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NO. 4

THROUGH PEACE TO LIGHT.

not ask, O Lord, that life may be
A pleasant roed;
not ask that Thou wouldst take from me
Aught of its load.

not ask, O Lord, that Thou sh shed
Full radiance here:
Give but a ray of peace, that I may tread
Without a fear.

I do not ask my cross to understand.

My way to see:
Better in darkness just to feel Thy hand,
And follow Thee.

Joy is like restless day; but peace divine.

Like quiet night;
Lead me, O Lord-till perfect day shall shine.

Through Peace to Light. Adelaide Proctor

The Sensations of a Medium.

v.

Salvarona.

The scientific deadlock, due to a criminally inadequate university teaching of the nature of Sensation, has resulted in the following popular scientific opinion, i. e., that on the general finding of Allenists, and Physical and Medical Scientists, the Spiritualists are to be declared relatively Insane. On the general finding of Mary Baker Eddy, on her attitude toward Physical Sciencists are declared more vibraging to the second property of the

Subconsciousist.

Thus the believer in the fact that Discarnate Spirits can produce metaphysical sensations in the medium, psychic, or sensitive, is
opposed by

opposed by
1. The Subconsciousists, who teach that it is the Subconscious Self which produces these metaphysical sensations in the medium. And with the Subconsciousists are to be classed the Theosophists, who teach that lower spir-

its do it.

2. The Medical profession, which teaches that such metaphysical sensations are due to a diseased condition of the nervous system and the brain cells, thereby producing hallucinations.

inations.

2. Mary Baker Eddy, who teaches that the netaphysical sensations of the medium are aused by malicious animal magnetism.

4. Popular Creeds, which teach that the netaphysical beaustions of the medium are ivays caused by the Devil.

caused by malicious animal magnetism.

4. Popular Creeds, which teach that the metaphysical sensations of the medium are always caused by the Devil.

5. The millions of the psychologically illitrate, and the metaphysical sensations of Spiritualism is confined to "Trick." or Frandulert Spiritualism is confined to "Trick." or Frandulert Spiritualism, as expected to the sensation of the sensation of the sensation of the sensation of the sensations.

These are the six regiments trying to keep the fort of the Sol's Fort Arthur from being taken by the Spiritualists on the one hand and the Parchical Researchers, leaded by Myers, Hodgson, Savage, Newton and Hydger, Hodgson, Savage, Newton and Hydger, the sensation of the mass of conservative opinion—throwing their induction for the most part, with the Subconsciousists, and not with Myrger, Hodgson, Hyslop, Savage, Newton and the Spiritualists. This is how the facts stand in 1965, and 1. repeat that the only anatomal corrective of this evil is an enharced psychological teaching—by the Spiritualists—of the size relation to Discarnate Spirits, as caused in the spiritualists and the Spiritualists of interactivity of the size relation to Discarnate Spirits, as caused on teachysical sensation. To neglect this duty is a vice, a blunder, a sin and a crime. The facts referred to in the "Great Psychological Crime" dealt with criminal emotional characteristics, and displayed by the Jowest types of Jacannate Spirits; thereby producing the lowest criminal effects in the emission of the sensational characteristics of the day of the Problem of different problem, though indirectly allied to it. Metaphysical sensations and with the prolinary question as to how the

knowledge of a medium—of anything—is at all possible. For there, is nothing in the medium's gleilest, or subconsciousnes—as knowledge—that did not first exist in some form of physical, or metalphysical sensation. The problem of problems is, therefore, this, and the problem of problems is, therefore, this, sow of the desired of the problem of problems is, therefore, this, sow of the desired of the problem of problems is, therefore, this, sow of the desired of the problem of problems is, therefore, the sound of the problem of t

the enumies of Spiritualism, with their various "longies."

To limit the spiendor of the mission of Spiritualism merely to the affirmation that an illiterate, bloodthirsty, discarnate, filthy Apache-simply because he is discarnate-is fit to be the moral, seathede, philosophie guide of my soul, is to delegate my soul to savagery. If modern Spiritualism could have no better thing to offer me, in proof of immobility of the construction of the co

or "Sitting Bull," or "Penno "on" to whosp and how! Through my. In- Spiritualism awould be cutting its own throat to teach is such doctrines. Not of the detect teach is such doctrines. Not of the detect per of \$150 montrels of thousands of throat to teach is such doctrines. Not of the detect per of the montrels of thousands of the contrel per of the montrels of thousands of the sure is such as a such as

ists or New Thought Healers or Spiritualists, arë doing Humanity an incalculable loftyr and beneficent service. One rous self-created morally "unclean" spirits uniformly take the expression of some form of our once expressed and experienced passions, whether of Jedouwy, Fear, New, Revenge, Auger, Vanity, Amblifon, or what not. And like attracts like from the other side. "Unclean spirits, crying with a lond voice, came out of many that were possessed with them?" expresses a form of the metaphysical sensation reminion meant cases.

form of the meghply-weal sensation common insearch cases. I now book back on all the various "unclean" spirits which I have self-created, also attracted from the other side, I feed that I owe them all a debt of unspeak-able gratitude, for they have taught mecarious "unclean" spirits which I have self-treated, also attracted from the other side. I feet that I owe them all a debt of unspeaks able agritude, for they have rampit measurements and the agritude of the self-treatment of the self-treatme

became aware 2 " Peter fell into a time stream and saw heaven the opened."

suddenly I feli... a for being bathed in a glower of tight, of a law a vision... Freez. aw Carrier sacred at 18 to 18 to

Now Balaam's vision of the Almighty and Job's vision of the "spirit" were due to one of two causes. Their metaphysical sensations of sight were caused either by the "shoultes Spirit of the Word's excission that the molecular centres of the optic tract, or the optical action was due to the subden awakening of their own Subconscious, Subliminal or-'Universal Selves-which, they ministerpreted to be God-and which were the cause of the subjective action of their optic tracts or of their metaphysical sensations of sightly and the subjective action of their optic tracts of the subjective action of their optic tracts of the subjective action of the results of the subjective action of spirits of the subject tracts of both sob and Balaam versules to the subject tracts of both sob and Balaam versules to the subject tracts of both sob and Balaam versules to the subject tracts of both sob and Balaam versules to the subject tracts of both sob and Balaam versules to the subject tracts of both sob and Balaam versules to the subject tracts of both sob and Balaam versules to the subject tracts of both sob and Balaam versules to the subject tracts of both sob and Balaam versules to the subject to the subject tracts of both sob and Balaam versules to the subject to the subject tracts of both sob and Balaam versules to the subject to the su Now Balaam's vision

impossible for nothing to become something—a mental ricture or nurthing class—as it is for something.

Suppose that it was a mothing.

Suppose that it was some nothing.

Suppose that it was some of the suppose that it was something of John Bainan and not God that created the visions, what B'implied by 13? This, that during their past lives they, had—at intervals—meditated perfoundly on God. The mental images of these meditations had all been kept in their subconciounness, undergoing a process of transformation. Their existence incubations in this whocoactions state and being transformed into lottier forces was, and is, a proof of the indestructibility of psychological forces and forms and the conservation of test-pological energy. The meditations of Joh and Balana were subconsciously subset to the law of the transformation of

serve wen by Job and Balaam. The molecular cleanes, within the optic nerves of Job find Balaam were, therefore, due, first to the self-evolution of electrical currents in Job copic tract, which were herework as the primary condition; and out of which electrical material the mental pictures of the videous were created, at the moment that eigher God, or the subsourcious, subliminal & Universal selves of the men, desired to create the mental offures of the visions.

In the lowly electric currents of our special sense-mere centres are therefore to be found the imposterable beginnings of the formation

the imponderable beginnings of the formation of the material, which makes possible in ev-eryday experience the transformation of the electricity in the special nerve centres into mental pictures. Without mental pictures we could have no rational experience what-

We can have no knowledge of anything whatever in early or heares asset through the laws of sensation. And sgnanion of sight is only another phrase for the capacity of our sensibility to self-create the mental pictures by which our knowledge of verything we see is made possible. On the other hand, our electrical and magnetic conditions are related to our feeding of health. We often feel devitalized atter a long inental effort, or a trance; or after having lain awake all night think-tended the conditions, or plainess from conditions, or plainess from violated the conditions, or plainess from violated conditions, or plainess from violated currents of our books have been drawn upon too much in making mental pictures by means of which we carried on our thinking, or mental

mind in manufacture prestate and manufacture arrived on our thinking, or mental ferrorization and manufacture and an arrived feareral human knowledge, and all—every one—of our ideas, are only possible, therefore, on the primary condition, that all the mental pictures of the seemston, representing the men, women and objects that we have met with in our experiences in life have to be made out of the transformations of the electricity in the special nerve centres of the electricity in the special nerve centres self-created from these electrical states, then remain on premanent possessions for life. Our mental experiences, in this way, become an enduring, pictured, or mentalle figured experience of froms of men and women, and objects. These forms of men, and women, sink in ux, and live on in ux, and are henceforth one with us.

