized by a percept to be the universal counterparts of the gravitating forces and motions of the primaries and their satellites. The awful sublimity of this vision of the laws of my own soul so worked on my religious nature that with worked on the state of the same properties of the same properties of a new universal truth was impossible to shake off. The experience united me by my psychological nature, to a one-ness with the solar system as Plotinus. Saint Tereas, Saint Igrantius, the Soff's and Yorks, were in their mystical expession of the contraction of a new published under the caption of "The Case of Albert le Baroa, with an introduction by Prof. William James," have I ever, before or since, realized what the sublimity of experigion of experience. Million James. The states before the relation of the received with the sublimity of experiments a universal metaphysical sensation ineant. An almost swooning randour of spiritual deliciousness, and absolute (rearlessness of death perraded me. I did not in this counterpart, solar experience, realize myself as unified to God, but to the universality of the Tawa and forces of nature, as expressed in the month of the control of the solar control of rescouling in the experience. No surveysion of rescouling in the experience. ning in the experience. No epts. Only one stupendou c universal percept, or subject physical sensation. In this mystic state, I became one with the Absolute and Universal, severate one with the Absolute and Universal s expressed in Physical Nature-not meta-hysical—and I became aware of my counter arted oneness. There was no difference be-ewen the law of the motions of the prima-ties, and their satellites, and those of the payries, and their satollites, and those of the psy-chological laws governing the psychological motions of my own sooil. The one was an ex-net analogue of the other. I tried in my met-aphysical brockure on the experience, to re-duce it to a detailed explanation, but wholly failed. Prof. William James buried himself a half dozen times at the brockure, but its meaning evaded him-word of the properties of the con-text of the psychological motions of my own soul, or subdiminated or universal self, was in reality, a vision of my psychological nature, as ident-

metaphysical percept of the laws governing the psychological motions of my own soul, or subliminated or universal self, was in reality, a vision of my psychological nature, as identical with the "absolute spirit of the world." The practical plearing of this experience was that it made me for some time prayerful, and the time of the percentage of the property of the universal translatiness of the solar, psychological nandozue, the metaphysical percept slowly creased for extra up influence over my life. At the time, however, it was as if a great concealed window of truth had been suddenly thrown open, through which it suddenly perced by the property of the propert

JUST BE GLAD

Oh, heart of mine, we shouldn't Worry so! What we've missed of caim we come that we've met of stormy pain. We can better meet again. If it blow.

For we know, not every morrow
Can be sad;
So. forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years,
Just be glad.

James Whiteemh Riley

The Spiritual Rostrum.

Obsessions.

lecture delivered by George W. Kates, be-fore the First Association of Spiritualists, Weshington, D. C., January 15th, 1905. Reported especially for the "Banner of Light."

It is recorded in Matt. viii;16, as follows:
"When the even was come, they brought unto him many that were possessed with deviation him many that were possessed with deviation of the possessed with the possessed

let loose upon the entire human family—let loose by the fact of ar eternal, consiscent and completest God?

amipotent God?

omipotent God?

omipotent God?

omipotent God?

omipotent God?

omipotent God?

omipotent God?

in the description of the consistency of the pulpits as scarcecows over human life. I believe we can look at all of these our examination of them, we will discover that any individual form existing in any discover that any individual form existing in any discover. This earth, in so far as we are consistency of the consisten

Tod. We have outgrown that, to a great extent. The people of this nation have almost variety outgrown it, in so far, as endeavoring outgrown it, in so far, as endeavoring obsessing power, seems taking hold of individuals here and there, is cropping out all rever the world. They who have investigated the universality of it.

Our good friend and brother. Dector Peoble, he and the containing a compilation showling the universality of it.

Our good friend and brother. Dector Peoble, he are the containing a compilation showling the universality of this obsessing power. He quotes from many nations and writing the Chinese empire there has been a great display of this Derectiness. He shows that amongst nearly all nations of the world, and the world of the spirit; that he is entering into collision the spirit is demoniac; that he is ploining forces with those who claim that God has leaved the spirit is demoniac; that he is ploining forces with those who claim that God has the contained of the present as a repostered by refl spirits.

LET US NOT HE APRAMED.

Let us be not harry in our conclusions. Let us not the arfaid to look at any error or anything that menaces us; let us not the arfaid to look at any error or anything that menaces us; let us not be a supported to the area of the area of the area of the land of the area of the land of the land

growth, by gradual unboomers, men a conrow live here the possibility of the evolution of the individual in that other plane of
firm it we have the possibility of the evolution of the individual in that other plane of
firm the property of the property of the contraction of the individual as a spirit individmake inhabiting this other plane. You will act
statement that they are in closer rapport with
this earth condition is true, it is dangerous
to seek their indinence. On you, it is dangerous
to seek their indinence. On you, it is dangerous
to seek their indinence. On you, it is dangerous
to seek their indinence. On you, it is dangerous
to seek their indinence. On you, it is dangerous
to seek their indinence. On you, it is dangerous
to seek that you may not unawares be undersolve that you may not unawares be underto use part of it! Jesus found fainary who were
possessed of demons; and we was a Spirimulates tokay find plane who are possessed.
And the individual being innovant of it, iow
much more is it a therror to him; and how
much more is it a therror to him; and how
fart and to discover a means of relief.
Shall we resort simply to the margical word;
Will it be possible that by the use of the word
ut these demons? I have already said, I believe, that that word is simply a positive
give the command, that you may exercise
your will power over yourself. Ob, if we can
get humanity to believe in themselves, no
longer be servants and slaves to miserable
conditions of the word and to miserable
and the full property of the word of the condition of the
world, and we will not be until this does
your will not be until this does
your will not be until this does

ensue:

"The Catholics claim to get spirits out of purgatory by certain processes: recogniting place in the spirits. The catholic claim is a spirit place in the spirit life. This is in harmony with the word "skell" that is in the Bible by virtue of the different shanness that have been "Pale" and "skell" that should be spirit life. The word "skell" life another seem to be spirit life. The should be spirit life. The should be spirit life. The should be spirit life. The spi

release from prisons otherwise be would not analogy. See it as with solid in of the statement. The Separatit and Josephan use expressions like the: "Demonstrate and Josephan use expressions like the: "Demonstrate and the statement. The Separatit and Josephan use expressions like the statement. The separatit and Josephan use expressions like the statement of the ages, nor to that of hiblides linney; we are not contrary to the statement of the same of particular to the statement of the solid particular to the statement of the solid particular that is of the dearth. It is a fallacy to suppose that thest for mismointly release as from the statement of the dearth. It is a fallacy to suppose that thest for mismointly release as from the solid particular that is the statement of the dearth. It is a fallacy to suppose that thest for mismointly release as the own writers has latily and there can be no such thing as a demonstration of the solid particular that is the statement of the statement of the solid particular that is the statement of the statement of the solid particular that is the statement of the statement of

seeming power until he could scarcely rich himself of it.

