



## SUSPENSE.

BY MRS. D. H. LAYNEBROOK.

I know not if the time be long or short,  
The intervening time between relief and me;  
Of all the counter force that comes to thwart,  
Nor of the loving force that with my hopes agree.

But while I wait, like bees I'll gather by the way,  
From all that's beautiful and bright I'll take my share.

I'll glean some joy, though small, from every day,  
Thus weaving comfort sweet from threads of care.

And I each day will aim to give some word or act of cheer,

To carry of some everburdened life a part,  
With willing hands now broadcast far and near,  
That I may light one cell within some darkened heart.  
Toledo, O.

## Management of Local Societies.

BY HIVENOAK.

Mr. Barrett's article in the "Banner" of January 12th touches upon a subject which should be of vital interest not only to every member of every Spiritualist Society in the country, and to every platform worker, but as well to that vast army of Americans who at heart are Spiritualists, knowing the truth of its claims, but who have refrained from joining any society. It is the life of our Cause that is at stake now, in the question of the progress or decline of our local societies, and now is the time, if ever, that we must rally to its support, if we love its truth and it has been of sufficient value to us to cause us to desire that its benefits may be extended to our fellow-men.

It is a reasonably safe assertion to make that it has been proven to the satisfaction of the minds of the most eminent men who have lived during the past fifty years, and who have given the subject careful and unprejudiced thought, that communion between mortal and spirit is an established fact, and that those who come to speak to us from the angel spheres have something to impart to us mortals which it is well worth our while to receive. This is undoubtedly the sentiment of the great majority of the Spiritualists, and to receive and convey the message of the angels is the undoubted earnest desire of many faithful souls now working in the Cause of Spiritualism.

In an editorial in the "Banner" some time ago, Mr. Barrett estimated the number of Spiritualists in the United States as somewhat less than 250,000, and this estimate is probably about correct. There must be something radically wrong, however, if it be true that after fifty years' labor among the most liberal-minded people on earth—the Americans—there are today less than 250,000 of them who are willing to call themselves Spiritualists. The English army in South Africa, under General Roberts, captured town after town of the unfortunate republics in a few short weeks. Spiritualism, in a nation of almost unnumbered towns and cities, at the end of fifty years' struggle, with more than "twelve legions of angels" giving it their aid, has not achieved success equivalent to the capture of one large city. Boston, with its thousands of people, numbers comparatively few Spiritualists. The great Metropolitan District of New York City has probably less. Philadelphia has by no means a large number, and a similar condition exists in Pittsburgh, Buffalo, Chicago, Cincinnati and all the rest. Each has a few who "know the truth," but all taken together have hardly enough to make a city equal to the smallest in population.

There must be some reason for this, and to search it out and remedy the evil should be the object of every honest and earnest Spiritualist. If the teachings of Spiritualism are true, and are presented properly, there is no people on earth among whom they should spread more rapidly than among the Americans. That the basic teachings are true has been, and is continually being, proven. It is the system, then, that is at fault. The system of presenting the truth and of managing our local societies is wherein the trouble lies. What such mismanagement is, has been most ably discussed in recent issues of the "Banner" by Mr. Barrett, Dr. Dean Clarke, Mr. E. W. Gould, Dr. Talkwell and others. No doubt a number of Spiritualists disagree with the opinions of these gentlemen and desire no change from present methods; but the fact remains that under the system of management now in operation in most of the local societies, Spiritualism is making very little, if any, headway. Throughout the length and breadth of our land the story is the same. With very few exceptions, local societies are having the hardest kind of a struggle to live. Many have already fallen; many more are on the verge of collapse, and the outlook for the future is by no means bright. The success or failure of the local societies means the success or failure of the Cause itself, and therefore we must address ourselves to the problem of bettering the condition of the societies if we would further the progress of our Cause.

In the mind of the present writer, the first and most important point to be accomplished is the separation of the work of the lecturer from that of the demonstrator. We have been told in a recent "Banner" issue that this is accomplished by our English brethren by giving the seance after the close of the meeting. It can be accomplished in other ways, too. At first any effort in this direction would meet with very little success, for American Spiritualists have trained their audiences to look for "tests" at all public meetings. It would not be long, however, before the public would show its appreciation of a meeting without the "tests" and would encourage and support it in every way. This, at least, has been the writer's experience in conducting such meetings in one of our large cities during the past two years. At first these meetings were very thinly attended; not over three or four persons being present. But the attendance rapidly grew until in the progress of the work it was thought advisable to introduce phenomena other than "tests," such as psychic healing, etc., by way of illustrating the lectures. The use of even these, however, proved to be a mistake, and many of the audience requested that they be discontinued. This was done, and all phenomena, excepting such as obtain in the teaching itself, that is, inspirational or trance speaking, were rigorously excluded. The hall was always crowded, excepting in the most inclement weather, and the audiences were invariably of a highly intelligent and spiritual class. Many of these people openly declared their aversion to attending public meetings where phenomena were given, and were rarely, if ever, seen at the other meetings of this same Society which were given over to the phenomena; although they expressed no objection, but rather the keenest pleasure in witnessing phenomena in the small circles or classes held by various mediums, and in their own homes. This is the experience of the writer; one by no means so blessed with spiritual gifts as many of the inspirational and trance speakers at present upon the Spiritual platform, and therefore he claims to know that such meetings can be as successfully carried on now as they were three or four decades ago.

The next important point is the settlement of speakers. The method of changing speakers every month now in vogue with most of the local societies, has few, if any, rivals as a genuine foe to all progress. Its disadvantages are too well known to need further discussion here. Its advantages are numerous, and wherever the plan has been tried it has almost invariably met with success. Where it has failed, the cause can be traced to other faults than the inefficiency of the plan itself. Dr. Talkwell has well said in his recent "Banner" article on the "Church of the Future," that the coming work of the church is as an educator. It stands to reason that the best educator or educational system is he or that which has the greatest amount of truth to teach and teaches it in such a way as to reach the greatest number of people. The writer believes that no system of thought or philosophy, no religion and no science at present known, contains such sublime and beneficial truth as does Modern Spiritualism. There are able men and women on its platform, fully competent to be its expounders and to educate the people of our nation in its truths; but when compelled to lead the wandering lives which most of them are forced by the present pernicious itinerant system to lead, much of the value of their work is lost; for the reason that an educator, to make his work efficient in any community, must of necessity be a resident of that community. He must become a man who is known to the people at large as well as to "the thoughtful few." If he remains in one place but a month or two, no matter how he may strive or how able he may be, unless he comes to a well organized and thrifty society, with a large, active membership, he can accomplish but little.

The speaker of a society should be its head in spiritual and educational matters. He need not, necessarily, take an active part in its business affairs. That is not his work and there are probably others among the members better qualified than he should be to attend to such matters; but he should be its "pastor," if I may use that word. He should be the one to whom members and investigators could come for advice and instruction in matters of all kinds pertaining to his calling. He should fill precisely the same position toward his Spiritual Church that the pastor of any other church does toward his; and here Dr. Talkwell's suggestion that Spiritualists call their societies "churches" is pertinent. The Spiritual teacher should be placed in no less favorable position than other ministers, and if, as Dr. Talkwell says, the churches of the future are to be our educators, in which we heartily agree with the doctor, Spiritualists should be proud to call their societies "churches" and their speakers, or teachers, "pastors"; for they are teachers of the most valuable knowledge, pleats of the sweetest religion, professors of the most profound

philosophy ever given to men. But to accomplish their able work and to cause the blessings which can come therefrom to become our portion, they must be given opportunities now denied to them, and of which we have just spoken.

It is not necessary, nor, in the mind of the writer, is it desirable to employ "test" mediums for long terms. It certainly would be unwise from a spiritual standpoint, if from no other, to attempt to conduct a society with no presentation of the phenomena. Such meetings, in one form or another, are necessary, and always will be. There should be one meeting a week for the purpose of giving helpful, spiritual messages—not "tests"—but messages of love and comfort and solace from arisen friends to such in earth life as might attend; a meeting, in short, for veritable "Divine Communion," coming forth from which every one, whether the prever of a message or not, could not but help feeling spiritually exalted and otherwise helped from having been present.

To have the best results, we must give the medium a meeting as well as the speaker. Each must have his own meeting wherein he shall feel that the time is his to be used as he or his guides may please. If a medium, he is thus not compelled to sit through possibly an hour or two of service and tedious address before he can begin his work; and if a speaker he need not feel hurried to finish his address in order to make time for the seance to follow. If the same person be both speaker and medium for messages, we think that in the great majority of cases it will be found that he will do each kind of work better for having the whole time of each meeting in which to do it.

Under the present system another fault arises as the direct cause of conducting a meeting with both speaker and medium. It makes the meetings so long as to tax the patience of the most enthusiastic. No meeting should be continued for a period of more than two hours at the utmost, and no evening meeting should continue later than half past nine o'clock. In all ways we who are trying to reach the public, must cater to that public's comfort, and that is certainly not done by holding audiences until ten o'clock at night or even later.

Our work as Spiritualists is to reach the great mass of humanity and teach them the truths which have been given to us, which we know so well are for our benefit in so many ways. To do this we must make our meetings more attractive. We must have pleasant, but reverent, service, good music, and in every way "put our best foot foremost." The writer has seen speakers and mediums upon the public platform whose appearance was disgraceful. They may be pardoned for not being rich enough to be able to dress in "the pink of fashion," but there certainly can be no excuse for their appearing on the platform in clothing disgustingly dirty, with linen so soiled as to be plainly apparent to every one, with hair and beard unkempt and even (as the writer has seen), with face and hands actually suffering for a little soap and water. No one, no matter how earnestly he may be seeking the truth, will attend, more than once, a meeting where such people are permitted to appear upon the platform.

Again, the writer has noticed in a number of speakers and mediums an air of bombast and vanity that is simply intolerable to an intelligent audience; but perhaps one of the greatest failings of many of our present platform workers is that spoken of by Mr. Barrett in his article in the "Banner" of January 12th,—that of mediocrity. It is true, as Mr. Barrett says, "we have yet a number of intellectual giants on our rostrum, but they are largely in the minority." There is a demand for such mediocre work, however, only among the Spiritualists themselves. The outside world does not want it, and, as is seen at all meetings where such work is tolerated, refuse to sit and listen to it. People who are seeking the higher truth, go to the liberal churches, where although Spiritualism is not taught as such, much of its own peculiar truth is appropriated and taught under different names. Those who are not stimulated by the craving of their own inner nature to find the truth, remain away from all religious and philosophical meetings and become agnostics, dwelling in the outer darkness of disappointed hopes and faith and of ignorance, when they should be walking in the light of truth and enjoying all its rich benefits of peace and knowledge, and, with faith and hope made sure, develop into better and nobler men and women.

Our societies must present the truth in its highest and noblest form if we would attract to our meetings the two classes of people of which we have just spoken, in order to educate them in our truth. But there is yet another point to be considered.

This truth which we term so "sublime" and "beautiful" must be presented at services very different from any the writer has attended. When speaking of things sublime, when words of instruction regarding life and

its twin-mystery, Love, are spoken, when we are listening to the teachings regarding the land on the farther side of "the Valley of the Shadow of Death," our meetings must be conducted in a manner calculated to impress upon our audiences the serious character of the work in hand. Whatever the cause may be for the loud talking, disorderly moving about the hall, and general lack of dignity observable at many Spiritualist meetings, the cause must be removed and members reminded that the meeting is one for Spiritual communion, one at which "God and Life and the high things of the spirit" are the only proper subjects for conversation. To this end, without making the meeting at all "churchy" in the orthodox sense of the term, it should be of a dignified and reverent character in every way.

