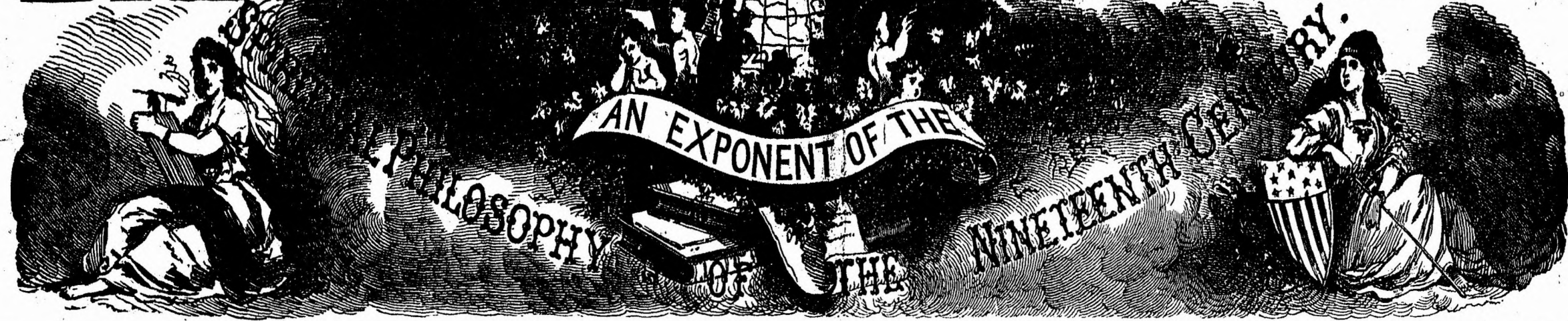


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## FLOTSAM OR JETSAM?

MARY BAIRD FINCH.

Oh! 'tis morning; let me go  
Where ne'er falls the chilling snow—  
To the home of palm and pine,  
Land of peace, and corn and wine;  
Where sweet perfume fills the breeze  
In that new Hesperides:  
Where the singing waters flow  
Float the red birds to and fro.

There the tropic trees are white  
With their flower shallows light,  
And the spiky sails are borne  
On the billows of the morn;  
From the vineyard's purple spheres  
Drift Arcadian atmospheres;  
'Neath palmetto temples low  
Glad Magnolia blossoms blow.

Whisper not the 'plaint of wrong  
From that land of light and song,  
Where hold the fields of pine and palm  
Overflow of bloom and balm.  
On that later camping-ground  
Never demon greed be found,  
Nor the first in freedom's clan  
Rob the weary working-man.  
Tell me, prophet, tell me "nay,"  
For my people thus I pray  
While the winds of "poorthis" blow  
O'er my brothers trampled low.

Oh! 'tis snowing, let me hide  
From the wrongs that brood and bide,  
Where the usurer and his prey  
Meet and smugle on the way;  
From the master, where each man  
Should be grand American;  
But upon bright summer seas  
Wealth's proud ensign feels no breeze  
Lifted by no Angel hand  
In that peaceful Summer Land.  
Lies the "poorthis" moan  
Wealth with Greed must walk alone,  
While the flames of conscience swell  
Hunger's cries to make their hell  
We may weep to see such woe—  
Only jetsam gold below.

\*Poorthis, poverty, in the Scottish dialect.  
Pueb'o, Colo., Jan. 1, 1900.

## The Drawing Medium, Mrs. Therese Vallent.

The following is a partial translation of an article published by Prof. Carl Obertimmler, of Berlin, in the December number of the well-known scientific journal *Die Uebersinnliche Welt*.

Due to the courtesy of the Scientific Association "Sphinx," the German metropolis for nearly a fortnight has had a chance to observe a most peculiar phenomenon. In a large hall of the Café Kerkau Mrs. Therese Vallent, née Fruhmann, of Budapest, demonstrated her innate capability for automatic drawing either by lead or colored pencils.

Mrs. Vallent was born in Vienna, and is at present thirty six years of age. She was married fourteen years ago to Mr. M. Vallent, a well-known musician and member of the Royal Budapest Orchestra. Mrs. Vallent has never received any instruction in drawing other than that given in the common schools of Vienna. In fact, her entire time has been taken up with the duties of a mother for her two children and their education. Her physical condition has always been good, and continues to be so. In regard to spiritualistic qualities none have ever been observed in her heretofore. It seems that her husband was the cause of calling forth her peculiar talent.

In September, 1898, Mr. Vallent read du Prel's famous book "Spiritism," which at once strongly claimed his attention. Desiring to examine for himself occult phenomena he begged his wife to participate in his investigations. This she did rather reluctantly. Very soon they observed rappings on the table, and shortly thereafter Mrs. Vallent succeeded in producing automatic writing, but after a few attempts she failed.



On the evening of March 9, her husband being engaged at the Opera, Mrs. Vallent suddenly felt a desire to sit down and write.

Taking in her hand a pencil, and placing under it a sheet of paper there quickly appeared some words. After a few moments, however, the pencil, apparently purposely, moved over the paper, forming at first a series of what appeared densely crowded strokes. Upon careful examination it was found that the strokes formed an arabesque of a distinct leaf-like character. There was also found written on the margin of the sheet the single word "Ralph." The entire phenomenon lasted forty minutes. On the evening of the next day Mrs. Vallent made another attempt, but it was not before March 11 that she succeeded in producing the first complete drawing of a plant. Thereafter numerous drawings were produced, so that at present we have more than three hundred, both of plants and animals, which show peculiar forms, foreign to any of the productions of our planet. Again, each drawing bears in the corner the word "Ralph," and in the opposite one "Plant of the Moon," or, if the drawing represents an animal, "Inhabitant of the Moon"; likewise some strange name.

Of course these phenomena excited great interest in Budapest. Prominent persons, especially painters, observed her while drawing, and expressed their admiration of the peculiar technique, artistic conception, and masterful completion. Upon the suggestion of Mr. Rahn, the permanent Secretary of the above mentioned Association ("Sphinx") and editor of *Die Uebersinnliche Welt*, Mrs. Vallent tried to work with colored pencils, and did so very successfully. Again, her drawings which in the beginning were only of moderate size grew in extent until we now have some which cover two or three square metre.

The most peculiar thing about her drawings is the manner in which they are executed, and first of all it should be borne in mind that during the entire time Mrs. Vallent is at work (sometimes for three hours) the right arm, which performs the work, is kept completely free. The drawings are not produced by strokes but by dots in quick succession, tapped upon the paper, as if produced by a machine. No distinct plan can be observed. For instance: the plant is not commenced at its root, but so far as we have been able to observe, is commenced at the blossom, and in producing the drawing the paper is not placed in a vertical direction, but crosswise.

The conception of the plan combines artistic sense of beauty with pronounced realism. The single parts of a plant or animal, the same as in nature, have their characteristic forms. At the same time even the most insignificant portions of the plant are so carefully studied, and the entire drawing reproduced with such accuracy as would be used if it were desired to represent a plant in a well arranged herbarium. Nevertheless, the drawing does not represent a spiritless copy of a product of our own nature. Every single detail pleases the eye by its plastic completeness, and satisfies the æsthetic sense. The opinion of the famous professor of drawing, Gabriel Max, concerning the drawings of Mrs. Vallent, is of special interest. This great artist, in a letter addressed to the "Sphinx" says: "In regard to these highly interesting pictures I am honestly non-plussed. During all my life I have never seen anything similar. The technique displayed is that of an expert, and it is difficult to comprehend how the thing is done. Every little loop or cell can be seen distinctly, and yet the entire drawing has the appearance of a well devised entity. To my mind, this case is worth serious investigation. I also hope that the public will be favored with a mechanical reproduction of these drawings." The same wish has also been expressed by prominent artists residing in Munich, Vienna, Berlin and Budapest.

Having said so much concerning the drawer, and the technique she employs, likewise the great value of her work, the question arises: Do we deal here with unconscious drawing? From what has been stated above it appears that Mrs. Vallent has never studied systematic drawing, nor has she practiced the art. The forty minutes consumed in producing the first three drawings represent her entire apprenticeship. Since March 11 up to the present time we cannot observe any progress whatever. Experts have vainly attempted to prove this point, and, of course, it would have been to their advantage to be able to do this. Like Minerva out of the head of Jupiter her talent originated in a moment. Her work is done with a continuity and accuracy, and to a certain extent with the listlessness of a machine. Neither at the commencement of her work is Mrs. Vallent able to say whether the form will be an animal or a plant, and, while she is engaged in the drawing, she will carry on a lively conversation with the people about her.

It should also be noted that Mrs. Vallent can easily be hypnotized. Under the hypnotic influence of Mr. Rahn she fell asleep in five minutes, and, following the suggestion of Mr. Rahn, she drew during her sleep, her eyes being bandaged. These drawings do not show a single false stroke. It is also true that the strange condition caused a certain timidity, which in turn probably occasioned a partial action of consciousness. Nevertheless this experiment proves the purely animistic origin of the wonderful talent of the lady.

The assumption of a willful deception is entirely precluded by such people as personally are acquainted with Mr. and Mrs. Vallent. As regards strangers the following consideration will be sufficient. The drawings produced by her have a considerable value as specimens of decorative art. If her talent were the outcome of a long continued secret study it is evident that Mrs. V. need not choose the thorny path which she is at present obliged

to tread in order to gain well merited recognition. Certainly personal advantages and ambition would have pointed out a very different way. And finally, the association (Sphinx) has not omitted any precautions which it seems best to take, and has also caused the lady to draw with bandaged eyes. On the other hand, the phenomenon cannot be explained by the assumption of an unusual physical condition. She is perfectly awake, and has not the slightest strange feeling in her arm, but says the lead pencil, without her volition, is grasped firmly or rests loosely between her fingers, and at times even makes a complete revolution. Upon the request of the association Dr. Med. Dudeschke of Berlin measured both the pulse and temperature of her body before and after a séance, finding both normal. As a matter of fact, the drawings are produced without conscious perception, without a definite plan and without the conscious cooperation of Mrs. Vallent.



So far as her work is concerned it must be designated automatic, and during that time she is the unconscious operating medium of another power. But what is this power? We easily realize from the drawings that it must possess conception, reproductive capability, æsthetic sense and a well directed purpose. In other words, as the originator of the drawings we must designate an intelligence. This conclusion cannot be avoided. This intelligence signs the name of "Ralph." Are we forced, then, to assume the originating cause has an intelligence distinct from that of Mrs. V.? But again, to this assumption there are several objections. First of all, while carrying on her work Mrs. V. is not in a condition which would permit us to assume the absence of her own soul. While it is true that she never possessed any talent for drawing nor a detailed knowledge necessary for producing it, nor has shown a trace of the æsthetic conception displayed in her drawings, it does not follow that her "soul" may not possess all these qualities.

Unless we find later on some weighty reasons it is advisable to accept the explanation that the power which produces the drawings is the "soul" of the person producing them. If this is true, certainly our knowledge of the unconscious soul in the human being has been considerably enlarged, proving it to be an individuality completely distinct from the brain-life of the person.

V. M. B.

## A French Spirit's Views.

GIVEN THROUGH THE PEN OF PAUL F. DE GOURNAY.

Shall I also have my say after these ancient sages? I am very modern as compared with them, but I might well be called an ancient by the moderns of to-day, for the little I find there is in common between their thought and mine. I mean, of course, queer old Montaigne's thought; Spirit. Montaigne no longer says "que sais-je!" The questions which suggested that agnostic exclamation I have solved, for I have advanced rapidly on that road where I used to grope laboriously in the old terrene days. Not that I claim to "know it all," in the temple of knowledge every new fact mastered only serves to show us, spirits, how much more we have to learn, how little we really know. My old favorite exclamation's meaning might well be changed to "what is it that I know?" a regretful expression of ignorance rather than of doubt.

This candid avowal may surprise those mortals who think an advanced spirit must know everything—an idea they make plain by the thousand and one questions, from the most trifling to the most sublime, they would have us answer for their personal gratification. But, "Oh consistency, thou art a jewel!" as my friend Shakespeare says—these very mortals who proclaim their abiding faith in our wisdom, reject such of our teachings as are not in accord with their pre conceived theories, or so modify them we scarcely recognize our given thoughts.

This matter of mental communion between the incarnate spirit of the student and the incarnate spirit-teacher is one of the arduous problems on which we are working; the most important, perhaps, since on its successful

solution our success must depend as educators of the race. We enroll names by the thousand, but how few live up to the principles to which they have subscribed, how few would pass muster before a Board of Spirit Examiners! Shall not the flood of light poured from the open gateways of the spirit world dispel the night of ignorance, burn off the mask of selfishness and kindle the flame of love in the hardened hearts of men? Shall the direct, proven revelation, have no greater reforming power than the obsolete, dogmatic teachings under which men serve mammon and self six days in the week, and don a sanctimonious garb on the seventh? Unavailing indeed would be our labor of love, our devotion to a self-imposed task—an arduous and ungrateful task in the fulfillment of which we are distracted from the glorious occupations of the spirit world by the cares of earth-life we must assume again as we come en rapport with our suffering or erring brethren in the flesh. Only charity, which is love, can sustain us in this task.

The chemist who pours a health-giving elixir in a recipient which still holds the dregs of some former experiment will obtain but a harmful nostrum; if the bottle be not perfectly clean, the best wine you put in it will ferment, spoil, or at least lose its peculiar flavor. Your health supervisors are daily denouncing the too frequent adulteration of foods and liquids as causing injury to the public health. How few think of the adulteration of the mental food and spiritual drink of the people! I fancy this multitude of minds, to which cling the dry dregs of superstition, ignorance, imbecility or vanity, ranged in a row before the pulpit, the rostrum or the printing press, and the minister, the lecturer, or the writer pouring into them, with lavish hand, the mental pabulum drawn from his own muddled and conceited brain. What a hell-broth!

And when we come, bearing the crystal flagon of immaculate Truth, what a waste of the precious liquid with what caution we must proceed! How nicely the dose must be measured, how carefully the recipient inspected! Oft to no avail, alas; he who receives our truth to-day, teaches it in our name to-morrow; but, lo and behold! he has built a tower of error upon a foundation of truth. Others are misled and deceived, and the responsibility falls upon us. In vain we would disclaim the paternity of an evident absurdity, the stultified mortal will insist it was our teaching. The bottle was not clean into which we poured the blessed wine of Truth, the dregs of conceit clung, invisible, to it.

Is this an exaggerated picture? Take a survey of the spiritual field, read the books, papers and magazines, listen to the lectures on Spiritualism, Theosophy, Esotericism, Metaphysics, or whatever treats of the soul and its future state of Being, the origin of all life, of the revelations and teachings of spirit guides and educators: one is amazed at the multiplicity of systems, the strange ethics, the wild postulates, all contradictory and all given as coming direct from the spirit world. History repeats itself; never more so than in the annals of religious systems: a ray from the light of Truth illumines some receptive mind, only a ray, revealing the path of research, a path which must be entered with an humble heart and followed with patience and perseverance, with caution and prudence, for it is no smooth roadway, but rough, thorny, hemmed in by pitfalls. Instantly, imaginations are fired, vanity and ambition distort the soul's aspirations, impatience accepts dreams as facts, and a host of would-be "prophets in Israel" rise to mystify the expectant masses. Look into the ancient religions, follow the development of Christianity from the simple, pure teachings of the Nazarene to the hydra-headed institution of to-day with its multitudinous sects, each bound by dogmas and doctrines which it claims are the only true and revealed.

The same causes divide the Spiritualists. Their religion, their philosophy rest on a bed-rock of truth, of demonstrated, proven truth. Never was a revelation so widespread as this, of which the tiny raps at Hydesville gave the signal; never before were such abundant, overwhelming proofs presented of the continuity of life beyond the grave, of the possibility of communicating with the loved ones gone before, of eternal progress in the pursuit of eternal happiness. On this bed-rock solid and broad enough for the erection of a Temple of Knowledge that will endure forever, ye are building numerous flimsy little chapels, crowded to-day to be deserted to-morrow and finally to crumble, adding to the heap of rubbish that has marked man's folly through the ages.

All these little congregations are jealous of one another, and a bitter spirit of rivalry prevails where only brotherly emulation in right living, right thinking and right doing should exist. The misleading theories of one class of zealous exponents are due to the conceit which exaggerates their self-importance. Upon the modicum of revealed truth they have received they have builded with materials furnished by their fertile imagination. They actually believe themselves chosen instruments, each claiming to be the instrument *par excellence*; and, so blind love of self may make one, they honestly mistake the creations of their heated brains for revealed or inspired truth.

Another class is composed of what I would call "the Unscrupulous Intellectuals." They possess a quick intellect—which in some cases has been cultivated—a rich imagination, and a facility of expression almost akin to eloquence. They speak or write *ex cathedra* on the most abstruse questions, advance the most sensational theories, and—do not believe a word

they have spoken or written. They are merely exploiting a good field for making money; or trusting in the credulous enthusiasm of the masses, they aim at acquiring that counterfeit of fame, notoriety. This is a superior class of frauds, not to be confounded with the cunning rogues who counterfeit the phenomena of Spiritualism.

Still another class there be, who should be more pitied than condemned. Unfortunately endowed with a feeble will, an undisciplined reason and a large share of vanity, they are unconscious puppets in the hands of mischievous spirits, who use them as mouthpieces to ventilate their inane or wicked notions. The true status of these spirits is not easily recognized; they are generally opinionated and masterful. They assume any great or good name, and are often intelligent enough to personate higher intelligences. But they eventually come to grief, and drag down with them their credulous dupes.

When I lived on earth—to speak of myself still comes naturally, but it is not from egotism—I was a voracious reader. I studied ancient thought in order to compare it with the modern and with my own thought. I never thought I could be right against the whole world; I was willing to be convinced, but always reserved the right of judgment and refused to put my reason in the keeping of another man. By studying the many opinions of thinkers upon a given subject I invariably found some that accorded with mine; thus fortified I knew I had some chances of being right; there remained but to examine carefully and impartially the arguments pro and con. People have judged me an egotist because in my "Essays" I spoke a good deal of myself; but I did not flatter the picture. Little did they understand the philosophy of studying, dissecting morally, one's self, as though it was a stranger I was dealing with. Having searched and weighed the good and evil in man, as recorded in ancient history and visible in my contemporaries, what more natural than that I should seek to discover how much of the good and of the evil there was in me; to discuss both freely, with neither boastfulness nor shame-facedness, but with a frankness some have deemed cynical. I wanted to know my faults, so as to correct them; my virtues, so as to cultivate them to a fuller unfoldment. I recorded my discoveries for the benefit of my readers, and, as I would not be read until dead, vanity had nothing to do with it. That is true philosophy, and for the candid practice of it posterity has acknowledged me a moralist as well as a philosopher.

I never was, and never knew any one who was, that compound of egotism and conceit I see in the modern genius (save the mark!) who "knows it all." I studied man in society and in books, I studied the progress of his thought as succeeding civilizations expanded his mind, but I gave little attention to metaphysics. So, when I passed into this wonderful world of worlds I knew pretty well all there is to know of terrene man, and my ever curious, inquisitive mind was free to turn its whole attention to things spiritual. Here I no longer sighed *que sais-je!* there was no doubt to puzzle me, but eternal truth, resplendent, clear as crystal. I had made but a brief stay in those zones of spirit life, the vision of whose inhabitants is still more or less obscured by defective training during earth life. I had never been a seeker of the truth; I was still one, but I sought for a grander truth than I had ever known, and I found it.

God is infinite, truth is of God; truth, therefore, is infinite. We cannot grasp at once the infinite idea; it is a progressive study, a never ending march toward an ever receding goal. Our search is rewarded at every step by a new discovery, and at each our mind expands and unfolds so as to be able to grasp it, and, having grasped it, we thirst for further knowledge.

It is the same with Truth. The search for it is what makes the spirit's progress, the progress for which the most advanced of us are still working. We cannot fix a limit to progress; for this reason we call it eternal. Each step onward brings a new joy, the sum total of which will be eternal happiness. But in this, as in many other questions, your language is inadequate to express our thought. You mortals, in whose happiness the human emotions are necessarily a factor, cannot form an idea of a happiness that can neither be destroyed, nor checked, nor disturbed, but is ever increasing. It is relative happiness until we reach the zone of crystalline Truth: then it is Bliss, we know Truth, we feel Love, we aspire to Wisdom, the Infinite Trinity.

Mortals cannot feel this; we can no more make them comprehend it than we can spiritualize them enough to make them recipients of all the truth we know, to give them a true idea of Being, of eternity, of the spirit's life. The little we do teach them is often misconstrued, *errare humanum est*, says my favorite Latin author. But, though to "err is human," we must make allowance for the difficulties that surround communication between guide and mortal. We use spirit language, which is thought language, that is we impress the mind with our thought, and the recipient renders it in his own language. Thus I, a French spirit, or rather the spirit of a Frenchman, will see my thoughts written in English by my amanuensis, the medium. This goes to show what few have any idea of, that one does not think in any particular language, any more than the keys of a piano think the music which will be drawn from them by the master's fingers. Considering all this, the sincere seeker after the truth should be humble of heart and cool of mind, however eager to learn. He should distrust himself, study the thought of the wise, and when conceit suggests too confident self approval, repeat the old philosopher's *que sais-je!*—who knows!



## JONATHAN COLEMAN,

An Instance of Spiritual Development.

BY M. EARL DUNHAM.

## CHAPTER IV.

CALLED TO AN APPOINTMENT.

After the company affairs had been closed up, Mr. Coleman informed Mr. Lane, his leading lawyer, of the source from which came the superior wisdom, legal acumen and shrewd management of difficult points in the trying ordeal through which they had passed. At first Mr. Coleman looked doubtful, was inclined to question the accuracy of the statement, but having heard the details of spiritual influence which Mr. Coleman gave him in full, yielded his dissent and accepted the logic of the facts. He was a keen, shrewd, observant man, quick to see a point, and it occurred to him at once that if what he had just heard was true, spirit aid would be a valuable adjunct to a lawyer; but he said nothing of it openly. He had been aided by superior, and to him surprising wisdom in the conduct of the company's affairs, but had supposed that wisdom came from Mr. Coleman, which was, to him, more surprising still; but now came the information that all this wisdom had come from spirits through Mr. Coleman. He had known a little of Spiritualism, had no faith in what he did know of it, but here he was brought face to face with facts, attested by Mr. and Mrs. Coleman, two credible and trustworthy witnesses, supplemented by what had entered practically into his own experience. He must take time to consider this new and strange phase of things.

Mr. Coleman gave the subject serious thought. If he could enlist spirits to assist him in intricate questions of law and in the difficult emergencies which so often arise in the trial of cases in court, he would be enabled to cope with any legal question successfully, and fearlessly meet the cunning devices of the shrewdest and wildest of mere human counselors. This conclusion was verified by his experience in the contest just ended. The world outside knew nothing of this spirit aid, and hence the fact would accrue to him. But he possessed no mediumistic power, therefore he possessed no way of receiving direct communication from the spirits. If, however, he could form an alliance with Mr. Coleman, who, through his wife, had direct communication with spirits, the matter might be successfully arranged. Hence he immediately made a visit at Mr. Coleman's, and said to him:

"You are now without employment; would you like to engage in business?"

"Most certainly I would," replied Mr. Coleman.

