VOL. 97.

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BOSTON, SATURDAY, MARCH 25, 1905.

SQ.OO Per Annum,

NO. 5

AS BEST SHE KNEW

Beside the loom of life I stand
And watch the busy shuttle go:
The threads I hold within fir hand
Make up the filling; strand on str
They slip my fingers through, and sc
This web of mine fills out apace,
While I stand ever in my place.

One time the woof is smooth and fine And colored with a sunny dye; Again the threads so roughly twine And weave so darkly line on line My heart misgives me. Then would I Faith lose this web-begin anew— But that, alas! I cannot do.

Some day the web will all be done,
The shuttle quiet an its place.
From out my hold the threads be run;
And friends at a setting of a sun
Will come to look upon my face,
And say: "Mistakes she made not few
She wöre perchance as best she knew." Selected.

The Spiritual Rostrum.

Spiritualism : What Is True in It? What Use Is It? Considered as a Destructive and Also as a Con-Structive Force.

ecture by Mrs. M. T. Longley under the influence of Spirit John Pierpont, Sun-day, March 5, 1906, before the First Association of Washington, D. C.

[Specially reported for the "Banner of Light" by Walter P. Williams.]

THE LECTURE.

We have selected as the theme of our talk this morning the simple word "Spiritualism, You might ask what its true its Spiritualism, as it is very important that this understand-ing should be gained by all who seek to know something of it and its revelations to human-ity.

ity.

Spiritualism is, in itself, the revelation of the truth of immurated life, brought by conscious, sentient, individualized spirit entities who once lived in a body of flesh and who have passed onward to seenes, occupations, earlies and a dealer of the seenes of t

The brothers and sisters—the dear ones of the home circle—who were with you as companious and associates in your early days, they who gree with you, sharing your tasks and your joys, your little sorrows and your discipline, perhaps leaving to you that the great fields of thought and effort and employment and meeting with life it risks and discipline also, or, perhaps, failing by the the sound life in the same of the proposed o

of life, gain the best spiritually and mentally, as well as in the votread naterial existence, on you may find the upward war a pathway of light to the beautiful realm where angled elevel.

the gains that have come into the family life, and the strength and all things holy and sweet, twining themselves around your hearts as the vituse twins related to the strength of the strength of the strength of the strength of the merit form in the budding promises of their early years, or when they had gained a buddle to the mortal form in the budding promise of their early years, or when they had gained a buddle of the mortal form in the budding promise of their early years, or when they had gained a buddle of the mortal form in the budding promise of their early years, or when they had gained as the forward thought and of the great raper, gathered home even as the wheat is gathered at harwest time, so the flowers cathed as harvest time, so the flowers cathed in the property of the strength of the strength of the tender love, protection, care and gaid, ance of angelie heatt, to receive their training in those words of light, to the tender love, protection, care and gaid, and the strength of the strength of

Then Spiritualism has been and is of the greatest use to humanily in all this counter, and sweetness and instruction and light that it has brought to earth, and srain we behold it has power, its beneficent side, when we realise how its magnetic light tail force are poured forth through mediumistic changels upon those who are sick and quiltered and filled how its magnetic light said of property of the second of the seco

must 'construct' for you something that will be a pillar of strength, something that will be a pillar of strength, something that will be a pillar of strength, something that will be a beauty and usefulness, but while it constructs this temple of truth you must use your own your own thought, you must use your own your own thought, you must use your own thought, so that we will be a something that the beauty of the strength of the truth to build upon, your reason, your pider of the philosophy of that beautiful missed either and confort as the days go by.

So Spiritualism is constructive as wall as destructive. It must give you teachings, it must give you guidance; it must help to stimust give your guidance; it must help to stimust pide you from some stimus the your guidance; it must help to stimust pide you for the your guidance; it must help to stimust pide you for the your guidance; it must help to stimust pide you for the your guidance; it must help to stimust pide you you for your pide you have you for your pide you have you

taminated.

As a constructive force, Spiritualism is bound to tell you how to live; how to ive bere that you may be fitted to live properly in the hereafter. It is all well enough to sting of the sweet by and by send of the sting of the sweet by and by and of the live of the sweet by and by the sweet by and by the live of the sweet by and by the live of the sweet by and by a sweet by and by the sweet by and by first old reads and the sweet by and by it is all well in the sweet by and by it is all the sweet by and the sweet and all things sweet and abiding and go more there. It is not really necessary for your are here it is not really necessary for your are here it is not really necessary for your are a mixed and willing and ready to develop your self spiritually now, for by sweet by and proper sweet by and the sweet by and t and beautiful roses would be just as sweet and slowling and go lovely to look upon if they were called by its some other name. But the work one on and the revealedness some and are distributed to the revealedness of the second of the second of the revealedness of the second of the

see them or filk back to them, or do any of these things which our good mediums have to do in order to bring communication from spirit life to mortal understanding. It is not There are instruments for this all around you. But you can live a spiritual life without that. If this is not given to you you can develop the spiritual faculties just the same and send out the set of this is not given to you you can develop the spiritual faculties just the same and send out the seven the send send to the send send to the send send the send send to the send to the send send to the send

deviateds more of life, and knowledge is more widely diffused than eyeb force in the history of humanity. The world is moving on, and we are mad to say, Spiritualism is defeated to the same of the s

To a good man nothing is evil, neither when

Do not fear to hope Can poet's brain More than the father's heart rich good in-vent? Each time we smell the autumn's dying scent We know the primrose time will come again.

Speak a shade more kindly than the year

We believe that every living within itself the elements of ling but to know and to grow in for the attaining of the minagined and idealised by its line and Borrow Does

"LOVE THYSELF LAST."

Love thyself last. Look near, behold thy duty To those who walk beside thee down life's duty
To those who walk beside thee down life's
road,
Make glad their days by little acts of beauty
And help them bear the burden of earth's
load.

Love thyself last. Look far and find the stranger. Who staggers 'neath his sin and his de-spair; Go lend a hand, and lead him out of danger, To heights where he may see the world is fair.

Love thyself last. The vastnesses above Are filled with Spirit Helpers strong And fervently these faithful friends shall love thee: Keep then thy watch o'er others and en-dure.

spirit

To see, to hear, to know, and understand.

The message of the stars, lo, thou shalt hear it.
And all God's joys shall be at thy com

Ella Wheeler Wilcox.

free Thought.

Biblical Studies.

(Concluded from last week.)

Concineer from last week.)
The origin of the Ark of the Covenant is set in this obscurity. We have a circumtantial account of its making and a minute escription of it in \$\hat{h}\$ lits parts. The description is evidently written by one who had een the sacred object and describes it with he particularity of an eye-witness, but this sats no light on its origin or the reason of its eing.

being. The

The priest who has left this description may have lived two or three centuries after the thought that the original and; was rudely made, but subsequently elaborated and covered with the good plates as the articult sense. The control of the contro

deavoned to guide the fields multitude by impressing upon them his power derived from his intercourse with the unknown and The visible symbol of the divisity was the Ark of the Covenant. What the temple of Delphi was to the Greeks, the Ark was toy her the Ark of the Covenant. What the temple of Delphi was to the Greeks the Ark was toy her the Ark of the Covenant o

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Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease will write her, she will, without charge, direct them to the perfect home cure she used.

Suggestions and Some Catholics.

to the Casse. Other layer should said the "Sandower," and protests must continued the Sandower, and protests must continued the Sandower, and protests must continued the said of the Sandower, and protests must continued the said of th

MARCH 25, 1905.

To their joyful varprise he appeared as expoke with them. Then it is really year. I shay aid. We are not described in believing that a share a share

An Apparition Foretells a Death.

While in Washington, D. C., some time since, I had the good fortune to make the ground the state of the state

oral year. I also must tool you, and asked children. The oldest said. 'Father, you'll go up, won't you'll He replied, 'No, it is only some of your mother's Dutch superstitute. The next day I told the doctor the story and he said: 'Well, it may happin as predicted, though your mother is certainly better than she has been for a meanth.' He also known as the said of the said of

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"Laws are for guidance not for ensla-"The moment we cease struggling upwards, we insensibly begin sliding down."

