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NO. 11.

MATTIE E. HULL

O, lovely May! Thy magic fingers touch
The skies with wood'rous beanity; and thy breath
Nestles the lover's kieses' mid the flowers;
A sweetness lingers on the passing sir.
How diligently thy fairles are at work
With notseless loom, wearing the fabries rare,
Whereby the trees, and shrubs, and dear old ear
May cach be clothed in fitting garb so bright
To give a royal welcome to thy Queen,
June, sweet rosy June,

June, sweet rosy June.

Noiselessly, perfectly thy work goes on;
No jealousy or enyy anywhere,
In thy yast yealm, Olovely May,
Where thy command has gone. The sturdy oak
Throws out its long, majestle, shell'ring arm;
The tiny yine that has not strength to stand
And face the wind, clings closer day by day;
The early gorgeous il weres in garden-beds,
Nod in the snabeams, while the violet sweet
Half hidden in the grass in some by-place,
Droops low its head ard says: "I am content."
Dandelious as golden jowels shine
From the soft overring Mather N sture folds
Cioser about her breast each par sing day.

And white thy modifyrum made work gone.

And while thy wond'rous magic work g
Thy orchestra with sourful music rings —
It fills all places with harm-clous sound;
No discord, rivalry, or critic's tongue
Jars the full harmony in thy great realm,
For all are happy in the sphere and place
Natu e has them assigned.

### Noitatidem; Greatest of Magicians

BY MABEL GIFFORD

My desire was for the higher life. I had searched the literature of many lands, I had interviewed those who had met success, hoping to wrest the secret from them; I belonged to clubs, and attended many lectures. I took instructions. There was no power in anything; my life, my body, my mind, my heart remained unchanged.

What is the other tooks and the secret was no power in anything; my life, my body, my mind, my heart remained unchanged.

to clubs, and attended many lectures. I took instructions. There was no power in anything; my life, my body, my mind, my heart remained unchanged.

"What is this clusive thing the teachers prate about, which they have given the name." Power?" I cried. "How is it that others have it and not 17. They lie; they tell us this and that will put us in possession of it, but all they say proves false. The real secret they keep hid; they wish to be rulers and superiors and would keep the people under." Foot-sore, weary and despairing, I sat down by the wayside and wrapped in the dark mantle of my blitter thoughts, I gave myself up to poignant realization of my wretchedness. The sun had become "black as sack-cloth;" life and light did not exist for me. I had shut myself away from them into total darkness. The moon became as blood; faith had departed, and I only saw human sacrifices. The stars fell from heaven in that moment; all the truths I had ever learned became as nothing. The heaven "departed as a scroll when it is rolled together;" nothing but darkness remained; "every mountain and island were moved out of their places;" all the knowledge I had gathered in my life was dislodged and fell into chaos.

I began to feel a deadly chill; such a chill as might emanate from a tomb. It impressed my head from my hands to look, but I could not endure the fear of not knowing.

I looked up trembling greatly, for the presence seemed so near me. I saw an indistinct form seated beside me; shoulder to shoulder, knee to knee. It was bowed, its face hidden and wrapped from head to foot in an inky black mantle, the sight of which filled me with dread. There seemed to be the sense of cvill in the presence. I glimpsed something of a resemblance to a jet crown on the head of the figure. "Is it the Prince of the Powers of Darkness, then?" I mused. "Have I lost my soul, and wandered to the entrance of the Abyss? and has His Majesty come to eccort me thither?"

As if to answer my thought, the figure ralsed its head, and revealed a face the li

my soul, and wandered to the entrance of the Abyss? and has His Majesty come to escort me thither?"

As if to answer my thought, the figure raised its head, and revealed a face the like of which I pray I may never look on again. It looked like a composite of everything evil and wretched in the universe. I shuddered and shivered like one in an ague, and an inner fire of fear devoured me. The face was black, and the eyes wells of darkness, and I seemed to see it as through a black veil.

I gazed transfixed with horror and fear, longing, but not having courage to speak. The figure raised a hand under the black mantle, and pointed. "Come, Rekees," it said, in a voice indescribable, but more terrible than its face; it was a dead-voice.

But it loosed my tongue; the desperation of fear gave me voice. "I am not Rekees. Who are you? and why are you here?" I demanded, meaning to resist to the last breath, before consenting to be carried off by the thing that had come after me. Still the figure pointed. I looked in the direction it indicated, and saw dusky outlines of a black portal which evidently opened into an abode of darkness.

"Who are you? and why are you here?" I repeated more feebly than before.

Then the thing pointed to its head, and I saw round about its coronet black letters. I studied them intently, as I had good cause. I spelled out NOITATIDEM.

"I am no wiser than before," I declared, with a little of something like relief, for even if this was a messenger from the Abyss, it was not quite so dreadful as to be called for by the king of darkness himself.

"Where do you come from, and why are you here?" I asked, determined to learn ali I could before further action.

The figure pointed to the portal, and said, "You called me."

This astounded me, but something impressive in the attitude and voice, caused me to preserve sileace and inuse over the words, instead of denying them.

The figure rose and towered above me, the folds of the black nantle falling noiselessly about it. "You called me, now I call you," said the mysterious being, Nottatidem. "Come; let us be wretched together, Rekees." Some power drew me, and I had no choice but to follow. As I drew near the portal I made out the same letters over the arch, that I had discovered on the head of my companion, Nottatidem, and below that was another word, YAN.

Despite my abborrence and shrinking back, I was drawn within the dark portal. Within

other word, XAN.

Despite my abhorrence and shrinking back, I was drawn within the dark portal. Within all was darkness. My companion sat down, and I had no choice but to do the same. The figure came close beside me, and sat shoulder to shoulder, and knee to knee. "Now we will be wretched together," it said.

Then I seemed to share the strange being's thoughts; it went over with all I had been torturing myself with before it appeared. When it had thought to the end of everything, it began over again. "Who is it?" I mused, "knows my every thought so well; f will know more of this stranger. Who are you?" I demanded, as one who would not be refused.

The figure reached a hand under the black folds and rested it lovingly, if I may use such a word in connection with this thing, on mine. "I am your thoughts," it said. For a moment I was paralyzed. I looked into the darkness; it was thick, palpitating, as if with invisible but loathsomely near, life.

I sprang up; "It is false," I cried; "I never thought unything as bad as this." I threw myself on the ground and wept tears of anger and resentment. Some great injustice was crushing me. I was the victim of some evil power. "God help me," I cried; "If there is any God he will help me out of this place." But no help came.

I wept and complained until I could weep no more. Then I sat up. My companion sat opposite me; facing me; facing me—the torture of it!

"My thoughts!" I mused sarcastically; "they are not mine, but the thoughts of others out in the world." But as I looked and mused, the background of darkness beyond my companion grew alive with forms; ugly things; melancholy and fearsone. It seemed as if Noitatidem was explaining without speaking, the symbolism of them. "If these are my thoughts," suddenly came to my mind, "then why cannot I do as I please with them?" This suggestion so pleased me that I began to experiment. Here is jealousy; I am jealous of a certain friend; I will not be hardy series as a selection of the came of the provision of the darkness lifted;

and an inner voice said to me, "Seek Truth."

I looked quickly at 'Noitatidem; the voice seemed to come from my companion, but the lips were not moving. "I have been doing that all my life," I replied, "and this is the result. It, is the truth that I cannot forget and that makes me so wretched."

There was no reply to this, and I mused again. Presenty I recalled that when I thought on happy things, the demons vanished and the darkness lifted. Then I began to say, "What is Truth?"

It came to me, that truth could not be dark-

It came to me, that truth could not be dark-ness. "But how is it with all these dark thoughts I have thought were true? I know they are true. It is true the poor are op-

ed; that the strong crush the weak; that seduces the innocents."

pressed; that the strong crush the weak; that lust seduces the innocents."

I mused a long, long time. At last it came to me, that Truth is Good, and that Evil is perverted Good. Hate is perverted Love; greed, perverted generosity; ill temper, perverted good temper.

"Now," I said, "I understand how to think; when I see a perverted condition I may think of the true condition and that will tend to restore that truth to its true form in myself or another, or the world at large."

There was a gentle sigh beside me, like the sighing of a happy heart. I looked at my companion; the dark garments were changing from black to lighter and lighter shades, as night changes to the grey of morning. A light from within seemed burning away the darkness. The transformation went on until the black robe became a soft, silvery grey. Through the grey veil a pale face with twilight eyes looked out at me. On the silver coronet the name, Noitatidem, gleamed as if written in moonlight.

"My friend," I whispered to my so lately loathed companion, feeling an impulse to kneel at her feet.

She pointed beyond me, and I turned and saw the background scintillating with golden lights which, as I gazed, seemed forming into figures of beautiful shapes. They formed, and dissolved and formed gain in ever changing shapes. Then beautiful faces of children and maldens looked out at me, awinging garlands of lovellest flowers, or tossing them singly from their hands.

Then these vanished, and horses came into view; the handsomest and noblest I had ever seen. They did not come from above, downward and outward, but from the right, and passed to the left. Other animals followed, sheep, oxen, deer.

I had not spoken; I was so absorbed in watching the panorama. As I gazed, the

I had not spoken, I was so absorbed in watching the panorama. As I gazed, the golden wall grew more and more transparent, and parted, revealing a white portal. Over the arch were the letters of my friend's name, in gold; under, was a word not like that I had read on the black portal: AEY. Through this portal shore golden white light.

Through this portai snone—gones the light.

"Come, Itekees," said Noitatidem, taking my hand; and this time I did not shrink, but went forward joyfully.

Within, all that was to be seen was alabaster pillars with the golden-white light shining about them. I lingered at the portai; there was something grateful and restful to my senses here, yet something of awe that made me a little atraid. I loved, and yet felt unworthy, of so pure a place. "Who are you?" I asked my friend as if it was the first time.

you?" I asked my friend as if it was the first time.

"I am your thoughts," she made answer.

"You are more than that," I cried; "you are a magician; and you reveal the thoughts of mortals to them. You lead them from dark thoughts to bright ones." I looked at Noitatidem for confirmation of my words. She was glowing with the beautiful white light; her eyes were clear wells of light; but deep in they scintillated like suns.

"Noitatidem" I cried; "tell me, am I the only mortal to whom you have revealed your glorious being? Your name is not known on earth; I have searched the books of the wise ones, but among all the gods and fates and Masters, no such name as you bear is found." My friend smiled; "To those who sit in darkness and the shadow of death, I am Noitatidem; the unknown; the fearsome; to those who find the light, I am—"

Noitatidem dissolved in light; for one brief

Noitatidem; the unknown; the fearsome; to those who find the light, I am—"
Noitatidem dissolved in light; for one brief instant her coronet flashed and scintillated, and in place of the now familiar name I read, MEDITATION. That too, vanished; but over the white portal the same name glowed, and an inner voice said to me, "Rekees; Seeker; Remember me; remember me every day of life; I am waiting for you always. I am the Revealer of Light. By Meditation light comes; and by remembering the light, souls grow. I am the only way."

Then there was silence; the sweetest silence I had ever known. My footsteps made no sound as I moved from pillar to pillar. I moved slowly, uncertain what might greet my eyes within, and fearing I might come upon some vision too glorious for me to bear. I seat my glance down the corridors, but only the alabaster pillars in the soft light were seen. "This," I mused, "must be the Temple of Silence, for I am all alone here."

Yet I sensed some greater Presence; I noticed that the light deepend and intensitions.

or Silence, for I am all alone here."

Yet I sensed some greater Presence; I noticed that the light deepened and intensified as if radiating from some centre of light as I progressed. I loitered long among the white shafts whose crowns seemed to dissolve in light, and whose bases were defined by the light. But all was silence, and at last I went os, and came timidly into the heart of the temple. There was no throne or dargling Being of light as I had half feared, and hoped as much as feared, but a clear space into which it seemed a light from above flowed down as if from a sun, only not damiling, and from this space, shone out through all the temple.

Here I seated myself and drank in the

Here I seated myself and drank in the silence and the light.

Presently I saw the sun over the temple, very near it seemed, and it did not hurt my eyes to look at it. I saw an angel standing in the sun. The angel held in his right hand a number of keys of gold. As I looked, I saw that each key was in the form of a letter; I read the letters from left to right, and this is what I read: HTIAF. I had learned the magician's secret, and so I read from right to left, PAITH.

As I looked upen Faith, my soul grew strong; exultant; I feared nothing; I, who had never known what it was to live without fear. Faith took the first key and fitted it to the lock of a door of gold just beyond him, which now first came to my notice. The door elid back, and then was revealed to me that Faith holds the keys of truth, and that meditation in the Temple of Silence is the way to Faith. Meditation reveals Faith, and Faith reveals Truth.

"Present thy petition," said the voice of an

"Present thy petition," said the voice of an invisible presence which I knew was Medi-

"Present thy petition," said the voice of an invisible presence which I knew was Meditation's.

"Why were the mystle words reversed when first revealed to me?" I asked.

Within the golden door the answer was given to me in beautiful symbols, which I will interpret in words. All is good and truth; there is naught else. When the thoughts of men reverse truth and good in their minds, it so appears to all their senses. I had reversed meditation and made it a creator of darkness instead of light, is may own mind, and within the portal I gave myself up to the nay, or negation of thought. When I wenried of the darkness and desired light, the reversal of thought began. I had been told many truths, but they had no power in my life because I only received them into my mind and did not make them a part of my life through meditation. Without faith we can do nothing, and it is only by meditation that faith comes. Every time a mortal reverses a truth he passes through the portal of Yea, or Affirmation, and if he meditates there, faith comes to him, and reveals the truth of all things whatsoever he desires.

The operation of this work was also shown me, and he who desires, may seek it by the

The operation of this work was also shown me, and he who desires, may seek it by the way I have shown him; the way is open to

way I have shown mm, the least all.

Then was my soul glad, for I had found Power at last, I had witnessed the power of Truth, which I saw is able to accomplish all things to mortals through faith. Every time I looked upon the angel in the sun, he turned one of the golden keys, and whatsover perversion of truth I desired reversed, it was done for me; which was simply showing me the truth, that I might live in it instead of falses.

the truth, that I might live in it instead of falses.

I first desired to be released from the negations of health, which create to human senses, disease. It was shown me that there is only health, but that the false thought of man has perverted the conditions to man's senses, and he suffers through his beliefs. I began immediately to live in the true conditions. I desired harmony in my environment, and it was shown me that I lived in the midst of all the harmonies that I lived in the midst of all the harmonies that I lived but that my false or perverted thought reversed all my senses and caused me to seem to be imprisoned in a world of inharmonies. As fast as I reversed my false thoughts and held the true ones, I realized the harmonies, and presently they took on corresponding forms; for when there is an understanding faith, external forms change quickly, the vibrations then extending directly into the external forms, rapidly dissolving and reforming by the law of attraction in vibration.

So it was with all things of my life. I wished always for harmony, for then I was

into the external forms, rapidly dissolving and reforming by the law of attraction in vibration.

So it was with all things of my life. I wished always for harmony, for then I was sure to make no mistakes. What seemed good to me might not be. What I loved I held in thought, and desired it to come in a harmonious way. I desired harmonious friends, and they were manifested to me. But I did not insist on any particular person; if I desired a certain person, I held that one in my love with the desire that be would come to me through the laws of harmony; if there was little harmony between us, he receded, and the more harmonious riend appeared, but if the one I had selected was much in harmony with me, he came nearer and recognized a dear friend in me. I desired to find the harmonious way with all with whom I came in contact, and the harmonious ways were shown, even where it looked next to impossible.

Every question I desired explained was illustrated to me in living ways that caused me to realize them, or feel the truth, and see it as life, not merely statement, as is the ordinary way. These revelations created or opened to my senses the true world, which greated and sweeter.

A little faith reveals a little; a large faith reveals much. A wavering faith, or a spasmodic faith cannot reveal the new life in continuous order, for we are then dwelling by

turns in both the world of shadows and the world of light, and sense the creations of both. For the continuous unfolding of the higher life meditation must be made a daily part of it, and an important part.