"How would you like the law?"

"That would depend on the relation I occupied, whether lawyer or client. Of the latter I have had enough."

"Oh, I had reference to law as a profession; a lawyer, of course."

"To this there are serious objections; I have no legal knowledge, save what my experience of the last few months has brought me—too little knowledge to base a profession on; besides, I have a family which must feed and clothe, and to do this will require all my time and energy, leaving me no time in which to study law, if I felt disposed to do so. Nay, what I do must be something that will bring me money at once."

"Oh! I understand all that," replied Mr. Coleman. "What I have to propose will bring you in money, and plenty of it."

"That sounds well," said Mr. Coleman laughingly; "if it is not only sound."

"It has substance as well as sound," answered Mr. Coleman with a smile.

"What is it, then?"

"A partnership in my office."

"A partnership! You mean a clerkship."

"No clerkship; a partnership; an equal sharing with me in the income of my legal business."

Mr. Coleman, astounded, looked at him in utter amazement. What could Lawyer McLean mean? Was he doing this out of pity to his destitute client? The motive of pity was too weak to produce such a generous offer. The whole affair was incomprehensible to Mr. Coleman, and he could only say: "I cannot understand the import of your proposition, unless it is the most remarkable exhibition of compassion for a destitute man that this world has ever known. If so, I appreciate it, but assure you that I am not quite ready to live on charity; at least, I desire to make one honest effort to support myself and family first."

"There is no charity about it," replied Lawyer McLean. "On the other hand, it is chockful of selfishness. I would not propose it if I did not think I can make something for myself out of it."

"You confound me more and more; the enigmas are beyond my solution. Please solve it."

"Well, here is the solution," and Lawyer McLean proceeded to detail minutely the plan he had formulated in his own mind. They would form a partnership for the practice of law; he would look after the clerical drawing of papers, the management of cases in court, and, indeed, all the work usually done by a clerk; and Mr. Coleman, through the mediumship of his wife, could consult spirit forces for advice; and thus, with the combined lore, wisdom and skill of the two worlds, they would stand without a peer in competition for worldly success.

Did not the plan appear feasible? Was it not shrewdly arranged, and, if carried into effect, did it not warrant great success? Was it singular or surprising that Mr. Coleman was captivated by it and readily consented to enter into it? His experience during the preceding few months had shown him what spirits—or some unseen and intelligent power—could do in the way of giving legal advice; was it, therefore, unnatural that a few days later a sign over an office door read "McLane & Coleman, Attorneys and Counselors at Law"? Be this as it may, such was the fact. A test of spirits as practical members of a law firm was to be made.

Mr. McLean had great expectations to be realized by the new partnership; Mr. Coleman believed strongly in the chances of success; all who were let into the knowledge of the inner facts prophesied hopefully concerning the probable success; why not? The combined knowledge, wisdom and skill of the two worlds ought to be adequate to highest achievements. But the real value of a theory is only known by the attempt to carry it out in practice; and that which seems to be feasible, and even felicitous in theory, not unfrequently proves to be utterly impracticable. Thus it was in this case—not from inability of spirit power to do what was wanted, but spirit willingness was lacking. When spirit advice was sought none came. On other matters communication was free, and readily attainable; but in the business of the new law firm spirit would take no part whatsoever; and why? To this inquiry they replied: "We spirits work not for fame or for money, but purely for the good of man kind; and all good work is unselfish. The firm of McLane & Coleman was organized through selfish motives, for selfish ends, for mercenary aims—we will have nothing to do with it."

No argument, no persuasion, no pleadings could move the spirits from the position they had taken; and hence the law scheme was thwarted. To Mr. Coleman it was a mortifying disappointment; to Mr. Coleman it was a revelation; the one turned again to his old method of practicing law; to the other came a special spirit call. It ran thus: "You are called to go forth to proclaim the truth as it shall be revealed to you. This henceforth is to be your mission, and your only mission."

"But," objected Mr. Coleman, "how can I do it? I have no gift of oratory; I am not even a creditable public speaker; I am sadly deficient in the necessary intellectual and literary qualifications."

"You have all you need, aside from what will be given by spirit forces speaking to you and through you," was the reply.

"But how will I have wherewith to support my family? What I shall be called upon to say will not be popular with the masses, and men will not pay for what they do not approve."

The answer came quickly: "Take no thought as to what ye shall eat or wherewithal ye shall be clothed, for all things needful for you and for your family shall be abundantly supplied. It is a law of the higher life that whosoever does the will of God shall be fed. What did Jesus say? 'Be not anxious for your life, what ye shall eat or what ye shall drink; nor yet for your body what ye shall put on. Is not the life more than food and the body than raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and yet your heavenly Father feedeth them. Are not ye of much more value than they? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to day is and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed? For your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom and his righteousness, and all these things shall be added unto you. Be not, therefore, anxious for the morrow; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.' What Jesus thus said unto his disciple we say unto you."

Not convinced, Mr. Coleman replied:

"Here is a point you overlook: Jesus spoke by divine authority."

"So do we."

"Jesus had power to fulfill his promises."

"So have we."

"Give me a proof."

"You shall have it. To-night you will receive a gift of fifty dollars from a person to you unknown."

"If the gift comes I will believe what you say and will submit myself to your direction."

"Agreed; the fifty dollars will come."

And, sure enough, the evening mail brought him the following letter:

My Dear Sir—You are called to an important work. Inclosed you will find fifty dollars to help you begin it. Yours for the truth.

The letter bore no date. The postmark was that of a far distant city. It was impossible for him to return the money, though his soul revolted against receiving it. "Have I come to that!" he exclaimed. "Am I to be forced to live on charity? What?"

His wife spoke, and he turned to listen. She was in a spiritualistic trance. "It is not charity; it is the first instalment of pay for the work upon which you are to enter; hesitate not to accept it; more will follow as you shall need; enter upon your mission; enter now."

Mrs. Coleman rose from her chair, and with closed eyes, walked over to her husband, laid her hands upon his head, and reverently said:

"Once before we dedicated you to this mission; now we re-dedicate you to it, and endue you with power from on high."

A shiver ran through Mr. Coleman's body, thrilling every nerve, as he bowed his head, and said, "Thy will, not mine, be done."

"Amen," came from the medium's lips, followed by one of the most touching, impressive, eloquent and powerful prayers that ever was uttered by human lips. The very heaven seemed to pour out its benediction until the air in the room was palpating with unseen but felt life, and the two worlds then and there demonstrated how intimately they are bleaded together.

Could Mr. Coleman doubt the reality of his call? Should he hesitate to enter upon the mission pointed out to him? He had been called, dedicated, consecrated, endowed from on high by spirit forces, through the mediumship of his wife received tests that ought to be convincing; why should he not respond heartily, loyally, willingly? Is it not wise to accept a call to duty? Nay, is it not wise and unsafe to refuse such a call? At least, so he reasoned, and then and there resolved to follow the leadings of Providence, or of the spirits, as the case might be.

Shall we say he acted wisely? Judging the case from the standpoint thus reached he had sufficient proof of a special call to a special work? Was the proof sufficiently clear and strong to warrant his acting upon it? Indeed, what constitutes a special call to a special work? How does it come to us, and in what way does it manifest itself? Are not angels—spirits—God's messengers of communication to men? If a message come to us through these, shall we accept or reject it? Of course it is easy to tell what was wisdom after the occasion has passed, and the fruitage has come; but what is most needed is foresight, not after-sight; wisdom to make the right choice at the budding time; from whence shall we obtain that wisdom? Jesus said, "Ask, and ye shall be given; seek, and ye shall find; knock, and it shall be opened unto you," all of which implies searching, testing, proving.

To be Continued.

## Some Rambling Thoughts.

BY L. W. HOUGHTON.

The National Spiritualists' Association has met, completed its work, and again left its footprints upon the shores of time—footprints, which though of necessity moulded somewhat by past conditions, we think will not easily be effaced, because we trust (notwithstanding the various criticisms) imprinted by a large degree of truth and justice to all. And we find no good reason why any and all Spiritualists who are seeking the welfare of all instead of individual prestige, should not lend a hand to help hold the standard of a purer, more practical Spiritualism, where a few earnest souls on both sides of life have struggled so hard to plant it.

A lofty standard with Honest Endeavor for its motto debars no one from the ranks. Nothing debars from any worthy object save a lack of intuition to discern whether it be worthy, and a non-recognition or non-possession of that soulful love which makes any individual a self-reliant, therefore unenvious, unselfish power for good wherever his presence appears. Independence tends to self respect, and unless we have a due respect for ourselves, we can not reasonably expect respect from others. What is true of individuals is true of societies. If all Spiritualists could but fully realize this, and give heartily and freely according to their means, the Mayer fund would not have remained so long unfilled, and there would be no need of so much extra effort on the part of a few, which always gives opportunities for the unwise to criticize and censure. Also the attention of the now uninterested would be sooner attracted to an investigation of that which every true Spiritualist holds dear.

One, to some, objectionable clause in the Declaration of Principles has at least called out a variety of thoughts to which we will add a mite. We think no Spiritualist believes in Infinite Intelligence as a personality—that would simply be a God of the past. To our present comprehension Infinite Intelligence exists only as including all the past, present and future. We see a degree of intelligence in every manifestation of life, from the lowest mortal to the wisest human mind. In the aether is only intelligence enough to manifest a tree; but the magnitude and perfection of trunk, branches and leaves depend altogether upon environment, soil, air, light, moisture and sunshine. So in the human embryo, there is the intelligence, or capacity, as we usually

term it, to unfold numerous leaves of wisdom and consciousness, provided, like the tree, it has the useful environment, opportunities, etc., and as the sunshine is one of the most essential elements in the growth of the tree so the magnetic, spiritual sunshine is essential to the unfolding of the petals of spiritual thought. Truth is mighty, and no doubt will prevail; but in the hands of a united band may power claim the attention of a growing humanity. In real unity there is always growth, while pretended union is disintegration and a wider separation. Even a handful, truly united by the ties of an honest, whole souled brotherly love, is productive of more real advancement than a host wasting strength in individual dissensions, dissensions and egotistical oppositions. We have often said when speaking of frauds, and we repeat it here, that even though the wedding leave but a scanty few staunch and true, then give us that few.

No one need be deceived if his spiritual perception be unfolded to discern when honesty's true colors are unfurled; but so long as many lack that vision there is the necessity of warnings from those who see the unscrupulous taking advantage. In Justice's name why denounce any one for warning others of danger? Let every ship sail under its own colors. Spiritualism, intelligently understood, has no use for fraud in the attainment of its truths; as enough, grand enough and broad enough to answer all reasonable needs. It is high time that undue selfishness, and a sensuality that to the candid mind is truly alarming, were lifted from the fair form of an aspiring Spiritualist which ever seeks to draw all from the stultifying, deadening influence of such fearful evils as THE BANNER notes editorially Oct. 21. We shall not attempt to add much to those earnest words, only to say we have for some time sorrowfully noted the insidious workings and promptings to selfish gratification in the name of help and operation of the spirit world.

Is it reasonable that blind, unintelligent yielding to passion, in any way ever contributed or furnished power for the true manifestations of an exalted mind? If this were in deed so one would conclude that some places which have existed, and do exist to-day, must be prolific in such manifestations. One of the crying needs of the hour is a greater knowledge of mediumship by mediums themselves; to leave all to the spirit side has often been proved one-sided and impracticable. Mediumship used to only further individual self-interest, either for the medium or another, can never give forth the purest inspirations of the wisest minds. A large majority of people are easily led through the emotional nature, and consequently mediumship, or has been thus far, largely founded in the emotional, as any student must admit; and to better understand and direct it to highest uses is demanding careful attention at the present time. "O! would some power the gift give us" all to see, not only ourselves as we really are, but through self to see Nature's grand laws with an unbiased mind, free from all the petty, individual motives, ambitions and emulations which hold us from a just comprehension of the beautiful underlying truth, which Nature reveals only to the earnest seeker for physical purity, as well as heartfelt desire for the true happiness and best good of all. To such only the yield; and distributed in their rarest and priceless treasures. Only through our own untiring labor of striving to be passive to the higher vibrations of thought, while being positive to the unsond, illogical and more selfish elements, thus learning to direct our own forces, can the purer mediumship be obtained; only through patient, honest endeavor—not to gain the applause of the world or to cater to a morbid craving for something marvelous, but to live and do the very best of which we are capable.

Seek for the light; never swerve from the right. And the angels will bring a knowledge true Which will lighten all burdens and sweep from the sight

Many sorrows which earth brings to view.

Yes, seek for the light; through nature's clear sight List to her own pure language true, That wisdom may bring through that pathway of light

Rare truths to a nearer view.

Seek for the light; that others may find A friend who for truth has sought, Who will help them to garner, and also to bind, Sheaves of love which the dear ones have brought.

Madison, Me., Jan. 1900.

## Spirits and Disease.

Obsession and Obsessing Influences.

BY A. A. KIMBALL.

There is no better way of demonstrating truth than by facts; and the object of this article is to prove that obsession and obsessing influences are no bugbear, as was asserted they were by one of our lecturers, but that they do actually exist; that evil spirits do communicate as well as good ones, and exert a great power for harm. Knowledge and wisdom are power. The better people understand these things, the stronger they will be to resist evil influences. Ignorance has filled our lunatic asylums, and it is time we gave more thought to this very important subject.

In my profession as a healer I was called to visit a woman who had suffered for years with a so-called complication of diseases. I found her to be a sensitive and undeveloped medium. I will give some of the physical symptoms, and then show their relation to spirit conditions which were being thrown upon her organism by a band of evil forces in spirit.

She was suffering from a cankerous sore throat and the peculiar conditions and symptoms of female disease. This throat trouble was almost always accompanied by a choking sensation, and it seemed as though a large hand was clutching at her throat and wished to choke her. It would cause her to strangle and gasp for breath, and then go as suddenly as it came. She would often have spells of great pain in her stomach; and it would extend through between her shoulder blades. She said it seemed as though some foreign substance was driven through her body at this place. She had been treated by many physicians, and had used a great many patent medicines, with no real benefit but to mitigate for a short time, in some instances, the severity of the disease. Another very distressing symptom, she felt as though something heavy was laid across her chest, which caused her pain and suffocation; then came a terrible heat, as if burning, and she could feel the hot flames in her face. All these symptoms were very distressing, and after wearing out her physical body. Many mediums personate spirits, and that is the end of it to the medium for that individual spirit; but these symptoms had been of frequent and long duration. There were more symptoms, but I have given enough to illustrate my point. I began giving her treatments, and in a few days a female spirit who had passed out with a severe female disease, controlled her organism, and it proved to be the wife of an actor now living in Boston. My patient and this lady had been intimate friends for years, which made it very easy for a band of evil spirits to carry this spirit to her friend as soon as she was relieved from her mortal body, and this friend soon began to be afflicted in the same way.

She had thrown off from the sick spirit the conditions with which she passed to spirit life; by treating the medium's organism while the spirit controlled her, the spirit described three dark spirits who had been instrumental in holding her to this woman, and said she had tried to get away from her; but these spirits would not permit it, and told her to stay by this woman and she would feel better after awhile. But they held her so close that she suffered very much, and was thankful to at last be released from her bondage.

As soon as the spirit was taken away the symptoms disappeared in a short time. There is one very noticeable fact in all cases of obsession and those troubled by evil influences, and that is, if you get away one evil spirit from a person there are always two more in the same group. These spirits say three of them make a triangle, and they can throw upon a

person more power by forming in a triangle. The same is true of good spirits in their work. I have noticed that three mediums sitting in a triangle will get more power than in any other position.

At another time when I was treating a lady who was controlled by the spirit of a fireman, who passed out in a fire, in which a heavy beam fell upon his chest. This accounted for my patient's sensation of burning. The spirit gave her name and that of the city in which he was doing duty, and on investigation proved correct in every particular. At another visit the spirit of a man controlled who was killed at a railroad crossing. The wagon box in which he was riding was smashed by an engine and a splinter was driven through his body. In taking on the condition of the man the patient complained of feeling the same sensation. He also gave his name and residence, which were correct. At other times sick spirits who had passed out with different kinds of throat disease controlled her. She suffered most by taking on the condition of a man who had been hung, also of one who had been choked to death by a man from behind clutching at his throat and choking him. Although this spirit was engaged in iniquity at the time of his decease he was bound to be revenged on some one, and had found in this woman a sensitive whom he could make feel the effects of his evil power and had worked his malice upon her by clutching her throat, as it is easier for any spirit to throw upon a mortal the same condition with which he passed out.

As in the first symptom related so it was in all the rest; dark spirits were holding these innocent victims to the medium in each case, and thus rendering her life one of misery, pain and sorrow. But not only that, they were keeping these spirits, who had not thrown off the conditions of their last illness, in bondage and suffering, so they could not pass on and progress to a higher life; and they, by not seeking to overcome the evil in their natures and aspiring to a higher condition, were binding themselves in slavery to their low, degraded, malicious natures instead of progressing on to a higher development, where they could be of greater use in bringing themselves and humanity to a higher plane of usefulness instead of making them often from disease and death. I asked many of them why they persecuted this woman in this manner. Their invariable reply was: This woman is a heretic, and possesses strong mediumistic powers, and we can see that the higher forces are seeking to develop and bring out her mediumship, that she might be used as an instrument to bring truth and wisdom to the world. We are working to prevent it and keep the people in ignorance and darkness, and to create all the inharmonious and turmoil we can, as we can work better in that element.

There is no way we can obstruct and keep back the powers of light so effectually as to crush out the mediums, and those of mediumistic gifts who would make grand instruments in the hands of the higher forces for the furtherance of truth and knowledge. After the sick spirits were helped out of their condition, and the powers of the dark spirits were broken, who were operating upon each special trouble, the cure was quick and certain by only a few treatments, as then only the effects of the cause had to be removed.

By my mode of treating obsession, I treat and heal the spirit obsessing, as well as the patient. An evil spirit brought to see the error of his ways, will turn and help the persons he has been injuring. It is better to overcome evil with good, and to gain and keep the good will of a spirit, as well as a mortal. If you remove a spirit by force, and do not try to help him out of his low, degraded condition, he will immediately go to some one else, and there are always weak sensitives on whom they can wreak their vengeance. This lady had a daughter attending school. All at once she could not see very well; was dull, stupid and languid; her ambition to study or work had gone, and she seemed to be fast going into a decline. The mother spoke to me about her daughter, and, without seeing her, I had the impression that a very old lady was about her in spirit, and that if she was taken away, and the power of the forces broken that were holding her, she would be all right in a short time. I requested the mother to have the daughter come into her room the next time I visited her; the daughter came in, and in a few minutes the mother was controlled by an old lady, who was in a very weak condition, but did not seem to have any organic disease. I treated her magnetically, when she opened her eyes, and said: "I am not sick, nothing ails me but old age." She had not realized that she had been in spirit, and it took some time to convince her of the fact. She said some men had been carrying her around with the young lady. She thought it was strange they should be toting her about in that manner, and tried to get away from them, but was so weak she could not help herself. She gave her name, and described a seaport town, and said she used to tell things for people, and they called her a witch. After the spirit left my patient was told what had transpired. She said that she knew her, and that her mother had taken her with her to see this old lady when she was a little girl, and that her mother had never told her the truth. This old lady lived one hundred and two years. The next morning the young lady was all right, and has continued in good health.

If you are a true Spiritualist, and believe in the power of spirit, employ your own, the clairvoyants and healers who are operated upon and controlled by a spirit power, seeking by the divine light of spirit to lift the veil of mystery that hangs over many of the sick and afflicted, and reveal to mortals some of the true causes of disease, and are pointing out the way for the sick to find relief without taking and absorbing into their systems arsenic, strychnine, calomel, chloral and phenacine (from which a young man has recently died) and other drugs, which not only destroy the body and mind, but they bind the spirit even after it is relieved from its mortal tenement. All poisons administered to the sick are as bad as the disease itself, and after death it is a startling fact, but true, that our asylums are filled with obsessed people, who became an easy prey to the undeveloped forces of spirit through the drugs administered them.

I heard a lecturer say obsession was all imagination. Away with such spiritual ignorance; the spirits have demonstrated the untruth of that statement in hundreds of cases under my personal observation and treatment, as well as many others all over the land who are used as instruments by higher forces to relieve suffering. Was it the preconceived idea of the medium who made that statement; or was that thought thrown upon the brain of that medium and her control by some deceitful, cunning spirits who are ever on the alert watching for an opportunity to throw upon sensitive brain a misleading thought? I believe it was the both, as if the medium is not cognizant of the fact that there are lying, deceitful forces, such a spirit could more readily throw upon him a thought of the above character.

Undeveloped spirits have been the downfall of many a fine, sensitive medium. If Spiritualists could only realize the power for evil the undeveloped forces in spirit possess, and strive to prevent all discord and inharmonious, and all pull together for the greatest good, it would make better conditions for our mediums and the progressive souls of the higher life to give us truth, knowledge and wisdom. One word more in regard to imagination: Out of the hundreds of cases treated, I never had but three cases where the patient realized and was willing to admit there was anything of the kind about her.

I once treated a lady for two weeks who had terrible influences about her, before I said a word to her about the true cause of her condition. Aside from treating her, the spiritual part of the work was done by my wife and self when she was not present. Finally I began telling her of these things, gradually leading along to her own condition, when she asked if there were any such forces around her. I then, by the aid of my wife, demonstrated to her the cause of her years of suffering, and, although she was a church member, and scarcely knew anything of Spiritualism, she said: "My spirit is ripe for the truth. I can very easily see and comprehend the truths you have revealed to me in regard to my own case, and can understand the Bible better, and can reconcile the work you are doing with that of Christ and his

apostles—how he told his disciples to go into all the world, preach the gospel, heal the sick and cast out devils." When this lady went from my house, she said to me in gratitude, with the tears coursing down her cheeks: "The knowledge I have gained here has more than repaid me for the money paid you, to say nothing of the benefits I have received to my physical body."

To those who believe that death ends all, or to those who believe that as soon as our spirit leaves the body we cease all evil (if disposed to evil in the mortal), and enter a land of immortal bliss, whether we are fitted for it or not, I ask, if undeveloped spirits did not cause and greatly aggravate the troubles of these people, what was it?

Malden, Mass.

## True Spiritualism.

BY ELLA L. LAYSON.

One may be a Spiritualist if he simply believes in the return of spirits, and that under certain conditions communication with them is possible; but if he is content to rest there he misses the best and highest truths of Spiritualism.

Our spirit friends come back not merely to let us know that they can return but to impart to us vital truths that are necessary for us to know in order to live a true, noble life, and one worthy of immortal beings. This knowledge will create for us a new world of beauty and harmony, surrounding us with an atmosphere of love, purity and happiness wherein we may bid defiance to external surroundings and rise above the trials and disappointments common to our life here.

If we become receptive to their teachings we shall feel that good only can come from our grief and pain, and realize that at the end of the rough and rocky pathway over which our weary feet are passing, shall be at peace, and to one whose life is one long struggle, beset with temptations and darkened unfulfilled hopes, how much that signifies—peace.

And our dear ones, too, would tell us that we are never left alone; close by our side they guide us each step of the way, cheering us with their sweet influence of love and pity, directing our thoughts from present hardships to the brighter future so near. Then let us not complain at every trial, and not sadden the faithful hearts of those who are so patiently and cheerfully laboring for us.

