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CHRISTIAN ENGLAND'S LAST CRUSADE, A. D. 1898.*

BY F. H. PAULEY.

Beneath the grim moonlight
They raised, and waved, and shook their banners.
They gave and threw their autumn flowers:
Thus did the swaying multitude.
And they cried with voices loud, saying,
At last our Gordon, our idol, is avenged;
And lancer and guard and footman,
With measured tread, rank and file,
Bore on high, 'twixt walls of huggan lile,
League-lined through the great city
(Gold-fringed, silk-woven, of many colors),
Our sacred banner, the Cross,
The Redemption of Man.

Through the great city, our new Babylon
Which we have built.
For the house of the kingdom,
By the might of our power
And for the honor of our majesty,
And James and John and Peter,
With Mary and Mary Magdalen
And Lazarus and Dives
Arrayed in sackcloth and fine linen
And gold and silver and pearls
And all manner of precious stones,
Honored and embraced and clasped
The conquering legions, whose hands were yet
Warm and red and wet
With the blood of our brother Ishmael,
The poor lad, the bondwoman's child.

And over all the land—even to the seas—
They gave thanks to the Most High.
Yea, even the High Priest at York
And at Westminster, and at a Becket's holy shrine
Spoke praises unto their God.
For the ten thousand murders
Through Jesus Christ our Lord.
Halifax, N. S.

*A satire on nineteenth century Christianity. The Monolith (the left) is the Egyptian column on the Thames embankment. Many of the lines in the second paragraph are from the Old Testament; "the poor lad" is the Arab, the child of Hagar, the bondwoman (Gen. xxi); a Becket's holy shrine is Canterbury Cathedral; the ten thousand murders; the number of Derwishes massacred by General Kitchener and his companions.

The Pressing Necessity of the Times.

Address delivered at Lake Helen Camp-Meeting, Florida, February, 1899.

BY E. W. COULD.

All true Spiritualists are interested in the welfare and the advancement of this Cause, and the only difference, if any, will be found in the manner of promoting it.

This subject has been so often discussed, and its importance urged on the public platform, and by the press, it may seem that all has been said that can or need be said to secure the necessary action.

But as nearly all Spiritual societies in America complain of the same financial embarrassment, it seems a legitimate subject for further discussion.

I trust, therefore, my friends, and those interested in the promotion of the great cause of Spiritualism, will patiently listen while I attempt to entertain you upon this dry and hackneyed subject.

I assume that the National Spiritualists' organization is the head, and should be recognized as such, by all Spiritual societies in America, whether auxiliaries to it or not. Any society not auxiliary, may become so by the proper application.

No great movement, either moral, religious or political, can succeed without organization.

Any spiritual society that attempts to establish itself, and maintain an independent organization, in conflict with, and independent of the National or State Association, will soon find it has committed an error, if the experience of all preceding experiments is of value.

It has now been fifty years since the advent of Modern Spiritualism, and there have been several spasmodic efforts to formulate national organizations before the present one was attempted. Each failed for some radical defect, and was abandoned.

The present organization has been in successful operation for more than five years, and although it has had the most trying financial period to contend with known for many years, and the opposition of many influential and sincere Spiritualists, it may be truthfully stated, that until last year there had never been a radical error committed, and even that is claimed by many to be justified, under the circumstances. Under ordinary circumstances, and in an ordinary year, it would have been endorsed without a comment.

The Jubilee at Rochester proving a financial failure, involved the National Spiritualists' Association in some embarrassment, and gave an opportunity to those who never were its sincere friends, and those who are ever ready to outdo a mistake, to prefer unwarrantable charges against the Board of Trustees who had served the Association satisfactorily for several years, and to the best of their ability, with very little compensation.

At the close of the fifth year, the annual election was held, and resulted in the election of a new Board, principally. The President and one trustee only were retained.

Some important changes were made in the By-Laws, and it is believed the organization is now upon a basis that will recommend it to many that heretofore found objections to some of its provisions.

With this short digression, I now propose to enter upon the consideration of my subject, viz.: "The Pressing Necessity of the Times." This I claim to be money. So far as the interest and the promotion of Spiritualism is involved, it is emphatically the question, and almost the only important one at the present time, and the one upon which most, if not all, our hopes of success depend.

Claiming that the National Organization and

its interests are involved in all that pertains to the general welfare and the advancement of the Cause in America, I desire to quote briefly from a report printed in the *Progressive Thinker* of a recent date, from the new Secretary of the N. S. A., Mrs. M. T. Longley, whom all will recognize as authority. She says:

"We find from reports coming to this office from the various sources of authentic information at our command, that many of the local societies in the country are at a low ebb in point of membership and in finances, and that a very few people of earnest heart and brain have to do all the work, and pay all the bills of the societies in their vicinity.

"But a few of our chartered societies have been able to take up their annual collections for the N. S. A., and quite a few are still in arrears on our books for their annual dues, and we learn that other societies, not in the National Association, are not in good financial standing.

"It seems to us that this state of things points to the need and necessity of concerted action and of organized effort on the part of Spiritualists to bring up the status of our societies to their former plain.

The N. S. A. is now needed more than ever, and should have a large constituency and a backing that would sustain it in all its undertakings for the good of humanity."

This modest appeal of the Secretary is quite sufficient to show the financial condition of the National Organization, and indicates what we all know to be the case in most, if not all the local societies in America. The question I desire to propound is, what are the Spiritualists in this country going to do about it?

It will be contended that the times are hard, and money scarce, and Spiritualists are generally poor. All of which is readily granted. But is that quite sufficient to justify so universal a holding back as comes from all quarters in the ranks of Spiritualists? I doubt it very much.

There is no denomination of Christians in America, with half the membership the Spiritualists have, but what spend more money to maintain their organization than Spiritualists do, and with few exceptions their accommodations are infinitely superior to ours, and still they continue to improve, and to build new edifices, notwithstanding the hard times, and to increase their membership.

I think I can explain the cause. It is not for the want of converts to our faith. It is not an assumption to say, there are more adult converts to the theories of spiritual teachings, every year in the United States, than to all the orthodox denominations combined, except in the Roman Catholic.

We do not lack converts, or Spiritualists, but we do lack organization.

Very few of our local societies number fifty paying members, and every society numbering fifty can count one hundred and fifty more Spiritualists, in that neighborhood, that belong to no society and pay nothing towards the support of the Cause, except what they pay to mediums for séances, or private sittings.

This is their privilege, of course, but as Spiritualists who have received so much from its teachings and know of its value to themselves, is it not strange they cannot realize the value it would be to others?

They know, too, the importance of maintaining an organization, and that it cannot be done without money, care and labor. Still there are thousands who avoid contributing anything, by declining to enroll their names in a local society, and many even that unite with societies fail to keep their dues paid up, and are dropped from the rolls of the society as delinquents, after long indulgence and much urging—leaving the officers and a few devoted members to pay the debts of the society. While by an effort, or a little economy, a few less séances, or tickets to places of amusement, the dues could be paid, the officers encouraged, and new converts induced to unite with the society; and those who are investigating spiritual theories, would soon see the pleasure and benefit of organization, and be glad to become members. Soon the tax would be made lighter, and the society would be relieved of debt, and ready to engage in building a nice comfortable house of worship and spiritual education, as a substitute for their public hall situated up so many flights of steps that many of their would-be audience are obliged to sacrifice the pleasure and profit they would realize if able to climb to the hall where they could hear the truths dispensed they so much enjoy.

Until our friends, especially Spiritualists, realize this is a duty, and can feel a pleasure in its performance, I apprehend the times will always be hard, and the few compelled to stand in the breach. As Mrs. Longley says: "The National Organization is needed now more than ever." But without money it can do nothing.

The valuable five years of experience must be sacrificed unless local societies are organized and become auxiliary in some way to the N. S. A. It is dependent upon them for its revenue, through their delegates, although up to the present time the delegates have contributed the principal support from their own pockets.

But this is wrong in principle, and cannot be relied upon in future unless authorized by the society sending them to the Annual Convention. And unless this is done, there seems no good reason for continuing the N. S. A. or holding conventions, and all the various plans for educating spiritual teachers, missionaries and school for musical education, etc., must be abandoned, and the great Spiritual Philoso-

phy, of which the world has heard so much, and we have learned so much, must be left to wend its way among the adverse elements of bigotry, superstition and priestcraft,—until its disciples, the Spiritualists of America, shall awake from the financial lethargy into which they have fallen, and realize that even spirit influences, when moving among mortals, are much more effectual, when directed by energetic practical methods.

I do not mean to say that, if the N. S. A. should be discontinued, and its efforts abandoned, the Cause would necessarily fail, or that spirit influences would be withdrawn, but that, if Spiritualists do not make the necessary effort to furnish the means to render the National Organization useful, it should be abandoned. That, however, would be no reason for discontinuing the local societies, but, on the contrary, a necessity for increased activity by them. And as the object and mission of the N. S. A. was to perform duties beyond the scope of the local societies, those duties must be abandoned, or, if attempted, must be performed at much greater expense, and hence no economy would result, even if the duties could be performed.

The question, when reduced to the last analysis, is, will the Spiritualists of America come to the front, recognize the situation (which is patent to every one who desires to see), viz.: that Spiritualism, like every other moral, social, political or religious organization, cannot be successfully maintained without money, and that the time has come when Spiritualists must enter the field with a determination to raise money sufficient to carry forward this great work upon a liberal economical scale, or prepare for at least a partial defeat.

The small minority that has been struggling for years to carry the burden, and to advance the Cause, has long since been asking why, if Spiritualism is spreading as rapidly as it purports to be, are there so few to bear the burdens and pay the bills?

The answer is at hand, and if not definite, it is safe to say that not one fourth of those who would be willing to be classed as Spiritualists, under many circumstances, are members of any society, seldom pay one dollar per annum, and many pay nothing toward the support of a cause they profess to appreciate so highly.

I have for several years devoted my feeble efforts to persuade Spiritualists of the very great importance of organization; believing that, and in what would result from it, would prove a panacea for most, if not all the ills of which we complain.

Many, and probably a majority of thinking Spiritualists, admit the necessity of organization, and a large number of our teachers and many mediums, no longer object to organization. But that is not sufficient.

If organization is necessary to our success, we must not only accept it, but must work for it. No public lecture should be delivered from our platforms without in some way referring to the importance of organization, except perhaps upon some special occasions. It should be urged as a duty, not only by our teachers, but by laymen, and all who realize the importance of sustaining the Cause.

While Spiritualists cannot agree upon a code of principles, I think they would agree that their teachers should be instructed to urge upon their audiences the necessity of thorough organization.

And when every individual accepting the teachings of Spiritualism, has been enrolled as a member of some spiritual society, organization will have become an accomplished fact, and not until then. All that will then be necessary to raise sufficient means to meet all reasonable expenses will be to ask a small pro rata tax from all members.

Whatever may be the fate of the National organization, whatever changes may occur in the minds of our people, as to the importance of maintaining the National Spiritualists' Association, I think it is settled beyond controversy that organization is a necessity, and that the success and advancement of Spiritualism is involved in it.

Consequently it will make no difference whether the N. S. A. is continued or not, so far as organization and raising money are concerned. Only, as I have said before, much valuable work that can only be done by the N. S. A. must be abandoned, or, if attempted by local societies, it will be done at much greater expense, if done at all.

Allow me to suggest, that since this camp at Lake Helen has been established, all eyes are turned to it, as the nucleus around which will cluster, in the near future, the home, the headquarters of a Southern System of Spiritual Organizations, which may or may not be auxiliary to the N. S. A.

Those devoted leaders who reside at the North, and have come as missionaries to assist in establishing this pioneer camp, will gradually withdraw when they see others from the surrounding country coming in to take their places.

If Spiritualism is what we believe it to be, the time is not far distant when Lake Helen, or some other more eligible location in Florida, will become the headquarters of a large territory, embracing Cuba and Porto Rico, where it is fair to presume many spiritual societies will be organized. As this is comparatively a new field for spiritual labor, I would most respectfully urge all that come into this vineyard to labor for the promotion of Spiritualism, to keep continually in mind the important fact, so long neglected at the North, that organization is the one great factor in the promotion of Spiritualism, and without which

no permanent and reliable advance can be expected.

Every convert to Spiritualism should fully understand that every member accepting its teachings is expected to unite with some organized society as one of the fundamental duties involved in spiritual teachings. All members of spiritual societies should, or ought to recognize, the necessity of contributing something toward its support.

[From The Prison Mirror.]

Food for Thought.

While we are under the impulse, presumably, of lofty sentiment shedding the blood of our soldiers in an attempt to prove a foreign race in distant islands incapable of self-government, it will not be amiss to take a look at the barbarism and cruelty practiced under our own flag at home.

Perhaps it would be considered impertinent to suggest that we sweep some of the dirt from the front of our own doors before we essay to set ourselves up as censors of the sanitary conditions of other peoples' houses.

The following is from a leaflet published by the Howard Association, at London, and coming from that source, it will be unnecessary for me to vouch for its truth—it will, in fact, not be questioned, as it is derived from information received by the Secretary from reliable and responsible sources in the United States. It will probably bring the blush of shame to the cheeks of American readers—if they have not got past the possibility of blushing:

The noble spirit of sympathy with the victims of Spanish tyranny in Cuba and the Philippines, which has lately been manifested by the great nation of the United States, has successfully removed an incubus which had long weighed terribly on those splendid islands. May it now be hoped that a similarly humane feeling will as determinedly grapple with a still more extensive form of oppression in the southern portions of the United States themselves?

During the past year, the Howard Association has, on various occasions, received from those Southern States very grievous accounts of cruelties inflicted both upon prisoners and others of the colored race, and, in particular, in the convict camps and chain-gangs, where a shocking condition of affairs exists.

There are comparatively very few prison buildings in the South. Offenders are chiefly leased out, for open-air work, to contractors, or bidders who pay for their labor, so much a head, to the State or county, and then become absolute masters of such prisoners; so that the taxpayer is entirely relieved from the burden of criminals, who actually become a source of large revenue to the State and to individuals. This may, at first sight, seem to be a great advance upon the general systems of the North and of Europe, which are so costly to the community. But in reality the lease-system produces the most terrible sufferings and fatalities to many thousands annually.

It is, practically, a revival of slavery, and on a very extensive scale. In Florida public sales of convicts (most of whom are negroes) occasionally take place, when they are sold by auction to the highest bidder for various periods, up to four years. Usually the sentences in the South (on colored people), even for minor offenses, such as stealing eggs, are for very long periods.