Al! Meditation; thou greatest of magicians; how I love thee! Thou who waitest in the Temple of Silence which is within the heart of every soul, to lead us from darkness into the light, thou art become my priceless treasure; the sweetness and brightness and joy of my life. In thy presence Love and Truth fill all my being, and their desires pulsate in my beart and stimulate my senses; hand and tougue and brain throb to do their will. Through thy ministrations the world that God in the beginning created, and has never ceased to create, is revealed to me. Be thou near me always; if ever 1 forget, call me from the clamor and glare of the false world; for without thee I die to the sense of the true life; with thee I die daily to the false and live in the true.

All praise be to Him who is Harmony and Truth. Life, Infinite Love, and who created us to share what he is with him. Whose laws are perfect, converting the soul from fabsities to truths when obeyed; who has sent his angels to guide us into the way. Medita-

laws are perfect, converting the soul from falsities to truths when obeyed; who has seat his angels to goide us into the way; Medita-tion and Faith; angels of light and power. Through them, all the occult sayings of Jesus and the prophets and all wise men are revealed. And now is Thy kingdom come to me, for I have learned that the singdom must be found within, before it can be found without. And this, even given the most fa-vorable external conditions. "Thy command-ment is nor, sellightening the even; thy testivorable external conditions. "Thy commandment is pure, enlightening the eyes; thy testimonies are sure, making wise the simple." In all ages and nations and tongues are these same laws found, and knowledge of them given to those who walk in the way; and the way pointed out, for all who will to enter; and to all who continue in the way is fulfillment.

The words of Rekees; to those who would dwell in the light.

Needham, Mass.

## Education.

BY ARTHUR C. SMITE.

Hellen Keller, the blind, deaf mute, con-tributed an article to the New York Sanday Journal of April 28th, one paragraph of which touched me deeply; it seemed a plain-tive wall from that poor afflicted little being to the Moloch educational system of today.

which touched me deeply; it seemed a plaintive wail from that poor afflicted little being to the Moloch educational system of today. She said:

"There are disadvantages I find in going to college. The one I feel most is lack of time. I used to have time to think, to redect, my mind and I. We would sit together of an evening and listen to the inner melodies of the spirit which one hears only in leisure moments, when the words of some loved poet touch a deep, sweet chord in the soul that had been sellent until then. But in college there is no time to commune with one's thoughts. One goes to college to learn, but think, it seems. When one enters the porfuls of learning, one leaves the dearest pleasures—solitude, books and imagination—outside with the whispering pines and the sun-lit, odorous woods."

After reading the above from one denied the usual powers of observation; one prone to reflection by the said condition of her life, you feel that the "cramming" system is worse than failure.

Education should be, as the word signifies, a drawing out, a development of the self, not an inflation nor a tacking on; but a growth from within out. No same person would strive to increase the growth of a tree or creature by tacking on any substance whatever; but by proper nourishment, that being digested, assimilated, may add to the natural growth from within, out. So with the prowth of the mentality; it should be nourished by congenial surroundings, then time given for the digestion and assimilation of that mental food, that the growth may be beauthy and natural, from within, out, that the learner may be a creatur, not a parroe, a thinker, not a well stored bank of pigeon beauty. Necessity. Observation and Com-

a trinker, not a weil street came or papers holes. Man has three great natural schoolmasters, namely: Necessity, Observation and Com-monion, alike valuable and ever teaching in the great school of life. Necessity draws monkeys to erect shelter and devise closhing to protect their bodies, and man was original. Men observed the strength of union among creatures that swarm, school, fleck, pack or herd, and communities apenag up for the better protection of the individual. Cum-

O ANOREW JACKSON DAVIS. 200

Greatin as age of Greatness thou. And wise
And a century whos millions hower,
Like Alp and Pyramid, is seed by your,
O'er ages past. Simple, which the paste,
O, Modest Seer, with "Magic Sast" it Now thes
On wires of polit, world-wide, thy angel's song,
Teiling to waiting hearts. It is the dawn
Of Spirit, . Freedom's promised matal hour.
Thy swaddling clothes were His in Manger laid.
Thy cradle rocked beneath the Booch-tree bong
Bahm, Zous, Yahweb, their debt to mankind pal
By placing Plate's wreath upon thy brow.
Thy name we glid on History's brightest page,
With His we love so well, . . Our Concord Sag
"NOW" Office, San Jose, Cal., April 15, 1901.

## Local Societies.

BT EDWIN WILDER.

In the Banner of Feb. 9th, "Rivenoak" says
That under the system of management now
n operation in most of the local societies,
spiritualism is making very little, if any,
seadway."

Spiritualism is maxing very attue, at any, headway."

I submit, Mr. Editor, that the condition of our National or State organizations, or local societies, is not a correct standard, is not a true indicator of the actual status and growth of Spiritualism in this country; and I will add, that in my opinion, its growth, the "headway of Spiritualism" is not, from a necessity, dependent on any organization whatever. The facts are, every form, every phase of the phenomena from the first tiny rap, up to the actual materialization, have all been projected and consummated unaided by any regular organized body or society. Spiritualism through its phenomena, and by its communications, has in the minds of, many of its believers become an established, fact, but no one of its many phases has been brought out, first been made known as the consequence, the result of organization. It comes to the recognition of man by its own agency and method, by its own selection of means and mediums, and this same power is still in the keeping of the invisible intelligence of excarnate human belings.

It is true the incarnate can co-operate and work with, can aid and ansasts in bettering conditions whereby the excarnate can work with greater facility, but National, or State organization is not essential, is not fundamental to that end. The home, the private cicicle, a few carnest seekers, those anxious to learn and know the power and possibility of excarnate spirit in the quiet privacy of home, can accomplish far more and far better, than can be done in any society or public body of individuals such as usually assemble. And here comes the one object looked for, hoped for, prayed for, our from such gatherings, such personal experience and conservation, can be brought about by dissertation and discourse on the platform by all of our educated or uncentral processity of the conditions, will make more on the platform by all of our educated or uncentral process.

Mr. Edifor, the world is tired of mental speculation? The pulpit and the platform hav

posses—indifferent. It only waits for some one to touch the magnetic botton and it will again light the mental world and have its following.

In the early days when the Melodian and Boston Masic Hall were the places for Sunday meetings and lectures, the speaker, as a rule, was one who in some form, in some way, could give to the audience evidence of spirit or superior intelligence and power.

The inspirational or entranced speaker, spoke without one moment's previous preparation. The topic, or subject matter for the discourse being given, handed up from some one in the audience at the time, and was usually of such a nature that the well read, the educated normal speaker would require time to arrange thoughts, collect facts, give some serious consideration to the subject in order to speak on it with any considerable degree of lucidity and intelligence. The manner in which the topic was handed, and the readiness with which the speaker went about it, the logic employed was the evidence, the test, of there being some high, invisible agency, intelligence, back of the speaker's normal self.

Let me mention a few of those early speakers: Rosa T. Amedy; who that listened could forget her inspired invocations? Emma Hardinge, Cora Hatch, Mrs. Hayden, Mrs. A. E. Weston, Mrs. Sarah A. Byrnes, Miss Linde Doten, Andrew J. Davis, Thomas G. Foster, Charles Foster, Rev. John M. Spear, A. B. Whisting, E. S. Wheeler, E. Y. Wilson, H. B. Storer, Hon. Warren Chase, Dr. Fred L. H. Willis, and the never to be forgotten William Denton, whose wonderful expenses will have an audienced a repersence in the seed of psychometric research and geology can forget them? He needed no organization behind him; the people gladly heard him, and were willing to contribute to meet the expense. N. Frank White, J. Frank Batter, and many others, while speaking on the specularity and theoretical side of Spritualities held up the Ideal and altradistic man as the objective point, and then demonstrated, gave evidence of the fact, if a man die he does live ag

which obscures its golden truth and beauty, the aid of charrh organization or paraphertusitie. It is home and will abide in the whether is a fust home and will abide in the whether is a fust home and restricted believers to be a fust of the standard of the secondard of the seco be under the second of the control o

## Dr. Greene's Nervura Cures Children

"My little daughter Eva had 8t. Vitus Dance with all its horrible symptoms. We and our neighbors thought her case hopeless. The most skiffled physician I could get field to help her. I commenced giving her, Dr. Greene's Nervura blood and nervo remedy. The first bottle helped her, the second made a marked improvement, and four bottle science. She is now the picture of health." 图 L. C. Reed, Hegewisch, III., writes: "My little son Luke was very nervous after having scarlet fever. He could not hold his right arm and leg still. Our physician's treatment made him werse. I get one bestle of Dr. Greene's Nervura blood and nerve-remedy and before it was all taken the St. Vitus Dance was gone. It is wonderful the way the medicins worked."

Mrs. J. W. Olin, Perry, N. Y., says: "Our baby Kenneth was two years old and so nervous that he uld not sleep. Neither would be eat scarcely anything. One bottor of Dr. Greene's Nervara blood and nerve remedy cured him mpletely, and I cannot say enough in praise of this wonderful delcine."

Mrs. B. B. Bowle, Lisbon Falls, Me., says:

"My daughter Lena, five years old, was taken with the Saint Vitus Dance. She was so bad that she could not feed berself, and could not use her left hand, and could not talk so we could understand her. She could not walk without falling down. After taking two bottles of Dr. Greene's Nervura blood and nerve remedy she was entirely cared."

Mrs. Herbert E. Harrington, Box 274, Adams, Mass., says:

"After two years with our local doctors, we took our little boy Royal to a specialist and he told surthat Royal had epilepsy and was incurable. He lost his speech for six weeks and continued having the fits so he would have nine or ten in a night. We caw Dr. Orcene's Nervura blood and nerve remedy advertised in the paper, so we got a bottle and gave it to Royal as directed. In three days the fits left him, and we have seen nothing of them dinc."

Mrs. H. H. Watson, 153 Bloomingdale St. Worcester, Mass., says : "My daughter Ethel May had twenty-six convulsions in two years.
Her appetite was very bad; she could not sleep nights, her limbs would draw up, and she enfered, oh, so much! She was as yellow as eaffron and weak and delicate. Our local decisors gave her up.
"But, thanks to a wonderful medicine, she is now perfectly well and healthy. This remedy is Dr. Greene's Nervera blood and nerve remedy, and it has completely cured my little gitl."

## of Epilepsy and St. Vitus Dance.

Character Building:—One must think well of himself; he must love himself; he must take pride in every special faculty which he possesses. He need not make a fool of himself by trying to show off; but he must aggregate the strong points of his character, and feel that he has the right to be proud of them. He must value his own opinion till he has dissected it and found it wanting. When he hears that another has formed a poor opinion of him, let him use his judgment in trying to discern whether that one's judgment is worth anything or not. If he concludes that it is, then he has a chance to make a correction in himself.

This st character building.—Wilmans.

The Strait Gate Closed and Locked;—
Canon Knox-Little told a story at a church
gathering in England. He saw a lych-gate
in front of a beautiful church edifice which
had been recently restored. On the door was
the legend in imposing letters: "This is the
Gate of Heaven." Underneath, however,
was the direction in large letters: "Go Round
to the Other Door."

was the direction in large letters: "Go Round to the Other Door."

Dr. Rush on "Glorious War:"—Dr. Benjamin Rosh, a signer of the Declaration of Independence, left the following picture of War and its Certain Entailments:
"In order to impress more deeply the minds of the citizens of the United States with the blessings of peace, by contrasting them with the evils of war, the following inscription should be painted on the sign which is placed over the door of the War Office at Washington, namely:
"An office for Butchering the Human Species,
"A Wooden Leg Creating Office.
"A Wooden Leg Creating Office.
"An Office for Creating Public and Private Vices.
"An Office for Creating Public Debt.

"An Office for the Creating of Poverty and for the Destruction of Liberty and Happi-

ness."

In the lobby let there be painted representations of the common instruments of death, also human skulls, broken bones, hospitals crowded with sick and wounded soldiers, villages on fire, ships sinking in the ocean, rivers dyed with blood, and extensive plains without tree or fence.

Annulling the Constitution by Construing It:—'I had rather ask an enlargement of power from the Nation when it is found necessary,' said President Jefferson, 'than to assume it by a construction which would make our powers boundless. Our peculiar security is in the possession of a written constitution. Let us not make it as Blank Paper by Construction. I say the same as to the opinion of those who consider the treaty-making power boundless. If it is, then we have no Constitution."

I go for all sharing the privileges of the government who assist in bearing its burdens Consequently I go for admitting all whites to the right of suffrage who pay taxes or bear arms (by no means excluding females).—Abraham Lincoln, 1836.

Consequently I go for admitting all whites to the right of suffrage who pay taxes or bear projexities at hourly.

We have not only a reminiscence of all our past thoughts, but we have also a presentiment of all our thoughts.—Leibnitz.

We have not only a reminiscence of all our past thoughts, but we have also a presentiment of all our thoughts.—Leibnitz.

No fresh truth ever gets into a book.—O.

We holmes.

Only a man capable of originating can understand, sustain, or use any institution. The church, the State, the Social System come tumbling ruins over the heads of bunglers who cannot uphold, because they never could have built them, and rubbish obstructs every and in life. An bonest, vigorous thinker will clear away these ruins and begin anew at the earth.

Women Drunkards More Numerous:—Instee Kramer of Brooklyn, N. Y., declares it light time that something was done to check the lacrease in feminiae intoxication. The light, the sas safely off promining with a first our professor of dentistry at Harvard University, has come out publicly in favor of using hypoties stated of medicine to prevent pain in treating sensitive teeth.

He talked on the subject to the Central Dental Association of New Jersey, and relative on the patient.

Hypotism has long been used secretly by prominent dentities, but they have publicly denied the use of it.

Dr. Fillebrown said that he could fill the most seasitive tooth, or even draw it, withy postic state. He said it was something like falth cure in some respects. He had offered in the carth.

Women Drunkards More Numerous:—Instee Kramer of Brooklyn, N. Y., declares it light time that something was done to check the lacrease in feminiae intoxication. The institution of the patient.

Women Drunkards More Numerous:—Instee Kramer of Brooklyn, N. Y., declares it light time that something was done to check the lacrease in feminiae intoxication. The institution of the patient, with the patient of the cart of the patient of the

In whose house we shall each find a mansion prepared to receive us, to the life in which we shall attain all for which we have aspired here and be united in closest bonds with all to which we have so long felt ourselves related.

Paragraphs Worth Reading
BY ALEXANDER WILDER.

Character Building:—One must think well of the properties of the properties

cral public has not an idea how alarmingly the drink habit is increasing among women.

The Truth About the Filipinos:—Mr. Albert G. Robinson has written a Record of Personal Observations and Experiences in the Philippines, which ought to have an influence to correct the misconceptions that have been assiduously disseminated. He cites other witnesses to his statements, and the evidence shows the justice of the views taken by Senator Hoar, Governor Boutelle and others. After the Dewey victory, the Spanish authority was at an end in the island of thusen. The Americans, however, only occupied Manila and Cavite, and the treaty of Paris was not negotiated till months had passed. The natives of the island in this exigency, took the matter in their own hands. They declared independence of all foreign jurisdiction, and set up a Provisional Government with Aguinaldo at its head. Their course was similar to that taken at Paris when Louis Philippe was dethroned in 1848, and Napoleon III., in 1871. They had been virtually thrown upon their own resources, with a choice between such a step or a period of anarchy. Under this administration, a correspondent of the Outlook made a tour of observation six hundred miles and found a law-abiding people, happy and contented Sach a people may be subjugated, but only to be perpetual haters of the Conqueror. Luzon will become the Ireland of America.

## Socialism Defined.

Socialism Defined.

Socialism—which means gradual evolution of social conditions—is a very important factor in the world's progress. Any new definition of it is interesting and welcome. Here is a contribution from our neighbor, the Sun, a newspaper founded by a man of deep socialistic convictions, but conducted on lines of conservatism:

"As for the West, Tom Johnson in Cleveland and Sam Jones in Toledo are representatives of a spirit of deep and wide revolution against social and economic conditions."

