

BANNER OF LIGHT.

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NO. 16

SONS OF FREEDOM.

BY JAMES G. CLARK.

Sons of Freedom, lift your heads,
For it is the quickening time
When the giant, Progress, treads
O'er the earth, with light sublime;
Raise your voices to the skies
Loudly, in a sweet acclaim,
Till they reach yon Paradise
And the word of Truth proclaim.

Sons of Freedom, be not still,
Labor onward, day by day,
Work and teach with might and will,
God and Justice lead the way;
Gird your souls with strength anew,
Let your light in glory shine,
Bear aloft the banner true—
"Love and Peace are all divine."

Ye have battled long and well—
Though at times all seemed as lost,
Ye have heard the chorus swell—
Ye have counted well the cost;
Ye have faithful been and long,
To your mighty, noble Cause,
Cause of Liberty so strong—
Grand and true, though human laws

May not here have recognized
Every hour its noble worth,
But your will and hopes sufficed
To maintain us on the earth;
Ye have grandly, nobly trod
All the uphill way of time,
Ever reaching nearer God,
Harkening to his voice sublime.

Sons of Freedom, daylight dawns,
For the Century is here
That shall bring ye golden morns,
Compensating for each fear
That has welled up in the past—
For each bygone pain and slight—
Justice gleams for you at last,
That shall burn with clearer light.

Yea, press on, the way still rough
Shall grow smoother as ye go,
God and Truth shall be enough
To attend ye to and fro;
Press ye on without a fear,
Liberty shall lead the world,
And from out the higher sphere
Shall the flag of Right, unfurled.

Wave in triumph to the stars—
Shed a glory over all—
What though sore and seared by scars
Of the battle here, we call
Down the years of coming time—
Grandest victories of Peace
Ringing out a golden chime
For the happy, sweet release

Of the souls, that deep in pain
Drop in misery and dread;
Held by Error's galling chain—
Yield by Superstitions dead—
Sons of Freedom, sing a song
Of redemption, with ye voice;
Sons of Freedom, press ye on—
Heaven and Earth with ye rejoice.

A SPIRITUAL FEAST.

On the evening of Sunday, Nov. 24th, a party of three—Mr. and Mrs. Longley and Miss A. O. Wink, members of the household—were seated in a private parlor of the N. S. A. Headquarters for the purpose of holding a home circle, when it seemed as if the very heavens were opened to let in the glory of another world, so many beautiful messages and tokens of love began to come to the sitters through the mediumship of Mrs. L. Among the intelligences who voiced their greetings on this occasion, were Luther Colby and other well-known workers in the Spiritual Cause, including James G. Clark, Achaa Sprague, and the noble red man, Red-Wing; the three latter giving their tributes in poems which were taken down verbatim by Miss Wink, as they fell from the medium's lips. Believing that the friends of Mr. Clark would like to read the poem given on this occasion, we take pleasure in sending a copy to the spiritual paper he loved so well.

ANOTHER OF JAMES G. CLARK'S BEAUTIFUL GEMS.

My soul looks up in voiceless praise
Beside the tranquil sea,
While visions rare of other days
Come drifting back to me,
Sweet echoes of the olden songs
I sang the wide lands through,
To lonely hearts and hungry throngs,
Return with meaning new.
I heard the rush of streams that rise
In memory's mountain springs,
And music born of earth and skies
Around my spirit sing;
All sounds of discord, pain and strife
Have rounded into tune,
And thorns that pierced and vexed my life
Have changed to flowers of June.
I know not when the sun may dip
His forehead in the foam
And beckon to my tide-rocked ship
To seek the Isles of Home;
I know not when my sail shall glide
Behind the sunset hills,
But peace-to manhood's prime denied—
My being folds and thrills.

It is known to the friends of this gifted poet in Southern California, and many others, that his last sickness was long and painful. And yet, he never lost heart. When free from paroxysms of pain, he was cheerful, hopeful and sunny in spirit. Spiritualism was the anchor to his soul, sure and steadfast. During a period of convalescence, yet nearing the end of his mortal journey, he wrote the following poem—a very gem.
"The form of this soul-souled singer has passed 'behind the sunset hills,' and his white feet press the 'Isles of Home.'"
Loving this soul, this soul-brother, as we did, we confess to a longing—a heart-longing to meet him over there on those ever-green shores.

Great praise and credit are due Mr. and Mrs. C. T. Havens, who so kindly and lovingly ministered to this soul-singer's wants, in their own sunny home, during his last severe illness. No good thought or deed is ever lost. Blessed will be the meeting over there.

In What Way Can a Medium Best Be Developed?

BY MINNIE M. SOULE.

Read before the Psychic Inquiry Club of the
Gospel of Spirit-Retern Society, Sept.
26, 1901.

"That mediums are born, not made" is a very common expression among people interested in psychic matters, and to one who looks not deeply into the subject, this expression settles the whole question of development.

To my mind, one might as well say that artists, musicians or dressmakers and cooks are born and not made, and yet, we seldom find a child painting landscapes without instruction, playing musical instruments without practice, making dresses without patterns or cooking, until having first learned something of the art of putting the proper ingredients together.

Some people can do all these things and some have, so far, done none of them, while there are still others who have done only one and have done that one so perfectly that a lifetime has been devoted to building around the faculty which produces results almost divine. But who shall say that all souls have not all faculties in embryo, waiting for opportunity for growth and expression?

We do have most imperfect specimens of artists, musicians, dressmakers and cooks and yet we are fully aware that application and concentration would make perfect what now seems clumsy and amateurish. We each have our ideas of what a good cook or a good artist should be and no one disputes that the most important virtue to make such an one, is faithfulness to the work at hand.

So it is with mediumship! As the correct eye and trained hand may make of any one a great artist and as a correct eye and a trained hand may be developed by every one, so certain attributes of soul life make mediumship possible and as these attributes are embryonic in the soul, all souls may unfold some mediumistic power.

Mediumship in the commonly accepted use of the word, means the power or faculty to act as interpreter or transmitter of thought from one condition of life to another, and when we understand what it takes to make a good medium, we can at once find some general rules which will apply to everybody, leaving the more specific directions for individual cases where the natural characteristics and tendencies will decide the best course to pursue.

At the beginning then, we understand that a transmitter, whether in mechanics or among men, must be perfect to get perfect results and the more imperfect it is, the more imperfect will be the results; this means that the human transmitter needs to be in as nearly a perfect condition physically, mentally and morally, as possible.

It may seem rather startling that clean bodies and healthy, normal acting organs throughout the system, will help to unfold a perfect mediumship, but I believe this to be true, so we will begin with the body.

I would have it made as sweet and clean and well cared for as possible and then would proceed to the care of the mental attitude, making that as sweet and clean as the body by putting aside prejudices, unkind judgments or an egotistical idea of the importance of my own personality, except in so far as it might be of service to the communicator on either side. One of the greatest hindrances to the fullest and most complete unfoldment of mediumship is the constant pushing of one's own personality into the foreground and this can only be eliminated as trust is cultivated and the non-importance of an explanation of the meaning of every phrase and term for the benefit of the medium, is emphasized. A confident and expectant trust after having made one's physical and mental condition as wholesome and inviting to the guest as possible, will aid much. I believe that a large circle for the unfoldment of mediumship is unwise and in many instances absolutely dangerous, for one can hardly be assured that a trustful attitude will be maintained, or even that a supreme desire for truth will be uppermost in the minds of sitters brought together by various impulses. I would then, be as careful in my selection of companions to sit with me during unfoldment as I would be in my selection of intimate household friends.

If one could find congenial friends with desires and aspirations like one's own, the influence would be strengthened, but no make-shifts should ever be tolerated. The conditions for sitting either singly or in groups should be made as agreeable and soothing as possible. Noise or light almost always distracts the mind and interferes with results.

Usually the person being developed, will have a preference in regard to light but for the average person a softened light is agreeable where neither the strain of intense darkness nor light is felt.

One other fact should always be kept in mind and that is that spirits are people like ourselves, with lives of activity and usefulness and that as they cannot be in two places at once, we may be detaining them from something important if we keep them waiting for opportunity to unfold us under the work has been begun. With this understanding of them and their lives it is quite clear that one should be regular in the time of sittings and faithful to all engagements made.

In the selection of a time take such an hour as will ordinarily be at your disposal uninterrupted. The length of the sitting must be determined by the number of people sitting together, but where one is alone, the time at first, should not exceed a half hour daily and in most cases fifteen minutes will be sufficient. After the spirit is able to use the medium or transmitter the sittings can be lengthened as need demands. Last of all, faithful, regular, loving, trusting devotion must always be observed.

I have said nothing about the moral or spiritual conditions for I believe that one cannot sit for development under the conditions named and fail to be inspired to higher, nobler and better living and if this be true, pure mediumship is an uplift to the soul as it is the golden key which unlocks the door of the chambers where Love and Wisdom waiting stand to bless and purify the aspiring soul.

Vaccination, Law and Ignorance.

BY E. SWINBURNE CLYMER, PH. D., M. D.,
M. D., PHYSICIAN AND SURGEON TO ST.
LUKE'S HOSPITAL, ETC.