There are several classes of leased convicts. Firstly, those under the immediate supervision of the State, in camps or on farms, corresponding somewhat to British convict establishments. These, though open to grave objection, are comparatively free from the grossest evils, and have, of late years, undergone considerable improvement in several of the States. Secondly, there are the county camps, which are worse. And lastly, and worst of all, there are the numerous gangs farmed out to private sub-contractors, or bidders, who, in many cases, "sweat" their victims to death by excessive labor, wretched food, brutal violence, and the grossest neglect of sanitary requirements. And, of course, religious and moral obligations are utterly ignored in most instances.

In the best prisons of the Northern States—as in New York (at Elmira), Massachusetts (at Concord Junction and Sherborne), Illinois (at Joliet and Pontiac), Ohio (at Columbus), Minnesota (at Stillwater), and in Pennsylvania, Michigan, Rhode Island and other States, the reformation of the prisoner is at least earnestly attempted and often successfully achieved. But in the Southern camps and chain-gangs it is the very reverse.

The "captains" employed by the sub-contractors are often of the class depicted in "Legree," in "Uncle Tom's Cabin." Their conduct to the female convicts is indescribable. A large number of illegitimate births take place in these camps. The wretched children born in them are, in some instances, permanently retained as slaves. And the breeding of such has become an avowed purpose, at least in one State. Woe to the women and girls who are sent to such camps! Their life is, and must be, an inferno. Men and women frequently run away and are then chased with bloodhounds and guns, those killed being sometimes registered as "escaped."

The colored population furnishes about nine-tenths of the Southern convicts; and it is reliably stated that a considerable portion of them are either quite innocent, or are punished by long sentences for the most trifling offenses, and frequently, on merely trumped-up charges. It is to the interest of the local officials and contractors that the number of convicts should be as large as possible, and their detention as prolonged as it can be made.

A very sad feature of these chain-gangs is the number of young children sent to them. A leading philanthropist of Baltimore, Mr. G. S. Griffith, President of the Maryland Society for the Protection of Children, was pained to find in the gangs so many children from nine years of age and upwards! In one of the better class of chain-gangs in North Carolina he found fifty-five prisoners, including three women, and one boy of eleven years of age. And he says: "These men, women and boys all sleep under a tent 70x24 feet." This promiscuous and most demoralizing association of the various ages and sexes, by day and night, is the usual feature of the private camps, and sometimes even of the State establishments.

Judge Chandler of Georgia, says: "My experience is that when a boy is sent to the chain-gang, he is ruined." Judge Berry of Atlanta says: "I have seen too many cases where boys have been ruined by being sent to the chain-gangs." Then what must they be for girls?

Fearful brutalities are perpetrated by the "captains" in the lonely remote places where many of the gangs are located as in forests and mines. Sometimes convicts have been flayed alive! On one prisoner's corpse forty injuries were found. He had been literally beaten to pieces. Another had been disgustingly dismembered by kicks, and there was a great hole gaping in his side. A young white girl of seventeen years, after being repeatedly outraged by the officers of a camp, fled to the woods. She was overtaken by bloodhounds, her clothes stripped off, and she was then flogged in the presence of jeering men. Another poor girl, similarly treated, gave birth to a child, but both mother and offspring were speedily relieved by death. Women and girls are habitually subjected to the grossest indecencies and exposures. In one camp was found a woman who had seven children whilst there and another had had six there. And such cases are legion!

Christian America sends hundreds of missionaries to Asia and Africa. But is there not here a vast mission-field for effort and influence?

Written for the Banner of Light.

Two Considerations for the Oppressed.

BY FRED L. HILDRETH.

All over this beautiful land the toilers are seeking to throw off the yoke of bondage, and don the robes of Freedom, hoping thereby to receive more compensation, less hours of toil, and enjoy some of the pleasures which they have been told gold brings to its possessors. Our banks have their vaults full of unused wealth; our granaries are overflowing with bounteous crops; yet Cupidity, whose garb is Capital, continues to oppress his weaker brother, Labor, and the mutterings betoken a coming tempest. Two considerations confront us: are there can be a successful issue from the contest in behalf of labor, these must be settled; let us step out in the arena of free thought, and casting aside the say-so's of both sides, weigh them free from bias:

1. The supposition that one can truly enjoy what he does not earn. The toiler places a false estimate upon the real happiness that clusters about wealth. The wealthy man with his family spends time and money in travel, where he sees only the false glitter of the unreal, admires works of majestic proportions built by the forced labor of slaves; gains only a surface glance of what he spent time and money for, comes back dissatisfied, bemoaning the expense of his trip, from which he has not culled the useful lessons shown him, but instead a desire to ape that useless class, the European nobility. Now what has he truly gained? He paid for this trip with money largely earned by other hands, and he realized unhappiness. He refused the lessons of modest wisdom, seeking to grasp the fleeting shadow, fashion, and lost both.

2. You rebel at the slave conditions forced upon you by capital. Do you truly love liberty? If so, why do you allow yourself privileges which you do not accord to the mother of your children, to the mother who ushered you into this life? Your God, our common mother Nature, detests a bungling half-done job, and you never find one in her domain. You cry for liberty, yea, you spend hard-earned dollars and strength to push her car over the ruins of capital, but you keep on breeding slaves all the time, whose one prayer is that kind Death will set their fettered souls free. Think what a heritage you are entailing on your beautiful daughters! Do I hurt you with my ungarnished facts? Well, it is time you were shocked. Thousands of toilers fleeing from the serfdom of Europe to bask in the partial freedom of America, struggling and praying for liberty which you deny to unborn generations! Are ye worthy of the prize?

No, seer, and yet I dare to prophesy that beautiful Liberty will never be your guest till the first plank in your platform shall be woman's enfranchisement from every shade of bondage; the same rights which you now enjoy; and as many more as her needs require. Everywhere that woman has stepped up beside her brother man on the stairway of progress she has been a success. Swing open the gates and cheer her on; no one but a coward will bar her upward march. My eyes scan the onward course of centuries as they unfold to view. I search the records traced by man back, back to the beautiful Atlantis and her sister Lemuria sank beneath ocean waves; and two coward facts confront me at every turn. Man's hardness, and woman's forgiveness and love. Liberty will never accept your definition, nor will she stretch out her hand to aid your cause till "Freedom to all" is your motto. "Do unto others what ye ask shall be done unto you," then will your efforts be crowned with success and the white banner of freedom float unstained o'er every home.

Frances Power Cobbe, and "Hang the Doctors."

In the forays yearly made upon State Legislatures by certain allopaths and other school doctors insidiously working to secure for themselves medical monopoly and special privileges, they occasionally make reference to the legal restrictions practiced in European countries as worthy of adoption in this country. They suggest that such restrictions conduce to the superior skill and more successful cures in the practice of surgeons and doctors thus protected. It is therefore very pertinent at the present time, when medical matters are again before Massachusetts and other State Legislatures, that a patient of remarkable intelligence and of the sufficient experience of Frances Power Cobbe should have opportunity to give her evidence. She was born in 1822; her family was of the Irish gentry. In her youthful days she experienced what by Evangelicals is known as "conversion" but as she grew in years and knowledge she broadened into Theism, and published essays on "Intuitive Morals, Religious and Practical Duties." One verse of her "Broken Lights" has sunk deep into many a heart:

"Our little systems have their day,
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, oh Lord! art more than they."

Her many self-denying and untiring labors in behalf of, and for the benefit of the ignorant, the suffering, the poverty-stricken and other unfortunates of earth, were not limited solely to men, women and children, but extended to care for animals, and to vigorous, persistent and effective protests against vivisection. Her precept and practice, in public addresses, published writings and bodily labors, exemplified the genuineness and humanity of her religion. She cooperated with Mary Carpenter, sister of Dr. Wm. B. Carpenter, in the actual work of teaching and managing reformatories and ragged schools in Bristol, in superintending and caring for the sick ones in work-houses, and in training friendless girls into habits of cleanliness, usefulness and economy. Moreover, she was successful, by her platform addresses, and many and convincing articles in prominent London magazines, reviews and other journals, in securing parliamentary franchise to women, and in awakening public movements against the atrocities of surgical and medical school vivisections of animals. In 1894, memoirs of her life, in two volumes, by herself were published, and in Chapter XIII.

SHE TELLS OF HER LAMENESS, AND ITS TREATMENT UNDER "THE BEST ADVICE," BY "GREAT SURGEONS," AND "TEN DOCTORS MOST EMINENT IN ENGLAND," UPON WHOM "THE GUINEAS SHE COULD ILL SPARE RAN AWAY LIKE WATER." A. E. G.

What is Chance?

How often does that question recur in the course of every history, small or great? My whole course of life was deflected by the mishap of stepping a little awry out of a train at Bath, and miscalculating the height of the platform, which is there unusually low. I had gone to spend a day with a friend, and on my way back to Bristol I thus sprained my ankle. I was at that time forty years of age (a date I now, alas! regard as quite the prime of life), and in splendid health and spirits, fully intending to continue for the rest of my days laboring on the same lines, as prospects of usefulness might open. I remember feeling the delight of walking over the springy sward of the Downs, and laughing as I said to myself: "I believe I could walk down any road, and perhaps talk down anybody too!" The next week I was a poor cripple on crutches, never to take a step without them for four long years, during which period I grew practically into an old woman, and (unhappy for me) into a very large and heavy one, for want of the exercise to which I had been accustomed. The morning after my mishap, finding my ankle much swollen, and being in a great hurry to go on with my work, I sent for one of the principal surgeons in Bristol, who bound the limb so tightly that the circulation (always rather feeble) was impeded, and every sort of distressful condition supervened. Of course the surgeon threw the blame on me for attempting to use the leg; but it was very little I could do in this way, even if I had tried, without excessive pain; and, after a few weeks, I went to London in the full confidence that I had only to bespeak "the best advice" to be speedily cured. I did get what all the world would consider "the best advice"; but what was that best. Guineas could ill spare ran away like water, while the great surgeon came and went, doing me no good at all: the evil conditions grew worse daily. I returned back from London, and spent some wretched months at Clifton. An artery, I believe, was stopped, and there was danger of inflammation of the joint. At last with infinite regret I gave up the hope of ever recovering such activity as would permit me to carry on my work either in the schools or work-house. No one who has not known the miseries of lameness, the perpetual contention with ignoble difficulties which it involves, can judge how hard a trial it is to an active mind to become a cripple.

Still believing in my simplicity that great surgeons might remedy every evil, I went again to London to consult, the most eminent, and by the mistake of a friend it chanced that I summoned two very great personages on the same day, of course, of the simplest; but the two gentlemen gave me precisely opposite advice. One sent me abroad to certain baths, which proved to be the wrong ones for my trouble, and gave me a letter to his friend there, a certain baron. The moment the baron-doctor saw my foot he exclaimed that it ought never to have been allowed to get into the state of swollen veins and arrested circulation in which he found it; astringents and all sorts of measures ought to have been applied. In truth I was in a most miserable condition, for I could not drop the limb for two minutes without the blood running into it till the limb became like an ink bottle, when, if I held it up, it became as white as if dead. And all this had been getting worse and worse while I was consulting ten doctors in succession, and chiefly the most eminent in England! The baron-doctor first told me that the waters would bring out the gout, and then, when I objected, assured me they should not bring it out—after which I relinquished the privilege of his visits, and he charged me for the entire course of treatment.

The second great London surgeon told me not to go abroad, but to get a gutta serena boot made for my leg to keep it stiff. I had the boot made (with much distress and expense), took it abroad in my trunk, and asked the successor of the baron-doctor (who could make the waters give the gout or not as he pleased), "whether he advised me to wear the wonderful machine?" The good old Frenchman, who was also mayor of his town and who did me more good than anybody else, replied cautiously: "If you wish, Madame, to be lame for life you will wear that boot. A great many English come to us here to be unstiffened, after having had their joints stiffened by English surgeons' devices of this sort, but we could do nothing for them. A joint once thoroughly stiff can never be restored." It may be guessed that the expensive boot was quietly deposited on the nearest heap of rubbish.

After that experience I tried the baths in Savoy and others in Italy, but my lameness seemed permanent. A great Italian doctor could think of nothing better than to put a few walnut leaves on my ankle—a process which might perhaps have effected something in fifty years! Only the good and great Nélaton, whom I consulted in Paris, told me he believed I should recover some time, but he could not tell me anything to do to hasten the event. Returned to London, I sent for Sir William Fergusson, and that honest man, on hearing my story, said simply: "And if you had gone to nobody, and not bandaged your ankle, but merely bathed it, you would have been well in three weeks." Thus I learned from the best authority that I had paid for the folly of consulting an eminent surgeon for a common sprain by four years of miserable helplessness and by the breaking up of my whole plan of life.

I must conclude this dismal record by one last trait of medical character. I had determined, after seeing Fergusson, to consult no other doctor; indeed, I could ill afford to do so; but a friend conveyed to me a message from a London surgeon of repute (since dead), that he would like to be allowed to treat me gratuitously, having felt much interest in my books. I was simple enough to fall into the trap and to feel grateful for his offer, and I paid him several visits, during which he chatted pleasantly and once did some trifling thing to relieve my foot. One day I wrote and asked him kindly to advise me by letter about some directions he had given me; whereupon he answered tartly that he "could not correspond, and that I must always attend at his house." The suspicion dawned on me, and soon reached conviction, that what he wanted was not so much to cure me as to swell the scanty show of patients in his waiting room! Of course after this I speedily retreated, offering many thanks and some small, as I hoped, acceptable souvenir with inscriptions to lie on his table. But when I thought that he had concluded my relations with Mr. —, I found I had reckoned without my doctor! One after another, he wrote to me three or four peremptory notes requesting me to send him introductions for himself or his family to influential friends of mine rather out of his sphere. I would rather have paid him fifty fees than have felt bound to give these introductions.

Finally I ceased to do anything whatever to my unfortunate ankle except what most of my advisers had forbidden, namely, to walk upon it; and a year or two afterwards I climbed Cader Idris, walking quietly with my friend to the summit. Sitting there on the Giant's Chair, we passed an unanimous resolution. It was: "Hang the doctors!"

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The Purpose of Life:

Or the Phenomena and Philosophy of Modern Spiritualism Reviewed and Explained.

BY C. G. OYSTON.

(Continued.)

CHAPTER IV.