Tom Johnson stands for three-cent farest in street cars, for municipal ownership of franchises, for fair treatment of workmen, for government ownership of land.

Sam Jones, of Toledo, has an idea thereshould be enough kindergartens for all little children. He belleves in public baths, plenty of public parks, music in those parks.

He believes in making life cheerful for those who are less lucky than some of the rest of us. He believes in the Golden Rule, and, pushing secentricity to the limit, accepts seriously and literally the teachings of the Founder of Christianity.

If these two men "represent deep and wide revolution against social and economic conditions," we are sure that our good friends on the Sun will agree that existing social and economic conditions are badly in need of a change.

The late and admirable Charles A. Dana

change.

The late and admirable Charles A. Dana felt that a change "in social and economic conditions" was needed when he joined the Brook Farm Colony, and carnestly denounced inequality of opportunity and of laws.—N. Y. Journal.

## Cure Toothache.

## Bunner of Wight.

## Spiritualist Societies.

We desire this list to be as ac

remines at 148. Discourse and wydenous aroune, panish por the partor, or Pires Spirituanites Ladices A16 Society meets Priday at MI Termont street. Business necessing at 4. ing season 129. Mrs. Mattle 4. A. Albbe, Predident, C. H. such, Sector 129. The predicting at 4. ing season 120. Mrs. Mattle 4. A. Albbe, Predident, C. H. such, Sector 129. The predicting at 5. ing season 120. Mrs. Mattle 4. A. Albbe, Predident, C. H. such, Sector 120. Mrs. Mattle 5. Albbe, Predicting at 6. In part of the p

Hall, 616 Washington Street.-Meetings y sunday and Thursday afternoon. Mrs. Nutter,

fundies' Spiriteni'stic Ladustriai Society in Dwight Hall, 514 Tromont street, every Thursday, as meeting at 5:20 r.M.; evening meeting 7:45 r.M. I. Eaton, S.C.Y.

Business meeting at \$20 km,; evening meeting 7.0 F.M.
Hattle J. Eaton, S.C.?, it evening meeting 7.0 F.M.
Hattle J. Eaton, S.C.?, it is made a very WednesTe. & Landers Lyvenina Union meets every Wednestrace, the state of t

L. J. Akerman, president.

BHOOKLYN, N. Y.

The Woman's Freqressive Union of Brooking and evening at Judia meetings over young at the problem of Brooking over young at Judia meeting at Judia meeting at Judia on Ave, and Quincy at. Elizabeth F. Kurth, President.

Miss. A. J. Chapin, Blind Hedium, holds a free needing every is. day evening at 3 o'clock, 287 Tomprins venue, near Gates as some. Seasoe Jrids) evening.

meeting every St. ad 9 eventug at 8 o'clock, 263 Tomps ins
avenue, near Gules a setum. Seasor Priday o'cellug.

Conference and 8 pirium Harmony meeting the realization of the price of the

sale by Verdi quarette. Wm. Abreis, organist.

OTHER NATATES

Che First Spiritual Mission Church of Chicago
heneum Building, 28 Van Buren street, near Walash
hone, 1d Boor. Services at 250 and 7 d5 y M. Phenomena,
Seed Seed Schulze at 1 Book and 7 d5 y M. Phenomena,
Seed Seed Schulze at 1 Book and 7 d5 y M. Phenomena,
Seed Seed Schulze at 1 Book and 1 Mission Mission of the Miss

Philadelphia Sp ritualist Society, holds gs at Hander and Haydn hall, 8.h and Spring Grr-ery Sunday at 2.30 and 7 30 p. m.

## Review of the Field.

Review of the Field.

Boston Spiritual Temple, April 23.—The subject of Mr. Wiggin's morning discourse was "Religions and Social Clutter." It provided a most searching topic in piercing the social, political and religious rubbish and upheid Spiritualism not only as a destroyer of useless and outworn conditions, but a noble builder for Truth in the advancement of humanity. The evening exercises of answering questions followed by a long and satisfactory seance, held a large audience in sympathy. The Schubert Quartet sang at both meetings.—Mary L. Porter, Sec'y.
April 22.—Commercial Hall, 694 Washington St., M. Adeline Wilkinson, conductor. At 11 o'clock a coaference meeting and test seance were held, also services at 3 and 7.30. The following took part during the day. Mediums and speakers, Mrs. Mosia of Providence, Dr. Nelke, Mrs. Woods, Mrs. Hughes, Mr. Helland, Mrs. Adams of Waltham, Mr. Osgood Stilles, Mr. Jackson, Mrs. Nelle Burbeck of Plymouth, Mrs. Stilles, Mr. Tuttle, Mr. Hardy. Solos, Mrs. Saadie Nelke, Mrs. Lovering, Mrs. Groves, Mr. George Cutter. Also music by the Lyle orchestra. Next Indian Jubilee the last Wednesday evening in May.—Recorder.

Boston, April 23.—The Lyceum was well stended notwithstanding the beautiful day

Recorder.

Boston, April 28.—The Lyceum was well attended, notwithstanding the beautiful day that would tempt many to stay out in the sunshine after the long rain. Recitations were given by Baby Embray, Alice Eva Scott, Harry Green and Ellinor Bowman; piano solo, Eva Penny, and songs by Marion Ryan and Esther Botts. Remarks by Mrs. Butler, Dr. Hale and Mr. Leslie.—S. E. Jones, Secty.

Byan and Esther Botts. Remarks by Mrs. Butler, Dr. Hale and Mr. Leslie.—S. E. Jones, See'y.

Spiritual Research Society, 53 Washington St., Salem.—We had with us April 21 and 28, Mrs. May S. Pepper, who gave two very fine lectures and many tests.—H. J. Saunders, See'y.

Waverley.—The meetings at the Veteran Spiritualist Union Home are growing in popularity each Sunday. The beautiful lawn, the trees budding under the influence of the welcome and genial sun, all tended to make each visitor happy. This happy frame of mind tended to make our meeting a glorious one. Many hearts were made glad by our mediums and speakers. Among those who assisted were Mrs. S. E. Hall, Florence White, Mrs. Rockwell, Mrs. Fisher, Mrs. Roeeland, Mr. Snow, Dr. Blackden, and others. Meetings will be held at the home every Sunday. The Banner of Light for sale.—J. H. L. Fitchburg, Mass.—Mrs. Anale L. Jones of Lowell spoke for the First Spiritualist Society again Sanday, April 23, to large and appreciative audiences. Her two addresses were interesting and instructive, and ably precented, and the many spirit messages were fully recognized. Miss Howe, planist, finely resident.

The Malden Progressive Spiritualists held.

lered seyeral selections.—Dr. C. L. Fox, Presdent.

The Malden Progressive Spiritualists held
heir usual meeting, Masonic Building, 76
Pleasant St., Sunday, April 23, and Mrs. Hatled. Webber gave a very able address, folowed by messages. The religious services
vere conducted by Mr. Milton. Miss Foster
of the Children's Progressive Lyceum. Boson, gave a fine particite recitation and Mrs.
Villey a vocal selection, all of which were
auch enjoyed.—John R. Snow.

The Cambridge Industrial Society of Cam-

chutz Hall, Court St., and we hope to gain chutz Hall, Court St., and we hope to gain chutz Hall, Court St., and we hope to gain chutz Hall, Court St., and we hope to gain growing interest and the Tuesday evening circles hold that interest.—Corresponding Secretary.

Northampton, Sunday evening, April 27, a large number of people gathered in the parlors of Mrs, Julia Lum to listen to the inspiring words through the mediumship of Wellman C. Whitney of Springfield, Mass. Subject of lecture was "God fa Love," followed by readings which were all recognized. We hope to have him again May 19, and will say that he is an honest worker in the field. Goe. H. Smith, 19 River St.

Christ's First Spiritual Church, Hartford, Conn., Madame Haven, Conductor. Good music under leadership of Miss Gertrude C. Laidlaw, soprano. April 29, half hour song service; invocation, Mr. C. E. Brainard; scripture reading, interspersed with remarks, Mr. John A. Decker, chaplain; solo, Miss Laidlaw, Madame Haven presided. We had with us Mr. Arthur S. Howe, of Boston, who gave an interesting address on the "Philosophy of Spiritualism," after which he demonstrated its phenomena, by giving readily recognized readings of a high order, which caused us to feel that if there were more like him in the field, to demonstrate and uphold its truths, Spiritualism would prosper. We wish him every success in the future. Mr. Clarence Jacobs followed Mr. Howe with messages.

The First Spiritualist Ladies' Ald of Stoneham met on Thursday, April 25, in the A. M. Hall for the usual business meeting at 4.30. Supper was served at 6.30 to a large company. In the evening we had Mrs. Dr. Caird of Lynn who gave automatic messages and raps very successfully. Our next meeting will be held on May S. when Mr. Scott Steadman of Stoneham will lecture and give tests. On May 25 we will have as speaker and test medium Mrs. May Pepper of Providence. Friends are cordially invited. Mrs. James Hobertson, See'y, Reading, Mass.

The First German Spiritual Society of Greater New York wi

## Paint Laws Again,

Paint Laws Again.

A persistent and concerted effort is again under way to have the several State legislatures pass laws in the interests of manufacturers. These proposed meaning the politicians with increased powers and with additional offices with which to reward their supporters. In a general way they all propose to define "pure paint" and to make it a ponal offense to sell anything else than the correded carbonate of lead under this title or under the title of "white lead."

The adoption of these laws means, first, the abelition of cheap paint, which is generally worth all it costs, and enables the poor man to beautify his buildings at little expense. In the second place it means that the State will take away without compensation the good will off all those paint manufacturers whose products are sold under the general brade. "White lead." white lead," though it is well known that in common parlance the term "white lead as more parlance the term "white lead as simply white paint and that the white lead makers themselves manufactured combination leads as long as they thought it profitable. In the third place, it would throw the law and unfamiliar titles on paints that are now and unfamiliar titles on paints that ar

this character, if desirable, should be Federal and not State, and should invoice a general

are the people, and special mass of generally fail to do move that provide a new set of officials to be paid by taxation, and place in their hands the power of levying blackmail.

Undoubtedly it would be a good thing if all paids manufacturers were honest. They are probably quite as honest as any other class of manufacturers, and their morals will not be reformed by law. If the people want pure white lead they can get it now and can rewhite lead they can get it now and can recover damages under existing laws if they can show injury from inserpresentation of the character of goods.

Paint laws will not make paints good; there are plenty of good paints to be had now; everyone can obtain them anywhere if he will pay for quality; and if these laws are adopted many of the paints now universally recognized as the best will be put under ban.

Stanton Dudley.

bidge, Masse, an April 22 elected the following ing collect for the enabling reary May, C. M.

Harwedl, president; M. J. Agadelocks, direct the segment of the control of t

A Cure for Asthma.

Asthma sufferers need no longer leave home and business in order to be cared. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 99 per cent. permanently cured), and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nerrous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, panning this paper. W. A. Noyes, \$47 Powers' Block, Rochester, N. Y.

## The Atom Has Intelligence.

The Atom Has Intelligence.

BY 8 M RICHARDSON.

I see in the Banner of April 27 that Mr. Otto Wettstein takes exceptions to the following statements of Thomas Edison, to wit:

—All atoms possess intelligence, have power of selection and are always striving to get into harmonious relations with other atoms. Mr. Wettstein says: "With due respect for a great genius," etc., "I dare to differ," and then says: "Italigence implies volition choice—power to do or not to do. Is the atom so endowed?"

I answer yes, and Mr. Edison is right. To I answer yes, and Mr. Edison is right. To I answer yes, and Mr. Edison is right. To I answer yes, and Mr. Edison is right. To I answer yes, and Mr. Edison is right. To I answer yes, and Mr. Edison is right. To I answer yes, and Mr. Edison is right. To I answer yes, and Mr. Edison is right. To I answer yes, and Mr. Edison is right. To I answer yes, and Ittle garden patch, and for a good many years post (being now almost eighty-three years old) have planted a variety of vegetables. This spring I have planted on a strip of land 16 by 76 feet, peas, carrots, parasilps, beets, onloss and radishes, and the properties and power of selection in the tantiligence and grower of the same source, peaking the second of the properties necessary of the properties necessary in the same entirely different vegetable, or the parasily different from either of the others, or the beet, still different, and the onion, varying widely from all the others, and all things that get sustenance from the earth?

Mr. Wettstein would probably answer "Inexorable necessity." He might well preface this expression with, "Whatever it may be." For he seems not to know what "inexorable necessity" is, and if he does not know, who does? How much more reasonable, then, to coincide with Mr. Edison in his cenclusion:—Chemistry has proven that there is no thing or place in the known universe where life

## From a Veteran Spiritualist.

Banner was unfusied, I realize I am indeed as veteran in the Cause of Spiritualism. When it was issued from its first place of business on Brattle-street, I cause from Pertand, Maine, to Boston on invitation of Mr. and Mrs. Daniel Farrar, of 14 Hancock street, who were smoug the first Spiritualists of that city, and whose memory is revered by all who knew them. I was but a child then, and the manifestations in my presence varied. Some evenings we had musical demonstrations in a darkened room; many instruments were played upon without mortal content, some while floating about the room, others hung upon a frame, which was enclosed within a fish net, tacked on frame, from ceiling to the floor. Other evening, such instruments as guitar, violin, harmonica, triangle, tambourine, bells, etc., were placed under the table, at which the visitors and myself would sit in a light room. The spirits would make a great deal of noise, with some music, under the table, and move the articles about—small ones would be placed in laps of sitters; load raps were heard on table and all around us; independent writing was done by the invisible power upon a marble slate, fastened to my left hand and wrist with straps and strings, which I held under the table, placing right hand directly over it on top of table. Day-times I gave sittings for writing under the table, and now time to meet many of the early Spiritualists, and I mention one of them, as he was a favorite contributor to the Hanner of Light, many years.—Mr. John Wetherbee. From Mr. Farrar's I went to Mr. and Mrs. Wetherbee's home, then on Waltham street. In an old scrap-book I have Mr. Wetherbee's account of my visit, published in Banner at that time. At Mr. Farrar's I first met Luther Colby, Wm. Berry and Fannie Conant. Mr. Colby and Mr. Berry wanted me to engage with them and hold scances for physical manifestations and undependent writing. They thought the messages through Mrs. Conant and the phenomena through the mediumship of one so young, under the auspices of the Banner's

## For Nervous Women. Horsford's Acid Phosphate.

Dr. J. B. Alexander, Charlotte, N. C., says.
"It is pleasant to the taste, and ranks among
the best of nerve tonics for nervous females."

## Passed to Spirit Life.

Passed 10 Spirit Lines.

From his home in Charlestown, April 20, our friend and brother, George C. Lowe. He stepped onward in life's journey confidently knowing that a bright "Good-morning" was at hand. Many waited for him on the spirit side, and a wife is left in earth life. She will miss him for the time left to her here, but not as one without hope, for she knows "He lives, and she shall live also." Words of comfort were spoken by the writer. Sadie L. Hand.

ities, and she shall live also." Words of comfort were spoken by the writer, Sadie L. Hand.

On Wednesday afternoon, April 24, 1801.
George H. Bidwell, over eighty-three years of age, from the devoted care of a nicce, Miss Irene S. Bidwell, Goffstown, N. H., with whom, for the last-ten years, he had made his home. He way born and bred in sorthern New Hampshipe, but speat most of his life in Wisconsin and Dakota, returning, when over seventy, to end his days among his kindred. He way, a liberal-minded and independent man, and voc feerly a quarter-century an outspoken Spiritualist, raithful to strong convictions though not aggressive in their maintenance. Looking upon life philosophically, and upon death as one of its natural events, he planned that his trueral their maintenance. Looking upon life philosophically, and upon death as one of its natural events, he planned that his function of his remains should be rational. A brother, J. A. Bidwell, Clevelando O., and a sister, Mrs. Martha A. Foster, Shrewsbury, Mass., besides several nieces and nephews, are mostly Spiritualists, and in a accordance with his wishes the writer was called to New Hampshire to officiate on Saturday, April 77; the body was cremated at Forest Hills, Mass., the following Monday. It was very gratifying to receive so many expressions of appreciation for services readered and words appecked and words appecked to the services readered and words appecked to the reader of the services readered and words appecked to the services readered and words appecked to the reader of the services readered and words appreciation for services readered and words appecked to the property of the prope

"The remius and courage required to make discoveries like that of the circulation of the blood cannot be measured directly. Almost in the year of the publication of the "De Moto Cordis' (A. D. 1823), the Parliament of Parls issued an edict that no toucher shall promulgate anything contrary to the accepted

## IS IT AN EPIDEMIC?

## REDUCED FROM \$1.00 to 50 Cents.

## A DISCUSSION

Facts and Philosophy

## Ancient and Modern Spiritualism

DR. S. B. BRITTAN and DR. W. B. RICHMOAD.