A subtle chain of countless rings.
The next unto the farithest brings;
And striving to be a man the worr
Climbs through all the spires of fo
spirit that lurks each form within
Beckons to spirit of its kin;
Boul-kindled every atom glows,

The Question Bureau.

A. D. Boston, Mess.—Question. Does the religious belief of a nation make its civilization. Answer. Very much depends as to what is meant by the use of the word "religious." It of dogma and creed, such system must be the result of mental development, for reason is in operation. If in addition, spiritual perceptions of the properties of the properties of the properties of the properties of the precised affirm of society, may the properties of the precised affirm of society, may the properties of the precised affirm of society, may the properties of the precised affirm of society, may the properties of the precised affirm of society, may the properties of the precised affirm of society, may the properties of the precised affirm of the properties of the properti

numerical contents of the deviliation, intensecunity progress and spiritual development of a nation make its beliefs, rather than the contrary.

S. R., Orange, N. J.—Question. Are the spirits in the other world located in different parts an nationalities as they are in that applies to the contract of the spirits in the other world have to eat, drink and rest, or do they would have to eat, drink and rest, or do they would have to eat, drink and rest, or do they would have to eat, drink and rest, or do they would have to eat, drink and rest, or do they world. They are in sympthy with their agreements of the spirits in the spirit world. They are in sympthy with their agreements of the spirits in the spirits of earth peoples. They would be spirits in the spirits of earth peoples, there were the spirits in the spirits of earth peoples, and they are the spirits in the spirits of the spirits in the spirits and a simulation. The spirits is spiritual representation, make the spirits asserts itself, and then fresh fields and wider are sought. Higher conditions are reached, the spirits is not the crate in some instances. We will be spirit asserts itself, and then fresh fields and wider are sought. Higher conditions are reached, which is not the crate in some instances. We wish progress is made. But the affection for one's own unton is not necessarily obliterated because the human diea, any more chough this is not the crate in some instances. We wish progress is made. But the affection for one's own unton is not necessarily obliterated because the human diea, any more country and resides in another com his own country and resides in another com his own country and resides in another com his own the spirits regarding the particular one is bout whom equities are being an another and the spirit of the crude makes Hotspirit special one, the spirit is regarding the particular on

which we indulge in and need in spiritiffe.

Edner W. Endersob, Manchester N. H.—

Quagtian.

Will von give in the "Banner" the name of the spirit that attracted the Fox family's attention?

Answer. On reference to Mrs. A. Leah Underbill's book. "The Missing Link," we fail mundered pelolar who first attracted their attention to the phenomena of Spiritualism. Possibly some member of the band controlling our questioner may be able to afford him the desired information.

The Rebieber.

The Living Decalogue. From Sinai to Zion. By W. J. Colville. Thy 4 1/2 in. 185 pp. Austin Pub. Co. For sale at the "Banner Hook Store. Tree-sure Thook Store. Tree-sure of the Ten Commandments. It might require with the Commandments. It might require was proposed to the Ten Commandments. It might require the conce of the Decalogue." It sub-tilled in a way indicated the control from the letter method would easily conjecture that the spiritual and not the literal view would be taken. While the treatment given the subject of

such commandment is to show the spiritual section of the spiritual sect

tiful-gype and binding. It snouls have it. it could have it at an advance over its present properties to slight that the difference is nexistance of the properties of the country of the

A Notre Dame Lady's Appeal.

To all knowing sufferers of rhematism, whether muscaler or of the joints, scientism, and the states of the sufferers of the sufferers of the sufferers of the sufferers of these tortures. She feels it her duty to send these tortures. She feels it her duty to send these tortures. She feels it her duty to send these tortures. She feels it her duty to send the sufferer of the sufferer o

A Pleasing Occasion in Washington, D. C.

Have You a Tongue

Farewell to Mrs. Lydia H. Manks.

a goodly number of trians a recent issue of Light; 1, at the Inns of Court Hotel ing. Feb. 13, the colladors in the Light of the Light

evening.

Altogether, while the ovasion was regriet at the loss of so renial a persent at the loss of so renial a persent at the loss of so renial a persent at the loss of so renial a regriet at the loss of so renial at the loss of so renial renial, relatively and the persent at the parting was but rary. Indeed, a well-known medium greatly dark, onlidently predicted turn of Mrs. Manks in May, 1966;

Concerning the Editor.



He that gives, we all believe, Wili just as freely so receive. And as he metes so goes the strain, It shall be measured him again."

BOOKS by Carlyle Petersilea.

eniby automatic writing through the author's mediumship.

MARK CHESTER; or

PHILIP CARLISLIE.

philosophical romance by the hand of guhies, the the title b-ing a scientife young philosophers sedium; his chief opponents being a clergyman rights. Cleth 81.25. le by SANNER OF LIGHT-PURLISHING CO.



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The Sixteen Principal Stars, Ric.

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copy of an Ephemeris, for year of birth, with Tables of Houses, etc.

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Why not also send in cents it is ever of est of eags, 'TWAS A DREAM I'LL 'MEMBER, the song that is last becoming

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All whenever you desire the address of your paper changed, always eve the address of he place to which it is then sent or the change cannot be made

Banner of Bight.

BOSTON, SATURDAY, MARCH 25, 1905

POR THE WEEK ENDING AT DATE.

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

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 readinate at the national convention belt at Washington, D. C., October, 1930:

1. We believe in Infinite Intelligence.

2. We believe in Infinite Intelligence.

3. We affire and spiritual, are the expression of Infinite Intelligence.

4. We affirm that the existence and personal identity of the individual continues after the change called death.

5. We affirm that the existence and personal identity of the individual continues after the change called death.

6. We believe that the highest concluded and is a fact, scientifically proven by the phenomen of Spiritualism.

6. We believe that the highest which is contained in the Green that the third with the contained in the Green that the world that edites should do unto you, do ye even so unto them."

Brevities.

March 31st.

The Fifty-Seventh Anniversary Boston leads with the largest number of elebrations in any one city.

The Massachusetts State Association reseats the Spiritualists of the State at meetings in Berkeley Hall.

meetings in Berkeley Hall.

The incorporated benevolent associations representing the charitable work of our Cause is this commonwealth incorporate as follows: The Verney Experience of the Prier Spiritualist's Union at the Prier Spiritualist's Union at the Prier Spiritualist's Links at the Prier Spiritualist's Links at the Prier Spiritualist's Links at the Prier Spiritualist Ladies' Aid Species at Appleton street, and the Ladies' Lycemu Union at Red Men's Hall, Tremon street.

Per program and times of these meetings turn to the detailed announcements printed upon another page.

Sand det it may be possible to hold a Union

nor in the openine of monacteause, pronominating to the state of the

Many commendatory missives reach editor regarding the work the "Banne cunor regarding the work the "Banner of Light" is presenting to its subscribers. Dr. T. A. Bland, the suthor of that intensely in-teresting book, In the World Celestial, writes to the editor under recent date, offering "sin-cere congranulations." are doing," and adds his "very si sonal regards." W. W. Hawkins sonal regards." W. W. Hawkins, of Jima O., asys. "permit me to congratulate you or the improved naturalistic policy of your paper?" These are but two selections at random from many similar letters received from various widely separated sections on the country. As the hope of reward sweetens labor, as the commandation of efforts inspires to farther endeavier.

pages. The issues for February and Marki show a most needed improvement, and the matter contained in either would afford a substantial library freat to all serious read-ers. In the February, issue the editor, Ernest Markiew, a very able lecture and competent debater, ran a till with Dr. Pécoles on the Doctor's per subject at present; the guestion of Obression. The doctor was viris, the ed-were easy. The editor, Sias Werg ilse, "dropped into poetry," and a racy adaptation of Hartes" Tienthen Chiner' added quite a piquant flavor to the diaguasion. The March issue contains a four page art paper supple-ment reproducing various spirit" photo-graphs.

graphs.

The jury in the case of Dr. Nellie Belgible, of San Franciscs, have decided that the "psychie" cure of bedlijk ills does not come with the purvice of the state law of California recarding the probability of uniforms providioners flowing their vocation. The providioners flowing their vocation, the distribution of the case before Judge Colbins, before whom the defendant was summoned for practicing without a license. The jury deliberated forty-five unionses and then returned a verdict-of size guilty. As Dector Belgible has more than a local name and rejutation the result is as gratifying to her as it will be to the advocates of unclined liberty.