And from this may we not learn what our own duty is? If we are receiving so much love and care from our angel friends should we not do all we can for others less fortunate than ourselves? Always, every day, there is some one we can help with a kind word of sympathy or loving thought. Real, true sympathy is more rare and precious than even a kind action, for the latter may come from a sense of duty, while sympathy can only come from a true, loving heart, that has known for itself the dumb agony of despair. There is nothing else so warm, so warming, so sympathetic, or cheers the despairing soul as sympathy, and it is something the weakest and poorest among us may possess, and in its cultivation we are taking a step upward.

It is only through experience that we feel the force of a truth, and I will relate a bit of my own experience, showing how closely we are watched over by our spirit friends. I am mediumistic, and in years past was frequently controlled by my guides, but had not been for several years at the time of which I write. We were then living in California, and during the spring of '98 decided to come to Nebraska, but it seemed impossible to make satisfactory arrangements. My husband wished to make the journey by wagon, and as we had a strong horse thought with a small wagon and tent we could make the trip all right. I was much opposed to it; I could imagine being waylaid by highwaymen, the dangers of the desert were apparent, and I was also afraid of sickness. Having never camped out a single night such an undertaking was full of terrors for me. But one night while we were talking it over, I was suddenly controlled by my little guide "Bluebell," who exclaimed: "Yes, yes, go by wagon, it is all right."

Feeling that I could trust my guides, I at once began to get ready, and Aug. 15 we started on our long journey, and arrived here Dec. 24 in good condition, after traveling more than two thousand miles, and with but one horse. Our way lay through deserts and over mountains; we passed through places devoid of all signs of life, were snowed in on the mountains, and met with numerous hardships, but through it all I could feel that we were under the protection of our unseen friends, and every thing always came out all right. And now, as I look back upon it, the pleasant experiences far overshadow the trying ones, and I am glad that I took the journey. My mind now is filled with pictures of the beautiful scenery of the mountains and valleys, and a pleasant memory of the kindness of strangers, and, above all, I have the knowledge of the loving care and aid which we receive from the dear ones "over there."

And thus it will be when our journey here is ended, and we can look back upon our life completed; we shall find the memory of our joys and blessings, the love that has been ours, clinging to us always, while our trials and hardships fade away to be forgotten in the sunshine of eternal love and truth.

Salem, Neb.

## Titles.

The love for titles, which exists in most men, is undoubtedly an unconscious tribute to superiority from mediocrity, both on the part of those who are eager to wear titles and those who like to speak of their acquaintance by some other address than Mister. The love of titles had its rise in the fact that originally every title meant something. The man who wore it had won it. To day most titles mean nothing but vanity, and therefore to all but the frivolous are worth nothing. Those which once carried with them honor and distinction are now borne by persons in decidedly unlettered occupations. Professor Sam blacks coats in this city. Doctor So and So treats corns; and so the titles go. They are signs of the vanity which is almost as universal as the instinct of self preservation, and if it continues to multiply as it has since the spread of newspapers, it will be more in evidence. It is not confined to either sex or to any walk of life. The eminent man of one title wants all the titles he can get. The humble citizen who has none answers cheerfully to colonel, major, or any other supposedly honorary term which his friends may confer upon him. Titles won justly by services nobly rendered in any line of life are to be worn with pride, but the indiscriminate bestowal of others belittles those which really are a distinction. Some one, in speaking of the vulgarizing of titles, says truly and amusingly: "When you are introduced to Dr. Jones you don't know whether to consult him about your soul, or your rheumatism, or your horse, or your toothache, or your libel suit, or the religion of the Ethiopians, or the malleability of aluminium." Until this condition of things can be changed, why would it not be a good idea to form a No Title Society, to which could belong all those who prefer the democratic terms to which we are all accustomed.—The Beacon.

If thou art desirous with right faith to know the true light, put away from thee vain and evil joys, and also the vain sorrow and the evil fear of this world; that is that thou lift not up thyself with arrogance in thy health and in thy prosperity, nor, again, despair of any good in any adversity. For the mind is ever bound in misery, if either of these two evils reigns.—King Alfred's "Boethius."

Recognizing the interdependence and solidarity of humanity, we will welcome light from every source, earnestly desiring to grow in knowledge of Truth and the Spirit of Love and to manifest the same by helpful service.—Bond of Union of The World's Unity League.

Subscribe now for the BANNER OF LIGHT.



## Miserable, Unhappy Woman

Suffering Needlessly When

## DR. GREENE'S NERVURA

Blood and Nerve Remedy

WILL MAKE HER WELL.

Poor woman, with her delicate body and unstrung nerves. Life is hard on her. The world is heavy and it drags her over its rough roads regardless of the jars and shocks which tear her nerves and sap her life and beauty. And how she endures! Poets have sung of it—clergymen praised it—it—the world gained by it. But it is wrong, we say. It is wrong to suffer needlessly—to drag through life listless, weak, melancholy, useless and uninteresting. If there were no Dr. Greene's Nervura blood and nerve remedy, it would be different.

But there is! It is ready to add old time grace and spring to your feet, to light those dull eyes with sparkle and bring a dainty pink to those sorrow cheeks. It has done it so often. There is no doubt about it.

Set your blood tingling and tighten up your nerves with a safe, sure remedy. What Dr. Greene's Nervura has done for others it will do for you—enrich your blood—strengthen your nerves, increase your appetite—in fact—make you well.

And it is just as good for men as it is for women—makes them look well and feel well.

Mrs. Caroline Chandler, Concord, N. H., says: "For years I had trouble with my stomach and have consulted physicians and sought in various ways to find relief. In addition to my stomach difficulty, I suffered a great deal with pains in my back, and general weakness of the system. The first relief which I obtained was through the use of Dr. Greene's Nervura blood and nerve remedy, and I have continued to use the remedy whenever I felt it necessary to do so. I look upon Dr. Greene's Nervura as a valuable medicine, and take pleasure in recommending it to others."

Dr. Greene, 27 Temple Place, Boston, Mass., is the most successful specialist in curing nervous and chronic diseases. He has remedied for all forms of disease, and offers to give free consultation and advice, personally or by letter. You can tell or write your troubles to Dr. Greene, for all communications are confidential and letters are answered in plain, sealed envelopes.

## Children's Spiritualism.

### A Peep at the Indian Children in Oklahoma.

BIDA A. ROFF.

Nine o'clock, and school-bells are ringing everywhere all over this great country. Did you ever stop to think that little Indian girls and boys might be hurrying to get to the kindergarten or to school in time? They go walking, running, hopping, jumping along, and some are riding, two or three on one pony. When the teacher looks over her class and finds this one or that one is missing, an Indian policeman is sent to learn the reason.

They are first taught English, and soon learn to sing and talk, though they frequently get things mixed up in a very funny way. Like all children, they have been looking forward to Christmas, and have asked daily, not "How many days before Christmas?" but, "How many sleeps Christmas?" When they want to ask how many months before vacation, they say, "How many moons vacation?"

During a shower one morning it lightened and thundered quite heavily; the children all stopped work, putting their hands on their heads, and it was some time before the teacher could get them to speak. Finally, "General Miles" said, "The Great Spirit talks." Little Miles was called after General Miles when he visited this reservation three years ago.

Recess is always a noisy, happy time. The larger boys make bows and arrows, which they shoot very dexterously, much to the discomfort of the birds, grasshoppers, rabbits and prairie dogs. Miles is too small for this sport, and stood watching some chickens. Annie Red Bird happened to come along and said, "I like to eat them," to which Miles replied, "I like the chicken's baby best," meaning he liked eggs better.

Little Johnny Humming-Bird is the youngest, and about four years old. His mother thinks he is a very smart boy. She says he can talk two languages—that is, his native Kiowa, and English, which he is learning. All he can say is "Good-morning" and "Alright." It is very funny, because he says "Alright" to any question, whatever you ask, whether it is "What is your name, little boy?" or, "How would you like some candy?" Augustus Tall Bird is another of the school children; his mother is very proud of him, for he can count to one hundred. She says, "To think my boy count! Oh, I was big girl, woman, and could only count ten!"

The minister, who is rather a small man, with a reddish beard, is a busy man, is always doing something, hurrying from one place to another. The Indians have given him a name, which is interpreted as "Little Red Ant." When school was dismissed the other day, Annie, who was bare-footed, ran down the path, but suddenly stopped, calling, "Oh, wait a minute! Brother"—mentioning the minister's name—"is biting my toe." Her foot had been stung by a red ant.

Civilization is fast pushing into the reservation, and in the last few months the great steam-engine has come. As the train came into the station it gave an uncommonly long, loud whistle; the kindergarten asked, "What is that, Edith?" Edith was sewing her card, and, without looking up, answered, "I am busy; I haven't time to hear the wagon holler."

Last Sunday at church, it is sadly true, some good people got very sleepy, and one Indian, who was sitting in front, was soon nodding. White Buffalo, Edith's father, got right up in the middle of the sermon, walked round in front of the congregation and gave the sleepy old man a good shaking. Not only did it wake up old Yellow Shirt, but everybody else was wide awake, too, for White Buffalo had his eyes wide open, and his ears, too.

After all, you see Indian children are not very different from white children; and you will find that people are very much the same everywhere, whether black, red or white. Yet it is not strange, for all people are the children of the same God, who has taught them to say "Our Father, who art in heaven."—The Outlook.

### A Tennessee Doctor's Horse.

Dr. J. B. Barnum of La Follette, Tenn., sends us an interesting account of his horse:

"Charlie, whom every boy and girl in my vicinity loves, is a sleep-looking six-year-old, quiet and contemplative in his usual mood, but when he has a good chance, and is not needed, can run around and kick up his heels like any boy of his age. Let a little one stray around his feet, or get on his back, and he sobers down and steps as carefully as a youngster and baby in the neighborhood. Put one on his back, the up the reins, and start him off to take the little one home, and he goes to the right house, stops at the door, stands till relieved of his burden, and then quietly trots home, unless he sees me coming, and then he follows me.

light, and I see to myself, but earnest like, for I meant it. 'Truth, where be you? I want to follow you; I want to like a dog. Where be you, Truth, and Right and Justice? You seem to be hid, the hull on you. Where be you?'

"But no answer came. The moon sailed on stiddy, knowin' jest where it had started for, and keepin' light on its goat; its light fell in dazillin' glory, but it fell on snow and ice, and seemed kinder cold and evasive and I could n't seem to grasp hold on it."

"If so bare and cold the limbs of them apple trees looked under the cold light, I sighed. But unbeknown to me sunblin' whispored to me, and like a warm hand enfoldin' mine came a comfortin' thought. As sure as I rot there a new life would come to them bare boughs; green leaves and pink flowers would wave in a balmy air under a June sun; birds would sing and soar among 'em; spring would come. God wuz over all. He knew where they all wuz—Truth and Justice and Liberty. He would rule over his own world; I did n't have to. I sat there comforted."

—In January Everywhere.

**A MIND TO LET.**—Prof. Crookes, in his Presidential Address before the Society for Psychical Research, states that a majority of men of science are "compelled to write off as worthless a considerable part of their knowledge, and that it is a great advantage to them to do so, for it lightens the intellectual burden they have to carry, and leaves them free to explore new fields. To this he adds that he has often found it necessary to write "to let" over some of the vacant spaces of the mind. By "to let" is meant that there is an opening for new thought on a new line of research—research in fields neglected or unoccupied. It is to this flexibility of mind, he says, he is indebted largely to his discoveries in fields where others did not care to tread.

If Prof. Crookes, so eminent in many departments of science, can with advantage write "to let" over some of the empty chambers of his mind, how much more so can those of us who occupy lower planes? We all of us hug opinions which we have acquired by reading and much study, opinions which have no value, and which burden our brains, and prevent us from progress. Why do we not at the beginning of the year cancel them, and write "to let" on the chambers they have occupied in our heads? In this way progress may be made, and new growth acquired.—Dr. M. L. Holdbrook, in the January Phenological Journal.

**THE JANUARY ISSUE OF THE COMING AGE** opens the second year of this sterling review of twentieth century thought. The opening paper, which is sumptuously illustrated by finely executed photographs, is a critical study of Mr. James A. Herne's new dramatic success, "Sag Harbor," which has been playing a hundred nights' engagement in Boston. Mrs. Reifender has given an entertaining sketch of the play, pointing out its ethical aspects in some well chosen and timely observations. Mr. Horace Lewis, the popular actor, gives a charming conversation on his Twenty-five Years Before the Footlights. The eight original essays are all of special interest and excellence. "The Gate Beautiful," by Prof. John Ward Stimson, is one of the most helpful discussions on the vital uses of art that has recently appeared. Dr. Henrik G. Petersen, the eminent Boston physician, contributes the first of four papers of rare value on "Applied Psychology; or, Hypo Suggestive Therapeutics." "The Coming Hygiene of Dietetics and Development," by the late Prof. Joseph Rodas Buchanan, is a very strong feature of this issue. Rev. Charles R. Brown's social study, entitled "The Cities of the World to Come," justly merits wide reading. "The George Junior Republic" is the first of a series of papers on helpful social experiments which are promised for the ensuing year. "A New Prophet in the Choir of Progress" is a helpful study of Ernest Crosby's latest work. A poem of unusual excellence, by Miss Coletta Ryan, is also an interesting feature of this issue.

**THE IMPORTANCE OF SUGGESTION** is the title of a valuable article by William J. Hill, M. D., in the November issue of *The Suggester and Thinker*. We can only give a thought from the article, but all would be benefited by giving the subject attention. The introductory words of his essay are:

"The importance of suggestion is its power and influence; to understand which one must have a clear conception of what suggestion is, wherein its effect, how it acts and what its measure."

Suggestion is anything that awakens in the mind an idea—anything that causes us to think—anything, in short, that comes into the consciousness through the gateway of the five senses. It will thus be seen that all the world is suggestive; and more, the whole Universe, so far as the eye can reach, with telescopes and spectroscopes in hand; discovering and analyzing stars, suns and planets away in the stellar regions of the Infinite.

The stars, suggestive, looking down, Engage the watching of the town; And all the world, with twinklings bright, In meditative thought at night.

The power of suggestion is initiative; it introduces, calls attention to, and excites the mind to think relative to the thing suggested. It is, therefore, causative in its action, wherever there exists the power of perception, hinting to the soul and asking for hospitality; and, if accepted, becomes an integer in the formation of character; and the measure of its influence for either good or bad is that of an endless ocean into which it has been dropped.

### TOLD UNDER THE CHERRY TREES, by Grace Le Baron.

The story is of a charming rural village which takes its name from its abundance of cherry orchards, and gets its news from bulletins attached to a supernatural pump. The kindly blazers care in turn for a little orphan boy, Willie Merten, who forms a sweet child friend with Miriam Burnham, the motherless daughter of a rich former resident who temporarily returns to the home of his youth. The noble little fellow's chivalrous attempt to befriend Miriam by saving from destruction a train on which she is a passenger results in the preservation of many other lives, although the heroic deed is not for a long time connected with the public war. Little Willie's childish logic convinces Mr. Burnham that the boy should be his charge since he is father of one to whom the boy "belongs," and all three leave for foreign shores. Years after there is reared in the village a mysterious structure which is removed to reveal within a noble drinking fountain, the gift of a noted sculptor, who once was little Willie Merten, and now redeems a childish promise to his old friend the pump.

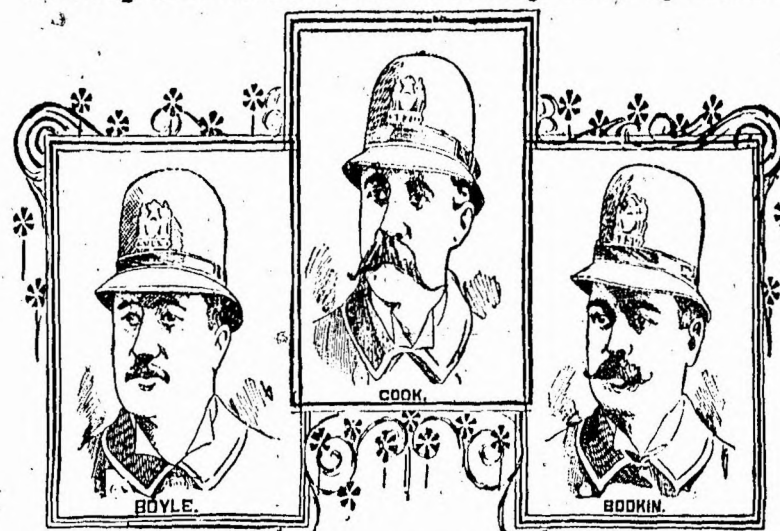
All who love children, as well as the boys and girls themselves, will welcome this book, with its finished style, tender quality and delightful narrative. The illustrations and cover design are of unusual excellence, forming an appreciable setting to what will undoubtedly be a widely popular story. (Price, \$1.00) Lee & Shepard.

Order of Banner of Light Pub. Co.

**TWENTIETH CENTURY'S DAWN.** "The first people to live in the twentieth century will be the Friendly Islanders, for the date-line, as it may be called, lies in the Pacific Ocean just to the east of their group," writes John Ritchie, Jr., in the January Ladies' Home Journal, of "Where the Next Century will Really Begin." "At that time, although it will be already Tuesday to them, all the rest of the world will be enjoying some phase of Monday, the last day of the nineteenth century (December 31, 1900). At Melbourne the people will be going to bed, for it will be nearly ten o'clock; at Manila it will be two hours earlier in the evening; at Calcutta the English residents will be sitting at their Monday afternoon dinner, for it will be about six o'clock; and in London, 'Big Ben,' in the tower of the House of Commons, will be striking the hour of noon. In Boston, New York and Washington half the people will be eating breakfast on Monday morning, while

## WONDERFUL CURES BY SWAMP-ROOT.

To Prove What This Famous New Discovery will do for YOU, Every Reader of the Banner of Light May Have a Sample Bottle Sent Absolutely Free by Mail.



65th Police Precinct, Greater New York.

Dr. Kilmer & Co., Binghamton, N. Y.

Gentlemen:

In justice to you, I feel as if it was my duty to send you an acknowledgment of the receipt of the sample bottle of Swamp-Root, the great kidney, liver and bladder remedy, you so kindly sent me. I had been troubled for the past five years with kidney and bladder trouble. I had our best physicians prescribe for me. They would relieve me for the time being, but the old complaint would in a short time return again. I sent for a sample bottle of Swamp-Root, and found it did me a world of good. Since then I have taken eight small bottles, and I consider myself perfectly cured. I do not have to get up during the night to urinate as I formerly did, three or four times a night, but now sleep the sleep of peace. My back is all right again, and in every way I am a new man. Two of my brother officers have, and are still using, Swamp-Root. They, like myself, cannot say too much in praise of it. It is a boon to mankind. We recommend it to all of our friends, and we recommend it to all humanity who are suffering from kidney and bladder diseases.

My brother officers (whose signatures accompany this letter), as well as myself, thank you for the blessing you have brought to the human race in the compounding of Swamp-Root.

We remain yours very truly,

JAMES COOK,

HUGH E. BOYLE,

JOHN J. BODKIN.

Officers of the 65th Police Precinct, Greater New York.

### What a Woman

Says of

### Swamp-Root.

Mrs. H. N. Wheeler, of 268 Boston street, Lynn, Mass., writes on Dec. 11, '99: "About 18 months ago I had a very severe attack of grip. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle, and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. My business is that of a canvasser. I am on my feet a great deal of the time, and have to use a great deal of energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me."

Mrs. H. N. WHEELER.

Among the many famous cures of Swamp-Root investigated by the BANNER OF LIGHT, the ones which we publish this week for the benefit of our readers, speak in the highest terms of the wonderful curative properties of this great kidney remedy.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

So when your kidneys are sick you can understand how quickly your entire body is affected and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince you—and you may have a sample bottle free for the asking.

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder, sleeplessness, nervous irritability, dizziness, irregular heart, breathlessness, slow, unhealthy complexion, puffiness or dark circles under the eyes, sometimes the feet, limbs or body bloat, loss of ambition, general weakness and debility.

Swamp-Root is used in the leading hospitals, recommended by skillful physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

To prove its wonderful curative properties, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., when you will receive, free of all charge, a sample bottle of Swamp-Root and a valuable book by mail prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of this world famous kidney remedy. Swamp-Root is so remarkably successful that our readers are advised to write for a free sample bottle, and to be sure and mention this generous offer in the Boston BANNER OF LIGHT.

If you are already convinced that Swamp-Root is what you need you can purchase the regular fifty cent and one-dollar size bottles at the drug stores everywhere.

### THE MELODIES OF LIFE.

A new collection of Words and Music for the Choir, Congregation and Social Circle. Combining "Golden Melodies" and "Spiritual Echoes," with the addition of thirty pages New Music. By S. W. TUCKER.

#### INDEX.

Angel Care.	Really to go.
A little while longer.	Shall we know each other there?
Angel Visitation.	Sweet prayer of prayer.
Angel Friends.	Sweet meeting there.
Almost Home.	Sweet reflections.
And He will make it plain.	Sow in the morning thy seed.
A Fragment.	Star of truth.
A day's march nearer home.	Silent help.
Ascended.	She has crossed the river.
Beautiful angels are waiting.	Summer days are coming.
Bethlehem.	The river of time.
Beautiful City.	There's a land of fables so heavenly.
Beautiful Land.	They're calling us over the sea.
Bless.	Troubling nearer home.
Beyond the mortal.	Trust in God.
By love we arise.	The happy time to come.
Come up hither.	The Sabbath morn.
Come, gentle spirits.	The cry of the spirit.
Consolation.	The silent city.
Come, go with me.	The river of time.
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Don't ask me to tarry.	The dream.
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Evergreen side.	The happy time to come.
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Flowers in heaven.	The Eden of bliss.
Gathered Home.	The region of light.
God before.	The shining shore.
Golden words.	The harvest.
Gratitude.	Star shearing us on.
Golden shore.	The spirit-land.
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I'm called to the better land.	Welcome angels.
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Let men love one another.	Where shadows fall not, etc.
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Over the river I'm going.	
Oh, hear me away.	
One by one.	
Passed on.	
Passing away.	
Parting hymn.	
Passing the veil.	
Repose.	

In this book are combined "Golden Melodies" and "Spiritual Echoes," with the addition of about thirty pages of new music, set to original and select words, making it all a book of one hundred and twenty pages, while the price is but little above that of either of the above-named books. The author has tried to comply with the wishes of friends by writing easy and pleasing pieces, that all may be enabled to sing them without difficulty.

Boards, 35 cts.; postage free. 12 copies, \$3.00. Postage 10 cts. For sale by BANNER OF LIGHT PUBLISHING CO.



## SPECIAL NOTION.

# Banner of Light.

## ADVERTISING RATES.

**The BANNER OF LIGHT** cannot well undertake to touch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have good reason to be dishonorable or unworthy of confidence.