In the latter part of October, the Board of Health and the Board of Education, of Camden, N. J., issued orders that all children had to be vaccinated to attend school. Many of the parents were against it, but they were told that if they wished their children to attend school they had to be vaccinated. The Board, or rather the vaccinating physicians appointed by the Board, started to vaccinate the children. All went well for the first two weeks, but in only two weeks after that, only ten children died from lockjaw caused by vaccination. The people became disgusted by this terrible state of wholesale scientific murdering, and demanded the cause of it. The answer was, "That the air is full of tetanus (lockjaw) germs; these adhere to the wound and cause lockjaw." They failed to state, however, why it was that no one that had other wounds took the disease, and one of the physicians was honest enough to say that it was not in the air. This did not satisfy the people, as I had challenged the vaccinators to a public debate on the subject, accusing them of wilful manslaughter. They did not meet me, however; but instead, the President of the Board, Dr. Davis, gave out the statement to the reporters of the different papers that the victims that had died did not die from lockjaw, but from meningitis.

Is it not a shame that we, with our great colleges, cannot educate men to know the difference between lockjaw and meningitis? Is it not a slur on the college that graduates such men and a shame on the community in which such physicians practice? Besides this, what safeguard have the people against such physicians who treat a patient for lockjaw when he has meningitis? Is this not an outrage on the people who employ such men. In lockjaw, the great fake, anti-toxin, is employed, with what results we can see when we look at the record of St. Louis, also when we look at the cases in Camden, where it was employed, but did not help a single patient. But if it is true that the disease was meningitis, may we not reasonably think that it has killed at least a few of the patients that died with the supposed disease—lockjaw? That it is a shame, no one can deny, and the physician that cannot tell the difference between lockjaw and meningitis should go out of business. If he does not, he should be forced out of his practice, because such men are surely not fit to have the care of the people. This affair should be investigated, and if the statements of Dr. H. H. Davis are true, they should be prosecuted for wilful or ignorant manslaughter, because if such things are allowed to continue, the public will have no protection whatever any more.

But be this as it may, it still remains a fact that it was caused by the vaccination, because no one but those vaccinated had the disease; therefore we must come to the conclusion that whatever the disease was that the patients died from, was brought on by vaccination. It is a fact that the vaccine cannot be tested, therefore no physician has a right to force it on the people. If he does force it on the people, and it results in death, he should be arrested and tried for

wilful manslaughter, and if the vaccine can be tested, as some physicians claim, and is used without being tested and causes death, then the physician is again guilty of manslaughter.

I hold that the vaccination was the cause of the death of all those that died in Camden from smallpox or whatever the disease was, and I defy the vaccinators to disprove my statements. I also say that the physicians that vaccinated the patients are guilty of their death because they used that which they did not know anything about and could not test as to its purity and safety, or if they could test (which I claim they cannot), and did not, but used it without testing, then they are again guilty. In either way, they have no right to force that on the people which they themselves know nothing about. That they do not understand what effect vaccination has on the people, is proven by the fact that so many have already died; that they are guilty and at the same time grossly ignorant, are again proven by the fact that they did not know what the disease was that the patients died from, and therefore the patients certainly did not get the right treatment; this in itself may have caused their death.

If people want vaccination, let them have it, but we, as physicians, have no right to compel any one to be vaccinated against his will. The reasons why I oppose vaccination are as follows:

The theory of vaccination has this peculiarity: that the more firmly it is established the less justification does it afford for the plea that compulsion is essential to public safety. For the theory is, that vaccination protects against smallpox. Very well; if that is true, then every man has the opportunity of protecting himself and his children against the neglect of his neighbor. What justification has any one in that case, for coercing his neighbors to adopt his belief? If it is said that his neighbor's children may take the disease and thus endanger those who are already "protected" by vaccination, they surrender their claim, that vaccination protects and I challenge any one in my profession to disprove this. Of two things, one; either vaccination protects, in which case the vaccinated are not endangered by the unvaccinated; or else vaccination does not protect, and in that case what right has any one to compel another to run the risk of so dangerous and useless a rite?

The right of resistance to injustice and oppression is inalienable, and its exercise in no way depends upon the nature of the authority wielded by the oppressor. A majority can be as tyrannical as an autocrat. Injustice does not become just, or tolerant because it has been countermanded by a majority. No one has a right to oppress, that is, to treat unjustly; no, not even if the oppressors have a majority of nine hundred and ninety-nine against one.

I stand for the right of every citizen, rich or poor, high or low, black, brown or white, male or female; the individual's right above all others to maintain the purity and integrity of his person, as against all theory or practice of unsettled and unsought defilement, his right to resist by all means in his power the enforcement of vaccination on his own person or the bodies of his children.

The time is coming when the claim of the medical profession to save our bodies from smallpox by the aids of fines and imprisonments, shall be read with the same feeling with which we now read of the persecution of the church in former times—"To save souls by halter and stake."

While I believe it the duty of every good man to obey a good law, I believe it the duty of every good man and woman to despise and resist even unto death all laws for compulsory enforcement of vaccination.

That the greatest medical men believe as outlined above is true and that the majority of the medical profession also believes thus, is also a fact, and we need to look no further than at the resolutions passed by the Eclectic Medical Association, in June of this year.

That the grossest ignorance has been shown by the physicians in Camden, is very plain, and that the matter should be fully investigated and the blame put on some one cannot be disputed. And I boldly make the statement that it was the fault of the vaccination and mistreatment afterwards.

It is time that the papers and the true physicians of our country should teach the people with what they have to deal if they allow themselves to be vaccinated; then if they wish to be vaccinated, it is for them to take the consequences; but to pump them full of poison, under the impression that it is a Godsend, is the most shameful outrage that can be committed against a people.

Let us have justice!
Souderton, Pa.

It is evident that there will eventually take place an integration by which all orders of phenomena will be combined and recognized as differently conditioned forms of one ultimate fact.—Herbert Spencer.

Special Holiday Offer!!!

Commencing with the issue of Dec. 7, 1901, the Banner of Light will be sent to any new subscriber for four months for

TWENTY-FIVE CENTS.

During that period Miss Lillian Whiting, under a special engagement, will contribute a series of articles upon topics of interest to all Spiritualists, Liberalists, Metaphysicians, and Occultists. Now is the time to subscribe. Let us hear from all quarters of the globe at once.

Old Subscribers Take Notice!!!

In order that our loyal patrons of past years may be benefited by this grand offer, we make you the following proposition:—If you will send us a club of twenty new names, subscribers for four months, we will credit you with

A FULL YEAR'S SUBSCRIPTION in advance to the Banner of Light, and send you a copy of "Libeth," Mrs. Twain's greatest work, or of some other book of the same selling price, if "Libeth" is already in your library. This grand offer is open only to Jan. 1, 1902, and every reader of the Banner of Light should at once avail himself of it. Now is the time to get up your clubs. Send in your lists at once, and secure Miss Whiting's splendid articles, also the Banner of Light and its excellent premiums.

Medical Murder.

AND SUCH MUST BE PRACTICED BY LAW!

The following Associated Press dispatch at the present time has special interest:

"St. Louis, Mo., Nov. 6.—The thirteenth fatal case of lockjaw, resulting from the injection of anti-toxin for the treatment of diphtheria, was reported today. Charles Cyrtos, eleven years old, was the victim. His death occurred several days ago, but was not reported at the same time to the coroner."

In plain speech, thirteen children were pronounced, by those licensed by the Board of Health to practice medicine because well qualified by having received diplomas from medical colleges, to be suffering from diphtheria. These doctors received anti-toxin from its manufacturers as a cure for that dread disease. Because of their assumption of superior knowledge the parents of these children allowed these practitioners to inject the deadly anti-toxin into the blood of these children, and to the last one the result was not restoration to health as promised, but lockjaw, with the most terrible suffering that can be experienced; suffering to which the rack of the torture chamber has no comparison. After a few trials, it would have been inferred that the doctors would have called a halt and become doubtful. Yet they did not, any more than they do with vaccination for small-pox, to which lockjaw and blood poisoning are constant attendants.

Thirteen victims, and the fourteenth receives the deadly virus with the same unyielding trust in the treatment! No one can resist this ruthless massacre of the innocents, for the doctors are licensed by the state; are formed into the most despotic trust that exists, and support each other against all charges of malpractice. What would be the result should any other class attempt the cure of disease, and by the remedies employed bring on thirteen cases of lockjaw with its awful death scenes? It would not then be malpractice but murder, premeditated, coolly calculated and feedible murder!

Anti-toxin! Why anti? Is not this anti-toxin filtered from the fever-corrupted and putrescent blood of the horse, made diseased and periled by injection of toxin, and capable of fermenting any blood into which it enters, as yeast of changing the substance into which it is blended? Instead of being anti-toxin, it is more deadly in its effects than the waratah with which the savage tips his arrow.

Yet such treatment is recommended by the great medical schools; laboratories created for the production of the various anti-toxins, and fortunes made in their sale and dispensation. Can it be expected that the doctors will turn from the slaughter by their own hand when injection is so easy and the pay so far exceeds that of hygienic treatment? Perhaps sometime when other remedies are introduced they may, but the pages of medical history are not cheering. For many centuries mercury was the chief remedy for nearly all diseases, in various combinations, more or less violently poisonous. The doctors gave it, and waited for their victims to pass through the slow changes they readily induced. Salvation, dropping out of the teeth from the swollen gums; the necrosis of the bones, the formation of abscesses, through the discharge of which they believed the bad humors passed, were considered indications of returning health; and if the patient lived, it was to drag through life-long suffering.

(Continued on page four.)

ANNOUNCEMENT.