Ethar W. Eunerson, the celebrated test me-

cates or medical liberty.

Edian W. Emerson, the celebrated test medium, who is known all over the United States, sends an interesting question to the Question Bureau regarding the name of the pellar who is said to have made the disturbances in the Fox bomestend Max. Enderfulls back is silent on the point, the only term, or of "odd Spiliton," We so not seed every hearing the name, our own spirit band do not appear to know it, but perhaps Mrs. Piper, Mrs. May Perper. Rev. F. A. Wiggin, Mrs. Whitney, Mrs. Waite, or some other of our hosts of test medium's might be able to discover the name of the individual who was so largely responsible for awakening the interest of the entire world in spirit phenome.

una?

The "Ranner" is pleased to publish this week a letter confirming the correctness of a message delivered through the médiumbly of Mrs. Minnie M. Soule, the message medium serving the Banner of Laplt Circle. If would be a good thing if the readers of the "Banner" would treat these communications a little space frequently. The particulars presented fare always definite renogal to secure identification, and the evidence such confirmation offers of the reality of spirit communion is invaluable.

on is invaluable.

John W, Ring, N, S, A, National Superincendent of Lycenin Work, writes that Lycemas all over the land advise him of their paricipation in the forthcoming anniversary exrecises. The Progressive Lycenin, for March
6f comes out with eight pages filled with aprecises. The Progressive Lycenin, for March
6f comes out with eight pages filled with aprecises. The Progressive Lycenin for March
6f comes out with eight pages filled with aprecise and the page of the page of the page

John March
18 Book I he music its printed and will

over a useful item for lycenin programs.

The following extract from a speech by President Theodore Roosevelt, states a solemu truth with which the "Banner" is in full accord: "Pundamentally the questions of love and confidence between parents and children underlie the whole social system—not only underlie, but are. Our civil life in the long run will grise or sain as the average famyly is g_success or failure. All questions of social life will solve themselves if the children are brought up to be the highest they are latinus are as they should he; if not, no material prosperity, no progress in literature, art, success in business or cictory in war will nake up for it to the nation." The following extract from a speech by 'resident Theodore Roosevelt, states a sol-

Many compliments of the season to the Editor, and to all friends of the spirit cause, of the occasion of the comission of the compliments of the spirit cause, of the occasion of the comission grows strong in the faith, and carnest in our efforts to disseminate the open of truth. Fraternally, George W. Kates.

Hang Out Our Banners Upon the Outward Walls.

Hang Out Our Banners Upon the Outward Walls.

Once again Anniveryary week is close at hand. In teening cities, in populous cowns, country handles and remoty districts Spiritinalists will gather to commemorate the commencement of one of the greatest religious, moral and philosophical reforem medical and philosophical reforms medical and philosophical reforms medical and philosophical reforms medical and philosophical reforms medical remons, large and small, with multitudes or but a handful of the faithful, with elaborate programs or heartful little circles of communion with the angels, the songs of presential remons, large and small, with multitudes or but a handful of the faithful, with elaborate will rise and a wave of graditude to the unseen hoats who have so richly blessed us will see and a wave of graditude to the unseen hoats who have so richly blessed us will read and a wave of graditude to the unseen hoats who have so in the seen and have the summer and. If there is one week in all the year in which we ward walls, it is the week in which occurs the thirty-first of March, for on that date, were first thereof the song of the angels and saw their shining faces filling the world with light.

Many learned had other disquisitions have been written to prove that all velligons have been written to prove the second should be a second be an expension of the second between the property of the second between the velligons.

In the property of the second the versibly and the property of the second the trong the second the from the winder of descation with which of life from the winder of descation with which of

Ber OF LIG.

But let us beware of emilmental interpretations. That way denger lies. Sentiment to imaginative, of the control o

und to be continue, as, and the good within s became the key note of the reformer and ne central idea of Spiritualism. On our Banners are emblazoned the words: here is no death. The dead still live and we us. Progress the ultimate destiny of all live and Right d ng the only right living. ice a crime against hu-personal, individual, ra-

ankind. Right desistice to all, injusting the instance of all injusting the inspirit is the inspirit in the instance of the inspirit in the instance of the in and.

tanners, then. Let the
are and what we stand
pen before all men prodits glad tidings. Make
estarting point for a
to the work of the spirand illumination of the 1.1 our gospel and Anniversary deeper consecration to the work of the spirits—the education and illimination of the world in spiritual times, not only as concerns the world beyond, but as having a practice of the spiritual times, and the spiritual times, and the spiritual times and the spiritual times and methods are inadequate to really spiritualise the conditions of human bife, why not, then, turn to the wise and good of the other world and so bring to a practical application for human good the teachings of the visitors from the Summer spheres? Hung out our Fanness, sound our trumperficial false-boods, and when victorious be magnitude of the spiritual times and all searchers for the light that shall never fail, the light of heavenly truth to illumine the path of human progress.

"All Men Are Ltars."

"All Men Are Liars."

In the eye of the law all men are presumed inneces until proved guilty. The
ouns proband rests upon the prosecutor, as
the accused is not supposed to prove the
charge against him, which would be a manifest absurdity, to say nothing of an injustice. Blackston- says that "the law is the
perfection of common sense," but he spoke
as a lawyer and not as a cilent, or he might
have rendered a different opinion! A culprit charged with any offense, before the law
is, as stated, presumed to be innocent until
proved otherwise, and direct and positive testimony is required to seeigr a conviction,
circumstantial or indirect testimony not being received with much favor, unless so clear
and definite that, lunianally speaking, no doubt
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eign received with much favor, mines as an ingressived with much favor, mines as an and definite that, luminarly speaking, no doubt its left, concerning its applied by the gradient and definite that, luminarly speaking, no doubt its left, concerning its applied to a layer, or possessed of the legal temperament, for if so be would not have included the prime aphorism of the good of pessimism. His frombies were numerous, his afflictions sowe, and possibly at the time he expressed himself he war badly struck with hepatic mobidity, and as a consequent with hepatic mobidity, and as a consequent his mental eyes were binded with use, and white affected his mental vision. Experience proves that he was wrong, for all men are not lars, thought without question many men are, and some are all the time, white fife order, but lies all the same. Your sharp man on the street' is naturally obliged to be to keep up with the other man, and at time the onlocker is amused at street, which is a street' is naturally obliged to be too keep up with the other. But there are the street' is naturally obliged to be too keep up with the other. But there are the other is a mused at the pack of the pack of

rpre- rabbits and hares were better treated, for nt is the true sportsman does give his game a run

rabbits and hares were better treated, for the true sportumn does give his game a ram for life.

Mrs. Piper has passed through the ultil, and walls not for a moment assuming there neither is not has ever been any more remarkable medium it nevertheless says much for her mediumship that it withstood the peculiar methods of investigation the researchers subjected if to. Professor James Hysiop, of Columbia University, says of this medium:

Hysiop, of Columbia University, says to un-medium:
"I may say, while we are speaking of Mrs. Piper, that she is not the only medium we have used in our experiments. We have several others. But she is the only one, in this country at least, with whom we have conducted elaborate experiments, surrounded by all the precautions of schediffic method, and carried on through thany years. The precautions we took in the beginning were-umannal.

by all the precaution of scientific memory, and carried on through thiny years. The presuntions we took in the beginning werelife from the property of the present of the present of the present when the present when she never had seen before, and whose names, in all human probability, she had never heard before. Then she was watched by detectives. After that she was sent to England. Her bargare was carefully searched for any lists which form, part of the Mark the phrase, 20% found her as a professional medium, which not delicately covers the cought sheer as a professional medium, which not delicately covers the cought sheer as a professional medium, which not delicately covers the cought sheer as a professional medium, which not delicately covers the cought sheer as a professional medium, which not delicately covers the cought sheer as a professional medium, which not delicately covers the cought sheer as a professional medium, which not delicately covers the cought sheer and the sheet of the sheet of

mosphere. The precedings above mattered resulted in, would surely be answerable for any ill effects Mrs. Piper may have suffered under.