Spiritualism. Cui Bono? What Good Is It?

"Spiritualism will make religion infinitely more real, and translate it from the domain of belief to that of life. It has been to me, in common with many others, such a lifting of the mental horizon, and a letting in of the heavens, such a transformation of faith into facts that I can only compare life without it to sailing on board ship with hatches battened down, and being kept a prisoner, cribbed, chained and cuffed, living by the light of a candle, dark to the glories overhead, and blind to a thousand possibilities of being, and then suddenly on some splendid starry night allowed to go on deck for the first time to see the stupendous mechanism of the starry heavens all aglow with the glory of God, to feel that vast vision glittering in the eyes of a wonderfully beautiful, and to drink in new life with every breath of this wondrous liberty which makes you disate almost large enough in soul to fill the immensity that you see round you."

GERALD MASSEY.

The beautiful and sublime in being can only be duly appreciated by the soul receptive to the sweetest impulses of external and internal impressions, for what is beauty but the harmony existing between nature and the human soul? The man whose spiritual susceptibilities have never been aroused may wander forth on the loveliest summer morn. He may gaze upon the richest coloring of gold, saffron, amber or azure blue which bedecks the eastern sky as the god of day scans the heaven with his eagle eye. He may hear the grandest deep soul stirring symphonies of vocal song ascending from the greenwood glade—listen to the gentlest vibrations of music dis-coursed by the rippling brook, as it joyfully proceeds on its winning way. He may stand pensively upon the golden strand while the variegated billows sportively dash to and fro on the rock-bound beach of the lonely shore, nay, he may view nature in all the aspects which awake poetic fire, yet not a fibre of the immortal essence within will experience a laboratory emotion in response to the call of the lovely and divine. Take that stolid, morbid and unappreciative individual into the subterranean caverns of the earth, show him unmistakable evidences of the relics of antiquity, and while on man could by the association of ideas suggested by this external record people the past with the soul's creative power, or graphically depict the coarse conditions and surroundings of primitive man, such profound meditation is painful and wearisome to the less fortunately endowed, and he regards with comparative indifference the problems that absorb the deepest interest of the philosophical mind. Bid him observe the gorgeous unfoldings of the floral world, which have inspired the bards and minstrels of all ages with inexpressible delight, and he will fail to perceive that these floral gems are representations of incomprehensible love which permeates the breast of the individual man. He may watch the busy bee flitting from flower to flower, but he cannot comprehend that such an apparently insignificant creature conveys the reproductive substance to the negative principle, and thus promotes the perpetuation of vegetable life and beauty. Dilate upon the marvelous instinct, might and symmetrical harmony of the animal kingdom, and you will vainly maintain that these life forms are but embodiments of thought, which become more refined and intelligent in unison with the gradual progress of mankind. Speak in grandiloquent rapture of the celestial glory which bespangles the deep vault of heaven, and endeavor to portray the possibility and probability of the existence of myriads of worlds peopled by human beings, of an eternity of progress, of an ever unfolding cycle of intellectual power in the past and illimitable future, and you will only succeed in eliciting some incredulous, silly, commonplace expression, for the immediate present requirements of material life receive the most devoted thought of undeveloped man.

Such a surface thinker as this being simply in the infancy of experience may with impunity cry "Cui Bono," for he can only assimilate food suitable for his digestive powers, and of course Spiritualism to him is of no more importance than was Carlyle's manuscript on the French revolution to his servant girl by whom it was so thoughtlessly destroyed. True this nutritive aliment may possess strengthening and invigorating substance, but until more enlarged capacity for assimilation is developed the sustenance must be administered judiciously, and in proportion to the possibilities of appropriation. But that progressive individual who has carefully weighed the assumptions, creeds and dogmas of Christendom in the balance of reason, and has entered Doubting Castle, where he has been bound like Byron's "Prisoner of Chillon" until his limbs have become "bowed and rusted with a vile repose," can perceive in this glorious visitation the illuminating ray of light borne by his keeper who has come to offer him liberty, and an unconditional release from his warping chains. As he crawls out from his dungeon home he receives the affluence of inspiring power, the necessary food for the recuperation of his energies is obtained—the pure light of heaven re-enters him the vitality and exuberance which he once enjoyed; and every physical, mental and spiritual requirement is supplied. When the art of printing originally presented crude impressions of the thought of man did the most sanguine inhabitant of this earth ever dream of the inestimable blessings which have subsequently followed in its train? When electricity was discovered by a person observing that the friction of amber attracted small pieces of paper, etc., was it ever anticipated that man was in possession of that which would "put a girle round about the earth in forty minutes?" of a power capable of propelling machinery, or promoting the growth of vegetable substances under unfavorable climatic conditions? When those little children belonging to a spectacle maker placed two pieces of spectacle glass before each other, and looked at a distant object did it ever occur to the wisest of that time that this simple act would eventually have such stupendous significance; that the mighty worlds revolving in space far overhead would become subjected to the scientific scrutiny of a future age?

But what are all these material acquisitions to the realization of the dreams of the seers of the ages, which have their glory in consummation in Modern Spiritualism? Oh! what a significant, profound awe-inspiring contemplation—what a splendid realization of man's most fervent hope, what a astounding revelation of the most exalted and purpose of human existence on earth! No more gloomy abodings. No more hauntings by the hideous nightmare of annihilation. No more sullen meditation respecting the unequal distribution of material joys, for now we are fully apprised of the grand fact that an equality of privilege is the heritage of every individual soul.

The popular exponents of orthodox religious thought, while deploring the alarming prevalence of iconoclastic views among the most enlightened and philosophical minds in Christendom, while practically admitting their inability to stem the tide of skepticism which is rapidly engulfing a thinking humanity will look with disdain upon the messenger who brings positive and undeniable evidence of human immortality beyond the grave. Not only is this truth demonstrated by the facts and phenomena of the later revelation, but many ideas undoubtedly endorsed by a conservative system of religion and preached from a thousand pulpits in our land to-day must be hustled back into the night of the past, to serve only as landmarks of progression in the pilgrimage of the human race on earth. Materialism, that untiring iconoclast, who has ever followed in the track of the nimble messenger of spiritual truth prepared to grapple with his powerful antagonist when a favorable opportunity offered, tried to close with the procrastinating spiritual pilgrim, and that gentle soul would have been entirely overcome had Modern Spiritualism not come to the rescue of the hard-pressed exponent of spiritual thought. Yes, materialism, like a mighty Goliath, has now assumed gigantic proportions, and he stalks through the length and breadth of the land as though he were "monarch of all he surveys." He dashes the gauntlet in the face of Orthodoxy, and laughs to scorn all her vain assumptions. He proudly declares that material science has alone contributed to the civilization of mankind while creed and dogmas have suppressed the intellectual activities of mankind, and placed almost insurmountable barriers in the pathway of human progress. "You are indebted to me for the invaluable blessings which you now enjoy in your practical commercial and social life. The mind-enslaving deprivations of a designing priesthood have been dragged from the dense darkness by which they were enshrouded, and in the glow of my marvelous light have displayed all their hideous deformity and pernicious power."

"Material Science has dissected the human form, but although she has examined every nerve and fibre, every vein and muscle, every vessel and brain cell, no evidence is furnished of the existence of a separate individualized entity independent of the material organization, and there is nothing to warrant the assumption that man continues to exist beyond this life."

One of the greatest physiologists of the present century (Prof. Tyndall) has declared "matter contains the promise and potency of every form and quality of life"; and Dr. Carpenter in the closing remarks of an address entitled "Ancient and Modern Egypt," delivered at Manchester, England, Feb. 19th, 1873, says, "The revelations of science as to the history of the earth and its successive inhabitants can no longer be screwed and twisted into conformity with a set of writings, which however ancient can only be taken as representing the beliefs of the ancient people whose sacred literature they constituted; and it is not by the beliefs of a people so low in the scale of culture as not to be able even to apprehend the doctrine of a future life that

the beliefs of the highest intellects and most religious natures of the present day are to be trammelled." Such are the bold and emphatic declarations of Materialism, and yet the tiny spirit-rap—that gentle messenger of spiritual survival and retention of intelligence—gives the lie to the negatory assumptions of a cold, cheerless and heartless system which ignores the possibility of continuity of existence and consciousness individually beyond the grave. Yes, the white robed messenger who has thus drawn aside the veil which has heretofore enshrouded the spiritual world sweetly whispers into the ear of the spiritually receptive being, "I live forever, and thou shalt live forever." With the glorious conviction afforded by spirit-communion we can so pleasantly beat the breast of those who deprecate the means employed to accomplish such a glorious and beneficent result. We are persuaded that there is nothing undignified in nature, and the mother who receives a message from her only son in a far distant land does not despise the messenger who has contributed to her joy. Who can define the sweet joys of the spirit, those delicious experiences that are an earnest of future bliss; or what mortal tongue can give eloquent justice to such benisons of the soul? They are immeasurably removed from all definition. We feel, but we utterly fail to describe. There have been moments in our existence when a lifetime of the divinest joy seemed concentrated in that limited space of time, but no poet, artist or philosopher has ever yet traced in detail its exact enthrall.

Ask the most enthusiastic lover of nature—the most artistic soul that ever strove to commit her moods to canvas if he can faithfully describe, or trace line for line, vibration for vibration, mood for mood, shade for shade, caused by the declining orb of day, and he will with a pang of regret admit his utter inability to represent this even a material joy. What rapture, what pulsations of gratitude, what exclamations of appreciation are displayed by the effect of color or sound upon the earthly senses, but sweeter far than these, than all! Is the pure pleasure that swells up from the fountain within.

During the hallowing hour of childhood, how often while reposing on nature's bosom without a care or sorrow have we felt the breath of heaven enter the soul. The motives of our fellow beings were colored by our own innocent thoughts, and we imagined our friends were angels from on high. We thought not, we cared not to know the darkened side of their lives, but as the light of heaven reflected from our pure divine souls we were joyous to see that light reflect again from those we loved. Life was glorious, and our souls were glad.

To bask in the warm spring sunshine, and cull the earliest flowers—to wander by the rippling stream, or court the shade of giant forest trees—to pluck the fruit so bounteously displayed by nature's generous hand—to roam through the silent fields, when all was so hushed, calm and serene that kind mother Nature seemed about to whisper a loving word—to feel the exquisite rapture of freedom from the restraints of school—to hearken to the music of the warblers in the verdant glade—to entertain thoughts, light and beautiful as a summer cloud, were spiritual delights we can never forget. Will such happiness pure as the untrodden snow ever return? Can anything in manhood's hour equal or surpass the sweetness of the early days of life? Ah! truly

"'Tis sweet to remember when friends are unkind,
When their coldness and careless shadow the mind;
When to draw back the veil which envelops a land
Where delectable prospects in beauty expand.
To smell the green fields, the fresh waters to hear,
Whose once fairy music enchanted the ear;
To drink in the smiles that delighted us then,
And list the fond voices of childhood again;
O! this fond heart like a reed that is bruised,
Binds up when the banquet of Hope is refused."

In the spiritual realm our dearest joys will be amplified and resumed for these suffusions of rapture are as surely prophecies of the future as they are realities of the past. As the poet says: "The child is father of the man." He could smile with a few more years of experience, and eventually the child's imagination and emotions which cause him great unrest of soul. There is "one image alone on his bosom impressed," and if there can be such a thing as pleasurable pain he feels it now. It is not the material or external form of this "Heaven's last, best gift; his ever new delight"; but those bright soulful eyes arouse within him emulation and pure desires. He longs to do something commendable, that will elicit her smile; for one sweet word of musical approval from those ruby lips voicing a pure spiritual love, he will defy a selfish world. His daily life is hallowed by her spiritual power, and he dwells in a beatitude of bliss which no earthly boon can ever supply. Though she may be weak and fragile indeed, physically, yet in her presence intensity of emotion lends captive his susceptible being, and he becomes possessed of knowledge which has never before been associated with his physical life. In vain does he turn to the disciple of materialistic science for an elucidation of this great mystery. He is assured that his highly-strung sensitive nature has become a prey to hallucinations and imaginings which have no existence in a well balanced mind. But the Spiritualist comes to his rescue and maintains that this is only one of the many subjective evidences that he possesses an immortal soul; that love is an attribute of that soul, which is striving to find proper expression—in short that this is one more prophecy of the future, and an earnest of continued existence in a fairer and lovelier clime.

Time passes on and his whole nature becomes absorbed in a desperate struggle for existence. His surroundings—the thought sphere—every suggestive impression enwraps his higher spiritual nature, in the prison house of clay. The stern realities of every-day life tend to crucify the beautiful offspring of a spirit in the thrall of selfish chains. He laughs at the pleadings from within, but the sweet visions of the past occasionally shine through the gloom, and the scene is "Fair as a star, when only one is shining in the sky."

We talk consummately of the necessity of securing spiritual happiness in the eternal world, but what is the true philosophy of happiness? Happiness must of necessity come from within. We may view the richest tints of nature's blooming beauty; we may gaze upon the most lovely earthly prospect that mortal eyes have ever beheld—we may be literally surfeited with material wealth, and have vassals of our will clothed in purple to minister to our every need, but if we be laboring under some deadly incubus of sorrow, or if crime unseen by mortal eye has blighted the beautiful expression of spiritual love, this sweet boon of happiness will be denied the thirsting soul, for it is

"One fatal remembrance, one sorrow that throws
Its bleak shade alike o'er our joys and our woes;
To which life's sunny days and brighter hours are but
For which joy has no balm, and affliction no stings."

Why is it that the undeveloped spiritual beings inhabiting conditions very nearly related to the material world are wandering to and fro in midnight darkness? Why is it that the spiritual world is one cheerless arid plane to them; where never a blade of grass assails their weary gaze; where the cold blasts of winter perpetually pierce them through and through; where never a blithesome songster trills his sweet silvery notes in vocal praise, and where the dews of spiritual love stoop to kiss the lifeless blackened trunks of forest trees in vain? Though myriad hosts of loving souls would fain essay to disperse the inky blackness beneath them—though earnestly they may yearn for the extrication of their undeveloped fellow-beings from their miserable abodes, yet though occasionally a gleam of sympathy divine illuminates the shady corridors of the spirit, there is no grateful response thereto, and the light becomes excluded, or absorbed in the intensity of gloom pervading their spiritual home. The cause of this sterility is alone attributable to the fact that the possibilities of happiness have been allowed to remain latent in the breasts of the inhabitants of that region, instead of being generally diffused in a harmonious and philanthropic way. Thus there is no vitalizing, animating and creative spiritual thought evolved, hence the unfruitful and monotonous nature of their spiritual surroundings. But when the essence of the spirit is expressed from within, the intense darkness becomes modified; the external surroundings become beautified and adorned, and happiness is experienced in proportion to the unfoldment of these latent possibilities of the soul.