They can, though they

1848-Anniversary Song-1905 n Clarke De

Tune:-Auld Lang Syr

Glad tidings of great joy have come For all the human race, To fill with cheer each earthly home, And wreathe in smiles each face: The Heaventy Kingdom now at hand Again its signs doth show, And wonders suread o'er every land Its blessings to bestow.

The works and signs which Jesus claimed Should be of faith the test. And many more than He then named We now see manifest; The Spirit gifts which Paul enjoined Cornthians all to seek In all the mints of Heaven are coined For Gentle, Jew, or Greek.

A wireless telegraph extends
Throughout the realms of space
Oer which the Spirit host now sends
Its messages of grace.
Thus worlds that once seemed wide apar
As are the earth and sun.
Through spoken love of heart to heart
Are now conjoined as one.

Continued life for all is proved By tests which spirits give That the from earth by death removed In spheres around they live. All skeptic fears and doubts depart From spirit-lighted minds, For science mets the longing heart And demonstration finds.

We know our dear ones who have gone Across the Great Divide By love's attraction backward drawn Are often by our side: We feel the pulsing of their hearts, And hear their voices still, Which such a spell of joy imparts We know 'tis love's own thrill.

Then let us sing our songs of joy
With voices lond and strong.
And all our power of speech employ
To praise the Spirit throng of the Spirit
To provide the Spirit throng of the Spirit
To praise the Spirit throng of the Spirit
To praise now fifty-seven.
Remembering 'twas the greatest one
To ope the Gates of Heaven'

free Thought.

Biblical Studies.

E JEWISH PRIESTHOOD, THE ARK OF THE COVENANT. THE LEVITES, ETC., TILL THE TIME OF DAYID. A PAPER READ BEFORE THE CLASS FOR THE COMPARA-TIVE STUDY OF RELIGION AT WASHING-TON, D. C.

In all early history confusion generally arises from the nature of the original documents. This is often made worse by the attempts of individuals to explain what was at first obscure. Various theories are confidently in the confusion of empires were too much occupied in the confusions of empires were too much occupied in to think of transmitting their deeds to posterity, and if they had had the inclination, the means would have been lacking in most cases.

the answer would have over accusing an most abb ancient world people had advanced in the path of civilization before the art writing was inserted. Mefore this era, all nofusion and obscurity, only occasionally ininated by sensity and doubtful rays of ... With the use of writing we obtain erials for history, even if they be but ty and unsatisfactory on account of their ity.

illuminated, by senty and doubtful rays of materials for history, even if they be but exactly and unsatisfactory on account of their better, and the senty and unsatisfactory on account of their better, and the senty and folk-lere as they find them-chaff and wheat are very valuable. They retail the names, perhaps the principal exploits of men who tive communities. They give a fully we have been also also as the senty and the senty an

and we' are true mices feath and evidence and the mices an

ere ambestic hierorical dury deals with the forcical influences which must take influences the children of Israel. The first era which may be regarded as historical, and even this section of the Israel and miscolous, is the solours of the Israel and the Nosehham deluga are clearly derived from Babylonian universal flood. The story is told in the Babylonian spile of Israel with much circumstantially that we cannot well don't that the Babylonian spile of Israel with an experimental state of Israel and the Israel which is the Israel with the Israel with the Israel with the Israel would point to a common origin of the Israel would point to a common origin of the Israel would point to a common origin of the Israel would be the Israel with the Israel would be Israel with Israel would be a could b

inc. or, at least, brought into order, although there may have been more than one revision subsequently.

Moses and the Excelse was such as to attract the attention of the most unimagination may be a more properly and the senting traction of the most unimagination may be a more properly and the seepe of the least like from Expt and their trimpuls over the Exprision. The passage of the Red Sea and the destruction of remembered in antional songe.

This kind of history would not be very accurate, but it would preserve the memory executate, but it would preserve the memory which would be the properly and the properly and the properly of the properly and the properly of the properly

leaves and the existence of the Exprimer he is a master of the manical arts of the East- and brings confusion upon his centile the his deft master of the states and not his service of the livid by his deft master of the states and not all the states and he states and he states and he states are the first man of a these care. He is no orator of his eloquence, but impresses with the awful power which he has learned from his inter-course with the infinite and unknown. He is the states and the states are the states are the states and the states are the states and the states are the states and the states are the states are the states and the states are the states

of the sacerdotal caste this would have been impossible.

Impossible we have a solicitoite founded on the building of the same and the solicitoite of the same and the rest. There is little attempt at connection, and the credit of the same and the s

inde are preserved; in others the later editor gives us a summary of the vectas in plain In dealing with stories of this kind it is always very difficult to get at the exact truth. The earlier editors have takes great liberies have inserted their own opinions. Encoder the modern higher critics has proposed a different theory, so that the confusion beds and inferent theory, so that the confusion beds in the contract of the confusion of the confusion beds in the confusion of the confusion beds in the confusion of the confusion

Should the Spiritualists Proselyte?

There exists seen a variety of opinion with regard to the management of the public cause of Spiritualism. And the existing constitution of the public cause of Spiritualism. And the existing constitution of the public cause of Spiritualism. And the existing constitution of the public cause of Spiritualism. And the existing constitution of the public cause of Spiritualism. And the public cause of Spiritualism. And the existing constitution of the ex

and the control of th

hasten on muil his Spirinalists, that, he site for from of both church and state, untoff they are all good-will dawn on earth. Breath of some and good-will dawn on earth. Breath of the whole will be some and the site of the some and will be some and will be some and will be deeper and the some and will be deeper and the some and will be some and will be good to be complished. Breath of the some and will be great results about to be accomplished. Breath of the great results about to be accomplished with great results about to be accomplished. Breath of the great results about to be accomplished and the great results about to be accomplished with great results about to be accomplished. Breath of the great results about to be accomplished with great least it seems so to me. The greath of the greath o

God in Nature.

A spirit communication received by automatic writing from "Phillips Brooks" through the medimash of Miss Ella Portgr. of Brooklyn, N. Y., Sunday evening, April 24, 1904, and now published by special request in the "Banner of Light."

through the mediumship of Miss Ella Porty, of Brooklyn, N. X, Sunday even. of the property of

published secrets, from out of the depths of her rich mines of Knowledge, free it all who her rich mines of Knowledge, free it all who her rich mines of Knowledge, free it all who her rich mines of the mines of the mines of the firmed this besulfful clades the grand Law of Cause and Effect, in times amounted course in the upbesiding of the course of

"An Anesthetist."

While it is got unusual today for a woman to be a successful medical practitioner. It is most unusual today for a woman to be a successful medical practitioner. It is most unusual for the successful to the successful to the successful to the successful to the remarkable of an accident. Such is the remarkable of an accident Such is the remarkable to the

Scatting does not cure children or wetting. If it did there would be few wetting. If it did there would be few dren that would do it. There is a contious cause for this, Mrs. M. Summers, St., Notre Dame, Ind., will send her transfer, which was the street of the street

The Question Bureau.

Questions and Answers.

Questions in Management of the Management

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really to ensure areas and the property of the colling property of the principle of the spirit or the property of the principle of the spirit or the property of the principle of the

ergy result it reaches what appears to consider so being.

With regard to the first question, it may with regard to the first question, it may will be a support to the support of the sup

The Meaning of a Soul.

John P. Cooks.

How do the rivulets find their way? How do the flowers know the day, And open their cups to catch the ray?

"I see the germ to the sunlight reach: And the nestlings know the old bird's I do not see who there is to teach.

"I see the hare from danger hide; And the stars through the pathless ride— I do not see that they have a guide.

"He is eyes for all who is eyes for a mole All motion goes to the rightful goal, O God! I can trust for the human soul."

O God I can trust for the human soul."

What tages on spee it has taken to create these structures which we look upon as so poor, so essily diseased, that we treat at times so contemptuously. In some ages of the world men have supposed, since they felt the conflict between the "tiger and the ape" the world men have supposed, since they felt the conflict between the "tiger and the ape". True it, is we have shared these bodies with the beasts of the field—"these humble bretherm"—so little understood. "Tempson said:—

"The Lord let the house of a brute to the soul of a man, and the man said. "Am I your debtor?" And the Lord, "Not yet; but make it as clean as you can.