The individual who has governed to the control of th

we have been in the besse of the Robin-well acquained with them on this subject. The little well acquained with them on this subject. The little implied that is extrat. Tails of it. Mary, in that her sebolastic estatiannesis were very larger and her family not of a very high the separate and her family not of a very high was of the lower stream of dudividuals of this world. That would summe, perhaps, in cepared to her selficood. Mary Roth went to this world. That would summe, perhaps, in cepared to her selficood. Mary Roth went to spiritual conditions, to a great extent at least, and were postirely courined on that consider. Belt cold for the selficood of the s

This
Church
We

billy is evidenced by the rules prescribed for This was said in reward to the Catholic Church. This was said in reward to the Catholic Church to test an obsessed person we find. "If one we can be compared to the compared t

women and children until we shall have communication with this spirit work; and create an extended and of relationship to it, until we shall know how to utilize it.

FROM DARKINGS TO LIGHT.

An individual man—a shale-writing medium—in, and white and spirit came to us through an individual man—a shale-writing medium—in, and wight out the spirit was a shall we shall have a shall be an individual man—a shale-writing medium—in, and wight out to upon his line, notwithstanding we had ladies and rentlemen present at most linguinose of the wind med us as the know what was the matter; having heard this name to have been shall be shall

to this question, and I am glad to have the advancement of it before the work, that we asked where the power of the sport and he law of like the power of the sport and he law of like the power of the sport and he law of like the power of the sport and he law of like the power of the sport and the law of like the power of the sport of the power of the sport of the power of the sport of the power of the power of the sport of the power of the pow

THE EVERLASTING GOSPEL

THE EVERLASTING GOSPEL.

St John is reported to have said: "I saw another ausel friging in the midet of beyone another ausel friging in the midet of beyone the same and the s

Roosevelt on the Home.

The Question Bureau.

usetions and Answers.

usetion 4. Are spirits out of the body selant of time as we measure it? Is it able for a time and a place of communicon (supposing it must take place such a measure) to be arranged between in the body and one out of the body?

answer in the body and one out of the body?

Answer, Spirits who still linger in association with the material world, and spirits who return to earth conditions from the spirit anneal and a still continue to the spirit anneal and a still continue to the spirit and a spirit and

and the control of th

and election to generate, accipione, drawing and painting, singing and lepting, engraving, fine needlework, etc.?

Answer. Equally it may be asked what becomes of the skill mos acquired where playing the property of the pr

Question 7. In the communications printed in the "Banner" spirits are described as "old." "young." "about sixtees," "thirty four," or in a similar way... Do spirits reals for all time an appearance resembling the physical form at the time they left it, or do they assume that form for the purpose of others.

the physics was the purpose or recognition.

Answer. The descriptions referred to are always for the purpose of affording data by which the communicating spirit can be identified. This does not imply that the spirit is actuably in appear for the property of the property

dentification. As to whether spirits retained in all time an appearance resembling their shysical form it is impossible to say, since o one has lived for all time up to now.

8. How is music expressed in

Letters from Our Readers.

The editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the pury se of presenting rights that may elicit di cussions.

New 10th, Feb. 29, 10th

New 10th, Feb. 29, 10th

Note. We take pleasure in reproducing the above letter of hea econemic ID: I. K. Funk. He expresses opinions which are in accord with those animating the conduct of the "Hanner of Light." Lest, however, there any intentional injustice has, been done our correspondent, we will append in their order any intentions for the romarks concerning. In the "Banner of Light." for Feb. 18th, it was stated that the author of "The Widow-Mite" had over his signature made some fired the season of the season o

Notes from G. H. Brooks.

Baitimore I felt as the me to leave, that it wo leave the members of it as well as to leave the last so well established, picasant all around, a months of my stay had I often think of the L.

foreign Correspondence.

Echoes from England

(Specially Contributed to the "Banner of Light").

I have not held the pleasure of appearing of the pleasure of appearing of the pleasure of appearing of the pleasure of the

section to occult matters and invites contributions of experience from its readers. We shall arrive."

shall arrive.

An event of great importance has just translate the passing to bigher life of Mr. error arrive.

An event of great importance has just translate the passing to bigher life of Mr. error in the movement (especially the Lycomu movement) on this side. He was the grand and his translation, which coloured on the Sith ulti, has left a decided blank in the calification of the shall arrive.

sh

endar of Lyceum veterans over a consmeller's hand followed his heart, cash and
conscience went hand in hand with him. Bro.
Smeller's hand followed his heart, cash and
conscience went hand in hand with him. Bro.
Lyceum pulm permanent servetary of the Lyceum pulm permanent servetary of the Lyceum pulm permanent servetary of the Lyceum pulm permanent of the concertain of the concertain of the conGrimshaw of St. Louis when he area this
spring. He will have a busy time.

Dr. Peebles, the western war-horse, has
spring He will have a busy time.

Dr. Peebles, the western war-horse, has
been interested in noting the apserver of the conspring the consp

Mr. E. Dawon Rogers, the well-known and widely repreced editor of Light, has and widely represent editor of Light, much to the delight of all.

The organized movement of Spiritualism is progressing—slowly, it may be, but surely, ward a more coherent creating and the content of the Spiritualism and especially of the history and practice to the representation of the spiritual and especially of the history and practice to The resident outputs.

DEAR MADAM: My Free Offer



rds of Window to Su Lady of Botre Bame, in

one nothing to tay this remote once and it sire to continue its me, it will cost you can't continue its me, it will cost you can't continue week. If does not 't-terfere with the fe of occupation. I have nothing to sell, the cure octs, young or old.

It cure solt, young or old.

It can be not be not not be not percentage of the cure of young or old.

It is not percentage of the percentage

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YEARS MUNICIPAL TO PROPERTY AND A MINISTER TO M How a Woman Paid Her Dobts.

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Banner of Wight.

SOSION, SATURDAY, MARCH 4, 1905.

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The N. S. A. Declaration of Principles.

ples.

The following represents the principles adopted at the 1839 national convention of the Spiritualists of America, and resultment of the national convention held at Washington, D. C., October, 1901:

1. We believe in Infinite Intelligence.

2. We believe that the phenomena of nature, physical and spiritual, are the supression of Infinite Intelligence and the supersistence of the present o

Brevities.