Prof. J. A. Burroughs has so arranged his affairs as to give his entire time to Psychical work, and invites anyone desiring his services to address him in all confidence. His advice will be free. Those suffering from any Chronic Disease, desiring a careful, thorough and correct diagnosis should send him their age, sex and leading symptoms. Address,

J. A. BURROUGHS,
UNION SANITARIUM.

2724-2734 Wabash Ave., Chicago, Ill.

An Encouraging Outlook.

Hamilton, Canada.—The writer wishes to say that Mrs. Bartholomew, the gifted trumpet medium, favored this city with a visit recently, and the soul-satisfying knowledge of continual existence was clearly demonstrated through her instrumentality, the demand on her being such that many were obliged to postpone their sitting, as the circles were so numerously attended as to be unwieldy, giving communications to as many as twenty-six at one sitting, and several private circles at the homes of our citizens. Spiritualism is advancing here, as evidenced by the class of people attending Mrs. Bartholomew's sittings. Heretofore, the middle and lower strata of society have attended, while now—owing to the efforts of Mrs. Bartholomew in giving us incontrovertible proof of "Eternal Life," her circles are graced by the presence of many of the cultured. This lady's powers are unfolding rapidly, there being a noticeable improvement since her last visit. May she come oftener, and stay longer, is the writer's wish. P. I. Culhane.

Hindu vs. American.

American paint makers have been endeavoring, for some years past, to introduce their goods in India. It is only within a short time that they have discovered the reason of their failure. It seems that the Hindu paint buyer has been accustomed to buy his paints dry packed in a certain form of package with a certain style of label. When the package and label are all right, he argues that the contents must be, and vice versa. Doubtless his prejudices will henceforth be considered, and if label and package are all that he requires to be right, he will be amply accommodated.

This sort of prejudice seems to be inherent in the human mind, whether in India or America; we are prone to regard the manner and ignore the matter. American paint consumers, for example, during the past fifty years, have been using zinc white paints at a rate that has rapidly risen to stupendous figures, but they have generally insisted that the label shall brand the contents as "white." Doubtless his prejudices will henceforth be considered, and if label and package are all that he requires to be right, he will be amply accommodated.

But of late there has been a growing tendency among the latter to drop the time-honored title and substitute brands which shall be more nearly exact. They rely on the consumer to buy the paint on its merits rather than on its label, and if, for any reason, they will not be disappointed in their faith that the American is American and not Hindu.

Among the multitude of competitors for trade the consumer is apt to be confused, but the chances of getting good paint are a hundred to one, if the buyer will remember three things: paint that is too cheap is usually worth no more than its cost; paint that contains no water and no oil except pure linseed oil is generally all right in other respects; pure oil paint that contains a little more of zinc white is economical and durable.

Stanton Dudley.

Lynn Spiritualists.

The Lynn Spiritualists' Association began the December services in Cadet Hall Sunday, with Mrs. May S. Pepper of Providence, the wonderful medium who will be the speaker and test medium for the society during the current month of five consecutive Sundays, on the platform, she giving evidence of her remarkable psychic powers at each session.

The afternoon meeting opened at 7:30, the subject for the lecture being, "The Religion of Spiritualism," a forcible and applicable comparison of the religious of the past and the concentrated essence of truth in Spiritualism.

Mrs. Pepper followed her lecture with one of her remarkable test sittings, giving full names and reading sealed communications which remained sealed during the reading. The medium also gave many wonderful clairvoyant descriptions.

The assemblage tested the seating accommodations of Cadet Hall to the utmost and many had to be turned away, while others stood throughout the afternoon and evening services.

Music was provided by Thomas' orchestra, assisted by the Unity quartet.—Ex.

A Cure for Asthma.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 99 per cent. permanently cured), and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this recipe in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 417 Powers Block, Rochester, N. Y.

Fair and Gypsy Camp.

The Gypsy Camp and Fair held by the Lynn Spiritualists' Association in Cadet Hall, Nov. 22 and 23, proved a complete success, both socially and financially. Visitors were present from nearly all the surrounding towns. A very fine entertainment was presented, the Hatch Brothers of Boston contributing largely to the same by the rendering of violin, cornet and baritone solos, cornet and trombone duets and a very amusing sketch entitled, "Uncle Josiah's Visit to Boston." Thomas' orchestra played at intervals during the afternoons and evenings. Miss Anna Stillings, Miss Alice Grover, Miss Alice May Newhall, Miss Gladys Bowman, Miss Ethel McIntire, Mr. F. W. Taylor, Mrs. M. E. Bishop, Mrs. Annie Small, Miss Leone Fuller and others also contributed to the success of the entertainment. The Gypsy Camp

In the lower hall was a very popular feature and well patronized. Mrs. May S. Pepper, Mrs. Akerman-Johnson, Mrs. Dr. Caird, Mrs. Dr. Chase, Mrs. H. E. Millan, Mrs. Dr. Floyd, Madame Helvett, Mrs. Albert Lewis, Mrs. Lizette Butler, Mrs. Maud Litch, Albert Fisher, A. J. Hadley and other mediums were kept very busy giving readings, and many went away disappointed in not gaining admission to the gypsy tents. The sales were very fine, many articles being sold by tickets and drawn. Mrs. Akerman-Johnson drawing the prize sofa cushion. The society feel that the success of the occasion was largely due to the untiring efforts and excellent management of President Caird, who was the busiest man in the hall, directing and overseeing the different departments. The society would also extend hearty thanks to all who assisted either by work, money or their presence to the success of the occasion.

To the President and Executive Boards of the Several State Spiritual Associations.

Dear Brothers and Sisters:—While I believe that Spiritualism has come to call not the righteous, but sinners, to repentance, and that we should accept into fellowship all who are trying to develop into purer and better lives, no matter how often they fail and fall, in their efforts, I am of opinion that we cannot afford to send out mediums and lecturers whose daily actions and lives are liable to be adversely criticized. If men and women are not upright in their deportment, if they swagger about the streets, use profane and indecent language, if they use tobacco, alcohol, and drinks, they are unfit to send out as lecturers or mediums, no matter what their gifts may be. I also believe there should be uniformity in rules adopted by the several State boards to govern them in the granting of ordination papers. I therefore propose the following subject to amendments, and should be glad to hear from the members of each of the several State Boards either through our papers or directly:

In making out ordination papers for mediums or teachers of the Spiritual philosophy the Executive Committee will be governed by the following rules:

1. The applicant should have the unanimous endorsement of his or her local association, or if there is no local society where the applicant resides, he or she should be recommended by several Spiritualists well known to this Board.
2. The applicant must be a person of good moral character respected for his or her honesty and reliability, a person who has a fair control of his or her temper, and one whose deportment will be such as will give honor and respect to the Cause of Spiritualism.

3. A person of low, vulgar habits who uses profane and vulgar language in conversation or associates with low and vulgar people for any other intent than lifting them up, or uses intoxicating drinks, or tobacco or opium is unfit to become a teacher of Modern Spiritualism, and should be glad to hear from the members of each of the several State Boards either through our papers or directly.

4. An uneducated person, or one who has an improper understanding of the philosophy of Spiritualism, makes egregious blunders as to science, or in the proper use of words, or who misplaces words or exaggerates, cannot be endorsed as a public teacher by this Board.

5. A medium who is guilty of fraud or any exaggeration of his or her mediumship, or in any manner undermines the phenomena, or submits to spirits who supplement phenomena by use of the person of the medium cannot be authorized as a public teacher by this Board.

Respectfully submitted,

D. W. Hull,
President S. S. A. of K.

Missionary Work.

We enjoyed a month of pleasant effort, during November, with the Philadelphia (Pa.) Society of Spiritualists. Mr. and Mrs. Locke gives the ministrant of their platform, very agreeable conditions, and a wide liberty. Without demand or expectation, we naturally tried to do our best. We also found time and were given the opportunity to lecture two nights in Royersford, Pa., and four nights in Paterson, N. J. These places have each a good, working society. How easy it is to connect a local organized work when a few earnest persons will loyally make an effort! Every town and city in Pennsylvania and New Jersey might have a local society if one or two devoted Spiritualists there would assume the care and give a little energetic support. As a rule, our application for a little help from the majority of places to hold one or more meetings, brings a reply like this:

"We have here only two or three families of Spiritualists, and this is a church-rudden place and a saloon-accursed place, and we cannot get the people to take an interest in spiritual things."

The reason they cannot, is because they do not try. Such places are everywhere, and we would not have a meeting in any city if the friends of our Cause everywhere were as afraid—or lethargic—as are the majority who so write to us. You and I never have Spiritualist fellowship in your town until you present Spiritualism to the people. The Cause is dependent upon you! As missionaries—or, as a National association—we cannot accomplish very much without your help. This applies to every local Spiritualist. We have favorably received from every possible locality in Pennsylvania and New Jersey during November, but have failed to receive more than two or three invitations; and several persons addressed did not reply to our letters of inquiry. Such lethargy and neglect will not build our Cause. New Jersey will receive some early impulse from Brother H. C. Dorn of Newark and may get a State organization before long. How about Pennsylvania? Who will help to carry the keystone state to the front?

If we can get liberal calls from all over that State, we will agree to give one or two months of active missionary work within its borders, next spring or fall. We are needed here! Will you apply at once, friends of the Cause in Pennsylvania? We are earnestly in hope that this State will grow into an active relation to the organized Cause of Spiritualism, and there is no reason why it should not.