But the point which is most conspienous and which needs to be emphatically repudiated, is the assertion, that "ordinary professional mediums" are simply out and out frunds. It is such an indevent accusation that it must not be allowed to pass unchalled the surface of the property of the property of the control of the reckless littles in it is the outcome of the reckless. Blands is it is the outcome of the reckless littles and which assertions have never yet been clearly substantiated. But apart from that sepect of the subject such reckless and indiscriminating accusations only serve to show how utterly ignorant, or fauntical, must be the people who make such charges. Many otherwise kindly and usually intelligent men and women lose their heads of the charges. Many otherwise kindly and usually intelligent men and women lose their heads chical powers of medium and the control of the charges. Many otherwise kindly and usually intelligent men and women lose their heads of the charges. Many otherwise kindly and usually intelligent men and women lose their heads of the charges. Many otherwise kindly and usually intelligent men and women lose their heads of the charges. And the charges are also such as a suc

march 25, 1805.

count of his interview with the professor, the reporter saying that:

"The nomination of M. Charles Richet as President of the Society for Psychical Research has been received in Paris with a stillance of the Society for Psychical Research has been received in Paris with a stillance of the post of the post of honor which he Balfour and Sir W. Crookes have occupied rouses even the digmined Tempe to eight season of fervard designed Tempe to eight season of fervard designed to the post of honor which Mr. Balfour and Sir W. Crookes have occupied rouses even the digmined Tempe to eight season of fervard designed to the season of the post of honor which Mr. Balfour and Sir W. Crookes have occupied rouses even the digmined Tempe to eight season of fervard designed to the season of the season of honor white the term Metapsychical Sciences for the words Modern Miracles, and the aforesaid interviewer expressed his delight at the suggestion! But who, it may be asked, uses the term momen miracles as a serious phrase. The interviewer remarked that:

"We can ladapt it to all abnormal or supernormal phenomena as to the authenticity of which there is may doubt."

"We can ladapt it to all abnormal or supernormal phenomena as to the authenticity. The season of the season

thoughts...

"Then," interrupted the interviewer, "what would you say are the proven facts at this "First, let me tell you." 'spiled M. Richet," In have no faith in, the two best known hypotheses by which these strange phenomena are explained. The say there are three classes of spirits—those of the deceased, angels, and demons—who appear at seamces. This does not seem acceptable to, me. They believe in this either. What to me seems proved is (1) that there are in Nature unknown forces, capable of acting upon matter; (2) that they have a means of knowledge apart from reason and the senses."

Think of the stupendous assumption of the foregoing! Nothing has been demonstrated! This spiritual phenomena are not produced by departed mortals, angels or demons, nor by "human effluxia", a pretty phrase that, but it only "seems proved" that there are in Nature unknown forces capable of acting upon matter, and that we have other means of knowledge, apart from reason and the senses of the control of stuff newspapers are jubilating over from a Professor. Did R-vally-seem! to Sign William, Crookes, to Dr. Alfred Russel Wallaces, Sergeant Cox, Croowed! Fleetwood Varley, to Profs. Hare and Mapes, to F, W. H. Myers, to take at random a few named—of those who have declared our phenomena after death. Seem, who requires seemings from professors. The positive it is, or it is not, is the demand of the are. This eternal trimming is a poor pattering with social and scientific prejudices, a bowing to conventions that hate to say straight out yes, or no.

The S, P, II, is not to be congratulated now to have reached some positive computions, but to sheller itself behind this professor as its head will do little to strengthen public confidence in its usefulates. Spiritualists will view with amase the election of seuch a scredence in the subsciences. Services, or a organization whose object is surely the discovery of truth and the positive avoid of facts.

**Trofessor Charley, Righest is evidently an excellent illustration of the goale art

facts.

L'rofessor Charles Richet is evidently au
excellent illustration of the gentle art of getting nowhere, since to him all "seems" and
notiling is proven.

A Card from Dr. Peebles.

On the 20th of this month I leave Battle Creek for London by the White Star Line. Societies, among which are the London Spiritual Alliangs, the London Peyplo-Thierapeutic Society, and the Victoria, Institute, the period of the London Spiritual Alliangs, the London Peyplo-Thierapeutic Society, and the Victoria, Institute, the he Earl of Halsbury, Lord Chancellop, D. C. L. F. R. S. etc. The subject of this lecture of the London Spiritual Control of the Company of the Peyplo Company

The third edition of "Demonism of the Ages and Spirit Obsessions," is now in the press, merely proving that Moses Hull, president of the Pratt Institute; W. Tstead, editor of the London, "Review of Reviews, and others properly Trapling the spiritual book was timely; it was needed as a gigna-a warning light by the wayside," etc. My address in London will be 18 Endeleigh, Gardens, London, N. W. England.

The teachers in God's great so nany. Joy and sorrow, love and le work, household tenderness, health, work, household tenderness, health, sis strength, helplessness,—one by one they soleung figures, some with radiant faces veiled and, shrouded. Each speaks its of command: "Be glad," "Be patient, faithtid," "Strive," "Lie still and Often we break in upon the lesson we importunate demand: "Bhow, me the But each teacher, grave and tender, say "Do this that I bid thee." The full s of commans.

of commans.

Taihtdi. "Strive."

Often we break in upon the lesson importunate deamail. "Show me the end!"

Importunate deamail. "Show me the end!"

Do this that I hid thee. The till severy the end of the en

ANNIVERSARY NOTICES.

Manuschunctts State Association.

Anniversary exections, under the ampless of the Manuschusetts State Association, will offer the control of the Manuschusett State Association. Will state the state of the Manuschusetts State Association will state the state of the Manuschusetts State of the

The First Spiritualist Ladies' Aid Society the oldest charitable society in the United tates—will celebrate the Anniversary of lodern Spiritualism in Appleton Hall, 9 Ap-leton Street, Boston, on Friday, March 31st.

pleton Street, Boston, on Friday, March Bist,
—the day, March Bist,
—the day,

C. P. Lyceum, Boston, No. 1.

G. P. Lyccum, Besten, No. 1.
The Children's Progressive Tyceum, No. 1, will celebrate the fifty-seventh anniversary, of Modern Solpritualism in Red Mens' Hail, ing of Wednesday, March 27. A long list of speakers and mediums are expected to be present, among whom are Edgar W. Emerson, Mrs. Elam. Mrs. 73. Willia, Mrs. and Mrs. 1990. Willia Mrs. and the seventh of th

Veteran Spiritualists' Union.

The Veteran Spiritualists' Union will celebrate on Friday, March 31, at the First Spiritual Temple, cor. Exeter and Newbury Sts.. Boston. There will be two sessions, 2.30 and 7.45 p. m.

Ladies' Spiritualistic Industrial

Swelety.

Dwight Hall, 1st Tremont St., the Ledier Spiritualistic Industrial Society, Mrs. Belgher, pres., will hold a grand celebration on Thursday evening of the 5th of March, with anni-day evening of the 5th of March, with anni-day evening of talent will be with us. Mrs. A. good array of talent will be with us. Mrs. M. J. Butler, Mrs. Whitlock, Mrs. Henderson, Blinn and many poof mediums, we are in correspondence with are expected to be with us. Wrr. plaints, Mrs. Parker, will give an Mrs. Sawyer and other musicians are expected. Supper will be served for all who wish, from Life Ur. Sawyer and other musicians are expected. Supper will be served for all who wish, from Life Ur. Sawyer and other musicians are expected. Supper will be served for all who wish, from Life Ur. Sawyer and other musicians are expected. Supper will be served for all who wish, from Life Ur. Sawyer and other musicians are expected. Supper will be served for all who wish, from Life Ur. Sawyer and other musicians are expected. Supper will be served for all who wish, from any control of the sawyer and the sawyer a

In Other Cities.

The Spiritualists of Belfast will celebrate the 57th Anniversary of Modern Spiritualism is Seaside Grange Hall, Field street, Belfast, Sunday, Apr. 2, both forenoon and afternoon. All are cordially invited.—Jennie L. Stevens, Belfast, Mc.