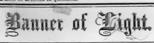
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Altruism.

The spirit of Altruism is fast impressing upon the progressive Spiritualists of America. Indeed, it is the only logical platform upon which they can stand. The spirit forces proclaimed their Golden-Rule, when they set it forth fifty-three years ago, to be "Do All for Others." Altruism is the embodiment of that very rule. It means the living and doing for others, without regard to self. "Love thyself last" is the command of this angelic gospel of peace and progress. It teaches men that heaven is to be found here on earth, through noble needs, wrought in kindness for the good of others. It tells mankind that Peace is better than Warz-Love better than Hatred, and Truth better than Falsechood. It means a true life for both men and women, and deals with the real things in the lives of men. It is the gospel of civilization. Its motto is, "On earth peace, good will to men,"—a gospel that has long been preached but never practiced. It is the gospel of the sick, the needy and the afflicted. It sends men on errands of mercy, and seeks to level up social conditions in order that suffering may forever be eradicated.

It bridges the yawning chasm between the

It bridges the yawning chasm between the tramp and the billionaire with the archway of fraterality, and shows the latter that the former is his brother and proves to him that he is that brother's keeper. It makes men strong and tender in their dealings with those who have fallen, wounded grievously, in the great battle of life. It shows what ministering angels in the form can do when they labor unselfishly for the good of others. It puts Love to the front as the guide, counsellor and teacher of humanity, and makes each mortal the caretaker of his fellow-man. It is the religion of the angels, lived out through the lives of angels in the form, and is daily seeking to make Earth a place of Peace and Plenty. It bridges the yawning chasm between th

ing to make Earth a place of Peace and Plenty.

This beaven-sent gospel has been placed in the hands of the Spiritualists to present to the world. Are they equal to the task? Are they really worthy of the high calling the angels have given them?

If they are, they can soon prove it by being altruistic in their treatment of one another. They will cease to scandalize their own brothers: they will eschew gossip, avoid censure, and turn aside the word of anger. They will took for the good that is within every human being, and seek to add a little to that good for Love's sweet asks. They will rally for Liberty and Justice in one solid body, and will work with a will to defeat intended wrong, as well as organized injustices. The dollar will lose its attractions to them, and man will become of greater value than money. Life of all sorts will become sacred to them, and the words "Thou shalt not kill any living thing" will be a command

cold of desagreement, and will excessfully the lighton of human brotherhood in thought, ord and deed. Leve, is its highest, truest all purest form, is Altruism's most willing deer, by whom men are shown that pas-on, affraction, and selfish enjoyment are no-pris whatever of the Soul. Altruism sends en out in search of their souls, and through over places them face to face with the be-ga with whom they are to spend Eternity, teaches men that medicerity will not do-r, the Soul, but that they must push on, till Attainment is reached. Altruism is ritoulem's gospel when he cries out: "Rise my Soul, to still leftler heights! Unfettered all thy wings!"

### The Stoughton Case.

The inhumanity of the Stoughton bro-hose cruelties to his children were recent The inhumanity of the Stoughton brute whose cruelties to his children were recently brought to light by the Society for the Prevention of Cruelty to Children is the subject of general remark on the part of the press. The Boston Herald well says in an editorial upon the subject. "There are acts of human wickedness for which nothing less than hell is an adequate punishment." Surely if such words were ever justified, they are in this case. A father who could wantonly break the bones in the limbs of children of tender years, and then brutally beat them with he bones in the limbs of children of tender ears, and then brutally beat them with traps because they complained of pain in the roken bones, deserves greater punishment han a term in prison can inflict upon him. The hell of the Orthodox is too mild in its ature, and too long postponed to meet the kircucles of the case now. The brute hould be treated to the whipping post every ay for a year or two, and kept at hard abor for the support of his children until the oungest one of the six has attained his ma-ority.

nawkish sentiment that the whipping barbarous is mere nonsense. It is the The mawkish sentiment that the whipping post is barbarous is mere nonsense. It is the saly deterrent to cruelties of the above character that has yet been found. Wife and shild beaters in Delaware do not return for a second application of the whip. If this stoughton monster were given frequent applications of the whip, his itching for beating six children would soon ooze out of his finger ips. To put him into a comfortable cell where he can have food, shelter and a bed, s virtually a reward for his brutality. His shildren have none of these things, save hrough the charity of the public. Put the nan to work—work that is not easy, and upply the proceeds of that work to the needs of his children. In addition to this toil, let in be given an occasional reminder of the The n

his children. In addition to this toil, let m be given an occasional reminder of the use of his incarceration, and let that re-inder be well administered. Then and then ly will he be led to see that the way of the ansgressor is hard. Why the citizens of Stoughton did not in-riere in this case long ago is not apparent the public. Officer B. J. Loring and the ciety he represents are catified to great edit for their efficient work in resculng see six unfortunates from their brutal ther. Their mother has escaped from her credit for their efficient work in rescaing these six unfortunates from their brutal father. Their mother has escaped from her earthly sufferings, and was no doubt hastened out of this life through the actions of her brutal husband. Strange indeed is it that such hardened wretches can find women ready and willing to marry them, and to bear children for them. These anomalies are even stranger than the one of the indifference of the people to the cruelties practised under children for them. These anomalies are even stranger than the one of the indifference of the people to the cruelties practised under their very eyes. Perhaps the best people of the town did not know what was going on in their midst. It may be that the man's vote was so important that a little thing like beating innocent children was not felt to be worthy of notice. Action has been taken at last and now the children will be free from the tyranny and brutality of their father, while he will begin a term in prison that the majesty of the law may be vindicated. Better the whipping post and hard, daily labor, than a term of ten years for such as he. The law may speak, but justice yet awaits a hearing. The Society for the Prevention of Cruelty to Children deserves the hearty thanks of every human man and woman in Massachusetts. Officer Loring should be given a medal of honor for his splendid work in the case.

## The Coal Combine.

The Coal Combine.

It is said that the managers of the Anthracite Coal Trust have determined to add seventy-five millions of dellars to their income the present season, through the advance of the price of anthracite coal. It is to be put upon the market in May at five dellars fifty cents per ton, and will be advanced each month until October, when the price will be six dellars fifty cents per ton. This adds a large sum to the coffers of the men in the Trust, and subtracts the same from the pockets of the people who are compelled to buy the coal. It is a deal that comes hard to the common people who can only afford to purchase coal in very small quantities, but the leaders of the people are not at all concerned with the needs of the poor. They must settle the Chinese imbroglio, the benevolent assimilation question, and the Cuban Independence through the Platt amendment, ere the cost of fuel can be given attention.

Spiritualists, are the needs of the poor of any moment to you? If so, why not (insugurate a crusade in favor of reduced price of fuel, of food products and other necessities that are now in the hands of the few? Which is of greater importance—the saving of precious lives, or the witnessing of so-called marvels at prices ranging from ten cents to five dellars per capita? Agitation, earnestly, honestly and fearlessly carried forward, means liberty and justice for the people. Are we to remain silent when a few men dedde to filch seventy-five millions of dellars from the people? The wages of the miners, the cost of transportation and handling remains the same. It is a movement designed solely to add to the wealth of a few at the expense of the many. Spiritualists, what are YOU going to do in this case? If you organize for

The Wagner Bill

We desire to correct the statements we have hitherto made in regard to this much discussed bill. It did not become in law as Hon. A. H. Dalley has kindly explained in a recent issue of the Banner. Our remarks were based upon the statements inde in the secular press, and in the letters of personal friends in the State of New York. We are pleased to know that our information was incorrect, and are glad to correct our error. We congratulate our New York friends upon having one more year of freedom doled out to them by their law makers, and hope they will profit by the object lesson given them this year, by defeating at the polis every legislator who was in favor of the bill when it was under discussion. When Spiritualists vote for their principles, as well as talk about them, Wagner bills will become impossibilities. Let our New York brethren look out for their next Legislature if they wish to be free.

## The Field.

After a careful review of the field, we are pained to field a steady decadeace in our local societies. Everywhere there are the same symptoms of decay. Numerical and financial strength is wanting. A change is needed, and a remedy must be found for the present disease. Who will advance it? Spiritualism per se, is perfectly safe; the angels will take care of it, but who will take care of its promulgation on earth, if the Spiritualists persist in their present reprehensible state of indifference? Who will care for the Spiritualists, when they refuse to do their duty? No one, and any Spiritual to do their duty? No one, and any Spiritualists. care for the Spiritualists, when they refuse to do their duty? No one, and any Spirit-ualist who expects the angels to look out for his material and spiritual welfare will find himself stranded in the midst of the Sahara of despair, or afloat like a wrecked ship at sea, without a chart, or compass, or rudder, to enable him to guide himself into a harbor of refuge for repairs. When our local socie-ties are gone, what will be the next step? Why not restore our movement to its former power before it is too late? Let us rebuild our local societies, and establish new ones wherever it is possible to do so. Who will aid the Natlonal Association in its work in this direction?

### Mrs. F. Cordon White

Mrs. F. Cordon White
took leave of earth very suddenly from her
home in Buffalo. N. Y., Sunday, April 14.
She was engaged in her household duties,
when she suddenly fell to the floor and almost
immediately expired. Her death was caused
by an affection of the heart with which she
had long been troubled, but no one knew the
end was so near. The funeral services were
held at her late residence in Buffalo, and
were conducted by Moses Hull, pastor of the
First Spiritualist Church of that city. The
bereaved husband has the sincere sympathy First Spiritualist Church of that city. The bereaved husband has the sincere sympathy of his many friends in his hour of trial. The Banner extends condolences, and trusts that he will soon frecive the assurance of her continued existence through his own mediumship.

## The Post Office.

Some frequenters of the post office in one of the large Western cities have been talking with regard to the use of the mails. The General Delivery department is a very popular division, and is used for divers purposes. Strangers have their letters sent in its care, and use it for legitimate purposes. Some people use it as a means of carrying on a clandestine correspondence. Married couples use assumed names, and receive letters from their paramours under its protecting cloak. Young girls made foolish by the trashy novels they have read, assume the names of their heroings and receive letters from men whom they never saw, but whose advertisements they have seen and answered. This department is also the resort of criminals, and is carefully watched by detectives who are in search of some "crook" who has suddenly disappeared from another city. In view of the above facts, we venture to suggest that it would be well for parents to examine with care the literature their children read. Clandestine correspondence never results in good to any young girl, even under the protection of the General Delivery department. It is often the step that takes the individual upon the road that leads to social degradation and life-long disgrace.

## Thanks, Friends.

Thanks, Friends.

To our esteemed contemporaries we return our grateful thanks for their special kindly references to our Birthday Banner. They have given that 'issue unstituted praise, and have been histi kind in their greetings to the Banner on its natal day. We appreciate and reciprocate their kind words. To our many correspondents who have seat us personal letters expressing their appreciation of our special number, we also extend thanks. These letters show us how much the Banner is prized in all sections of the land, and we can safely promise our good friends that the present high standard will be maintained so long as the management now in control, remain at the helm. We tried to present a creditable paper to our readers, and all signs point to the fact that we succeeded.

## The Secular Press.

The Secular Press.

The secular press throughout the nation has treated the spiritualistic gatherings held in many of the large cities with uniform courtesy and kindness. The despatches of the Associated Press have also been fair and impartial. Wherever the Spiritualists have had a good standing locally, the reports have been extended and very considerate. The one paper that has earned for itself the proud distinction of being most unfair, untruthful and

excliming at the Detroit Convention were con-ceived in malice, and uttered knowing them to be absolutely false. Buch papers should be boycotted by the Spiritualists, yet, nin-times out of ten, they submit to these indig-nities, and continue to patronize the paper-because of their political views. If a secular paper will deliberately falsify about respect-able people, it will not hesitate to lie in poli-tics.

President McKinley

Is now taking a ten thousand mile trip through the Southers, Southwestern, and Western States. He will spend seven weeks in this enjoyable pastime, and will return to his post of duty much benefited by his trip. We hope he will get at the exact social and industrial conditions in the States he visits, and find windom to suggest remedies for existindustrial conditions in the States he visits, and find wisdom to suggest remedies for existing ills. He is being received with every mark of respect along his journey, all classes of people uniting in their tributes to our nation's Chief Executive. This general respect for the exalted office of Chief Magistrate is a healthful sign, for it proves that the people at heart still love the Republic and delight to honor its first representative.

### The Eastman Case.

The Eastman case, now on trial at Cambridge, seems to be progressing very slowly. The Attorney-General complained that Judge Gaskill did not give him a chance to speak upon the exceptions taken in the trial by the defense, and thereby caused quite a flurry in court. The Attorney-General must be a good lawyer—at least, a successful one,—otherwise he would not hold his present office. We doubt, however, that he is the best man in the State for the place.

The Pan-American Exposition

The Fan-American Exposition

Is now open, and the city of Buffalo, N. Y.,
will be the centre of attraction for the
American people for the next six months. It
is to be hoped that the management will open
the gates on Sundays so that the workingmen
may be able to enjoy it. If the Sabbatarians
have their way, the road to New England
Puritanism will be a very short one. This
great Exposition is worth seeing, and should
be opened to the toilers as well as to millionaires. Let it be kept open on Sundays for
the good of all the people.

zeWe take great pleasure in calling the reader's attention to an account on another page, of the dedicatory services of the new home just completed by our oldest society, the First Association of Spiritualists of Philadelphia, and at the same time in acknowledging an invitation to attend the same. We regret our inability to be present. Now that the oldest association has a home of its own, the younger societies may take courage and feel that their time is coming. Perhaps it may be our hobby, but we are inclined to believe that the method of employing a settled speaker has been instruwe are inclined to believe that the method of employing a settled speaker has been instru-mental in bringing about this much to be desired result. There cannot be great co-hesiveness when the platform each Sunday is occupied by one who may be called a for-cingue. We extend hearty congratulations to the First Association. May it continue in good work, and live long to enjoy its home.

As Blessedness is that condition of mind that is created by the promptings of the Soul in inspiring its children to do some good deed for others without the formation for a wish for reward of any kind finding expression. Its name in the world of sense is Altruism, and its influence becomes more potent for good each succeeding day. As this means the good of others, rather than the advancement of self-interest, the meaning of Thomas Carrelyle's words, "There is another higher than happiness—it is Blessedness"—can be fully understood. Spiritualists, shall Spiritualism become the Blessedness of Altruism? It is for you to say.

LE Have the recent severe struggles in the Legislatures of the several States taught the Spiritualists of America a lesson? What are they doing to organize their forces? Do they wish yet other abridgements of their liberties? If so, then let them continue to withhold their support from local, State and National organizations for a few years longer, and note the result. Persecution has already begun in Washington, D. C., also in the State of Washington. No one can tell where it is to end.

LETThe willingness of many Spiritualists to get something for nothing is equalled only by that of the politicians. The latter is the per-sonification of selfishness, while the former pretends to be the living example of generos-ity. Which of these two is the hypocrite?