What is the spiritual world proper, but the embodiment of the thoughts of its inhabitants? Destroy the dwellers in that world, and the world itself would cease to exist, therefore the existence of the vast universe of the spirit is solely dependent upon the expression of the thought of the dwellers on earth and in the spiritual realm. The absurd conceptions of the popular orthodox faith have been graphically portrayed by the poet Shelley, who, in his great poem, "Queen Mab," mercilessly denounces the priesthood and their assumptions in these terms:

"They have three words. Well tyrants know their use,
Well pay them for the loan with usury
Torn from a bleeding world. God, Hell and Heaven,
A vegetable, pitiless and mighty end,
Whose mercy is a nickname for the rage
Of timeless tigers hungering for blood;
Hell, a red gulf of everlasting fire;
Where poisonous and undying worms prolong
Eternal misery to those hapless slaves
Whose life has been a penance for its crimes;
And heaven, a mead for those who dare to be
Their human nature. Quake, believe and cringe
Before the mockeries of earthly power."

The ultimate destiny of those who have departed this life believing in the popular faith is to receive as a reward a life of inglorious ease, in a city embellished with all the material wealth the mercenary mind can suggest; where clothed with wings for the purpose of locomotion the spirit of grand old Socrates will rub shoulders with the converted murderer; where a philanthropic Gardfield will enjoy the society of a converted Guiteau, and where a noble souled Lincoln will be an associate with the most undeveloped being who may have cried for mercy in his dying hour. But what is the fact? Have the spirits given us no useful knowledge on this subject? We are assured that the law concentrated in "like attracts like" obtains in the spiritual

world as well as upon the material plane of existence—that every thought and action incident on the manifestation of soul energy has as tangible reality in the higher life as the physical substance which we daily tread. The spiritual home is simply dependent for its objective reality upon the thought evolved from the human soul, and without this creative influence there could be no spiritual world. The soul principle is endowed with the possibility of eternal unfoldment, and activity the promoter of perpetual progression is the everlasting heritage of all humanity. The undeveloped spiritual being, chained to his earthly surroundings, and enveloped in Cimmerian darkness will eventually shed round himself a halo of spiritual love, the unfoldment of the essence internal will render him brighter with ineffable glory than the brilliant sun at noonday, and his fellow beings feeling the divine affluence of incomprehensible love, will ascend higher and higher into the infinite realm of the spirit.

Is it no addition to our stock of useful knowledge to be told by our spiritual tutors that the very fabric upon which the whole theological web is woven has been unable to sustain the priestly assumptions; that these vague conceptions are at variance with the truth which they have encountered by practical experience, that man was not created a perfect being, who fell from that condition to degradation and sin? Instead of endorsing the ideas of original sin, natural depravity, and the vicarious atonement, the spirits teach that man originally came out of the eternal an ignorant, pure spiritual being, endowed with the possibilities of a God latent within him, but in order to grasp and baffle with the forces of resistance, with troubles, trials, difficulties and adverse conditions he became incarcerated in the lowest form of human life instead of the highest, and by successive embodiments he realizes all the practical experience necessary to qualify him to be a Creator in the supernal spheres on high. Every soul is individually responsible whether Adam sinned or not. Physical death does not result from this man's transgression, but it is a natural sequence. The child is not naturally depraved, for as surely as its soul was evolved from a source that is pure, the new-born babe must be as holy as the source from whence it came, for a pure fountain cannot send forth impure streams.

God whom "the heaven of heavens cannot contain" could not possibly inhabit the mortal individualized form, manifest the faults and frailties of imperfect humanity, and die upon a cross of wood, to appease his own wrath and atone for that which Infinite Wisdom could have averted by a mere thought evolved from an Omnipotent will. No man can with impunity violate the laws of his being without receiving punishment commensurate with his own misdeeds. When the spirit is about to pass from the grosser form the outer expression of a selfishly regulated earthly life cannot be surrounded by a halo of glory in consequence of a blind belief in the intercession of the man of Nazareth. Death-bed repentance, that hideous monster who has labored assiduously to mollify the obidings and remonstrances of the God-principle within—who has deluded thousands by his insidious pretensions hurried precipitately into the darkened shades of ignorance unable to bear the piercing gaze of the beauteous angel of spiritual truth.

What were the most elevating conceptions of the true purpose of life previous to the advent of Modern Spiritualism? On the one hand we had spasmodic outbursts of wild emotional enthusiasm erroneously supposed to be the divine operation of the spirit of God, and which find expression even to-day in our religious revivals and our hallelujah orgies. In the midst of this inordinate excitement reason becomes stupefied, and thus man is deprived of a chart to guide him safely over life's rough sea. On the other hand we had erected an image of intellectualism, with head of brass and feet of clay. Every ardent worshiper at this shrine must crucify the tender emotions, which, when manifested under the control of wisdom and reason shed an effulgent beauty upon the pathway of human life, and render that careworn, sorrow stricken and trouble-laden life tolerable and endurable. Here exist extremes, which must require the necessary mean, and that solvent is despised Spiritualism. The higher spiritual intelligences in the eternal world, control the operations of nature, and superintend the spiritual development of their compeer souls on earth. Every soul illuminated by light divine is an emissary employed in the work of human emancipation and eternal progression will furnish food for perpetual enjoyment.

"Countless chords of heavenly music,
Struck are earthly tune began,
Vibrate in immortal concord
To the answering soul of man;
Countless rays of heavenly glory
Shine through spirit pent in clay;
On the wise men at their labor,
On the children at their play;
We have gazed on heavenly secrets,
Sunned ourselves in heavenly glow,
Seen the glory, heard the music,
We are wiser than we know."

[To be continued.]

Psychism.

BY PAUL GIBIER, M. D.

The "ignorance" of the medical profession on subjects not pertaining to its various specialties, and particularly on subjects of pure science, seems to have become an axiomatic or proverbial saying among those who like to be called scientists.

Indeed, it is no longer customary to find, as in the last century, many cyclopedists among physicians. But is it the fault of the latter if the field of knowledge has taken the extraordinary extension which we are now witnessing? Is it the fault of the physician if the struggle for life and the necessities, the exigencies of the latter have attained proportions so appalling? Moreover, if the reproach may be addressed to a large number, let us say to the majority of the members of the profession, it is nevertheless true that among the ranks of our fraternity are found the most cultivated, refined and deep minds of the times.

However, we must admit that many a scientific subject is ignored by most physicians, even when the knowledge of this subject is of the highest importance for man, if not for the professional man. Among the matters here referred to we will name psychism, i. e., the experimental researches which have been made in the last fifteen or twenty years on the psychical part of man's nature. Hypnotism, which is a new name given to a rather anciently known series of phenomena, has been introduced some years ago under the auspices of Braid, and later on of Liebau and Bernheim of Nancy, and of the great Charcot; yet how few know anything about it!

Telepathy is nowadays a well-nigh adapted acquisition of psychology, and it would be out of place to quote here all the names of the scientists who have contributed to its establishment.

Other phenomena, still more troublesome, have been investigated and demonstrated by many men of the laboratory, and, indeed, not a few physicians are cognizant of their existence. Many scientists, as far as we know, are equally well acquainted with the existence, if not with the essence, of "psychism." Very few, however, have had the courage to come to the front to assert their opinion. This sort of cowardice, after all, finds its excuse in the very nature of men and of things. It was brought about in this way: Phenomena, which—let us say it afore all—will soon find their natural explanation, appear, at first, mysterious and supernatural. Charlatans are readily found who will make stock of them, and in this case they were legion in a trice. Spiritualistic frauds, spurious mediums, hysterical pythons, seances and all the sad procession of mountebanks have compromised the subject, rendered it suspicious and caused honest scientists, jealous of their reputation, to shun it with ostentation and sometimes genuine terror. The charlatans have incurred a grave responsibility, but what to say of the leopine behavior of the others?

For the honor of humanity let us hasten to acknowledge that in the scientific camp all the Achilli did not remain under their tent, and that a handful of them came bravely forward in the combat for truth.

Among the latter a man—be his name honored forever—stands forth preëminently; we refer to Sir William Crookes, F. R. S., whose superior scientific qualifications are too well known to be dwelt upon here. Sir William Crookes, was chosen this year for the presidency of the British Association for the Advancement of Science, whose annual meeting was held in Bristol. We read his address in a French Scientific Magazine (*Revue Scientifique*), but it is with pleasure that we saw the *New York Medical Journal* (Sept. 24, 1896), give a long extract of what it terms this remarkable address.

Sir William Crookes, no doubt, leans toward hylozoism when he says: "In life I see the promise and potency of all forms of matter." He affirms the existence of telepathy, the reality of psychic phenomena just as Prof. Oliver Lodge had done two years ago in the same chair; thus the question seems decidedly to hold the floor in the scientific medium of old England. Yet we must not forget that it has first been raised in America.

When psychic phenomena are definitely admitted to the investigation of the laboratory, it will remain to the latter to disclose their nature. It is in this particular line that over twelve years ago we commenced to study the matter, and a book was the result of our investigations. The English edition of this book is ready, and we have the honor to present it to the medical profession of America.

To those who might inquire how it is that we have chosen a subject apparently so distant from our professed line of studies, we beg to say that nothing compels the biologist to confine his investigations to one side of life, nor to become hypnotized in the presence of the CELL. Moreover, let us add that we had the honor of studying under Charcot and Luys at La Salpêtrière as early as 1878, and since then we have never ceased to be deeply concerned in the biology of the nervous system.—*The Bulletin*.

See seventh page.

Children's Spiritualism.

For the Banner of Light.
KISSING A SUNBEAM.
BY MATTIE MCASLIN.

The sun shone in glory o'er valley and hill,
When up through the meadow and over the still
There dances a bright little sunbeam astray,
Till it reaches a fair blue eyed baby at play.

"How pretty!" says baby, and laughing with joy,
She casts from her hand her most cherished toy;
And over the carpet she creeps with delight
To grasp this new toy that now dazzles her sight.

There, her plump little hand has come down with a will,
And she sits back in triumph; but now her eyes fill
With a strange baby awe as her fingers unclose,
And there, to her wonder, they nothing disclose.

A gain and again does she strive to secure
This prize of all prizes; but who can allure
With charms, however potent, or will of what might
A sunbeam to break from the path of its light?

She soberly watches it lay on the floor,
With tears in her eyes as it runs running o'er.
But her quivering lips soon break into a smile,
That outwits the sunbeam as, free from all guile,
She bends her bright head in a transport of bliss
And imprints on the sunbeam a sweet baby kiss.

Ah, little one, thou hast a secret revealed:
The best way to conquer sometimes is to yield.
Though sunbeams never be brought by our will
To leave the straight path of reflection, yet still
We can enter their warmth, we can live in their light,
And see them dispel the dark shadows of night.

The sunlight of truth unto mortals does yield
A ray from All Truth that's still unrevealed.
You must enter its light—it will not come to you—
For truth never can to itself be untrue.

Mary Saunders Again.

Dear Spirits of the Banner: I was so glad to read Lotela's letter, and oh, so glad she found my spirit-mamma. Will you tell me some time about my papa, too? I am going to tell my little sister Rosa about it when I go to New London, and poor grandma Mallan, too. I hope my mamma goes to see poor lonely grandma, and tries to make her happy. I think if Lotela could have time to go to No. 6 Orchard street, New London, she would find the spirit of Aunt Julie watching her little children. Mamma thinks she must need some one to make her happier. I guess it must be dear Leona who shows me the pansies. I saw one last night before I went to sleep and one this morning. Is it Lotela who makes my hands feel funny when she comes here? There are so many little children who are mediums. Mamma thinks it would not be out of place to tell their mamma's in THE BANNER how to develop their mediumship so they can best serve the spirit-world, and also keep well and healthy. I send my love to Lotela, Leona, Winona, and all the spirits who have written such nice letters to us, and I also send my love to the little children who have written such nice little letters. I feel very near to those little children who know and love spirits as I do. Yours with love all.

Greenport, L. I. MARY SAUNDERS.

P. S.—I must add a postscript, too. I like to read about Nannie! Maybe you could bring her here sometime? I suppose she goes visiting, doesn't she?

Body, Spirit, Soul.

My dear Children: Do you know that you are spirits now just as much as you ever will be? Your little bodies, made of flesh, are only the dresses that the spirits wear on earth, and what we call the spirit-body looks just like the one you have now (only the spirit is never lame nor crippled), but it is so fine, almost like the air, that it cannot be seen by the eyes you have now. Although it is as light as a feather, it is as strong as can be, and can go anywhere it likes even more easily than a bird.

That within you which makes you think, and feel, and love, is of the soul. Now you did not think there was any difference between the spirit and the soul, did you? But I am very sure that there is, and what I have just said shows you where the difference really is. The soul never has been seen even by those of whom I told you some time ago—the clairvoyants, or clear-seers. They only see the spirit in which the soul lives, just as you now see the body in which you live. Spirits see one another as you see your little friends here on earth, but the soul is something that cannot be seen at all. It is the real I or you; it makes you think, causes you to act, to will, and to do things, yet it does not have a form.

Have you ever seen a lode-stone pick up a pin? Have you ever seen the electric lights in your large cities and towns? If you have, I want to tell you that you did not see that which made the lode-stone pick up the pin, nor that which made the lights. It is an invisible thing called electricity—a force that is never seen, yet causes many wonderful results. Now your soul is a thinking force that makes you do everything you wish to do, yet, like electricity, it is never seen. It is greater than electricity because it can think, and remember, and do lots of things, while electricity is only a force that has to be trained by those who think before it can be made to do any useful thing. I want you to ask your souls to give you the best kind of thoughts, the nicest and most loving wishes for your papas, mammas, sisters, brothers and little friends, so that the big world may be so filled with goodness and love, that it will be as white and pure and beautiful as the great white light of the electric lamp. If you can never see the soul, you can feel its power and receive from it that which will make you good and kind all of the time, if you will only heed the little voice within, that speaks to you without words.