All this applies to every State. Send to us, or other missionaries and speakers, friends, and let us move forward and take our places in the ranks of the world's workers, especially to hear from West Virginia, Kentucky, Tennessee, Louisiana, Texas, Arkansas and Missouri, which is our prospective route for the ensuing four or five months. Address us: 600 Pennsylvania Ave., S. E., Washington, D. C.

Praterea,

G. W. Kates and wife,
N. S. A. Missionaries.

Is Your Brain Tired?

Take Hersford's Acid Phosphate

Dr. Y. S. Troyer, Memphis, Tenn., says: "It recuperates the brain and enables one to think and act." Makes exertion easy.

Local Briefs.

The Maiden Progressive Spiritualists at their hall, Masonic Building, 79 Pleasant St., Sunday evening, December 1st, 7:30, had for speaker and medium Mrs. Hattie C. Mason. The people were very much pleased with the remarks and messages from "Eurasia." The medium also sang under influence. We hope to have Mrs. Mason with us again in January. This was one of the best attended meetings of this season. The praise service was conducted by Bro. Sawin in the absence of the president, Bro. Milton. Miss Gowen sang good satisfaction as pianist. John R. Snow, Secretary.

Cambridgeport, Washington Hall, Mrs. Akerman-Johnson writes: Our Sunday meeting, Dec. 1, was well attended. We are progressive. We had with us the following mediums: Afternoon, Mr. Turner, Mr. Evans, Mrs. Fredericks, Mrs. Tomlin, Mrs. McClure; evening, Mrs. Dr. Caird, Mrs. Lynn, who gave perfect satisfaction. We expect her again in January, also Mrs. Scott, whose tests were very pleasing and satisfactory. She is to be with us again Dec. 22.

Temple of Honor Hall, 591 Mass. Ave., Cambridge.—The three meetings of November were of marked success and well attended, drawing a class of thinking people, who wish to know and understand our good Cause. The forces showed the power and knowledge they had obtained, giving us truth to live by and courage to do our work well. The messages were all received by the friends that came to receive their loved ones. The fourth Sunday, being stormy, we had a circle. We have opened these meetings for the good that we may do, and not for the money we may get. Yours for the cause of truth, Mrs. E. H. Hall, Medium.

Fitchburg, Mass.—Mrs. C. M. King of this city spoke for the First Spiritualist Society, Sunday, Dec. 1, to large audiences. The two addresses were well presented and received, followed by many accurate spirit messages. Miss Howe, pianist, finely rendered several selections. Dr. C. L. Fox, President.

Waltham Spiritualist Progressive Union Church, Shepherd Hall, 185 Moody St., Mrs. C. Fannie Allyn has worked with deep interest throughout the month of November. Her subjects, from the audiences, have been well handled, and brought forth many comments, and helped the thinker to new thoughts. Nov. 24, although the elements were too much for the many, yet the large number present were more than paid for their trouble. Mrs. Allyn was at her best, and her tests were exceedingly good. Ella A. Wheeler, Cor. Secy.

Gospel of Spirit Return Society, 200 Huntington Ave., Pastor, Minnie M. Soule. We have pleasure in reporting a well attended meeting on Sunday evening, Dec. 1. Our beloved pastor's Control coming as a herald from the higher life, brought us to a society of spiritualists, and as became little children we should adopt an attitude of sweet simplicity. We find our assistant pastor, Mr. Symonds' remarks of inestimable value in pushing on the welfare of the society, and I may say that always, Spirit "Bumblebee's" dispensations are always delightful. The good "Banner"—the second-to-none exponent of the spiritual Cause always on demand. The society that does not reach out for a better destiny through the instrumentality of good mediums, is a society that is a society of spiritualists, and I may say that always, Spirit "Bumblebee's" dispensations are always delightful. The good "Banner"—the second-to-none exponent of the spiritual Cause always on demand. 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BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE

T. S. BANNER OF LIGHT PUBLISHING COMPANY, located at 204 Dartmouth Street, Boston, Mass., has for sale a complete assortment of Spiritualist, Progressive, and Miscellaneous books. The books are of the highest quality and are sold at very low prices. Write for a list of books and prices.

TERMS:—Orders for books, to be sent by Express, must be accompanied by cash or a check payable to the order of the publisher. If sent by mail, the books will be sent by registered mail, and the publisher will be responsible for the safe delivery of the books. The publisher will not be responsible for the loss of books sent by mail.

NOTES:—In quoting from THE BANNER OF LIGHT, care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of important facts and opinions, but we do not endorse all the varied shades of opinion in which our correspondents may give utterance.

NO attention is paid to anonymous communications. Names and addresses of writers is indispensable as a guarantee of good faith. We cannot undertake to preserve or return unsolicited articles.

NO newspapers sent to this office containing matter for publication, should be marked by a line drawn around the article or articles in question.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 14, 1901.

ISSUED EVERY WEDNESDAY AFTERNOON AT 4 O'CLOCK FOR THE WEEK ENDING AT DATE.

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and 41 Chambers Street, New York.

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Marguerite C. Barrett, Editor-in-Chief.
Marguerite C. Barrett, Assistant Editor.

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Advertisements to be renewed continued notice must be left at our Office before 12 M., on Saturday, a week in advance of the date whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to reach for the majority of its readers. Advertisements which appear far and favorably upon their faces are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once discontinued. We reserve the right to refuse to accept any advertisement for any reason, and we reserve the right to discontinue or modify any advertisement at any time.

Special Holiday Offer!!!

Commencing with the issue of Dec. 7, 1901, the Banner of Light will be sent to any new subscriber for four months for

TWENTY-FIVE CENTS!

During that period Miss Lillian Whiting, under a special engagement, will contribute a series of articles upon topics of interest to all Spiritualists, Liberalists, Metaphysicians, and Occultists. Now is the time to subscribe. Let us hear from all quarters of the globe at once.

Old Subscribers Take Notice!!!

In order that our loyal patrons of past years may be benefited by this grand offer, we make you the following proposition:—If you will send us a club of twenty new names, subscribers for four months, we will credit you with

A FULL YEAR'S SUBSCRIPTION in advance to the Banner of Light, and send you a copy of "Lisbeth," Mrs. Twing's greatest work, or of some other book of the same selling price. If "Lisbeth" is already in your library, this grand offer is open only to Jan. 1, 1902, and every reader of the Banner of Light should at once avail himself of it. Now is the time to get up your club. Send in your lists at once, and secure Miss Whiting's splendid articles, also the Banner of Light and its excellent premiums.

Telepathy.

In another column of this issue, our readers will find a series of questions propounded by that devoted friend of Psychical Research, Mrs. Rose M. de Vaux-Royer, of New York City. We trust that due consideration will be given to these important queries, and answers to the same promptly forwarded to Mrs. Royer who is desirous of interesting the scientific world in the facts of the new psychology. This is a work that should have been done by the Spiritualists themselves, but as they have failed to take it up as they should have done, they should not complain if it is now carried on to perfection by people outside of their ranks. We hope that every friend of progressive Spiritualism will promptly respond to Mrs. Royer's request, and earnestly cooperate with her in the work of establishing the truths of psychism. She is at the head of a movement for the purpose of raising funds with which to endow a chair in Columbia

University, for the scientific investigation of psychic phenomena. She has the active assistance of such eminent scholars as Prof. J. H. Hyslop, Rev. M. J. Savage, Rev. Heber Newton, Rev. Henry Frank and Lyman J. Gage, Secretary of the Treasury. They are working along practical lines and we wish them every success. In the meantime, it is but fair that the Spiritualists of America should be asked where their schools of philosophy and psychology are, and why they are not endeavoring to endow an institution of their own for the very purpose for which the distinguished parties above named are now laboring. It is well known that there are not more than a dozen speakers on the Spiritualistic platform today, who are under forty years of age in all America. This fact shows the lack of schools and proves the need of them.

State Associations.

The wide difference in the statutes of the States of the Federal Union renders it imperative that the Spiritualists should have a "friend at court" in each State. Hostile measures are introduced at each session of the Legislature, which, if enacted, would seriously cripple the liberties of our people. Last winter alone, twenty-eight States attempted to pass restrictive medical laws, and succeeded in doing so in all but six instances. Some six or eight States attempted to make the exercise of mediumship a felony, and some of them succeeded in doing so. These attempts are bound to be repeated with the coming together of the members of every newly elected Legislature. Protected interests are to be strengthened by yet greater protection, and the people are always last to be considered by those who claim to be the servants of the people. It is an age of class legislation, and the friends of liberty and justice are forced to be constantly on their guard lest they lose forever the few rights that now remain to them.

The variety of interests involved, and the great difference in the character of the attacks made upon the people's liberties, to say nothing of the fact the contests in the several States are usually made on the same dates, render it absolutely impossible for one organization to care for them all, unless it is possessed of unlimited means and can command the services of the most talented men in the nation in its battle against the advocates of monopoly. Even if these aids were obtainable, their appearance before some legislative bodies would be resented as outside interference and a point made for the monopolists that the people of a State were well qualified to judge of their own needs, and did not require any advice from outsiders. In view of these facts, and in view of the peculiar interests involved on the part of Spiritualists, it behooves them to have some active body in each State to look out for their rights and to wage an earnest, honest battle for their preservation whenever occasion requires.