In the meetings conducted by the writer the service was opened by congregational singing and this was followed by the reading of some helpful or inspiring passage, either from the Christian Bible or some other work. Often the selection was taken from some article in the "Banner," which seemed appropriate, and this was followed by the reading of a short poem. Many of these poems, also, were taken from the "Banner," particularly those by the gifted "Devotion," and after the poem a short invocation was given. Then another hymn was sung and at its close the lecture or sermon was delivered. When the speaker had finished, as invariably asked for members of the audience to present any questions bearing upon the subject of the address, or any other subject connected with Spiritualism, upon which information was desired. It would certainly astonish anyone who had not conducted this kind of work to notice the depth and the breadth of the questions asked. Grand, helpful, spiritual, intellectual questions they were, nearly every one of them. Questions whose answers, dictated by spirit guides, could not fail to help and to exalt every one who heard them; and those who attended these simple little meetings came again and again and yet again, and expressed themselves as not only pleased, but benefited by the service. The aim was to impart a religious sense to all that was said or done, to teach of the "Christ within us all which was in Jesus."

There never was any lack of attendance at these meetings after the first month, and although no door fee was charged, simply a collection taken up, all expenses were more than met. We were not afraid to speak of God at these meetings. True, we attempted no definition. We simply gratefully acknowledged the existence of the spirit of Infinite Love, Infinite Intelligence, and Infinite Truth and Power. We taught of "Christ within, the ever living," not of "Jesus who died"; of the Fatherhood and Motherhood of the Infinite and the Divine Unity of all Life. The meetings were largely attended by members of many of the churches in the city, who expressed themselves as well pleased with the services and of deriving benefit from them which they had sought in vain in their own faiths. No attempt was made to "muzzle the speaker," but on his part he made no attempt to ridicule or belittle the religious faith of others. Every man's opinion was treated with respect, and where it seemed in error, out of harmony with divine truth, it was reviewed in the light of the truth which angels bring to men, and more often than not the mind of the doubter was convinced.

"The Decline of Local Societies"—it is a pitiful phrase to write, but the condition of which it speaks is a still more pitiful thing to contemplate. Spiritualism, God's latest and best gift to men, turned into a show, a hunt for "tests"; mediocrity, with all its magnificent possibilities, degraded to the gratification of a body of envious seekers; the truth itself gone begging; words of instruction, of wisdom and of divine love falling upon deaf ears, or upon the ears of an audience so small that it is almost folly to speak to it, and all for the want of a little common sense management, a little application of the same business judgment and tact that we apply to our material affairs!

Come, let us reason together, my brethren! Let us take counsel with one another, all ye earnest souls who have heard the voice of the spirit quickening into glad life the Christ within yourselves, that we may pass on and on "unto all the nations of the earth" the joyous freedom which knowledge of the truth has brought to us, the salvation from the twin devils of error and ignorance which is our own in ever-increasing portions every day we live! Let us cease our foolish quarreling among ourselves, striving instead each to outdo the other in the sweet, unselfish life of the Christ spirit. Let us extend our hands in cordant readiness to uphold each other, to strengthen the arm of the N. S. A. and to conduct our local societies in a logical and consistent manner.

The writer has mentioned at length the meetings conducted by him during the past two years (the discontinuance of his work for the present being the result of severe injuries received in an accident some weeks ago), not

as a model society, but simply by way of illustrating how success was achieved by one whose own spiritual gifts are very insignificant when compared with those of many workers upon our platforms today, and who was permitted to spare from his business life but a few hours each week to devote to his spiritual work.

"Ye shall know the truth and the truth shall make you free," said Jesus, ages ago. For fifty years the truth has been revealed to us—unto us as Spiritualists, the sacred charge has been given of abolishing the slavery of mankind to creeds and dogmas and foolish superstition. Shall we fail in the noble work assigned to us, or shall we, as becomes veritable Sons and Daughters of God, by the Sword of Truth given to us smite the shackles from the sons of men, the toil-worn, wearied Adams of the earth, and set them "free indeed." Christ, each one of them, reflecting all the glory, the love and the peace of that Divine nature, they too, then. Sons and Daughters of the living God? Oh! let us stop and think! Now is the critical time in our history. Shall the word be "Onward," or shall we be faithless to the trust imposed in us and permit the God-given light of Spirit Communion and all its attendant glories to fade forever from the sight of men and leave the world "the dark, sad world" which it was fifty years ago, before we knew that death was no more? Stop, my brethren. Stop and think!

## "The Decline of Local Societies."

BY WALTER F. WILLIAMS.

The editor has given his views on the above subject and I desire to supplement them by offering the following:—

In the "golden age" of Spiritualism, which is said to have been twenty-five, thirty or forty years ago, and is a period of which I have no personal recollection, there seems to have been very little if any talk of "the higher teachings," or "the higher thought" of Spiritualism. Spiritualism was taught. The views advanced were those entertained by each individual speaker or his or her inspirers and were generally such as appealed to the reason and intelligence of the auditors. Many of those utterances are still interesting and instructive after the lapse of all these years, and in them may be found, substantially, almost if not quite all that is now heralded to the world as "the higher thought," or "the higher Spiritualism."

Let me confess at the outset that I personally know little about the management or conduct of local societies and public meetings of Spiritualists. However, I have seen a few things, and, based on my observation, venture to offer the following suggestions to officers and members of local societies, feeling assured if they are carefully observed the decline of the societies in numbers and influence will continue and the deep-seated prejudice of the orthodox and materialistic elements in the community against Spiritualism will be intensified.

1. Put into the executive positions of your society those who have personal ends to serve by pushing themselves to the front, and who by reason of their training and personal idiosyncrasies are wholly unfitted for the places they are selected to occupy.

2. Do away entirely with co-operation in the management of the society and let one or two headstrong, stubborn and positive individuals become absolute dictators who shape the policy to be pursued and who alone have a voice in choosing the talent to serve the society.

3. Run your society and become in harmony with the principles of that "higher Spiritualism" which teaches that "whatever is, is right and best," and that alluring philosophy which complacently says: "Screw I sold my hands and wait, knowing that my own will come to me without effort on my part and that whatever and whoever belongs to it and with the society or by whom will come to it and become and remain a part of it." Believing and acting upon this philosophy it will not be deemed wise or proper to make the business entertaining, instructive or attractive to the children. If any are drawn into it by force or by chance they will not be consulted in any way but expected to come to the sessions "loaded" with something to impart to the officers and members or leaders, and with no thought of gaining any knowledge or benefit themselves.

4. Let the manager of the society dictate as to the music, especially if he is not a musician, has no musical taste, and is of the fixed and unchangeable opinion that only such soul-elevating melodies as "Old Israel," "Topsy," "Bethany," and "Black from the Tomb," should ever be heard in a Spiritualist assembly. Under no circumstances will he permit the use of such music as Lullaby, Hail, or that produced by other Spiritualist composers.

5. Let the conduct of your business of "Sunday school" be also an absolute dictate. He should change the teachers often, not



range the classes every Monday, make the exercises still and formal, disregard all paralytic usages.

6. Encourage the executive officers of your society to employ a speaker who does not affiliate with Spiritualists and who will be careful to announce from the platform quite often that he is not a certain brand of Spiritualist. It is possible, get one who has passed beyond the personal realm and who will not submit to criticism of either his dogmas or conduct.

7. If the speaker has private interests to promulgate and can use the society as a mere tool or lever, so much the better. To see a shrewd adventurer thus to use a society will give the community an exalted opinion of the shrewdness of its managers and of their wisdom. It would also be well if the lecturer should speak of Sunday afternoons in year-halls to people who would not be found or seen in a Spiritualist meeting; they can thus hear all the "higher teachings" without being brought into personal contact with and the consequent danger of contamination from Spiritualism.

8. Encourage the speaker to discredit mediumship as much as possible, and, at the same time, extol his own powers. It will be still better, however, if he refuses to grant his hearers the privilege of thinking for themselves and differing from him, sets at naught all logical criticism and assumes absolute dogmatism in his discourses.

9. Ignore "the common people" and pay court to the rich leaders of society, for such a course is so obviously "Thou" with the teachings of Modern Spiritualism as to command the unstinted praise of the aforesaid speaker and of all "high" and wise spirits!

10. Do not, under any circumstances, advertise your society any more than is absolutely necessary. If there are any persons in the community who "belong to you," they will come without any effort on your part to bring them, and, if you should make any effort in that line, your society might become known of all men!

11. Never mention your society as an organization either in public or private, and caution your speaker against seeking to gain members for it. He may be engaged in the praiseworthy effort, during his engagement with you, of adding members to his own organization, and you should not lay a straw in his way because "whatever is, is best," you know, and it was not to be that your society should grow and gain influence in the community and become a moral and social force.

12. Do not encourage seances nor the investigation of psychic phenomena in any way, nor the circulation of spiritualistic literature, for by doing so you might make yourself amenable to the accusation of being aggressive and seeking to proselyte others to your belief.

13. Discourage sociability among your members. Pay no attention to strangers that visit your meetings, or, if you do, be careful to give them the cold shoulder.

14. If good mediums come your way, pay no attention to them, do not recognize them socially, and be careful that they are not given an opportunity to work in connection with your society lest jealousy be engendered, in case they should do better work than somebody else.

Any Spiritualist can extend the list indefinitely. Enough has been said, however, to indicate the lines along which local organizations should not be guided. That any of the above hints should be followed by an organization, at the present time, claiming to be guided by sane persons, is one of the discouraging signs of the times. It is to be earnestly hoped, however, that a new era of progression will soon dawn for us as local societies.

Washington, D. C.

### "The Decline of Local Societies."

BY THE EDITOR

To the Editor of the Banner of Light:

The above heading in the Banner of the 12th attracted my attention, and your questions in the first paragraph upon it impelled me to reply. No doubt the questions you propound are to many Spiritualists important, and to others unimportant. Of course you did not invite all your readers to prepare long articles for the Banner to publish, or to write up their opinion of the cause of the decline in the time of the present age, or your two columns criticism and doleful complaint will receive just consideration. I am not able to see any special reason why Spiritualists should complain, any more than Christian churches we have been aping for the past ten years because of meager attendance and support; are we in danger of being with the churches, there is a falling off, why is this? Are there not several good reasons why Spiritualists do not continue to run in the same old ruts? Haven't some of them outgrown their spiritual baby clothes? Has "The Editor" considered the fact that the growing philosophical, progressive portion of Spiritualists cannot be held in the primary class?

Some, yes, a large number have graduated, many of us have had all we want of church restrictions, and limitations, and believe the Cause is in safe keeping—safe hands—just as safe as mathematics; the only danger is that humanity may degenerate as a result of the present monopolistic and trust oppressions, so that witchcraft laws will be re-enacted and our mediums in danger of poisons and the stake. It should be evident to every free man and woman who has kept even one eye open, that these are not good times to build up church societies whether they are labeled Pagan, Jewish, Christian, Liberal or Spiritual.

The leaders of the present Spiritual movement have been urged for the past ten years to come to the front and lead in the up to date, live issues; I say the leaders have been repeatedly urged through the press to let go of the old methods and lead off in the new. Have they listened? If we had a Herron or an Armstrong in our ranks (Dr. Armstrong is now in jail for opposing medical monopoly) they would have a following.

Prof. Herron has a large following as the leader of the Social Crusade movement. I can do no better, to make myself understood, than to quote a portion of his opening address. I endorse Prof. Herron, hundreds of Spiritualists do the same, and with marked enthusiasm. His teachings are revolutionary, which is the demand of the "Economic Social Crusade."