Another Anniversary is at hand

troduced the Modern Spiritual Dispensation. How widespread the message has become. How far and wide its evangels have traveled. What a mighty influence it all has had upon modern thought. Religion, ethics, science and philosophy have felt the power of the message of Spiritualism. While the confort to the sorrowing, and the support of this serior of the state of th

The "Banner", commences again to publish in this issue the list of societies proposing to hold celebrations during the Anniversary week. Send in full particulars and take your place in the program. Last year the anniversary exercises were a great success: let them be even a greater success for 1966.

Next weeks "Inner" will contain the full report of a lecture delivered through the medial instrumentality of that sphendid ser-vant of the Spirits, Mrs. Cora L. V. Rich-mold. The subject dealt with is, "The Mes-sage and the Messenger," and it will be of great interest to all who read it.

Dr. Den: Clark has composed a poem agrops of the coming Amiversary, and he is desirons it should form part of the exer-cises at the various celebration meetings. It will appear in the "Banner" of March 18, thereby affording ample time for its consider-ation by those compiling the programs of the gatherings.

This week's "Banner" revives an old and This week's "Banner" revives no old and familiar caption, 'Echoes from England,' which was used first in the "Banner" of Nov. 29, 1872, and continued down to last year, the contributor during all the years being the present editor. Now the heading is accorded to Will Phillips, our bother editor of the Two Weeks, Manchester, England, who has fraternally consented to continue to sapply the "Banner" with news of the work in Great Britain, for which collors and readers althe conduity thank him.

ow anse cordially thank him.

The "Banner" deals largely with Bills this week, legislative not commercial, be it understood: The licensine bill died aborning: How much the failure of its promoter to support it was due to spirit section is not for us to any, doubtless it played a part in the fasco. The Osteopaths had quite a field day without actilering any notable success, it appears. Some time we shall all have learned so to live

As anticipated, Dr. Savage denies he is a Spiritualist! So be it, for as he is liberal minded enough to admit our facts, and broad enough in thought to move with the progres-sive ideas of the day, he will do more for us sive ideas of the day, he will do more for us where he is, and by preparing his congrega-tion to accept our facts he will open the door for them to leave his church and enter hot our temple, where the bread of life is dis-pensed without any trade label being at-tached to it.

Attention is specially called to Charles
Dawbarn's article in this issue of the "Banner," for, taking it as correct, and we have
no reason to doubt the statements made,
there is one sense for materialization which
stood the test of "scientific" conditions. Undoubtedly such phenomena have occurred and
do occur. That fakirs have imitated them is
not evidence that the phenomenon has never
occurred, a point which some people at times
conveniently overlook.

Perpend. If you your lips would keep from lips, five things observe with care; Of whom you speak; To whom you speak; and How, and When, and Where.

and When, and When.

Frances Willard sought to help mankind to realize the Christian ideal, sought this with realize the Christian ideal, sought this with the control of t

Volume Ninety-Seven.

The previous issue of the "Banner of sight" marked the commencement of its inner-several volume. It is still the oldest spiritualist journal in the world today, and njoys a circulation as large and widespread is any paper devoted to the Cause in America or elsawher.

any naper devoted to the Cause in Amer-nor elsewhere.
Today it is more firmly founded than for a ong time past. Today it numbers angong its abscribers and contributors more of the toughtful and intellectual in our ranks than ver. The sober, conservative policy it is arcusting is re-establishing condience in the rock the "Banner" aims to accomplish, while the sun is now again shining through the clouds that a short time since appeared a lowering.

while the sun is now again shining through the clouds that a short time since appeared so lowering.

And why is this so? Hecause the "Banner" stands for the Spirits, is guided by them. is caref for by them; because it is realized and acted upon that dollars and cents are not all, that feelly to those in the Summerland who have given us Spiritualism counts for somethine, because loyalty to meants from means much to our gospel. In a description, the summer of th

Deserted by Its Friends.

Deserted by Its Friends.

The "Bill accompanying the petition of Nelson E. Forrest and another for legislation to provide for the licensing of clairvoy-ants and others" will duly called for hearing at the State House in this city on Twesday. The state of the State House is the committee room president of the purpose was uncompositely filled and in consequence an adjordinate was gade to a larger chamber, which is turn proved too small, so, as a last resort the hasting was held in room 240, the largest committee moon in the House, and birryest committee whom in the House, and there is the state of the present the state of the largest committee whom in the House, and large the state of the largest committee whom in the House, and being assembled.

Chairran Chappelle called. 'House Eill iso, who appears is support of the position.' A second time, and a third time, his call rang out, and on sietlier occasion was there any response. Nother the petitioner, nor any continuous contin by John F. Simmons, the eigen arrews on any Thanner' (regressioning the body of the red Light's specifically), to the effect that targe as was the gathering it was but a fithe of the body of Spirituillate and their incorporated societies in the city of Bauton and the state of Massicchusetts. The bill, deserted by its friends, left out in the cold on the steps of the state of Massicchusetts. The bill, deserted by its friends, left out in the cold on the steps of the state of Massicchusetts. The little facts that own the cold of the steps of the state of the bill were straid to openly couring to the publication of it in this journal the friends of the bill were straid to openly courings themisters.

The "Banner of Light' was the only paper in the city or state to put the bill before the people. In so doing it has exist enough the plus forms the polytimidates of the commovership annoher.

its preved the street forces absent assection of the convenience of the politicary. No other paper at ruled the information, and but for the timely action of the "Banner" this fanceset looking bill would in all probability have been rashed through without exciting any public attention.

Is the fight over, may now be asked? By no mean, for doubtless an effort will again be made next year to obtain some such lapidation. Therefore it behooves the friends or mediumship and Spritrualism to confer upon what steps should be cannot philosophy. A Spritrualister Legal Protective Society would be in order. Such a body could employ counsel to represent it on similar occasions and to write for indicatigus of such legislation being sought. The Magaschustts State Spritrualister Association should actively take up the subject and appoint a stunding committee upon the law as related to Spritrualists and mediums. All our secties should be for the such as the

be remembered that civilly, no cruses asonal be hindered in any employment that is not clearly immorelly or install.

In the property of the control of the

" The Fixed Period."

Anthony Trollop-once wrote a story with the above title, little suspecting that it would form a suggestion for a gring pleasantry at a celebration at the fluthunce Johns Holdins University manages and the survey of the survey

fall He work naill he was it.

Titian was over 6 when he began work on
the resourced masterpiece, "The Assumption
of the Madona."