Leona's family of earth-children is growing larger and larger. She knows of ever so many who watch for the BANNER every week, and she feels their loving thoughts even if they are not all written down upon paper. Children ask better questions than grown people. If the teachers in Spiritualism would try to find the answers, and would then give them to the world in a simple, truthful way, it would not be so often said, "What do Spiritualists believe?" Children are natural mediums and Spiritualists any way, until they are taught differently.

Grace Boyce says she has a little sister who looks as if she came from heaven, and let me whisper to you, my dear, that she really did; that a pure, beautiful soul has come to earth, to do some good work and to learn many lessons. Never try to bind that soul; help it to grow, to be happy and to make others happy.

Ethanan and Charlie Coy call for Leona, and want to know what children do in spirit-life. Why, bless your hearts, they do a great deal that you do. They play upon the green grass, among the beautiful flowers, and by sparkling waters. Yes, Ethel, and there are rocks, too. Listen while I tell you: Heaven is not like a great city, with walls and hard walks. The jasper and gold and silver that the Bible tells about in describing heaven are only symbols, and mean very much the same as a mother does when she says to her child: "You are my precious pearl." You will find everything in the spirit-world that is upon earth, only it is finer and more real, as the soul is more real than the body.

But I was telling you what the children do. They have lessons to learn just as you do, only the teachers are so wise that they make the lessons as good as stories, and children love them as much as they do to play. One of the first things spirit-children are taught is to be unselfish, and just as soon as they get or learn anything, they try to help somebody else with it, either some one in spirit, or some one upon earth. Supposing you try to do that way yourselves? That is one of the best ways I know of to develop. You know the more pansies are picked from the plants in your garden, the more blossoms will come, and so it is with you; the more you try to teach and do for others, the more you will learn, and the nearer the spirits can come to you.

I cannot tell you much more to day, for the

space allowed me in THE BANNER is nearly gone; but I want to assure you that when you ask for Leona to come to you, she never fails to send you a loving thought; and your guardian angel (for each of you has one) gets the thought and tries to make you feel it.

Charlie Coy tells about the beautiful angels that came around his bed one night. Do you know that after this part of the paper started the spirit-children were so pleased that ever so many of them gathered about the bed of the editor one night, and he saw them, too, for he told about it afterward.

Yes, Mary, Leona likes to show pansies to those she loves, for they mean heartsease. And now I must close, but I send you all my very best love.

LEONA.

The Children's Playground.

Dear Children: A good spirit, who calls his name "Ikabod," and does not spell very well, and who talks strangely when he controls me, has had my father, who has been in heaven since I was a little girl, write this story for you. My little children are all over in the Better Life, and I think they keep so near me they make me always the children's friend.

CARLIE E. S. TWING.

I think sometimes the children, as well as people who are grown up, get the idea that we don't have any place to stay in the spirit-world, only to roam around, and see new things all of the time; but spirit children and spirit people would get real tired of that. It would be just like being a tramp.

The spirit-world, children, is a place that is as real to us as your homes are to you, with beautiful rivers, in which no one can get drowned, for there is nothing about us that can die any more, and there are beautiful flowers and trees, and homes for every one.

I am going to tell you what I saw not long ago, on the children's playground. It's a great, beautiful green, all dotted with flowers, but no one puts up a sign to "keep off the grass," and the feet of the spirits do not bend down or spoil the grass and flowers. There are seats around for the little ones who have just come over, and do not know what a good time they can have. I noticed one little girl sitting all alone where her grandma had left her for a few moments while she visited some friends. She had not been there long, when one of the prettiest little girls there came up to her and said, "Won't you come and play with us?" But the little girl on the seat said, "They won't let me play with you; they didn't use to let me get where you could see me, for fear you would want to play with me."

"Why! who are you, little girl, and what is your name?"

"Well, you remember your mamma's cook in the home where you used to live on Fifth avenue? I'm Bridget's little girl; my papa's over here, and my name's Mary. I knew you as soon as I saw you—for I've watched you get into the carriage and when you went through the hall. When you died, my mamma said your mamma was most crazy, and now I'm dead, too. Ain't it funny to be dead, and on this playground with you?"

"Yes, it's strange, but it doesn't make any difference here; no one has any money, and so we play together, and go back to our homes and see our mammas, and the pretty things we used to play with all packed away, and we want them to be given to some other little girls there, but we can't make them understand it. The good spirits tell us it's all wrong making so much of folks because they are rich, and that billions of money won't make any one happier or give a nice home here."

So the little ones talked on until they saw I was interested in what they said, and then I asked Clara if she and little May would like to go and see their mammas, and they both said, "Yes." It doesn't take very long to get anywhere, when you have grown so your naughty actions do not stand in the way, so we got there real quick, and Clara's mamma was down in the kitchen talking to Bridget. She wasn't talking about the dinner, either, for the housekeeper attended to that, but she was saying how sorry she was that Bridget had lost her little girl. The great tears rolled down Bridget's cheeks, because her mistress was so kind, but she isn't really Bridget's mistress. She is only helping the rich woman to live, and the rich woman is helping Bridget when she pays her the money she earns.

"Bridget, do you want to go with me up to my room, and see our new picture of Clara?" Bridget said she did, and they started, but they went so slow that the girls and I had been there quite a time before they came into the room. Your swiftest trains seem slow to us. It was a beautiful picture, and must have looked just like the little girl when she lived in her earthly body.

And Bridget said, in a low whisper, "Oh! if I had such a picture of my little Mary." Clara got hold of her mother, and whispered in her ear, "Oh! mamma, get her one; do get her a big picture of Mary." But her mamma did not hear the spirit whisper. Then I said to the little ones "You both ask real hard without moving your lips, and I will help you, and we will see if we can make her soul hear. Ask over and over again, 'Get a picture of Mary for my mamma!'" And we didn't stand there a half minute before Clara's mamma said, "Have you a picture of your Mary?" Bridget said she had. Then Clara's mamma said, "I will have our artist paint you one like this." Bridget got hold of her hands, and thanked her over and over again; and neither of them knew it was the spirits of their little girls who stood by that day, and made them friends in their sorrow.

I will tell you another story some time about children in heavenly places.

IKABOD.

Literary Department.

THE PHRENOLOGICAL JOURNAL.

Lewis G. Jones, M. A., director of the Cambridge Philosophical Conference, is the author of an able essay on "Man's Mental Development," in the March issue, from which we quote his concluding words:

"The fact that man's mental faculties have developed *pari passu* with his physical organism, and that his intellectual capacity depends not only upon the quality and development of his brain and nervous system, but upon the general condition of his body, is now a recognized principle of mental science. The sound mind cannot exist apart from the sound body and the normal brain. The mental attitude is doubtless of fundamental importance; but its first step should be to assure the conditions for a normal physical development. Hygiene and physical training thus are not merely adjuncts to, but constituent parts of a normal system of mental training. Habitual neglect of the left side of the body, as Dr. Brown-Séquard clearly demonstrated, correspondingly deteriorates the right hemisphere of the brain, to which it is related. The intellectual and moral incapacity of many of the youth in our great cities is largely due to the lack of that physical exercise which every healthy boy receives on the farm, and which should be supplied by manual training in our public schools."

Every deed, every thought, has its direct influence on the brain and nervous system, and thus directly and indirectly on our subsequent mental activities. All is a process of education. Every moment we are building up or disintegrating nervous tissues—we are enlarging or restricting our own lives and the life of the world itself. If we would lift up the ignorant, the degraded, the criminal, we must surround them with favorable environments, secure for them the opportunities for normal development, the formation of right habits, the physical housing of a nobler mental life. In the family as well as in the school, in all our civic relations, in politics, business, and trade, we must cultivate high ideals and right motives in the government of conduct. We must respect individuals and recognize divine possibilities latent in each and all. Even with the defective classes, the insane, the criminals, the mentally immature, much has already been accomplished by the application of the scientific method in mental and physical training. Creating for all, and especially for the young, the most favorable physical,

social and moral environments, we may thus secure for each the highest and most normal development of his own nature and the opportunity for the noblest service of his fellowmen."

Fowler and Wells Co., 27 East 21st St., New York.

EDUCATION DURING SLEEP.

is the title of a little pamphlet by Sydney Flower, LL. D., editor *Journal of Suggestive Therapeutics*. The booklet contains an exposition of the extraordinary power of a person in a condition of natural sleep to accept suggestions or ideas impressed upon his mind during that sleep. By means of many experiments the process of education, and of curing certain diseases, during natural sleep, through suggestion, is accepted by many eminent psychologists as superior in efficacy to other methods. Mr. Flower makes plain the salient points of this treatment; the reason why, the results to try for, and how to proceed. In answer to the question, "Why should an idea suggested during sleep have more weight than the same idea impressed upon the waking mind?" he says:

"Surely, because during sleep the consciousness is narrowed down to a point of concentration that is rarely arrived at during the waking-state. The sleeping, or sub-conscious mind is receptive, because it is fixed upon a single idea. There is no diffusion of attention, as in the waking state. Useful education is simply the engraving of certain ideas upon the mind, and the evil form is simply the opposite. In the first case an improvement in the form of knowledge is the result; in the latter case there is also knowledge, but scarcely improvement. It is necessary, then, in order to break up the habit, to drive out, not the knowledge itself, for that cannot be done, but the attractiveness of the knowledge; to make it repellant, and to turn the thoughts of the child or man to something higher." And this can be done, as the author clearly demonstrates, by suggestion during sleep, which is so valuable a method of training for children that every father, mother, guardian and teacher in the land should give the subject attention.

In reference to induced sleep and natural sleep, Mr. Flower says:

"Induced sleep and natural sleep are the same, yet not the same. There is one important point of distinction between these two states."

"It is the law of natural sleep that the child is in relationship with himself alone."

"It is the law of induced sleep that the child is in relationship with the parent."

"During natural sleep the child is inattentive; during induced sleep he is attentive. Unless the sleeper becomes attentive, suggestive treatment in natural sleep is ineffective and useless." The author shows how to gain this attention which is the Law of all Education, sleeping or waking. In closing, he says:

"Suggestive treatment is educational treatment most favorably applied. Of all methods of treating bad habits in children there is none that can compare with this, since it puts in the hands of the parents themselves the means whereby their children may be reclaimed or improved."

The price of the pamphlet is 10 cents, but the subject matter is beyond price.

Charles H. Kerr & Co., Chicago. Order through Banner of Light Publishing Co.

SUGGESTIVE THERAPEUTICS.

—This little magazine aids the reader mentally and physically. Subjects are discussed logically and philosophically. You may not agree, but you will be obliged to think; and such stimulants as the following are administered:

"Life is a succession of battles. Savage humanity has waged war with savage humanity for many centuries, looking to personal material advantage; to the gratification of the brute instinct. Civilized humanity, following out the imperative demand of evolution, wages war with self; looking to spiritual advantage."

"This, my friends, is the end which the New Thought ever holds in view—spiritual development; but never yet was a victory won by drifting aimlessly."

"Put on your armor and prepare for the fight. Govern yourself; stand erect; break your habits; throw off the chains. Anger is a habit; uncharitable speech is a habit; worry is a habit; nervousness is a habit. These things are evidence of weakness. The strength to break these habits is within you. It is better that you do the work yourself than that you call on some other to help you."

"Just as surely as the sun shines above us there is no such thing as vicarious development; there is no permanent value in the suggestions of another; there is no victory worth the name without the fight preceding."

"The power is within; it awaits due development. It is for you, none other, to call it into action. That it can be stimulated to make its presence felt, *Suggestive Therapeutics*, and all the isms and ologies prove; but a fitful evidence of its presence is not of permanent value; it is not development."

"The fight must be fought out alone."

"You note the career of this, that or the other, and say, 'Wonderful self control! Splendid ideals!' A man of power! It does not strike you that this man attained his growth by degrees. You see the result; you do not see the fight which he is ever waging with himself. He watches ceaselessly; he overcomes. To a certain extent man must ever be dependent. The physical must depend because it is physical. Food, air, sleep are necessary. Medicines are food for the sick. But we lean too much—we depend too heavily. It is another habit, and should be shaken off."

Psychic Publishing Co., Times-Herald Building, Chicago.

THE HUMANITARIAN.

—The current issue has its usual quota of able articles on subjects of vital interest to humanity; and not the least important of these is the serial by Andrew Merry—"Slum Savages"—a true betrayal of the awfulness of life surrounded by dense ignorance and abject poverty. Yet, withal, manifest the pitiful soul-struggle for freedom. In spite of all philosophies—all known wisdom—the question will present itself, "Why? Why? Why?"

In the "Notes and Comments" there is a comment on the "Church Crisis" in England, which gives a new and hygienic reason for fasting and incense.

We have no desire to arouse the odium theologum, and our readers will acquit us of clerical leanings when we say there are two practices in which "Anglo-Catholics" indulge, which condemn themselves to us for very different reasons—hygienic, not doctrinal—one is fasting in Lent. Experience goes to prove that abstinence from flesh food during the springtime of the year is decidedly good for health, and cleanses the blood from impurities. The other is incense, which we have reason to believe is a strong antiseptic and disinfectant. In a crowded London church, where many people are herded together, breathing impure breath and foul air, incense is decidedly destructive to microbes. And for that reason we favor its use, ceremonially or otherwise."

Duckworth & Co., 3 Henrietta street, Covent Garden, W. C., London.

PUTTING CHILDREN IN HOTHOUSES.

Homer Bassford says: "When your son comes to you with the complaint that he finds Emerson and the Over-Soul tiresome, put the boy on the back and tell him to put the book away for ten years. The day will come when he will cry for the Over Soul and the Platonist Review as the particular morsel for which his intellectual palate holds a craving."

There is too much of forcing among our younger minds. What man of the reading habit has not kept away from literary treasuries because of a distasteful recollection of some earlier and tiresome experience within their walls? You hear praise of a famous novel that you were lured into reading ten years before you were mentally fit for the task. And for many a day you have cheated yourself of its benefits because of an immature conclusion that brought fixed prejudice against it.

"The years hold their pleasures and their pains in proper turn. There is no love so sweet as the love that slips in of its own gentle will. The young mind that warbles with its philosophies finds itself filtered into a desire for childish things at fifty. The intellectual house can no more be built from the capstone downward, than the castle of rock and mortar."—*The Saturday Evening Post*.

RESPECT FOR BEAUTY.

—While walking through a charming square in Florence not long ago, two Americans and an Italian lady, in passing an old building adorned with some of the lovely terra-cotta reliefs of the Della Robbia's, fell into conversation concerning the fortunate preservation of so much beauty, especially of so much delicate exterior adornment, which a single stone in the hand of a careless boy might shatter to irreparable fragments. The Italian shrugged a deprecating shoulder, and spread her hands with the graceful gesture of her race.