LETMany people claim that the Spiritualists are all poor in purse, and poor in regard to their ability to do for Spiritualism. If the demonstration of life beyond the tomb, if a knowledge of spirit return make people poor, what, in heaven's name, can be called riches? What greater treasure hath mortal man than this—his knowledge of the continued existence of those nearest and dearest to him?

life and kindly deeds. Spirituality does dwell with sensuality, tobacco, whiskey, courseness. It is an attribute of the sout, only abides where purity, goodness and trabonid. Pork-enting, smoking, drinking carousing are as conducive to spirituality they are to decency and civilization.

grillave you decided upon the camp at which you are to spend the summer? If you have, be sure to order the Banner of Light so that you may be able to follow the news of the day as you enjoy your outing. There is no Spiritualist journal like the Banner for campmeeting news.

EFDo you wish to do something for Spirit-ualism? If you do, subscribe for a Spiritual-ist paper. If you don't know which one to take, try the Banner of Light for one year, and see if you can then afford to be without it. Urge your neighbor to do likewise.

##Give thy roul a chance to speak to thee O Spiritualist, if thou wities of the soul world. ou wouldst know th

### A Pleasant Occasion.

A Pleasant Occasion.

These words can be spoken of the Mass meeting in New York City on the first, second, third and fourth of May. So great was the interest taken by the people that an additional day was added to the series by the management, on which occasion the people were even more cutusiastic than the people were even more cutusiastic than the people were at first. The meeting was a success financially find numerically, and will result in a renewed interest in the State and National Organizations. The officers of the two bodies co-operated in the work of the convention and did much to restore good feeling among the local workers in Greater New York. A large delegation will go to the National Convention in Washington in October from the great metropolis of America. This great gathering was a most pleasant affair in more ways than one to the writer. Here the Editor of The Light of Truth, the Editor of The Sermon, and the Editor of The Banner of Light met upon common ground, and recemented the bonds of friendship that have so long united them. Brothers Hull and Austin were at their best, and aroused much enthusiasm mmong the people, while the Banner Editor found himself

ers Hull and Austin were at their best, and aroused much enthusiasm among the people, while the Banner Editor found himself too busy with the duties of presiding officer to do much in any other field. The midums, Mrs. May 8. Pepper, Miss Margaret Gaule, and Ira Moore Courlis, gave scores of convincing messages, and created mild sensations whenever they appeared. They made every test tell, and clinched their assertions with indisputable evidence of fact. They are entitled to great praise for their most excellent and unselfish work. The N. S. A. is fortunate in having such carnest and devoted friends.

entitled to great praise for their most excellent and maselfish work. The N. S. A. is fortunate in having such carnest and devoted friends.

Hon. A. H. Dalley, Mrs. H. T. Brigham, Prof. Wm. M. Lockwood, and Mrs. H. J. Newton spoke ably and instructively at different sessions of the convention. Each one added many valuable thoughts to the store of those who heard them, and did much to awaken an interest in organization annough the many people who listened to them. Too much praise cannot be given to the music rendered at all of the meetings. The singing of Robert C. Easton and Mrs. Jessie Graham was of the highest order, while the violin solos by Prof. Severn were most excellent in character. With spleadid music, excellent tests, and able speakers, the convention could not be otherwise, than a grand success. It has renewed friendship, restored harmony, and reawakened the flagging zeal of many of the workers in Spiritualism.

Two features of the convention must not be overlooked, and that is the hospitality of the people, and the opportunity to greet old friends. Brothers Hull and Townsend of The Light of Truth, Dr. Austin of The Sermon, and the writer were well cared for by both mortals and spirits. All were the recipients of marvellous slate writings through that gifted psychic, Fred P. Exnas. In each case the writings came most unexpectedly, and without any solicitations for special sittings. The messages were direct, full of internal evidences of fact, and most complete in their references to matters of personal interest to the several sitters. We had the pleasure of examining the slates received by Brothers Hull and Townsend, and found them as remarkable as our own. Dr. Austin reported the results in his case as wonderful beyond words to relate. In the case of the writer, Prof. Evans did not touch the slates after they were cleaned, but sat with his hands clasped behind his head, conversing in the freest possible way. The writer held two of the slates, while the others were scattered singly about the table. T ance will not be forgotten by the receiver. Like the wonderful tests of Mrs. Pepper, Miss Gaule, and Mr. Courlis, this manifestation is another evidence of the ability of our spirit friends to make themselves known to their loved ones on earth. The true psychie is humanity's best friend, and should be rewarded accordingly. Spiritualism will be signally blessed when genuine evidence of the glorious truth of spirit return is given to every heart hungry child of God.

Yours for Spiritualism,

An Onlooker.

Self-reliance, self-restraint, self-control, elf-discipline, these constitute an educated vill.—James Freeman Clarke.

Every noble life leaves the fibre of it inter-oven forever in the works of the world.

I am to see that the world is the better for ne, and to find my reward in the act.—Emer-

ople do not lack strength; they lack will

## A Poor Woman

has just as much right to good health as a rich woman. Dr. Greene offers free of charge to overy woman, the advice that leads to health and strength. Write to him at 34 Temple Place, Easton, Mass., and tell him all about your weakness. The special advice of the discoverer of Dr. Greene's Nervura cannot be bought for money, but it will be given to you free if you will write.

(Continued from page one.) the law of gravitation was formulated, Andrew Jackson Davis communed with nature and she made to him "Divine Revelations." The savage building a shelter and a dire, the shepherd whose clock was the stars, Newton and Davis each grew by the indulgence in that laxury of which college has robbed myriads beside Helen Keller, the precious time to think.

### From the "City of the Angels."

To the Editor of the Banner of Light:

From the "City of the Angels."

To the Editor of the Banner of Light:

Knowing that you have for many years devoted your time and attention to the advancement of what is called Modern Spiritualism. I, therefore, believe you will be pleased to bearn of our welfare on the Pacific Coasts, we know that what is called Modern Spiritualism is as old as ages and is only the ancient babe dressed anew. The only difference being that we, as a race, are slowly whiping the cobwebs from our eyes and lossening the shackles from off our hands and in so doing, we dare to say that we are free men and women and part of the great whole whose march is ever upward and onward, and whose name is love and progress. We have excommunicated ourselves from doubt and dogma and are able to look forward to the second birth with joy unmingled with fear to that time when we will be at home with our loved ones.

As I sit here basking in the sunlight and inhaling the fragrance of the flowers in the truly beautiful "City of the Angels" where all nature unities with us in saying "there is no death," for continually do the flowers loom and ever without cessation do the trees put forth their leaves, blossom and bear truit, I wonder if it is not on account of our genial climate that those who have passed to the higher life love to visit us and bring their well tried and trusted mediums with them. (Mediums, God bleas them.) They are to us as the rescuing angels to the ship-wrecked mariner bringing joy unspeakable to the bereaved mother or desolate wife who had thought their loved ones forever lost to them.

I think, in this respect, Los Angeles has been highly favored as I have been through the mediumship of Mr. and Mrs. Arnold of Chicago, who have been with us for the past year. On the camp ground, on the rostrum and in their private sittings, they are most certainly above reproach. Would that the spiritual world were more abundantly supplied with mediums like Mr. and Mrs. Arnold of Chicago, who have been with us for the past year. On to for a moment

BE IT RESOLVED that the members present at a meeting exceeding fifty citizens of this city, do hereby endorse the sentiment expressed in the testimonial read at this meet-ing by Dr. Elizabeth A. Mills. Los Angeles, Cal.

Los Angeles, Cal.

## The Slade Fund

Please inform your readers that the "Slade Fund" to date is as follows, i. e.: The Old South Western Association of Kalamazoo and Van Buren Co. Spiritualists, \$15.00; Paw Paw Valley Association, \$10.75; Mr. S. B. Emmons, Mendon, \$2.00; Mr. E. C. Towers, Antwerp, \$2.00; Detroit friends, \$3.00; Muskegen, \$1.15; Mrs. Deland, \$1.00; Mrs. Wedderburn, Kalamazoo, \$1.00; James H. White/Port Hurn, \$5.00; Wm. H. Hawkins, \*Lima, Ohio, \$5.00; Alice R. Kibbe, Dolgerville, N. Y., 30 cents.

Dr. Spinney is doing his best to cure Mr. Slade, and should receive help. He cannot keep him, and give him board and treatment, bay laundry bills, etc., for less than \$25 per month.

Will not some-of the mediums give benefit

will not some of the mediums give benefit scances in his behalf, and send proceeds to Dr. A. B. Spinney at Reed City, Mich., where Mr. Slade now is. Let those who can, respond generously and assist in a good work. "Condemn not, lest ye also be condemned."

Ida A. McLinn, per W. (Spiritual papers please copy.)

## Brainerd, Minnesota.

Brainerd, Minnesota.

G. W. Kates and wife held highly successful meetings here April 25 to 25. This has been a difficult place to present our Causs as as to obtain a hearing. Being a prolific form for churches and saloens, public prejudice is atracting large audiences of the heart people and made a deep impression. This the best people and made a deep impression. This the "higher" Spiritualism they present. The higher" Spiritualism they present. The higher spirit return also proved the higher spirit and the standard for logic laude upon the seat the standard for logic and the standard of the property of the seat the standard of the standard for logic and the standard of the standard of the standard for logic and the standard of the standar

of Spiritualism in Brainerd for regular meet-ings, we would soon have a support that would enable us to be a power for good. —Field.

## Lake Pleasant, Mass.

Lake Pleasant, Mass.

Although the continued rains have made the season somewhat backward the grounds are beginning to assume their garment of summer foliage and early arrivals are beginning to come in. During the past week Mr. John Johnson and family of Troy, N. Y. Mrs. Sabelia Jackson, Mr. and Mrs. A. P. Bixby. Dr. Geo. Keith, Mr. E. Putnam, Dr. Wm. Critchley and Mr. A. A. Frail have arrived and have opened their cottages. There are about twenty-five cottages occupied at the present writing and the carpenter's saw, the woodsman's axe and the painter's breah are much in evidence on all parts of the grounds. If the mediums' prophecies are to be relied upon this season is to be one of the most successful that the old camp has ever had, and it certainly locks as though the prophecies are to be verified. Mr. Burnham with a corps of assistants is busily engaged in cleaning the grounds and in fixing up the walks and roads. I am receiving letters in regard to the circulars and as soon as they are ready, probably the last of this month, I will mail them to all who have written for them. The cottages of Dr. Geo. Keith, Mrs. Almeda Burr, Mrs. A. E. Barnes, and Mr. Charles Hulest have been enlarged, painted and much improve the appearance of the grounds. Mr. Willis Milligan has purchased the Waite cottage on Rose street; Mr. Huist has purchased the cottage formerly owned by Dr. Plumb and the Farrar cottage has been sold to Mrs. Kimball of Waltham.

Excellent vocal music has been engaged to fill the place so well occupied last season by the Schubert Quariet, and the services during the coming season will owe much in attractiveness to the solos and duets that will be rendered by the well known lady baritone singer, Georgia Chipman Merchant and the soprano soloist, Mrs. Helen McDonald of Boston. The barber shop is still unite. Mr. Willis Milligan has leased the dancing pavilion and expects to go to the lake early in Jone and will hold dances during June. July and August. I have several cottages and one or two tents to let a

## Special Service.

The Ladies' Aid Society held its regular meeting in the new headquarters, Investigator Hall, 9 Appleton street, Boston. A large andience was present to help make us feel at home. The meeting was opened with music by Mr. E. W. and C. L. C. Hatch; the secretary read a poem of dedication written by Mr. Geo. Payne. It was well received. Mrs. Hattle C. Mason, a vocal selection; Mrs. Ida If. A. Whitlock congramlated us upon the change of hall, and thought it was an effort in the right direction. Mrs. C. Fannie Allyn said: "I feel at home in this place, and I think it is good for you to be here. I am at home because this platform is broad, and I think the freethinkers are broader than the Spiritualists because I do not think the Spiritualists will hire a freethinker but the freethinker hires me." She cheef her cmarks with a poem written for the freethinker but the freethinker hires me." She cheef her cmarks with a poem written for the freethinker hires me. "She ways in love with the principle of Thomas Paine, and I feel that we have made a good change." She spoke of the young people that were interested in our philosophy and thought it was a good sign.

Mrs. Sarah A. Hyrnes: "I am to the house warming not the dedication of the hall. I am here to give my encouragement to the society. We have come into a broader element and we feel it will be of benefit to the society. The hame 'Ladies' Ald,' means so much, the aid of women; what would the churches do without the aid of women? I wish you good speed in your work and trust you will succeed in your humanitarian work."

Mrs. Kate IR. Stiles said: "We have often said it does not matter where we are, or how we are, but there are times when it is well to know where we are. I congratulate you all that you have come to this hall, I feel it will be much better for us physically. Some people think Spiritualism will die, as some of our papers indicate, but we do not know when Spiritualism began and it will never die."

Mrs. Alex Caird voiced many spirit messages which were well rec

unism. Mr. Wright's school at Lake Heles was a great success. Further information can be received from J. Clegg Wright, Amelia, Ohio.

A testimonial tendered to Mr. E. Warren Hatch by Bay State Lodge, No. 20, I. O. of I. O. I. and his frieads will be given in Paine Hall, Monday evening, May 13. A bost of talent will appear in a fine program. First production of an operetta entitled 'Josish,' music by C. L. C. Hatch, words by E. Warren Hatch, with orchestra and a chorus of thirty voices; also a fine vandeville program with all the favorites, and a large number of new faces among the Spiritualists. Tickets 25 cents, to be had at the door. The event of the season—musically speaking. Don't miss-it.

The Boston Spiritual Lyceum will hold a memorial service in Paine Hall, Sunday, May 25, commencing at one o'clock. A special memorial feature has been arranged by Mrs. C. Fannie Allyn and taken part in by the children. All delegates from Spiritualist societies in Boston as well as G. A. R. post and Ladies Relief corps, are invited to be present. Many speakers will take part and special music will be arranged. All G. A. R. members are requested to appear in uniform.—J. B. Hatch, Jr., conductor.

Cadet Hall, Lynn Spiritualists' Association, Alex Caird, M. D., president. Miss Lizzie Harlow will be the speaker for this society for the remainder of the month.—Secretary. Sunday, May 12, Mrs. Nellie Burbeck of Plymouth is speaker and medium for the First Spiritualists' Society, Firchburg, Mass. Mrs. Ida P. A. Whildock of Boston, will lecture on "Palmistry" and give-readings before the Cambridge Industrial society, Frincon and evening. Mrs. Helea T. Brigham will lecture at 3 p. m. and at 8 p. m. Mr. Horn Will occupy the rostrum. Sunday, May 12th, the First Church of Spiritual Progression will hold meeting afternoon and evening. Mrs. Helea T. Brigham will lecture at 3 p. m., and possibly at 8 p. m., as well.—G. A. Dorn, president.

Mr. J. Frank Baxter this season has confined his work almost exclusively to Earten societies; May

## Curious Conditions Changed by

Quiet.

When jaded by the cares and worries of this life, when filled with a spirit of unrest, the best thing imaginable for the affilied to do is to hie himself to merches the perimeral wides, in han part seenes—to the primeral wides in the complete retirement in which one finds himself, is the best health restorer you can find. The manipulation of hooks, nets and lines, the sight of a big, wary fish, anxious for a tussle, and the excitement attending the landing of one of these fine fellows, will drive away the blues, and every moment of the spring vacation is one of intense enjoyment.

The regions, or sections, which offer allurements to the early fisherman are several, but the most prominent and conspicuous are the Mosschead and Rangeley regions, though many sportsmen prefer the Allegash region or the territory in Washington County, Maine, while others single out Lake Winaipesaukee or Memphremagog, or Sanapee or Champlain, or, perhaps, some one of the streams or lakes of the Adirondacks is the choice for the spring sport.

The Boston & Maine Railroad reaches every section in which spring fishing is a predominant feature, and the pamphlet, "Fishing and Hunting," gotter out by jis general passenger department whose seffices are in Boston, Muss., is checkfull of interesting information which every sportsman should read, and a two-cent stamp sent to the above address will procure it for you.

To Let.