And then I will let you a better.""

And the inan said. 'Ain I your debtor' And the Lord, 'Not yet; but make it as a clean as you can.

And the Lord, 'Not yet; but make it as a clean as you can.

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might be without it zink oom of ricensus, in a fill its strength from God's law of zit l

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5 by \$ in.; 142 pp. Published by the Author.

Author.

If the author of this little book is not a poetic genius (and he certainly is not) he has a very respectable talent. He has most certainly poetical and artistic instincts. There is much that is good, in the poems, nothing that its bad. There's much that shows poetic feeling. Nothing that erions poetic genius.

The illustrations betray the same amateur.

sentiment. They are not bad, neither are they good and yet the artist institute is unrely present.

They good and yet the artist institute is unrely present.

It is a present to the present of the pres

word which is too great a favorife and is rather overworked.

To criticise the illustrations is purhaps un-lind. Willet they show a feal artistic sense, healtands. But when the artist into one healtants. But when the artist into one waves curl away from the shore and makes type of quite a measurement. Trum it to haps kindest to mention these things.—Mime Inness.

haps kindest to mention these things.—Mime lines.

"What Has Propheries Will Come."

The Little Book of Life After Death. By Gustav Theodor Pechaner. Translated by Mary C. Wathworth with an introduction of the Communication of the Communica

James in the Introduction. "His mind, in short, was one of those multitudinusty organized cross-foads of truth, which are occurred to the control of the con

The New Philosophy, by Arthur Crane. pp. 67. Pub. by Author.
The author of this little book is original if nothing else. His conclusion: like those is required to the control of the property of the control of the con

The Place of Abraham Lincoln.

stract of a lecture by Rev. Juliette Yeaw delivered on Sunday. February 12, 1906, in G. A. Hall, Pearl Street, Wodcester, Mass, from notes supplied by courtesy of M. Lizzie Beals, cor. sec., Worcester, Association of Spiritualists.

Association of Spiritualists.

The place of Alexham Lincoln in the History of the American Republic." Four centuries are a passant boy across the seathern of the Company o

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nibble soul who said, "The world is my country. To do good is my religion." The religion of Jefferson was also questioned by the Units of Jefferson was also questioned by the Units of the sayings of Jeens of Manager of the sayings of Jeens of Jee

the strength of Jeens of Nazareth that are the strength of the

he bent his kindy head and listened, and through the instrumentality of that affect and through the instrumentality of that affect amount of the control of

tiny of nations in their keeping.

Abraham Lincoln occupies a niche in this Republic like which no other President has ever filled, and no name in all the long line of Presidents can take the place of Lincoln in the History of the American Republic.

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Banner of Bight.

BOSTON, SATURDAY, MARCH 18, 1905.

ISSUED EVERY. WEDNESDAY AFTERNOON AT 4

Entered, at the Post-Office, Boston, Mass., as Second-Cia.

The N. S. A. Declaration of Principles.

The following represents the principles adopted at the 199 mational convention of the Spiritualise of the spiritual spiritual spiritual spiritual spiritual and spiritual, are the expression of Infinite Intelligence.

1. We believe that the phenomena of nature, physical and spiritual, are the expression of Infinite Intelligence.

2. We affirm that correct understanding of such capressions, and living in secondarse therewish, constituting in the spiritual spiritua

caused dead is a fact, scientifically proven the phenomena of Spiritualism. We believe that the highest morality is tained in the Golden Rule; "Whatsoever would that others should do_unto you, do even so unto them."

Brevities.

Another Daniel.

French this time, not Hebrew.

He comes to judgment and pronot erectyped verdict.

Slightly modified, but practically the same

The Daniel? Professor Charles Righet, the new president of the English Society for Psychical Research, and his verdict is our old friend, "unconscious cerebration."

friend, "unconscious cerebration."
His words, "Consciousness often forgets: our intelligent self uever forgets. . This unconscious memory . acts, thinks, reasons and constitutes a vertable Eco. . which never loses the smallest portion of sphut it has gained from any source during the whole of our existence."

The whole of our existence."

The foregoing is from the professor's presidential speech at the S. P. H. annual meeting held in London, recently. But what, oil what is an "unconscious memory?" What is an "uncousious Ego." and how does any-body know anything about one or the other? And how does the amishle professor know that the "unconscious Ego" never loses anything it gains? He surely is not conscious of his own unconscious Ego, and can only assume such a thing in connection with any one cleet.

paper, and the date of the lesses from which the cutting-is taken? Several cuttings have lately here received devoid of the above par-ticulars, the information thus forwarded being rendered entirely unlesses in conse-quence. Also, another point, when sending an entire newspaper, just mark the item you wish to call attention to. This saves editorial time and patience, prevents the action/hing your favor receiving the attention you desire.

favor receiving the attention you desire.

The veriliet of the lower court in the case of Mrs. Helen Wilmans Post, mental selection, of Sea Breése, Pia, who was charged with using the insulig for freudulent purposes and sentenced to a year and a day in the penticulary, has been reversed by a higher court. The friends of Mrs. Post, says the New York Truth Seeker, declare that the case is one of religious persecution, abe being an Agnostic and her prosecutors orthodox Christians.

Christians.

On the second page will be found an Amivirsary peem from our veteran worker, Dr.
Done Chae. The good shedor is particularly
derivous that the good shedor is particularly
derivous that the very angiprenary meeting in
this city and state, and elsewhere wherever
practicable. As the words can't be sum go to
the well-known air to which they are assistend, there should be no difficulty in the
wang of meeting the doctor's wishes.

waß of meeting the doctor's wishes.

In the "Banner" for next week there will appear another article from Dr. Peebles regarding Mr. W. E. Coleman's criticism ment Spirit Obsessions. The venerable Pilgrim whelebs quite a Rossevethian literary big stick these days, and as sturdily as ever champions whatever be considers right and true. By the way, our young-old friend is announced to beture in London, England, on Thursday, May 25, and he premises to preserved to India and the East from Great Britain: Great man, the worthy doctor.

The marsh issue of the Occidental Mrs.

Britani: Great main, the worthy discour.

The march issue of the Occidental Mystic is better than ever. A number of interesting contributions appear. A fine sketch of
National Lycemus Superintendent, is contributed by Mrs. R. S. Lillie, while Editor
Howe carefully considers the question as to
whether Spiritualism is a Science or a Religion. Those desiring to become acquainted
with a next and handsome magazine published on the Pacific coast will find full particulars in our advertising columns.

Something new at lact! Mrs. Marc Baker.

ticulars in our advertising columns.

Something new at last: Mrs. Mary, Baker
Eddy must book to her laurels. She was the
inporter of the term, was she not, of Christiân Science? But in Washington, D. C.,
there is another clurch presided over by a
certain "Bishop Sabin" (whether the first
name is his tilte or a part of his name is not
cleary, and this church is described as "The
cleary, and this church is described. As "The
deart, and this church is described." In
place the peculiar of the association of the
term swill suggest much.

Amountemparts, recarding the services, to

Announcements regarding the services to be held commonstrate of the advent of Modern Spiritualism continue to reach the "Homer," and this tone inducts that the cocasion. Let all who desire send their an-nouncements at once, so that a complete statement regarding Boston and Massachu-setts at least may be made in the next issue of the "Hanner," It is to be hoped that no one will allow his or her name to "appear nerely as an advertisement, but that all who promise to attend will do so, libres, accident, or unforcised mergency alone preventing— or unforcised mergency alone preventing— or unforcised mergency alone preventing— support them, the duty of keeping their promises.

The expression "by the skin of his The expression, "by the skin of his teeth," is generally regarded as 'slang Justip Mc-Carthy, the English stateman and author, recently quoted if, and then apposince, pareuthetically, for using "a vulgar phrase." He did not know that the words were, in-spired, but they are found in the book of Job, 3xi, 20, where the writer says, "I am escaped with the skin of my teeth." However, a phrase is not necessarily other the a vulgar one because it occurs in the Bible.

one because it occurs in the Bible.

The narrative of Miss Nastron's cruel persecution and incarceration, published in the previous issue of the "Banner" has pilcited widespread attention. Quite a number of letters have reacted this office for her anomal of the control of the

Our Place: Its Responsibilities.

Do the great mass of Spiritualists clearly

that the "moonetous Eco" never loses any-thing it gains! He sured to not conscious for his own unconcious Eco, and can only as sume such a thing in coancetion with any one desir.