Locarato da Vinci, who, we are told, comes
nauvest to being history's "Universal Genina."

was 6 years old when, he painted "The Last.

Bir Christopher Wresi designed St. Paul's
Cathieral at 46.

John Hunter, the celebrated physician,
wrote his greatest treatise when 66 years of,
age.

Pasteur was 63 before he fairly got to work
on his hydrophobic cure.

Morse was 41 when he gave the world the
telegraph.

can his hydrophobia cure.

Moree was at when he gave the world the telegraph.

Past 66. too, was Mohammed before he began to write the Koran.

By the season of the season of the world when he wrote his mooumental history of Bonne.

Many present-day men of note might be added to the above list, but it is needless. Doubtless the dector means well, but he had best keep his jokes to himself, and cultivaria a more spiritual frame of mind. It his contention were true immortality would involve a condition of sensity, for men live in the world beyond to periods that numbers are powerless to compute, and therefore the longer they live the more useless these-should become:

For Freedom or For Privilege.

For Freedom or For Privilege.

The State Board of Registration in Medicine for Massachusetts is the registering authority for the practice of medicine in this Commonwealth. The qualifications which procure registration are that the endidate be of full are, or good moral character, shall see the procure registration are that the endidate be of the procure registration are that the endidate be of the commonwealth. The power of the Commonwealth was the provided that the law shall not discriminate against any particular school or system of medicine nor of emergency, or prohibit the domestic administration of family remedies, or prevent commissioned medical officers in the U. S. Army, Navy or the Marine Hospital service in the performance of official duty, or a physician or surgeou who is a qualified practitioner in his home state when a feature of emergency, or probabit the commonwealth. Calairvoyants, Hypnotists, Magnetic and Mental Healers, Massagers, Christan Sciencius; While Osteopaths, Pharmacists, Clairvoyants, Hypnotists, Magnetic and Mental Healers, Massagers, Christan Scientists and Cosmonwalth; the does construct the control of the contr

is maken the specifies of melicine for this and commented upon in mearly every messenger in the land. Subsequently a press great great in the land. Subsequently a press great gre

its revised lives, sections I to its, pithing show this in be the case. We ayrapathles been the case in the content of the con

friends desire to stand within the law, others and on as these 30 old have done and gain all the present the stand of the stand the present that so doing will confer upon the standard that Ostopathy is a separate school of practice, capable or standing alone, a school superior to the old regular practice, then we should prefer to see the practitioners make a stand for their freedom as an independent school, rather than to seek, indirectly, advantages which would, or seek indirectly, advantages which would, or seek indirectly, advantages which would, which is the seek indirectly, advantages which would, which is the seek indirectly advantages which would, which is the seek indirectly advantages and the seek indirectly advantages which would, which is the seek in the seek in

mony. We believe in freedom as the glorious heritage of the American prople, who are protest-ants in the truest sense of the Collegiation and privilege are the bane of sender nations of the world. Let us avoid continuing them in this great land.

The Supreme Court Decides.

The Supreme court of the United States

The Supreme court of the United States has decided, that the infliction of compulsory vaccination is level in the State of Massachuser and that boards of health may lawfully considered and that boards of health may lawfully considered and that boards of health may lawfully confidence in 1920, and one Hennier Jacobson refused to submit to be compulsorially vaccinated on the zonout "that his personal liberly was violated,"-if the act was performed-gained his fepil. The Massachusetts courts decided assignt Jacobson, who is the submit of the subm

of a Ne

(Coetheset From page 1.)

tare, with that of the "tabolists split of the second of the rance and universal wrong. Of course, per-sons unavoidably ignorant of such psychological laws would hardly stoop so low as to class the poet Tennyson with the "tick" cat-agory because he had realized personally gibe meaning of such overpowering metaphysical sensations.

(To be continued.)

Consumption Cured.

Densumption Curred.

An old physicain, retired from practice, had placed in his hands by an East India Missionary, the formula of a simple vegetable endough, for the speedy and permanent cure of and all Threat and Lung Affections; also a positive and radical cure for Nervona Deblity and all Nervona Complaints. Having a manufacting, I will see the property of the p

Notes from Lake Helen, Florida.

Notes from Lake Helen, Florida.

New arrivals each day indicate the intersect table in this Southern camp. Instructive lectures were given this past week by Carrie E. S. Twing and W. F. Peck. followed by John Committee of the C

No cuccess visional fable. The cuttons and the work of the cutton of the

Thing account, increase, generously domains. Mrs. Twing and the other lady officers of the ladies' auxiliary wish to thank Mrs. Mary Baker, of Kannas City, Mrs. Eather Wattles Raker, of Kannas City, Mrs. Eather Wattles articles for the bazaar. Anyone wishing to help, the work by sending something for the same will receive the sincere thanks of the same will receive the sincere thanks of the camp.

help, the work by sending sourcements are will receive the sincere thanks of the band of workers auxiliary to Lake Helen The E. W. Sond Co. have just completed a large supply store in Lake Helen. They are and are running a good boarding house for the accommodation of their employees. The weekler, which at times was a little cool, is only the control of the complete of the complet

Report of the Editor-at-Large, N. S. A.

To the Executive Board, National Spiritual Association: I have the pleasure of submit-ting to you the following report of my work since the convention held in St. Leuis in Oc-tober, 1904:

see the correction hed in St. Leais in Oese meters of the content of the correction hed in St. Leais in Oese more content of the content of t

in the control of the

I addinant, and psychosal products occur in a spin earnestly request all interested to end me clippings, such as they think de-nand replies, or if they are able to secure sublication of articles on Spiritualism in their cost papers, to inform me. The efficiency of his office depends quies as much on these co-lets of the control of the control of the co-tant papers of the control of the co-tant papers of the control of the co-pacition of the control of the co-tant papers o

For Over Sixty Years

Mrs. Winslow's Soothing Syrup has been need for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Jubilee Offering.

Jubilee Offering.

The highing over the Moris Pratt Institute is model. The included tile is that magnificent property now rests in the Morris Pratt Institute. Association, whose members are either glowed Spiritualists or in sympathy of the pratt pattern of the Pratt gatte only introduced in the Pratt gatte only introduced in the Pratt gatte only introduced interlineation of certain words in the deed of the Institute property signed by Mr. and Mrs. Pratt, November 2, 1961, made after its united? He is to be noted that the administrator uterly abandoned the idle goosip and prelimitary charges that the property land or by laying upon Morris Pratt's assumed metal fine-pacific, lenguage of Judge E. B. Pelsee's decision:

The Court jenetrains no doubt whatever as to 4the entire yealding on the face of the control of the country of the control of the intelligence of the control of the

cause property of the lieu of said mottrage of e272,000;

Since the estate is noivent both Moses lightly homested and the Institute are thus freed from every vestige of financial encumitary of the contract of the contract

ANNIVERSARY NOTICES.