## The Invisible Something.

Health is the soul's natural condition, and while dominating the body that soul is ever anxious to make that body correctly represent its own healthful state. This unseen monitor

It would be better for the world of mortals if they would but seek to catch larger glimpses of this soul-realm that they perceive in part in the midst of their struggles. If they could but realize that they were heirs to all the ages, if they only knew that joy, peace, pleasure, illumination, spiritual unfoldment, and aspirations for good were all theirs in soul, their inspirations here would be of a higher order of excellence, and all discord, strife, want, woe, disaster and disease would forever disappear from the earth. The soul-realm is the realm of health, of peace, of love, of heartfelt joy, of calm sunshine, of true content, of noble aspirations, and of pure desires, expressed in active service in behalf of others. The more the denizens of earth can learn of such a realm the better and happier will they be. It is their duty, therefore, to assiduously cultivate the acquaintance of this invisible Something that soothes, strengthens, and encourages them to look beyond the present for the coming of better times, that a larger view of the world of reality may be theirs, and that they may know more fully what things are theirs of right. Spiritualism came to this suffering world of mortality to reveal the transcendent beauties of the world of the soul, and to demonstrate to man that others had taken from him his heritage. It came to inspire him to regain his lost estate by fitting him to live well while on earth, that health, spirituality, wealth of soul, and of intellect might be his portion here. It tells man to listen to the monitions of this Something he has heretofore called hope, in order that he may be led into the light of the wisdom spheres where he will be at-one with his own soul, and be placed in possession of that which was and is rightfully his since the dawn of Time.

### Salaries of Spiritualist Speakers.

We are of the opinion that Spiritualists should do the same by their Spiritualism. In many instances more than a tenth of one's earnings, besides much hard work, goes to the support of Spiritualism. This is not expected of those who earn less than one hundred dollars per year; but wherever there is an income of three hundred dollars per year, at least three dollars should be sacredly consecrated to Spiritualism. That means twenty

**In Re Mrs. Vallent.**

Of the artistic value of these productions our readers can form a partial estimate from the two specimens reproduced with this article in question. It will be noted that Mrs. Yallent does not draw them in the ordinary way. Her pencil beats a tattoo upon the canvas until the picture takes form, and is slowly developed to perfection. It is a phenomenon of importance to the students of psychic science because of the direct evidence of outside influences that have assisted in producing it. Phenomena of this order are helpful to all honest investigators in the field of psychism, and the more well-attested cases of the same that can be given in the world, the better it will be for humanity. They can be built into the foundation of the soul's religious temple as rocks of fact that can never be destroyed, nor overthrown by frost or storm or decay. Spiritualism can furnish material for the foundations of all such edifices. When will its followers quarry the stones with the tools of science, and fit each one to its fellow with such exact nicety as to leave no break in the cement, and no crumbling stone in the underpinning of the structure? This they will do when they analyze and classify their phenomena, and cease to regard inference as evidence.

### A Spiritualistic Will.

In another column will be found an account of an attempt to break the will of the late Alexander McIlroy, of Philadelphia, on the part of his daughter, who alleges that her father was of unsound mind, and was unduly influenced by certain persons calling themselves Spiritualists to make his will as he did. This case will be watched with more than ordinary interest by the Spiritualists of the nation. If a person's belief in Spiritualism disqualifies him from making a will according to the laws of the land, it is time that the followers of that religion were aroused to a knowledge of the fact. If they have no rights that the law is bound to respect, it is time they secured a change in the law. Still further, it is important that they should know the extent to which they are deprived of their rights, and really in full their slavery. But we know the stuff of which the members of the First Association of Spiritualists are made, and know that they will never yield without making a gallant struggle for their rights. In their present battle for principle they should be, and no doubt will be, aided and sustained by the National Spiritualists' Association, of which the First Association is a strong arm of support. If the Spiritualists of the nation desire the triumph of the right in this and all similar cases, they will at once fill the Mayer fund, and thereby enable the N. S. A. to render assistance in case of need. Let us help our Philadelphia brethren to defend the right!

### Some Good Work.

These words may be spoken of the Spiritualists of Chattanooga, Tenn., who have recently exposed the fraudulent practices of one J. G. Hinderer, a pretended medium, who has recently been operating in that city. *The Daily Times* gives an extended account of the *exposé* from the pen of a sincere Spiritualist. Unlike many similar journals, *The Times* does not hold Spiritualism and its followers responsible for the crimes of one man. It justly denounces the charlatan, but hastens to add some very commendatory words in behalf of the noble men and women who accept Spiritualism as their religion. We also gladly note that *The Times* speaks in high praise of Mr. Oscar A. Ederly of this State, who has been laboring in Chattanooga for the past four months.

With regard to J. G. Hinderer, we boldly assert that Spiritualists knew nothing of him until he appeared in Chattanooga. No person bearing that name is enrolled among the reputable mediums in the United States. His name may be an *alias* assumed for the very purpose of deceiving the public, and he will move on to new fields, assume another name and wrong other people unless something is done to check his career. As a medium he is nothing; but as a *hinderer* to true Spiritualism he is a decided success. It would be well to have all of his kind photographed, and copies of the same furnished the local Spiritualist societies for protection. Let the kodac fiend put in his deadly work.

✎ The soul projects a manifestation of itself into consciousness and becomes a human personality; the soul itself is ever individual and remains in the world of souls as such, seeking to add to the sum total of its knowledge through its impact with matter through a finite channel. The life-force within man is but an expression of individuality—hence is not individuality itself. The soul is individualized, while its manifestations are personalities, whose united powers make up the real man, the *soul*.

Bro. Will Phillips and wife, of *The Two Worlds*, Manchester, England, have our sincere thanks for their photographs just at hand. *The Two Worlds* will suffer nothing at the hands of two such wide-awake, conscientious workers.

**Editor Bach.**

Of that wide-awake Spiritualist journal, *The Sunflower* writes us that owing to an injury to his press, so serious as to render it necessary that a new one should be procured, he was unable to greet his readers in the issue designed for Jan. 15. Our sincere sympathy is extended to our valued contemporary and its genial editor in their joint misfortunes. No doubt the new press will work wonders in the *Sunflower* office, and make it possible for its readers not only to receive every number on time hereafter, but also a little ahead of time. Editor Bach is usually a little ahead of time, anyway, and will probably impart that same virtue to his paper. It is alleged (we have our information from the newspaper secret service) that the Editor of the *Sunflower*, who never indulges in profanity under any circumstances, was heard to speak in five languages besides the English when the press broke. The bystanders grew pale with strange fear as they heard him emphatically ejaculate: "Spectacular speculations specifically specify, stroll stationward soon, seek some subtle, serene str-ngh, select some solid sinews, strangle sporadic scrawls, speedily select some strong set-of-type, supply sure, steady support, sacrifice some silver sureties" —; at this point our correspondent saw the Editor board the train for Buffalo, and disappear from sight. The Editor's friends feared much for his safety until he returned with a new press for the *Sunflower*.

## Woman's Suffrage.

Some learned (?) opponent of woman's suffrage has undertaken to show that the use of the ballot by the women of Colorado has had a most demoralizing influence in the politics of that State. His statements seem to us to be based upon prejudice rather than evidence, and we feel that the consensus of opinion in the Centennial State would largely favor the continuance of equal suffrage for the sexes, perhaps limiting it with an educational qualification for both men and women. Even if the women of the slums and bawdy houses of Denver have succeeded in acquiring political influence, and in gaining perquisites for themselves, it does not follow that the ballot in the hands of women has been put to an improper use.

Some mistakes will naturally be made through the adoption of any new system in politics, religion, or other thought-field, yet so long as Quayism, Plattism, Crokerism, Clarkism, Kenneyism and Hannaism are tolerated, apologized for and toadied to in politics, the male and female opponents of equal suffrage have no right to sneer, nor to find fault with the results thus far obtained in Colorado. No complaint is made in Wyoming where equal suffrage has been sustained for thirty-three years. No fault will be found with it in Colorado, Utah, Idaho, and other States, when the educational influence of a full generation is brought to bear upon it.

## Philo-Sophia.

Our thanks are due, and are hereby extended, to Miss Anita Trueman for a copy of her excellent work bearing the above title. The leading poem, "Aecoon," is written in blank verse, and holds the attention of the reader from the very first. Into it the young authoress deftly weaves arguments for the single tax, together with those for the higher spiritual thought, and proves that every true reform springs from the essence of soul power. The minor poems are of a high order of excellence, and furnish food for thought for all who dare to reason for themselves. We feel that Miss Trueman's future is assured if her first work may be taken as an augury of what is yet to come from her pen. The work is one that will bear reading and rereading, hence should be in the possession of all liberal thinkers. It is for sale at this office at seventy-five cents per copy.

Thomas G. Newman.


the scholarly editor of our esteemed contemporary, the *Religio-Philosophical Journal*, is reported as losing rather than gaining ground in his struggle to regain his health. This news will be deeply regretted by all Spiritualists. Mr. Newman has endeared himself to thousands of people through his loyal support and earnest advocacy of progressive Spiritualism. We trust that the tide of returning health may speedily set in in his direction. He is needed as a worker for Spiritualism for many years to come. The *K. P. Journal* is full of good things in its every issue, but the best thing it could give its readers would be the statement that our good Bro. Newman was again at his post, in full possession of sound health.

Mrs. Addie L. Ballou.

Missionary-at-large for the N. S. A., who has been at work for organization in Indiana for the past few weeks, has returned to California to continue her missionary labors on the Pacific Coast. If the officers of local societies, spiritualistic circles and interested individual Spiritualists in California will correspond with W. T. Jones, 601 California St., San Francisco, Sec'y C. S. S. A., arrangements can be made for meetings with Mrs. Ballou as speaker. We trust that Bro. Jones will have his hands full of applications at an early date.

**Aceon.**

The poem bearing the above suggestive title will be found in the work "Philo-Sophia," by Miss Anna Trueman, to which we refer in another column. This poem alone is worth double the price of the book, and places its author in the foremost rank of the rising poets of the day. It is not too much to say that it ranks as an English classic, and will hold its place in literature as the companion of Bryant's "Thanatopsis," with the odds largely in its favor. Bryant's poem is full of gloom, while Miss Trueman's "Aeon" contains the very quintessence of optimism in its eloquent and most beautiful pen-pictures of the final triumph of the soul over all the things of the sense.

 *The Light of Truth* comes to our table this week in a new dress. It is printed upon much better paper than heretofore, its type is clearer and better, and the whole appearance of the paper is much improved. Prosperity has evidently come to our contemporaries under its new rule of one dollar fifty cents per year. We are always pleased to note all evidences of prosperity on the part of our contemporaries, and hope that *The Light of Truth* will continue to move forward in the direction of success in the work of placing Spiritualism upon the solid basis of absolute truth and purity.

## There Is No Death.

Even D. L. Moody could utter those words as he was taking leave of earth. His last words are said to have been: "Earth recedes and heaven opens before me. If this is death there is nothing awful here. It is sweet. This is bliss: Do not call me back. God is calling me. I must go. There is no valley here. It is all beautiful." Those words, if uttered by Moody, show that he at the last caught glimpses of the realities of the life beyond, hence was not afraid to go. Spiritualists have always been able to express themselves thus strongly at the hour of transition, and it would seem that the great evangelist, creed-bound and dogmatic as he was, could not resist the potent influences of the spirit world when their presence was perceived by him. If words count for anything, Moody's last sentences would seem to indicate that he was conscious of his spiritual birth, and was ready to accept the fact of life immortal in place of the theological assumptions of his church.

**James Martineau,**

the Nestor of Unitarianism in England—in fact, in the whole world—passed to spirit-life last week, aged more than ninety-five years. Dr. Martineau was the last survivor of the pioneer Unitarian scholars of the first half of the present century. His thought was vigorous to the last, and he has exerted an influence for good throughout his long and busy life. He was a philosopher, a rationalist of the old school, and a profound scholar. Unitarianism has been greatly strengthened by his potent influence for many years, and will miss the sound advice and counsel of the venerable sage who has taken his departure from earth.


W. W. Hicks.


the eloquent orator whose ringing words delighted large audiences at Onset for the past two seasons, is now in Boston, and purposes remaining here for an indefinite period of time. The Spiritualists of this city and vicinity will be pleased to learn that he will occupy the platform at Berkeley Hall, corner Berkeley and Tremont streets, on Sunday evening, Jan. 28, in company with the regular speaker for the month. This will afford the friends of truth an excellent opportunity to listen to his eloquent words, and he should be welcomed to Boston by a large audience. No doubt he will be, as the admission is free.

## The Century Question.

Bros. Grieve, Macomber and McDonald have something to say upon this mooted question on our fifth page. We believe in giving all sides a hearing, but we feel that Bro. McDonald's table is good mathematical evidence that the nineteenth century closes at midnight Dec. 31 of the present year.

**§ 57** Compulsory vaccination in Tennessee has led to direful consequences. The law has been rigidly enforced by the officials, notwithstanding the opposition of many upon whom it was inflicted. Some of the negroes have refused to obey the law, and have been arrested and punished for their refusal. Recently two white men arrested a negro for refusing to be vaccinated. Two of his brothers killed the officers, and freed the prisoner. The white people promptly hunted out the murderers and lynched them. The white men first offended in the enactment of the *luhuan* law; the negroes offended in committing the crime of murder; the white men again offended by adding murder to their compulsory vaccination crime. Two crimes on the part of the whites—one on the part of the negroes, and all of them absolutely inexcusable.


 The *Lyceum Banner*, ever alive to a chance to do its readers a special service, presents them, with its January number, a fine supplement, entitled *The Spiritual Review*. It is full of valuable thoughts, and will give the *Lyceum's* readers a rich treat. The Editors of *The Lyceum Banner*, Mr. J. J. and Miss Florence Morse, credit this splendid gift to Mr. Thomas Olman Todd, whose interest in the Cause of Spiritualism has been made manifest on sundry occasions in similar ways. *The Lyceum Banner* is a journal that merits the loyal support of every earnest Spiritualist. It is a journal for old and young alike, and should be liberally patronized. Success to *The Lyceum Banner* and its hard-working editors.


**H. S. Twing** and wife, Mrs. Carrie E. S. Twing, sailed from New York, via Clyde Line, for Jacksonville, Fla., en route to the Spiritualist Camp Meeting at Lake Helen, Fla., on Friday, Jan. 26. Quite a party of Spiritualists accompanied them. It is said that the captain of the steamer is inclined to be "pious." If so, he may prove to be susceptible to the true religious influence of Spiritualism, through his daily association with a happy, hearty, and healthful body of Spiritualists.

✎ We are indebted to the International Metaphysical League for a handsomely-bound copy of the report of the proceedings of its recent convention in Boston. We shall take pleasure in placing a review of the same before our readers at an early date. Its contents are from the pens of the foremost metaphysicians of the world, and every Spiritualist should familiarize himself with these advanced thoughts and scholarly ideas.

Our esteemed friends, Mr. and Mrs. J. J. Morse, Mr. and Mrs. E. W. Wallis, and Mr. and Mrs. Wm. Tebb, of England, kindly remembered "ye editor and wife" with New Year's cards of great beauty. These remembrances were much appreciated and are hereby thankfully acknowledged.

R. D. Blackmore, author of "Lorna Doone" and other popular works, has passed to spirit-life. His writings were numerous, but none of them attained the popularity of "Lorna Doone." He will be missed in literary circles, and truly regretted by his admiring readers.

**Mr. C. Bird Gould, Secretary, Ohio State Spiritualist Association,** writes us that the officers of that progressive body purpose holding a series of twenty grand mass meetings in the large cities and towns in Ohio in the interest of organization. This is a step in the right direction, and we predict a full measure of success for their effort. It would be well for all State Associations to follow Ohio's example.

✎ We are indebted to our good friends, Mr. and Mrs. J. W. Wheeler, for an excellent calendar for the year 1900, and to N. W. Ayer & Co., of Philadelphia, Pa., for a like favor.



## In Re Pro Bono Publico.

A Spiritualist writes to the editor of THE BANNER that he owns the manuscript of a book of about four hundred pages, that has been pronounced of great value to humanity by several good oracles; he has not the necessary money to publish it, and offers it to the Cause to help out the T. J. Mayer fund, if some one will advance the cost of publishing the first thousand, which amount should only be loaned. The book should retail at one dollar, or one dollar and twenty-five cents. How many Spiritualists desire to help the Cause?

## More Good Music.

Our readers will do well to note the advertisement of Vol. II. of Prof. C. P. Longley's "Collection of Beautiful Songs" in another column of this issue. The work contains fifteen songs never before published, and it is only just to say that they are Prof. Longley's best efforts. Vol. I. of this series is already in its second edition, and there is no reason why Vol. II. should not be received with equal favor. It is only fifteen cents per copy, with three cents extra for postage. Orders should be sent to this office.

## War is Anti-Christian.

To the Editor of the Banner of Light:

It is caused by selfish greed for expansion, for a market. Let every Christian minister in Christendom open his every service by saying: "War is anti-Christian. Let us have peace on earth, good-will to men." Then the murder of innocent men, women and children, and excessive taxation for the same, and honors to the guilty instead of dishonor, would be discontinued, and not before.

B. FRANKLIN CLARK, M.D.

Belvidere Seminary, N. J.

Our good brother has forgotten that the alleged founder of Christianity said "I came not to bring peace but a sword." He also forgets that Christian civilization has ever been attended by war and conquest in every land. Even to day, where Christian missionaries seek to gain a foothold among the so-called heathen people, their shiploads of Bibles are always followed by cargoes of whiskey, opium and rifles. If war were anti-Christian, Christian nations would have discarded it long ago. The fact is, the Christian peoples are the ones who take the greatest delight in war. Witness Gov. Roosevelt, Senator Lodge, Gen. Joseph Wheeler, et al.

The Progressive Thinker, ever up to date in the selection of matter for its teeming columns, reproduces an able lecture by Mrs. J. B. H. Jackson, of Fort Worth, Tex., originally published in the Fort Worth Morning Register. The lecture is one of Mrs. Jackson's best efforts, and is entitled "The Coming Century." It is excellent reading matter, and should be considered thoughtfully by all progressive Spiritualists.

Who are the best representatives in modern times of the original nomads among the children of men? Spiritualist speakers and laymen, who, from necessity rather than from choice, are compelled to be forever on the move!

The pamphlet "Evolution of Worship" will be ready for mailing early next week. Send in your orders—twelve cents per copy.

## Miraculous Conception.

One of the subscribers to the Boston Christian Register writes to that paper:

"In a late issue of your paper you say the question is often asked, 'Do Unitarians believe in the miraculous conception?' Your answer is, 'Some do and some do not.' I was amazed, and not a little grieved to find myself all at sea again, as far as reasonable religious companionship may go; for I had supposed we had discarded long ago a dogma that would have the maker of law disregard his own. And, if you know of a paper whose answer to such a question would be 'No, a thousand times no,' that and the religion it represents must have my support."

That able paper, the American Israelite, reproduces the above, commented as follows:

"The Israelite is evidently the paper 'B' is looking for. Its answer to such a question is 'No, a thousand times no,' a million times no, and Judaism is the religion it represents. If our brother of the Register will send us 'B's' address we will try to win him for a proselyte and a subscriber."

Dr. Wise reveres Deity, and refuses to sanction the imputation that he repudiates his own laws.—Jewish Quaker.

Spiritualism is evidently the religion for which "B" is seeking, and the BANNER OF LIGHT the paper that merits his support. THE BANNER says NO, a billion, ay, a trillion to that absurd question, and its accompanying dogma. If friend "B" wants a scientific religion he will find its principles set forth in the columns of the BANNER OF LIGHT. Send us your address, friend B, and we will gladly place before you the principles of true Rationalism.

## Read and Profit Thereby.

To the Editor of the Banner of Light:

I enclose you a copy of a letter that came to our hall, addressed "Test Medium of Spiritual and Ethical Society." I read it to our audience both morning and evening. In the evening the lady spoken of in the letter was present, and, being herself honest, was shocked to find that she had been so deceived. I think the letter should be published, and if you do not care to do so I will try elsewhere. We had hoped that wherever the name of our Society is known that it might also be known that we believe in honesty. There is enough of the genuine mediumship in the world if people would but take the trouble to cultivate it in themselves or seek for it in others.

Yours for the truth,

BELLE V. CUSHMAN,  
Pres't Spiritual and Ethical Society,  
744 Lexington Avenue, New York.

Picture of Medium. H. F. COATES. Sittings, Tuesday—Trumpet. Wednesday—Development. Thursday—Materialization. Friday—Trumpet. Tests, &c., &c. Chicago.

CHICAGO, Jan. 9, 1900.

Test Medium the Spiritual and Ethical Society, New York: A lady will be in your audience Sunday night, the 14th, who will expect a test. Please bring Tim I. Boil, a control, to her, also "Billy," a small spirit. Do not hesitate in doing this, for this is promised. She left Chicago for New York this A. M., and she is also an actress.

Yours,

H. F. COATES.

## Passed to Spirit-Life.

Jan. 19, GORHAM GREENLEAF, aged 78 years. He was a Spiritualist for nearly fifty years, a subscriber to THE BANNER in its earliest days, and an interested reader of it always. GORHAM M. HUGHES.

## The Century Question Again.

To the Editor of the Banner of Light:

I can well believe you when you say that your paper has not space for all the communications relating to the century question. Your referring your readers to Miss Judson's letter is a masterpiece of diplomacy, but, and to relate, it does not settle the vexed question.

While every argument and fact therein is strictly true, like others pertaining to the same subject the reason for the deduction is not stated. Being simple and easily comprehended by themselves, writers overlook the absence of the same light in others. It is to supply this omission that I now address you.

Overlooking the fact that the actual epoch occurred, some say four, others five years before the dating of the Christian era, the earliest period of which we have knowledge is known as A. D. 1.

Bearing in mind the table, 24 hours equal one day, 365 days equal one year, 100 years equal one century, we name any part of twenty-four hours, day one, or first day; any part of three hundred and sixty-five days we name year one, or first year; any part of one hundred years we name century one, or first century. So wherever one is, the name of that time is that of the next larger quantity. This is the nomenclature of chronology. It is not astronomy, nor yet mathematics, although mathematical names are employed.

We do not count the days of the year, we name them. Jan. 1 is Jan. 1; Jan. 2 is Jan. 2, and so on—all names. The first twenty-four hours, a natural period of time, is named Jan. 1. Likewise the first three hundred and sixty-five days are named A. D. 1. One hundred named years complete a century. The beginning is Jan. 1, A. D. 1; the second century begins Jan. 1, 101; the twentieth, Jan. 1, 1901.

To illustrate: Suppose we were to institute a new era from the changes effected by the war with Spain, we would say that 1898, the year of that war, equals new era 1. No one would think of naming it new year 0, which would be necessary to put chronology and mathematics in tune, making centuries begin with "0." Rather the beginning is named "1," and what follows is the nomenclature of chronology. In other words, the twentieth century begins Jan. 1, 1901, because the first year was named A. D. 1. On the other hand astronomy and arithmetic are in harmony. Age is here measured by natural laws. The earth is supposed to have been "created" at the autumnal equinox, so from this point, the present period of the Jewish era is reckoned. Then it matters not whether counting age of persons or things, beginnings or births are marked by relative positions of the sun and earth, called or named "First." On their second return to the same relative position, the age is one year; on the third return, the age is two years, and so on.

Thus a child ten years old is in its eleventh year, and a century old on completing ninety-nine years and three hundred and sixty-five (about) days. The age begins at nothing (0) and grows until the full number of days are completed, when it is one (1) year old. This is the natural and true method of counting age. But when science is forgotten, and personal vanity or ecclesiastical power seeks to foist itself upon the world then deviations from truth may be expected, and strange and sinuous paths of darkness opened.