#### WIRE CLIP ATTENTION.

Central Music Hall was packed from gallery to pit. The hearers were men and women, who listened with intensity. The words of toll were on the most of them. The anxieties of their economic condition were written in the lines of their faces. They listened as to a new gospel—a gospel of a world movement, which, as Professor Herron described it, has had no parallel since Jesus, whose whole life was one tragic protest against all authority.

#### SPEAKS FOR SOCIALISM.

He appeared squarely as a socialist, for "socialism only is liberty." His subject was "A New Religious Synthesis." He showed he is a master of the phrase, of phrases such as "the unforgiving average man," who stands upon his own divinity while he brings forth lovely and heroic deeds out of the

workshop of ordinary experience and moves out to disclose his own free individuality as the final and wonderful reality of the universe.

"The orthodox church builds upon that devil, authority, which Jesus sought to destroy, and the church is the chief teacher and exemplar of supreme immorality."

Prof. Herron was frequently interrupted with loud applause, and after he had completed his lecture and stepped from the platform he was surrounded by several hundred men and women, who pressed forward for an opportunity to shake his hand. The series of lectures began yesterday will continue until March 21. One will be delivered each Sunday.

Prof. Herron has cut loose absolutely from all branches and shades of authority and institutionalism, he is a free man, politically and religiously. He reminds me, very much of Prof. Denton in 1877, also of Theodore Parker, Parker Pillsbury, Henry C. Wright, Britton, Chase, and a host of lesser lights.

It is wise to complain or expect much from our present Spiritual program? What do we stand for? Have we developed one free man or woman in fifty years? Have we one Herron in our ranks? Why not one? Again what do we stand for, what have we developed as important as chains and muzzles? Are not all our leaders and teachers muzzled? Is there one that is free? They dare not be free; many of them are dependent; they cannot afford to lose an engagement at Hall or Camp. Is this the result of organization? Who is Priest or Pope, where does the fear originate?

It is a wonder that societies are deserted? What can independent Spiritualists expect of such leaders? Phenomena is deprecated on one hand, and muzzles on the other. Christian Science gets along bravely without preaching, or lecturing, as far as numbers, money, show, and popularity is concerned. They depend upon the phenomena of marvelous healing, and to all external appearance are a marked success.

Was it the phenomena that attended the man Jesus, or his preaching, that gave him the power over his followers? I answer, ten have been made converts because of the wonderful phenomena that attended him, to one as a result of his preaching, and it is the same today, it is phenomena that make Spiritualists, and it's the phenomena that I referred to in the first part of this paper that was in good hands—safe hands—in the care of our departed loved ones. Do you always realize this fact? Spiritual phenomena have been growing and increasing for fifty years, I have watched their growth all these years and trust they will continue to grow.

In the symposium of last October about fifty writers declared for the repeal of the "Infinite Intelligent God," of the N. S. A., but the association did not deign to notice our demand; it is safe to say that one-half of all the Spiritualists of America were represented in that symposium, and they were ignored. Such a cold blanket may have cast a shadow over many good workers.

Another Cause: Without a radical, far-reaching change, it is as foolish and ridiculous to try to resurrect Spiritualism, as it would be to raise the dead of the past century.

Every movement called religious, or reformatory, that does not take hold on the

## WHEN WRINKLES COME.

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and fascinate. It is within your power to do so, for it is within every woman's power to be well and strong, and hence look her best. If she will use Dr. Greene's Nervura to give her strong, vigorous nerves, pure, rich blood, a clear complexion, and thus restore the energies and vitality of sound and perfect health.

Good health means youthful good looks to every woman. And it behooves women to restore and maintain their health by taking that greatest and best of all health restoratives, Dr. Greene's Nervura blood and nerve remedy. It will build up the health, cleanse and purify the complexion, restore brilliancy to the eye, make rich, red blood and strong, steady, and vigorous nerves. Dr. Greene's Nervura will make you look and feel young and restore your energies, vivacity, and enjoyment of life.

MRS. KATE AUSTIN, 40 Jenny Lind Ave., Somerville, Mass., says:

"I had a pain in my side for seventeen years. I also suffered with terrible backache and headache; such an awful headache, and I had not a bit of appetite. I cried with pain from womb trouble, and was as pale as a ghost. I was terribly nervous. I could not sleep for a long time, and had rheumatism in my shoulder and arm. I suffered everything; nobody but God knows how I suffered. I weighed 128 pounds. A friend recommended Dr. Greene's Nervura blood and nerve remedy, and I commenced to take it. I was so weak and run down that the first bottle did not do me much good, but I kept on, and the second bottle did me good and I began to gain. After taking the Nervura I never had a pain in my side, nor any headache, and I sleep well and have a good appetite. I don't believe there is any medicine in the world so good as Dr. Greene's Nervura. It did me good right off and I have had no return of my womb trouble. I had leucorrhoea, but since taking Nervura that has disappeared. I feel strong, and last summer was able to do the work for fourteen in a family, and I weigh 163 pounds. I was so weak before, nobody knows how I worked, but I had to work for my children. I sent two bottles of Nervura to my brother in Nova Scotia, and it did him lots of good. I recommend Dr. Greene's Nervura to every one."

Ill Health Destroys Beauty and Happiness. DR. GREENE'S NERVURA Makes You Well and Restores Your Good Looks.

Women have absolute confidence in Dr. Greene's Nervura, more so than in any other remedy, because it is purely vegetable and a famous regular physician prepares it, which is a guarantee that it is perfectly adapted to cure. As an additional assurance of care, Dr. Greene, 34 Temple Place, Boston, Mass., gives you the privilege of consulting him without charge or cost, either by calling or writing about your case.

OUR mirror will tell you the bitter truth.

Healthy women look younger than their age, but you look far too old for your years.

Time deals lightly with the woman in good health, but the wasting hand of sickness and disease spares neither your youthful looks, beauty, nor complexion.

The Creator has endowed every woman with beauty, and every woman in good health is beautiful and comely to look upon. A clear, fresh, wholesome look is the result of the possession of good health, and no woman can be beautiful and attractive without good health.

The dull, dead, gnawing pain, the sense of nervousness, weakness, oppression, and discouragement, the dired, listless, languid feeling, the shooting pains, the aching head, the pain in the back, all these are symptoms of a disordered system, and all these are beauty-killers, producers of dull leaden complexions, ungartered flashings, dark circles under the eyes, humors, eruptions, blackheads, listless eyes, and other disfigurements which divest women of their natural gift of beauty.

Why be homely when you can be beautiful and attractive?

Get good health and with it those looks and attributes which attract, please, and hence look her best. If she will use Dr. Greene's Nervura to give her strong, vigorous nerves, pure, rich blood, a clear complexion, and thus restore the energies and vitality of sound and perfect health.

DR. GREENE'S NERVURA Makes Health and Happiness



"common" economic life of humanity, will fall in the new century.

"The Editor" has given us a full and fair exposition of what he deems sufficient causes for the decline he deprecates, but it seems to me he has not given his readers sufficient light leading to a change, that must be radical and not long delayed. For one, I want more than he has suggested or hinted at. Organization which has been harped upon for the last ten years, until the subject is odious, has failed to build up societies, has proved a disintegrating influence, and failed to unite and hold societies together.

The permanency of the N. S. A. must rest upon united local societies, a pretended foundation won't stand the spiritual crucial test. We must not complain of a lack of confidence. If our acts and lives do not inspire and ensure confidence. Public platform tests have not proven a success. No intelligent Spiritualist is opposed to tests, or the wonderful phenomena that are given to a skeptical world, but we do, and will continue to differ about time, place, and conditions for receiving tests and messages. No one is opposed to organized organizations for business, but nine tenths are opposed to any resolution or attachments whatever, for the very good reason that experience and history have always proven that restrictions, limitations and inequality are the results—results not organization signify, and no one cause has done more to hasten the decline of local societies than organizations and their Christian attachments. This is not the age or time for the increase or support of priest craft, even if labeled Spiritualism.

Every effort to fence in, corner, or control the freedom of Spiritualists in the past has failed and I hope it may in the future.

It ought to be evident to every sensible Spiritualist that we are not on the right track, not on the royal road to freedom and glory; there are grave doubts about the future of the present expression of Spiritualism. At this writing we seem to be switched on to the tail end of the Christian life, and are making heroic efforts to get to the front, by aping the exhausted efforts of the worn out methods of Christianity.

No great reform, religious or political effort, ever succeeded that did not take hold on the "common life," this will be more fully demonstrated in the next two decades than ever before in the history of this world. We have failed to reach the hearts and common lives of the people, that by experience and environments can be trusted to make a good foundation. Our work, our efforts for the past twenty years have been visionary, too much in the visionary Christian heaven, fearfully impractical as far as the common important acts of physical life are concerned. We live in this time regarding life and health. We ought to be ashamed of our sickly teachers, mediums and "Pastors."

We are now reaping what we have sown, and the reaping will go on. The Social Crusade is launched in Chicago, Prof. Herron is the leader and is aided by a half dozen ex-Orthodox, Methodist and Congregational clergymen, they have let go of their tenets and dogmas and look and act like free men.

The movement thus far is a glorious surprise, it started with a full house, the second proved a great surprise—and the enthusiasm of the converts. This movement is bound to attract and hold thousands of the independent Spiritualists and liberals

of all shades. If spiritual leaders go into the ignoring, as they did sixteen years ago regarding Christian, Spiritual and mental Sciences, they will make a grave mistake, and will live to regret it.

To ignore the fundamental principles upon which our government rests, and economic and social relations must depend on for an existence, will be carrying the ignoring one step too far. It is a mistake of Spiritualists, a majority of reformers, and progressive thinkers to be ever looking forward for utopias, for a mountain top to rest upon; around this desire they revolve and persuade themselves they must build some institution, a resting place, some material thing that will command attention and respect. This is audacious, in harmony with the selfish and material side of our lives, but we do not know that such a course is destructive to growth, that it is a fossilizing expression? This is the key to the cause of the decline so seriously deplored; I rejoice that a majority of Spiritualists prefer growth to decay fossilization.

Spiritualism has done a great work in the past fifty years, it will continue, and as in the past, its greatest work will be in the Silence. Pomp, parade, and show will cut but a sorry figure, in the future.

All creeds, dogmas, shams, and hypocritical pretenses are to be tried by spiritual truth, only the pure stuff will be left in fifty more years.

The following quotations are from Prof. Herron's second lecture in his course. I feel sure the readers of the Banner will enjoy Prof. Herron's clear-cut expressions.

#### NATURAL SEQUENCE OF EVOLUTION.

"Now, without regard to our liking, socialism is coming; it is manifestly the next stage of historic development. We may choose what kind of socialism we shall have, but the nature of things leaves us no way of choosing whether or not we shall have socialism. We are being driven on by evolutionary forces; we can in nowise withstand or turn back. We may consciously or unconsciously decide whether socialism shall come in the red garments of international tragedy or come clothed in the white garments of peace and bearing symbols of good will, but we cannot prevent the revolution of civilization along the lines of an ultimately democratic collectivism. Socialism is coming because it is as inevitable as life."

"As comprehensively as we can define it, socialism first means the co-operation of the whole of society in the production of the economic goods upon which each member of society depends. It next means that men shall freely receive of these goods according to the ability of each to use them in bringing forth into realization his inmost and uttermost possibilities of strength and spiritual beauty. It means a collectivism that shall be through and through democratic; a cooperation that shall come from beneath the human fact and not from above it, an administration of society that shall hear and heed each man's free and authoritative voice."