The value of the professor's deliverance, and the professor deliverance and the professor point is also and trainfailty. The professor deliverance and their explanation generally, as "improbable and irrational," shows his grasp of the problem he was discussing. Daniel in the lion's dea have more short spirits and their manifestations than apparently does this professor who this so wisely (7) in London, in this year of 1986.

The London "Light" did its readers a service by printing in extenso Professor Richets address, thereby showing how pretentions these men of science are when treating upon topics outside their ordinary range. But, even a problem and the professor deliverance and the contract of the professor deliverance and problems are when treating upon topics outside their ordinary range. But, even and the professor matched the professor deliverance and problems are when treating upon the professor Richets and the professor deliverance and problems are when treating upon the professor Richets and the professor deliverance and the contract of the manifest and the professor deliverance and the contract of the manifest and the professor deliverance and the contract of the professor deliverance and the contract of the manifest and the professor deliverance and the contract of the professor deliverance and the professor deliverance and the contract of the professor deliverance and the professor deliverance and the professor deliver

and simple secular concerns. If such matters are all, then our 'anse will never exert a beneficent moral — spiritual influence upon the world. Sured: our place is not in the ranks of vulgar— rune tellens, the place is not in the ranks of vulgar— rune tellens, the place is not in the ranks of vulgar— rune tellens that the identity of the place is not in the ranks of vulgar— rune tellens that the identity of the religion' ('?) of Spiritualism'.

Let us supplose that the investificator has become so deeply increased in jour pleciments that he is desirons of probing the subject to its depths. Let t be considered that such an investigator resizes that there are vast possibilities, selectionally and published in a probing of the place is a possibilities, selectionally and published in the probing and spiritual neuer of man and the universe, then let it be asked what is the encouragement accorded him to pursue his enquiries along sich lines? Very little, it must be sorrewfully confessed. In various cities our meetings present a hodge-podge of melioure vanderfile, unsatisfactory "messages", imperfect clairvoyance, infractively messages— introduced in this condition of the introduced in the control of the character mentioned in this connection retries in discuss. It is the world in the connection retries in discuss. It is the only persent due to feel to the introduced in this connection retries in discuss. It is the only persent day approper to more them in this connection retries in discuss. It is the only intelligent folk in our ranks have retried finding t where to part the bills. There are noticed with the bills. There are noticed in the property of the control of press and the production of a press and the production of a first of the property to name them in the control of the property to name them in the control of the property to name them in the control of the property to name them in the control of the property to name them in the control of the property to name them in the control of the property to name them in the control of the property to name them in the control of the property to name them in the control of the property to name them in the control of the property to name them in the control of the property to name them in the control of the property to name them in the control of the property to name them in the control of the property to name them in the control of the property to name them in the property to name them in the property that the property of the Christopher will be when they the property of the Christopher will be when they truly understand the property of the Christopher will be when they truly understand the property of the Christopher will be when they truly understand places there is not the property of the control of the property of the property of the control of the property of the control of the property of the control of the property of the property of the control of the property of th

pole them to its tables, and when that hunger has been satisfied too often they seek no further, make it be to find mediums at all places in which they may be so as to continue the personal interconces with their limits, and the present in the second of the place in which they may be so as to continue the personal interconces with their limits, and the properties the fields of thought for new crops of pedden runn on plains that hitherto were believed in the place of the classes of investigators mentioned, the story is practically identical, in details and shameful misrepresentations have classes of investigators mentioned, the story is practically identical, in details and shameful misrepresentations have classes of investigators mentioned, the story is practically identical, in details and shameful misrepresentations have classes of the self-side of communication in all that is deeped, unless as also sometimes in appears, the plantility of the communication in all that is deeped, unless as also sometimes in appears, the plantility of the communication in all that is deeped, unless as also sometimes in appears, the plantility of the communication in all that is deeped, unless as also sometimes in appears, the plantility of the communication in all that is deeped, unless as a second plantility of the communication in all the second or requiring the times made in the second or specifically an all the second or specifically and the seco

one of mighty uplift for the Cause, so that the world shall see it, not melvby as some-thing ministering for the curiosity of the valgar, but as a powerful inflaence co-op-erating with all that is good and true every other phase of thought and progres-sive effort for the betterment of humanity.

The Sensations of a Medium

The Sensations of a Medium.

(Continued from page 1.)
of evolution, when he floots Mysticism.
Septimalism, and religion, on the grounds of septimalism, and religion, to the grounds of sensation, as dishlort fromm of metaphysical sensation, as dishlort from a surface of the sensation, as dishlort from the worder of some two sensations.

Before thy merning was thy night. Before the rose was the thorn. Sorrow was the monther of Joy. Incompleteness is the condition of the condition of the more than 1 and 1 an

Events and Their Significance.

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

Hudson Tuttis, Editor at Large, N.S. A.

The institution of "Peter's Pence" dates been many centuries, and in every Catholic church and the control of the c

sight of piblic opinion, and thereby became representative of the nobility, parity and develoo of the voome of the sixts.

Evangelists have worked up local excitements called "revirals" in many towns and wonderful "manifestations of God" have been applied affair. The churches of that northern applied affair. The churches of that northern and the state of the sixty of

the "revivals", are to gifte spirit what temic and contagion are to the body, are diseases of the spirit which are en-lered in ignorance, as the latter are in-nulary conditions. They take hold of a unfulty because the conditions have pre-ded the soil. Childhood training is respond-in a large measure for this susceptibility nature years.

ture years,
evangelist puts forth all his efforts in
communities without success and exthat the people are led away by the
The fact is they are cultured bevoad
ethods and immune from the disease.

plains that the people are led away by the devil. The fart is her are cultured becoad he methods and immune from the disease.

An illustration of this principle is forcibly shown in the great revival now going on in White the control of the principle is forcibly shown in the great revival now going on in White the control of the work of the control of the control

appears but eulogy on the great work Roberts is doing.

In the state of the state o

lin Heights, O.

Mrs. Mabel B. Wiggin.

After a long and very pointful illness Mrs. Wigglir passed without a struggle into that and where pain and suffering are known no nore, on March 7th, at the age of 44 years. We might say that she had always been a pirtualist, for she was born into that faith, and as the years rolled by the annitesta-nd as the years rolled by the annitesta-tion of the second of the second of the unband, the Rev. Frederick A. Wigglin, only ided unto that faith Knöwiede, Mrs. Wig-in was a quiet and unassuming woman, her sal worth only being known by those most

and Temple, Exceler Street.

The Verezan Spirinulists' Union, by its Board of Diversors, yields to the sentiment of toe day and decides to, hold the anniversary excelses on the very day of the mouth with the Philon has for some years-celebrated on Saturday of anniversary week, the unanimous opinion of the board decided; it. This will have some advantages over Saturday, especially for those who have devoted the week to the celebration, as they can then. The Union is to be congratulated on securing the beautiful temple for this oversion, through the kindness of Mr. Ave. Informed there are to be two sessions, 220 and 7.4c p. m. Among the special musical attractions is a boy singer of remarkable 2ff the temple.

We shall wait with interest the annuncement of the surface of the theory of the case of the control of the temple. We shall wait with interest the annuncement of the state of the temple. We shall wait with interest the annuncement of the temple of the control of the temple. We shall wait with interest the annuncement of the temple of the control of the temple. Among local workers who have been entaged are the editor of the "Banner. Miss State C. Cart, and Mrs. S. E. Hearrier and its noble efforts, is dear to the heart of the dispiritualist, and we are pleased to prote custom for the old Spiritualist, and we are pleased to prote custom for the old V. S. U.—S.

Catarris Can Be Curee.

Catarris is kinderd allinear of Consumption, long considered increase, and yet there is one remedy that will positively cure Catarris any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all sleases of the contractive never in thousands of cases, and desiring to relieve human suffering. I will send free of charge to all sufferers from Catarris, Asthan, Consumption and nervo-diseases, this recipe, with full directions for dressing, with stamp, naming this paper, W. A. Noyes, 847 Powers Block, Rochester, N. Y.

A Letter from W. J. Colville.

A Letter from W. J. Colville.

To the Editor of the Banner of Lighti

Permit me through your ever hospitable.

Permit me through where I am still actively engaged and where the interest in spiritual and the plentous zams which have recently dependent as a state of the plentous zams which have recently dependent with the plentous zams which have recently dependent which is the plentous zams which have recently dependent which we have been welcoming the "Frost King," we have been backing in genial warmids and rejecting in a downpour of the recent whiter memorable in the annals of Colifornia's yeutful and chequered histories.