*The People's Progressive Spirital Association, of Brockton. Mass. will observe the firty-seventh anniversary of Modern Spirits Three Seventh anniversary of Modern Spirits The Following speakers and text mediums are expected to be present. Dr. Ges. A. Fuller, Mrs. Sarah A. Byrnes, Mr. J. J. Morse, Mrs. Minnie Soule, Rev. St. I. Real, Mrs. Ida P. M. Sarah A. Byrnes, Mrs. J. J. Morse, Mrs. A. Swiff, Mrs. Liszie Brützer, Mrs. N. J. Willis, Mr. J. S. Scarlett, Mrs. Nettle Holt Harding, Miss Florence Morse. Smule Salez-brook, contraits; Mr. George Holbrook, bartings.

brook, contraits: Mr. deorge Holbrook, baritime.

Grand Bapide, Mich.

The Spiritualists of Grand Rapids are preparing securities to Grand Rapids are preparing securities to Grand Rapids are preparing securities.

The Spiritualists of Grand Rapids are preparing securities to the Canse. All the various societies of the city, the Grand Rapids Spiritualist Society, the Grand Rapids Spiritualist Society, the Noght Spiritualist Society, they are decided to unite in observing the day in a manner suited held the last Sunday of March in the Holiand Uniterian Church, corner of East Bridge and North Ional streets. All the Company of the C

Card. Mrs. Hattle Levis, Mrs. Munds.
Libb., Mr. Bers, Mr. Alma and many offer
local, as well as visiting mediums, have promilocal as well as visiting mediums, have promlocal to be present. The Lyceum children are
preparing sporial exercises for the occasion
rection of Harry C. Chass. Solos by Mester
Joseph Coffe, the wonderful boy sopmon. Mr.
Fred A. Baker and others. The hours of
line at H. in docution at H. children's lyceum
at 1, regular service 1.20, circles 4, supper 5,
aong service 6, concert 6.20, evening service
2.20. The record by President Card., and no
pains will be spared to make this one of the
best anniversary ecidentican ever held by the
society. In Boroto that Prosident cannot come to
Lynn on Sunday.—Sec.

The Fifty-seventh Anniversary of Modern Spiritualism will be celebrated at Columbia Hall, corner Richmond and Weybooset Sts., like circle, seath free Lines served at 12.0, 15 cents. 2.30 p. m., beture and spirit messages by Edgar W. Emerson. Super served as agreed to the control of the cont

Springfield, Mass.
The First Sprintalist Ladies' Ald Society,
of Springfield, will celebrate the fifty-seventh
morial Hall, Court St. Thursday, March 30,
at 2.30 in the afternoon and 7.30 in the erening. Mrs. Helen P. Russegue, of HartM. Ham, of Haverhill, Mass., will give ballet readings. Other talest is expected. Supper will be served in the banquet hall from
£.30 to 7.30.—Inlian E. Whitney

The Watertowns, N. Y.

The Watertown Society with celebrate the
fifty-seventh anniversary with an all use
week series of services commencing on Monlary, the services of the services of the contraction of the Universalis Church; Wednesday and
Thursday, lectures and tests by G. H.
Brooks; and Friday, a grand literary entertainment. Cordial initiation to friends at a
distance.—G. H. Brooks.

After Fifty-Five Years.

My dear mother bade adieu to the scenes of earth January 18th, 1850. Her dying bed was surrounded by her family and fresh. See that the same of the sa

"Oh, sing to me of heaven,
When I am called to die.
Sing songs of holy cestasy to waft my s
on high.
Assembled round my bed.
Let one loud song be given.
Let music cheef me last on earth
And greet me first in heaven.

In heaven above where all le love. There'll be no more sorrow there. "When the last endonce of the music died away, my mother clasped my father's hand in hers, and as he howed and kissed her fore-head, she hade him farewell with the hopeful words." We shall meet again where pain and a survey of the state of the stat

Chicago.

Mrs. Lydia H. Manks.

From an account published on another page the many falends of Mrs. Lydwin and the natural states a long, prosperous and sat-isfactory sojourn among our English consists. Sile reports herest as sufficient health and friends at her new home, 221 W. 45d Street, New York City.

Notes from Lake Helen, Florida

And still a wealth of spiritual knowledge is being showered down upon us from unseen forces. Sunday morning, March 5, a beautiful and touching lecture on "Children of this life shit the next" was given by Carrie E. S. Twing, and many profitule lesions could be cleaned front it. The sweet voice of could be cleaned front it. The sweet voice of as the rendered the expressive song, "Drean Faces." In the afternoon a noverfol *d. Miss Hawtin was heard to good advantage as ahe rendered the expressive song. "Dream Paces." In the afternoon a powerful address was girus by Poof. Preck; ambject, or the state of the property of the propert

by Caryane White. His work is very ratisfactor, and ortimes sturfing.

The teamers for the benefit of the camp, and the composition of the composi

mainder of the evening was on-ing-fields recenting. March 19.6 a p-tertainment was given by Mr-views of Lake Pleasant Can-rounding country being show Meetings are held each Saturd at the Indian village, where meetings allow the Indian cour-relings of the Mr. The weather strength of the Mr. The weather bear is always tempered by the from the Athuite—frees Gay

Local Announcements

Maiden Progressive Spiritual Society, Louise Hall, 138 Pleasant Street on Sun-day next, Lyceum 2 p. m., gricles) & p. m. for healting, developing and readings conducted by Harrey Redding. Evening meeting, 7.30, song service, impurational speaking and mes-lection of training and progressive of training and mes-man progressive and progressive and

song service, inspirational speaking and messages. Our next supper of Priday, April.

First Spiritual Temple, corne: Exèret and Newbury Street.—Lecture at 2.30 and 7.30 p. m. through the mediumship of Mr. J. J. March 25, the sum our ference at 8.

Cambridge Industrial Society of Spiritual-cech month in Cambridge Lower Hall 62 Massachusetts Avenue, Mabel Merritt, president, Magel 34, Annie Poley of Haveridge dont, Magel 34, Annie Poley of Haveridge and Magel 34, Annie Poley of Haveridge, Magel 34, Annie Poley of Ha

Movements of Platform Workers.

G. W. Kates and wife have had the of May cancelled, and would like to bear any locality desiring their services. time for the year of 1906 is rapidly filled. They have had a very success gagement at Philadelphia, 1°1., during tary and March. Address them at Tho aney have had a ve gagement at Philadelphia, I' ary and March. Address th Delaware Co., Pa. Mrs. Alice M. Whall is neep calls for public work a-for societies in D.

three M. Whall is how ready to i for public work as message med ties in Boston and the New Eng Mrs. Whall's lators have to commended wherever she has Letters can be addressed to be al Street. Everett. Mass.

cept calls for public work as message to for societies in Boaton and the New E States. Mrs. Whall's lasors have been supported by the support of the support

A Spirit Message Verified.

To the Editor of the Banner of Laght:
In the Message Department of resterday's
"Banner" I saw a message from "Red Cliff.
Banner I saw a message from "Red Cliff.
I saw the message is for me. He came to
me several years ago, when I was in the
Weet, and gave me his name, and wanted to
that time, I he has been around me a good
deal lately, and the message is correct in
temperature of the same of the same to the
"Bellow of the same to the same to the same to
the "Bellow of the same to the same to
the communication, and write to acknowledge
it, and if you wish to publish if for the benefit of your residers, you can do so. Yours for
Sportmann.

Issue St. John.

DO YOU NEED SPECTACLES

and twelve Pro Right. I can help you. I will fit you greet with an Officer of the Control of the

More invitations to attend anniversary week meetings here reached the Editor of the "Bannee of Light" than it was possible for the "Bannee of Light" than it was possible for the property of the Light than it was possible for the property of the Light than the L

Miss Florence Morse's Anniversary Work.

Miss Florence Morse, late of England, has been secured for singing, speaking and mea-niversary week: Sunday, March 28, First Ar-sociation of Spiritualists, Tuxedo Hall, New York City, Welmeday, March 29, Brockton, Vork City, Welmeday, March 29, Brockton, Vork City, Welmeday, March 29, Brockton, Prids, the First Boston Spiritualists Lodies, State Association. Berkeley Hall, Boston, Pridsy, the First Boston Spiritualists' Lodies, Spiritualists' Union, First Spiritualist Temple, Boston.