In the Banner of Light Bldg., No. 204
Dartmouth Street, a fine large front room,
well adapted for a medium's, physician's or
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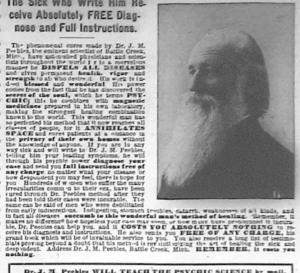
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## 'Life and Power from Within"

Coast Congress of the Congress

## SPIRIT

## Message Bepartmeni.

LUBS OVER THE GOVORT NAVIO SELL MRS. MINNIE M. SOULE.

mirs. Soule while under the control of her own guides, or that of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a special representative of the Banner of Light, and are given in the presence of other members of The Banner staff.

These Circles are not public.

### To Our Headers.

We earnestly request our patrons to verify such communications as they know to be based upon fact as soon as they appear in these columns. This is not so much for the benefit of the management of the Banner of Light as it is for the good of the reading public. Truth is truth; and will bear its own weight whenever it is minde known to the world.

world.

27 In the cause of Truth, will you kindly
amist us in finding these to whom the followlar messages are addressed? Many of them
are not Spiritualists, or subscribers of the
Banner of Light, hence we ask each of you
to become a missionary for your particular. to becom

Report of Seance held April 11, 1901, S. E. 54

### MESSAGES.

Hen Forbes.

I see the spirit of a man who says: "Come, come, come, never mind talking about me too much, but just say that my name is Ben Forbes; I belong in Kansas City, Mo. I came to satisfy myself as well as to give evidence to satisfy myself as well as to give evidence to my friends. I was a business man in Kan-sas City and always tried to take care of my-self as well as to help those about me as much as I could. I an one of those people who felt that it was not time to go to the spirit when the death angel knocked at my deer. He didn't knock very loudly, just spirit when the death angel knocked at my door. He didn't knock very loudly, just walked right in and took me with him before I had a chance to say 'Come in; you are welcome.' It was a great surprise to me to find that I had friends in the spirit land with knowledge of my conditions. It was a happiness, too, because I had not believed in the reality of the swift. I want to companicate ness, too, because I had not believed in the reality of the spirit. I want to communicate with Bertha, Sarah, and Maud; I want them to feel that I have been trying to direct the business through their brains. Maud is sick and needs my help; tell her she can get bet-ter if she stops worrying so much over what has happened, and never until she does. Abby comes with me; she has been a great help to me, also Cherles, who came over just before also Charles, who came over just befor me, also Charles, who came over just before I did; he is just as full of fun as he ever was and says, 'Put in a word for me, Ben, while you are about it,' and so I have. I don't think I can say any more that will be of interest to anybody except my own and as it is rather a public way to give a message, to send it out the cash the personner. I message, to send it out through the newspaper. I guess l will keep still and if they want to hear more will keep still and if they want to hear more definitely how I feel, let them hunt up some good medium in Kaasas City, and I will try to express myself. I shall make the effort to give something like a test that will convince them that I am there."

## Margaret Anderson.

Margaret Anderson.

Now I see the dearest old lady about sixtyfive or seventy years old. She is not very tall;
her eyes are blue and her hair is gray; she
wears on her head a little bit of a black lace
cap with ribbons on it, not tied in any particular way. She comes up to me and looks
deep into my eyes as though she wanted to down into my eyes as though she wanted to make sure that I am really the interpreter for her thought. She says: "Please, dear, can you take a message for Aunt Margaret. My you take a message for Aunt Margaret. My name is Margaret Anderson and I want to go to Fall River, Mass., to reach Herbert. He needs to have some word from me because the cares in earth life are just about weighing him down. Sometimes he thinks if he could only escape it all and get over to the could only escape it all and get over to the spirit it would be much better, but I want him to stay and fight it out and to under-stand that he will not fight alone, but we who love him will stand by him and make the ef-fort to help him in all he undertakes. I don't know that it is his fault that the conditions around him are as they are but there is around him are as they are, but there is nothing to be done except to keep right on working in the same old way and by and by the light will come. Tell him he has been too trusting in the past and has expected other people to do for him as he thought they ought; instead of being keen and watchful he has let things go. My advice is for him to be careful and on the watch; to do all that is possible for himself and not give others too much liberty. It this messare will be around him are as they are, but there is much liberty. I think this message will be a comfort to him and that is what I desire.

## Agnes Wiswall.

Another spirit comes here and says: "Oh, my name is Agnes Wiswall. I am so weak my name is Agnes Wiswall. I am so weak it seemed as it I never could get here to say what I want to. I died of consumption, that horrid, horrid disease that just fills you with hope one day and eats it all out the next. Oh, sometimes it seemed as though I died a thousand deaths each hour thinking of what it was all going to be and then sometimes I was strong and felt that I could get better. I went to Florida for my health and died there, and oh, it was dreadful to be away from home and find myself fast sinking away and then to die in a strange place. Everybody was kind to me, but that did not help me much. I wanted to be home, for I was so homeselfs, and just as quick as my spirit left. the body I can , and have been thing for my friends because the last word

make any difference how good people were or how many beautiful things were all around you, you would just be unbappy as I am and so while some spirits enjoy the follows of everything that is beautiful here, some get homeslek and weary for the love and the consciousness of their friends. I hope you won't be discouraged from hearing this from me, but rather feel that you are doing a great thing to let me come and express my word to my friends. I while to go to Arthur and he will know that if it were possible, I would come to him."

### Charles B. Hyde.

Charles B. Hyde.

The spirit comes now of a man named Charles B. Hyde. He has side whiskers; his hair is dark with just a little of the gray in front, and he has a big, strong-looking face and figure. He seems very important and as he walks down here to he, he says: "Give a man from Waltham, if you please, a chance to send-word to his people. I feel rather ashamed that I had not made some investigation of this thought before I came over to ashamed that I had not made some investiga-tion of this thought before I came over to spirit, but I suppose it is never too late to begin a good work and I have begun by giving out my message, which I want to send to Anna. If you will please say for me that I don't care so much about talking of myself, but I do about getting into the life ose dear to me and giving them expres-of how I feel and what I can do for sion of how I feel and what I can do for them. I am quite sure that I could give them definite words and definite advice that would help them out of their dimenties. They think they don't need it, but I know they do and I know that if I could just say what I feel I ould straighten out affairs in no time. could straighten out attairs in no time. I don't feel altogether satisfied with the way things were carried on after I went to spirit, but it doesn't make much difference as far as the rest are concerned how I feel about it now there is no change that can come. It is only for the future that I desire to give the satisfied of th expression and help and advice. I thank you what you have done for me and I hope ne time I can speak longer and better."

Abbie Stone.

There comes now an old lady. She is just as nice as she can be. Her eyes are as black as beads and her hair as white as snow, and there is a little flush on her checks that makes her look as pretty as a picture. She makes her look as pretty as a picture. She stands right up in front of me and she hasn't the least care. I don't mean that she doesn't care about coming, but I do mean that she seems to be, oh, so free from all distress. She says: "Picase, dear, may that my name is Abbie Stene and that I desire so much to go to Newark, N. J.; my people know nothing of this and I felt if I could send a word to them this and I felt if I could send a word to them in this manner that I might arrest their at-tention and they would investigate Spiritual-ism. My children are there and they need the word more than I can say. My daughters name is Belle—Isabel—and I love her so much that I want her to feel that I am with he that I want her to reel that I am with her and am helping ber, especially with the new baby. She needs my thought now and as she isn't very strong, I thought perhaps my influ-ence would help her and make her a little stronger. I can't seem to say what I want to except over and over again that I love her, oh, so dearly, and want her to realize it.'

Nancy Bigclow.

I see a woman now about eighty years old. She seems to grow smaller all the time because she is a little bit of a thing and she says as she looks up at me with a funny little smile: "Well, after one lives to be so old, they get shrunken together. Their ideas, their interests, somehow get narrowed down their interests, somehow get narrowed down to a very small space and they grow little as you can see. I am a maiden woman and I came from Damariscotta, Me. My name is Nancy Bigelow and I knew more or less about this. I sat in circles when the Rochester rappings were first talked about and I stood the test of being laughed at and called out of my head and worst exerciting also that those test of being laughed at and called out of my head and most everything else that those pioneers in the work used to stand. I some-how got so much satisfaction from hearing from my own people that I did not care much what the rest of the world said, and I have often said since I came over here, it was like man in love; there doesn't seem to be anya man in love; there doesn't seem to be anything else in the world but the object of his affections. So it is with those who believe in Spiritualism. Instantly the fact is let down into their lives, they haven't much use for the opinion of those who haven't the light. I have most of my people over here with me, but there is now and then one whom I look at from my plane of better living and wish I could send a little word to. I would like very much to have this understanding of the I could send a little word to. I would like very much to have this understanding of the life that is mine go to Bertha—Bertha Wardwell. I think I must have been a medium myself and I am sure Bertha is and if she would let me come near her, I think I could bring some of the people who are interested in her and her walfers, close groups to her. in her and her welfare, close enough to her to give her some satisfaction. I thank you very much for listening to the story of an old woman, but one who is vigorous in the spirit and desires nothing better than to help you people spread the truth."

## Arthur Gallagher.

Now I see the spirit of a young man about eighteen years old. He is fair as a girl. His eyes are blue, his hair is light, and his cheeks eyes are blue, his hair is light, and his cheeks are just as white and fair as can be. He comes to me, oh, so weak, as if he hadn't a particle of strength left and as though he was always a quiet, unassuming person. He says: "Oh, it seems to me as if I never could stay here another year without sending some word to my mother. Every day that I have been and just as quick as my spirit left here has been like years because I am so anxcame back to my home, which was 
, and have been there in those surever since. It was a dreadful 
the time don't know what It is to a spirit to 
stand here because I am so anxtown to be the surface of the here has been like years because I am so anxious to let my mother know that I am well.

Oh, you people who are getting messages all the time don't know what It is to a spirit to stand here looking out into the world and to know your own and yet be unable to express yourself. My name is Arthur Gallagher; I used to live in South Boston and no one believes that I have a verselence of what. thing for my friends because the last word had been one of almost hope of recovery and then next came the word of my suddenly passing away. I am not unhappy, but I was very, at first. I have are rown to be fond of the life bere and to see all the beautiful; it is like you people; when things are beautiful; one werk and with a suddenly are beautiful to meet know it if you are homestek and unhappy and it would not

and have her speak directly to me. I dea't want her to feel every time that she looks at something of mine that she must school herself to be brave. I want her rather to feel that I am there with her and that there has been no putting away, only the bedry, which of course could not be helped. Sometimes when I see her telling people over and over again how I went away, I get oh, so, nervous and wish that she would step talking about it and try to find out where I am. The other day I was able to make some noise when abe was out in the kitchen around the stove and I away her start and wonder what it was, and then she went right on as if I hadn't done it and I couldn't get my strength to do it again, but I want to do something until she believes. Oh, tell her that I never shall be quite casy until I can send her the message direct as I "Arm! arm! it is, it is the cannon's opening from this fell disease, and the surgices was not in the surgices her banquet. As the ennotial beats the mind with which she precedes her banquet. As the ennotial beats of the music with which she precedes her banquet. As the ennotial beats the time there will be does the wicked mosquido sign long and loud into the ear of the doomed one.

I have often thought I would not greatly like mencing note, to thisk that it is now going to have the mosquitoes.

I have written too soverely regarding the mencions note, to think that it is now going to light where your hand may fell him and then the exceptions, in this case, are sure to be plicitudles.

Sometimes of the music with which she precedes her banquet. As the ennotial beats the time there was a the feature of the find of the subject of the subject to the some of think it will keep out the mosquitoes.

If any fyour readers be inclined to think mencing note, to think that it is now going the subject to the subject that you can if you are an odd read.

I have often thought the vision of this in feet that pure and the subject that the blow of the subject that you can it was a did read. It is quite until I can send her the message direct as I would like to."

### 'Allee Decatur.

Next I see the spirit of a girl about twenty-five years old. She is slight, of medium height, and has very dark eyes and hair that is combed stylishly. She is graceful and gives her head a little toss as though she always her head a little toss as though size-always knew just what to do, never had any question about it, and as she tosses back her head now, she says: "My name is Alice,—Alice-Decatur. Alice Decatur is my name,"—with a little sing-song, and I see by that she was very fond of music and had a habit of ping-there are set. She come from Farra Days. ing things out. She comes from Fargo, Da ing things out. She comes from Fargo, Da-kota. She says: "My people were from the East, but I went out a little girl and grew up there. It is a breezy place and the people who knew me well know what I mean by that. I had such a good time in life that it just seemed a pity for me to leave it, because there are so many people who don't enjoy life at all, and I used to say, 'Seemed when seemed didn't care for life, things couldn't be life at all, and I used to say, 'Seemed when people didn't care for life, things couldn't be right,' but I notice that those who don't care to live, don't care to die. I loved life, I loved young people, and I loved everything that spoke of happiness and joy. I am happy now and I am still wearing the ring which was given me a little while hefore I came over here. If I had been able to fulfil my promise, I should have made happiness more than I. I should have made happiness more than I I should have made happiness more than I did, not only for myself but for others. Oh, if Dick could only come to me and know how happy I am, because I am sure the time is coming when he will come, I know he would have the same pleasure I do. If he would go to some medium where I could tell him of the to some medium where I could tell him of the happiness that is mine, that the time will come when there will be no separation, the thought would be his happiness and his strength, too. I don't like everything he has done, but at the same time I know he would not have done it if he knew I saw, but he hought I was gone and could not saw, but he thought I was gone and could not see, and so he just went on. Tell him I give him my lo and strength and have a claim on him and shall hold him when he comes over."

### Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND SEVENTY-THREE

To the Editor of the Banner of Light:

The world will say that he was a bright genius to whom it dist occurred that it is the mesquito that brings yellow fever and malaria to the homes of men. And now that experiments have been made, and it has actually been proved that persons can be coastantly exposed to malarial air without harm, provided that no mesquite touch them. provided that no mosquito touch them, we begin to wonder why this was not discovered

The two things had always gone together. The marshes that are covered with poisonous air are also the breeding-place of countless throngs of mosquitoes, and we were right in thinking that the stagnant pools were the cause of both. And when the wind came from that direction, it brought the malaria and the mosquito on its wings. But we did not know that the mosquito was laden with the germs of malaria and yellow fever, and when he bored into human flesh he was actually inoculating us with these fell diseases. We inadvertently used the pronoun he, as applied to these midnight pests, though we have been laformed on good authority that it is the female mosquito that haunts our The two things had always gone together

it is the female mosquito that haunts our bed-rooms, while her male compect, less bed-rooms, while her male compeer, less traveled, continues to hover over his native marsh-lands. Like venturesome Eve, who is fabled to have been the first to taste of the forbidden fruit, the remale mosquito ventures far from home, penetrates the bars, and feasts, not on apples, but on the blood of her handdarias victims. shuddering victims.

We once read a description of the appara we once read a description of the appara-tus which Nature has provided for this dark-some marauder, and at the risk of making some errors, we will endeavor to reproduce

The apparatus consists of four distinct parts.

First, there is the borer, which she drives in deep, and this part of the operation is what we call the sting. A hasty impulse leads the sufferer to raise a quick hand, make a wild dash, which in one case out of ten slays the insect, leaving the broken borer deep in the flesh, to cause intolerable itching by the tiny fester that followa. Could one hold still, and allow the creature to continue until she is gorged with blood, ahe would gradually withdraw the apparatus intact, and die from surfeit. We will now proceed to the second step.

Having made the first lacision, she next produces a small saw, and enlarges the puncture already made, so that she may at her letsure have room to bring her thry pump into play. First, there is the borer, which she drives

But as the particles of our blood are too But as the particles of our blood are too thick to be pumped by her delicate appli-ances, the third step in the process is to in-sert into the orifice a minate quantity of a fluid which has the property of thinning the blood. It is generally thought that it is the insertion of this fluid that causes mosquito-

bites to poison many.

The blood of the victim having been properly thinned, she proceeds to let her pump-drop into the wound, and having adjusted it, this fell vampire of the marsh fills herself with the blood of her desperate victim.