It has been frequently said that the N. S. A. should look out for all hostile legislation, and protect the people from it. This, as we have shown, is utterly impossible, unless the N. S. A. had millions at its command, and the ability to secure political influence of the highest order in every State in the Union. Even then it would require a legally incorporated auxiliary in each State to enable its representatives to obtain a hearing. The N. S. A. is a necessity, and has done a good work in the past. No fair-minded Spiritualist can truthfully declare otherwise. But the National Association is not omnipotent, nor can it be omnipresent when liberty is endangered at thirty different points at one and the same time. It is wiser by far to have strong, well-equipped State organizations in every State in the Union to look out for interests that are purely local in character, and to act as sentinels on the tower of liberty to warn the people of the approach of those who are sent out to attack them.

Capital punishment, compulsory vaccination, medical restriction, anti-medium laws, etc., are State measures, not Federal, for the Federal Government does not presume to interfere with the States in their home affairs, and the legislation of Congress on such subjects applies only to the District of Columbia and to such other territory as are directly under the control of the Federal Government. It is apparent at once, in view of the above stated facts, that State Associations should be formed and loyally supported in each State. The work done by the New York and Illinois State Associations during the past four years, shows their great value when put to the test. The recurring frequency of the attacks upon our people through legislation is a warning that constant vigilance on our part is a necessity. The N. S. A. cannot keep its eyes upon all measures of this character through the year. It must have aids at the various centres where the attacks are made. State Associations have full power to act in all matters in their respective States, but, when they have done all they can do, they still have the N. S. A. to appeal to for aid in a final struggle for liberty.

But there are other interests of importance outside of those we have here considered. The organization of local societies, and the needs of different communities, can better be affected and determined at close range than at a great distance. This is shown by the work of Mr. and Mrs. Kates in Minnesota during the past four years. It was also proved by the labors of Mr. and Mrs. Sprague in Indiana and elsewhere. Through State Associations, local circuits can be established that will afford employment to a speaker or medium for one full year. This will be a great saving in the expense of travel, and will give the people an idea of permanency that no other method can possibly bring forth. Spiritualism means more than making a big noise or a big show once or twice each year in different cities and towns in the United States. It means the quickening of the consciences of the people in all communities to a clearer perception of right, and a keener realization of duty. It means devotion, consecration, concentration, and conservation, hence desiring to build into the lives of its followers something that will broaden and strengthen them. The harmoniously working and actively progressing local societies are the chief factors in this work.

These factors can be organized and supported best by State Associations.

In thus arguing in favor of State Associations, we by no means underrate the importance of the N. S. A., and the necessity of its maintenance. It is because we want the N. S. A. to be made stronger and better that we present the above facts to our readers. In order to have strong State Associations, the N. S. A. must be liberally endowed to enable it to organize them. Once in working order, these State Associations can actively engage in the work of building up local societies. It is useless to organize a local body unless it is to be carefully nurtured until the people are taught to render it loyal and willing support. To organize a large number of societies and then abandon them to struggle for existence, to decay and death, always works an injury to our Cause. It therefore follows that it is wisest to make haste slowly, and not attempt to make a present showing regardless of future consequences. We have the N. S. A. snugly ensconced in a home of its own in Washington. It is doing all in its power to push forward the car of spiritual progress. But it is limited as to means, and can only do a very few things because of that limitation. In order to make Spiritualism a power for good in the world, the N. S. A. should have its treasury filled to the overflowing. Liberal endowments are needed. Let us do for our National Association what the Unitarians have done for theirs, and success is ours. Its support must come from other sources than our weak, struggling societies. When it has a State auxiliary in every State, it will be invincible, but it cannot have those auxiliaries until it is made strong enough to organize them. If one thousand persons will but give one hundred dollars each to this worthy object, victory is assured. There are ten thousand persons abundantly able to do this; will they heed the call of duty and keep our people free, or will they continue to slumber, and permit them to be enslaved? The choice is theirs.

The Church of Higher Spiritualism.

The secular press is exploiting a movement bearing the above name as a new expression of religious thought, and states that its founder is Henry St. Clair, formerly of Cleveland, Ohio. This new (?) sect takes Oahspe, a book written by Dr. Newbrough, as its standard, and claims that said work has been revised and rewritten for the special benefit of the followers of that cult. Inasmuch as the Faithists have been using Oahspe for nearly a quarter of a century, it will seem somewhat strange to them to note the claims of this self-appointed leader and his friends. Faithism has many followers throughout the land, and we venture to assert that very few of them ever heard of the man who now claims to have given their religion to the world. He is certainly not known in Spiritualistic circles, and has no standing among those who are known to be leaders in the movement. He says his doctrine must not be confounded with that of modern Spiritualism. We echo his statement with a widely different purpose in mind. Modern Spiritualism was a heaven-revealed gospel of truth, while St. Clair's doctrine is plagiarized from the teachings of Newbrough and his school. Dr. Newbrough did give some valuable truths to the world, but his system was full of error, and St. Clair has evidently sought to add to the latter the truths of the former might be more successfully obscured. Anything that is begotten in inquiry and founded on fraud cannot long survive, and the Spiritualists of America have nothing to fear from this man who is so anxious to discredit true Spiritualism by his pseudo doctrine may be built up. It is worthy of note that many secular papers are always ready to publish glowing accounts of any movement whose object is to belittle true Spiritualism. Comment is unnecessary.

Dr. E. A. Smith.

This long time friend of Spiritualism in the State of Vermont is seriously ill at his home in Brandon, where he has been confined to the house for several weeks. He is a very sick man and is confined to his bed. His friends are much alarmed about him, but all unite in hoping that he may remain in the form to complete the work that was entrusted to his hands. We hope that all of his friends throughout the country will unite in sending him thoughts of healing, and earnest wishes for his speedy recovery.

J. Clegg Wright's New Book.

As will be seen by a card from Bro. Wright in another column, his new work on psychology will soon be out of press, and ready for delivery to his numerous patrons in all quarters of the globe. Orders are filled at this office, and this splendid work of Mr. Wright's should be in the home of every Spiritualist in the land. Write us at once and secure a copy of the first edition of Mr. Wright's great work.

Holiday Gifts.

Spiritualists are you in doubt as to what you should give your friends for a holiday present in the way of reading matter? If you are, permit us to suggest that the excellent works of Miss Abby A. Judson are just what you are looking for. Her book "Why She Became a Spiritualist" is worth its weight in gold in the intrinsic value of its thought, and the wealth of its spiritual impress. Miss Judson's books can be purchased in sets or in single copies at very reasonable rates. The entire series will be forwarded to any address upon the receipt of three dollars. Her work named above will be sent upon receipt of one dollar.

The catalogue of the Morris Brown College, Atlanta, Georgia, an institution for colored students, is at hand. There are nearly six hundred students enrolled of both sexes, and the school seems to be in a flourishing condition, financially and otherwise.

Hymenaeal.

From one of the dailies of Seattle, Washington, we learn of the marriage of Miss Alma Locke, daughter of Hon. Thomas M. Locke, of Philadelphia, Penn., to Mr. Benjamin P. Eno of Seattle. The Banner extends hearty congratulations, and wishes the happily wedded pair increasing joys as they journey through life.

Capt. Oberlin M. Carter, the aristocratic prisoner at Fort Leavenworth, Kansas, who mulcted "Uncle Sam" for one or two millions of dollars, during the Spanish American war, had a hearing before Judge Kohlsaat at Chicago, Ill., on Monday, Dec. 2, for the purpose of proving that he is honestly entitled to the securities he obtained during his Georgia campaign. If he wins he retains his fortune, and regains his liberty. If he loses, his estate goes to the government, and he will remain in prison until November 1903. Had he been a poor man, with no political pull, no social influence, he would have been speedily tried and given a long sentence. His wealth enabled his attorneys to delay justice, and has made it possible for the case to be brought repeatedly before different courts of the land with the hope of cheating the law of its deserts. If he falls with Judge Kohlsaat, some means will probably be found to take his case to the Supreme Court of the United States with the hope of obtaining Carter's release from prison, and immunity from the crime he committed for the sake of gain in dollars. His release will be a disgrace to our nation, and will cause Justice to hang her head in shame.

The case of Mrs. Piper has been discussed at great length in the columns of both the secular and religious journals. She has been well advertised by the publicity given to her supposed words, and the attention of the people has been called, as never before, to the society whose mouthpiece, in one sense, she has been for fourteen years. It now transpires that her alleged "confession" was no confession at all, but merely a piece of syndicated newspaper enterprise, undertaken solely for the sake of pecuniary gain. A few things she did say were surreptitiously seized upon, greatly distorted, enlarged, and manipulated to suit the purposes of the enemies of psychism. Mrs. Piper's repudiation of the alleged interview and authentic account of what she really did say were refused publication by the very journals that gave such startling headlines to her alleged "confession." Their course was thoroughly dishonorable in the first place, and their refusal to publish the truth proves them to be not only venal, but cowardly in every respect. After all, they pay a high tribute to Spiritualism by going to such lengths to destroy it. If it were of no value they would let it alone.

The exclusion of anarchistic literature from the United States mails is being urged by many of the leading secular journals of the land. Without doubt, some measure will be passed by Congress restricting the use of the mails on the part of those who are, or are suspected of being, anarchists. Such a law may be needed, but the passage of any such measure is fraught with grave danger to the freedom of the press unless the term "anarchy" is very specifically defined. There are those who would define a just criticism of our government as anarchy, and the publication of all opinions at variance with their own as seditious utterances. Murderous anarchy, wild fomentations against all forms of government and society itself, ought to be suppressed, but the line should be drawn with careful hand lest injury irreparable be done to free speech and a free press.