In the World Celestial.

We have received a supply of the fourth edition of Dr. Binn's book. "In the World Celestial," which contains a beautiful full-room is present the beautiful full-room is now. He-size spirit painting of her. This adds greatly to the attractiveness of the book, and quite considerably to its cost. Yet the price remains the same, one dollar. For Those having former editions of the book can get the potential of 'Pearl' for the cents by addressing Dr. T. A. Bland, 231 Heyne Ave., Chicano.

The hour is not wasted that brings with it ranquillity of mind and an uplifting of the seart.—Bradford Torrey.

How wonderful is freedom! Did you ever ealize what it would mean to be shut away rom light and air and Nature's beauty?

JOHN McCULLOUGH

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"THE SONG OF THE SOUL VICTORIOUS."

By MRS. ELIZA E. PETTSINGER

If a Man Die, Shall He Live A Lecture Delivered by Page, ALFRED R. Wal Metropolitan Temple, San Francisco, Chiffee Sunday Straing, Jose St. Mr. Pamphlet embedies, to clear i form, the first sed only d on on the subject of Brigary:

Our Some Circle.

MINNIE MESERVE SOULE.

How Can We Judge?

How Cas We sudge?

How cas we fell when souls are near to God,
Or who ville-who righteens ways hath
trod?

Ah, he whom we may deem most vile and
low,
And destite of good—may not be so.
borne,
borne,
Or how his heart was crucified and torn,
Before he fell.

Had way perchance, been driven throw the
Or his repunctions I sahed and sovered—the

hell
Of his temptations, lashed and scourged—ah
well.
We had perhaps been viler e'en than he.
So le us show our brother charity.

Donahoe's Magazine.

A Link in Our Golden Chain. THE HIGHEST JOY OF LIFE IS TO

SERVE.

SERVE.

"In never knew how good people could be until I had my ironble." It was a rrail little woman who put how how the war in the countil I had my ironble. It was such a sincer and straightforward statement that it set us to the tendency of the sincer and straightforward statement that it set us to the windows of our understanding.
This little woman is a widow, see windows of our understanding.
This little woman is a widow, as windowed mothers the struggle for existence for herself and her boy has been hard and heavy. Utterly forgetful of herself also has 'loiled on much as the boys of his acquisitance both in opportunity for instruction and pleasure. He was never a had boy, but how could be also so carefully concealed it?
If he warned to go with his matter her thin pocketbook always, jeided up the excessary and her fingers unprotected from the cold. He was not a selfish boy but his mother's unseithered and the fingers unprotected from the cold. He was not a selfish boy but his mother's unseithered and the finger unprotected from the cold. He was not a selfish boy but his mother's unseithered and the finger unprotected from the cold. He was not a selfish boy but his mother's unseithered and the finger unprotected from the cold. He was not a selfish boy but his mother's unseithered and the finger of the cold of the work of the cold of the work of the cold of the work of the work of the cold of the work of the

come a thoughtless boy. And at last the day arrived when he felt that the little mother who had watched over him through the days guide him.

An fatal day! Would have been a support to the property of the p

during sough to support her through the defendful journey for whe said, "I never know good people could be until, I had my trouble?"

What had happened? On the same train, of the same

Once in a white the sun shakes out.

And the arching skies are a perfect blue;

And the arching skies are a perfect blue;

Hope's fairest stars come peeping through

Our paths lead down by the meadows fair,

Where the sweetest blossoms nod find smile

And we lay aside our cross of care,

Once in a while.

Once in a while within our own We clasp the hand of a steadfast friend; Once in a while we hear a tone Of love, with the hear's own yoice to blend;
And the dearest of all our dreams come true And on life's way is a golden mile,
Each thirsting flower is kissed with dew,
Once in a while

Once in a while the desert sand
We find a spot of the fairest green;
Once in a while from where we stand
The hills of paradise are seen;
All the hills of paradise are seen;
All the world cannot defle;
We trade earth's dross for the purest gold,
Once in a while
Nixon Waterman.

Saving the Wayward.

Saving the Wayward.

The boy was sixten years old when the police arrested him for some misdemennor. He was sentenced to the worthouse on Biackwell's Island for six months. His history, says the New York Tribnen, is typical of New York their playground, and, if left alone, would soon be too much hardened ever to be redeemed. See the work of the was taken into a room resembling limed the walls, and in the centre of the room were a number of tables with books and papers.

a soldier's barnek-room. Neat iron beds ilined the walks and in the centre of the room were a number of tables with books and with the centre of the room were a number of tables with books and with the condition of the condition of the centre of the cent

which the poys can arraw pooss when may which the poys can arraw to Blacawell's a second time.

From a Reformatory Paper.

We are pleased to have on our reading table a paper published at the Concord Reformation of the power of the paper published at the Concord Reformation to the strong and true after they have the power of the men who are trying to help other men to be strong and true after they have the power of the men who are trying to help other men to be strong and true after they have the power of the men who has known what it is to suffer for the power of the men who has known what it is to suffer for the power of the power o

with a sticky, milty stream before the sameer reached the floor, broken. Derris burst into state the state of treasure control to the state of the s

was.

"Roy has haben Dorris' best doll," cried on the property of the property

in from a min some described received.

In the control of the cont

facing him as before.

John S. W. S.

Noy. "About four thousand years," answered the

hoy. —
"About four thousand years," answered the
"About four thousand years," repeated Roy.
"Why, you don't hook any older than I am".
"That's part of it," answered the stranger.
"You see it's thin was the stranger.
"You see it's this way," he said, seeing Roy look at him plvingly. "I hought it fun at first, and I key' on acting out backward easier than the other way.
"I lived in a teat in the Great Desert, and people came from all around to see ma. From all over the Desert they came on came. From all over the Desert they came of the Ca

slowly.
"No, and never will, I am afraid, said the

slowly.

"No, and never will, I am afraid," eaid the bother.

"No, and never will, I am afraid," eaid the bother.

"No, and he takes my lace, I have a chance of release, I for thirteen duss one boy gets out of bed backward, I can be free, and he takes my place, I have been watchfor you have only a few days more. See, you are growing quite crooked already."

He waved his hand toward the glass, and back, his feet turn around, and feet his whole back twisting out of shape.

"Excitence, the opened his mouth to acream, Packtience, the opened his mouth to acream, who stood beside him, bug felt him slip from his gramp, At the same injunt he felt him-slif whirled around for a second, then gently. He looked for the boy, but he was gone, just the faintest little echo of a voice repeated, "Remember, its thirteen times thirteen."

What makes imy boy so quiet," asked mama.

"Van at the Backward Boy," Roy whispered,
"I saw the Backward Boy," Roy whispered, "I see the Backward Boy," Roy whispered, "I saw the Boy and the Roy and the Boy and

"What makes my boy so quiet," asked mama.
"I saw the Backward Boy," Roy whispered, "and I never will zet out of bed backward again." I so we have the same and th Melrose, Mass.

A Bay of Light.

SPIRIT Message Bepartment.

MES. MINNIE M. SOULE.

port of Seence held March 13. 1905 S. E. St.

The following communications are given by Mrs. Soule while under the control of her war guides for the good of the individual of the control of the control

To Our Readers.

To Our Readers.

We exnestly requise our partons to verify such communications as they know to be based upon fact in these columns. This is based upon fact in these columns. This is of Light's as it is for the good of the reading public. Trust is trust and will bear its own burdens wherever it is made known, eff the upon the columns of the same of the same to the columns of the same to the

INTOCATION

O, brilliant and wonderful truth that shines out of a weary world and makes light the furth. How the lonely heart responds and furth. How the lonely heart responds and it makes giad. How the weary one rejoices and furth the later than the shining. With faddless of the light that is shining. With faddless of the light that the same that the same than the communion. With great lay we sing the single in our hearts we can wralk through the darkes handows, we can struggle ships the darkes handows, we can struggle ships the darkes handows, we can struggle shops the darkes handows, we can struggle shops the darkes though the darkes that is signly that the sing carried to everyone who sits in a way would have the same that the sing carried to everyone who sits in a world to be sufficient to the same that the sing carried to everyone who sits in a world to be sufficient to the same that the sing carried to everyone who sits in a world to be sufficient to the same that the sing carried to everyone who sits in a world to be sufficient to the same that the same carried to everyone who sits in a world to be sufficient to the same that th

MESSAGES.