"Ah!" she said, sorrowfully, "so many of our children, our boys on the street, are bad; very bad! They are—what would you say?—imply! Little imply! They romp, they run, they break things. They will smash every glass in every street lamp, for amusement, if there is nobody by to stop them. They are dreadfully bad. But!" she threw a world of emphasis into voice, lifted finger, and wide-flashing black eyes. "Not these things! They will not break these. They would never think to wish to do it. They love beautiful things. It is inborn. They have them always to see and love. They enjoy them and do not wish to hurt them. Even our rough and bad boys are not rough with things that are beautiful."

We cannot, yet in our young country, where we are but just learning to make our cities beautiful, hope to echo the justifiable boast of the Florentine lady. But it is significant and cheering. It encourages the belief that the widespread aspiration toward beauty which has recently created such magnificent palaces for the people as our Congressional Library at Washington, and which is daily enriching hundreds of school rooms all over the broad land, tends quickly but strongly toward gentleness of manners and greater respect for public possessions, and it does this while achieving its more obvious end of instruction and delight.

Already some teachers report that children are easier to control in beautiful school rooms. They feel, without being aware of it, the difference and dignity of their finer surroundings, and do not fail to respond to them.—*The Youth's Companion*.

SONGS OF WAR AND PEACE.

—By Sam Walter Foss. A reviewer says: "There is an inspiration breathing through the lines of Mr. Foss' verse that appeals to all, and in his latest volume are included thoughts, comments and satires on modern topics that are either strikingly humorous or strikingly pathetic—either way most impressive, and permeated with novelty of idea that often tickles the fancy immeasurably. Mr. Foss keeps abreast of the times, several of the poems being on war subjects. The initial poem of the volume has been largely quoted by the press of the country. It is entitled 'War.'

"When I speak the centuried towers of old cities melt in smoke,
And the fortified ports sink reeling at my far-flung thunder stroke;
And an immortal empire flings its last flag to the breeze,
Sinking with its splintered navies down in the un-
fading sea.
But the blood of sight awakes to an unimagined day,
And the mean of soul grows conscious there is greatness in their clay;
Where my bugle voice goes pealing slaves grow heroes at its breath,
And the trembling onward rushes to the welcome arms of death."

His verse has always beauty and grace, even when humorously characterized; and beneath the humor often a touch of the keenest human reproach and sadness. He probes more than ordinary depths and draws up more than most people catch even a glimpse of. In every outburst sense the work will appeal to those who love beauty in the clothing of books, for its cover is a specially dainty piece of artistic skill." Price, \$1.25.

Lee & Shepard. Order through Banner of Light Pub. Co.

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Some Valuable Advice from a Valuable Source.

An address read before the Western Massachusetts Homeopathic Society, Springfield, Mass., by the Retiring President,
DR. J. H. CARMICHAEL.

In most medical societies the President, upon retiring, is expected to deliver an address, and I have thought, upon due deliberation, that I would take this time to offer some suggestions to my homeopathic confreres. I wish to thank you for the courtesies received during the past year, and for the interest manifested in our society, and it is my best wish that you not only continue your meritorious work, but that you do so with earnest zeal and vigor.

As individual members, you must not come here to criticize those that work in the interest of the society, but rather come to aid; help by your counsels, suggestions and advice, and become a worker yourself. There should be perfect freedom here, and every man should have his opportunity to express his experiences and views. I promise you that if every one does what he or she can, your society will be second to none of its size. That we have talent goes without saying, and if you will improve that talent, it is all any of us could ask for.

I have some suggestions to offer you, and I trust they will be received in the same spirit they are given. I admit that I approach the subject with some timidity, and fear that some may think I am personal or selfish in the

matter. As to being personal, I will at the outset say that I shall avoid all personalities as far as possible; shall only give my advice in a general way, and shall include every one of us in the plurality, and none whatever in the singular. As to being selfish, I must plead guilty, but not in the sense that might be construed; but I am selfish only for the good name of Homeopathy. What I am about to say relates to all of us as homeopathic practitioners of medicine; not as a physician and surgeon, but in the exclusive missionary work we should perform for the good of ourselves as homeopaths.

I shall not in any way take from you the liberty of using any medicine in any way, or any dose you see fit, or that experience has taught you necessary to cure disease; but I wish to bring to your minds the urgent necessity of apprising your patrons of the fact that you are a homeopathic physician, and that the great benefit they receive from the remedies administered by you is through the law, *similia similibus curantur*. The question will naturally arise, how you are to do this and not lay yourselves liable to the charge of being bragadoles?

In the first place, I think we are too contented with the work done by our predecessors, the pioneers of homeopathy. They, in self defense, were obliged to spend a certain portion of their time in defending their position; and in doing so had to educate their patrons and friends in the principles of their practice; were constantly on the alert watching every hint, expression or look that tended to throw their practice into disrepute; and in doing this were always defending homeopathy, and their friends became so in the face of great opposition, often being ostracized by their former social allies. But when once they became the friends and believers in homeopathy they seldom discarded it, and continued homeopaths the rest of their days.

But how is it now with many of our clientele? They employ us to-day; to-morrow they leave your neighbor, who is an Allopath; next week they may have you again, or, if purchase they send for you in your absence, they call in the nearest doctor, who, more than likely, is one of the old school. This has set me to thinking that it is because we do not take the trouble to explain to them wherein homeopathic tenets are to be preferred to empiricism. As I said before we are self satisfied, and rest on our laurels, or those of our friends; or have become careless, and neglect to say a kind word for our best friend, homeopathy!

Now to go to work to remedy this fault is simple and easy, if we employ concerted action, and opportunities will present themselves to you from time to time. To illustrate: Pardon me if I become personal, and relate a case or two that recently came under my care, wherein I was able to give homeopathy its just due.

I was called to see a Miss B. She had been sick two weeks, under the care of one of our much advertised young allopath physicians. She was taken with a bilious form of influenza, as near as I could judge from the history of the case. I found her with an intermittent rapid pulse, a general tremor of nearly the whole body, pain in the head, stomach, left side of chest, and left iliac region, tendency to cold sweat, tongue coated and dry, and temperature normal. Upon a subjective examination I could find no disease that could be named. She could not sleep and was in a generally depraved, demoralized condition; and her friends very solicitous and anxious. I called for a glass of water and gave her Gels, 1X, every hour. I told her mother not to be alarmed, as I felt sure she would soon be better. Next day she was some better in my opinion, but neither the patient nor friends could see it. I continued the same medicine every two hours. That night she slept six hours, and upon my visit next day she was as bright as a button. An aunt who had insisted upon my being called said, "I told you if you got Dr. Carmichael he would bring you out all right." Now was my opportunity to say a word, and my conversational turn thus:

"Now, my friends, you ought to appreciate the value of homeopathic medicine. In this case you can plainly see that while taking allopathic medicine you were gradually growing worse, and the more of it you took the worse you grew. In forty-eight hours you find everything changed, you are well except regaining your strength lost while under allopathic treatment. If you had employed a homeopathic physician at first you would have saved several visits no doubt, and recovered, and never dreamt that the 'grippe' was such a terrible disease as you now believe it to be. Always in the future, no matter what the trouble, call on a homeopathic physician. It is more economical, because they furnish the medicine. It is better, because they will cure you in one third of the time in all diseases not self-limited, and in these the chances are you will be comfortable while sick. I have done no more for you than any homeopath would have done."

Another case: While on my vacation last summer one of my patients was taken sick, and instead of sending for my substitute they called, "by the advice of a family living down stairs," an old school doctor. The patient was a young lady, twenty-six years, taken with severe pain in the pelvis, perhaps worse on the left side; frequent urination, which was very painful, high fever, etc. Her doctor examined her every time he called, *per vaginam*, by palpation, etc., and after five days' attendance called a surgeon in consultation. They decided she had an abscess of the left broad ligament, and that she must immediately have an operation to remove the tube, etc.; must not delay it, for it was a very dangerous condition; might rupture, and cause peritonitis and death.

The young woman had presence of mind enough to delay it until she could ascertain when I would return. This was on Thursday, and I was due to be home Saturday. When she found I was to return soon she informed the doctor that her physician was to be home in a day or so, and as he was a surgeon, she would first get his advice, and if it must be done, he would do it. Well, on my arrival I was summoned, and found the patient laboring under excitement, and the effects of morphia, besides having all the symptoms she had from the first, severe pelvic pain

SICK, WEAK, AILING WIFE.

Dr. Greene's Nervura Is the Remedy Sure to Make Her Well.

The man who has a sick wife has a great burden upon him, but his burden is light compared to that of his sick wife. She may not be sick abed, but she is ailing all the time; she is weak, nervous, irritable and tired out. She is sleepless nights and wakes mornings feeling tired, without energy or ambition, discouraged, dragged out and indescribably miserable. Her head aches, her back aches, she cannot eat, is constipated, melancholy, and so nervous at times that she feels as if she should fly. She feels just good for nothing and is tired all the time.



How quickly will the weight of her burden of disease be lifted if she will use that greatest boon to womankind, Dr. Greene's Nervura blood and nerve remedy! How quickly it will relieve her weakness, her nervousness, her pains and aches, her hopeless depression of mind and heart, and how speedily it will restore her strength, renew her vitality, vigor, energy, power, and the pulsing life which means happiness for women! Dr. Greene's Nervura is indeed a blessing for weak, nervous and despairing women, for its use means to them health, strength, hope, happiness and life itself!

Mr. H. P. Howe, Ticonderoga, N. Y., says: "We have used Dr. Greene's Nervura blood and nerve remedy, both myself and wife, with the best results. My wife was troubled severely with her head, in fact, was nearly prostrated with nervous difficulty. She tried many things for relief, but found no benefit until she began the use of Dr. Greene's Nervura blood and nerve remedy. Now I am rejoiced to say that she is cured by the use of four bottles and is quite well. I have used the Nervura for my blood, and am happy to say that I found the most beneficial results. We think Dr. Greene's Nervura blood and nerve remedy is a most wonderfully good medicine and gladly recommend it to others."

Do not fail to try this wonderful Dr. Greene's Nervura blood and nerve remedy. You should specially take it now, for every body needs at this season this grandest of all medicines. People have more confidence in it than in any and all other remedies, because it is the prescription of a regular physician, and therefore perfectly adapted to cure, and because Dr. Greene, 34 Temple Place, Boston, Mass., can be consulted at any time free of charge in regard to any case, whether you call or write.

College of Psychical Sciences.

After April 28 this institution, under the tuition of that well-known worker, Mr. J. C. F. Grumbine, will be located in Syracuse, N. Y. Psychometry, clairvoyance, inspiration, psychopathy and illumination receive due attention, and are given their proper place in spiritual work. Mr. Grumbine aims to interest his students in all phases of occult science by demonstrating the innate possibilities of the soul. A spiritual Spiritualism, or a Spiritualism that spiritualizes, he feels, is the need of the world to-day. It is well to remember that such a school as Mr. Grumbine's is in existence, and is based upon spiritual principles. Mankind cannot receive too much instruction in spiritual science, and we gladly give the right hand of fellowship to those who are engaged in the work of enlightening the masses upon this important subject.

Announcement.

Third session of the Spiritualist Training School at Maple Dell Camp-grounds, Mantua Station, Ohio, opens May 30 and closes July 14, 1899.

Course of study.—Higher Criticism, Bible Exegesis and Parliamentary Law, Moses Hull; Oratory, Voice and Physical Culture, Exercises in Expression, Mrs. Alfarata Jahneke; Philology, Rhetoric, Composition and Logic, A. J. Weaver, A. B.; Psychic Lessons—Study and Development of Mediumship, Prof. D. M. King; Juvenile Department and Physical Culture, Mattie E. Hull.

Tuition for the term, \$5; room rent for the term, 50 cents; board at hotel on grounds, per week (twenty meals), \$2.13; cost of books (to be had on grounds), from \$1.50 to \$2.50. Object of school, to train for public speaking, writing and thinking. Music lessons for those who wish, by a competent teacher, extra.

For further information write: **MOSES HULL, President,** 359 Normal Ave., Buffalo, N. Y. Or, **A. J. WEAVER, Superintendent,** Old Orchard, Me.

Belvidere Seminary.

The spring term of this school will begin April 1. Pupils can enter at any time, and remain during the summer vacation, taking an optional course of study if they so desire. It is entirely unsectarian, homelike, refined and attractive in location and surroundings. Health of pupils is made the first consideration and delicate children are not pushed in their studies. Terms moderate. Address Seminary, Belvidere, N. J.

Special Request.

As I am making all arrangements for a positive farewell lecture tour in America previous to starting for Australia, I especially request that the many managers of camp-meetings and other summer resorts who have written to me already concerning work for them during the coming summer, as well as all others who may desire my services, will kindly communicate with me at once, so as to settle agreements definitely before I close out my house to start on my farewell lecturing journey. I have definitely arranged to be at several places during the coming summer, but other engagements are pending, and for the convenience of all concerned I respectfully request immediate letters from all who desire my services, as I have very few open dates. My farewell appearance in Brooklyn will and must be previous to the end of April.

Very respectfully, **W. J. COLVILLE,** 497 Franklin Ave., Brooklyn, N. Y., Mar. 20.

The Anti-Spiritualists have a little monthly of eight pages, at fifty cents per year, edited by J. D. Hagan, Adrian, Mich. It is of course filled with abuse of Spiritualists generally, as well as Occultists, Theosophists, Hypnotists, Mental Scientists, etc.—Religio Philosophical Journal.

No person could be found for such despicable work, even among the opponents of Spiritualism, who embodies more of the degenerate cause he represents than does J. D. Hagan. His name is a synonym for slander, perjury, and malice.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-four cents a bottle.

program is promised. A cordial invitation is extended to all to meet with us on this day. A full list of speakers and test mediums will appear in the next issue of THE BANNER. Watch for it. **MAURIE J. BUTLER.**

The Helping Hand Society

Will celebrate the Anniversary of Modern Spiritualism Wednesday, March 20, at Gould Hall. Among those who are to be present are: Mr. George A. Fuller, Mr. F. A. Wiggins, Mrs. N. J. Willis, Mrs. Hattie C. Mason, Mrs. A. Waterhouse, Miss Lucette Webster, Mrs. Gertrude Laidlaw, Mrs. Kate R. Stiles, Mrs. A. E. Cunningham, medium, and many others. **G. C. CRAWFORD.**

Anniversary in Chicago.