Tourists are here in their tens of thousands, and not only the great king of Los Angeles, but be sential neighboring Pasadena, a milestable, and the charming senside records. Long Beach, Santa Monica and Redondo, all least the beautiful neighboring Pasadena, a milestable, and the charming senside records with the sential neighboring Pasadena, and in pasa gone by, but steady substantial and the charming senside records with the sential plant of the plant pasadens and in years gone by, but steady substantial and the charming senside records a linguage as a bound in this enterprising region. Blend pasadens and the plant propersies to the district and it by the plant of the planting of the planting which it has now reached. Mr. Mills blend propersies in this district, and it by the recent orthodor retryish that his between the recent planting and recentling in Masonie Temple, South Rill St. where I am lettring on Bunday accommodates £000 poops, and even hat great hall is filled to overflowing. The Feliveship enhances ilbertal induced because of the planting and commodates £000 poops, and even hat great all is filled to overflowing.

banners of light truly is explicit in the process and sight truly is explicit.

In the practice, and sight truly is explicit in the process of the process o

The vexed question of divine to a man of the control of the contro

be to living the discovering all we grow the lies before us in a future state of but the prime endeavor should always utilize parchael endowmers with a variety of the world in whe are now aving.

IM. Colville makes no effective the sound in the are now aving.

IM. Colville makes no effective the sound in the are now aving.

The publication of the above states of the sound of the

around Los Angeles of Int- but have unformately occasioned conside his bitterness. The control of the control o

J. J. Morse will resume his services at Mr. Ayers' Temple on Sunday, March 15, continuation of the Ayers' Temple on Sunday, March 15, continuation of the Ayers' Arthur, the glifted billed speaker and paychie, in ready to occupy platforms and of association work. Address 89 4th St. Chelses. Mass. However, March 19th and 8th, April 9th and 3th, Ayer 19th and 18th, April 9th and 3th, Ayer 19th and 18th, April 9th and 18th, April 18th and 18th, April 18th and 18th, April 18th and 18th, April 18th and 18th Ayer 18th and 18th Ayer 18th

WORKS OF

PROF. WM. DENTON.

He I hyself. A Discourse on Selfhood. Paper, 6, 10 Christ antity we F. na Hyr er. Spiritua i m Superior to Christianity. Paper. 10 Common Penne Thomphic on the Bible. Common Penne Thomphic on the Bible. Common Senne Thomphic on the Bible. To Common Sense People. Bible housed. Paper. 10 Discourse in the Common .16 .10

8 ows the Frond Story to be as again to Paper.

Garrison in Secures. A Dream. Paper.

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For mile by the BANNER OF LIGHT PUBLISHING COMPANY.

The A B C of PALMISTRY

BY HATHAWAY AND DUNBAR. The Authors in their preface my:

"Ore aim in presenting this little book to the public is a cupic to demand for an Ementing that book on Falmit ty which shall be simple, precional bretistrial and incarped ""We have, therefore, arranged the book in a section of the soon which can be seally understood and which postar practical suggestions that have been tested by the arthur

practical suggestions that have been tested by the selfPARTALALER OF OUNTERTS.
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ANNIVERSARY NOTICES.

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Spiritualist Ladies' Aid Society.

The First Spiritualist Ladies' Aid Society
-the oldest charitable society in the United
States-will celebrate the Anniversary of
Modern Spiritualism in Appleton Hall, 9 Appleton Street, on Friday, March 31st,—the

Modern Spiritualism in Appleton Hall, 9 Appleton Street, on Friday, March 1st.—the day distributed by the Street Street, and the street of the street, and the street of the street, and the s

C. F. Lyccum, Boston, No. 1.
The Children's Progressive Lycum, No. 1,
will celebrate the fifty-seventh anniversary
of Medern Spiritunism in Red Mench Hall,
of Medern Spiritunism in Red Mench Hall,
sing of Westnesday, March 29. A long list of
speakers and mediums are expected to be
present among whom are Edgar W. Emerson, Mrs. Ham. Mrs. N. J. Willis, Mrs.
on, Mrs. Ham. Mrs. N. J. Willis, Mrs.
are cordially invited to come and help us
celebrate the advant of Modern Spiritualsion—III C. Berry, anst, counteror.

Ladies' Spiritualistic Industrial Society.

Dwight Hall, 514 Tremont St., the Ladies Spiritualistic Industrial Society, Mrs. Belcher pres, will hold a grand celebration on tecening of the 21st of March, with anniver ortunistic Industrial Society, Mrs. Belbers, will hold a grand evidentian on the second solution of the second solution of the second solution of the second solution. The second solution of the second solut

Brockton, Mass.

Brockton, Mass.
The Pospicks Progressive Spiritual Association, of Brockton, Mass. will observe the fifty-seventh anniversary of Modern Spiritualism in Massisoid Half, Main St., opposite Pleasant St., Wednesday, March 29, 196.
Pleasant St., Wednesday, March 29, 196.
Wednesday, March 29, 196.
Wednesday, March 29, 196.
Wednesday, March 29, 196.
Wednesday, March 20, 196.
Wednesday,

Springfield, Mass

Springfield, Maye.

The First Sprittanist Ladies Aid Society, of Springfield, will elebrate the fifty-second of Springfield, will elebrate the fifty-second numbers of the springfield o

Waterrown, N. Y.

The Waterrown Society with elebrate the fifty-seventh anniversary with an all the week series of services counsening on Monday, March 27. Lectures and tests by G. H. of the Universalist Chunch; Wednesdly, and Thursday, lectures and tests by G. H. Brooks: and Fraday, a grand literary entertainment. Cordial invitation to friends at a distance—C. H. Brooks.

Safe Guide for Advertisers

Safe Guide for Advartisors.

The well-known advertising agency of Lord & Thomas. Chicago, New York and St. Louis has been as the second of the property of the second of t

The Occidental Mystic

Spirit-biles and its Syouth Educace.
Clean, bright, and lind from name to come with an analytic from the continuous. Smed on the continuous smed on the continuous. Smed on the continuous smed on the c

Our Some Circle.

MINNIE MESERVE SOULE.

(Written especially for the

Comfort, ye sorrowing.
Sadness not borrowing.
Wait ye God's time.
Trust God's love plentifal.
Of faith He hath sent ye, full,
Up to Him climb.

As child, when griefs assail, Rushes to weep and wail On mother's breast; So let each older child Seek, when with sorrow wild, God's promised rest.

Come, then, ye sorrowing,
Cross-laden, to Me bring
All grief and care.
Here lay your burden down.
Let rest your sufferings crown,
Rest, sweet and fair.
Mime Inness.

A Light in Our Golden Chain.

ACT, ACT IN THE LIVING PRESENT Henry W. Longfellow.

There are moments in the life of every one when the value of life is questioned. Moments when the black cloud of misunderstanding when the black cloud of misunderstanding when the black cloud of misunderstanding when the same of the life is questioned. Moments when the same of separation leaves no room for any other emotion; moments when repeated failures press all the currage and the same of the sa

tine. It is the light soon that climes to retellings and fears and hates the cold dead
When the dwellers in the next sphere of
eart the signal free burning and the clean
eart the signal free burning and the clean
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line spokes word and own whose that dutes life with its juintations and possibilities became real to us. It was enough it under first drys to know that we would be supposed to the state of the possibility of the supposed to the supposed to the supposed to the mourning mother's heart and calm to the trouble wonderful story brought joy to the mourning mother's heart and calm to the trouble wonderful that no mountain had been established for them with the supposed to the suppo

worth living nobly and well under all cir-cumstances.

The control of the thousand hands for holy and strength in time of weekness and pour out a food of power for victory over temptation but no pink finger to the con-trol of the control of the control of the Bestrong as well as patient work as well as well. The present is not a narrow anta-chamber to a vast and spacious was re-tained to the control of the con-trol of of t

the soul may be expressing itself strengthsale it for greater and more beautiful expressions. Home Circle readers, let us stop
the Home Circle readers, let us stop
the stop with our blocks bower fair and
stately the castles builded with them may
have looked upon the unusery floor. Let the
children have our toys and the home the
have four toys and the children have our toys and the
children have our toys and the children
of the soul; we know that like is an expression
of the soul; we know that like is an expression
of the soul; we know that the soul continues
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the soul; we would be sould be sould be
not in the soul continues of life
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sminist she had left behind three years be-fore. Glees Pills she learned that the dop had an away several weeks ago and had been seen to cross the Poulskeepsie bridge. It had to cross the Hudson again to get to Plainfield, besides travelling nearly two tun-dred and firty miles. How it get over the Mrs. McKee slow found that the animal went first to the hujuse where she formerly lived, and that the present occupants had driven it away.—From the Boston Herald, Dec. 5th, 1984.