Massachusetts State Association.

Anniversary exercises, under the auspices of the Masanchusetts State Association, will be held on Thursday, March Mol. in Berkeley This association is trying to make this season, and all Spiritualists, and every one interested in Spiritualists, and every one interested in Spiritualists, and every one interested in Spiritualists, are invited day and evening, and the admission will be free.

munication every one in Boston and cinity will strive to visit Perkeley Hall this 30th day of March,—Carrie L. Ha

Spiritualist Ladies' Aid Society.

The First Spiritualist Ladies: Aid Society
-the oldest charitable society in the United
states—will celebrate the Anniversary of
odern Spiritualism in Appleton Hall, 9 Apleton Street, on Friday, March 31st,—the
av.

A long list of talent have signified their emition to be present, among whom are s. N. J. Willis, Mrg. Sarah A. Byrnes, S. Abhie Baraham, Mr. A. P. Blinn, Mrs. S. Hatie C. Mason, Mrs. M. R. Beleber, S. Hatie C. Mason, Mrs. M. R. Beleber, S. Lame M. Sharkhey, Dr. Huev, Lind G. M. Sharkhey, Dr. Huev, Mrs. Miller, Mrs. Millis, Mrs. Manille, Helyett, Mrs. Maule ch. Mr. J. Sagoer, vocalist, Mrs. May Ic. Hue home of all Societasians.

Local Announcements.

Local Announcements.

Lynn. Mass.—Spiritualists' Association,
Cadet Hall, Alex. Card. M. D., president,
Cadet Hall, Alex. Card. M. D., president,
Decorated the Card. M. D., president,
and the Card. M. D., president,
people are held in sincing at 11, in elecution at 12, 13, count at 12, 230, and 7, 240, president at 12, 13, count at 12, 230, and 7, 240, president at 12, 13, count at 13,

clerk.

Newburyport, Muss.—Our speakers
March are Mrs. Bonney; Miss Flore
Morse, of Boston; Mrs. Annie Jones,
Lowell; Mrs. Cunningham, of Cambridge.

Movements of Platform Workers.

J. J. Morses well agend for the Spiritualier Society of Brockton, Mass., on Sunday, March II, and resume his services at Mr. Ayren' Temple on Sunday, March 18, continuities of the Spirituality of the Spirituality of March 18, continuities of the Spirituality of March 18, continuities of the Spirituality of March 18, March 18, continuities of March 19, Providence, R. L. March 19, Providence, R. March 19, Providence, R. March 19, Providence, R. March 19, Providence, Providence, March 19, Providence, March 19, Providence, Provi

A Card to the Sick.

ettled the section in manage. Charles E. Watkins, M. D., H and, corner of Westland and Ma and the section of th

aut Hends Hrs. J. H. Co.

This popular medium has made an important airration in connection with her office in the "Banne" building. She found the accommodations for her office work too restricted for its demands, and grossquestly has rested the entire spite upon the floor than the second of the control of the second of

Miss Florence Morse at Malden.

Miss Florence Morse, of Boston, the well known speaker and message medium, will be with the Spirituality Kociety of Missien on with the Spirituality Kociety of Missien on formation of the Missien and Missien an

Mrs. Helen J. T. Brigham in Boston

he friends of Spiritualism and diberal
ught in and around Boston are requested
remember that the above named-weeke
remember that the above named-weeke
de worker will give two galderesses at Mr
r's Temple on Sunday next. These ar
only addresses Mrs. Brigham will give
year In this city. The Temple is at the
r'of Expert and Newbury Streets.

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Ny ning pianta.

At their that is, and their than a part of the University of the Control of the

Our Some Circle.

MIRRIE MESERVE SOULE

" Not Dond, but Bleepeth." The following beautiful poem was written as a tribute to the little nephew of Mrs. Hinman who was accidentally killed by his playmate three weeks ago.

man who was accidentally killed by his playmate three weeks ago.

O. little boy with pensive face,
Where have yon found a nesting-place?
We've sought you through the decary street.
We've sought you through the decary street.
With mother's questionings and fears.
With mother's prayers and mother's tears.
We've searched the long and weary road,
We've searched the long and weary road,
They only answered with bowed head,
The property of the search of

A Link in Our Golden Chain.

"NIGHT BRINGS OUT THE STARS."

"MIGHT BRINGS OUT THE STARS."
There are times when the ale about us seems vibrant with the melodies of life. The sough of birsis, the babblings of the partiting of child-life blend and harimonize with the beatings of our heart until life becomes an extraction of the start of th

and yet in the moment of suprement Joy, even at that moment when minor chords have a careless hand may wong down on the keys of our life and bring us naught but discord as a careless hand may wong down on the keys of our life and bring us naught but discord the pain in our neighbor's heart finds responsive shed in our own. We may not always that the pain in our neighbor's heart finds responsive shed in our own. We may not always that the pain in our neighbor's heart finds responsive shed in our own. We may not always that the pain in our neighbor's heart finds responsive the pain our some sumy day, but if our power of vision were intensified we would be able to the rest of the great human family quivering with the pain and anguish is some other life and making us aware that the shadow of the pain of life in general how much deeper is the responsive to the pain of life in general how much deeper is the same when the same that the same that the pain of life in general how much deeper is the response of the pain of life in general how much deeper is the senses and the sympathies of a friendship. The tears will start as we rend of the awful. The tears will start as we rend of the awful hower the pain in the hearts of the mothers, and the anguish of the stricken fathers is the same wherever the lines of life have fallen, we will be a summary of the latest the latest the latest than the latest pain in the hearts of the moment of the latest pain in the hearts of the moment of the latest pain in the latest of the latest pain in the latest of the latest

freedom and over, and the street of the color.

Into a life of pain and torture with a free of one toy had been crushed out by the hand of the other.

It was an accident it might have hapful and the color of the color.

It was an accident it might have hapful and the color of the color.

Many mothers will repeat the story of that they as they plead with they so so to use care and the color of the color of

sobbed out on the air heavy with the weight of fortwo.

To father, to the plaintie wive and the plaintie voice of your little son as he whispert through your darkness of the light and Look up, young courade, and see the face of your friend shoon with forgiveness for the act you would gire words to recall. We now you will not not see the face of your friend shoon with forgiveness for the act you would gire words to recall. We not not not not seen to find separation. We do not lid you do the impossible thing to rise and server as though many the find the first word find separation. We do not lid you do the impossible thing to rise and server as though the first word that the sak you to subdue your result of this time sak you to subdue your result of the first way be refreshed with the wine of our knowledge.