"The forcing of the cooperation idea upon human attention is the most obvious and commonly noted spiritual service of socialism. Harmonious cooperation is the sum and essence of spirituality and the ground of all liberty. In standing for such a society socialism is in the wisest and dearest sense a religion, no matter what it may call itself. The socialist commonwealth is a spiritual



## Spiritualist Societies.

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THE BANNER OF LIGHT PUBLISHING COMPANY, located at 200 Dartmouth Street, Boston, Mass., is a corporation organized under the laws of the State of Massachusetts. It is the publisher of the Banner of Light, a weekly paper published every Wednesday afternoon at 2 o'clock for the week ending at date.

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# Banner of Light.

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## A Just Judge.

These words can be spoken of Judge Dixon, of the Supreme Court of New Jersey who presided so ably and impartially in the famous Bosschietter murder trial in Paterson. His conduct at the trial excited favorable comment throughout the nation and his charge to the jury was absolutely free from bias of any kind. He gave the prisoners at the Bar every opportunity to prove their innocence and in no way did he attempt to prejudice the minds of the jury against them. Judge Dixon stands forth in bold relief as one of the few conscientious Jurists in the United States. It is refreshing to find such a man occupying the exalted office of Supreme Court Judge. His conduct throughout the trial is a marked contrast with that of the vast majority of judges in similar cases in other states of the Union. They have frequently leaned in the direction of the acquittal of the prisoners before them, perhaps feeling in their hearts that men have the right to prey upon innocent and unsuspecting young girls without incurring the penalty of the law for so doing.

We cannot give too much credit to Judge Dixon, and while giving him his just dues in this instance, what can we say of the jury before which the three leading culprits were tried? The guilt of these men was abundantly proved. McAllister administered, three times in succession, Chloral Hydrate to the ill-fated Jennie Bosschietter, a happy, free-hearted and thoughtless mill girl. The evidence proved that her fault, if fault there was, consisted of her being utterly free from suspicion of wrong doing on the part of the men who purposed betraying her. She was headless, perhaps, but vicious, never. The three men who enticed her into the saloon, had her ruin in view and by the hands of conceivable methods. It is true perhaps, that they did not intend to murder the unsuspecting girl. They did intend, however, to destroy that which is more precious than life to every true woman, her honor. The jury, thinking that life is of more value than virtue, brought in a verdict of murder in the second degree, the maximum penalty of which was thirty years in States Prison at hard labor. How does such a verdict appeal to the fathers and mothers of the land? Are the members of this jury so discerningly wise as to determine that an unpremeditated murder is semi-excusable simply because it was not deliberately planned? Is there a true woman in this land who would not rather suffer death a dozen times over than to yield her honor to such desperate villains as these men proved themselves to be? Death is only an incident in life while character is everything and helps to establish

The beings in the form of men who tried these criminals may have clear consciences in the matter, and while we do not believe in the death penalty, we do feel that they should have received a life sentence without the hope of pardon in some institution where they would be compelled to toil for the benefit of the family they destroyed and to reimburse the state for the cost of their own maintenance. As it now is their sentences will be shortened by good behavior at least one-third and it is not impossible that some governor with more sentiment than sense will, in the not distant future, turn these men loose upon society. It is true that three of them have received a sentence of thirty years each and that the fourth criminal gets off with fifteen years. We may now look for visitations of delegates of women to the prison to condole with these prisoners. Two thousand and seventy-nine women either visited, wrote, or sent flowers, to the notorious Leutert of Chicago who killed his wife and then made her body into sausages, which he placed on the market and sold as No. 1 goods. If women could forget that man's crime, we may expect that they will be doubly willing to forget the horrible crimes of Campbell, Death, Kerr and McAllister. It would not be out of the way to have these four villains forever deprived of their ability to commit a similar crime in case of their release from prison by means of a pardon. So society would hardly be safe from them and their like by any other method.

It is to be hoped that the tragic fate of innocent Jennie Bosschietter will serve as a warning to young men and women who thoughtlessly prefer a taste of the Elixir of Vice to the Purer waters of Honor and Virtue. We hope Judge Dixon's words will ring in the ears of the youth of the land for many decades to come. His emotion in sentencing the prisoners did honor to his noble manhood. He cried, not like a child, but wept as becomes a strong and noble man. Now that the final act in this horrible tragedy has closed and the curtain has fallen to hide the actors from the gaze of an outraged public, it is but just that the American people should begin to consider with great care the question of Jury Trials. We repeat once more that they have become a delusion and a snare. Justice can be better administered by such men as Judge Dixon than it can be by appealing to twelve men ignorant of the law, and liable to allow their prejudices to govern their actions. The average jurymen, as we have frequently remarked, is a man who is apt to view with complacency assaults of any character upon women. Perhaps he knows of organizations similar to the one in Paterson in his own community, composed of young men whose chief object is to destroy the honor of some young girl; he may even be a member of such an organization himself, and hence desirous of shielding those of his companions whose sins have found them out. Question the Jurymen who has voted for the acquittal of some notorious rapist as to how he would feel if it were his wife or daughter and he will reply, "Oh, that would be different." The only safe and sure way, is to abolish trial by jury and elevate men of the sturdy independence of character and nobility of soul of Judge Dixon to the Bench to dispense justice among their fellow men. By this means will men receive their deserts, women be protected, and society blessed.

## The Danish West Indies.

The fact that negotiations are now pending between the governments of the United States and Denmark for the sale of the Danish West Indies to "Uncle Sam" has given rise to no little discussion as to the attitude of the inhabitants of the islands with regard to the sale. The St. Thomas Tidende, a local paper of little influence, declared that the people were opposed to the transfer. One of the leading men of St. Thomas, Dr. Charles E. Taylor, took exception to this statement, and has proved that all of the progressive people among the actual residents are desirous of the change. Dr. Taylor writes the New York Herald as follows:

"Most of our merchants, property holders, and others, who see, day by day, the decadence of these islands, and have intelligence enough to understand the advantage of belonging to the United States, are quite ready and willing for the transfer, and this without prejudice to their good feeling for Denmark. Little is said by them because they have been so often disappointed. But should the occasion arise for them to give their opinion, there is no doubt they will do so in the affirmative."

As Dr. Taylor has been a resident of St. Thomas for thirty-seven years, a member of the Colonial Council for sixteen years, and Commissioner of the islands to the World's Fair in Chicago in 1893, he is certainly in a touch with the leading citizens of the islands, and therefore qualified to speak with regard to their wishes. Some few of the less enlightened residents have seen fit to abuse him for his outspoken advocacy of the sale of the little group to this country. He has the rank and file of the best people on his side, and is sustained by the leading members of the Colonial Council, including the Chairman and Vice Chairman. They all feel that there is no doubt but what the islands are eminently fitted to take their place among the possessions of the United States. Their inhabitants all speak the English language, are well behaved, and most of even the humbler classes can read and write. In their ways, they also are decidedly American.

We deem these interesting facts of moment, and thank our good friend Dr. Taylor for giving us an opportunity to place them before the readers of the Banner of Light. The doctor has been a subscriber for the "old reliable Banner" and has kept in touch with the great spiritualistic movement throughout the world, through its columns. He is an

opponent of medical monopoly, and was forced to wage a bitter contest in behalf of his rights in this respect with the authorities of St. Thomas. He was victorious in his battle, and has held the flag of freedom conspicuously aloft in his island home throughout his long residence there. His letter, from which the above quotations are made, contains numerous appreciative references to the Banner of Light and its staff. They are gratefully acknowledged by one and all, and truly reciprocated. We wish our good friend many, many years of usefulness yet in the form, and trust that his island home will become the very embodiment of spiritual light, wisdom and liberty for all of the islands of the West India group.

## The Royal Funeral.

The body of the good Queen Victoria has been laid to rest, and the pomp and splendor of a royal funeral have once more delighted the English people. They have a right to all of the enjoyment they can glean from such ceremonies, and we would be the last to say them nay. We venture to express the hope, however, that the secular papers of America will hereafter have something of real value in the way of reading matter in its columns. They have devoted altogether too much time and attention to such a natural event in life as the transition of a sovereign, who, although good and great like Victoria, was yet only a mortal being, hence heir to the common fate of all mankind. The action of our American press is the most disgusting expression of the disease known as Anglophobia that has yet appeared on this continent. It has been made manifest through extensive toryism and the most abject flunkeyism ever known to man. We honor the good Queen Victoria, and regret that she could not have left a successor more like herself in character and ability, but we have too much Americanism in us to court royalty even at a distance, and to make Victoria's transition an opportunity to bow humbly before the British crown as servile lovers of royalty, and abject slaves to foreign customs. It is well and it is noble to offer sympathy and condolence, but such offerings when made in sincerity, never place those who extend them in the position of lackeys or flunkeys, to run and to weep at the behest of any man or set of men, or of any State, domestic or foreign. We hope our American newspapers will now give their readers a few sentiments not borrowed from England or any other European monarchy.

## Capital Punishment.

Bills to abolish capital punishment have been introduced into the Legislatures of several States during the past month, among them Massachusetts. The friends of abolition lacked only two votes last year of carrying their point. There is a better opportunity this year to secure the repeal of the odious death penalty law, and we call upon all of our Massachusetts readers to rise to meet it. What are you doing, Spiritualists, to aid the Anti-Death Penalty League? If you will write Rev. Charles G. Ames of Boston, you can obtain circulars that will enable you to act intelligently in this important matter. Join the League, share its expenses, and aid it in its work for humanity. Capital punishment has disgraced Massachusetts too long already. It is a relic of mediæval barbarism, and must forever be abolished.

In Maine, a bill has been offered restoring capital punishment, after nearly twenty-five years of civilization. What are the Spiritualists of Maine doing to prevent the re-establishing of the odious law of the ancient Jews "A life for a life"? Officers of the Maine State Association of Spiritualists, we call upon you to act in this matter. Spare no remonstrances; write your representatives and Senators, and demand that they represent you correctly. They are your servants—not your masters, and you are responsible that they do their work well. Prompt action is necessary in this case, as religious prejudice is already doing its deadly work. There is one Spiritualist in each branch of the Legislature of Maine. They must be able men, or they never could have been chosen in such a conservative State, therefore they have influence and can do much to prevent the re-enactment of this dreadful menace if urged to action.

## Men of Medicine.

It seems to be established that very few of the regular practitioners of medicine care anything whatever about restoring their patients to health. If they can monopolize the art of healing, so-called, and get all of the money there is in it into their own pockets, they are content to let their patients or victims pass away. If any one steps in and succeeds in curing a patient by any method other than the one to which they are wedded, that person at once becomes a criminal in their eyes, and they set to work to compass his downfall by prosecution and persecution. It is a greater crime to "cure" a man than it is to kill him, provided, of course, the killing was in strict accord with the methods of the regular practitioners. Surgical operations that kill are pronounced "beautifully successful" while cures wrought without the use of the knife are pronounced atrociously criminal. Men of medicine can administer fatal doses of poison and escape punishment, provided they do it in the regular way. They can remove eyes and legs that are perfectly sound, and be applauded therefor, simply because they did their work in the regular way. Very few of them are brought to the bar of justice for malpractice in any of these fearful mistakes. They meant well, and so long as their intentions were good, no one has the right to call them in question. It might be well to remind them that hell is said to be paved with "good intentions."

These remarks are called forth by the sad fate of Edwin C. Reed of Millers Falls, Mass. Mr. Reed was a gifted psychic, and exercised his powers in the work of healing the

sick and afflicted who sought his aid. As he was in the employ of one of the railroads of this State, he felt obliged to confine his work entirely to mail practices. His correspondence was large, for he had many patients, from some of whom was one word of complaint received. He benefited all who employed him, and gave value received in every instance. Of course, this state of things was displeasing to the Medical Trust, and some of its members made complaint against him for violation of the law of man, by practicing medicine without a license. A warrant was issued for his arrest, and when it was served by the officers, Mr. Reed asked permission to go to his room for a moment ere they took him to prison. The officers consented. Mr. Reed went to his sleeping apartment, and shot himself through the heart. Mr. Reed was impulsive, perhaps, but he was proud and sensitive and preferred the freedom of the spirit-world to the prison-house of man.