E. MACOMBER.

## The Century Question.

To the Editor of the Banner of Light:

Having been an almost constant reader of THE BANNER for quite a number of years, I trust you will allow me a small space in your valuable paper for what I call a brief statement of facts in regard to the, at present, much mooted question as to when the twentieth century begins.

Miss Abby Judson, in her article No. 105, printed in your Jan. 20 number of the BANNER OF LIGHT, attempts to clear the matter up, but in my opinion hardly succeeds in doing so. She starts out all right when she says, "just as a year consists of twelve months, so does a century consist of one hundred years." But she seems to get somewhat mixed before she gets to the end of the matter. Now, if Miss Judson will just note this fact, that the year is always ended before the number is called, she will see at once that the year 1900 is past, and when we begin to write that number, and, as that year is past and gone, what year are we living in the day after? What year follows the fulfillment of the 1900th year? Why, the first century, of course. We must always bear in mind that we commenced with the birth of Christ, and not when he was one year old. When he was nineteen years and one day old, he was living in his twentieth year, and, as Miss Judson says, "as with years so with centuries." We are now living in the nineteenth year of the first year of the twentieth century, as I am writing on the 19th day of January.

Yours for facts, R. ADAM GRIEVE.

15 Ashburton Place, Boston.

## Again That Troublesome Century.

I am going to show how, if the centuries were volumes, the year 1900 would be included in the XIXth century. Having a work consisting of twenty volumes of one hundred chapters each, every volume being a history of a century, and every chapter the history of a year, the volumes would, if divided according to the number of chapters, be bound as follows:

Volume or Century.	Chapters or Years.
I. contains chapters, or years, 1 to 100 inclusive	1 to 100 inclusive
II. contains chapters, or years, 101 to 200 inclusive	101 to 200 inclusive
III. contains chapters, or years, 201 to 300 inclusive	201 to 300 inclusive
IV. contains chapters, or years, 301 to 400 inclusive	301 to 400 inclusive
V. contains chapters, or years, 401 to 500 inclusive	401 to 500 inclusive
VI. contains chapters, or years, 501 to 600 inclusive	501 to 600 inclusive
VII. contains chapters, or years, 601 to 700 inclusive	601 to 700 inclusive
VIII. contains chapters, or years, 701 to 800 inclusive	701 to 800 inclusive
IX. contains chapters, or years, 801 to 900 inclusive	801 to 900 inclusive
X. contains chapters, or years, 901 to 1000 inclusive	901 to 1000 inclusive
XI. contains chapters, or years, 1001 to 1100 inclusive	1001 to 1100 inclusive
XII. contains chapters, or years, 1101 to 1200 inclusive	1101 to 1200 inclusive
XIII. contains chapters, or years, 1201 to 1300 inclusive	1201 to 1300 inclusive
XIV. contains chapters, or years, 1301 to 1400 inclusive	1301 to 1400 inclusive
XV. contains chapters, or years, 1401 to 1500 inclusive	1401 to 1500 inclusive
XVI. contains chapters, or years, 1501 to 1600 inclusive	1501 to 1600 inclusive
XVII. contains chapters, or years, 1601 to 1700 inclusive	1601 to 1700 inclusive
XVIII. contains chapters, or years, 1701 to 1800 inclusive	1701 to 1800 inclusive
XIX. contains chapters, or years, 1801 to 1900 inclusive	1801 to 1900 inclusive
XX. contains chapters, or years, 1901 to 2000 inclusive	1901 to 2000 inclusive

That arrangement is right for other books; why should it be wrong for the almanac?—Geo. E. McDonald in Truth-Seeker.

## From the Home Office of the N. S. A.

We are pleased to announce that the N. S. A. Home fund is steadily growing, and that its friends are greatly encouraged over its prospects. Many good and genial letters come to this office from sympathizers who send their donations to the fund. All are welcome, the dimes and dollars, and many good souls who have but little money to give, but who send it with a wave and expression of love and cheer for the Cause, and for the N. S. A. send a brightness with their favors that is worth more than money in its spirit of good-will. Among the spiritual societies that have done well for the Home fund—more than well, we may say—is the First Spiritualist church of Pittsburgh, Pa. It takes the lead, and the interest that its President and members show in the work and future of the N. S. A. is truly grand.

Among the solid and loyal friends, whose word is as good as his bond, and who has pledged to help out the Home fund, is a friend in Southern California, who announces that as soon as the last five hundred dollars is needed to make up the ten thousand, he will send a draft for that amount. A good Spiritualist in Pennsylvania writes that his daughter is soliciting contributions with good success; that when the church people of their town ask them for aid they render it, and now they tell these same people, that if they desire any further assistance in the future, they must contribute to this National Spiritualist Association Home. The names of all who contribute to this fund will be printed later on, with the amount donated.

The duly appointed special financial agents of the N. S. A. are as follows: Jennie Hagan Jackson, Mrs. Lizzie Brewer, A. J. Buckwalter, Estelle Metzger Hamster, Mrs. Stella Fiske, Mrs. Sadie J. Clifford, E. W. Sprague. The friends are empowered to receive and receipt for donations to the N. S. A. wherever they may be, including the spiritual camps during the summer.

The mediums and speakers who have registered their ordinations in this office, or who intend doing so, are hereby notified that the fee for such registration is one dollar annually. Those who are not registered, but who wish to be, are requested to send with the fee a correct copy of their ordination papers, for filing in this office.

The petition for the abolition of capital punishment, which was on view at the Light of Truth office, Columbus, O., and sent to the N. S. A. Convention in Chicago, bears a long array of names. It has been placed in the hands of the Hon. A. Gaston, from Meadville, Pa., who promises to present it before the House in Washington.

The N. S. A. sends its fraternal greetings and expressions of good-will to all its auxiliaries and to the world at large. All is well at this office, and the outlook is promising for the year.

MARY T. LONGLEY, Sec'y N. S. A., 600 Penn. Ave., S. E. Washington, D. C.

## Spiritualists Fight for Request.

Content that They Did Not Influence Alexander McIlroy to Make Them Legatees.

COURT HEARS DAUGHTER'S PROTEST.

Judge Ashman heard testimony to-day in the Orphan's Court in the dispute over the validity of the will of Alexander McIlroy, who died in May, 1890, leaving the residue of his estate for the benefit of Spiritualism.

Martha Buchanan, only child of the testator, filed a petition over a year ago objecting to the admission to probate of the will, and a number of codicils to it, made by her father.

The daughter alleged that her father was of unsound mind, and that undue influence was brought to bear upon him by certain persons calling themselves Spiritualists. She submitted that divers persons, to her unknown, professing to be Spiritualists, practiced deceit upon her father, inducing him to believe that through Spiritualists and Spiritualism he was brought into direct communication with his deceased son, to whom he was devotedly attached.

In the will Mr. McIlroy directed the payment of his debts and funeral expenses, and made various provisions for the benefit of his daughter and Mrs. Helen E. Lumbach. Some of the arrangements were changed in various codicils which he added to his will.

The testator gave the residue of his estate to the trustees of the First Association of Spiritualists of Philadelphia, to turn it into money and purchase therewith a lot and to erect a building thereon, or to buy a lot having a building already upon it, to be used as a public hall for the meetings of Spiritualists of Philadelphia, the hall to be known as the "McIlroy Hall for the Advancement of Spiritualism."

In case the trustees should fail to carry out the request within three years after coming into possession of the residue, it was provided that the fund should be used for the establishment of a home for white Protestant orphan children, to be called "The McIlroy Institute." The decedent made various sundry provisions, and ordered that if any legatee or devisee should attempt to obtain more than he left to them, they should forfeit all of the same.

On this petition the court granted a citation directed to George G. Pierie, Thomas Redding and T. Edwin Redding, executors or administrators, and the other parties in interest to show cause why the daughter's appeal should not be sustained and why a jury trial should not be granted in the Common Pleas to pass upon the matters in controversy.

Subsequently an answer to the petition was filed on behalf of the First Association of Spiritualists of Philadelphia, by its Secretary, F. H. Morrill. In this answer it was admitted that the Association is the residuary legatee and devisee of the will of Mr. McIlroy, dated July 20, 1890, and several codicils, which were admitted to probate on June 2, 1897. It was, however, denied on behalf of the Association that Mr. McIlroy was induced to make the contested writing by reason of undue influence exercised by any member belonging to the Association, and it was asserted that the will was the decedent's voluntary act. It was stated that neither the Association nor any of its members knew that Mr. McIlroy had made a will in favor of the Association until ten years after its execution.

It was submitted by Mr. Morrill that diligent inquiry was made among the members of the Association, and it was not disclosed that any of them induced Mr. McIlroy to make the writing or that any member unduly influenced him.

Numerous witnesses were examined relative to conversations had by them with Mr. McIlroy years ago in reference to his belief in Spiritualism and to hearing from his son in the spirit world.—Philadelphia Bulletin.

## The New Officers of the N. Y. P. S. U.

## A Kindly Word Spoken in Their Behalf.

Although recently I have been somewhat quiet so far as the general public is concerned, yet my interest in the young people's movement has not been lessened, and is still as earnest, and more so if possible, in the work than heretofore, and it is with considerable pleasure and gratification that I learn of the devotion and zeal with which the new officers of the N. Y. P. S. U. are taking hold of the work. The conclusion seems warranted that the Union will continue to grow as it really deserves, and be of undoubted benefit to the young people, as well as to Spiritualism in general.

I am sure the utmost confidence may be placed in the new officers and their management of the work, and it is to be hoped they will receive encouragement on every hand. It gives me much pleasure to speak a kindly word of them.

Mr. H. F. Arnold, of Burr Oak, Mich., the President, is a most energetic, enthusiastic worker. He is a young man of sterling qualities, and I am informed is specially fitted for his position as President. The manner in which he has already taken hold of the work in all its details assures to the public that he will not let the grass grow under his feet.

The Vice President, formerly Miss Estelle Metzger of Evansville, Ind., entered with much zeal into the duties of her office, and has already given to the movement considerable strength, and there is little question but that her influence will be for its general as well as local advancement.

The Secretary, Mr. Walter I. Prentiss, of Worcester, Mass., has already made a telling mark in the history of the N. Y. P. S. U., he being one of its most enthusiastic workers from the very commencement of the movement. That he will make a most efficient and worthy Secretary and do much for the Cause is a foregone conclusion.

The Treasurer, Miss Amelia J. Rohrbach, of Chicago, Ill., and the other members of the board, Mr. E. P. Bach, of Lily Dale, N. Y., Mr. Lester Teague, of Indianapolis, Ind., and Miss Jennie DeLong, of Columbus, O., are all splendid workers who have the progress of the movement deeply at heart, and have already proven their devotion to it.

These young workers who have taken hold of the reins appreciate the vast benefit to be attained through organization, and it is hoped that the young people throughout the country, as well as the elder people who are interested in the organization, will write to the officers for information regarding the N. Y. P. S. U., and then set to work to organize a Union. If there are not sufficient young people in your vicinity to form a Union (it only takes seven), then join as individual members, and thus have an official connection with the organization and give it your moral as well as financial sup-



## A Wonderful Offer!

DR. J. M. PEEBLES, the great Healer and Physician, renowned the world over for his wonderful gifts as a Healer, makes a most generous offer to the Sick and Suffering:

## PSYCHIC DIAGNOSING.

DR. PEEBLES is admittedly one of the greatest Psychic Diagnosticians living. He reads the human body like an open book, and is able to positively locate diseased conditions by means of this wonderful art. With him it is no guess work; he actually sees the conditions as they exist. With an absolute knowledge of the diseased conditions present upon which to base his treatment, which is both magnetic and medicinal, he cures thousands of cases annually where all others have failed, or, at best, have given only temporary relief.

**Free!** If you will write the doctor at once, stating your age, sex, full name, and a leading symptom, he will send you an ABSOLUTELY CORRECT diagnosis, stating your true physical condition—and to each lady writing he will send "FOODS FOR THE SICK, AND HOW TO PREPARE THEM," a booklet of inestimable value to every home. Also, to every lady writing him as above, he will send that priceless work entitled "WOMAN." No wife or mother should be without it.

All this ABSOLUTELY FREE if promptly accepted.

Address:

DR. J. M. PEEBLES,  
BATTLE CREEK, MICHIGAN.

A Timely and Important Work admirably adapted for Presentation at the coming of the ever joyful Christmas Season.

In small 8vo. 320 pages, one volume, with portraits handsomely printed and bound.

## THE PURITY AND DESTINY OF MODERN SPIRITUALISM:

Light for the Seeker, Hope for the Weary Hearted.

BY THOMAS BARTLETT HALL.

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## STYLES.

- A.—Ordinary Library Style. Cloth, gilt top, gilt back and sides, in box Price, \$2.00
- B.—Presentation Style. Fancy cloth, gilt edges, gilt back and sides, in box 2.50
- C.—Ladies' Favorite Easter-gilt Style. White parchment cloth, gilt edges, gilt back and sides, in box 2.50
- D.—Extra Library Style. Half Pegamoid Morocco, gilt edges, gilt back, in box 4.00
- E.—Extra Library Style. Full Pegamoid Morocco, gilt edges, gilt back and sides, in box 5.00

During the holiday season, the demand for this charmingly written book is likely to far exceed the supply owing to the slowness and care required in printing it. To prevent disappointment, orders should be sent in now. It is just the book to give to the elder member of the family.

## BANNER OF LIGHT PUBLISHING CO.,

Agents for the Publishers, Boston.

port. Its officers will be very glad to answer all letters of inquiry regarding the Union, whether from the young people or from those who are above the age of admission to active membership. It will cost only two cents to send a letter, which, besides assuring the officers of your interest in the organization, will serve to greatly encourage them for continued efforts.

Washington, D. C.

## Dr. J. R. Buchanan's Works.

Dear Mr. Editor—Kindly allow me to announce through your columns that the valuable published works of Dr. J. R. Buchanan are for sale only by his widow, Mrs. E. S. Buchanan, at San José, Cal. This lady is dependent upon the sale of this literature for her subsistence, and any patronage she may receive in this line will be truly welcome. She is able to render an equivalent for such patronage, as the works of Dr. Buchanan are among the most valuable and foremost of the age. The lady also gives readings from periodicals, when acquainted with the date of birth of the applicant; and as she has made this science a study, her work in this line is accounted of the best. Her fee for such readings is \$1.00. Let us hope and trust that the faithful companion of one of the foremost thinkers and writers of the century will not be left unprotected by Spiritualists and liberals, but that a generous patronage will be hers.

MARY T. LONGLEY.

Washington, D. C.

**Movements of Platform Lecturers.**  
(Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.)

Dr. G. C. Beckwith-Ewell will be unable to teach the classes, as anticipated, in Washington, D. C. after Feb. 1, having accepted a call to become the settled speaker of the First Spiritual Church of Toronto, Canada. All communications should be addressed to 41 Oxford St., Toronto, Canada.

Geo. A. Fuller, M. D., lectured Jan. 7 and 14 in Worcester, the 21st in Greenwich and will lecture in the same place the 28th; in Norwich, Conn., Feb. 4 and 11; in Providence, R. I., the 18th and 25th. Will also give a course of five lectures in Providence between these dates on "Health and Spiritual Healing." Dr. Fuller has March 25th unengaged, also dates in April, May and June. For dates and terms address Greenwich, Mass.

## If You are Tired

## Use Horsford's Acid Phosphate.

Dr. M. H. HENRY, New York, says: "When completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me."

## TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All Druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

## SPECIAL NOTICES.

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of the Banner of Light Publishing Co.

Fred P. Evans, 103 W. 42d street, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

Dr. F. L. H. Willis may be addressed at 243 Alexander st., Rochester, N. Y. Jan. 7.

## "Longley's Choice Collection of Beautiful Songs."

VOL. II. NOW ON SALE AT THIS OFFICE. This little book of sweet songs—words and music—is a veritable gem, and will win the favor and arouse the enthusiasm of all who love really choice melodies. The book contains fifteen compositions of the author's best, none of which have ever been published before. Among these selections are: "I Sing My Sweetest Song," "All Hail the Dawning Light," "The Home That's Waiting You," "If You Should Die To-night," "Home of My Childhood Days," "Something Sweet to Sing," and "If You Love Me Tell Me So." The words of the latter are by the famous authoress, Lillian Whiting, who, in granting a precious permission to the composer to set her dainty little poem to music, writes, "I will be proud and honored to have Mr. Longley set any of my words to his sweet melodies." This book sells for 15 cents per copy; postage, 3 cents extra. Jan. 27.

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BY HELEN WILMANS.

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## SPIRIT Message Department.

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

The following communications are given by Mrs. Soule while under the control of her own guides, or that of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a special representative of the BANNER OF LIGHT, and are given in the presence of other members of THE BANNER STAFF.

#### 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.

Report of Séance held Jan. 11, S. E. 52, 1900  
Invocation.

Oh! Source of Life, of Love, of Harmony, we would draw from thee this hour something that shall make us better and braver. When all effort seems unavailing, when clouds obscure the light, when all harmony is lost in discord, and vainly we seek for something that shall show us the way, let us turn to the source of our being—the source of all light, of truth. Whatever our past conception may have been of life's usefulness, whatever our error, our mistake or our suffering, may we stand steady at this moment, and with hearts attuned to a desire for truth, and with the stars to walk in the light of it, go forward now as new people. Whatever we have of strength or loving devotion to give to our fellow men, may we slily and humbly offer it at this time. May the dear hearts that are beating with hope and joy at the prospect of once more seeing some of our loved ones in the shadowy path, be blessed and strengthened and may we, be born anew for them. May those who look with startled eyes out into the distance, into the future of God, see clearly, and may they hear something that shall make life brighter and sweeter to them. And to those who have the knowledge, those who have the understanding, may a strength come that shall make them steady and true, patient with those who have not their light, helpful to them all the way along life's journey. Amen!

### MESSAGES.

The following messages are given through one of Mrs. Soule's guides, Sunbeam.

Report of Séance held Jan. 11, 1900, S. E. 52.  
Flanche Harris.

The first spirit that comes to me is a young lady about eighteen years old. She has light, brown hair, blue eyes, and rather red cheeks. She walks up to me, and says sweetly: "Will you please say that Blanche Harris is here, and that she wants so much to get to her father, whose name is Henry Harris, that she is conscious of how often he has wondered if her life has changed in the spirit? Oh! yes; it has. I am much stronger, for I was not very well when I was here. A long time I suffered, and seemed to be in that half sick state that, although life was pleasant to me, it was not all in all, as it ought to be. Some times when they are all sitting around, and wondering just where I may be, I am right there, and feel the desire to make some manifestation for them. They have moved since I came away, and yet not far from the old place. I am often attracted to the old conditions." Louisville, Ky.

#### George Henderson.

Then right after her comes a man. He is short, and rather stout, real blue eyes and gray hair. He has rather a brusque way. He has a short, stubby mustache, and a little nervous way of working at it with his finger and thumb. "I was quite an active man when here. If I had anything to do I wanted to do it on the minute, did not want anybody to go around as though they had all day to do a job that ought to take only fifteen minutes. Many a time I used to get discouraged with the boys, and would say: 'Boys, boys, hustle around here; don't be so slow. If you get your work done you might have a little time to spare! They always thought it was a good deal easier to go around in that slow fashion, and it seemed more like play to them. It was a machine shop I had.' He lived in Rhode Island. I see around him stoves, and other iron things, as though he worked around such a place. He wanted everything all fixed up, wanted every stove blacked, everything as shiny and bright as it could be. "That was my success when here. If I had not jumped around the way I did, I never would have attained the position I did. I know what it was to work up from a boy in the business, so when I used to tell the boys if they would keep steadily at it they would accomplish something, I knew what I was talking about, although they did not think of it. I have not much to say about religion. I did not have much to do with it when here, and since going over I have been about business, business. I find sometimes there is just as much growth in taking care of your business as there is in taking care of religion."

#### Aunt Betsy Harrigan.

This woman is about forty-five or forty-eight years old. She has glasses on, and her eyes are blue as the sky. Her hair is perfectly white, and is combed smoothly down at the side of her face. She has a little comb in the back of her hair. She takes both hands, and smooths down the hair, and makes it look glossy. She is a plump, motherly nice woman. She says: "It is only the desire to reach my own that makes me come at all. I have often thought if only some little time could be set apart for me that I ought to be able to make Jennie hear me. She gets in that nervous state, and is so anxious to get some word from the spirit, that I believe if she were calm enough I could draw from her, and give her the response that she wants." Aunt Betsy Harrigan of Plainville, N. Y.

#### Samuel Frazier.

Right off there comes a man six feet tall, slim and angular. He looks as though he could do anything with his arms and feet, because there is more of them than any of the rest of him. He has rather dark eyes, and his hair is a mixture of brown and gray. It is pushed back from his forehead pretty well. He has a way of sticking his hands down in his pockets as though he wanted to get them out of sight somewhere. He knows they are big, and that other folks may not know, in they go into his pockets. He pulls out a bunch of keys, jingles them, and says: "You wonder what those are for, don't you? I looked upon many a man with those, and I often used to say that if I could only turn the key on those outside it would be better than it was to turn it on those inside. So I say to-day that there are more outside that ought to be in than there are in. Give me a man who has done wrong and has repeated

and I can make a god of him. My name is Samuel Frazier. I came from Littleton, N. H."

#### Lyman Hargreaves.

Here is a paralyzed man. He cannot stand up. He sits in a chair and his legs seem to be withered. He cannot move them at all. All at once I see his crutches, and it seems when he gets up he swings right out of his chair. His name is Lyman Hargreaves. He came from down on the Cape. He talks as though he had a cold in his nose, always had it and never got rid of it. He has quite a prominent nose. On the back of his head there is no hair, it is bald. He has kind of a cross way as though he got out of patience with everybody around him. He says: "I guess most anybody would get out of patience if left to die with no feet to move about on. I used to say I would rather die any time than to suffer the way I did, and I think a man would be justified in wishing for death every hour; but the worst of it is death did not overtake me for some time. I suppose it is like other things, the more anxious I got the more it evaded me; but at last it came, and when I did come over I can tell you it was a happy release for me. I found my father; his name is Daniel. He had freshened up so much in the spirit that it did me good the moment I saw him, and knew there was hope for me." The place on the Cape is Dennistown.

#### Lulu Wheeler.

Here is a little girl, about sixteen. She has brown eyes, brown hair, and is dainty and dressed up like a doll. Her name is Lulu Wheeler. She came from Waltham. She can play and sing and dance. There is that abandonment in the motions of her body that goes with musical sounds. She says: "My people do not know anything about this, and I have felt so anxious to send a word and tell them that I did not feel half so bad as they do every day. They did cry and mourn so! It seemed as though there was nothing that would bring them any peace, but now they have kind of outgrown it. That is the funny thing about it: people cry so much, and then after awhile they get over it."

#### Minnie Davis.

Right after her comes another pretty little girl. Her name is Minnie Davis. She is a sweet child. She says: "Oh, dear! I want to reach my mamma, too, because there are so many things she has done that I feel an interest to help her out of. She has done something that I almost seems has hurt her materially; but it was not so bad as it was unkind. If I could get to her I would say: 'Do not fuss about it. Wait, and perhaps there will be a chance for you to do something to make up.' Her grandfather is with her. Her mother travels all around, but it seems more as though I want to go to Revere, Mass."