He is with you. On, never fast that love may forget its own. You cannot less him. His child-tail crusts undensted corrase and while the allence seems complete and awhile his cold in fraging cheerly through and strong with determination to break the sail of sorrow. He shall be your guiding star. No night shall be so dark that he shall not illustical it, no day so beight that his radius. All that he was, and all the bright forman you held in your hearts for his truture he is and will become under the inspiration of your parents love which cannot with his conjug and follows in his path where'er that path may feel.

Our son has been a grocer.
With tea and spice to sell.
He's been a scissors' grinder,
With klinking, klanking bell.

For weeks he was a milkman, A-calling "Milk, milk, oh!" Then he became a farmer, With many seeds to sow.

And next he was a butcher, With beef and mutton chops, And next he kept a toy shop, With balls and humming tops.

He's been a stage coach driver, With prancing coal black steed He's been a traveling pedler, With pocket combs and beads.

He's been a gallant soldier, In battles not a few, He's been a ship's commander, And sailed the deem blue.

Just now he is a doctor.

And says he likes it best.

The cause of all his changes

Perhaps you may have gue

His father thinks he'll settle Before it is too late. For this busy little son of ours As yet is not quite eight.

For this busy little sun of ours. As yet is not quite eight.

To Some Strange, but to We Natural. In reading the many beautiful articles in the "Banner of Light" my mind has quite often gone back to an event in my life that the new truth to me, and as it may be of some benefit to others I will try to relate the level truth to me, and as it may be of some benefit to others I will try to relate the level truth to me, and as it may be of some benefit to others I will try to relate the level truth to me, and as it may be of some benefit to others I will try to relate the level try to the property of the property of a peer follow who was slowly sinking from ago. I was called upon to assist in the care of a peer follow who was slowly sinking from the with him when he passed beyond the vell be with him when he passed beyond the vell be with him when he passed beyond the vell to will have been completely exhausted I clanned to the with him more than usual and wetting a red handkertchief with some soothing lotion I placed it around his head and there it reads to the south of the property of the south of the property of the pr

Mrs. Fannie Montgomery.

"I Am the Family Cat." FROM A CAT-LOVING ERIEND.

I can fold up my claws
In my soft velvet paws,
And purr in the sun
Till the short day is done;
For I am the family cat.

I can doze by the hour In the vine-covered bower. Winking and blinking Through sunshine and shower; For I am the family cat.

For I age the family cat,
In the cold winter's night,
When the ground is all white,
And the icited shine
In a long wiver line
In a long wiver line
In the monobleame, pale quiver;
But curl up in the honse
As roung as a monase,
In the coniest corner,
In the family cath of the part of the coniest corner,
In the family cath,
For I am the family cat.

From the "Cat Journal."

Baggles.

Raggles was only a scrubby little Indian pony. His owner had evidently considered to the second pony. His owner had evidently considered has one as a sorty-looking tithe fellow, as he stood one morning at the gate to Mr. Hudstein and the second policy and the gate to Mr. Hudstein and the second policy and t

as to flaggie from be had require dery every day.

Liffiam weate addle him and ride to the results of the second o

with his shambling trot in the convention of a sectionlines. Seased slowly to the aminon precision of the convention of lowly to the anxious pa-had passed their anxiety by strained their eyes to inding snow his shaggy darling safely home. At darling safely home, At

Our dear old fried in Oregon has sent us another contribution for the Home Circle. You will all remember him and his many contributions in the part.

This poem is a song of praise sum by the soul in an eather of hope."

In a letter he reli- us. This poem is a sone of praise sum by he soul in an extuary of hope."

The praise price us a pretty pen picture of hope. The praise property of the praise praise property of the praise property of the praise property of the praise praise praise praise praise property of the praise praise

Love's Recognition. Written especially for "The Light.")

There is a form of life divine
Who in my evening slumber,
Uniform the state of the state
And bids me chart she is mine
And bids me chart she is mine
For in the days low since gone by
Days which she well remembers,
She sought to tell of love's sweet joy
But felt too shy and tender.

Years may come and the years may pass, But her love will still remain. I see her form as glass Me, beckon to her as glass There, bathed in sweet contribute tears, Youth's follies all forpotters. She gives the hand of tender years To head a heart that's broken.

Oh, glad the day I heard that voice! Calling my name so sweetly. Calling my name so sweetly. For now my soul can replace In Love's triumphant virtuel that the The rose has loot fix cruel thorn. With odors sweet 'tis bending. Again returns my youthful morn. With beams so fair extending.

Though chiling winds may swiftly blow, And wares of warp sadars, Around my cottage often for, And turn my day to darkness, I cannot yield to cruel fears. I know my ancel lassle Will strive through all the coming years To smooth my earthly pathway.

Old Time may weare his garlands fast; Hoary bairs may crown my head; And nature sound her warming bast "You"l soon be numbered with the dead," Yet unto this angelle form Dear devotten I will pay; Nor shall sweet notes of earthly song Ever draw my soul away.

Our life is but an endless stream Ever flowing on and on;
On its strain cems flosh and cleam Love alone can call her own.
True love, too, bath many flowers In, the gardens of sold Time,
And 'neat the shades of roxy bowers Innoceace and Love entwine.

No. Cnpid here shall fly his darf;
Here pure love shall be humune;
No. Cnpid here shall be humune;
Here pure love shall be humune;
Here pure love shall be humune;
Here some stears all too soon;
Here some shall be soon;
Here some shall fly here shall be soon;
Here some shall fly here shall be shall b

William Phillips

A Good Onc.

Mark Twnin says that some years ago, when in the south, he met an old colored man the south, he met an old colored man the south, he met an old colored man the south of the south of the says in the boat when George Washington Diled:

"I asked him," relates the humorist, "I be was in the boat when George Washington Diled:

"I asked him," relates the humorist, "I be was in the boat when George Washington in the says the says the says that the says that he beaming sails said:

"It is looked worried for a minute, and then with a heating sails said:
"I be with a heating sails said:
"I would be said to be said to

as her special property, and named him Ragies on secount of his long tangled mane and He was a solid little restruct, sulflet the rest of the ponies on the farm. He soon canne to regard Lillian as he mistress. She learned to ride him, and could often be seen He I Raggies seemed to one for father. But Raggies seemed to one for father. But Raggies seemed to one for the rest of a rider, for he would carefully sood all the dangerous looking places of the ground, made by coyotes and well of the rest of the prooned of the rider, the restrict of the restrict

SPIRIT

Message Bepartment.