The first message of President Roosevelt is a worthy document, containing nearly or quite, thirty thousand words. It is instructive, and will well repay one for giving it a very careful reading. It shows that the President is determined to have matters well understood at the outset, but it is not a perfect State paper by any means. President Roosevelt was born among the aristocracy, hence cannot be expected to know very much about the extremely poor, or even the middle classes in American society. He has betrayed his lack of knowledge on that point in unmistakable terms in his references to the condition of the so-called lower classes. On the whole, however, the paper is statesmanlike, and an exceptionally able document, despite its partisan bias and faulty logic in some minor matters.

It is always a pleasure to note the work of a true and worthy medium in presenting any phenomenal manifestations for the benefit of humanity. Such an one is Mrs. M. A. Reed of Boston, whose card appears in another column of this issue. Mrs. Reed is a psychic possessing powers of a high order, that have made her a most gifted teacher. She has been taken into the realm of the soul, from which she is giving rare pearls of truth to the children of men. We consider her readings to be most excellent in character, and they certainly are full of spirituality. It is a privilege to recommend her to the favorable notice of all who are in search of the higher truths of Spiritualism.

Secretaries of local societies will confer a favor upon this office if they will write their reports and announcements upon different sheets of paper. If they are combined in one, as is now frequently the case, we can not answer for their failure to appear. By writing them separately, we shall know at once to what column they belong, and will post them accordingly. All announcements should be in our hands by ten o'clock Monday morning, and all reports of local meetings should be received by our first mail Thursday morning. If our correspondents will kindly heed this request, they will confer a great favor upon us, and avoid the possibility of the exclusion of their reports.

(Continued from page one.)

For centuries in connection with mercury, blood-letting was inseparable. To be able to bleed made a doctor of the most ignorant. The doctor let the "bad blood" and disturbing "humors" out of the veins; he injected mercury through the stomach; "cleansed the system" with acid cathartics, and this not being torture enough, he created "counter-irritation" with blisters, or cupping, or later with white-hot irons. It was all done by "learned doctors," that is for the time, and considered soundly orthodox.

If a patient with fever called in a doctor, and that doctor proceeded to give a purge that would prostrate a man in robust health; take a quart of bad blood away; administer an emetic to cleanse the stomach, and follow with calomel till the lips could not close over the swollen jaws; and while suffering the tortures of the damned from thirst, water was withheld until death in pitiful mercy came to stay the hand of the torturer, the wonderful skill of the practitioner was not called in question, and he was as trustfully called to the next afflicted.

Not only were the doctors trusted, but more wonderful, they went on for centuries scarcely changing the treatment, although they saw its dreadful consequences.

Now they have anti-toxin for mercury. They do not use the lancet to let out blood, and regard so doing as equivalent to death to the fever patient. Are they more skilled? Have they at last mastered disease? They ought to be satisfied, for in their anti-toxins they have of all remedies, those which combine the most deadly; the essence and concentration of poisons which by corrupting the blood strike at the source of vital forces, and fill every cell and fibre with the debris of decaying tissues.

How long will a credulous public be made to believe that health, which is the purity and harmony of the organized body, can be gained by introduction of toxins which corrupt every cell from the grey nerve substance to the indurated bone, and make it a putrescent pest house!

If there must be medical legislation, should not such a slaughter-house practice be prohibited? Should not this torture, this murder under the guise of professional science, be called by its true name, and correspondingly punished?—Hudson Tuttle, in Progressive Thinker.

Live.

The gross and ponderable have little of true living. The trend of the grosser and material of everything, is toward decomposition, downward. The trend of the finer vibratory substances, in everything, is toward a deeper consciousness and immortality. One is superficial, spasmodic, temporary; the other, peaceful, continual, permanent. This is the law.

A recognition of the finer is the first step that way. A recognition of the facts that eternity is now; that all the immutable processes of the Infinite are now; that formation and deformation are ever; that the soul-power throbs every planet and every atom as in every age; that the same order is eternal; that body, mind, spirit and soul, are but vibratory atoms of substances with God-power vibrating—these facts recognized, then, grandeur comes to view and conscious beings begin to live. Get at these things and you will get nearer the God who moves them! Look within and live!—The Marion (N. Y.) Enterprise.

"Practical Ideals" maintains the high character that it established for itself in its first issue. It is full of spiritual thought and helpful suggestions with respect to the exemplifying of the same in every day life. This excellent magazine is one of our most valued exchanges, and meets a demand in the literary world that no other publication can possibly reach. This journal deserves well at the hands of all liberalists. It is fair and impartial in its treatment of all subjects, while the subject matter with which its columns are filled, is of interest to all who are in search of a nobler and truer civilization, and are endeavoring to realize their ideals, and idealize their realm in all of the relationships of life.

The Fredonia, N. Y., Advertiser of Nov. 15, contains a very interesting letter from our valued friend, Lyman C. Howe, upon the subject of Sir Robert Ball and the Moon. Mr. Howe's letter is full of meat, and his questions are difficult ones for even the eminent astronomer to answer. Bro. Howe's concluding words will find an echo in the heart of every progressive Spiritualist. He says, "If we were to spend the years of eternity in perpetual singing, no matter how sweet the song, we should pray for annihilation."

We take this opportunity to extend to Mr. and Mrs. William Tabb, Rede Hall, Burston, Surrey, England, our sincere thanks for their holiday greeting and kindly remembrance that is at hand this week. The sentiment expressed in their charming souvenir can be echoed by all thoughtful people viz: "True friendship consists not in the multitude of friends, but in their worth and choice."

It is reported that the young Queen of Holland is now recovering from her recent painful and most dangerous illness. The husband whose cruelty brought her so near to the door of death will find very few to welcome him to Holland after this episode. Queen Wilhelmina would be perfectly justified in living apart from such a brute hereafter, if reports of his conduct be true.

Photographs of Mrs. Minnie M. Soule are for sale at this office; twenty-five cents each.

That every law which moulds a tear, And bids it trickle from its source, That law preserves the earth a sphere, And guides the planets in their course. —Samuel Rogers.

11 For sale by BANNER OF AMERICA, INC.

SPRIT 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.

As 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 November 14 1901, S. E. 54.

Invocation.

Once again, oh Spirit of Love, we come into this little circle, our hearts warm, beating with love, reaching out to all mankind. Once again we would be strong to voice the message of peace, to open the eyes of the blind, to unseal the ears of those who will not hear. Oh bless our effort, oh, may we be so steady, so true, so willing to serve, that the voice shall come as a clear note in the midst of darkness and desolation. Over the sorrow swept land, we would send the cry of peace, goodwill, joy. Into the hearts of the mourning ones, we would drop the blessing of truth, the knowledge of love, of love continued where life is as it always has been. May the dear friends come to us at this moment and send their individual messages to those who sit in darkness and yearn for expression, to those who listen for the voice that is still, who would touch the form gone away. May they be so strong, may they be so clear that the message will prove helpful and useful. Amen.

MESSAGES.

Father Murphy, Ontario.

The first spirit is a man about forty years old. He is very much in earnest, tall, strong and big. His eyes are blue, his hair is dark and pushed right straight back showing his brow very plainly. He folds his arms, stands up before me and says, "Well, here I am at last. My name is Father Murphy." He is a priest. "I come from Ontario." He is a medium. I got communications from the spirit and understood them. I didn't think it was the proper thing to give them out to my people. I was afraid they would be misled. I am sorry now that I hadn't at times told some of my more intimate friends of my experiences. God knows that my interests were with my people. I didn't intend to be narrow or bigoted. I wanted to save them from their own conditions and thought I was doing the wisest thing when I whipped them into the fold and told them that there and there alone was safety. I am only one of many who have had the same experiences and who have often felt the need of giving it out to the people but were fearful for the consequences. I am saying this that if perchance some of those who know me may be led to investigate, they may not feel afraid they are sinning against the holy church and God in striving to hear from their own. I would give my blessing to all who are seeking for truth and for comfort. It is well known by me and my brothers that the great throbbing heart of the people of the Catholic church need sympathy and understanding and love from their own as much as any people in the world, and so I give out this expression to help them to reach their own. I want this to go to Father Joseph and he will know about it. I came over here very suddenly in the midst of preparations and plans for a new departure in my work but I find myself unable to take it up with the same old spirit. I am rather inclined to stand still and give the message of comfort. Thank you."

Margaret Bond, Springfield, Ohio.

The next spirit that comes to me is a dear old lady. She is past the age when I talk about it much, doesn't seem to care how many years old she is but rather talks about what she has been through and the experiences she has had. The first thing she says is, "My name is Margaret Bond and I come from Springfield, Ohio." She says that in Springfield, Ohio, she has a son named William and he has someone connected with him named Arthur. She has a particular interest in Arthur and is doing all she can to advise him in his study and his line of thought. They have had manifestations in William's house, heard noises, and at times thought they saw lights. It is because the woman there, I don't get her name, but the woman connected with William is a medium and the spirits are able to manifest even while she is unconscious of her power. Sometimes when the lights are first turned out, it seems as though the house was alive with influences and they have not felt any particular fear but a good deal of wonder. She says that as soon as they are able they are going to ring that old bell again just the same as it used to be rung for her when she was upstairs and when they hear that they may know that Aunt Margaret has arrived.

Charlie Murdock, Boston, Mass.