Dec. 8th, 1984.

For Grandma's Sake.

The appended beautiful little poem has been brought to our statesion. It was written by a young man who found himself attnied to those sweet postella influences which sometimes visit us in the night time when the world is insulated and still and the love for his dear old Grandma found expression in verse. So simply sweet and beautiful is the desire of his heart put into words that when it caught the varies into words that when it caught the role is the half it arranged in booklet form and in that shape it has been forwarded to use-

orm and in that same with the tender tribute.
We are glad to present the tender tribute of Grandma to our readers and we feel ascred that many gems will eventually be twent to the Spiritualistic readers through the mediumship of our young friend.

For Grandma I would do anything Just to her dear, old face to bring A smile so sweet for all eyes to see; No greater pleasure could be granted me.

And comfort to always pass her way That she receive its benefits each day: And light so clear insert within her soul A guiding star, though she be growing

Old age shall then fly away
The light of youth, has come today,
To make her sphere so bright and clear
For Grandma, whom we love so dear.

Frederick Nicholson.

The Story of a First-Prize Pussycat as Told by Himself.

This is a true story of a kittle whose mistress lives in Lyan, Mass. He went to the photographers and had his pletture taken in the property of the property o

"What handsome eyes he has!"
"Isn't he large?"
"What a fine cat that is on the yellow cust

"What a fine cat that is on the yellow custions," cannot tell you how many people possed their faners through the wires and felt of my head and paws, or how many times my maps were interrupted. Most of the people meant and harm—is can always tell the difference into once if felt a hearthisp pain is my mail. It was a superior of the control of the co

these manifestations of the spirits shall not be the content to let the rest of the hunt of the manifest of the later to be the rest of the hunt of the manifest of the later to be the rest of the later to be the later

were a hundred punden greent. At dealy a bise ribbon was pinned on the case wast mines and up heart few to the the of my fail-I have so boots for it to sink han been and the season of the case was the case of t

My pa, he didn't go downtown Last evening after tea. But got a book an' settled down As comf'y as could be. Pil tell you i was offul glad. To have my pa about To answer all the timings I had Been tryin to find out.

And so I asked him why the world
Is round, instead of square.
And why the pigriest talkare curled
And why the pigriest talkare curled
And why the moon don't hit a star
And why the moon don't hit a star
And jest how many birds there are
And will the wind come back?

And why doe water stay in wells
And why do June bugs him
And what is the roar I hear in shells
And when is the roar I hear in shells
And when will Christmas come?
And why the grass is always green,
Instead of sometimes blue?
And why a bean will grow a bean,
And not an apple, too?

And why a horse can't learn to moo And why a ow can't neigh? And do the fairies live on dew And what makes hair grow gray? And then my pa got up an', Gee! The offul words he said. I hadn't done a thing, but he Jest sent me off to bed.

Council Blutts Nonparell.

The Orchard Oriole.

A very pretty little is the story comes from Hattford, and it is true. A new from the conform of the story of the story comes from the conform of the story of the story of the condid wanted the young birds, and the child wanted the young birds, and the child wanted to the delicit of the parent birds, and the child wanted to the delicit of the parent birds, and the freelings were placed in a cage outside the bone, the contract of the parent birds, and the freelings were placed in a cage outside the bone, the contract of the parent birds, and the freeling them there, he found, one day, that the motherbird had discovered her lost children, and was receding them the start of the start of the start of the contract of the start of t

Concluded to Size.

A Maine minister, now settled in the west, tells a good story of his experience with a choir who had frequent quarrels. "One Sabbath they informed me that they would not sing a note until Brother ——, one of their number, left the choir. I gave out as the opening hyam.

Uset those refuse to sing
Who never knew our God,
But children of the Heavenly King
Will speak their Joys abroad.
They sang, and I was never again troubled."
-Selected.

Selected.

Sagar is an hapown in many cabins of the Sauthern mountains. For especial occasions a just of molesses or com syrup is brought out. An itinerant preacher once passed the night in such a cabin, and, when his hostess poured coffee the compart of the co

good for the minuter.—Unrakant separation A Georgia colored preacher has more than one way of making sure that none of his partialioners let the contribution-plate pass unnoticed. "We have a collection for foreign and domestic missions dis morning, bredren and sisters," he amounted one Sunday, "and, for a Willow Violinson's sheep abecome of the Willow Violinson's sheep that court put a cost on de plate!"—Exchange.

"Bruddahs en sistahs," said old Parson Sparks, "ef de church bell attracted people lak the dinneh bell, de pews would be filled in two minutes after de fus' ringin'."—Equit-able Life.

We are going to do A kindly deed,
Some time, perhaps, but when?
Our sympathy give in a time of seed,
We will do so much in the coming years;
We will do so much in the coming years;
We will comfort the lonely and dry their
Some time, perhaps, but when?

We will give a smile to a saddened heart. Some time, perhaps, but when? Of the heavy burdens we'll share a part, Some time, perhaps, but when? Some time, perhaps, but when? Some time were going to right the wrong; Some time we'll come with Love's old, sweet some time we'll come with Love's old, sweet

the receptive soul the River of Life th not, nor is diminished. George Elict.

SPIRIT Message Bepartment.

MES. MINNIE M. SOULE.

nce held March 4. 1905 S. E. 51.

The following communications are given by Mrs. Soule while under the control of her own guides for the good of the the following the seeking to reach their friends on earth. The measures are reported stenographically by a representative of the "Bandrale of the Theorem of the "Bandrale of the Theorem of the "Bandrale of the members of the "Bandrale of the theorem of the "Bandrale of the members of the "Bandrale of the Bandrale of the Bandrale

To Our Readers.

To Our Readers.

We cannestly request our partons to varify such communications as they know to be based upon fact in these columns. This is based upon fact in these columns. The such contracts of Light's as it is for the good of the reading public. Trush is trush and will bear its own burdens wherever it is made known to the world. 'In the cause of truth, limbt, assistently them. Many of them are not Spiritualists of subscribers to the "Banger of Lighth-"56 may we sak each of you to become a missionary few your particular locality."

INVOCATION.

INVOCATION.

Breathe on our waiting spirits the influence of peace and holiness. Over the troubled, weign-acord let the wings of peace be and holiness. Over the troubled, weign-acord let the wings of peace be and mourning households let the joy of life elernal send its beam, its inducence, its steadyling purpose, into the heart that is disconning purpose, into the heart tending purpose, if the jumpose we lead our inducence, for this we would gladly give our lives connectually never very account of the purpose we lead to the purpose of the sign of sorrow take us from our course, or swerre us from our wise purpose to always speak triumphant. With faces toward the light, with hearts attuned to all that is truest and best, with ateps that are light, because they considered the purpose of the country of the

MESSAGES.

Bufus T. Williams, Hyde Park,

Rufus T. Williams, Hyde Park.

There is the spirit as man I should think about 55 or 56 years old. Medium height, rather stout, square shoulders, dark eyes and hair that is mixed with gray. He is a very many stout that is mixed with gray. He is a very many stout that is mixed with gray. He has a very unexpectedly, possibly with heart disease or the stout of the change which took place. He are a says with a says and the says with a says. You may say that my name is Rufus, Mass, and I want to go, at least, I want to send my message to Lucy. This is not an early says with the says. You may say that my name is Rufus, Mass, and I want to go, at least, I want to send my message to Lucy. This is not an investigation before I came; but I was not very out-spoken, for I had come to no definite conclusion as to what was my duty in restend by shows starling or marvelous test and the says of th

" Red Outer."

The next one that comes is an Indian. He is a hig chief, and he says his name is Rec Citff, and that he lived and he says his name is Rec Citff, and that he lived he had been covered as the control of the control of

Ellow Sampson, Levision, Mc.

There is a spirit here now who says her name is liken being now who says her name is liken being motioned, and it seems as it every single thing she does she does so quickly that she just were herest out. She is very pleasant, and she says like the state of covery, because I have been making, such a struggle to make, myself known that if seems as Ky, should have done so before this. I am anterest has attention. He keep right to beat ness every single minute of the time, and it cannot find a mise opportunity to speak defailulty or get my new form of the same of the control of the same of the same

him that I know how hard he is to the things he thinks I would I tone, but it would please me very things he thinks I would file to have done, but it would please me vary much more to have some definite convention with him to have some definite convention with him as anniced the same and the same better that the same that t

sor changed a bit in my desire to help and on my partic.