He had violated the law of monopoly by healing the sick without a license to do so. He had given no doses of poison, cut off neither arms nor legs by mistake, nor removed perfectly well eyes when trying to operate upon eyes that were imperfect. For doing good he was persecuted, and prosecuted; for helping others he was to be branded as a criminal. It is no wonder that his noble nature rebelled against such injustice and resorted to desperate means to escape from it. As Hudson Tuttle well says, "Edwin C. Reed is a martyr," for he has given up his life at an early age, when his usefulness to the world was most apparent. He was forced out of his mortal form by the bigotry and intolerance of the men of medicine who hated him simply because he could cure patients whom they could not reach. They did not want people to get well so they sought to remove their helper from their midst, and succeeded in doing so. These men of medicine are bound to monopolize the art of healing, and they will not hesitate to remove those who oppose them by any means that may come to hand. And Mr. Reed injured even one patient, the case against him would have had some slight excuse; but there was no one to complain, for he had helped all who sought his aid. Even if he had given the wrong remedy to one or two patients, would his offense have been any greater than that of scores of regular practitioners who make that very mistake nearly every day they live? The Medical Trust is bound to win, even if it exacts the very life blood of its victims. How long will intelligent people submit to such fearful injustice, such ignoble tyranny? If Reed's death will awaken people to a sense of their danger, and cause them to demand the overthrow of this wicked Trust, he will have perished in a good cause and blessed his fellowmen by his sad fate. Spiritualists, shall he be avenged in this way? What do you say?

## Evening Lectures by Mary A. Livermore.

The Gospel of Spirit Return Society has arranged a rare treat for Boston in procuring the services of Mary A. Livermore for a lecture at 200 Huntington Ave., the evening of March 6 (Wednesday). For a woman of Mrs. Livermore's careful thought to speak on any subject is an educational fact; but when from her height she levels her searching gaze toward the unfolding era upon which we are just entering, as is hinted by the title of her address, "The Trend of the Twentieth Century," it behooves every one who can arrange to do so, to give a listening ear to her latest word. The Society evidently intends to make it possible for any aspiring person to attend, by placing the tickets at the low price of fifty cents each, with seat guaranteed if purchased in advance. The Banner of Light has undertaken to assist in this matter by placing the tickets for the lecture on sale at the Banner of Light Book Store, 204 Dartmouth Street. The returns from the lecture will be devoted to the Building Fund of the Society, which will be a satisfaction to the friends of this useful work in our city.

## Higher Education.

We are pleased to note that a movement has been started looking to the higher education of the young in the very important subject of Sexual Physiology. It has already gained no inconsiderable favor with the members of the W. C. T. U. in Massachusetts, is heartily endorsed by the Universalist clergyman of Boston, and by the Ladies' Physiological Institute of this city. Dr. L. Gibbons recently addressed A Mother's Meeting in the Universalist Church on Rockview St., on this subject, which was largely attended by deeply interested thinkers and reformers. Dr. Gibbons, so far as we know, is the pioneer worker in this great field of reform. He represents a cause that is most vital to the well-being of society. He rightly holds that the youth of both sexes should receive careful instruction as they approach adolescence, and advocates the appointment of instructors, who are perfect masters of their art, to take up this important branch of education, of course selecting lady physicians as teachers for girls.

Such methods rightly initiated and followed, would do away with the perversities in the forms of men who are now disgracing society by their abnormal and indecent practices. There would also be a perceptible lessening of the social evil, through the turning of the attention of the young in a kindly manner, to the necessity of cultivating higher ideals with regard to the important functions of their physical organisms. By turning the minds of the young into higher channels, evil will cease to be attractive, and chastity will be sought for its own sake by both sexes. This subject can be presented in a chaste and wholesome manner, hence there is no valid reason why the matter should not be at once introduced into the public schools of Massachusetts by those who, like Dr. Gibbons, are

well qualified to teach it. Strong, healthy, manly boys, sweet, pure, womanly girls are needed in society these days, and we cannot have too many of them. The way to produce them is to give them instruction in the laws governing their own beings, along lines suggested by Dr. Gibbons and his able coadjutors. We heartily welcome this progressive movement, and trust that the efforts of its promoters will be crowned with success in rich, full measure.

## Have the Methodists Begun to Grow?

Just at this time the country needs a new religion that will make a man tell the truth and pay his debts. Showing and giving testimony doesn't make a life truly, or settle accounts with God or man. We bounce right into a man and put him out of the church if he goes to a ball game or theatre, but never say a word to the pious scoundrel who depends on falsehood and never pays his debts. The latter are doing the church more harm than the dancers and drunkards, for there are more of them in the church.—Methodist Advocate.

That is a bitter pill; but it is the truth, true and simple. The Advocate undoubtedly knows what it is talking about, and there is satisfaction in knowing that it has the courage of its own convictions.—Chicago Chronicle.

The religion that compels men to be honest for right's sake and not from policy, the religion that teaches consequences swift and sure for man's every act, the religion that makes man pay his debts, tell the truth and a true man in all respects, has been asking for a hearing for the past fifty years. Its name is Spiritualism; it is here today urging the children of men to heed its admonitions, and asking them to be guided by its heaven-bestowed light. When Spiritualists really live their religion, they will show the world its true worth, and give the readers of the Methodist Advocate a refuge from the terrible conditions that journal refers to in connection with the church life of the followers of Methodism. There is a place for legitimate amusements in the religion of Spiritualism, and the falsifier, abscorder, and dead-beat, either has to reform, or find some church that will take him in for the sake of his piety.

## The Liberal Spiritualist.

We are in receipt of No. 1 of Vol. 1 of a small eight-page journal bearing the above title. It is published in Boston by Thomas A. Scott, editor and proprietor. The salutary editorial is quite conservative, and indicates a very catholic spirit. If the future of the paper can be judged by its initial number, it will be tolerant and progressive in thought. Its contributed articles are from the pens of several of the old-time workers in Spiritualism. We trust that "The Liberal Spiritualist" will prove everything its name indicates, and become a staff of support to the Cause as a whole.

The Army bill has passed the House of Representatives at Washington and will soon become a law. It authorizes the enlistment of about thirty-five thousand men in addition to the present force. It is claimed that they are to be sent to the Philippine Islands to relieve the veterans now on duty there. This measure was wholly unwarranted, unnecessary, and unjust. As a step toward despotism, it may be apologized for by its supporters, but the opponents of war cannot but view it as a serious menace to peace, and to the rights of freemen.

Prof. Elisha Gray of Chicago, one of the great inventors of the present age, took leave of earth Jan. 29, aged about sixty-six years. He was one of the chief promoters of the present system of submarine signalling, and was renowned in the field of electrical science.

Mr. N. H. Frazer of Union Springs, Ala., whose son was kidnapped some weeks ago, has been unsuccessful in his every effort to find the missing boy. Mr. Frazer received a letter a few days since, in which he was told to place five hundred dollars in a sack of potatoes and deliver the same to a negro at a certain place, promising him his son's return on the following day. Mr. Frazer did as requested; the negro took the money and potatoes, but the missing boy failed to appear at the specified time and place. Kidnapping is a fiendish crime, and its perpetrators deserve severe punishment, if criminals ever do. All parents will sympathize with Mr. Frazer in his great grief.

Dr. E. A. Smith of Brandon, Vt., was unanimously re-elected President of the Vermont State Spiritualist Association, and has entered upon his fifteenth term of continuous service in that office. This is a splendid record, and testifies strongly to the confidence of our brethren in Vermont in Dr. Smith. He is certainly worthy of the same, as he is a conscientious and painstaking officer. We congratulate him upon this additional honor that has come to him unsought.

Dr. Charles E. Taylor of St. Thomas, Danish West Indies, an outspoken Spiritualist and reformer, has been chosen W. M. of the Masonic body to which he belongs. In some places in New England a man's religion, if he be liberal in his tendencies, is sufficient cause for church members to vote against him for any position no matter how well fitted he may be for the place. Evidently there is more liberality of thought with regard to religion than there is in portions of New England.

The Medical Rights League of Massachusetts is hard at work trying to protect and defend the liberties of the people. It should have a membership of at least ten thousand in order that the Legislature of Massachusetts can be made to feel that the people are in favor of freedom. Join the League and aid in its good work. The medicals are bound to undermine the liberties of the people, and must be stopped in their nefarious schemes.



## Treatment of Mediums.

To the Editor of the Banner of Light:

I am glad to know that you are stirring the embers into a lively blaze and evoking thought and discussion on the live issues of the day, especially those closely allied to Modern Spiritualism. (And what cause is not so allied?)

In your comments on "Local Societies" is much of value, and much that suggests further inquiry. But as I have had my say, and others are to be heard, I will not trespass now, only to thank you for expressing your convictions, and citing facts to support them.

One sentence I am constrained to quote, with a thousand Amens, viz.: "Then, it is not true that all mediums are immoral. Some are and so are some people who are not mediums. But there are mediums whose lives are as white and their minds as clear as the most spotless persons that can be found in other denominations."

I am so glad you said that. It is a vicious slander against human nature to represent all mediums as immoral, or vicious. This notion has been current, and tacitly admitted, until the world at large regards it as a settled fact, and the Cause is judged by this libelous standard.

I hold that mediums average as good as other people—not excepting the average church members. It is time that Spiritualists rebuked this slander and gave mediums the moral support they need and deserve. A class of desperate, conscienceless speculators on human credulity, with, or without, a low phase of mediumship, have canvassed the country and cast a blight on all that come under their evil spell, and mediums and mediumship have been held responsible for it. As well hold Christianity responsible for all the abominations that shadow civilization, and all the horrors of the Inquisition, and all the drunkenness and debauchery that accompany the introduction of the cross.

So much has been said and reiterated to hypnotize mediums into believing themselves totally depraved, that the wonder is that there are any who are not all that they have been accused of being.

Let your words be emblazoned on the walls of the world, that all may read and learn to treat mediums with justice, and check this demoralizing abuse, that has become such a bane.

Lyman C. Howe.

170 Liberty St., Fredonia, N. Y.

## Medical Freedom Against Medical Monopoly.

Dear Friend:—The unjust demands of the medical profession in Massachusetts for restrictive legislation in their behalf, against the wishes of the people, and contrary to the spirit of liberty, so dear to every loyal American heart, are becoming more numerous and objectionable to people everywhere throughout the state every year.

The Medical Board of Registration, since its creation in 1894, has been indefatigable in its efforts to defeat the will of the people by endeavoring to create a medical monopoly thereby depriving them of the privilege and God-Given right to secure such kind of medical treatment for themselves as they may desire.

These unwarranted attempts to curtail the rights of freedom of action and opinion by legislative enactment should not meet with success in this progressive and enlightened age, but on the contrary should be stamped with hearty disapproval and righteous indignation by every lover of justice and right.

Actuated by these sentiments, the Medical Light's League of Massachusetts was organized last year, for the purpose of protecting the rights of the people before the Legislature of the State.

The opposition to the recommendations of the Medical Board of Registration to the General Court from year to year has been so large, and the arguments presented at the legislative sessions have been so strong and convincing, that the Board has not been able, thus far, to accomplish its purpose.

Not daunted, however, by past defeats, they are preparing to make another supreme effort before the present session of the legislature, and it therefore necessitates another hard fight to secure the people's rights and preserve liberty of thought and action.