"Arm! arm! it is, it is the cannon's opening

This waiting for the song of the mosquito recalls an incident that poor Jane Welsh Carlyle tells us in her diary.

A near neighbor of the Carlyles kept hens,

A near neighbor of the Carlyles kept hens, and they were much annoyed by the crowing of the cock during the night. At last Mr. and Mrs. Carlyle dressed for a call, and taking up their courage in both hands went to expostulate with the owner of the poultry. Listening to the story of their grievances, she offered the plea that her cock crowed only three or four times during the night.

"But ah! my dear madam," cried Mr. Carlyle, "if you only knew how I suffer waiting for him to crow!"

Well, having endured all this at the hands or rather at the bills of the mosquitoes, we are now brought by modern science and ex-periment to the fact that it was not only periment to the fact that it was not only bites and nocturnal torments that were due to the pests, but they have actually been inoculating human sufferers with the germs of malaria and poisonous fevers as well. This

of maiaria and poisoaous revers as well. This being the case, we quote slang and say: "Well, the mosquito must go." To this we all agree, but the question then trises how to make him go. When I first chime to Arlington to live, I noted the wide, marshy land which the train thirted between here and I lower City, and skirted between here and Jersey City, and on learned that that was where the n socs learned that that was where the mosqui-toes came from. The neighbors said that when the wind blew straight from the marsh, there was no device of netting or bar that could keep them out of the house. The large ones were so strong, determined and hungry that they pushed their bodies between the meshes of the net. And if wire netting were used, there were sometimes clouds of very used, there were sometimes clouds of very

through the screens through the screens.

Reading in the papers that permanganate
of potash was very good to put onto the
marshes, as a small quantity spread over a
large area of water killed the mosquitoes, I
thought of appealing to the Legislature of
New Jersey to make an appropriation for the
accessary quantity of this drug, and to send
men in beats, or an stills, to analy it to the nen in boats, or on stilts, to apply it to the

small insects that the wind carried right

But learning some strange things of the But learning some strange things of the New Jersey Legislature, to wit, that they had passed a bill decreeing that there was a God, anyway, I thought they might think it wrong to interfere with the decrees of an all-wise Providence by the wholesale destruction of mosquitoes, and it seemed best to abandon this clars. this plan.

But I made one deep and determined reso But I made one deep and determined reso-lution that mesquitoes should not come into this house, and when persons said I could not keep them out, at least not in New Jersey, I said with some degree of seorn that I should call a woman a rather poor housekeeper who did not keep these insects out of her house.

Finding that the adjustable wire-screen ost a good deal, and did not keep them out after all, a plan came to me that I put into execution. It has the two merits of costing almost nothing, and of actually keeping the house free from these tiny and voracious

netting. You tighten the upper half of the sash with nails, so that it cannot be stirred. Then wash the outside of the lower sash, a Anen wash the outside of the lower sash, as you cannot clean it again till the netting is removed late in the fall. Then take double the netting to cover the lower half of the window, leaving three inches longer at the bottom. Next set your ladder firmly on the ground, and take your box of small tacks, barmore and economicities no with your Theorem. nammer and screw-driver up with you. The tack the double netting closely and carefully

nammer and screw-driver up with you. Then tack the double netting closely and carefully along the lower edge of the upper sash, and along both sides of the window, to a few inches from the bottom. Then come very carefully down the ladder.

Next, you go into the house, and take a thin bit of wood, like the stick of a flag, for instance, a little shorter than the width of the sash, and roll your surplus netting evenly upon it. A few tacks will hold down the bit of wood, and make the netting tight. And when you have done this to all your windows, you may bid defiance to mosquitoes, and their attendant malaria and typhoid fever.

The advantages or this method are cheapness, and imperviousness to mosquitoes. The disadvantages are that you have to have the blinds fastened open, and cannot close them, and that you cannot wash the outside of the lower sash. But these do not outweigh an army of Jersey mosquitoes.

lower sash. But these do army of Jersey mosquitoes.

It should have been premised to the abov It alloued have been premised to the above that it is much better for the woman who does this to be an old maid. If she has a husband, he would a great deal rather pay for adjustable screens (which do not keep these fellows out) than take the trouble to tack them up this way. And if he did take the trouble, he would not have the patience to tack it on securely. And if he let you do it, he might impede your movements, by saying that you would be sure to fall, that he knew you would forget to take up the tacks, and if you did fall, he would probably say. "I told you so."

And if you cave ever been married, though now without a husband, you would be so as

now without a husband, you would be so ac-customed to deferring to another's judgment and to believing that a woman ought not to do such things, that you could not go on with they are incurable?

fall, and that they do not think it will keep out the mosquitoes.

If any of your readers be inclined to think I have written too severely regarding the men, and too jubilantly about the single state, I will add that exceptions prove the rule, and that the exceptions, in this case, are sure to be Spiritualists.

How reasonable and manly it is for human beings to seek out the true causes of things! Once, men stood helpless before typhold fever, for they thought that its direct cause was the will of God. One after another of a family, subjected to the same condition of things, or having similar constitutions, died from this fell disease, and the survivors were taught to be resigned to the will of an all-wise Providence. But nowadays the cesswise Providence. But nowadays the cess-

wise Providence. But nowadays the cess-pools are investigated, the drinking-water is analyzed, and the cows from which the fam-ily milk is obtained are examined.

Once when a person had pseumonia, or coughed much, it was noted that those who tended him closely were soon afflicted in the same way. But it was all supposed to be a part of the divine plan. Some went so far as to say that God loved them all so much that he took them all away to adorn his heavenly kingdom.

Now, though we love our suffering friend or relative most dearly, we are yet careful not to take his breath, and to burn assiduously everything outo which the germs of disease

may have been conveyed. The logos of Plats and of John was a mys-

The logos of rangement of some was a mya-tical, unpractical thing. The logos in our time is manifested in modern science. It makes us live purely and temperately here, it prolongs our earthly life, and we thus enter spirit life better equipped for its realities, and on better vantage-ground for its endless progression.

Yours for humanity and for spirituality, Abby A. Judson Arlington, N. J., April 26, 1901.

## A Twentieth Century Catechism. Lesson Second - Cause and Effect.

BY W. J. COLVILLE.

Q. What do we mean by cause and effect? The unchanging order displayed in the

Q. What natural phenomena most clearly

Q. What natural packages and reaping; we can never reap any harvest except that which is necessitated by the nature of the seed we

ave sown.

Q. To what can we attribute the press
f misery in a world where everybody we
be happy?

A. Ignorance of natural order is the cause of our manifold mistakes and the sufferings which result from them. We cannot change universal order, but we can become so much better acquainted with it than we have been,

better acquainted with it than we have been, that where we formerly set in motion a cause which brought us misery, we can set a new cause in motion which will bring us joy. Q. What is predestination? A. By predestination we mean that every cause must accessarily bring forth its own effect, therefore we cannot possibly evade the consequences of our own thoughts, words, or actions.

actions.

Q. What is human free-agency?

A. All the ability we possess as intelligent human beings to discover the relation between cause and effect and to make use of the knowledge we acquire.

Q. Is our freedom limited in quantity?

A. At any particular period in our career it is limited by the knowledge pertaining to that period; but it is quite unreasonable to attempt to assign limits to the knowledge we are capable of acquiring and employing.

Q. What is the wisest attitude to take it things go amiss with us, or we are feeling

Q. What is the wisest attitude to take it things go amiss with us, or we are feeling unwell and unhappy?

A. As we are taking the necessary consequences of our own thoughts, words and deeds, it is useless to struggle against our present condition, but it is both wise and useful to seek earnestly for light, that we

useful to seek earnestly for light, that we may improve our condition.

Q. Can one individual help another to become healthy, happy and prosperous?

A. Decidedly we can help each other in two very important ways, by exerting a silent influence which makes the onward way easier for our companious and by giving direct instruction based on our own experience.

Q. How far can we help each other silently?

silently?

To the extent that we can influence others and improve their mental surroundings without resorting to outward speech or physi-cal activities. Q. Is silent influence educational?
A. It undoubtedly is. We are

Q. Is silent influence educational?

A. It undoubtedly is. We are all influenced largely by what we feel, as well as
by what we observe externally; but nothing
will influence us as we become increasingly
intelligent, unless we are willing that it
about.

ahould.
Q. What is meant by sympathy?
A. Fellow feeling, interest in the welfare of our brethren, coupled with active desire to of use to those who are in need

Q. Ought we to sympathize with people in

A. We do well to sympathize with afflicted brothers and sisters who are endeavoring to rise superior to distress; but we must keenly discriminate between sympathy which weak-

Q. Is it neces

ject.

Q. Is it necessary that any people should be poor, ill or wretched?

A. It is inevitable that liness, poverty and unhappiness should prevail, provided people sow those kinds of seeds in their mental gardens, which produce such miscrable har-vests, but there is no law in nature which concels any of us to go on sowing the seeds compels any of us to go on sowing the of such results.

A. There are none which cannot be cured, though there are many which we have not yet learned to cure. The science of healing is progressive like mathematics. There is a discoverable and applicable rule whereby every problem can be solved; but we discover rules and apply them one by one increasantly.

health and disease and between good and evil?

A. The same distinction that appears between an example correctly worked out and one worked out incorrectly; the same also figures and the cipher are employed in both instances, but the figures are differently placed.

Q. Can you furnish other illustrations to prove the trath of your dectrine?

A. Harmony and discord in music proceed from a like origin. We employ the same instruments and strike the same notes whether we evolve harmony or discord, but we produce different combinations. The letters of an alphabet can also be arranged into harmonious words, or so combined as to produce unintelligible compounds.

Q. What does Chemistry teach us in this

nintelligible compounds.

Q. What does Chemistry teach us in this

connection?

A. We learn from a study of Chemistry that there are a great many different elements, each one with properties peculiarly its own; to produce desirable results in a laboratory it is necessary to know various elements apart, to understand their properties and find out how to combine them in right proportions.

and find out how to combine them in right proportions.

Q. Does cooking also furnish an example?

A. It does decidedly, because we can have all the necessary materials for making a cake or a pudding at hand and yet render our confectionery unpalatable and inappropriate for food by mixing the ingredients in other than the right proportions.

Q. How do field and garden supply kindred illustrations?

A. In order to secure harvests such as we desire we must be able to distinguish accurately between different varieties of seeds and when we have learned to know them apart we must discover the conditions necessary for their development.

we must discover the conditions necessary for their development.

Q. How can we apply these analogies to our mental states?

A. Every thought we entertain is like a seed put into soil or an egg placed in an incubator; we cannot receive as the result of our thiaking anything contrary to the nature of our thought.

Q. How does thought act on our bodies and how does it influence us generally?

A. Every bright, happy thought strengthens and harmonizes the body and causes us to generate an effluence which contributes to our success in whatever we may undertake. Every unhappy and depressing thought wears out the body and militates against our success in every undertaking.

Q. Can we get whatever we want in this world?

Q. Can we get whatever we have discovered or to obtain it, but not otherwise. If we coive answers to our prayers it is because e are praying in harmony with universal

we are praying in harmony with universal order.

Q. How do our words affect us?

A. Every word has been brought into existence by some thought forcing its way into expression. Words are mentally conceived before they can be physically brought forth, therefore they carry in them that quality of thought which originally gave them birth.

Q. How can we know the effect of words?

A. Largely by the fact of echo and the sensations produced in us when our words are returned to us. Echo can only repeat, therefore rocks and hills are compelled to vibrate back to us whatever we have spoken aloud and in the midst of Nature's seeming solitudes.

Q. What effect will kind words sincerely

tudes.

Q. What effect will kind words sincerely spoken produce in our surroundings?

A. They will greatly conduce to the welfare of whoever speaks them by setting up healthy, harmonious vibrations in the speaker's organism; they will also induce corresponding sensations in those who hear and receive them.

Q. How can we most readily quell disturb-

sponding sensations in those who hear and receive them.

Q. How can we most readily quell disturbances and bring about peace wherever we may be?

A. We bring about peace by thinking, acting and speaking peacefully in the midst of confusion and strife. The counteracting influence we exert tends to dispel discord and reduce turbulent elements to composure.

Q. Is it wise to take notice of error that we may correct it?

A. It is wise to set to work to establish such conditions as are conducive to universal harmony, but it is always a mistaken policy to fight an error because errors are only destroyed by demonstrating truth.

Q. What is meant by reward and punishment?

ment?

A. Reward signifies the pleasant result of living wisely; we are rewarded by our virtues. Punishment means the unpleasant consequences of living foolishly; we are punished our vices.

Can we escape rewards and punish-

A. We certainly cannot evade the inevitable results of action but we can learn so to
hange our mode of action that we shall in
future receive the rewards of boly living
where we formerly reaped the bitter consequences of unrighteonaness.

Q. Can we break the law of Nature?

A. The law of the universe is unchanging
order, therefore we never break it, but it
breaks us when we run counter to it. Obedience yields health, disobedience yields sickness.

ence yields health, disobedience yields sickness.

Q. Is the universal order good?

A. It is perfectly good and is revealed to us as such in proportion to our intelligent compliance with it.

Q. What is necessary to health, happiness and prosperity?

A. The will to achieve, also knowledge regarding the way of achievement. Will cannot produce results except in concert with understanding. Whenever we carnestly desire what we cannot yet obtain, it is proof positive that we have not yet discovered how to fulfil our hopes, but the way can be found and we must confidently search for it.

Early Beath Is Useful.

BY W. R HEARST.

A number of men in this city have organized what they call the One Hundred Year Club. We have been lavited to confer with this body on the importance and desirability of arranging for human belogs to live longer lives, say one hundred years in each case. Since the organization devotes its caregles to studying the human mechanism, proper diet, bygiene, etc., we have no doubt that it will do great good.

We think that men ought to begin pretty soon to pay as much attention to their own inside machinery as they do to the works of a fifty-dollar watch or a hundred-dollar cab horse.

But we cannot honertly any that we advant

a fifty-dollar watch or a hundred-dollar cab horse. But we cannot honestly say that we advo-cate a hundred years of life for each indi-vidual in our present stage of development. Careful investigation of nature's decrees, against which we rebel often, leads us to the discovery that the greatest wisdom exists in the regulation to which we object most strongly. It certainly seems preposterous that a man should die at the age of sixty, seventy, or eighty at the latest. Animals all live about ten times as long as it takes them to attain their full development. On that basis, man ought to live two hun-dred years.

it takes them to attain their full development. On that basis, man ought to live two hundred years.

It takes fifty years to acquire anything like a thorough education, and we find that the men apparently most useful to the world fall and die off just when they are most needed. But remember this:

The mind of man at fifty, except in very unusual cases, is closed against new ideas.

If we had a great army of old men powerful in the world's affairs we should have stagnation in thought, for these old men, powerfully intreached by knowledge and experience, would remorselessly reject everything in the way of mental originality.

Progress in the world today is based on constant elimination of old ideas, old habits, old machinery, old prejudices—all replaced by later and better conceptions.

The interest of humanity demands that we shall do our little work here with feverish haste, with soft, impressionable minds, and vanish from the earth's surface when our minds cease to be receptive and impressionable mings, and vanish from the earth's surface when our minds cease to be receptive and impressionable.

Every child knows today that the blood

haste, with soft, impressionable minds, and vanish from the earth's surface when our minds ease to be receptive and impressionable. Every child knows today that the blood circulates in the human body. It seems difficult to believe that but a short time ago the blood was supposed to remain stationary in the body, like the juice in an orange. A doctor would bleed a patient on one arm, and bleed him next day on the other arm, in order to keep the supply of blood balanced on both sides of the body.

When Harvey came along with his discovery of the circulation of the blood, it would seem that every human being must have accepted the discovery instantly, and have despised himself for never having thought of the idea on his own account.

But no such thing happened. Harvey found that only the young mea, the very young physicians, accepted his theory. The old men looked upon him as a quack, and would not listen to him. Their minds had gone beyond the stage at which impressions are received.