There is a man comes to me now I think about forty years old. He is very quick and active and doesn't seem to take any notice of anybody who is here but rather as though he had made the effort to get here and was going to say what he had to say as quickly as he could and get out of the way. So he steps up, takes my hand, looks at me and says, "I suppose the first thing for me to

say is, my name is Charlie Murdock, I lived in Boston. I have friends and people here who would be very anxious to get word from me. I also have people in Philadelphia. My coming to the spirit has always been a sort of a mystery to them all. Some of them have not even been sure that I came here, but I was killed. It was not by my own hand nor by the hand of anyone who has been mistrusted, but by a stranger who desired to rob me. As it happened, I did not have much with me. My body has never been found and perhaps it will be good for my people to know this, that I am free to come without any of their thought and give this word from myself. I want it known that I didn't suffer much, even though the shock was something one couldn't quite ask to have, but instantly when I came here I found my father and he quieted me and helped me until I began to feel that I might as well submit to the thing as it was. It looked one time as though there would be a good deal of trouble over this, but after all it died away and I was so glad, because I was sure that the right one could never be convicted. He still lives and has suffered over his rash act. It is not for me to forgive him. It is for him to forgive himself. When he comes over here, I shall find him and we will have a talk about this, and it is probable in that way that he will get the light, but in no other. Thank you."

Judith Clark.

There is a spirit comes now to me of an old lady who has a little cap on her head, and her hair is combed down plainly. She has a very large nose and dark eyes, and is not altogether nice looking, but somehow she seems to be so good that you forget all about what she looks like. She laughs a little when I say that and says that she didn't always look as bad as she did the last years of her life. Her name is Judith Clark. She says, "Call me Aunt Judith Clark and everybody will know. Early in my life I knew something of this Spiritualism and then it slipped away from me. The people about me were not very much interested so I had to let it go, but after all when I came over here I looked about to see how much of it was true and how much was false and I concluded that it was about equally divided, that there was a good deal of truth about our coming back and that now and then somebody imagined a lot. When I began to investigate more closely I found the spirits had more power than I had any idea of and then decided I would come here and report and give my own message that it might go back to my people. If you please, I want to speak a word for Sarah. I want her to know that I have seen her little ones and have helped to take care of them and anything that I can do for those who are in the body, I shall be glad to do. George is with me and he is all right and will come sometime with his word. Thank you."

Caroline Appleton, Dorchester, Mass.

The spirit that comes to me now is very beautiful. It is a woman, and she is as handsome, oh, as handsome a person as I ever saw. She is tall and stately looking. Her eyes are black and her hair is as black as jet. She is very imperious in her way and steps up to me with such an air of authority as though she was going to say just what she wanted to say and she would have no word about it, but somehow when she tosses back her head and speaks, her voice is soft and mellow and it takes away from that imperious air which impressed me at first. This is what she says to me, "My name is Caroline Appleton. I lived in Dorchester, and the way you people look at things, I was a woman of the world. I was interested in the things that go for material consideration. I loved books, society, art, music, and all those things that make up the life of an educated person. I had little use for things of a religious nature. I had never named it to myself, but I believe my principle was to unfold and develop materially to the exclusion of all spiritual thought. You cannot imagine what my first feeling was when I came over into this land to find things so spiritualized and I unable to comprehend the beauty or the pleasure of it because of my material conception of things. Spirit life is not so beautiful unless one has spiritual conception, and I have grown to it because I was determined that I would see what it all meant. I am so happy in returning today. I'd like to send this word to my friend Susie and tell her that I am getting along as fast as she could wish, that I have grown out of the old idea and softened into the spiritual and I come often to her. She is very much alone and I desire more than I can tell to give her some word from the spirit which will comfort her and bring her peace. Thank you."

Benjamin White, Los Angeles, Cal.

The next spirit that comes is a very large man who is much above the ordinary height, broad shouldered and a heavy, full form. He looks at me with a bright smile as though he were childlike in his heart and the first thing he says is, "Well, well, I've at last gotten here and am able to speak and send my message out to the people who are waiting to hear. My name is Benjamin White. I came from way across the country, Los Angeles, Cal. I want to reach Susana and make her understand that distance though far across the country or far into the spirit land does not effect me, that I am able to overcome conditions and to go from one place to another and make myself felt by very many mediums. I was more or less interested in this subject, but not in just this form and it gives me great pleasure to add this word to what I used to say before I came. I want my people to make it possible for me to come into the home circle with more strength and more vigor than ever before. I want Susana to understand that when she puts out the lights and thinks she is alone that I am there with her and I shall soon be able to make myself seen by her. I know she wants to see me, and sometimes that clicking noise that she hears is a noise that I make to attract her attention. I thank you for this opportunity."

Anna Clark, Nashville, Tenn., to Mrs. Julia Peters.

The next spirit that comes to me is a woman short and small and very delicate looking. She has very dark eyes and a face as pale and white as marble. Her hair is pushed plainly back from her forehead and she looks down into my eyes with such a beseeching look as though this were entirely new to her and she desired more than all else to have me speak plainly for her. She comes very close to me and says, "Oh, don't keep me any longer than you can help. I am so troubled, so anxious for my people and so anxious to get some word to them. I used to live in Nashville, Tenn., and my name is Anna Clark. I came over here so suddenly that I haven't quite recovered from the shock yet, seems as though all at once I was snatched out of the body and before I could realize, it was all over. I have a mother and a father and a family that I want to reach. My mother's name is Mrs. Julia Peters. She doesn't live right in the city, but I hope that she will get this and will know that I often come to her. She isn't very mediumistic. She seems to be afraid of the whole subject, and so it is hard for me to get there, but I thought I could get some strength today and perhaps come back again and be stronger in my manifestations. Please say to her that I have seen Frank and that he says ever since he went away, he has been struggling just as I am today to get through the conditions that are put up through their fear. If only this comes to her, I am sure that we will be able to do what we want to do, and it is not entirely for our selfish comfort of knowing that we can reach them, but we know we can help and bring truth to some other stricken souls as well. Thank you."

Lucy Robertson, Brockton, Mass.

I now see the spirit of a lady from Brockton and she says, "I want to say first that my name is Lucy Robertson; I lived in Brockton. I knew about this; though I never was an avowed Spiritualist, I had heard and felt, also talked with my friends about the subject, and when I came over here it seemed so natural that I just made up my mind I would go on the regular way and give my message. I want to go to Charlie, to tell him that I have seen him. I had seen very many changes because they had to come, but I have seen what has been done outside the house and I am rather pleased. I'd like also to send word to Hattie. I want her to realize that I can come closer to her than to all the rest. Seems that there is some sort of a magnetic attraction that draws me to her and when her head aches so severely, it is because I am there. I don't mean to do it, but I find that with my close proximity to her I bring this raging headache, so I believe if she could understand it and could know that I am there, she might be able to throw it off. I am just as much interested in everything that is being done in the dress-making line as I was before I came over here. I worked so hard sewing first for this one and then for that one that it was quite an effort to accustom myself to get out of the way of thinking what people were wearing. I feel better about it and am just trying to grow as fast as I can."

Letter from Abby A. Judson.

NUMBER TWO HUNDRED AND FOUR.

To the Editor of the Banner of Light:

The last allusion to Ferdinand Fox-Jencken and his family was in Number 198, and having received many letters of inquiry regarding them, I will give the latest information about the descendants of Katie Fox.

My anxiety for Mrs. Jencken was great, for the physician said one long was about gone, and that she could not long survive the birth of her child. Her cough was constant, and racked her feeble little frame in a way to awaken the tenderest sympathy as well as the gravest fears.

Having heard of the Consumptives' Home, sustained in Pennsylvania by some philanthropic persons in Philadelphia, I asked her if she would like to go there, taking her youngest child with her, and being cared for there through her approaching trial. Up to this time she had not known our fears, and had persisted in stalling herself for the sake of her little ones. It seemed to me best, for her own good, that she should know somewhat, so I told her frankly that if she did not nourish herself and take the proper medicine, her little darlings would be by and have no mother at all. She wept, and from that moment she has faithfully carried out all my suggestions.

The Pennsylvania Home spoken of is among the mountains, and the patients live in a great barn. This is to give them plenty of pure air. Besides three nourishing meals a day, the invalids take raw eggs and new milk on rising and on retiring, and two or three times besides during the day. They get well rapidly. The pure air and the nourishing diet cause the lungs to heal.

As our little Katie would not entertain for one moment the thought of leaving Ferdinand and her home, we thought that if Mohammed would not go to the mountain, then the mountain would have to come to Mohammed.

We fixed the windows at each end of the suite of four rooms so that they would constantly be open about half an inch night and day. The good Ferdinand went out for milk and eggs, and when an egg was beaten up and added to a cup of milk, with a little sugar, she found that it tasted good. She gave me her promise that she would take two raw eggs and a whole quart of milk, herself alone, every single day. We began this regime Nov. 2, and Katie has kept her promise.

Having seen in the Banner W. A. Noyes' "Catarrh can be cured," the next thing was to obtain this medicine. On applying to him, he wrote what druggist in New York keeps it. It is expensive. It costs \$3.00, besides the Holland gin and the sugar, and lasts three weeks. Katie began using this remedy—Cannabla Sativa—Nov. 12, and continues to take it. Her cough has almost wholly ceased, and she is doing finely since the birth of her

little son, which took place Nov. 21. He is thriving. I saw him the same day. Had it been a girl, she would have borne my name. He will probably be named for his grandfather Jencken. We are all glad that it is a boy—that Lillie and Katie have a brother, and that Ferdinand has a son to bear the name.