This appeal is consequently made by the Medical Light's League to all the people in this Commonwealth who love the blessings of liberty, and the sacred rights of freedom bequeathed to us by the Patriot Fathers of our Republic, and who desire to see these principles perpetuated for which they fought, to manifest their interest by co-operating with the members of the League, either by contributions of money, or by giving such aid as they may be able.

Certainly, everyone who believes in human rights and justice, and who is in sympathy with the principles stated in this circular, can afford to pay the small sum of One Dollar to become a member of the League.

It must be apparent to every person that the expenses for lawyers, printing, etc., will be considerable to properly carry on the vast amount of work that is to be done. Are you willing to contribute your mite to help along the Cause?

Dr. Immanuel Pfeiffer, President of the League, rooms 311-314 Hotel Pelham, Boston, Mass., or Charles LeGrand, Secretary, P. O. B. 260, Salem, Mass., or Mrs. S. F. Belcher, Treasurer, 233 Pleasant St., Marblehead, Mass., will be glad to hear from you at once.

Watch the daily papers and the Banner of Light for reports of what is being done for the cause of freedom and justice.

Write your Senator and Representative to support the amendment presented by Dr. Pfeiffer, and oppose all propositions from the Monopoly Medical Board.

## An Interesting Calculation.

The Engineering and Mining Journal of January 5th, in a review of the mineral production of the past year, states that the production of white lead was \$9,855,000, a decrease of about 12 per cent. from the previous year's figures, while the production of zinc white was 44,568 tons, an increase of about 12 per cent.

These figures are interesting because of what they reveal as to the paint consumption of the country. Made into liquid paint ready for use, the \$9,855 tons of white lead, calculating that 100 lbs. of dry lead require 45 lbs. of linseed oil, would make about 165,157 tons of paint; while the zinc white, allowing 75 lbs. of linseed oil to every 100 lbs. of pigment, would make about 178,272 tons of paint. Adding the two together we should have, not counting other pigments and other kinds of painting materials, 343,429 tons of pure oil paint, consumed during the year 1900 in beautifying and preserving American homes and the products of American industry.

Assuming that a gallon of average ready-to-apply paint weighs 17 lbs. and that it will cover about 350 square feet two coats (the same paint will cover more the lead paint less) we find that the total of these two pigments as quoted above, represents 40,468,241 gallons of paint, which when applied would cover with two coats of paint, 1,346,595,033 square yards of surface; and since the average dwelling is generally estimated to have about 350 square yards of surface to

be painted, this paint would have finished 3,844,488 dwellings houses.

Moreover, the consumption of linseed oil represented by these figures, allowing 7 1/2 lbs. to the gallon of oil, may be calculated at 25,899,600 gallons. Allowing an average yield of 12 lbs. of oil to the bushel of seed, this oil would require 2,158,250 bushels of flax seed; and counting the average yield of seed as not over 12 bushels to the acre, the crop was grown upon 1,798,542 acres of soil.

The paint industry of the United States is a matter of importance, and its magnitude testifies to the high standard of domestic comfort.

Stanton Dudley.

## From the N. S. A.

### Legislation Concerning Mediums.

To the Editor of the Banner of Light:

It may be of interest to you and your readers to learn that the N. S. A.—through the activities of its Treasurer and Secretary—is busy this winter in seeking to secure justice to mediums in the District of Columbia as follows:—At the present time House Bill 15709, introduced in its measures to be acted upon—Sec. 34, which reads as follows:

"That clairvoyants, soothsayers, or fortune tellers by whatever name called shall not be allowed to practice their calling in the District, and anyone attempting the practice of such calling as aforesaid shall be deemed guilty of a misdemeanor, and upon conviction thereof in the police court shall be subject to the penalty prescribed in Section 12 of this Act."

The Section 12 referred to, provides that anyone required to pay a license tax, and shall fail to do so, will be subject to a fine of not less than Five dollars, or not more than Fifty, or shall be liable to imprisonment at the jurisdiction of the Court, till the fine is paid.

This measure is similar to the one which the N. S. A. Treasurer, Mr. T. J. Mayer, last year succeeded in having eliminated from the list in the revision of the tax laws of this District. It is up for consideration again, and will be the aid of some of the members of the House doing our best to again have it suppressed.

Another House Bill—number 12667—relating to the licensing of mediums to hold seances, is also under consideration, and the N. S. A. officers at Washington, with friends of influence, are seeking to have this Bill passed, that taxation will not be a menace to the good work of our mediums here, nor bear too heavily upon them. This Bill is to authorize the Commissioners of the District of Columbia to prescribe license fees, and make regulations for governing the same, and to fix penalties for non-compliance, in the practice of trades, professions, and so forth.

If this latter Bill is properly passed, we are sure that the Commissioners, who seem disposed to be just, will regulate the license fee of mediums in the District so that it will not prove a burden to them. At present, the license of mediums here on admission fee is taken—held as "Exhibitions for gain," and as such, the mediums are taxed ten dollars a week for holding them. One medium in this city has been paying that exorbitant tax, while waiting for the matter to be properly settled. We hope to have the Bill as mentioned passed, so that the Commissioners can act upon the subject, as we are assured the license will be reduced from five hundred a year, to twenty-five or thirty dollars a year. The question may be asked, why have any tax, why not have the law impinging upon the rights of mediums to hold circles without taxation, reported? The answer is two-fold: we find that we cannot get Congress to treat the question as that of involving the rights of individuals concerning their religion, as Congress does not deal with religious matters, therefore we must take the matter upon the grounds of professional work, and the law is, that professional people shall be taxed for conducting their business for gain—therefore it is conceded much better to have the tax brought down to a reasonable figure, that will not bear heavily upon any medium. It is also believed, that a slight tax upon the public seances of mediums will do a great deal to prevent the frauds of mediums who pretend mediumship, but whose seances are really shows for gain, away from the District. We are using our influence, for the greatest good to the greatest number, for we can see that it is better to get the Commissioners, and Congress, on the side of what we claim to be justice, than it is to so antagonize them that no concession will be made.

Mary T. Longley,

Sec'y. N. S. A.

## A Merry Birthday Party.

The rooms of Mr. and Mrs. Fred Evans of 103 West 42nd Street, New York, were tastefully decorated on Saturday evening, January 26th; the occasion being, as Mr. Evans termed it, the "Birthday Anniversary" of Mrs. Evans, and facetiously added in the invitation, "The anniversary of the birth of the Independent Liberal Church." As there was some doubt as to how near Sunday the important event took place, he advised his friends to come late and go home early. Mrs. Evans was the recipient of many beautiful gifts and received the hearty congratulations of all present. After a merry evening had been spent the guests sat down at midnight to a bonafide supper; the tables were loaded with good things tastefully and appetizingly arranged. All wished Mrs. Evans many happy returns, and expressed a desire to participate in them again among those present—Dr. Whitwell, Mrs. Whitwell, Miss Smedley, Mr. W. North, Mrs. Mooney, Miss Wingfield, Dr. D. Skinner, Mrs. Skinner, Miss Skinner, Miss Page, Mr. J. W. Fletcher, Dr. Ellice, Mr. Coombs, Miss Ellice, Miss Stillman, Mr. Banfield, Mrs. Banfield.

## An Announcement.

To the many friends who have known me for years through my struggles for Religious Liberty in this section of the country, and in answer to the frequent requests made to me in regard to my church, I would state that the "Independent Liberal Church," founded by me, stands closed, for the present, at least. As President of the Society bearing the above name, for good and sufficient reasons, I tendered my resignation, as did the Vice-President, at the annual meeting, July, 1900, and withdrew from active service in said Society. The resignation of its Pastor and Corresponding Secretary was also tendered at the same time.

The closing of the Church indefinitely does not imply ceaseless inactivity, or a discontinuance of the plans and purpose of its founder to furnish a place where all shall be welcome within its sacred portals to worship at the shrine of Truth whenever the "Golden Silence" shall be broken.

I should not feel justified in closing this statement, did I not add a passing tribute of esteem in behalf of one of our most highly gifted and indefatigable laborers in the

"Spiritualistic Viewpoints" I refer to Rev. Juliette Yeaw, who has recently graced the platform of the Independent Liberal Church for nearly fifteen years, specially signalling herself in the house of mourning by inspiring with hope the sorrowing heart.

She has left a benediction within that "Little Church," and will in every home she enters, "For the law of kindness is on her tongue." "Surely she has no need to walk by borrowed light."

Henry W. Smith.

## Movements of Platform Lecturers.

W. F. Barker and wife have three open dates for camp meeting and several for society work. Address, 56 Roxbury St., Roxbury.

W. H. Watson, inspirational speaker from the Paris Psychical Society, has open dates, and would like engagements. Address care of Banner of Light.

G. W. Kates and wife will accept calls for the lecture season of 1901 and 1902. Address them 58 Royalston Ave., Minneapolis, Minn.

G. H. Brooks has gone to the camp at Lake Helen, Florida, and is to remain for the entire season. While there he would like to have engagements for the three last Sundays in March, and all of April. Address Lake Helen, Florida, or 114 President St., Wheaton, Ill.

Mrs. Annie E. Cunningham has open dates for February and March; will hold circle at her rooms Feb. 10. Address, 603 Tremont St., Boston.

Edgar W. Emerson has open dates for Feb. 17, Mar. 10-17-21, and Apr. 23. Address, 136 Bridge St., Manchester, N. H.

Mrs. J. W. Kenyon spoke to large audiences in Salem, Jan. 27. She lectures and gives tests Feb. 10, in Pawtucket, R. I. In Spencer, Mass., Feb. 17 and 18. For open dates, address, 95 North St.

## Verona Park.

The beautiful camp ground nestled on the cool and shady bank of the ever moving Penobscot river, with its continual freightage of living beings and material things, is one of nature's most charming summer resorts. An air of quietude, peace and harmony prevails that gives that needed rest to all who have overworked in the busy cares of life. A new and pleasant hotel overlooking the beautiful scenery, will afford fine accommodations and excellent fare at very low rates of expense. This hotel will be opened in June for three or four months. Parties with or without families will find no place more suitable for health, comfort and rest, than this lovely spot.

The camp meeting will open the last Sunday in July, and continue four weeks. Among the speakers already engaged will be Rev. B. F. Austin, of Toronto, Canada, who is a most within himself, being regarded as one of the profoundest thinkers of the present day.

Lots are for sale for building purposes. Cottages can be rented at low rates. None who go there can fail to be satisfied.

F. W. Smith, Secretary.

Rockland, Me.

## The Boston Spiritual Lyceum

will hold an entertainment and dance for the benefit of the children, Monday evening, Feb. 11, in Paine Hall. The Clenton orchestra will furnish music for dancing. The entertainment will close with a cake walk. E. Warren Hatch, C. L. C. Hatch, Master John Perce, Mr. Maynard, Florence Southey, Esther Mabel Botts, Harold Davis, Lillian Butheue, Josie Gerrish, Miss Gilmore, Harry Green, David Miller and others will take part. The Lyceum Comedy Club will give a sketch. Tickets, 25 cents, children not members of the Lyceum, 10 cents. Lyceum children free, may be secured at the hall and of the members. Don't miss it.

J. B. Hatch, Jr.,

Conductor.

## Notice.

Dr. Immanuel Pfeiffer, President of Medical League, will give an interesting talk in local town to the Medical League. This is a very important subject and the friends of liberty should come and hear what the Doctor has to say. The date, Feb. 8, 1901, 21 Tremont Street.

C. L. H.

## Notice.

E. W. Sprague and wife, Missionaries for the N. S. A., are now working in the State of Indiana and wish to obtain the addresses of all leading Spiritualists in every locality in the State. Their address for a time will be Rochester, Ind. They have some time yet taken for camp meeting work the coming season.