MESSAGES.

Arthur Barns, Rebrasha City, Neb.

.nere is the spirit of a boy here perhaps 15
or 14 years old. He has light shir, blus eyes
or 14 years old. He has light shir, blus eyes
bright as a bit of sunshine. His name is
Arthur Barns, and be says. "I was drowned:
I went in swimming. They found my body,
but it was after some time. I did not know
that I had been drowned. I hadn't any idea
until the state of the state of the state of the state
I went in swimming. They found my body,
but it was after some time. I did not know
that I had been drowned. I hadn't any idea
unother and father crying over me, and then
I tried to speak to them and they did not
but they do not seem to pay any attention to
une. Now I know that I am dead, that is, I
am wherr they call dead, and I do not think
they do not seem to pay any attention to
une. Now I know that I am dead, that is, I
am wherr they call dead, and I do not think
thear me or see me in the way that I tried at
first. I have an Aunt Lucy, who dead a little
star is the same and the begin me. And we decided that
had he helps me. And we decided that
ont send a messee, as long as we could not
talk to them. My Aunt Locy is lovely; sheep
people talk about what it is best to do to return to their friends, and that is the way we
are not expression; so we cann. I have
seen a lot of people standing around here
since I have been here. They try to talk, but
nake an impression on anybody, so they have
to go back and try again. I did not tive anyseme of carpendad that the
has not lost fine, because I she has got to live
has seen yellow the well of her be time. The live that
I shall not forget her and that I will do everytitle I can be an a shall be a seen to
a lost fine, because I she has got to live
has real to do, because I she has got to live
has real to do, because I she has got to live
has real to do, because I she has got to live
has real to do, because I she has got to live
has real to do, because they tell me so. I
thank you."

There is a split why comes to me now of a

thank you."

There is a spirit who comes to me now of a warm of the control of th

Charles Menree, Dallas, Texas.

There is a spirit who comes here now of a man I should think shout 6 or if yer's old. He has bread shoulders, rather stort, blue even and drek thair. He has a very clear and the thair. He has a very clear and the thair. He has a very clear and he were very auxious, and he says, "Indeed I am from Dallas, Texas. I have a wife alive; she lin great need of a message from me. He is just as have as also can be he iff got a period of a message from me.

deely dark, so her. I came ever here as meddeely that it seems like putting out the light
in a brilliant room, and she has not been able
to be seemed to be seen to be seen to be
exems to her that life holds not held to be
now. I know that I cannot say a thing that
will make her cease to miss me, but if would
make her cease to miss me, but if would
near and can hear her. Shands that I am
near and can hear her. Shands that I am
near and can hear her. Shands that I am
near and can hear her. Shands that I a
near and can hear her and I have no other
to tell her that if a plainty today as I ever did
to tell her that of the country of the
sun hear her as plainty today as I ever did
to tell her that a plainty today as I ever did
to tell her that a splainty today as I ever did
to tell her that a splainty today as I ever
such has been a plainty today as I ever
such hear her as plainty today as I ever
did that I am not far away at all, that I
can hear her as plainty today as I ever
did that I am so far a way for the five tree. I and
it was a plainty today for the can
a se seem to be to the the tree of the that
I am so gratterid for a chance to come. Her
name is Nellie tell her there is nothing that
all am so gratterid for a chance to come. Her
name is seen that the third the brings
that I make the seem to the third
always stay I way for the and that I will
always stay I make you.

Ethel Williams. Camden, R. J.

can keep me away from her, and mat I will away stay close by her until death brings her to me. Thank you.

Ethels Williams. Commden, R. J.

The spirit that comes to me now is a woman shout 30 or 35 years 103. Be is nitted to me to the common should be sufficient to the cartil life hand have been over her the cartil life which really want to leave the life here that is frabound want to leave the life here that is frabound want to leave the life here that is frabound want to leave the life here that is frabound want to leave the life here that is frabound want to leave the life here that is frabound want to leave the life here that is frabound want to leave the life here that is frabound want to leave the life here that is frabound want to leave the life here that is frabound want to leave the life here that is frabound want to leave the life here that is frabound want to leave the life here that is frabound want to leave the life here that is frabound want to leave the life here that is frabound the life is to make very few friends, and it is hard few in the spirit return because it will give to narrow; it should be enhanced through interior to come out of hereaft and find new constructions of the life is too narrow; it should be enhanced through interior to come out of hereaft and find new constructions and the law and the

does. In the message I would like to say that I am very fond of he and my love increases. That is all and I thank you.

Lemuel Sweeker. Cooperstown.** N. N.

There is a man here who is rather stout, in formation of the stout of the sto

Lucy Carter, Hoboken, N. J.

Lucy Oarter, Hoboken, N. J.

Liney Oarter, Hoboken, N. J.

Liney is a spirit here who says her name is
Liney in the control of the control of the control

Liney in the control of the control of the control

Liney in the control of the control of the control

Liney in the control of the control

Mrs. Ribda Moore. She is coming here

Mrs. Ribda Moore. She is coming here

Mrs. Ribda Moore. She is coming here

Liney in the control of the control

Liney in the co

"It is the lifted face that feels the shin-

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Experience keeps a deer school, but will learn in no other, and scarcely, in for it is true we may give advice, but we not give conduct. Remember this, they will not be cognished cannot be helpe you don't hear Reason ahe will rap knuckkes—Franklin.

from Our Grebanges.

wederborg the First Spiritual

Swedenburg the First Spiritual Ectential.

It was to Swedenburg first that the unseen world appeared as a realin of law; he was the first scientist who boldly attnot that the time that the second state of the second sec

"The biquare Deal."

Now, this is the ethics of Spiritualism—the despised of the Praises, the riducisle of the Deal."

Those who call themselves Spiritualism contains a silely to be in need of it as other people, and their sdocation in the of other people. The imperative demand is for balance in the affairs of the people, the imperative demand is for balance in the affairs of the people, the imperative demand is for balance in the affairs of the people, the imperative demand is for the people out of joint with the law pay the uttermost, farthing to their creditor will there you cannot repudiate the obligations of the soul nor hypothecate the future crop of good morals. The delt must be liquidiated. We must people our heaven with knarves, our hell with saints and our earth with fools yet the cloud, but in the burned up embers of our own families, our own weaknesses, our own sin, our, own ignorance. When the people will have then, and & course will have 'as square deal.' "The Light of Truth, Chicago. It.

Smallpox in India.

Smallpx to India.

Ve quoted in our February issue from the crees of the control of the proper of the Army Sandy Commission of the surprise of the Army Sandy Commission that smallpx version of the surprise of the Army Sandy Commission that smallpx was more all in the European than in the nutree of the proper of the European than in the nutree of a important document. Vaccination in asses yearly in India, and we learn from a superior of the control of t

Christian as a Label.

Christian as a Label.

The term "Christian" is being used as a sort of label upon everything good, as if there was nothing good that the series of the label of labe

The best mapple have not always been this statement of the best mapple have not always been christialists, nor are they now. Those most ightly cultured are not all Christians, while he greatest thinkers have usually been uneliquers in the Christian religion. The Searchlight does not wish to be undertood as insunning that unbelievers are being the control of the co

thristian.
It is quite proper to label some things Chris-ian, like Christian persecution, Christian in-older there being no other religion equal that of Christianity in the practice of such

to that of Christianty in the practice of such
In the Far. East drunkenness is labeled
Bristlain. This they do because there is more
frunkenness among Christian antions than
among others. When they set to reading our
sewspapers they will probably put the label,
Christian," upon lars and lying.
Christian," and "christian genetiemen." This
might be admissible in view of the fact that
there are many Christians who are not genlemen, but on the presumption that only
hirditians are gutthemen, never—The Search
hirditians are gutthemen, never—The Search

Wato, Issael Connectorances.

Spiritual Dane's governed by different from those of the physical plane, and seed to vibrate on a more ethereal and reatted of conclosumess to comprehend it.