Of course all this has taken money. But substantial aid has come in from some of our readers. Mr. Editor, from a most benevolent lady friend in New York, who has many times helped me out of a tight place, and from those dear, kind Spiritualists in France, who honor and revere the name of Katie Fox. We have got on well, and there is enough to pay the doctor's bill. Other expenses must be met, but kind hearts will be stirred to meet these needs. It was only yesterday that a neat sum came from one of the most honored names in the ranks of Spiritualist literature in New England. Two of his works grace my shelves.

The donation from France, amounting to \$35.41, came through the kindly and earnest services of M. G. Bera, a name already familiar to me, through his advocacy of the genuineness of the manifestations produced through Frau Rothe, the well known dower-medium. Having read the letters in the Banner of Light about the Jencken family last winter and spring, he wrote to ask me to take charge of the money he might be able to collect. Knowing the family stress that was approaching, it was a pleasure to do so, and the letter that I wrote him giving particulars about the family occupies a column in "Le Spiritualisme Moderne," of Oct. 10. This earnest paper is a bi-monthly, appears in Paris, and bears this motto on its title-page:

"Religion is a science: science is a religion."

The treasurer of the society bearing the same name, of which M. Bera is a member, sent me the money; and, in accordance with their custom, when sending funds abroad, we had a notary public attest Ferdinand's signature to his statement that he knew the money to have arrived in my hands. I have since sent M. Bera an account of the way in which the money has been expended.

M. Bera has written me that there has been started at his suggestion a similar subscription in "La Revue Spirite," the great revue founded by Allan Kardec. I have not received as yet anything from this second subscription in France.

With regard to the generous amounts sent me last winter and spring by American Spiritualists, for Ferdinand and his family, I kept an exact account of the receipts and expenditures, and he and his wife know just what was done with the whole sum. The fact that he has a comfortable home only seven minutes from his place of business (instead of one hour and a half, as was the case in Brooklyn), as well as bedding, furniture, clothing, utensils, and many other necessities of life, is wholly due to the generosity of the many who responded so nobly to the frequent pleas, which you, kind Mr. Editor, allowed me to present through your columns.

As many have enquired, and as some have wondered whether our efforts in this direction have met the results for which we hoped, it may be suitable on this occasion to state that in all the labors for others which the angels have led me to undertake, not one of them has afforded me more real satisfaction than the results from this.

When I reflect on the poverty, the hunger, the cold, the destitution of every comfort of both bed and board which afflicted this dear little family, in their remote shelter in Brooklyn, when I saw them first nearly one year ago, and on the comfortable, well-furnished home that they now enjoy in the upper part of New York City, I feel that all who have striven towards this end are meeting a rich reward.

But, worse than hunger, want and cold, were the deadly forebodings that filled the heart of the faithful wife, and the despair of Ferdinand when his health broke down and his means of support were taken away—a despair which left him an easy prey to some of the cravings which he inherited from his gifted but unwisely managed mother. All this I saw, and my distress was so great that my hope for the family nearly gave way.

But how different a scene is now presented! Ferdinand's health is really good. His faithful devotion to his work has at last given him a permanent position on the Elevated Railroad, instead of the precarious and uncertain opportunities for work which were his lot before. His eye is bright, his step is firm, he loves his dear little home and is thankful for it. I have heard him say many times that he would work any amount, and deny himself any pleasure, for such a home as this.

The home so dear is a very simple one—four rooms on the ground floor, plainly furnished with what I deemed necessary. The back room or kitchen has two windows to the north, while the sitting-room has two windows to the south. The bed rooms between are not lighted. The location is not all that can be desired, and was taken by them and the first instalment paid, before I saw it. The little girls have grown pale and the mother's health has suffered, and while I was away for six weeks in the summer, her disease made rapid progress, all unsuspected by me. Ferdinand's health has improved, owing to his constant exposure, while working, to the fresh air. In the spring, they hope to move to a more healthful locality.

"Will Katie live?" is the question we see hovering on the lips of the interested reader. That we do not yet know, dear friends. Everything possible is being done, and this beloved wife and mother has youth in her favor. She also has courage and hope. She longs to live, for her husband's sake, and for the sake of these three dear little ones.

Bright angels, hover very near. Bring healing balm to these suffering lungs, bring magnetic sleep to these weary eyelids. Soothe the restlessness of these little ones, so that they may not overtax the strength of this frail little mother. Strengthen Ferdinand and give him renewed hope and courage. And whisper to that devoted old grandfather that God and the angels see his watchful care, and will bring him heavenly rewards.

"Why, Katie, where did you get that dear little chair for the baby?"

"That," she replied, "why, grandpa bought it with the first money he earned out on the road."

It has two large back wheels, on which he trundles her, laughing merrily, over the floor, and two small front wheels, on which the chair sits firm, when the lot is tired, and wants to rest.

Yours for humanity and for spirituality,
Abby A. Judson.
Arlington, New Jersey, Dec. 1, 1901.

Since writing the above I have been to see the Jencken family, and found that Ferdinand has lost seven days from his work. He took care of his wife for three days, and the Elevated Railroad suspended him for four more days, by way of punishment for his absence. The consequence is that Mrs. Jencken could not afford to have the needed milk and eggs for ten days. She looks very badly. The janitress helped take care of her. She has paid only the doctor. I fear for her, and shall be grateful for anything that may be sent to me for her.

Abby A. Judson.

Passed to Spirit Life.

From Marlboro, Mass., Nov. 17, Mary A. (Winn) Howard, aged 70 years, widow of Sherman H. Howard, killed in the second Bull Run battle. Mrs. Howard was a native of Townsend, but had lived in Marlboro nineteen years, with her daughter, Mrs. Elva Winn, and her granddaughter, Edith Smith, whom she had cared for from infancy, when the transition of her daughter Clara left her motherless. All this loving devotion was amply repaid by the tender care bestowed by "Elva" upon the loved and patient mother, as the weeks, fraught with suffering, "dragged their weary length along." As the dear invalid neared the land of rest, she was cheered by visions of unearthly beauty, through which the sustaining faith of the daughter was intensified. So thin became the "veil between," that the feeble voice called the waiting angels. At the last, her beloved brother "Warren" was so clearly seen, that, raising herself with extended hands and joyful face, and voice of gladness, the words, "Oh, Warren, come!" closed the volume of her earth life. The impress of the scene lingered until the day of the closing service, upon the face.

Another beloved daughter, Mrs. Jennie Winn of Brockton, with her children, Frank and Bernice, mourn the loss of the beloved mother and grandmother, whose dear ones are all richly consoled by angel ministry. The funeral took place Nov. 20, service conducted by the writer. There were many beautiful flowers, and sweet music was rendered by a quartet of ladies. The interment was in Pepperell, Mass.

Juliette Yeaw.

From Hillsboro, N. H., Nov. 25, 1901, after a long and painful illness, Dorothy L. Worthen, wife of Lorenzo Worthen, aged 67 yrs., 6 mos. and 8 days. Mrs. Worthen had been a Spiritualist for more than thirty years, and was blessed with several visions of the attending witnesses. She suffered exceedingly and longed for the release which came peacefully at last. She talked freely about the change, expressing her wishes about the funeral and home affairs. She was a sensitive person with strong convictions; a brave, true heart; ambitious and earnest; a lover of truth. Mr. and Mrs. Worthen will be remembered as pioneer workers at Blodgett's Landing, Sunapee Lake camp meeting, they having charge of the "Forest House" four consecutive years, where they were untiring in their efforts for the comfort and happiness of their numerous guests. Mr. Worthen has the sympathy of many friends and the blessed assurance which Spiritualism gives to hearts made lonely by the transition of those most dear. Funeral service by the writer.

Addie M. Stevens.

From her home at Onset, Mass., Nov. 20, Mrs. Lucinda Smith, aged 73 yrs., 7 mos. and 8 days. For many years Mrs. Smith had been an earnest and devoted Spiritualist. She was always present at all the meetings and was deeply interested in all the higher thought expressed on our platform. In her daily life she lived her Spiritualism, and was ever a kind neighbor and friend, loved and respected by all who knew her. She leaves two sons, one a resident of Onset, the other of Stoughton, both well known in the business world and highly respected by all that know them. She also leaves an invalid daughter, resident of Onset, over 80 years old.

The funeral services were held at Mrs. Smith's late residence on East Central Ave., Onset. Mr. Tatlow and family rendered in a beautiful manner several spiritual songs, and the address was pronounced by the writer. The interment was at Stoughton.

Geo. A. Fuller, M. D.

Onset, Mass.

Passed to the land of morning on Saturday, Nov. 20th, from Mill River, Berkshire County, Mass., Dawn Blodgett, youngest daughter of Edward and Marion Blodgett, aged 19 years.

Her life was full of love and beauty, and her home was crowded (on a day which was like a dream of early spring) with weeping friends, who came to take their leave of the dear earthly form. It lay with a smile of peace and rest among sweetest flowers which she had loved so well.

Her name was prophetic, for she only knew the dawning here—her sunrise was beyond.

Helen Temple Brigham.

Still, in perpetual judgment,
I hold awhile within,
With sure reward of holiness
And dread rebuke of sin.
The stern behest of duty,
The doom-book open thrown,
The heaven ye seek, the hell ye fear,
Are with yourselves alone.

—Whittier.