"Example is better than precept they say."

With our parson the maxim should read to other way.

For so badly he acts, and so wisely he teaches.

We should shun what he does, and do what he preaches."

## "The Trend of the 20th Century"

### A LECTURE BY

Mary A. Livermore,

In the interests of the Building Fund of the Gospel of Spirit-Return Society. This lecture will be given at 200 Huntington Ave., Wednesday, Mar. 6, at 8 P. M., the pastor of the society, Miss M. S. Sola, presiding.

The tickets are 10 cents each, guaranteeing a seat if purchased in advance. Tickets are now on sale at the BANNER OF LIGHT BOOKSTORE, and can also be procured at the Sunday evening services of the society at 200 Huntington Avenue.

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Dr. J. M. Peebles WILL TEACH THE PSYCHIC SCIENCE by mail, through which you are taught Psychic and Magnetic Healing, also Occult Powers, which will give you success in life. Full information regarding this, and HIGHER AND GRANDER SCIENCE, will be sent FREE to all addressing DR. J. M. PEEBLES, Battle Creek, Mich.

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"The Bridge Between Two Worlds." 32 pages. In cloth, \$1.00. In paper, 50 cents.

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## SPIRIT Message Department.

MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF  
MRS. MINNIE M. SOULE.

The following communications are given by Mrs. 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 Readers.

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 made known to the world.

In the cause of Truth, will you kindly assist us in finding those to whom the following 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 locality.

Report of Seances held Jan. 10, 1901, S. E. 23.

### Invocation.

Oh, Infinite Power of Wisdom and Love, we reach out to the utmost parts of thy kingdom that those who are dwelling in Thy light may be brought to us at this time. With tenderness and love toward all, with desire to better understand, to overcome all wrong, all evil, with the power which is born of wisdom and of love, we come together this hour. Help us to be so filled with the influence of all that is true, help us to be so earnest and so sincere in our every effort, help us to stand so unflinchingly when the storms beat about us, that we shall ever be a strength and a shield to those weaker than we. It is our special privilege to minister to those who are in need, and a sweet privilege it is. We earnestly ask that the hearts that suffer and ache, the souls that are torn may be comforted through our ministrations. May the dear ones who have left the earth and left behind those who love them, who reach out to them, be made strong and steady in their efforts to return. May there be perfect harmony and unity between the spheres, and united may we go forward, better, truer, and stronger.—Amen.

## MESSAGES.

### Clarence Hadley.

The first spirit who comes to me this morning is a gentleman. He is very tall and slender with full gray beard. His eyes are blue and his hair iron gray; in the front it is quite white. He has a large forehead, rather a prominent nose and a strong face. He says: "Here I am, and I want to use all the strength I can that I may reach those who are reaching out for me. My name is Clarence Hadley, and I used to live in St. Paul, Minn. I have been gone some years, but still retain my interest in the affairs of the place where I used to live and my friends are constantly reaching out and striving to get some word from me. I have been able sometimes to make some manifestations, but they have been so weak and so indefinite that they have failed to satisfy Sarah to whom I would send this word. Tell her please that if she will not be discouraged, I am sure I shall be able to give her the evidence she desires and also to help her in the affairs that she wishes straightened out. Our little boy is with me. He bears my name and sends his love to his mother and to his brother who is grown now into manhood."

### George Harding.

I see now a gentleman who stands here in his working clothes. All round him are great piles of wood, looks like lumber. He is a short man, rather stout, with blue eyes and brown hair. I should think he was about forty-five years old. He has a smile and a bright pleasant way. He says: "I was so afraid that I couldn't tell about my life that I pictured myself in the conditions I was familiar with, and so give it to you. My name is George Harding and I used to live in Portland, Me. I was engaged in the lumber business. I didn't know anything about this, nor had I any desire to. Life seemed full of opportunities and work and I had no room for anything more. I have often wished, since I came here, that I had made more of a study of the subject for I remember well when it was first brought to my notice, and how everybody in the place wanted to get something direct from the spirit. I have a brother living whose name is Charles and he has often laughingly said, 'If George could come back, I would be satisfied, but until he does I shall never believe that the spirits can return.' I thought that perhaps a word of mine might interest him enough so he would go and make some investigations on his own responsibility. My mother comes with me today and she says: 'Tell the children that my loving thought follows them in whatever they undertake to do and that if I could but speak to them as often as I think of them, they would find my continual presence in their midst.'"

### Augusta Libby.

I see a lady, rather stout and a little above the medium height. She has a very fair complexion, red cheeks, and gray hair combed down plainly and leaving her forehead quite a little exposed. She looks like a woman who did just what she said and could always be depended on not to make rash promises and with that air of straightforwardness that speaks of truth, she comes over to me, lifts up her glasses as though she could see without them, and says: "This is truly a blessed moment to me for I have waited long for the opportunity. My name is Libby, Augusta Libby, and I used to live in Burlington, Vt. I did not know anything of this life and so I suppose I am weaker than those who understood about it, but it is my love for those who love me that prompts me to make this effort, and I cannot tell you how I long to tell them everything that has happened to me since I left them. I was so sick and suffered so much that I really felt so de-

sire to stay, but after I was once away and found I could not communicate as I wanted to, it came over me like a great wave of sorrow that I was shut out and yet conscious. I want to go to Alice and to let her know that I realize how much she has been through, how she has suffered, and how everybody seemed to lay the burdens on her shoulders until she felt as if she couldn't go forward, but her bravery has made her strong and I, too, have been able to help her some. I am glad she moved away. It is better in the new house. Tell her I am looking forward to the next change, which I hope will bring still better conditions."

### Fred Chase.

There is a tall, slim, dark young man; his hair, eyes and mustache are as black as coal; he comes right up to me, takes hold of my hands, and says: "Speak as quickly as you can, because I am afraid I haven't strength enough to give a very long message. My name is Fred Chase and I came from Alliston. I knew more or less about this, but did not know that I could come here, and when I found I could, I made all possible haste and a great effort to send this word to my wife. Her name is Lizzie and I want her not to feel afraid when I come and stand beside her, but to just know that I will not hurt her. It is only that I want to help her that I come. She gets so nervous that it disturbs me, but if she would just have confidence that wherever I am, whether she knows about my condition or not, I could not hurt her. I love her too much. That is all, and I thank you for giving me this opportunity."

### Emma Gardner.

Now I see a short, plump, pretty woman, about thirty-five years old, with dark eyes and dark brown hair. She comes tripping in as though she were full of happiness and joy. She is dressed very prettily; she took pains with everything that she put on and she keeps touching her hair as if she would like to know that it is all right. In a sweet, clear voice she says: "My name is Emma Gardner and I belong in Kansas City, Mo. I came here because I want to get to my father who believes most sincerely that I can come back to him. He is not a Spiritualist in the sense of the word that you people are, but he believes that it is possible for me to get to him. I wanted him to understand that I not only can come to him, but I can come to other people; that my life is free and that I can speak and act independent of any past condition. His name is Wadsworth Gardner and he is a pretty good man, I think. I feel like giving him all the comfort that I can from my side of life. He gets very tired in his office and when he comes home sits back in the chair, the big chair where he sits so much, and puts his paper over his head and just goes to sleep, and that is the time that I come nearest to him; many times I have touched that paper, and it has come rattling down and awakened him, but he thought something else did it, never dreaming that I was so near at that time. I find nothing that I am discouraged over or distressed about as far as he is concerned, but I want to tell him that mother says, that although she has been gone many, many years, she is still as fond of him and as glad to come to him as if it were yesterday that she had passed away. It is a comfort to me to be with her, because I needed her so much, and feel now that I have a mother like other girls. Tell him that I know he did all he could and tried to be a mother and father combined, but it is awfully sweet to me to have mother now and to know that by and by I shall have him. Goodbye. Thank you."

### Blanche Hill.

I see now a girl about eighteen years old. She is very fair, with light brown hair and blue eyes. She looks delicate as if she always looked more like a lily than a girl, and she sways back and forth here, the very emotion so overcoming her. She says: "My name is Blanche Hill and I used to live in Cambridge. My people live there now and the name is William. I am so homesick to get a word from them. It seems so long since I was spoken to by those I love that I would give anything to just stand in the room and have them speak to me as they used to and know that I was there. I have very much to make me happy, and yet the one thing that I want most, recognition, is denied me. I don't care for my music any more. I don't care to go away, but am just held by my sorrow and my own, and oh, I hope that some way this will help to relieve us all, and that I can find strength to speak so plainly that they will understand my need. My mother is so sick, seems as if she could never recover. For my part, I would like to have her come to me, but I know she is needed, and I would rather that she get better for the sake of those who are left in the home. I have seen Josie. She came over just before I did, and we have been together a great deal, but she doesn't feel as badly as I do. The bright things and the beautiful conditions over here please her, and she tries to take me out of the home and have me forget, but I can't. Please give my love a thousand times to all I have loved and still love."

### Passed to Spirit Life.

From Fitchburg, Jan. 24, Allen Bennett Wood, aged 57 years and eight months.

Mr. Wood leaves a wife, two sons and one daughter. His sufferings from a cancerous trouble were intense, yet he bore them with the utmost patience, and with an unflinching trust in the ministry of his ardent loved ones.

His devoted wife cared for him with tireless devotion, and the love of children and grandchildren, and the kindness of many friends, cheered him in his anguish.

He had been a consistent Spiritualist for many years. Very recently, when I saw him for the last time, in feeble tones, he told me, of years ago, when visiting his father, who in great suffering was nearing life's close, and who had been opposed to Spiritualism, as his son entered the room he said, "Allen, I hope you have brought some of your good spirits." He replied, "I have father, and

you shall sleep tonight," and he sat down by his bedside. When retiring he arranged with his brother to awaken him at midnight to share his vigils. Morning light surprised him, and hastening to his father's bedside he found he had slept sweetly all night. Before not even strong opiates could quiet him.

The "good spirits" came also to him and he slept to find that "aga, pain and sorrow had dropped the veil they wore." He calmly made all the arrangements for his funeral, selecting the singers, and asking the writer to speak.

The service took place from his late residence, Jan. 26, and was strictly private, attended only by relatives.

Three beautiful selections were rendered by Mrs. Stuart and Miss Adams, and choice flowers brought a message of cheer. Four grandsons acted as pall bearers.

Juliette Yeaw.

### Verification.

Mother just received the Banner of Light and found the communications from Walter Channing to his mother. Mrs. Channing was here and says it was all true even to the plans Mr. Channing had in his hand.

(The above was taken from a personal letter to Mrs. Soule.)

### Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND SIXTY.

To the Editor of the Banner of Light:

It was about 1837 that Nicola Tesla, the great Hungarian electrician, who had established a plant for his experiments in New York City through the aid of a wealthy man, awoke one morning to find that all his apparatus, and the room itself, had been burned up during the night.

All cognizant of these facts mourned at the experimenter's loss, and I for one have read with eagerness anything that the newspapers have since furnished regarding his investigations into the practical uses of electricity.

The New York Telegram of Jan. 25 says that Tesla has at last perfected his new system of electric lighting, which he calls "the perfect sanitary light," an invention which he has been seeking for the last ten years.

One great advantage of his discovery is that his apparatus needs no wires nor carbon filaments to break or burn away. Each lamp contains twenty feet of hollow glass tubing, bent into rectangular form, and charged with electricity from Tesla's oscillator. This oscillator causes electrical vibrations of marvelous rapidity, that drive the atoms of the gases through the tubes, leaving trains of light behind them.