It is not like the distance of the physical plane, and the distance of the plane of the p

To Love Is Natural.

To Love is Natural.

It is natural to love some one person, thing, place, asylin, song, book, etc., more than all place, asylin, song, book etc., more than all keeping us it and the source of such influence.—The Lyceum Banner.

crediting the fact wen grown of the same are been considered to speak and give out to the world the truth concerning her religious belief, that both Mr. and Mrs. Stanford were positive knowledge of the return and communion with their loved ones, is am indispute knowledge of the return and communion with their loved ones, is am indispute the contempt to divert the public mind to the contempt to divert the public mind to the contempt of the most sacred right to a place in a considerat character, living a true life in harmony with the evidences of continued exing.—The Philosophical Journal. San Francisco, Cal.

What III to be a Spiritualist.

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An Astonishing Offer.

Banner of Wight.

BOSTON, SATURDAY, MARCH 25, 1905.

SPIRITUALIST MEETINGS IN OSTON.

Hall, Appalenn stream, greening ich, super; sign: Lag, palice nesting.

Lag, palice nest

Butler, pres.
The Ladies Spiritualistic Industrial Society
meets in Dwight Hall, Red Men's Hall, 54 Tremont Street
every Thursday. Business meeting at 5.39 p. m., suppet
4.99, and usual incetting at 7.49 p. m. Mrs S. F. Bèlcher

oresident.

The Ladies Lyceum Union, meets in Dwight Hall
I Tremont Street, every Wednesday, at 2 30 p.m. Supler at 6.15. Public meeting at 8 o'clock. Mr. Maggie J Public meeting at 80 clock.
sident.
st Spiritual Science Church, Inc., 694
ton Street. Mrs. M. Adeline Wilkinson, pastualist meetings every Sunday, 11 a. m., 2.86
tualist meetings overy Sunday, 11 a. m., 2.86 tor. Spiritualist meetings every Sunuay, 11 2 in., 2 and 1.35p. in.
First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, holds Spiritualist services every Sunday at America Hall, 73 Washington Street, up 2 lights. Circle Il a. m.; services 2 and 7.35p. m.

Societary Aews.

Correspondence for this department should be addressed to the Editor, and must reach this office by the first and delivery on Monday morning, to ensure the start flow he same week. We wish to assist all, but our space is limited. The six and write vilanity.

Boston and New England.

Boston and New England.

Appleton Hall, 9 Appleton Street. Friday, March II.—The First Spiritualist Ladies Aid president, in the chair. We held a very fine circle in the afternoon. In the evening Mrs. Waterhouse opened the meeting after a sew length of the control of the Cont on Hall, 9 Appleton Stre

to the following mediums and years Dit. Mr.
Wheeler and Mr. His, the president closting with a benediction. Next Thunsday cerning, with a benediction. Next Thunsday cerning, month, will be devoted to dancing.—S. H. S., sec., inc.
Ladice' Lyoum Usion held their recular business meeting in afternoon. After supper the children had a clothespin party for benedit ging a ticket for the entertainment received a clothespin with number upon it and four friends carried away a sourcent of the concurrent of the concurrent

few remarks. Mrs. Borden in her quiet way gave many convincing messaces. "Dinab" also session opened with service of song and Scripture reading. Declaration by "Cyrus". Mr. Redding then spoke to us a few moments voicing some fame thoughts. Mrs. G. A. Fielding, of Chelsen, then gaye some excellent communications which were readily recognized to the state of the communication which were readily recognized to the state of the state o

The Field at Large.

Flitchburg, Mass., March 18.—Emma B. Smith, of Lawrence, was speaker for the First Spiritualis Society today. The subject is subject to the property of the property of the property of the subject is subject to the property of the subject to the subject to

leaders, and both the conductor and assistant. In the absence of the guardians, Miss Hattle Ray and Utars. Wetcon led the ancel, which takes a conductive the state of the sta

Topic for the Progressive Lyce Sunday, March 26, 1905, S. E. 57 ("OUR ANNIVERSARY"). Gem of Thought:-

Mingling with this host unseen, In Joy we've gone our way; Love has built the Bridge between, And Truth made Glad the Day.

Sing a song of Cheer today, OUR ANNIVERSARY. Loving Friends from o'er the way, OUR ANNIVERSARY.

For information concerning The Progressive Lyceum authorized Lesson Sheet of the Nat'l Spiritualist Ass'n, address John W. Ring, Spiritualist Temple, Galveston, Texas

PASSED TO SPIRIT LIFE.

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

MRS. PANNIB HAMMOND, ALLETON, MARS.
Since the opening of the New Year sorrows frequent and heavy hale come to me and mine, until mans duties have shood unful-mine, until mans duties have shood unful-mine the state of the passage into spirit life. January last of Mrs. Pannie Hammond of Allston, Mass. For many years our trualist, and a summer guest at Onset. Ellessed with ample means she dispensed, with levish hand, not only necessities, but there were quiet intervals in which her believed Indian masslen controlled her. Among partial properties of the properties of MRS. PANNIE HAMMOND

It may be proved, with much certainty, that God intends no man to live in this world without worther; but it seems no less evident that He intends every man to be happy in his work. It was written: "In the wreat of thy how," but it was never written: "In the breaking of thy heart."—John Runkin.

WONDER WHEEL SCIENCE.

Daily Guidance for All, by Birth Numbers.

By Professor Hen

According to your Month - Date of Birth, in the following is your Birth Number. - March 21 to April 20, 4. - June 21 to July 21, 7. - Sept. 22 to Oct. 22, 10. - Dec. 22 to Jan 21. - April 20 to May 20, 5. - July 22 to Aug. 23, 8. - Oct. 22 to Nov. 22, 11. - Jan. 21 to Peb. 20, - May 20 to June 21, 6. - Aug. 21 to Sept. 23, 8. - Nov. 22 to Dec. 22, 12. - Feb. 20 to Mar. 22

ij	3.—May 20 to June 21. 6.—Aug. 23 to Sept. 23. 2.—Nov. 22 to Dec. 22. 12.—Feb. 20 to Mar. 21.	
	(These Birth Numbers are otherwise explained in my books as elsewhere advertised.	
	Having found your Birth Number in the above, as given for the above dates of Birth. Good. If F, the induscress about you are then find that Birth Number in the Top line of Figures marked "birth Nos." in the Foil lowing Table. The Column of letters under your Birth, Number is YOUR Column, and on other, unless you have a Key for other Column. Look down your Column and see what than anything siece can. They are the Higher your favorable days. Carry your ere on the	
	Birth Nos. 1 2 3 4 5 6 7 8 9 10 11 15 life. Let wisdom be your intellectual effort on these favorable days and in the long run	4
	Marced 1-9- N - E - K - B - G S - K - K - B - G S - K - K - B - G S - K - K - B - G S - K - K - B - G S - K - K - B - G S - K - K - B - G S - K - K - B - G S - K - K - B - G S - K - K - B - G S - K - K - B - G S - K - K - B - G S - K - K - B - G S - K - K - B - G S - K - K - K - B - G S - K - K - K - B - G S - K - K - K - B - G S - K - K - K - K - K - K - K - K - K -	
	Matter mon desire the Key for. Send full date of Birth with request. to Prof. Heart, will find the Bate of your favorable days during the days for which the flabe is made. It may be one or both of these days. Take advantage of both, anyway, as best you can. The letter B shows where the Moon is each day. If the letter is E, it means that your cast a "brorecope," and read it. For sale by the "Banner."	
	En Passant. terial form. Material form stands as the Me-	

En Passant.

make a line.]

Minis PANDHE IN MANDY ALSPYON, Make Sims the opening of the Yake Yars sorrows frequent and how; have one to me and mine, until mans duries have shoot unful-relatively and the properties of a listence of the passage into spirit of Allston, Mass. For many years corrown, Mr. Hanomout, was a devoted Spiritually and the Hanomout, was a devoted Spiritually with the manner, and the properties the there were quite intervals in which her being the properties of the passage of of th

detail form. Material form stands as the Mediumiatre. Spirt Mion, or symbol, between the Master Spirt Mion, or symbol, between the Master Spirt Mion, or symbol, between the Man. Mill of the Mind of Mind