#### Addie Farwell.

I see now a woman. She looks so sick! "I have not a particle of strength to lose. It is all I can do to stand here and give any message at all. I belonged in Auburndale. My name is Addie Farwell. I did not want to die. Life held so many bright places for me that it seemed as if I could not leave them, and I grieved so at first to find that all my associations were broken off. You can say as much as you please about continued life, but there is something that dies with the body, and I am afraid it will always be so. I have been to my friends, and I have tried in some way to attract their attention or to turn their thoughts to a channel where I might go, but I have been utterly unable to do a thing. I want to get to my aunt. Her name is the same as mine. I want to say to her that she did everything she could for me, and there is nothing for her to regret or feel so badly over. I believe I shall be better after I go back again, because of the hope that is given me now that I may perhaps get a recognition from her." A. E. Farwell is the woman she wants to reach.

#### Mamie Sheehan.

Here is a little spirit, named Mamie Sheehan, about six or eight years old; freckled face and tousled hair. She is not dressed up very much, as though she was allowed to run. There are not so many children round about her, but it seems as though there was a lot to do for other people outside. East Boston. She says: "Oh, my goodness! what a lovely place it is over in spirit. The first thing when I came over I thought it was awfully nice to be here, because it was so warm and nice. I did not care much because people cried. I was so filled with happiness to be where everything was so nice." She has grown quite a little in spirit. She wants to reach her father, whose name is Joe. She has not much hope of it. She has an idea that perhaps he will hear of it, but it is only a hope.

#### Fred Damon.

A little man from Brooklyn comes now. The first thing, I see his gold eyeglasses, and then I see he is a short man, light complexion. His hair is quite light and not very heavy. He has a light mustache and a light beard parted in the middle. He looks straight into my eyes and says: "Don't you make the least mistake about me, because the people I want to get to are very particular, and if there is any crack they could crawl out of you can be sure they would do it; for they have not any inclination to accept evidence of spirit return. I made up my mind the thing for me to do was to get it as accurately as I could and tell as much about myself as I could, and then let them take it or leave it, as they pleased. It is a long time to wait, though, for them to come to spirit before I shall be able to say, 'I told you so.' I used to say I believed it was possible for spirits to come, because I had felt them; but the rest of my family laughed me out of it—thought I had notions and was foolish. So now my chief desire is to tell them I was right. My name is Fred Damon, and I came from Brooklyn, N. Y. I want to reach Mollie. She keeps every little while trying to find out something, but it is more on the sly, for the rest of the family would laugh at her, the way they did at me; but I can tell her that if she keeps on she will be so that she can receive spirits personally."

#### Carl Streeter.

Do you want to hear from a Chicago magnate? He is a very large man, puffed up with good living. He has nice fat hands that never lost the fat through hard work. He has a massive head that grew bigger and bigger every year "because it held so much knowledge," and he was sure that the knowledge was there. He has a broad brow. He used to sit in an office, lean back in a chair, and listen to all the

complaints that were brought him, and to all the flattering words that were said to him. But somehow, although he felt pretty good himself, he knew that when history came in too big lumps it meant, "What do you want? How much will you take for going my way?" So generally when he got hold of a customer of that sort, he slid him up a bit, and then all at once hit out from the shoulder and said: "Well, what do you want, any way?" They would tell him, and he would say: "Can't do it. Got a man over here offers me twice as much." Usually that brought them to the front with a good big bonus, and that is what he was working for. Now he says: "My name is Carl Streeter, and I was well known. I knew very many German people, and I swung quite a German vote. I knew a good many of the officials, those who thought they ran the place; but there is always the boss hand inside the ring, and you usually will find the man on the top of all is only a figure-head, and has to go where the pilot that has money steers him. Of course that is not speaking for all of them. I am speaking for what I saw. If I could get back, and run things the way I want them, I think I would just say: 'See here, boys, we have fooled long enough. Let us play with men, and not make believe we have a lot of wooden animals, and make a Noah's ark of our city. See?' When I first came over it was pretty hard for me to have to sit down, and take what I had earned, for I had lived on other people's earnings, and if you want to know about hell, you just sit in my position for a little while. It was just about as hot as I want it. I would not want to get into any place where I burned any more than I did then. But I found I could crawl away from it. I found that by making an effort, and striving to see what there was for me to do, I grew more toward the light, and so I come back, not with this message of the rottenness that there is in Chicago, but rather what a man can do who was in the midst of it to retrieve himself."

#### Bob Cook.

This one is named Bob—Robert Cook. He is about twenty-five, and a soldier. I do not mean a Cuban soldier, but a long ago soldier. I see the blue clothes, and the brass buttons, and a little bit of a cap, like what they call a fatigue cap. He is slim, straight and pretty. He has a face as smooth as a girl's; his eyes are blue, and his skin fair. He says: "My mother is now an old woman, and I do want to reach her. Her name is Rachel Cook. I died at Gettysburg. My mother knows something about Spiritualism, and she will be glad to know that I have come back. She is growing old, and is coming over to see her boys before long, because there are more than me, and we shall feel it a pleasure to receive her, and take her around to see the folks. Tell her to be of good cheer, that Bob remembers her, and often whistles the old tunes he used to know when he was back with her."

#### Verification of Spirit Messages.

Dear Mrs. Soule: I have been made happy by receiving a message in the BANNER OF LIGHT of Jan. 13, 1900, from Mr. Bancroft, my departed husband. I recognize it as correct. I thank him for coming in response to my wishes. Many thanks, also, to dear "Sunbeam," and her good medium, Mrs. Minnie Soule. MRS. A. BANCROFT.  
39 Clarendon street, Boston, Mass.

Dear Mrs. Soule: The message in THE BANNER OF Dec. 30, 1899, from Moses Hinckley, I recognize as coming from my husband, and I want to thank you, as it has been helpful to me, coming at a time when, as he says, I never needed him more. Gratefully yours,  
Dorchester, Mass. SADIE HINCKLEY.

#### A Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND SIX.

To the Editor of the Banner of Light:

Yesterday I received from a friend in the church a book by "Charlotte Elizabeth," entitled "Principalities and Powers." It was published in 1843 by the "Juvenile Book Depository." Part First treats of Evil Spirits, and some of the chapters are entitled, Satanic daring, Satanic cunning, Satanic cruelty, Satanic activity, Satanic knowledge, winding up ten chapters with the Doom of Satan and his Angels. Part Second is on the holy angels, and that portion of the book ends with Angelic Triumph.

The introduction of the book was written by Edward Bickersteth, in which he says the work is "scriptural, reasonable and practical." If I be not mistaken, it was the same man who wrote "Yesterday, To-day, and Forever," one of the most horrible poems I ever read, giving in detail interviews with lost spirits who are suffering the torments of hell, with the full knowledge that they are doomed to suffer them forever.

To-day I received a book by Charles B. Newcomb with the cheering title "All's Right with the World," and as I glance over the headings of the chapters I find such as these: The Horizon of Natural Law, Christian Atheism, Spiritual Evolution, The Dash for Liberty. As I turn over the leaves of the book, I meet such expressions as, "It's always morning somewhere in the world," "What is truly desirable is always within our reach" (present that thought to the poor prisoner chained by self-hypnotism in an endless hell). "The choice is always ours," and the closing words of the book are, "However matters go, the worst will be a tired traveler, and a joyful and sweet welcome home."

Verily, the average American mind has traveled a very long journey from 1843 to 1900! Still, in 1843, Lessing had taught grand lessons of toleration, Channing had proclaimed the religion of self-reliance and hopefulness, Emerson had begun to teach the right way of conducting our life, and the Poughkeepsie seer had begun to see into invisible realms. And in the last decade of the nineteenth century the Salvation Army numbers hundreds of thousands who wave the blood-stained banner of Jesus, Moody has wielded a mighty influence in favor of the Inerrancy of the Bible, and Adoniram Judson Gordon, one of the most devoted and noble-minded ministers of the Baptist church, declared that many of the phenomena of Spiritualism are certainly the work of spirits, but that they are all evil spirits, working under the leadership of Satan. So, in 1843, many inspired and spiritual souls were treading the uplands, breathing the pure air and looking with unflinching gaze into the world beyond the grave; and in 1900 many a poor soul is fettered by old traditions, believes that God cannot be in his world, and fears that all cannot be well. But, if it were possible to make out statistics of the soul, if one were

able to tabulate, the actual percentage, on the whole, of those who have begun to creep out from the dungeons of tradition and thought-slavery, we should no doubt see that a great advance has been made from the middle of the century to its close.

Light, which always acts on me as a mental stimulus, lately alluded to some points made by Dr. Lyman Abbott on this same general subject. While acknowledging the influence wielded by the doctor, and crediting him with mental autonomy and a desire to take advanced ground on every subject, the editor of the journal just alluded to takes issue against his conception of the future world and of what God can and will do. Dr. Abbott thinks God would make all men righteous if he could, but that in the last analysis, the destiny of every man is in his own hands.

The editor of Light says that with Dr. Abbott the ultimate fact in human life is the freedom of the individual will. He, on the other hand, holds that the ultimate fact in all life is the slowly conquering power of the Divine will. He makes out that wrong will work out its own cure—or destruction—and that the triumph of God is sure, on evolutionary lines. Noting that by the triumph of God the editor means the ultimate triumph of righteousness, we coincide wholly with his view of this stupendous and absorbing subject.

What B. F. Sliter has recently said of God throws a clear light on this field of human thought. With him God is "law—nature's law—the great, grand, unchangeable and immutable law of Cause and Effect."

Mr. Sliter points out that law, thus conceived, is beyond love, and beyond intelligence, which are attributes of a finite mind; and in fact his view seems to be that of Emerson, who worded it in one telling line, "Conscious law is king of kings."

I have frequently been led to say that it is not punishment or reward; it is simply cause and effect. A good action has a good effect on him who performs it. A bad action has a bad effect on him who perpetrates it. And this being inevitably and eternally so, whether the actors have yet come to the consciousness of it or no, yet, as this consciousness will come to them sometime, they will then begin to avoid the doing of wrong actions and to seek to do good ones, and thus in the long run, will come for every soul the triumph of God, or righteousness.

All these considerations tend to show that though Dr. Abbott tells the truth when he says that man is a free agent, yet this truth is a smaller one than the greater one pointed out by the editor of Light, that the ultimate fact is the slowly conquering power of the Divine will. The smaller truth is subordinate to the greater one, which includes the smaller, and in which the smaller one is swallowed up and disappears from sight.

By the "Divine will" we suppose the infinite will is meant. But as what is infinite is totally uncomprehended by a finite mind, we can say with Mr. Sliter that back of all, under all, through all, is the working of immutable law, the law of cause and effect, which we may well take as the expression of infinite will. So we may perhaps change Matthew Arnold's "power that works for righteousness," to the transcendent law of cause and effect which voices an immutable will.

To this law we must do homage, for it is indeed "king of kings," and we are reminded of the majestic words of Richard Hooker in his "Ecclesiastical Polity," "Of law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world: all things in heaven and earth do her homage; the very least as feeling her care, and the greatest as not exempted from her power; both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy."

Ever since coming into the light of Spiritualism, I have been thankful that it is law that reigns. I used to believe with the church that it was a personal God, and that notion perturbs the breast with uncertainty and vague apprehension. This personal Deity is thought by many to be angry if homage be not paid to him, to be jealous if we love any of his creatures more than we do him, to be displeased if we neglect praying to him often enough or if we pay him a half-hearted devotion.

My consciousness that I could never please him wholly poisoned every earthly pleasure, and made me dread death, which I was told would bring me into his immediate presence. If he loved me, and averted his face with displeasure from others, if he chose some to be saved and chose others to be lost, what assurance had I of being loved or chosen by this personal Deity? Burns voices the same feeling when he says,

"Sends one to heaven and ten to hell  
For his own glory,  
And not for any good or ill  
They did before thee."

But with law it is wholly different. Law is impersonal, immutable, inevitable. We may choose to obey its mandates and be happy, or we may choose to act regardless of its behests and suffer for it. But as it works on over the same way to learn our lesson and to adjust our doing, our words, our looks, yes, our very thoughts, to the inexorable law of cause and effect, and then we progress to better and higher conditions, and come to be ourselves powers that work for righteousness.

And what we, led by the compelling force of circumstances, learn to do, will in time be learned by all; and the evil spirits of the book we mentioned at the beginning of this article, who with daring, cunning and cruelty, are endowed with activity and knowledge, are working against Almighty law, will learn in time to submit to its behests, and be transformed from satanic spirits to angelic ones. If it were not so, then law would have ceased to prevail.

Mr. Sliter made another telling point in his address, given in Grand Rapids, Mich., printed in *The Progressive Thinker* of Jan. 13. It is to the effect that evolution in man is merely the eliminating and rejecting of the animal life that enters into our make-up, leaving the purer, better and broader man life. He applies the word evolution to man who has become conscious, and suggests that previous to this point the word elimination is more applicable than evolution. We should thus clear away the baser components of our present life, continuing the process after passing through the change called death, leaving the soul at every step to a clearer expression of its kinship to God, from whom each one of us originally proceeded, and to whom we shall ultimately return.

There is much in a thought like the last that it is impossible for us at our present stage to comprehend. As the unborn child, who has experienced only fetal life, cannot comprehend our present mode of living here, so it is impossible for us to understand the life of a disincarnate spirit, though he may be still in the plane nearest to our own. This being manifestly true, still less can we comprehend states still further beyond, when we shall have eliminated yet more and more of our lower conditions. Truly did Jesus say, when trying to make his followers understand something of spiritual life,

"Thou knowest not now, but thou shalt know hereafter."

But wherever we may go, and whatever we may become, we shall still be under the reign of law, and shall have the power to regulate our individual life to its commands, and thus attain more and more the peace and rest that cannot be wholly consummated until we be wholly at one with this all-conquering law. In it shall we be cradled with the innocence and security of a little infant in its mother's arms, and with the conscious joy of a loved and loving wife in the embrace of the true mate of her soul.

This conception of the reign of law is far superior to the supremacy of fate voiced by the Greeks in their deepest and most solemn tragedies. That fate was blind and motionless, and to it even Zeus must bow. To Greek fate law itself must yield, and what it decreed must abide forever. Goethe, in his most perfect piece of writing has Iphigenia sing the song of the Fates, which her nurse taught her in her babyhood:

"Grim was their breast, and frightful was their song."

But law, "conscious law," that is king of kings, rules wisely, and its motto is, "Such a cause produces such an effect," or "whatsoever a man sows that shall he also reap." This law is like the old fate, in that it is inexorable; it differs from it in that it is not blind nor unjust; it sees, and it is eternally just. Whether we accept the reign of law matters not to law, but it matters to us. Live by it, and we grow and prosper; ignore it, and dash against it, and we become puny, and, were it not for the saving salt of kinship with the source of all life, we die.

Yours for humanity and for spirituality,  
ABBY A. JUDSON

Arlington, N. J., Jan. 11, 1900

#### Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF  
W. J. COLVILLE.

QUES.—[By Mrs. H. C. Fish, Brooklyn.] I read with interest and gain a great deal of instruction from your answers to questions in the BANNER OF LIGHT. Will you please answer a much argued one? "When does the new century begin?"

ANS.—It seems strange to us that any controversy should have arisen over what appears like a self-demonstrating proposition. The first year of a century is completed with Dec. 31 of that year; therefore the first day of the second year must be Jan. 1, 1802 or 1902, as the case may be. There is no year "0" at the beginning of the century, any more than there is such a year at the commencement of a child's life. When a person has completed his ninety-ninth year and celebrated the ninety-ninth anniversary of his birth, he necessarily enters upon his hundredth year, but he cannot be one hundred years of age and start out upon a second century of existence until the one hundredth year has been completed.

This present year is the hundredth, therefore the closing year of the nineteenth century. The twentieth century begins as soon as midnight strikes Dec. 31, 1900. 1901 is necessarily the first year of the twentieth century. On this point there can probably be no disagreement among people who calmly use their reason as to what constitutes the year 1 of a century or a person's age. In order to force the idea of the century having already closed people have gone so ridiculously far as to positulate a year "0," an utterly unknown equation in human reckoning.

As to the far deeper and intensely occult references often made by theosophists and others to the beginning of a new "age" or "cycle," utterly different calculations have to be resorted to, and there are many who have devoted much attention to ancient Oriental computations who declare that a KALI YUG, or Dark Age, of five thousand years' duration, ended Dec. 6, 1899, and that the events now taking place even in South Africa were foretold by the seers of antiquity before the commencement of that long tempestuous period.

Though a great many Spiritualists have formed the habit of reckoning a Spiritual Era from March 31, 1848, we are sure this calculation is inaccurate, because that date only opened up a period of transition from one cycle to another. We are not by any means fully entered upon a new age as yet, and all indications clearly point to the substantial accuracy of the deductions drawn from the Great Pyramid in Egypt, and published several years ago.

According to the chronologists, who attach a deep historical as well as spiritual meaning to the measurements in the Great Pyramid, the Grand Gallery (1881 inches in length) prefigured the age which ended about the middle of 1892; but instead of the new and higher dispensation having commenced at that time, the earth then entered upon a period of transition typified by the narrow passage-way of something over fifty inches, each inch denoting a year. According to this reckoning, the new age, symbolized by the King's Chamber, a large, light, vaulted apartment, containing nothing but a lidless sarcophagus, will begin between 1930 and 1940.

Between now and then radical evolutionary and revolutionary changes must occur, though we have every reason for expressing the happy anticipation of constantly brightening skies after the new century is fairly started. The present year must be an extremely eventful one, and we cannot gloss over the fact that impending changes on the map of the world are sure to be inaugurated with more or less turbulence. The worst is over, but the elements have not yet settled into calm. Last year was in many respects the most trying year of the present transitional epoch, but it had its bright aspects for all who could see below the surface of events. It is particularly necessary that people at the present juncture in human affairs keep as quiet as possible, and thereby pass serenely through a most trying psychological and astrological crisis.

All elements are conducive to agitation of thought, and largely to loss of temper, and it is in just such a time as the present that workers in the spiritual vineyard need to be especially vigilant, so that they may dominate the lower



forces surrounding us, instead of being dominated by them. We are confident that bright, new light is quickly coming, and that present distress and disturbances are almost entirely due to an eliminative process which is purging the earth of deep-seated impurities, and ridding it of the last vestiges of long-continued abuses prior to the opening of the new cycle.

### Banner Correspondence.

A correspondent writes from Philadelphia: The beginning of the New Year was fittingly observed by the members and congregation of the Second Spiritualist Association at Thompson Street Church (below Front), with President John Kurtz in the chair. Regular services were held at 7:30 P. M., closing at 9:30. Inspirational lecture, Mrs. E. M. Cahoon; messages, Mrs. Leopold. After intermission of thirty minutes the entertainment opened at 10 o'clock. Congregational singing, "America"; tableaux: Rescue of Capt. Smith by Poohontas; wedding, solo and march; Home scene—song, "Home, Sweet Home"; Soldier's Farewell—solo, "Gone with the War"; Despair and Hope; Soldier's Return—solo, "Soldier's Dirge"; congregational singing; Mrs. Leopold and Mrs. Cutler, mediums, gave messages till 11:40; recitation, Miss Esther G. Cahoon, "Welcome the New Year." As the songs, which were sung in the gallery, tolled out twelve for the midnight hour, twenty for the century, the band burst forth in melody and the audience sang "The Star Spangled Banner" and many other patriotic pieces.

After the midnight hour refreshments were served, and all went home after a general shaking of hands and many congratulations that the good work is progressing, the audiences growing larger, and the finances increasing under the new administration.

We held an Indian Harvest Moon Fair and Festival on the 18th, 19th and 20th of October, increasing our funds to a considerable extent. In September we had Dr. G. H. Hilligoss and wife, from Anderson, Ind., who assisted us in our good work for two Sundays, and with the increasing finances we hope to repair the church, which is in need of a general brightening.

A correspondent writes from Washington: The triple features of attraction at the First Association of Spiritualists thus far during the month have been A. E. Tidale, inspirational speaker, A. J. Maxham, melodious singer, and Dr. Louis Schlesinger, medium from the Pacific coast. These have sufficed on Sunday evenings to crowd Masonic Temple to the doors. The lectures of Mr. Tidale have been up to his own standard of excellence. He is always either practical or philosophical, and sometimes both. The singing of Mr. Maxham is always a pleasant factor, while the messages of Dr. Schlesinger are clear cut and convincing, especially satisfactory to pronounced sceptics.

On Sunday evening last four or five of the Trustees had previously prepared the names of deceased friends, keeping secretly the several papers in their respective pockets. On rising in public the Doctor announced the correct names in every instance.

On next Saturday evening, under the auspices of the First Association, the famed Mr. Pierre L. O. A. Keeler, gives one of his interesting platform addresses. Heretofore these have proven to be phenomenally realistic.

The Secretary reports the Association to be in an excellent financial condition, all bills being paid and money in the treasury.

Mrs. C. D. Pruden writes from Minneapolis: I take pleasure in reporting the favorable outlook for Spiritualism here this winter. Instead of going away as I fully expected to, on account of poor health, I have decided to remain here and take up active work again. The weather thus far has been simply perfect. January 13 and no sleighing in Minnesota yet. For this reason I remained at home and resumed my position as speaker of the Washington Union Spiritualists, since Sept. 10. Our meetings have grown in size constantly, and our membership points to a very successful season of labor, the Lyceum being one of the attractions. The children show bright and studious minds, and encourage their teachers and leaders with the interest they have shown. The Lyceum gave an entertainment Christmas Eve, with a fine program of vocal and instrumental music, dialogues and recitations. The society provided a Christmas tree, filled with useful presents and many good things to eat. Last evening, Jan. 11, being the regular school, they gave another fine entertainment, closing with fancy marching and dancing, all participating. Our regular meetings are as follows: Sunday—1:45, Lyceum; 2:45, Conference and messages; 7:45, lecture, followed by messages. First, third and fourth Thursday of each month, children's entertainment and dancing.

### Passed to Spirit-Life.

From East Boston, Mass., Dec. 27, 1899, Mrs. SARAH C. MIXER, aged 74 years.

Mrs. Mixer was a firm believer in Spiritualism, and lost no opportunity to manifest her faith. Her life was a model of piety and her death was a peaceful one. She was ever ready to assist all and every one who called upon her. She leaves a husband and mother to mourn her passing away. The burial service was conducted by Mrs. J. A. Yeaw and Rev. Sever, and was attended by a large delegation from our Society and the Ladies Aid. She was a subscriber for the BANNER OF LIGHT, and was always interested in and anxious to get her BANNER to read of the progress our Cause was making. We had Special Memorial Services on Sunday, with solos and duets by Mr. Jackson and Mr. Banks. Mrs. Jones, our local medium, spoke very feebly and tenderly of her memory.

From Lowell, Mass., (Pine Street), Tuesday, Jan. 9, after a very short illness, Mrs. IDA H. WILLIAMS.