MES. MINNIE M. SOULE.

nes held Fibruary 20, 1806 S. E. St.

The following communications are given by Mrs. Both walls under the control of her splitting to the following communications are given by Mrs. Both walls under the control of her splitting to make the following communications are given by Mrs. Both walls under the control of the given of the following the fol

George Macon. Dayton. Ohto.

George Macon. Dayton. Ohto.

There is a spirit now who gives his name as George Mason, and says he lived in Dayton. O. He says, "This is all new to me, all the says of t

means a let for all of friem. I am going up, so I will say goodby."

Jehn Gondé, Allsien, Man.
There is a spirit here of a man. He is a little above the medium height, and he wears the top, and become the top, and become the top, and between the two the top, and the lived in Allston. He says, 'I often go to Elizabeth, with a circle of the top, and the lived in Allston. He says, 'I often go to Elizabeth, with a circle of the top, and the lived in Allston. He says, 'I often go to Elizabeth, with a circle of the let of the top, and the lived in Allston. He says, 'I often go to Elizabeth, with a circle of the let of the

ting me this cushee to speak. Usoony:

Cardellis Burrows. San Jussi, Texas.

There is mother spirit who comes here this

There is mother spirit who comes here this

Burrows. I have been "Ar ame is Cordella.

Burrows. I have been "Ar ame is Cordella.

Burrows. I have been the property of the second of the seco

Botth, who is yours and full of imagination and denuties courses, know that I have been appeared by the property miles to help he are no pear her, here bronght ruities to help he are to do. And I will have also decided also wants to do. And I will have a been been a second to the pear of the target and pear to know they are also pear to know the pear to the pear to know the pea

inc. That is above all two Large my Amplione it will be of some help to my now, out I hand you."

There is an add hely here now, about 77 or 16 years old. The help of the two help to the two help to the two help of two help of

INVOCATION

Like little children meeting to know the way, we would earn to Thee, O Sport in way, we would earn to Thee, O Sport in way, we would earn to Thee, O Sport in an expecting to the first and the way, we would earn to Thee, O Sport in an expecting a law as to know the right of the course, we would ask today for knowledge ourse, we would ask today for knowledge outse, we have in the past as thing to the form of the same than the same than the same that we here in the same than the would feel in the work of the same that we would out our willingness, not of the same than the same that we would out our willingness, not of the same than the same that we would over and over again est a same than the same that we would over and over again est and the same than the same th

shell as the morals are even to a superior and the state of the state

BANNH

THOTI MO

Science and Immortality.

There was no beginning; no creations; Only new combinations and formation

The above lines are the verdict of true sci-nce. "Man is," Dr. Osler says, "the crown-g glory of organic life, the end-product of ceaseless evolution which has gone on for

ence. "Man ss." Dr. Osler ways, "the covering glory of cryanic life, the end-product of a glory of cryanic life, the end-product of access.

Many, perhaps, will not reliab the seemingly heretical idea that man is "a chemical professor of physiological chemistry at the University of Chicago recently amounced, estatement, however, requires some qualification. While man is an organized entity of the elements, he is deal in nature, i.e., he has a cisement, however, requires some qualification. While man is an organized entity of the elements, he is deal in nature, i.e., he has a cisement, he is deal in nature, i.e., he has a stement however, requires some qualification. While man is an organized entity of the elements, he is deal in nature, i.e., he has a stement of the control o

spirit world around the world of sense loats like an atmosphere, and everywhere fts through the earthly mists and vapor

dense
A vital breath of more ethereal air.

This life is but the horoscope of the future. Man should try, then, to make the present as glad and golden as the future he would like to,—Henry Scharffetter in Baltimore Sun. Baltimore, Md.

There has come to my mind a legend, a thing I half forgot,
And whether I read it or denamed it; ah, well,
And whether I read it or denamed it; ah, well,
I'se said that in heaven at twilicht a creat
bell soid; swings, harher to the wonlarge the said that in heaven at training the said
He puts from his heart; sinner chamber all
the puts from his heart; sinner chamber all
the puts from his soul all harred, all
thoughts of wheel things.
He can be said to the said thoughts of wheel things
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He can be said to the said thoughts of the said thoughts of wheel things
He can be said to the said thoughts of the said thoughts of the said thoughts of the said thoughts of the said things the said the said

of the augel rings.

And I think there is in this legend, if we open our eyes to see,
Somewhat of an inner meanling; my friend,
to you and to me:
Let us look in our hearts and question "Can
To a woul if it be niready the dwelling of thoughts of sin?"
So, then, let us ponder a little; let us look in our hearts and see
If the twilight bell of the angels could ring—
for you and me.

Dr. Savage Not a Spiritualist.

Dr. Savage Not a Spiritualist.

In a despatch, dated Feb. 15, 1905, to the Boaton Herald, it is stated that at the home Boaton Herald, it is stated that at the home Boaton Herald, it is stated that at the home State of the American Institute downward that the state of the American Institute downward that the state of the American Institute downward that of 1900,000.

The Rev. Dr. Minot J. Savage denied that he is in the ordinary seame a Spiritualist, and the is in the ordinary seame a Spiritualist, and the state of the

Louise Michel Describes Her Impressions.

HOW SHE WAS ABLE TO READ WITH HER FINGERS.

The approach of death," she said, "gave my senses a most extraordiness."

"The approach of death," the said, "gare to my seems a most attractionary acutemes. I can assure you that there was not an instant that my brain or my memory was in exact that my brain or my memory as in everything patiently and methodically. I saidysed every moment of my arony.

"At this time every thought seemed to manyand every moment of my arony.
"At this time every thought seemed to manyand every moment of my arony.
"At this time every thought seemed to manyand every any arong tille an encorance see of blood which constantly rose toward me.
"a see that you are inclined to treat me as a see that you are inclined to treat me as those as due solely to physical delirium. All this is the seemed of the seemed and most absolute consciousness. I did not will appear to you still more foolish and still more unlike the truth, are the unbelievable changes of my essential faculties. Do you seem of the continues of my seemed and the my finger; read with my fingerest each with my fingerest each with my fingerest each with my fingerest each of the continue of the my finder of the continues of the my finder of the my finde

more unlike the trent, are also and still changes of my sessorial faculties. Do you wish an exampler Well, I read with my finger; read with read

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bury Streets. Every based with the control of the c

pres.
Ludies Spiritualistic Industrial Society
In Dwight Hail, Red Men's flail, 514 Tremont Street,
Thursday. Business meeting at 5.36 p.m., supper
I usual meeting at 7.45 p.m. Mrs. S. F. Beicher, isk son ...