There is a spirit of a dirt about it years old. She is called a man that and one of the control of

cause of my great love. Thanks, you.

Edward Lee, Kannas City, Kannas.

There is the spirit of a man that comes here now, I should think about 60 or 6 years old, and he had a not of redish mustache, blue ayes and brown hair. His haje is just the property of the noticeable. He is a very helpful, earnest sort of marf, and comes in with a good deaf of feeling, and he is doing all he can for himman and the sound of the same his way when he was in the body. He san, "My name is Edward Lee. I am not an Esstern man. I lived in Kaness City Kingley and the same and the sound survived death, but I had no particular loss of the same and the same a

I think she would be a different rich; so with my blessing and my love, I send this measure oft to her."

Cirde Erans. Columbus. O.

There is a young man here who says his name. is Cirde Erans, and he says. "Well, it is a superior of the says of the says and the says of the says of

For a cold on the Lungs, and to prevent

PASSED TO SPIRIT LIFE.

otices under this head will be inser when not exceeding twenty lines h, beyond that a charge of fifteen ce ine will be made. About seven wo a line.]

JOHN J. DTER. ROXBURY, MASS.
assed to Spirit Life, Feb. 16th, at 26
has Street, M. Byer was a devoted Spirlist. He lived and was happy in the
upt that his spirit friends still lived with
and cared of proper state of the state of the
and cared of from business was spent
ong the Spiritualists. He was a constant
endant at the Boston Spiritual Temple,
the summers well even as mesician and
ed music. Notwithstanding the fact that
sons knew what he enjoyed most in this
tyet in him. Feb. 12. an Enjacopal serewas read by an Episcopal clergrams,
if there was no musig. It was also a primarked the spiritual spiritual free spiritual
interest of the spiritual free spiritualism.
ISAAC B. JERIK ONERT, MASS. ISAAC D. FISH, ONSET, MASS.

Persed to Spirit Life, Mr. Dage D. Pick, at his home at Ouset, Mans, Pol. Mr. Life, Mr. Dage D. Pick, at his home at Ouset, Mans, Pol. life to the service of his country during the Civil war. His death was the result of exposure during those years. He was required to the service during Campuneding—even last season, although in feeble health, he was present at nearly who, we trust, will be common to the death of the way from the way of the work of the will be common to the writer—Goo, A. Fuller, M. D. MRS. MRGARDER POY COMMON TOWNS AND AND THE WAS AND T

RS, MARGARET FOX, SPRINGFIELD, MASS MIRS. MARGARIT FOX. SPRINGFIELD. MASS.
Passed to the Higher Life. Fish. 18th. from
the home of her son in Springfield, Mass.,
Mrs. Margaret Fox., and 92 years. The
aweretness of a remarkable. We may truly,
say, "None know her but to love her." She
was an earnest Spiritualist for many years.
A daughter, two sons and to make years
and the second of the second of the second of the second
to the second of the

outced by the writer. Interment at windssor, Conn.—Saide L. Hand.

GEORGE M. THACY, PARADENA, CAL.

GEORGE M. TRACY, PARADENA, CAL.

George M. Tracy, aged 60 years, passed to
the broader life, at his home in Pasadena,
Cal., Feb. 15, as the result of, an attack
of acute broughtist. Mr. Tracy was a buildcently come to this city from Meriden, Conn.,
the latter place being his home for many
years. He is survived by a write and of
Pasadena but a short time, he was recognized as a man of fine plaracter and noble
alms. He was a Spiritualist and quicklenames of his own belief. In Connecticut he
was an active and efficient worker for the
Cause he dearly loved, being the concompany of the control of the control
to the control of the control of the control of the control of the control
to the control of the control
and control was held at his home
Feb. 20, Mrs. Lucy Burton Powers delivering
an eloquent and comforting driven of his
transition. The funeral was held at his home
Feb. 20, Mrs. Lucy Burton Powers delivering
an eloquent and comforting drivens demanded
between the control of the control of the control
and the control of the control of the control
and the control of the control of the control
and the control of

JOSEPHINE VALIN, ONSET, MASE

Ledget chargive and it years, as the
eldest chargive as stringing and the ledget chargive as stringing of life this biloved child was ferried across the silent river.
Almost without warning, Josephine, the first and river and rained a prayer very
comforting to the becaverd family. It was a service of love and tenderness, fisher as a service and tenderness, fisher as a service of love and tenderness, fisher as a service of love and tenderness, fisher as a service and tenderness, fisher as a service and tenderness.

The properi

ary ABBY THOMAS, LEOMINSTER, **AMS room Leominster, Mary Abby, wife of ries Thomas, and dualiterers being the defendence of the celebrated Jewett plane. The many and a quiet, unassuming wo, but raibrul in the performance of all the state of the celebrated Jewett plane, but raibrul in the performance of all the state of the celebrated Jewett plane. The parents were Splittualists, their children davored its teachings. The rail of Mrs. Thomas took place from the are's Menoral Chapel, and was largely unded. These are all the celebrated planes are the celebrated and the celebrated planes. The parents were Splittualists, and the celebrated planes are the celebrated planes. The celebrated planes are the celebrated planes are the celebrated planes. The celebrated planes are the celebrated planes are the celebrated planes. The celebrated planes are the celebrated planes are the celebrated planes. The celebrated planes are the celebrated planes are the celebrated planes. The celebrated planes are the celebrated planes are the celebrated planes. The celebrated planes are the celebrated planes are the celebrated planes. The celebrated planes are the celebrated planes are the celebrated planes. The celebrated planes are the celebrated planes are the celebrated planes. The celebrated planes are the celebrated planes are the celebrated planes. The celebrated planes are the celebrated planes are the celebrated planes are the celebrated planes. The celebrated planes are the celebrated planes are the celebrated planes are the celebrated planes. The celebrated planes are the celebrated planes are the celebrated planes are the celebrated planes. The celebrated planes are the celebrated planes are the celebrated planes are the celebrated planes. The celebrated planes are the celebrated planes. The celebrated planes are the cele

MRS. ANN MARIA WENTWORTH, R

Mr. Ann Maria Wentworth, ROCKLAND,
Mr. Ann Maria Wentworth, or Rockland,
Me., a veteran Spiritualist of rock and
foliated the host of relatives and friends that
and preceded her to the land of clysin bilas.
Mrs. Wentworth was one of the calm, consistent, carriest and lovely species, See
statent, carriest and lovely species, See
was the last of the family to enter the sumuper land. The funeral services were held on
March 7, the writer officiating—Freeman W.
Smith.

We Want to Send You

We Wast's Send Yes
rea and prepaid, a bettle of Versal Palmettons. (Dalmette Berry Wine). Every reader
of the "Banner of Light" will happreciate this
offer as soon as they have given this wonderrows the "Bassed and infance condition of
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Every stomach trouble yields to in influence
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THE REALM BEAUTIFUL.

Beautiful spirit realms out there. Beautiful homes where our loved so fair, Beautiful friends we so long to greet. Beautiful children, our darlings so sweet.

Yes, beautiful homes, if we build them well. In those heavenly spheres, where we shall dwell. When the mists from our eyes have cleared away And we meet our own in Eternal Day.

Fair is this life if friends prove true. But not like that just hid from view: Here are sorrowing souls and tear dimmed But not like that just hid from view;
Here are sorrowing souls and tear dimme
eyes.
But beyond the shadows, a sweet surprise.

Then dear ones so sad, look up. I pray And catch a glimpse of that brighter day. There is no death, have not a fear To meet the change, for angels are near.

To know one's ignorance is the best part of nowledge.

Every personal consideration that we allow osts us heavenly state. We sell the throne of angels for a short and turbulent pleasure

Many a man dares not to examine his heart, and cowardly he trembles when no longer he can avoid facing the question what he has done, what he made out of himself, what he now is.—Schleiermacher.

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Banner of Wight.

BOSTON, SATURDAY, MARCH 18, 1905.

SPIRITUALIST MEETINGS IN EOSTON

First Spiritualist Ladies Aid Society, Appleton nil, Appleton Street. Meetings every Friday after the Pan mainess meeting; Evening 6.15, supper, night produced the second sec

The Tables Spiritualistic Industrial Society needs in Figure 1, Button method at 12 h p. 10, 10 h p. 1

Societary Hews.