The First Spiritual Church of the South Side will hold a two days' anniversary meeting March 25 and 26, in the America Auditorium, 77 Thirty-first street, Chicago. Great preparations are being made, and we can say without hesitancy that this will be a Memorial Anniversary Day for Spiritualism in Chicago. The workers are amongst the best in our ranks, namely, Dr. A. B. Spinnery of Reed City, Mich., Dr. N. F. Raylin of California, Dr. Juliet Severance, J. C. F. Grumbine, Mrs. S. Ashton, Mrs. Irene Dobson, Mrs. Lounsbury, and Mr. Byron Stillman, Chicago's favorite elocutionists, will conclude the Saturday evening meeting with an original sketch. Mediums of various phases will be present. Mrs. Georgia Gladys Cooley will be at each session, and "May Flower" will give messages from the land of song.

The Englewood Spiritual Society, Hopkins Hall, 528 West 63d street, will celebrate Sunday, April 2, commencing at 10 A. M., speaking and messages by different mediums, interspersed with violin, vocal and piano music. Lunch at 12:30. Address, subject, "The Field Revisited," by the pastor, Mrs. Lora Holton, followed by spirit messages and Musical Life Readings by Mrs. Holton's guides, and communications by H. F. Coates and J. H. Cross. Supper will be served at 7:30. A fine musical and literary entertainment, interspersed with tests from different mediums has been prepared. Mrs. C. H. Horine, elocutionist; Miss Mabel Allingham, violinist; Dr. L. H. Freedman, the Australian healer, vocalist; Mr. Chas. Pryor, balladist; Mrs. Lora Holton, musical medium, will give spirit messages; Miss Maud Massey, pianist.

Anniversary in Springfield.

The Fifty First Anniversary of Modern Spiritualism will be celebrated here Wednesday, March 29, in Red Men's Wigwam, corner of Stockbridge and Main streets, under the auspices of the First Spiritualist Ladies' Aid Society. The opening address will be delivered by Mrs. Hortense G. Holcomb. Anniversary addresses by Harrison D. Barrett of Boston, and Miss Lizzie Harlow of Haydensville. The services of the noted test medium, Mrs. May S. Pepper have been secured. A fine musical program has been prepared, consisting of vocal and instrumental duets, anthems and selected solos. A bountiful collation will be served in Ladies Aid Hall at the conclusion of the afternoon session. Meetings will be held at 2 and 7:30 P. M.

Miss Lease will speak morning and evening, on Sunday next, in Odd Fellows' Hall.

THE ONLY ONE OF THE KIND.

It is a remarkable fact that not a bar of the Larkin Soaps is ever sold in a retail store, and yet the Larkin Factories are of the very largest, being nearly five acres in area, and can produce thirty million pounds of soap annually. The output goes direct to many hurried thousand of families who save the retail cost of soaps by the Larkin Factory to Family plan. By dispensing with the convenient but expensive and unnecessary services of the middlemen, you get double usual value for your money in either a \$10.00 premium, free, or if you prefer it, an extra \$10.00 worth of Soaps; that is, you can have Soaps of your own choice of \$20.00 value at actual retail prices, for \$10.00. The Larkin Soaps are always shipped on thirty days free trial without any money in advance, so that if you are in any way disappointed with the purchase, you hold goods subject to their order with no charge for the Soaps used in trial. Could any offer be more fair? Their advertisement is worth studying.

See the notice of the Boston Spiritual Temple Anniversary in another column.

Passed to Spirit-Life.

From Chattanooga, Tenn., on March 7, Mrs. BERTHA SCHERK, aged 61 years. She was the mother of Mrs. Paul R. Albert and Mrs. J. Seeman, well known Spiritualists of that city.

Mrs. Scherk was one of the oldest Spiritualists in Tennessee. Almost up to the time of her passing out of the physical she had been a student and reader in the Spiritual literature, and she was never happier than when imparting her knowledge to others. She was a consistent laborer in the vineyard, and her work has borne its fruit in the many who bless her for the consolation she has brought them.

The Chattanooga Times of March 9 best describes her entrance into the other life: "Her end was as peaceful and quiet as was her life. She went to sleep in the arms of her daughter as though an infant rocked to sleep in its cradle. There was no death struggle, and only her release into a happier region was signified that she had left her friends on the material side to greet those on the spirit side. A smile of farewell to those left behind served as a smile of recognition for those gone before, and all was over. Her death was mirrored in the life she left—simple and unostentatious." **PAUL R. ALBERT.**

The Spiritualist



SHOW YOUR COLORS! EVERY SPIRITUALIST SHOULD WEAR IT

The Sunflower Jewelry

Has been produced for the purpose of supplying Spiritualists with a line of jewelry distinctly their own. The Sunflower was adopted as the centre design of the seal of the National Spiritualists' Association.

The Sunflower on this jewelry is an exact fac simile of that design. Wear it always.

Badge Pin.

The Badge Pins have a safety pin fastening on the back to attach them to the clothing. Rolled plate Badge Pin, \$1.00 Solid gold do. \$1.50.

Scarf or Stick Pins.

These Pins are very neat for a scarf or necktie pin for gentlemen's wear, or for ladies to use for the numerous purposes to which stick-pins are put. Rolled plate, \$1.00; solid gold, \$1.50.

Lapel Button.

These Lapel Buttons are separate. They are very desirable for gentlemen's wear. Rolled plate, \$1.00; solid gold, \$1.50.

Cuff Buttons.

These Cuff Buttons have lever backs that tip so they will go through the button-hole easily. They are very neat and durable. Rolled plate, per pair, \$2.25; solid gold, per pair, \$2.25.

Maltese Pendant.

This is one of the neatest ornaments ever designed. Rolled plate, \$2.00; solid gold, \$2.50.

Maltese Watch Charm.

This Charm is the same as the Pendant, excepting that it is a trifle heavier. Rolled plate, \$3.00; solid gold, \$3.50.

Sunflower Watch Charm.

This is a very neat Charm for ladies' wear, or for gentlemen who want something small and neat. Rolled plate, \$2.00; solid gold, \$2.50. For sale by BANNER OF LIGHT PUBLISHING CO.

THE ELIMINATOR, or, Skeleton Keys to the Sacred Secret. By Dr. B. B. Watson. Profoundly reverent, but thoroughly radical; exposing the fabulous claims of ancient Judaism and dogmatic Christianity, containing many startling conclusions never before published, showing the true spiritual character of the Old and New Testament stories, and proving that Jesus was mainly an impersonation and not a person. A genuine sensation. Price \$1.50. For sale by BANNER OF LIGHT PUBLISHING CO.

Wonders of Psychic Healing.

Progress is the order of the Age. In no one branch of science or knowledge has there been the rapid advance that has taken place in the practice of medicine in the last fifty years. The country is flooded with fads. Some of these could hardly be dignified with the appellation of a nine days' wonder. Some have been proven to be of inestimable value. The tendency is to lower medicines, milder doses, and closer attention to hygiene, diet, and the finer forces, such as magnetism and psychic forces. The successful physician of to-day must understand his patient's condition. There are still physicians who visit their patient, feel the pulse, look at the tongue, ask a few questions, leave a cipher dispatch to the druggist, and present his bill at the end of the month. But such practitioners are becoming curiosities, and our veneration for old-time ideas and institutions form the only excuse for their toleration. In this advancement of medical science, the competent, reliable, psychic physician has come to be regarded as the safest and most successful. Not only does he possess the experience and education of his brother practitioner, but his psychic gifts give him advantages which they cannot possess. If the competent practitioner thoroughly understands the case he has under treatment, a cure would be an easy matter with the proper conditions, but it is the correct diagnosis, which lies at the foundation of successful treatment, that proves the stumbling block in their pathway. For years we have put forth the claim of an absolutely correct diagnosis. In law, in science, and in the world generally, the statement that has been proven true is admitted to be a fact, and we have submitted thousands of testimonials, voluntarily given, of the accuracy of our statement.

FROM ONE DAY'S MAIL.

A correct diagnosis is the foundation for successful treatment, and we are enabled to cure many chronic diseases which the ordinary medical practitioner utterly fails to relieve. We take pleasure in printing the few following extracts from recent letters. Space forbids our printing more.

Dear Sirs—I received your diagnosis of my case some time since, and I wish to thank you for your kind attention. Noted specialists and physicians have described my case before, but from my own judgment I think your diagnosis is the first correct one I ever had. Very truly yours, **MRS. FRANK JOHNSON, Walsburg, Wash.**

Dear Friends—I wish to thank you for your diagnosis, which was very correct. Thanking you for your interest in my case and wishing you success in your grand work for humanity, I remain as ever, for truth and liberty, respectfully yours, **Mrs. IDA MILLER, St. Auburn, Me.**

Gentlemen—We received your kind letter and also your diagnosis of my wife's case of sleeplessness, which, indeed, is correct in every detail. You are certainly wonderful men, and your letter is so kind that we would like to have your help and advice. With many thanks for your kindness, I am, yours very respectfully, **M. ZILLER, Pittsburg, Pa.**

Dear Doctors—I have received your diagnosis of my case, and am more than pleased with the way you have explained it. I stand in great need of treatment, and with God's help, will send for it at the earliest possible date. I remain as ever, your true friend, **GEORGE H. BRIGGS, Clokeyville, Pa.**

Dear Sirs—Please accept my thanks for your diagnosis of my case, which was as nearly correct as anything could be. I have great faith in your treatment, and believe you can help me. Wishing you success in your treatment, and again thanking you, I am, resp. & truly yours, **MRS. MAMIE CORDEAU, Wellington, Kans.**

Send NAME, AGE, SEX, and ONE LEADING SYMPTOM, and receive an ABSOLUTELY CORRECT DIAGNOSIS, FREE. Address

Drs. Peebles & Burroughs, BATTLE CREEK, MICH.

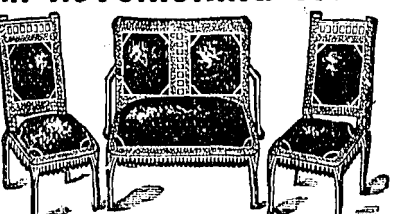
SPECIAL NOTICES.

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 Rochester, N. Y., 243 Alexander street. Jan. 7

FREE! FREE! AN ASTONISHING OFFER



You can obtain this beautiful miniature FURNITURE SET of three pieces, absolutely FREE of all expense. This is a unique, home-offer, which we will say. We do this to show our appreciation of the public, and introduce the best family medicine in the world. This beautiful set consists of one sofa and two chairs. They are made of fine lacquered metal frames, beautifully finished and decorated, and upholstered in the finest manner with beautiful plush (any color desired). Anyone is free to accept this generous offer if they will distribute our samples and circulars, and we will do exactly as we agree. You can test our honesty without the payment of one penny, as we charge nothing for packing, boxing and shipping. Address **G. A. WIGGINS, Treasurer, Station E, New York.** Mar. 25. 4w

Rose Leaf Balm.

A NEW and wonderfully healing lotion for all skin eruptions. Cold Sores, Chapped Hands and Face, Salt Rheum, Eczema, Hay Fever, Coryza and Sun Burn.

Gentlemen will find this a superior preparation to use after shaving.

Half oz. Trial Size, 15 cts. Two " Size, 35 cts. Four oz., 50 cts., mailed free of charge.

Agents wanted in all States. Write for Particulars. **ROSE LEAF BALM CO., 31 Bedford Street, Boston, Mass.,** Endorsed by Editor and Management of BANNER OF LIGHT.

Veteran Spiritualists' Union

ANNUAL

Anniversary Celebration,

HORTICULTURAL HALL, BOSTON, FRIDAY, MARCH 31, 1899.

At 10.30, 2.30 and 7.30 Sharp.

SPEAKERS.

J. Clegg Wright, Ohio; Helen L. P. Russeque, Connecticut; Dr. C. W. Hadden, Newburyport; C. Fannie Allyn, Stoneham; Mrs. N. J. Willis, Cambridgeport; Mrs. H. G. Holcombe, Springfield; Mrs. K. R. Stiles, Boston; A. J. Weaver, President, Maine State Association; Dr. E. A. Smith, President Vermont State Association; Mr. A. A. Guntine, President Connecticut State Association; Frank B. Woodbury, Fred DeBois, Mrs. Nettie Harding, Mr. Albert Sawin, Mr. A. P. Blinn, Mrs. Josephine Webster.

MUSIC.

Mrs. Ida Wilson Kayner, Fire Test; F. A. Wiggins, Ballot Tests; Edgar W. Emerson, Spirit Messages.

MUSIC.

Prof. Willis Milligan, Pianist; Madame Barutti, Soprano Soloist; J. Watson and Daughter, Violin Soloists.

The management has spared no effort or expense to make this celebration the grandest ever held in Boston, having brought Mrs. Kayner from Chicago to exhibit her wonderful phase of hand writing, and Dr. Wright, the noted orator, from Ohio, with other Speakers and Mediums.

F. D. EDWARDS, JAMES H. LEWIS, N. P. SAMPSON, N. B. PERKINS, Anniversary Committee.

FAT FOLKS.

TWO years ago I reduced my weight 47 lbs. by following the suggestions of departed friends; no gain. Inclose stamp for particulars. **MRS. J. S. MOLESWORTH, 116 Clymer St., Brooklyn, N. Y.** Mar. 18. 4w

MAP OF ONSET IOC.

A 15c. Map will be sold at 10c. for advertising purposes, A for 30 days only. **H. E. GIFFORD, Box 6, Onset, Mass.** Mar. 25.

Miss Annie J. Webster, TRANCE MEDIUM, 119 E. Street, South Boston, Mass. Mar. 18.

Dr. Fellows,

Vineland, N. J.

will send his Private Counsellor for 10 cent. Treating on Nervous Debility, Weakness and Loss of Memory. Hundreds of cases restored. The booklet explains all. State your case. Address as above. Is this Feb. 11.

HENRY SCHARFFETTER,

300 So. Collington Ave., Baltimore, Md. GENERAL AGENT FOR THE BANNER OF LIGHT PUB. CO. OF BOSTON, MASS.

HEADQUARTERS for Spiritualists, Reformatory and Occult Literature; also subscriptions taken for BANNER OF LIGHT. Orders by mail promptly attended to. Catalogues free on application. Correspondence desired.