The Laddes Lycoum Union. ...

The Laddes Lycoum Union. ...

If Textual Public meeting at 8 o'clock. Mr. MagneButter, products.

By the Market State of the Magnetic State of the Magnet

Societary Rems.

uned to the Editor, and must each this affer, on the main delivery on human track this affer by the st mail delivery on human track this affer to the control of the contro

Boston and New England.

Appleton Hall. Friday, Feb. 24.—The First Spirimalist Ladies Aid Society met as usual with the president, Mrs. M. E. A. Allie in with the president, Mrs. M. E. A. Allie in party, and the costumes were varied and president, and the party, and the costumes were varied and president of the party, and the costumes were varied and president of the party, and the costumes were varied and president of the party of the corasion. Mrs. Dick gave a poem. Mrs. Allee Water which added to the interest of the occasion. Mrs. Dick gave a poem. Mrs. Allee Water and the party of the power of music, and of the Martha Washington sayal. He spoke in a very happy cein, and all were much interest appreciated by the society, as he paid so many compliments to the indies. Old fashe evening. Mrs. A. F. Butterfield, the oldest member, and Mrs. C. C. Shaw, the first secretary, were introduced and the Mrs. C. C. Shaw, the first secretary, were introduced and the first secretary, were introduced and the present of the party of of t

sympathete voice being start to admirator them. The large sufficients.—Nemical Church of Boston, Inc., 74 Washington Street, Sunday, 'Pab. 28.—Rev. Market of Street, Sunday, 'Pab. 28.—Rev. Mary helpful thoughts were given by spirit 'George' and the parable of the rich man prester was applied to Spiritian Growth, Mrs. Morgan and Mrs. Reed gave out many communications. Mr. Graham and Dr. Hoot Markett, was closed by Mrs. Strong. The subject for the afternoon was in John IV. Hoot gave many spirit messages. Meeting was closed by Mrs. Strong. The subject for the afternoon was in John IV. Mrs. Meno, Took of the Mrs. Lewis the report that the meeting was grant of a searced. Excellent and accounts were the messages given by Mrs. Lewis the report that the meeting was grant of a searced. Excellent and accounts were the messages given by Mrs. Lewis the report that the meeting was grant of a searced. Excellent and accounts were the messages given by Mrs. 44-Mr. Haged the Ella Rakey was the subject of the

npon the lesson of the evening, after which Miss Strong gave communications and Mrs. Strong spoke of our life here and hereafter and she then gave spirit communications which were enjoyed very much.—A. M. S.,

and she then gave splitt communications which were onlyved very much.—A. M. S. which were onlyved to the control of the contro

The Field at Large.

Fitchburg, Mass, Feb. 36th—Mrs. A. J.
Petteneill, of Malden, was speaker for the
First Spiritualist Society Sunday, A very
service. The opening address was very intreewing and helpful to all present, suppleservice. The opening address was very intreewing and helpful to all present, supplegravity of the contraction of the contr

The Withouts, then More Money Men. Charles Edgerton and Mrs. Augusts Gould.—ReDerter Derter, Mrs. Augusts Gould.—ReDerter Derter, Mrs. Augusts Gould.—ReDerter Derter, Mrs. Augusts Gould.—ReGeorgie Hall Wass filled with an interested congregation lyst evening: when Miss NeillePutting of Lowell. Mans. Advisored in Mrs. MellicPutting of Lowell. Mans. Advisored in Mrs. MellicDerter Mrs. A feature of the meeting was of those present were requested to think of some question they would like to ask, then the second of the

WONDER WHEEL SCIENCE

Daily Guidance for All, by Birth Numbers.

By Professor Henry

According to your Month-Date of Birth, in the following is your Birth Number, as given on Wonder Wheel and in Key, Guide, and Lessons in Astrology!

Birth Nos.	1	2	3	4	5	6	7	-8	9	10	11	12
February	-	-	-		-	-	-	-	-	-	-	-
24-25-		H		E	-	K	-	B	-	F	-	G
96-97-	G	-	M	-	E	-	K	-	B	-	F	-
28 March 1-2-		G	-		-	E	-	K	-	8	-	F
3-4-	F	-	G	-	M	-	E	-	K	-	В	-
5-6-	-	F	-	6	-	M	-	E	-	K	_	8
7-8-9-	В	-	F	-	G	-	M	-	E	-	K	-
10-11-	-	В	-	E	1	G	-	M	-	E		K
12-18-14-	K	-	8	-	F	-	G	-	'n	-	E	-
15-16-	-	K	7	В	-	F	-	G	-	M	-	E
17-18-	E	-	Æ.	-	В	-	F	-	6	-	M	-
19-20-	-	E	4	K	-	R	-	F		6	-	M

1.—sept. Bit Oct. 21. 18.—Dec. 210 Jan. 11.
1.—sept. 21. 10.—sept. 21. 1

The control of the co

Astrologically, the beginning of a cycle (dispensation), is an epitome of the entire cycle, and, we today are actors in the drama of the control of the control of the cycle (dispensation), is an epitome of the entire cycle, and, we today are actors in the drama of the cycle, and, we today are actors in the drama of the cycle, and the

PASSED TO SPIRIT LIFE.

[Notices under this head will be inserted free when not exceeding twenty lines in ength, beyond that a charge of fifteen cents per line will be made. About seven words make a line.]

J. CLIFTON, N.

J. CLIPTON, NEW BEDFORD, MASS.
Tassed to spirit life from his searth home,
Mr. J. Cliffon, age II years and II months.
He had a severe strack of grippe which, developed into pneumonia. The end came on
his been a consistent Spiritualist. To him
he companionship of angiest was a sacred
thing. Realthing as he did that Spiritualism
by, he ind no fear when the angel call came
for him to graduate into the higher and betsecretary of the Spiritualist Harmony Society of New Bedford. Our brother was a
devoted husband, a sincere friend, beloved
ween held at his his residence. The home
ween held at his late residence. The home
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Held of the spiritualist of the spiritualist of the
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Wednesday, Peb. 15, the funeral services
were held at his late residence. The home
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Passed to spirit life Mrs. Lills Nichols, wife of Choon P. Nichols, bome in Chleopee Falls, Peb. 10th, years. Our sistee was a member of Spiritualist. Zales and of Spiritualist and Spiritualist. We shall greatly miss he tha loved ones from the other side the hubband mother and saughter waster to the side of the control of the control