The First Spiritualist Society again is called upon to lose one of its faithful workers and believers. Her life was a model of piety and her death was a peaceful one. She was ever ready to assist all and every one who called upon her. She leaves a husband and mother to mourn her passing away. The burial service was conducted by Mrs. J. A. Yeaw and Rev. Sever, and was attended by a large delegation from our Society and the Ladies Aid. She was a subscriber for the BANNER OF LIGHT, and was always interested in and anxious to get her BANNER to read of the progress our Cause was making. We had Special Memorial Services on Sunday, with solos and duets by Mr. Jackson and Mr. Banks. Mrs. Jones, our local medium, spoke very feebly and tenderly of her memory.

From his late residence, 71 Worcester street, Boston, on Tuesday, Jan. 9, 1900, Mr. SUMNER SHAW, aged about 79 years.

Mr. Shaw was for many years a confirmed Spiritualist, and, consistently with the knowledge he so abundantly possessed, approached the end of his life with composure, knowing, as he said, what it was to be "over there." A wife, two sons and a daughter survive him, who in their bereavement are comforted by the sweet knowledge that "death" is but transition. The services were conducted at his late home, Thursday, Jan. 11, the interment being at Rockland, Mass.

From his late residence, 391 Broadway, South Boston, on Thursday, Jan. 11, 1900, Mr. DAVID HALE, aged 65 years 2 months 21 days.

Mr. Hale was one of the firm of Alfred Hale & Co., the well-known manufacturers and dealers in the Boston street, and became a confirmed Spiritualist. He was a devoted and successful medium, and his life was a model of piety and his death was a peaceful one. He was ever ready to assist all and every one who called upon her. She leaves a husband and mother to mourn her passing away. The burial service was conducted by Mrs. J. A. Yeaw and Rev. Sever, and was attended by a large delegation from our Society and the Ladies Aid. She was a subscriber for the BANNER OF LIGHT, and was always interested in and anxious to get her BANNER to read of the progress our Cause was making. We had Special Memorial Services on Sunday, with solos and duets by Mr. Jackson and Mr. Banks. Mrs. Jones, our local medium, spoke very feebly and tenderly of her memory.

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### AN OPEN VISION.

BY GRIMONA HILL.

Hitting, one day, in the mystical silence,  
When my heart was at rest and my mind was serene,  
I discovered my soul, in a clear, open vision,  
And its beauty surpassed all I ever had seen.

It was, indeed, like the snow, transparent, ethereal,  
And shone an effulgence like diamonds' full ray;  
And I stood in amazement and looked on the wonder,  
As eye merged into dawn and the dawn into day.

And I said unto him, the angel, just near me:  
"I do not understand? I can hardly believe?"  
The thought is too daring that rises within me  
And the thoughts that are human are apt to deceive."

The angel, so gracious, then kindly made answer:  
"Fear not, woman true, for your heart speaks aright.  
The vision you see is your soul, so supernal,  
Enrobed in its garments of purity white."

But dearest Good Angel, I'd never dare claim it,  
A diamond like that, of such wonderful light,  
Why, it rivals the sun that in marvelous splendor  
Illumines our earth from the morn till the night."

The angel was silent; my heart was sore troubled,  
I knew not what to do, nor yet what to say;  
But the Presence smiled on me, and then I took courage  
And looked back o'er my life, from my birth till that day.

"The jewel's not mine!" I then further contended,  
"I've been humble and poor and have always known care.  
I tried to be faithful and do my whole duty,  
But could never possess me a treasure so rare!"

"Fear not, woman true!" the dear angel answered:  
"The soul is divine, though 'tis hid in clay;  
Through privation and duty your soul has developed  
Till the jewel you see is the Immanent God!"

How Some of Our Readers Can Make Money.  
Last month I cleared, after paying all expenses, \$355.85; the month previous \$200, and have at same time attended to other duties. I believe any energetic person can do equally as well, as I have had very little experience. The Dish Washer is just lovely, and every family wants one, which makes selling very easy. I do not canvassing. People hear about the Dish Washer, and come or send for one. It is strange that a good, cheap washer has never before been put on the market. The Iron City Dish Washer fills this bill. With it, you can wash and dry the dishes for a family of ten in two minutes without wetting the hands. As soon as people see the washer work they want one. You can make more money and make it quicker than with any other household article on the market. I feel convinced that any lady or gentleman can make from \$10 to \$14 per day around home. You can get full particulars by addressing the Iron City Dish Washer Company, 165 Station A, Pittsburgh, Pa. They help you get started, then you can make money awfully fast.

These trade-mark crisscross lines on every package, **Gluten Grits** AND **BARLEY CRYSTALS**, Perfect Breakfast and Diet Health Cereals. **PANSY FLOUR** for Biscuits, Cake and Pastry. Unlike all other brands. Ask Grocers. For book of recipes, write **FARWELL & RHINES**, Watertown, N. Y., U.S.A. D.C.S.

**A MOST HELPFUL BOOK!**  
**Cubes and Spheres**  
IN  
**Human Life.**

BY F. A. WIGGIN.  
In this transitional epoch at the close of a wonderful century, when the spirit of unrest pervades the mental atmosphere, all true minds turn from externals which can never yield satisfaction, and seek within, the pathway to the real and abiding.

To all such aspiring souls this book comes as aid, incentive and inspiration. It is written for practical use on the plane of daily life. It treats of the potent lever of thought in its varied phases of desire, perception, reflection, of wisely directed purpose, of the dominance of the higher selfhood, of worthy, unselfish service for others, leading the reader through spiritual evolution of involved human potencies, in an eternal progression toward at-one-ment with the Source of all Life and Love and Peace.

The unique title of this book is the key to its purpose, viz., to induce all sharp-cornered human cubes to become harmonious spheres, and to enable them to recognize the trials of their present experience as divinely appointed purposes to this desired goal.

For sale by BANNER OF LIGHT PUBLISHING CO.  
**THE PURPOSE OF LIFE:**  
Or, The Phenomena and Philosophy of Modern Spiritualism Reviewed and Explained.

BY C. G. OYSTON.  
Mr. W. J. Colville in his Introduction to the book says: "During my long experience as a lecturer, traveler and writer, I have seen many thousands of persons of both hemispheres who never tire of asking many of the great questions concerning human life and destiny which are considered in the following remarkable series of essays. These essays, which are of a high order of thought, lucidity and lucidity of statement have, in my judgment, rarely if ever been surpassed in English literature. The fact that Mr. Oyston claims to have derived a great portion of the matter for his book through the mediumship of Simon de Maun, an English workman, who had never been blessed or hampered with academic training, ought to add considerably to the interest and value of the work; for though spirit communications are not necessarily authoritative, and should never be blindly or unreasonably accepted, it is certainly fair to consider thoughtfully whatever purports to be a revelation from the world of spirits to the present age."

"Without venturing to pass judgment upon the actual merits of so eminently transcendental a work as the present collection of essays, I do feel justified in saying that, having read the MS. and corrected the proofs, I have risen again and again from a perusal of these truly inspiring pages, imbued with a deep sense of gratitude to the gifted author for his book, through the mediumship of Simon de Maun, an English workman, who had never been blessed or hampered with academic training, ought to add considerably to the interest and value of the work; for though spirit communications are not necessarily authoritative, and should never be blindly or unreasonably accepted, it is certainly fair to consider thoughtfully whatever purports to be a revelation from the world of spirits to the present age."

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**Easy Method of Reading Hands.**  
BY L. D. OSMAN.

To the novice in the science of Palmistry this new work will come as an especial boon. It is conceived in such simple language that those who have become bewildered in the maze of the more intricate works by other authors will at once catch the idea, and by the facts given examine their own hands and find a true index of their character; knowing this, they can judge of other lives by the record they find carved in their own. Singspinner said: "Show me thy hand and I'll show thee thy life." For sale by BANNER OF LIGHT PUBLISHING CO.

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"Happy Days," SONG AND CHORUS, just issued by GEO. H. RYDER also,

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Being stray sheets from SPIRITUAL SONGS, a collection now being compiled for the use of Spiritual Meetings and the Home Circle. These songs speak well for what is to follow. The music is pleasing with good melody and harmony of high order, and yet easy of execution, so that societies will find it very shagable. Mr. Ryder was for some years the Organist of the Spiritual Temple, and will be remembered by many for his own work there. He evidently has a fine conception of the needs of societies, for the words of the songs are most pleasing, and at the same time contain suggestions of the presence of our spirit friends and tokens of the continuity of life just on the other side.

price—"Happy Days," 15 cts.; "O, Tell Me Not," 10 cts. For sale by BANNER OF LIGHT PUBLISHING CO.

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Harmony between Jesus's Mediumship and that of To-day. What Scholarship of the World says of Jesus and his Influence upon the World. Price 1.25, postage 12 cents. For sale at BANNER OF LIGHT OFFICE, 9 Bowditch Street, Boston, Mass.

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Lady Agents wanted everywhere. Write us for terms. Disease diagnosed by sending age, sex, and leading symptom.

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SITTINGS daily, except Monday and Saturday. Also Readings by Letter. Can be had at 2.50 p. m. Platform Work as a Test Mediums 112 Mt. Vernon street, Dedham, Mass. Jan. 6.

**G. LESTER LANE,** THE Gifted Psychic, performs marvelous cures in the treatment of OBSESSION, Brain and Nerve Diseases, which lead to insanity. Medi-

umistic people developed in the art of divine or psychic healing. Examination and advice free. Hours, 9 to 5, daily. 303 Commonwealth Avenue, Boston. 5w Jan. 13.

**Osgood F. Stiles,** DEVELOPER of Mediumship and Treatment of Obsession a specialty. **MRS. OSGOOD F. STILES,** Clairvoyant Business Sittings. Hours from 10 to 4. No. 175 Columbus Avenue, near Berkeley street. 3w Jan. 13.

**Willard L. Lathrop,** SLATE WRITER AND PSYCHIC ARTIST. Sittings daily by appointment. Send me the credit to the office. Advice given on all kinds of business. Addressed by mail. **MRS. EMMA L. LATHROP,** Trance Psychic, Developing and Test Circle Tuesday at 2.30 p. m. 90 Berkeley St., Suite 1, Boston, Mass. Jan. 27. 1w

**Ella Z. Dalton, Astrologer,** CHALDEAN and EGYPTIAN Astrology. Life-Readings by the Oracle to the Home Circle. Advice given on all kinds of business. Also Teacher of Astrology. Readings \$1.00 and upwards. 65 Bowditch Street, Boston. Jan. 6.

**MRS. THAXTER,** Banner of Light Building, Boston, Mass. Jan. 6.

**Marshall O. Wilcox,** MAGNETIC Healer, 65 Bowditch St., Room 4, Banner of Light Building, Boston, Mass. Office hours, 9 to 12. M., 1 to 5 P. M. Will visit patients at residence by appointment. Magnetized paper, 1.00 a package. Jan. 6.

**Mrs. Maggie J. Butler,** MEDICAL CLAIRVOYANT, 164 Huntington Avenue, between West Newton and Cumberland streets. Office hours 10 to 1 and 2 to 4 daily, except Saturdays and Sundays. Jan. 20.

**Mrs. A. Peabody-McKenna,** BUSINESS, Test and Development Mediums. Sittings daily, 9 to 12 and 2 to 4. Sittings on Sunday and Thursday evenings at 8 o'clock, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 13 Warren St., near Washington St. Jan. 27.

**MRS. C. B. BLISS,** 67 Fenwick Street, Boston. Sunday and Wednesday at 2. Thursday eve at 8. Jan. 20.

**PROF. ARMINIUS,** SOLE living representative of Dr. Buchan's system. Examines heads in families and clubs. Terms moderate. Address Old Norfolk House, Boston. 1w Jan. 27.

**Mrs. Alice M. Perkins,** FORM



# Banner of Light.

BOSTON, SATURDAY, JANUARY 27, 1900.

## Spiritualist Societies.

We desire this list to be as accurate as possible. We solicit corrections or additions to any errors or omissions. Notices for this column should be sent by 10 o'clock noon, of the Saturday preceding the date of publication.

### BOSTON AND VICINITY.

**Boston Spiritual Temple** meets in Berkeley Hall, 4 Berkeley street. Every Sunday at 10:30 and 7:30 p. m. E. L. Allen, President; J. B. Hatch, Jr., Secretary, 14 Sidney st., Dorchester, Mass. Take elevator.

**The Gospel of Spirit Return Society**, Minnie M. Soule, Pastor, Assembly Hall, 200 Huntington Avenue, Sunday evenings at 7:30. Discourse and Evidence through the mediumship of the pastor.

**Anglo Hall, 110 Washington Street**. First Spiritualist Church, A. Adeline Wilkinson, Pastor. Services at 11:30 and 7:30; also Thursdays at 3. BANNER OF LIGHT for sale.

**Home Rostrom**, 21 Soley street, Charlestown. Spiritualist meetings Sunday, 11 a. m. and 7:30 p. m. Tuesday and Friday, 7:30 p. m. Thursday, 7:30 p. m. Mrs. Gilliland, President, 21 Soley street, Charlestown.

**Bible Spiritualist Meetings—Old Ladies' Hall, 448 Tremont Street**.—Mrs. Guitierrez, President. Services Sundays at 10:30 a. m., 2:30 and 7:30 p. m.

**American Hall, 724 Washington Street**, two nights—Mediums and public invited. Circle, 11 a. m.; Prayers, 2:30 and 7:30 p. m. Graham, Chairman.

**Temple of Honor Hall, 381 Massachusetts Avenue, Cambridgeport**.—Meeting at 2:30 and 7:30 p. m. Sunday. Mrs. Annie J. Banks, Conductor; residence 141 High street, Charlestown.

**Spiritual Fraternity**, at First Spiritual Temple, corner of Newbury and State streets. Meetings Sunday morning at 10:30, 2:30 and 7:30 p. m. Children's school 12 m. Library Room, also Wednesday evening general conference, Lower Audience Hall. A. H. Sherman, Secretary.

**Phenomena Spiritual Society**, Sunday evening in Dwight Hall, first floor, 514 Tremont street. Mrs. L. E. Albright of Philadelphia, Pa., Conductor and medium, assisted by others.

**The First Spiritualist Ladies' Aid Society** meets every Friday afternoon at 2:30. Supper served at 4:30. P. M. at 241 Tremont street, near Elliott street. Elevator room. Mrs. M. A. Allen, President; Carrie L. Hatch, Sec'y, 74 Sidney street, Dorchester, Mass.

**Children's Progressive Lyceum—Spiritual Sunday School**—meets every Sunday morning at 10:30. Red Men's Hall, 114 Tremont street, at 10:30 a. m. All are welcome. Mrs. M. A. Brown, Superintendent.

**Commercial Hall, 604 Washington Street**.—Mrs. Nutter, President. Services Sunday at 11 a. m., 2:30 and 7:30 p. m., and Thursdays at 3 p. m.

**The Helping Hand Society** meets every first and third Wednesday in Guld Hall, 3 Boylston Place. Business meeting at 10 o'clock, supper at 6 o'clock. Entertainment at 7:30. A. A. Eldridge, Secretary.

**Boston Spiritual Union** meets in Berkeley Hall every Sunday at 10:30. J. Brown Hatch, Conductor; A. Clarence Armstrong, Clerk, 11 Leroy street, Dorchester, Mass.

**Paine Memorial Building—Appleton Hall**, Appleton street, No. 3. Meetings every Sunday at 10:30 and 7:30 p. m. Speaking and tests by Mr. and Mrs. O. F. Stiles.

**The Ladies' Spiritualist Industrial Society** meets at Dwight Hall, 514 Tremont street every Thursday afternoon and evening; supper at 5:30. Mrs. C. H. Appleton, President.

**The Ladies' Lyceum Union** meets every Wednesday afternoon and evening in Dwight Hall, 514 Tremont street. Supper served at 5:30. Mrs. C. H. Appleton, President. All invited. Mrs. Maggie J. Butler, President.

**Ministry of the Divine Science of Health**, and Boston Institute of Occult Science—Meeting every Sunday at 2:30 p. m. Lecture and psychic readings on Tuesdays at 7:30 p. m. Hotel de Ville, 12 and 14 Windsor street, Boston. Dr. F. J. Miller, Psychic Healer and Teacher.

**W. Scott Steadman** holds meetings at Red Men's Hall Sundays at 7:30 p. m. Banner of Light for sale.

**Mrs. Florence White** will hold a seance every Sunday evening at 8 o'clock at 285 Cambridge Avenue.

**Echo Hall—Johnston Avenue, Charlestown**.—Meetings Wednesday and Sunday evenings. Circles Tuesday evenings.

**The Cambridge Industrial Society of Spiritualists** meets at Cambridge Lower Hall, 51 Massachusetts Avenue, the second and fourth Thursdays in the month. Supper served at 6:30. Ada M. Caine, Cor. Sec'y, 183 Auburn street, Cambridge, Mass.

### MALDEN.

**Malden Progressive Spiritualist Society**, Masonic Building, 70 Jackson street. Meetings every Sunday at 7:30 p. m. Wednesday, 8 p. m. Wm. M. Barber, President; Mrs. Rebecca Morton, Sec'y. A cordial welcome is extended to co-workers in the cause of progressive Spiritualism.

### NEW YORK CITY.

**The Spiritual and Ethical Society**, 744 Lexington Avenue, on door above 3rd floor. Services every Sunday morning at 11 and evening at 8 o'clock. Questions answered in the morning. Improvised poems after each lecture. Mrs. J. H. Hill, Conductor, 140 Lexington Avenue. Mrs. Helen T. Brigham, Sec'y.

### BROOKLYN.

**The Advance Spiritual Conference** meets every Saturday evening in Single Tax Hall, 1101 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Mr. G. Delere, President; Mrs. Alice Ashby, Secretary.

**The Woman's Progressive Union of Brooklyn** holds meetings every Sunday afternoon and evening, at 3 and 8 o'clock, and special meetings every Thursday evening at 8 o'clock, at Hall 43 Columbia Avenue, between Lexington Avenue and Quincy street. ELIZABETH F. KURTZ, President. BANNER OF LIGHT for sale at the Hall.

**608 Tompkins Ave., near Gates Ave.**—Miss O'Brien, Blind Medium. Meetings Sunday and Friday evenings. Spiritual Messages and other Phenomena. Admission free. Collection taken.

**First Christian Evolution Society**—Penn Fulton Hall, cor. Penna. Ave. and Fulton st. Services every Sunday at 8 p. m. W. W. Sargent, Chairman; Mrs. Julia Sear, Secretary.

**Psychic Culture Conference**—Single Tax Hall, 1101 Bedford Ave. Wednesday evenings at 8 o'clock. Lectures by Henry H. Warren with Questions and Answers, and discussion by audience, with demonstrations.

### NEWARK, N. J.

**The First Church of Spiritual Progression** meets in hall, corner of West Park and Broad streets Sunday evenings at 7:30. G. A. Dorn, President. Banner of Light for sale.

### CHICAGO, ILL.

**The S. and M. H. Society**, 3310 Rhodes Ave., meets every Sunday, 11 a. m. Conference and tests. Tuesday 3 p. m. Oriental Reception. Open doors, and everybody welcome.

**Spiritualist Temple**, Fort Worth, Texas, Taylor st., between 7th and Jackson streets. Services every Sunday for adults, 3 and 7:30 p. m. Mary Arnold Wilson, Assistant Pastor, residence 875 N. Main. Jennie Hagan Jackson, Pastor, residence 716 Florence street.

### Notice to Local Societies.

Hereafter all reports will be condensed in the same general style as given below. We respectfully request our correspondents to govern themselves accordingly. We shall deal fairly and impartially with all societies, hence must ask them all to conform to the same general rule. The addresses of all local societies in Boston and vicinity, as well as in cities and towns in other States, can be found above.

Societies marked with a \* have the BANNER OF LIGHT on file.

### Local Briefs.

#### BOSTON.

At Boston Spiritual Temple, Sunday, Jan. 21, a large and enthusiastic audience was in attendance. The meeting opened with a piano solo, followed by congregational singing. Mr. Barrett read a poem of J. G. Clark's, entitled "Justice to Liberty Enlightening the World." Mr. Charles Hatch rendered a violin solo, with Mr. Schaller as accompanist. Mr. Barrett then took for his subject, "The Religion of the Brotherhood of Man," and gave an address that was interesting and instructive, and was heartily approved by the audience. Mr. E. Warren Hatch sang "The Holy City," with violin obligato, and received most generous applause. Mrs. Soule gave many beautiful messages, to the great satisfaction of her listeners. Mr. Barrett noticed Rev. W. W. Hicks of Toronto in the audience, and asked him to say a few words. Mr. Hicks received a cordial welcome. He said in the past he had had many friends in Boston, among whom was Hon. Wendell Phillips. He made an eloquently touching reference to Abraham Lincoln, and said that Lincoln would not have been had there been no Wendell Phillips. At the close of Mr. Barrett's address a collection was taken up for the Mayer fund. Twenty-five dollars were realized, thus fulfilling the writer's pledge at the Chicago Convention. A check for the amount raised will at once be sent to the N. S. A. Many thanks for the liberal donations.

In the evening another large audience was in attendance. Mr. Schaller opened the meeting as usual with a musical selection, after which Mr. Barrett read a poem entitled "The Voice of the People," by J. G. Clark. Miss Sherrell followed with a vocal selection. Mr. Barrett took for his subject, "How to Lead a Spiritual Life," and gave another most excellent address. Mrs. Dr. Caird followed Mr. Barrett with automatic writings, and scored a real success. Mrs. Caird is no stranger to this society, as she has appeared many times before, and always

pleased her audience. She is always a welcome visitor.

We regret to announce that next Sunday will be the last opportunity for the Spiritualists to listen to the earnest words of our National President. Every Spiritualist should be present on that occasion. He will be assisted in the morning by that very popular medium, Mrs. Minnie M. Soule, the medium of the BANNER OF LIGHT, and one who has won the hearts of the people at Berkeley Hall. In the evening Rev. W. W. Hicks will occupy the platform in company with Mr. Barrett. Dr. Hicks is a very magnetic speaker. You will like him, hence you should hear him next Sunday evening; remember it will be Mr. Barrett's last lecture before this society for a long time. The BANNER OF LIGHT contains the best reading that can be had. If you are not a subscriber, you ought to be. It is for sale at this hall every Sunday. Mr. P. A. Wiggins will return to this society and by its speaker and medium during the months of February and March. J. B. Hatch, Jr., Sec'y.

Wednesday, Jan. 17, the Helping Hand Society held its regular business meeting, and served supper at 6 o'clock to a large number. At the President's table were placed two handsomely decorated cakes, one marked "H. D. B.," and the other "J. B. H.," both gifts of "Susie," the spirit control of Mrs. Weigle, one of Boston's mediums. After supper a social was enjoyed. Friends visited with each other, and strangers were made welcome. At 8 o'clock Pres. Mrs. O. L. Hatch called the meeting to order, and an audience that filled the hall to its seating capacity was entertained by several speakers and musicians who were present to greet the guests of the evening, Mr. H. D. Barrett and Mrs. Minnie M. Soule, editor and medium of the BANNER OF LIGHT. The exercises opened with a selection by the Clenton Orchestra.