Another great advantage is that the light has the same diffusive power, and attracts no more local attention than the light of the sun on a cloudy day. The light is continuous, soft, and absolutely steady, and each lamp is like a small sun. The lamp looks like a bunch of crystals glowing on the ceiling at midday. When extinguished, the room is dark. Tesla expects to have his apparatus soon brought into general use.

Enlightened beings in the spirit world rejoice in all the inventions that increase human comfort, and that manifest man's control and use of the forces of nature, with the design of improving the condition of the world at large. Investigations into electric power, in order to facilitate travel and the transmission of intelligence, to illuminate dwellings and to cast light on hidden conditions of disease, are all legitimate and desirable. When they are pursued in order to kill by wholesale at a more rapid rate, or to carry out the processes of judicial murder, the quest becomes illegitimate, and awakens the disapproval of those good spirits who work for the well-being of mankind.

In our opinion, killing a human being by passing volts of electricity through his frame is a misuse of science, and may be called a scientific crime.

As is well known, the transmission of rapid shocks of electricity causes intolerable pain. A man was lately electrocuted in New York who was not killed by the first effort, and was subjected to the process a second time. The extremity of his sufferings cannot be imagined.

The preliminaries of electrocution are sufficient to strike the stoutest heart with horror, and give of themselves a mental torture fit for the Spanish Inquisition. And when we think of what is endured as the volts of electricity pass through the body at a degree to at last extinguish life, one shudders at the notion that a set of human beings can inflict this on a helpless victim.

In death by hanging, a cap drawn over the head of the victim prevents him from seeing what is being done; and though the sight of a human being hanging by the neck between earth and sky is most distressing to a spectator, yet the testimony of persons who have been resuscitated from hanging gives evidence that the process is unattended by pain. There is one shock, followed by total unconsciousness.

In death by beheading, though there must be one mighty throbbing pain when the knife cuts through the neck, yet this pain quickly diminishes and nullifies. For though life may not be extinguished at once, yet the rapid flow of blood causes all pain to immediately disappear.

We are by no means advocating the execution of criminals by hanging or by beheading. We only claim that both these methods are more tolerable than the scientific horror of electrocution. No man and no judicial collection of men have the right to cut short a human life as a punishment for crime. It violates natural law, and is a relic of the savage condition of the human race when man was evolving from the brute.

Killing for crime is also useless and unwise. The criminals are not really killed. They are only set free from their fleshly bodies, and as the act usually fills them with malice and revenge, they are swift to perpetrate the same and worse acts through spirits akin to themselves who still have the use of a physical body. They influence ill-

conditioned and susceptible mortals; and he who has been executed for one murder committed while he was in the flesh, may commit ten more through mortals whom he influences, before he has progressed into a more loving plane of life.

Persons illumined by the spiritualistic sense, who noted the sayings and doings of Guiteau from the time of his arrest to his execution, saw that he was a sensitive, a medium. One can be a medium of a class susceptible to base and unworthy spirits, rather than high and loving ones. Guiteau was one of this class. Silly and yet obstinate, devout and yet malevolent, cunning and yet almost idiotic, he is a type of a foolish sensitive, who yields almost unconsciously to every influence, with no power of resistance born from a strong moral sense, and a devotion to what is right. His rhyming drive on the scaffold—

"I am so glad that I am going to the Lordy, Oh! glory, hallelujah!"

shows a mixture of silliness, devotion, and immoral sense that has seldom been equalled.

Well, this Guiteau shot the good Garfield, who had never harmed him, in the back. He showed no horror of his crime, no pity for the victim who lay on his bed of torture for eighty days until he was liberated from it by death.

A far better and stronger man than Guiteau, through a mistaken sense of partisanship, shot Lincoln. Booth's remainder of life was full of torture. After his own death, spirits in league with the mortals who had planned the destruction of Lincoln, took charge of him. They intensified his prejudices, fanned his resentment into brighter flame, and for a long period he was a malign spirit, hovering near the earth-plane, "seeking rest, but finding none."

Sixteen years after Lincoln's death, Garfield, too, was shot. Who the spirits were that influenced the weak Guiteau to commit his causeless crime, we know not. They were, however, likely to share the same prejudices that swayed the luckless Booth, and it is not impossible that he was the leader of the dark swarm who shadowed Guiteau, whispered to him the wicked thought, and nerved his arm to kill a good man, who lived to do right, and never harmed a fellow-being in all his life.

One crime is not expiated by being made the victim of another. The old Calvinists were fond of saying:

"Punishment is punitive, but not reformatory."

On this principle, and on the old motto that "Dead men tell no tales," they hanged and beheaded murderers, and assigned the act to Black Friday.

We take it that under the wise laws effected by the constitution of the universe that punishment is designed to be reformatory, and in this way.

As pain inevitably follows in the long run each violation of natural law, the free agents who are subjected to the workings of this law of cause and effect, at last recognize this principle, and proceed to adapt their personal doings to natural law, and thus enter on the task of reforming themselves.

This inevitable sequence—that good acts produce good effects, and bad acts produce bad effects—is really a manifestation of infinite love. Infinite power is not always so apparent to short-sighted finite beings, because the existence and the acts of free moral agents in the universe narrow its manifestation. But as good is the final goal of all, we may rest assured that the working love of the universe is infinite.

All that you and I, Booth and Guiteau, need is to seek to reform ourselves by the natural and logical process of squaring ourselves with the laws that we see to be effective in the workings of the universe, of which we are a tiny part.

As to Nicola Tesla, he is preaching a grander sermon than is heard from most of the pulpits in Christendom. To use an expression that was born out of the old theology, "He is thinking God's thoughts after God himself." Tesla and every true scientist is not seeking to create natural laws, and then try to make the universe swing in accordance with them. They know that those laws exist, that they belong to the past and the future eternally. They try to find them out, and then to work in exact accordance with them. This is true devotion. Such scientists commune with the invisible world and are attended by wise spirits who are interested in such investigations.

Franklin was a mere tyro while on the earth-plane. But he faithfully did his part, and in his adherence and adaptation to the laws of nature was more truly devout than the theologians of his time who expected the universe to conform to their whim and their conception of what a God ought to do.

Franklin tried to find out Nature's mode of doing things, and then devotedly to pattern after her. His kite, his wet string, and his key, opened the way for the electricians of today. When he got out of his fleshly body, he was interested in the same; and he was transported with delight to find that though his former body had dissolved, he was still in a world where Nature was as potent as here, and that he could go on studying electricity to even better advantage than while here.

So Franklin and many another savant of the olden time visit the laboratories of Tesla, and Edison, and the other great practical scientists of this day, communicate the knowledge they have attained in higher realms by stamping it on susceptible mortal brains, and thus advance men in the knowledge which is the true savior of the world.

Yours for humanity and for spirituality,

Abby A. Judson.

Arlington, N. J., Jan. 28.

### Mary Andrews.

This illustrious and typical medium has been the modest agent for the most reliable materializations, attended with the most exalted influences, of any that I have known. Thirty years ago Moravia, N. Y., was called the "Mecca of Modern Spiritualism," where lawyers, judges, doctors, clergymen, college professors, and students of science, from all

parts of the world found "proof palpable of immortality." In a large majority of the seances these strangers from many lands saw and conversed with relatives and friends face to face, in a most satisfactory manner. The light was always good—after the preparatory dark seance—and the unmistakable identity of friends and relatives, profoundly impressed, and generally, thoroughly convinced investigators. I have enjoyed some of the most exalted experiences in those seances, which bore testimony to the high spiritual character of those conducting the phenomena.

Mary Andrews was the first medium that ever gained public attention, through whom the clear recognition of the faces seen was so universally acknowledged, and the voices, and messages, so completely confirmed and established the identity of the materialized form, and of all that has since been developed, I know of none that so completely satisfies the highest claims of materialization, and face to face communication with visible immortals, as were realized for 20 years or more, through the modest, but marvellous mediumship of Mary Andrews of Moravia, N. Y. For a decade or more she has been but little known to the reading public, and for the past three or four years she has been in declining health. Last April she was taken seriously ill, and continued to decline in spite of the best medical skill, until Sunday, Jan. 20, 1901, at 9:30 p. m., her spirit was freed from the flesh, and received into the world of light, from which so many blessings have been bestowed upon the world through her agency. The funeral services—appointed for Tuesday, Jan. 23—were postponed until Wednesday, Jan. 23, in order to carry out her wishes and have a representative Spiritual speaker to conduct the last rites. A large audience assembled to pay the last tribute of respect to the woman whose life had been a credit to her sex, and to society, and the faith she represented; and whose memory is hallowed with the love of many thousands who have shared the blessings of her mediumship, and the confidence of her friendship.

She leaves a husband, three daughters, and five grandchildren, all living in Moravia, in loving accord.

### INCIDENTS.

At one time when some carpenter work was in progress in an upper room, Mary listlessly approached a table, picked up a pencil and wrote "Fire!" They hastened to the upper room and found a blaze on the floor, where the children had gathered shavings and started a bonfire! It had burned deeply into the floor, and in a few moments would have been beyond control.

At another time while living in the home on the hill Mr. Keeler had about a thousand pounds of choice wool, worth a dollar per pound. It was in a square inclosure inside the barn. Mary was awakened in the night by a warning voice, and called to Mr. Keeler saying thieves were after his wool. He hastened to the barn, found the door opened and as he went in two men escaped by the back door. They were at work with a pick and hammer at the fastenings to the wool room, but had not succeeded in getting any of the wool when Mr. Keeler appeared, to their great surprise, and spoiled their plans. Thus it appears that spirits do, sometimes, interest themselves in the affairs of this world to protect property and serve justice.

Lyman C. Howe.

### To the White Tents of Peace.

A devoted patriot, soldier, and Spiritualist has entered the Land of Freedom. From Foxboro, Jan. 12, the soul of Frank W. Paige passed to the higher encampments. A loving wife is left to work and wait till she joins him in his home. Both of these friends are true to their Spiritualism and their country.

When P. W. Paige was a slight lad in his teens, he enlisted in the army. His health failing him, he was granted a discharge one April only to re-enlist in August of the same year. Nothing could conquer his magnificent devotion to his country. Between 1853 and 1879 he had enlisted four times. His soul was mightier than his body, and although he had been wounded many times, it was not till '94 that he resigned his position he then held as clerk in the War Department. For thirty-three years he served faithfully the flag under which he enlisted. Friends at Onset will remember the genial man, whose first thought every day was to float Old Glory over the cottage he and his wife occupied.

His life was a long record of bravery. Congress has presented him a Medal of Honor, and Gen'l. Sackett gave him a sword. Whether on the field of battle, or as clerk in Gen'l Meade's office, or in Gen'l Sheridan's headquarters, he has always shown himself the same kindly, honest, loving patriot and man. For twenty-nine years he has had the good fortune to have a wife who could appreciate this American Nobleman.

When the time came for him to be promoted to the Tents of Peace, he responded as fearlessly and pleasantly as he had lived. He made arrangements for his funeral. The G. A. R. of Foxboro attended in a body. An officer of the ladies of the G. A. R. came from New Bedford, and gave the beautiful tribute of that Order, by well chosen words and planting a silk flag over the still heart. The address was given by the writer, at the request of Mr. and Mrs. Paige. The friends sang America at the close, fulfilling another request of his.

Mrs. Paige thanked the Post, W. R. C. and ladies of the G. A. R., also Mr. and Mrs. Goodwin, all of whom had shown the spirit of comradeship, and loyalty to the arisen hero.

No words of mine can sufficiently honor the man who honored himself and the flag of our nation. We shall miss him, but we are marching on to meet him. We shall believe that the spirit of Frank W. Paige will still feel interested in all that tends to the uplifting of humanity, and to making America "the land of the free and the home of the brave."

C. Annie Allen.

Stoneham, Mass.



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