Correspondence for this department should be addressed to the Editor, and must reach this affice by the Arst sail delivery on Monday morning, to ensure insertion the same week. We wishfu as-ist all, but our space is limited. Use ink and write violating.

Boston and New England.

Boston and New England.

Appleton Hall, 9 Appleton Street, Priday, March 10th.—The First Spiritualist Ladies' Add Seciety hed their nead weskly meeting, Ald Seciety hed their nead weskly meeting, and the second s

March 19th, is children's night with a cloustun party. Our anniversary to be cestimate of
Mar's Hall, 1st Tennout Street.—F. A. BenMar's Streets, Sunday March 12.—Mr. N. J.
Wills was the occupant of the speaker as
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her services free of charge in ald of the "Temple Fund," and all others who have so kindly assisted us, we extend our most sincere ihanks. Remember our regular monthly supper Friday, March 17th, 6 to 7.39 p. m. Come one and all. Tickets 15 cents.—Mag-

The Field at Large.

chlurg. Mass. March 12th—Mrs. M. A.
Is, of Lawrence, who speaker for the
list of Lawrence, who speaker for the
advance at the morning service. The
mass followed by many tests and meawas followed by many tests and meamass followed by many tests and meamass followed by many tests and meamass and the service of the service of the
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most ably presented, supplemented by
revielences from the spirit side of life.
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a It. South, of Lawrence, test medium,
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will address the society next Sunday.—Dr. 2-L.
Fox. prec.
L. Fox. prec.

since will be large enough to cover all bulleys.

It. W. Mass.—The First Spittnalist Additional and the state of the state

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Cause: It is with pleasure I submit this, our fourth, annual report of "The Bower of Beauty Lyceum, of Monson Mr. As I cast a firmer of the submit this of the submit this of the submit this own for the submit this property of the submit this own for the submit th

Topic for the Progressive Lyceum Sunday, March 19, 1965, S. E. 57, pirit Garden," Gem of Thought:-

There is a garden of the Spirit, Wherein grow most beautions fic Our Daily Life e'er leads us near We may spend enraptur'd hours.

Thoughts are the Seed, and Words the Branches, Actions perfume soft and sweet; While Deeds of Service, much enhances, Worth and Beauty,—makes Complete.

Sow Ye then precious seeds of Kindness. In the Spirit's Garden fair; To heal the World's Sore Pain and Blindne Make each Soul of Love Aware.

For information concerning the Progressive Lyceum authorized Lesson Sheet of the Na-tional Spiritualist Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

A Dream. Sarah Ward

As I lay upon my bed at night I slept and dreamed; and in my dream an angel came to me and asid, "Come," and I went forth with him into strange places; the like of which I land never, seen before. We entered the corridor of a great prison, and in the grave-like cells I saw the sleeping forms of the grave-like cells I saw the sleeping forms of faces there were that looked almost innoceant beneath the kindly touch of skeep, on others were traved the sad records of long, dark years.

in the control of the

the vite districts of great cities, where hide-ones poverty made existence almost unbear-able, and in peaceful-country places, where the moonight lay like a benediction upon the human heart to beat and suffer, there I be-leid the jerry. Since that diverge heart of the human heart to beat and suffer, there I be-leid the jerry. Since that diverge heart of after place to me. Through its mists of of Hope. Upon the leaviliest brow I are the luminous insignic of membership in the Horal Family of the King whose name is Love, And sometimes in a warking dream I see the unsees small live amond and knowledge shall have widened when the Food assession of one life shall touch that of assetse, as if that still another, with all fact cleans shall be

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.

1.— March 21 to April 20. 4.— June 21 to July 22. 7.— Sept. 22 to Oct. 23. 10.— Dec. 22 to Jan 2.— April 20 to May 20. 5.— July 22 to Aug. 23. 8.— Oct. 22 to Nov. 22. 11.— Jan. 21 to Feb. 5.— May 26-10 June 21. 6.— Aug. 23 to Sept. 43. 19. Nov. 22 to Dec. 22. 12.— Feb. 20 to Mar.

h.—May 2016 June 21. 6.—Aug. 200 Sept. 48.
Find you's Birth Number, in the Top line of Figures in the Fellowing Table. Look down that Column and see what Letters are Marked in it. The letter means your favorable days. Carry your eye on the line of the able days. Carry your eye on the line of the the Date of your favorable days during the days for which the Table is made. It may be one or both of these days. Take advantage of both, anyway, as best you can. If the

Birth Nes.	- 1	3	3	4	5	6	7	8	9	10	11	12	1.
February	-	-	4	-03	. =	-	-	-	-	-	-	-	ſ
24-25-	-	M	-	E	-	ĸ	3	8	E	F	-	G	t
26-27-	G	-	M	-	E	1	K	-	B	-1	F	-	Ł
28 March 1-2-	-	G	2	M	-	E	٠.	K	-	B	٠.	F	Ŀ
3-4-	· F.	1	G	-	M	-	E	-	K	-	B	-	П
5-6-)-	F		G	-	M		E		K	-	B .	Ł
7-8-9-	√B	-	F	-	G	-	M		E	-	K	-	П
10-11-	-	В	-	F	-	G	-	M	-	E	-	K	Г
12-13-14-	K	-	В	-	F	-	G	-	M	-	E	-	ı
15-16-	-	K	-	В	-	F	-	G	-	M	-	E	L
17-18-	- E	-	K	-	8	÷	F	-	G	-	M	-	ı
19-20-	-	E	-	K	-	B	-	F.	-	G	-		L

letter is E, it means that your conditions are Easy. If S, it means they are Good. If F, the influences about you are Friendly. If K, the influences about you are Friendly. If K, they are Motual or Equalized. These are Spirit Forces in the Unseen World about you spirit Forces in the Unseen World about you can be spirit Forces in the Unseen World about you can be spirit. The spirit Forces in the Spirit For

is one in the control of the control

"The Schoolmaster Abroad"

"The Schoolmaster Abroad"

In my last I closed by saying: The more there are who gain an ordinary understanding of the property of the propert

Jerus J. Prination by atmospheric aplearners of the prination of the pri

smoke.
Catopromancy—Divination by mirrors.
Ceromancy—Divination by dropping melted
wax into water.
Chromancy—Divination by aeromancy.
Chromancy—Divination by the hand.
Cleromancy—Divination by dive.
Coscinomancy—Divination by a balanced

a magic lens. Crithomancy—Divination by a dough of

kkes.

'liomancy—Divination by a finger ringcommucy—Divination by tentriloquism.

copy—Divination by the laugh.

Illiacs—Divination by die stars at birth,
ancy—Divination by dots made at ranmi on papes.

ancy—Divination by walking in a cirnancy—Divination by walking in a cir-

Myonancy—Divination by mice.

Nomancy—Divination by the letters forming

The name of a person.

The property of the property o

Orniscopy, (Orulhomancy — Divination by birds, Palmstry — Divination by chiromancy, Pegonancy — Divination by chiromancy, Pegonancy — Divination by pebbles drawn from a hear primation by pebbles drawn from a hear primation by artificial fire. Psychomacy — Divination by acrificial fire. Psychomacy — Divination by acrificial fire. Psychomacy — Divination by artificial fire. Sciomancy — Divination by drawing lots. Sciomancy — Divination by drawing lots. Science — Divination by drawing lots. Science — Divination by drawing lots. Tephramancy—Divination by writings in askes. Theominey—Divination by oracles. Theomacy—Trivination by oracles.

books.
Tephramancy—Divination by writings in Tephramancy—Divination by oracles.

If the Ancierts were so particular in their use of words to make distinction in their grows of words to make distinction in their grows of words to make distinction in their forms of divining, it is quite criffent that they divide the superstitions. They did pretense, in their superstitions. They did pretense, in their cleants some show for their money, instead if giving them something other than which increases the superstitions. They did not be considered the superstitions. They did not their money, instead if giving them something other than which words. "Antrology for their money, instead they show a distinct difference, between the words." Antrology, Norsobory, Natistry and they show a distinct difference hetween the words. "Antrology Norsobory, Natistry and they show a distinct difference hetween the words." Antrology of the same in the palm of the hand, on the American flag, nor in a pack when a man falle down stairs. The ancients with all of their shortcomings knew when a man falle down stairs. The ancients with all of their shortcomings knew better than that. "Horsobory's in not called took pride in having things cyrrect. A "horrocopy" was defined as a means by which as took of the same property of the week shown under me distinctive lande, of deal," or Plabylonii." They came originally from Chaldaca, where Abraham taught evidence of the control of the con

I rave no more gainst time nor fate.
For what is mine shall come to ma