Mrs. Hatch gave a warm welcome to the guests, and introduced the First Vice-President, Mrs. Alice Waterhouse, who was followed by Willie Sheldon with a recitation. Miss Alice Ireland gave a piano solo. Dr. Dean Clarke read an original poem, entitled "The Banner Staff." It was unanimously voted that THE BANNER publish this poem. [In view of the extreme personal nature of this poem, we feel constrained to withhold its publication, while we sincerely thank the author and society for the honor shown us.—Ed.] Miss Robbins of Toronto sang. Ex-President, Mrs. C. P. Pratt read a selection from Walt Whitman, and added words of cheer to the guests of the evening.

Mr. Bates of California made appropriate remarks referring to a similar occasion in California. After another selection by Miss Robbins, Mrs. Soule was introduced, and arose amid great applause. In expressing her appreciation of the kind words addressed to her, she took no credit to herself, but said she was largely dependent upon her guides, and upon the thoughts and help of others. Bumblebee, one of the sweet guides, took control, and spoke for a few moments in her charming way. Miss Evangeline Coffey made pleasant, and very appropriate remarks. Mr. Barrett was greeted with prolonged applause when he arose. He thanked all for their cordial reception, and for kindly references to the BANNER OF LIGHT. He paid tribute to the former editors and mediums who did faithful service in by-gone days. The entertainment closed by singing "America." On Wednesday, Jan. 31, this Society will hold a Country Store, with entertainment in the evening. Supper, 6 o'clock.

Phenomenal Spiritual Society held its third meeting in Marble Hall, 514 Tremont street, Sunday evening, Jan. 21. Mrs. A. L. Albright opened the meeting, and gave messages. Mrs. C. B. Bliss was present, and contributed some of her witty thoughts.

Commercial Hall, Mrs. Nutter President, L. A. Cameron pianist—Prayer by the President; circle conducted by Mr. Krasinski, assisted by Messrs. Brown, Nutter and McLane. Afternoon session opened with song service; invocation, Miss Brehm; mediums who assisted throughout the day. Mesdames Nutter, McKenna, Butler, Knowles, Fish, Kibbie, Fisher, Ratzel; Messrs. Howe and McKenna; songs by Mr. Leslie and little Mabel Burdette. Indian Peace Council Tuesday evening, Feb. 13.

Boston Spiritual Lyceum Sunday, Jan. 21. "What Constitutes Success in Life?" was the question considered, and brought out a large number of answers. Taking part: "Topic of the Day," A. C. Armstrong; reading, Mrs. Ada L. Pratt; song, Mr. E. Warren Hatch; recitation, Mr. A. P. Blinn. Question for next Sunday, "Why does not the present age produce poets equal to the past?"

First Spiritualist Church, Mrs. Adeline Wilkinson Pastor, Mrs. Lewis Assistant. Song service and prayer; remarks by Mrs. Kneeland. Miss Sears; Messrs. King, Fawcett, Hill, Byrd; missages, Messrs. Barker, Blackden and Mrs. Woodward. Subject next Sunday, "The Lord's Prayer." Afternoon: Solo, Mrs. Kneeland; prayer and scriptural reading, Geo. Emerson; remarks, Mr. Hicks; messages, Mesdames Woods, White, Gilliland, Woodward; the boy medium, Everett Ware and Mr. Baker. Evening song service, led by Mrs. Carlton; prayer, Mr. De Bos; poem, Mrs. Wilkinson; messages, Dr. Backden, Mesdames Knowles, Woods, Monroe, Woodward, Wilkinson.

The Ladies' Lyceum Union met in Dwight Hall on the afternoon of Wednesday, Jan. 17. Our President being out of town the meeting was called to order by the first Vice-President, Mrs. J. P. Weston. Supper was served to a large number at 6:30. The evening meeting was called to order at 8 o'clock, and was much enjoyed by all present. There was a song by Miss Alice Leavitt, reading by Mr. Prescott, remarks, Mesdames Webber, Nutter and White. A grand concert has been arranged for Tuesday evening, Feb. 6, to be given in Redmen's Hall. There will also be dancing, and refreshments will be served free to all who attend. This is for the benefit of the Lyceum, and it is hoped all will try and be present. Tickets only 25 cents.

The Ladies' Aid Society met at 241 Tremont street, Friday, Jan. 19, with the President, Mrs. Mattie E. A. Albite, in the chair. Public circle was held at 4 p. m., many mediums present. In the evening Mrs. Butterfield, in the absence of the President, introduced Mrs. Waterhouse, who, after a few well-chosen remarks, took charge of the meeting. Mrs. Dr. Caird of Lynn gave some very fine messages; Mr. Bird, a fine recitation, "Guilty or Not Guilty"; Mrs. S. C. Cunningham, controlled by "Autumn Leaves," many messages; Mrs. E. A. Taylor of Chelsea, a reading; Mrs. Chapman, messages; Mrs. Piper, recitation. Mr. Sawin furnished music during the evening. Next Friday evening will be Whist Night.

America Hall, 724 Washington street.—Circle Sunday, 11 a. m. Afternoon and evening the following speakers and mediums assisted. Inspirational speaker and medium, Mrs. Hattie Webber. Mediums, Mesdames Knowles, Woods, Forrester, Ott, Piper, Nellie Thomas, Dade, Howe, Messrs. Baker, Sawin, Arthur McKenna, Saunders, Rollins of Salem. Peace Council Jan. 30. M. A. Graham, President.

The Children's Progressive Lyceum No. 1, Sunday, Jan. 21. Lesson subject, "The Golden Rule," for little folks, "Honor." After the banner march, the following members rendered songs and recitations: Wilhelmmina Hope, Eldon Bowman, Irma Carlton, May Burdett, Amy Glover, Ida Austin, Ella Feldman, Iona Stillings, Mabel Emmons and Carrie Engel. Remarks were made by Mrs. Jackson, Mrs. M. A. Brown and Dr. W. A. Hale. The Lyceum Band of Mercy will hold a meeting Wednesday, Jan. 31, at 8 p. m. in Dwight Hall. On Feb. 6 a grand entertainment and dance, refreshments free, will be given in Red Men's Hall for the benefit of the Lyceum. Tickets twenty-five cents.

The Ladies' Spiritualist Industrial Society, Mrs. C. H. Appleton, President, held regular weekly meeting in Dwight Hall, 514 Tremont street, Jan. 18. Supper enjoyed by a large number. Whist occupied the evening, and the prizes were awarded as follows: Ladies, first, Miss Ella Robbins; second, Mrs. J. T. Kellogg. Gentlemen, first, Mr. Robbins; second, Mr. H. A. Kellogg. Next Thursday evening, the 25th, is dance night. A special supper will be served at 6:30.

Odd Ladies' Hall, 446 Tremont street.—Sunday, Jan. 21, circle opened with song service, following Scripture-reading by Mr. Hall; prayer, Mr. Smith. Those assisting: Messrs. Hall, Smith, Johnson,

Chosen, Hersey, Wood, Bird, Blackden; Mesdames Chapman, Austin, Johnson, Thomas, Knowles, Akerman, Dodge (poem), Robertson, Guitierrez and others. A good attendance throughout the day. Next Sunday, 28th, second anniversary, a good day promised. Long program. Come and join us. Mrs. Hall will sing as usual. Mrs. Guitierrez, President, assisted by others.

Home Rostrom Spiritualist meetings. Circle Sunday, 11 a. m. Messrs. Lofbridge and Dunbar healing. Remarks and messages; Messrs. Walte, Howe, Hatch, Mesdames Erickson, McKay, Abbott, and many others. Evening service of song, 7:30. Remarks and poem, Mr. Simmons of Haverhill. Remarks and messages, Messrs. Howe, Saunders, Wilkinson, Mesdames Gilliland, Hayes, McLean, Erickson. Solos, Mr. Howe and Miss Stone. Mrs. Gilliland, President, Mr. Hutchison, organist.

### Massachusetts.

Worcester.—Mrs. Lowe writes: We have been highly favored for the last two Sundays in having for our speaker Dr. Geo. A. Fuller, whose lectures are always interesting and instructive. Miss Blanche Brainard of Lowell will occupy our platform the next two Sundays. The Woman's Auxiliary will meet on Friday of this week in Banquet Hall, 300 Main St. A turkey supper will be served at 6 p. m., and a dance for the evening. A cordial invitation is extended to all.

On Sunday, Jan. 21, Mr. J. S. Scarlett of Cambridgeport served the Progressive Spiritualist Society of Lawrence. Two large and appreciative audiences were present. During the course of his lecture the speaker was frequently interrupted by applause. At the close of each lecture he gave a goodly number of messages. Next Sunday we have with us Mrs. Nettie Holt-Harding.

Mrs. C. Fannie Allen is proving quite a drawing card in Springfield, where she is engaged by the First Spiritualists' Ladies' Aid Society for the entire month of January. Her lectures are decidedly original, and well received. Mrs. Tillie U. Reynolds of Troy, N. Y., made the friends a short call on Thursday evening, at the regular social and supper. Mrs. Reynolds and Mrs. Allen both assisted the Amusement Committee in presenting a pleasing and instructive entertainment.

Mrs. J. W. Kenyon of Boston spoke for the First Spiritualist Society of Fitchburg Sunday, Jan. 21. She gave two addresses and a large number of spirit-messages, all recognized. Miss Howe, piano selections. Mrs. Kenyon speaks for the society again next Sunday.

The Arthur Hodges Spiritualist Society held services, 36 Market St. Lynn, Sunday, Jan. 21. Music. Mrs. J. P. Hayes. At 2:30 Mrs. N. S. Noyes gave an invocation, and an able lecture on "Know Thyself," followed by fine readings and messages. At 7:30 Mrs. Carrie M. Sawyer of Boston gave a physical seance to a packed house, which was a success. Next Sunday Mrs. Lizzie D. Butler will speak and give a seance at 2:30 and 7:30 p. m.

Cadet Hall.—Lynn Spiritualists' Association.—Sunday, Jan. 21, Mrs. Sarah A. Byrnes gave two grand addresses, which were listened to with the closest attention. Music, Mrs. Bartha Merrill, pianist, and Mr. W. H. Thomas, cornetist. Next Sunday we shall have Mrs. Edna I. Webster, of Lynn, one of the best mediums in the work. Tuesday evening, Jan. 30, the Society will tender a benefit to Thomas' Orchestra, which has so kindly assisted us many times. It will be held in Cadet Hall, and a very fine literary and musical program will be presented.

Maslog Building, 76 Pleasant street, Malden. Progressive Spiritual Society, Sunday evening, Jan. 21. Instrumental selections and song, Mrs. Barber; Scripture reading and remarks, President; invocation and address, Mrs. Maggie Keating Cutter of Somerville. After the address, and a piano solo by Mrs. Barber, two of Mrs. Cutter's guides gave messages. We urge all our friends to buy THE BANNER. Mrs. K. Morton, Sec'y.

During the first ten days of the new year the Truant School at Walpole, Mass., and several of the grammar grades in the same town, were visited by the Secretary of the New York State Anti-Vivisection Society, who addressed the pupils on Vivisection. These addresses appealed to the boys to protect dumb beasts because it is just to respect the rights of the helpless; and the girls were asked to carry their love for their fellow human being into relations with all sentient creatures. On Jan. 8 Miss Turner spoke to six classes of children in the 1st Street Parochial school of South Boston. Much interest was shown by both teachers and pupils in the subject of Vivisection, and the anti-vivisection work among old and young highly commended by the Sisters.

An address was given before the Woman's Relief Corps of Walpole, Mass., on Jan. 9, by Anna Sargent Turner. The object of this address was to show the woman present that if they wished to promote freedom and bravery in our land, they should use every opportunity to oppose the practice of Vivisection.

The speaker of Sunday, Jan. 14, in Waltham was Mrs. Nellie Burbeck, who devoted all the evening to test work, all recognized. One in particular, it has since been found, was true in every particular, proving that a daughter inherited insanity from her father, and, as she committed suicide, what he said through Mrs. Burbeck showed she was misjudged. Jan. 21, Mrs. Abbie Burham, in both lecture and test work, excelled herself. She and her daughter, Mrs. Dike, will be with us Feb. 14, at 3 p. m. We hope all our Boston friends will remember our Fair, Feb. 14 and 15.

A correspondent writes: Mrs. J. K. D. Conant Henderson, whose home is now in Dedham, Mass., put into action Sunday, Jan. 21, a project which she has had in contemplation for some time past. Ever since her removal from Boston last July she has been gradually imbued with the conviction that the district in and around Hyde Park would furnish a grand field for spiritual missionary work, and that belief naturally developed into a desire on her part to put it into practical form. She therefore engaged Plummer Hall, Hyde Park Square, Hyde Park, for the season. Sunday last was the opening day, and the result proved beyond a doubt the wisdom of the venture. In the afternoon, at 2:30, there was quite a fair attendance, and in the evening fifty people were present. Mrs. Henderson's spirit guides delivered through her two instructive lectures on the subject, the "Unfoldment of the Higher Self," and gave many accurate messages duly recognized. It is Mrs. Henderson's intention, if her present venture proves successful, to organize a society in Hyde Park under the title, "The Society for the Unfoldment of the Higher Self." These meetings will be held every Sunday at 2:30 and 7:30 p. m., and Mrs. Henderson and her husband, who assists her in the management of these meetings, kindly solicit the co-operation of all who are interested in the advancement of the Cause in that district in order to make these meetings a success.

First Spiritualist Society, Lowell, Sunday, Jan. 14, was served by Mrs. Jones, a local medium, who excelled herself in two lectures and fine communications, satisfactory and quickly recognized. Jan. 21 the society had another treat in genuine Spiritualism. Mrs. Nettie Holt-Harding was greeted by two large audiences. The evening meeting was crowded, showing that our consistency, in placing our good Cause before the public, is appreciated, and we were to be relieved upon in making and keeping our meetings what we claim to be—a religious organization. Mrs. Harding, being very sick, was assisted by her husband, Mr. Forrest Harding, who read a very interesting lecture in the afternoon. "White Flower" followed with messages, and in the evening Mrs. Harding and her controls had charge of the meeting, giving entire satisfaction. Sunday next another good earnest worker, Mr. A. P. Blinn of Boston. John S. Jackson, President.

The Woman's Progressive Union of Brooklyn held two interesting meetings Sunday, Jan. 21. In the afternoon Mrs. M. E. Lease lectured to a large and appreciative audience, gaining many expressions of satisfaction from those present. Her subject for the evening, "Signs of the Times," was a masterpiece of oratory and listened to with rapt attention by the large and intelligent audience, prominent among

which were some of the clergy of Brooklyn. Mrs. L. O. Aikin took the place of Mrs. May S. Pepper, whose non-attendance was lamented by many of her numerous friends. Mrs. Aikin gave many beautiful as well as satisfactory readings. Universal prayer was sent out for Mrs. Pepper's recovery, so that she would administer to us the coming Sunday, also the last one of Mrs. Lease's engagement with the Union. BANNER OF LIGHT for sale always.

First Spiritualist Church, Fall River, on Jan. 1 held meeting for election of officers for the ensuing term. Progress is slowly but surely being made. A speaker is engaged for every Sunday up to and including May 27: Mrs. Ida P. A. Whitlock, Mrs. Lizzie D. Butler and Mrs. Jennie K. D. Conant-Henderson. Sundays, Jan. 14 and 21, the platform was occupied by the President, Mr. James Lucas, and he was very successful in his readings on both Sundays. Officers are: President, James Lucas; Vice-President, Mary Bolton; Secretary, Thomas Cartman; Treasurer, James Stout.

Haverhill Helping Hand Association of Spiritualists held regular meeting at 82 Merrimack St., Sunday, Jan. 21, 7 p. m., Carl Guitierrez on the rostrum. He gave fine psychometric readings from articles, also messages Mrs. Geo. A. Libby will occupy the platform next Sunday.

### New York.

First Association of Spiritualists.—Sunday, Jan. 21, exceptionally large audiences listened with extreme interest to Miss Gaule's remarkable spirit messages at both the afternoon and evening meetings. Mrs. Graham's musical selections were much appreciated, especially those of the afternoon, when she was accompanied by both piano and violin, played by Mr. and Mrs. Edmund Severn. Our President's sister, Mrs. Fanning of Portland, Conn., who has been ill for several weeks, passed to spirit-life on Tuesday last, leaving as a legacy to sorrowing friends the record of a well-spent life, that has ever been an example of loving kindness to others. The sympathy of this society is extended to Mrs. Newton in this season of affliction, and we hope to welcome her again to our platform on Sunday-next.

Advance Conference Single Tax Hall, 1101 Bedford Avenue. Saturday, Jan. 20, music by the audience. Brief, but timely addresses Mr. Robinson, Pres. Geo. A. Delere, Mr. Eggleston and H. H. Warner. Communications, Mr. Walter Heyward and Dr. Wm. Franks.

The Church of the Fraternity of Divine Communion, Brooklyn, held two services Sunday in the Cathedral, Bedford Avenue and Madison street—One at 3 o'clock, at which the lecture was given by Yacome H. Fort, subject, "Paul's Gift of the Spirit," followed by psychometric demonstrations. The services are free, the meeting being supported by voluntary contributions. In the evening a large audience was present to listen to Mr. Cowrie's seance, at which many secured comforting spirit messages. The musical part of the program was given by the church quartet, with Mr. James Corcoran as soloist: Angus Wright, pipe organist.

The First Christian Evolutionist Society held Sunday services at Penn-Fulton Hall, Brooklyn, N. Y., Jan. 21. Mr. Walter D. S. Hayward read a poem, "God Hath Paved the Way." Mrs. Stumpf, from Manhattan, address. After singing, Mr. Hayward gave a short talk; subject, "Do Spiritualists Appreciate Their Mediums?" and his guides gave excellent communications and psychic demonstrations. A. L.

On the evening of Jan. 18, about thirty intimate friends (including the officers of the First Spiritual Church of Buffalo, of which Mr. Moses Hill is pastor), met at his home, the occasion being the anniversary of Mr. Hill's sixty-fifth birthday. A. J. Weaver was master of ceremonies. After the singing of "Auld Lang Syne" by the friends, Mrs. Hill, in her usual pleasing manner, welcomed the guests to their home, Mr. Albee, President of the Society, responded, and with a neat speech presented Mr. Hill with a silver and gold loving cup, a gift from the officers of the church, in appreciation of his untiring efforts to lead his people to a higher and nobler plane of thought. Mr. Albee was followed by other members of the society, who made appropriate remarks. After this short program, the remainder of the evening was spent in social chat, games and music. Late in the evening refreshments were served, after which the company dispersed, all wishing their host many years of happiness and prosperity. Mr. Hill was the recipient of numerous gifts, all expressing the high esteem in which he is held by his many friends. Jessie M. Howk, Sec'y G. P. L.

The Ethical Spiritualist Society's Auxiliary Ladies Aid, on Thursday evening, Jan. 11, gave a New England supper, which, notwithstanding the storm, proved in every way a success, so much so that it is intended to give another during the winter. On Sunday last every one should have heard the exceptionally fine lectures of the day. Mrs. Brigham's inspiration was of the very best. May she live long in the land that so needs teachers like her. B. V. C.

Mrs. Whitlock served the Providence Spiritualist Association, Columbia Hall, again Jan. 21. Her two lectures were of a high order, and much appreciated by the large audience that greeted her both afternoon and evening. Next Sunday will be her last appearance for the present, but the society hopes to secure her services soon again. Dr. C. W. Hadden first two Sundays in February, and Dr. Geo. A. Fuller the last two.

### Other States.

Byron W. Barge writes from Indianapolis, Ind.: The Society of Spiritual Science of this city has disbanded and returned its charter to the Secretary of the National Spiritualists' Association at Washington, D. C. During its brief career, this society had accomplished much good for the spiritual movement by the fearless presentation of reformatory and humanitarian principles. Mrs. Lease's lecture on "The Economic Mission of Spiritualism" was a masterpiece of eloquence, logic and fact, and was in every way the most remarkable public meeting of the season. Prof. Lockwood accomplished a good work through his presentation of rationalism and demonstrations of the spiritual character of the planet and of man. Prof. Lockwood's closing lecture, entitled "A Civilization in which Real Capital and Genius Becomes a Beggar," was a fitting climax to five weeks' successful effort, and is considered by many to be the Professor's greatest lecture.

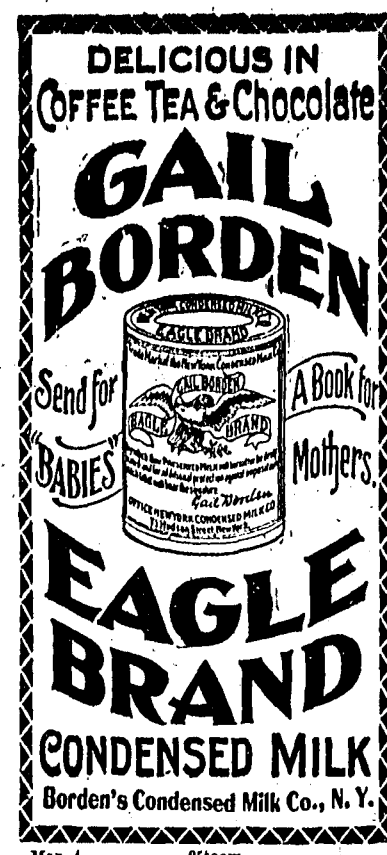
The purpose for which the society was called into existence having been accomplished, a lack of financial support sufficient to continue the meetings as arranged, in connection with various elements of inharmoniousness, it appeared best to close the meetings and disband the society. We have been obliged to cancel several engagements with some of the best workers, which is a great disappointment to us and for which we are truly sorry. The First Spiritualist Church, B. E. Schmidt President, is in a prosperous condition and should be sustained.

J. O. N. Kellogg writes from Richmond, Va.: Mrs. Kate R. Stiles of Boston has been here two or three weeks, and has delivered most instructive and entertaining addresses on Spiritualism. She is an inspirational speaker, a lady of culture and refinement, and holds her audiences from the commencement to the close of her addresses. She has lifted Spiritualism out from among the class of fortune-telling mediums and placed it on a high intellectual and spiritual plane, and has also taught us to not judge of it by the ordinary physical phenomena, which are merely its a, b, c. Mrs. Stiles is both a clairvoyant and clair-audient medium, and has given many most satisfactory readings. We are glad she came here and will regret to part with her when she leaves.

The meeting held by the Bangor Spiritualist Society Sunday afternoon, Dec. 21, was one of deep interest, and in spite of the severe storm the hall was well filled to listen to a most eloquent discourse by Chas. A. Brown, upon "The Philosophy of Spiritualism." The society voted to purchase new spiritual song books, and the future outlook for the meetings is most encouraging. A. F. S.

Mrs. Nellie F. Burbeck of Boston served the Orient Hall Society, Portland, Me., Sunday. The society was much pleased with the work of her guides.

John Coad writes from Nashua, N. H.: Our meetings in the interest of Spiritualism were held Sunday



with a marked increase in attendance. Mr. and Mrs. W. L. Lathrop were with us again and vouchsafed many evidences of the presence of spirit-friends. The lectures were an appeal to the intelligence that Spiritualism should have a chance to prove itself worthy of every soul's consideration and acceptance. They will be with us again next Sunday.

### Belated Dr. Battle.

To the Editor of the Banner of Light:

Sir: The claim put forth by Dr. Battle that the Nazarene is the author of the doctrine of the immortality of the soul is also put forth by other belated theologians. They are non-progressive sectarians, referred to by that distinguished scholar Max Müller, who declared, "he who knows but one religion