We believe that the average early death at present is an extremely good thing for progress. But we do not believe that this early death rate will be necessarily continued indefinitely. It is only of use while our so-called "inwowledge" is constantly changing. In time we shall have mastered the little important details of life on this earth. The human race will possess and enjoy that amount of positive knowledge which it is capable of mastering, and it will then be desirable for us to go on living as long as possible, that each may have the greatest number of years to apply the benefit of his experience and learning.

This is not put very clearly, but it will do for a rough statement, on which the reader can base his own lucid theorizing.—New York Journal.

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Most of us have a horrid fear of ghosts and spooks, and would do some lively sprinting if we were suddenly confronted with the apparition of even our sainted grandmother. This is merely rulgar ignorance and superstition. Beyond it is a beautiful belief that peoples the world all about us with the gentle spirits of those we have loved and lost, and teaches that our dear dead not only ever walk invisibly by our sides, but may even send us tender messages to assuage our serrow.

serrow.

This is the faith that the National Spiritualists' Association, now bolding its convention in Lyrie Hall, is trying to promulgate. Some of their best speakers are present, and their most renowned mediums give tests of spiritual phenomena, but the meetings are sparsely attended. Viewed from the standpoint of the "mass meeting" and enthusiastic outpouring of Spiritualists expected, it must be a distinct disappointment.

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It is not a smartly gowned audience, or a particularly invalid

with a bottom, bearing a mystical resease, device.

It is not a smartly gowned audience, or a particularly intellectual looking one, but it is cariously receptive. You feel that these are people used to sitting in darkened rooms, waiting for the beating of mysterious wings, and the touch of vanished hands, and the sound of voices that are stilled. They were naxious to believe. The convention has brought together a number of the most promineal. Spiritualist leaders from all over the tountry. The substitution of the most promineal spiritualist leaders from all over the tountry. Described in the substitution of the most promineal spiritualist leaders from all over the tountry. Described in the substitution of the most promineal spiritualist leaders from all over the wountry. Described in the substitution of the substi

TESTS OF SPIRITUAL PHENOMENA.

To an outsider the most interesting and dramatic event of the afternoon was the tests of spiritual phenomena given by Mrs. Pepper. She is quite as wonderful, if less widely known, than Mrs. Piper, whose feats the Society for Psychical Research have spent so much time in investigating. Indeed Mr. Barrett declares Mrs. Pepper to be the foremost New England medium. She is a handsome and wholesome looking woman, with nothing weird or suggestive of the occult in her appearance, and she dresses in the helght of the mode, and is liberally adorned with diamonds.

Mrs. Pepper says that when she is under the control of a spirit she sees it, just as we see a person, and she so indicated it in her manifestations. She also says that she is nothing to show it if she is not fully herself. She stood directly in front of the audience on the stage, and, with no waving of hands, or going into a trance, or any kind of a prelude, she began speaking:

"There is the spirit of a gentleman here." she said, "and he has a message for the lady with the roses," pointing to a certain woman. "He says that you have some glasses belonging to him, that you nearly broke the other day. Is it true?"

The woman assented.

"He says," Mrs. Pepper went on, "to tell you not to worry about the letter you re-

woman. "He says that you have some glassee belonging to him, that you nearly broke the other day. Is it true?"

The woman assented.

"He says," Mrs. Pepper went on, "to tell you not to worry about the letter you received the other day, and that it is just as well you didn't make the arrangement to go with the lady, as it wouldn't have been satisfactory. His name, he says, is William Hawkins. Is that true?"

"Yes," repiled the woman.

"Did you ever see or hear me before?" asked Mrs. Pepper.

"Never," repiled the woman.

Right across the aisle from me sat a young woman, and directly la front of her a young man. They did not speak to each other, and there was no way to connect them. here, who wishes to speak to you," Mrs. Pepper said, indicating the young woman; "she wants you to know that death is so good, so sweet, so restrict after all her long suffering, but that she says had one comfort even in her earth sufferings in the devotion of her dear danghter. But is accompanied by the split of a man, who says the young man is front of you is connected with you. Is he?"

The young man responded "Yes."

"Well," went on Mrs. Pepper, "the man says that he didn't think that voyage would be his last. It seems he went to Europe, where he was taken ill and didn't live long. What is ki?"

"He was taken ill in Europe," repiled the young man, "and did three days after he

taken iil in Europe," replied the "and died three days after he

"Bpirits are as solicitous for the welfare of these they loved as they were when on carth," Wrs. Pepper went one, "and I have a message for a lady in black," pointing to a certain woman gowned in mouraling," it's room your hosband, and he says to tell you not to worry. That the lawsuit will be decided in your favor and that right will come year way. Am I 'right'"
"Yes!" cried the woman, excitedly; "they tried to rob and morder me."
And so it went on. One time it was the spirit of a boy she saw named Eddie, but he was running from her.
"Eddie, come back to me!" she called, as it to a person in the room, and when he came nearer he had a message for a man sitting in the middle of the room.
"He says his name is Eddie Moore," said Mrs. Pepper, "and to tell you that his cough doesn't trouble him any more."
"He died of consumption," said the man in a low tone.
Another time it was a message of comfort to a widow from her husband, and the woman sobbed aloud as she heard it.
In no single instance did the person whom Mrs. Fepper indicated as the one whom she had a message from a spirit fail to recognize some circumstances, some little homely detail, that made it impossible for them to doubt they were indeed communicating with the spirit of their dead ones. In every case she also gave the full name of the spirit appearing to her, and that also was identified.

Afterward, when the audience had dispersed there was a little scene, not without

Afterward, when the audience had disc persed there was a little scene, not without its pathos, as women, eager-eyed, anxious, tearful, gathered about Mrs. Pepper, beg-ging her to open wider the door through which they had had just one glimpse, but the scance was over. Perhaps she had gone as far as mortality may follow immortality. —New York Journal, May 3.

### Philadelphia Spiritualists Open Their New Church.

Enthusiastic Spiritualists from many sections of the country participated in the dedication services of the church property recently acquired by the First Association of Spiritualists of Philadelphia, at Twelfth and Thompson street. The building had formerly been ntillized by the United Brethren and for mission purposes, by other sects.

The church was handsomely decorated with potted plants, evergreens and flowers, but the most conspicuous feature was the display of American colors. The First Association is said to be the oldest organization of its kind in the world, and a number of the original members, who participated in its formation in 18th, were present at the dedication, among them being John Langham, of Ellwood, N. who is now 90 years of age and who accently deeded the association seventy-two acres of woodland in New Jersey.

There was a two-fold object to the meeting—the first to celebrate the opening of the first church owned by the association in this city; the second to bid farewell to the Rev. N. F. Ravlin, pastor for the last two years, who will return to his home in California. Addresses were delivered by members of the different associations which have sprung from the parent stem in the last fifty years. The services were opened by the singing of the National Anthem, "America," after which the resident speaker, Dr. N. F. Ravlan, delivered the dedicatory address, in which he referred to truth as the main principle of Spiritualism.

In speaking of the odium cast upon the association by those not familiar with its purposes, he said: "Ill-informed persons have an idea that the Association of Spiritualists is affiliated with fake mediums and others who conduct meetings under the cloak of Spiritualism. Nothing is more repugnant to an honest Spiritualist than that which savors of charlatans. As an association, we repudiate those who claim to be mediums, and who use the livery of heaven to deceive were Professor William M. Lockwood of Chicago; Mrs. Millie Palmer, of the local Second Association; Thomas

## FUNDS FOR THE CHURCH

FUNDS FOR THE CHURCH

The Rev. Mr. Ravlin declared that before his departure it was his intention to raise \$1000 for the improvement of the present edifice, and that he was going to start a subscription list on the spot.

Two subscriptions of \$100, two of \$50, eleven of \$25 and various other small sums were procured, the total amounting to \$300.30.

It was announced that the association ex-

Two subscriptions of \$100, two of \$50, eleven of \$25 and various other small sums were procured, the total amounting to \$1809.30. It was announced that the association expected to clear its new home from all encumbrances within a short time, and during the day subscriptions aggregating about \$1000 were received, of which \$135 were contributed by the children of the Lyceum and the Sandower Club.

The services also had their pathetic side, for it was Dr. Ravlin's last day as resident speaker. After two years' arduous labors here he left, accompanied by Mrs. Ravlin, for their home in San Francisco, Cal. When Dr. Ravlin delivered his farewell address there were few dry eyes in the audience. During the services both Dr. and Mrs. Ravlin was also the recipient of a gold handled umbrella.

Mrs. M. E. Cadwallader made the presentations of the Maltess Sundower Club, both auxiliary to the First Association, and the gold handled umbrella-on behalf of the Woman's Progressive Union. In addition to the \$1000 subscribed by the members and friends of the association at the dedication services, the Woman's Union donated \$1200 these societies raised the subscription to these societies raised the subscription will property. It is worthy of escapancy in the fall.

When Life is the subscription will proceed at once to make the subscription to these societies raised the subscription to the \$135, thus testifying the deep interest take by the Junior Spiritualists in the work.

The trustees of the First Association will proceed at once to make the necessary alterations so as to have the church ready for these societies raised the subscription to these societies raised the subscription was the subscription to the subscription was no report from this association of insured takes by the Junior Spiritualists in the work.

The trustees of the First Association will proceed at once to make the necessary alterations so as to have the church read

Suffice it to say that celebrated with elabor-The music was excel-

public announcement. Suffice it to say that the anniversary was celebrated with claborate exercises all day. The music was excellent, and the decorations consisting of the national flag, ported plants, and palms, together with the cut flowers, made our beautiful Casino Hall still more so. Dr. N. F. Havlin delivered the principal address and we were also favored by an address by Dr. B. F. Austin of Torosto, Canada, who complimented the association on its declaration of principles, which he said he had never seen equaled for clearness, comprehensiveness and simplicity.

Many who have heard of the legacy which was left the First Association by Mr. Mc-Hroy, and which is in litigation at the present time have thought that the present property was purchased out of the bequest. Such is not the case. In order to set the matter right, we desire to say that even should we win the suit in question the association does not receive the bequest until the passing away of the heirs of Mr. McHroy, so there is no likelihood of the money coming to us at the present time. The property we have acquired for our meetings is entirely independent of the legacy, but is a great step forward in the direction of ultimately securing a larger building. The present premises will be entirely refitted with electric lights, the walls will be decorated and altogether transformed. We also hope in the near future to add an additional story for the use of the Lyceum and entertainments. The best feature of the deglaction services, was that all the Spiritualists of the city united in their congratulations, and seemed to be as proud of the acquisition as if it was their own property. We hope that the interest awakened will continue, and that a new era of presperity is openiad up for the parent association of Spiritualists, which will celebrate its golden jubilee in 1902.

M. E. Cadwallader.

## Children's Spiritualism.

MR. BOMEBODY.

My little one came to ne weeping, weeping, Over her bright cheeks the bright tears creeping: "Ob! Mama, "its raining and pouring awa; i We cannot go the picule today."

we camon go to piche today."

I took the darling up in my lap.

And tried to make light of the great mishap:
"Be patient, my child, with the rain; for ch!
It makes it. Somebody's garden grow.

Yes, it makes Mr. Somebody's garden grow.

My little one came to me sighing, sighing, Almost ready again for crying: "Oh! Mama, the sun ia so flery hot, The flowers I planted have died on the spot."

I took the dailing up on my knee, And kissed and spoke to ber chr erily: "Be glad, my child, of the sun today! It helps Mr. Somebody make his bay, Yes, it helps Mr. Bomebody make his bay,"

Yes, it heips air, bomebody make his may.

There's many a thing may seem "quite too bad"

For this little lass or that little lad;

But the thing that to you may the hardest be,

May fill Mr. Somebody's beart with glee.

Yes! may fill Mr. Somebody's beart with glee!

—Laura E. Richards, in September St. Nicholas.

## The Story of Staff.

AS TOLD BY SPIRIT NANNIE.

I am Nannie Gibsön from the Spirit World, but I think I will soon drop the Gibson part is and only be Nannie after a while. I am goting to tell Lady-mother, that's Mrs. Longley, in the story of Staff, as he told it to me, and is she will write it out and seed it to the little Banner people for them to read. Staff is the great, very big, splendid dog that lives with the us in the Spirit-world; yes he does, truly, and he is as good and handsome as he can be. If let is a grand worker with the good spirits that go to the dark places near earth, where poor, unfortunate people live, for they haven't grown to the light yet, and he, that's "Staff, gets close to the poor people, and they can see him and get his nice magnetic force and be helped by the human spirits that go with him to do good. But after a while the poor ones can see the higher ones, and be taught by them. You see, they all like a beau'ral dog, and because he has some of the animal life in the first of the seem of the

"Yes, Nannis, dear, I will tell you my story as well as I can, but I do not think I can remember it all, because dogs are not yet in just the right vibrations to remember everything they ever knew or did, though we have memory of heaps of things that men know nothing about. And I tell you, Nannie, we store up thoughts of all the bad things people have said, or done to us, and we also remember all the good things and the good people we have ever known.

"Well, you know my name is 'Staff,' and this has been given me because our good people say I am a staff by which poor souls can help themselves to climb. You have said many times that 'Staff' means seven notes in musle, and that I must have been seven dogs to be such a big one now. You have got that pretty close, Nannie, dear, because I can remember having been a part of seven dogs before I came here, and so I am either seven dogs in one, or I am the eighth outgrowth of one dog for the past. I am going to tell you what I know about this. Now do you want to know if I am always to be a dog, in all the spheres and the eternal years that I will live? Well, I have my own notions about that, and once I talked to our good, teacher, Mr. Pierpont, about it. I told him that while I was not exactly troubled about it, because I would rather be a good dog than any one of some of the poor, bad men I have seen, yet I would like to know if there is any chance of a dog like me ever getting to be any sort of a deceat human being after he has done all the good work that he can as a dog, and lived and lived and lived as well and as intelligent as a dog could possibly live. And do you know, Nannie, let me whisper it, he seems to, think just as I do about it, and I am going to tell you in my story what that is.

"Now let me see. What I remember first of all, yes I know; have her does not have any thought of any consciousness. I have only lately come to see myself as once that way. In that cell was a perfect image of a dog, but so small that the tinjest speck of matter is no smaller, a

smember this, it has only gome back, to my work with Lotela and Tabeth Pirrport.

Lart that frumy, Namie, a dog doing mish the first memory is of belog way proped up is they thing that new call a cell, just like the first memory is of belog way thought of any consolors. I have taken the control of the con

the frontispiece? The text says "mis mast only left standing," and the piet shows a foremast and lib or I miss any gu and I am a Yankee. The pictures are v drawn, and teil the desired story, but know some of us are fussy.

Rome weeks ago there came to my table two pletares, one a copy of "Planeah"s Horses," the other a moenlight landscape. Both were good examples of the engravers to was in doubt were pretty, both were good examples of the engravers to was in doubt as to the door of these gifts, but now I know that they came from the office of The National New Era, that thinking hustler machine of the liberal progressives of Springfield. Ohlo, members of the Union Reform Party.

The pletures are sent as prendums with their paper, a four page weekly published at 50 centra a year, and we can but wonder how they are able to send both pictures and 52 numbers of their paper for the low price asked.

If you care to know the movement of those

numbers of their paper for the low price asked.

If you care to know the movement of those that would aid you to establish a better system of government you want to read The National New Era, and the pictures well framed will ornament your home.

On my European trip last summer I no-ticed on coming into Liverpool harbor the similarity of advertisements to those of this side. The commercial spirit is general, and enterprise is shown as plainly in the secur-ing of public notice as in any brancia of busi-ng of public notices as in any brancia of busi-

ing of public notice as in any branch of business.

The Sapollo Times comes to my table with a modest little letter of introduction, and as I consider The Times I find he is a combination of those qualities that enter into all good salesmen, attractive good fellowship, and biz.

Stories, sketchessand pictures are interspersed with notices of the value of Sapollo. A double page of half-tone engravings of the cup defenders since the America, a picture of Capt. Andrews, who sailed alone across the Atlantic in the 15-foot boat Sapollo, and a view showing the outfit the company sent on a six months' voyage on a canal.