FLORIDA!

For Homeowners and Investors, is described in a booklet, "Florida—A Guide to the State," which you can obtain by mailing a two-cent stamp to J. H. FOSS, 1 Wabeno street, Roxbury, Mass. Jan. 4.

R. I. P. A. N. S. Ten for five cents at drug stores. They banish pain and prolong life. One gives relief. No matter what the matter one will do you good. 25w Mar. 18

Spiritualist Societies.

We desire this list to be as accurate as possible. Will secretaries or conductors please notify us of any errors or omissions. Notices for this column should reach this office by 12 o'clock noon, of the Saturday preceding the date of publication.

BOSTON AND VICINITY.

Appleton Hall, 93 Appleton Street—Palm Memorial Building, side entrance, 103 and 105 and 107 A. S. cley, Minnie M. Soule, Pastor, will hold services every Sunday at 2 and 7 1/2 P. M.

Boston Spiritual Temple meets in Berkeley Hall, 4 Berkeley street. Every Sunday at 10 1/2 and 7 1/2 P. M. E. L. Allen, President; J. B. Hatch, Jr., Secretary, 14 Sidney st., Dorchester, Mass.

Boston Spiritual Lyceum meets in Berkeley Hall every Sunday at 1 o'clock. J. Browne Jacob, Conductor; A. Clare once Armstrong, Clerk; Mary street, Dorchester, Mass.

The Helping Hand Society meets every Wednesday in Gould Hall, 3 Boylston Place. Business meeting at 6 o'clock. Supper at 6 o'clock. Entertainment at 7 1/2. Mrs. Carrie L. Hatch, President; Mrs. Grace Cobb Crawford, Secretary.

Table Spiritualist Meetings, Old Ladies' Hall, 44 Tremont Street, every Sunday morning in Red Men's Hall, 514 Tremont street, at 10 1/2 A. M., 2 1/2 and 7 P. M., and Wednesdays at 2 1/2 P. M.

North Psychic Conference, 18 Huntington Av.—L. L. Whitcomb, President, Sundays, 2 1/2 P. M.

Children's Psycho-Lyceum—Spiritual Sunday School meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10 1/2 A. M. All are welcome. Mr. M. A. Brown, Superintendent.

Eagle Hall, 612 Washington Street—Sundays at 11 A. M., 2 1/2 and 7 P. M.; Wednesdays at 7 1/2 P. M. W. H. A. O'Neil, Conductor.

Echo Hall—1 Johnson Avenue, Charlestown Dist.—Sunday, Wednesday and Friday evenings. Mrs. E. J. Peak Chairman.

First Spiritualist Chu ch, 730 Washington St.—M. Adeline Wilkins, Pastor. Sundays, 11 A. M., 3 and 8 P. M. Thursday, 3 P. M.

Harmony Hall, 724 Washington Street—10 1/2 A. M., 2 1/2 and 7 1/2 P. M. Tuesday and Thursday afternoons at 2 1/2. N. P. Smith, Chairman.

Hollis Hall, 729 Washington St.—Services Sunday, 10 1/2 A. M., 2 1/2 and 7 1/2 P. M. George B. Cutter, Chairman.

Spiritual Fraternity—At First Spiritual Temple Exeter and Newbury streets, Sundays at 10 1/2 and 7 1/2 P. M. the continuity of life will be demonstrated through different phases of mediumship. Other meetings announced from the platform. A. H. Sherman Secretary.

The Copley Mystic Circle meets Sundays at 7 1/2 P. M., Room 6, Huntington Avenue. The Metaphysical School Mondays, 3 P. M.; Fridays at 11 A. M., class for advanced thinkers on the inner mysteries and occult forces of life, race elevator. Dr. F. J. Miller, President.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening. Supper served at 6 P. M.—at 24 Tremont street, near Elliot street. Mrs. Mattie E. Allen, President; Carrie L. Hatch, Sec'y, 14 Sydney street, Dorchester, Mass.

The Ladies' Lyceum Union meets every Wednesday afternoon and evening in Dwight Hall, 514 Tremont street. Supper at 6 P. M. Mrs. Maggie J. Butler, President; Mrs. Sadie French, Secretary.

Tag Ladies' Spiritualist Industrial Society meets at Dwight Hall, 514 Tremont street every Thursday afternoon and evening; supper at 6 P. M. Mrs. M. A. Brown President.

The Spiritual Science Church, Lower Audiance Room, First Spiritual Temple, corner of Newbury and Exeter streets, Sundays at 7 1/2 P. M. Preaching by Rev. T. E. Allen.

The Veteran Spiritualists' Union holds meetings third Thursday of each month in Dwight Hall, 514 Tremont street, at 7 1/2 P. M. All are invited. Christopher O. Shaw, President; Mrs. J. S. Roper, Clerk; 51 Huron Avenue, North Cambridge.

CAMBRIDGE. The Spirit of Truth Society, 527 Massachusetts Avenue, Cambridgeport, holds meetings Sundays at 2 1/2 and 7 1/2 P. M., and Thursdays at 7 1/2 P. M. Mrs. A. J. Banks, President.

The Cambridge Industrial Society of Spiritualists holds meetings the second and fourth Wednesdays in each month, in Cambridge Lower Hall, 31 Massachusetts Av., Mrs. J. S. Roper, President; Mrs. L. E. Keith, Clerk.

MALDEN. **Malden Progressive Spiritualists' Society**, Descriptive Hall, Bailey Building, 85 Pleasant street—Sundays at 2 1/2 P. M. Mr. William M. Barber, President; Mrs. Rebecca Morton, Sec'y. H. H. Warner, permanent speaker, Mrs. Clara L. Egan, test medium.

BROOKLYN. **The Woman's Progressive Union** holds settings every Sunday afternoon at 2 1/2 and 7 1/2 o'clock; 15 o'clock; social meetings every Thursday 8 o'clock; supper at 6 1/2, at the hall, Wain's Academy, 23 Chatham Avenue, between Lexington Avenue and Quincy street. Mrs. E. F. Kurland, President.

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. Deleors, President; Mrs. Alice Ashley, Secretary.

SPRIT Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere to an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in those columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

It is our earnest wish that those on the mundane sphere of life who recognize the need of messages from their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact.

SPRIT-MESSAGES

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF
MRS. JENNIE K. D. CONANT.

Report of Séance held March 10, 1899.

Spirit Invocation.

Oh! how sweet is the intercourse of mortal and spirit, when we can reach out and meet heart to heart, recognizing the great spirit of life through all matter, in the beauty of spring, and the sun that warms the frozen earth, as kind words soften the dark heart. Kindness is like the fire that glows and burns; it gives cheer and comfort to the lonely, gives light unto darkness, and sends forth its messages of love clothed in kindness. They will stimulate and often lift the sad one higher and give strength and help to those who are weak. Oh! how beautiful is the thought that the spirit is strong, even if the body is weak. We seek thy divine assistance this morning to direct us in this way; we aspire for thy thoughts set forth in words of wisdom. None of us are yet so strong or so wise that we cannot gain or learn more. Oh! that the world had more real students of life and less so-called teachers. Let us feel we are students of thy wondrous works, thy mysterious works of nature that seem to speak of death, but really tell us of endless life. We recognize it now, as we see the snow melting before the sun; and know that in a few short weeks the budding trees and everything belonging to spring will tell of the resurrection. We ask thee to strengthen us, that our cloak of charity may be large and broad enough to put around all humanity, and that we may not set ourselves up as judges, but leave it to thy divine power, for truly we know as we judge so shall we be judged, and as we measure it unto others, so shall it be measured unto us again. Direct us in all things, give strength to those who may send messages of love broadcast and sow the good seed by the highways and byways, and we shall await the harvest by-and-by. Now we leave all things in thy divine hands, for we know Divine Wisdom will reign through eternity. Amen.

INDIVIDUAL MESSAGES.

Celia Clark.

My name is Celia Clark, and my home while in earth-life was Montreal, Canada. I have been out of the body some years. I was not interested in Spiritualism, but in Presbyterianism.

I left a husband and several children. My husband is well known there as a public man. I feel that in returning I can reach them better through the public than by individuals, for my family is anxious to understand Spiritualism and its phenomena. They have sought but found not, and thus I have been prevented from getting control of those near my home, though I think I could if conditions were right. I have been requested to come here and manifest, and I will do what I can. I would like to say it is not so easy to send a message, and prove your identity when you are using some one else's faculties, but I think if I can establish confidence, and destroy doubts and fears, I may be instrumental in helping many. Mother and father are with me in spirit, and also my husband's mother. My own name previous to my marriage was Morgan. I speak of this because it may be of benefit to those who wish to identify me. My husband's name is William. I also have a son William. There is one thing I have admired and enjoyed much, that the spirit is able to manifest and clearly prove its identity. It is immaterial how the message is clothed in language, it is your own heart that responds, for we meet heart to heart and soul to soul. I cannot delay you any longer, as I feel I am not able to control the medium, but hope the few words I have spoken will take root in the hearts of the mortal, whether belonging to me, or to some one else.

God is love, God is truth, and God is nature, hence we are God's children. This is my desire, to reach my friends that I love. Thank you.

Captain Thomas Moore.

Well, I feel this morning that I would like to identify myself as a resident of the earth-sphere, and that I survived the body, and am conscious to some extent of the change, and I presume conscious of the time that may have lapsed, but it is some years ago.

I had a peculiar experience in life; coming from Yorkshire, England, I followed the sea a great many years. I had various experiences in many of our foreign ports, but some twenty-five or thirty years ago I located in Gloucester, Mass., and it was from there I went to the Pacific coast, and there I took my last journey, as far as this physical body was concerned. I left a wife and two sons struggling with the environments of life in the Southern States. I was carried out of the body very suddenly, not by drowning, but by accident; but as it happened at sea, the body was buried at sea.

Since being in the spirit-world I have been interested in the conditions I left unsettled, because I observe now that my companion is not as young as she used to be. I observe, also, her physical body is not strong, for she was a very active woman. I find her many times in sadness, and often, although she is a Christian and a good woman, I find her questioning the Almighty as to why he has left her alone in her declining years without an arm of protection or the material assistance that actually belongs to her. I have sought in vain to reach them. I have come in contact with my son, and I see he is somewhat interested in mediumship, and to some extent I have been able to give him some points and instructions that he has been able to identify part of that I left unsettled; but it is hard for me to reach my wife, Sarah. I have often thought through what avenue to reach her, and I was directed here, knowing that George takes your paper. I thought if I could word my message properly, and she would read it, I might be able to impress her. Truly I think it can be said at all times, we can live and yet not understand each other. I know I was of a peculiar temperament, and there are many things perhaps in which I did not make a confident of her that I might; but she, too, was very independent, and a high-spirited woman, smart and energetic, and it seemed to me she was capable of having my confidence; but I did not understand her, or she me. I did not like to tell any one my business except those I was dealing with. I send this to her to help her, and I wish her to know that when we meet on the spirit-side we will understand

things better, and we will see each other then as we are, and not as we appear.

Thank you very kindly. I never was a man to falter, nor can I give expression for any sensational movements; hence I speak as I feel, and will let others talk as they feel. My name was Capt. Thomas Moore, and my latest home in California.

George Sawyer.

My name is George Sawyer and I shall be recognized right here in Massachusetts, especially in Dover, although I passed away in the West. I wish to say to my Northern and Western friends as well, you need not be surprised because I have sent this letter, for many times we do things that we think we never will. I was a very sceptical person as far as so-called dead and spirit-return were concerned. It looked to me as if there was a good deal in the excitable conditions. I had investigated it considerable and I presume I was unfortunate as I never got any satisfactory manifestations or proofs, hence I passed out of the body with no sympathy whatever for the phenomena. I have those connected with me who are strong Spiritualists, and I have also those who passed away in the faith and seemed to be perfectly satisfied; but as I have already said, a man's brain can be stimulated to any degree of faith in any subject or theory, and when he becomes as he thinks conscious that he is happy in it he can die in it, just the same as a disbeliever becomes so confident it is not so, that it cannot be so. We cannot always find language to suit our own opinion or to argue it from our standpoint, so I presume they may seem out of place and many may say they do not believe. Well, that is immaterial to me; I am here, and it is an old saying and a very true one, "The proof of the pudding is in the eating," hence I have awakened on the spirit-side to a consciousness that my knowledge of earth-life was very limited indeed. I am not coming back as one acknowledging his faults, but I wish to return to help those who perhaps are as bigoted as I was, and to say to my friends whom I ridiculed and had so much to say concerning them, that I have now found I was the dark spirit, that I had held my own spirit in bondage and would not even give expression to my consciousness that lay within.

To-day I wish to say to all, be honest to yourself and you will not be dishonest to others. I do not consider this a test, but from my own personal observation, both from the spiritual and earthly sphere, the reason that many do not prove to their own consciousness the truth of spirit manifestation is because they go with a determination they will not anyway. They merely want to prove the weakness of the flesh, not the strength of the spirit that may be manifesting. I will not delay you longer for I sense others more anxious than I. Thanking you very kindly for this opportunity I will now bid you good morning.

Katie Blanchard.

I would like to send just a few words this morning. My name is Katie Blanchard and my home in Hillside, Penn. My people are interested in Spiritualism, and I was, too, before I passed on to spirit life. I was somewhat mediumistic, although only seventeen years old, but I did not understand the control. My physical body was not strong enough for it to act through, and so I lost my physical strength instead of gaining it. My mother has often wondered if it did not hurt me, and it has worried her and prevented them from allowing the spirit to come to them very often. She does not go among the so-called Spiritualists, and I have thought: Oh, mother, if I could only make you understand that if I had understood the spirits and had not been so afraid of them, I might have gotten strength from them, but instead of that I repulsed it all because it made me a little nervous and a little afraid, not knowing what it was, and that is what reduced my strength, and not the spirit. I thought if I could come here this morning, they would open the home circle and let the spirit come in. If you do, we will prove to you that the spirit does not injure the mortal ones, but benefits them; that mortals often hurt themselves by holding back and not giving up to the spirits when they desire them to, or try to get the spirit to come when the spirit cannot come. Now if the mortal would learn to wait just as the Quakers used to do, wait for the spirits to manifest and give them good conditions, it would be beneficial; but mortals like to demand the spirit and want the spirit to come whether it can or not, and by that draw around them the earth-bound ones that would just as soon tell falsehoods. That is why you see so much in spiritualistic phenomena that people often think is fraud. Now, mother, just let us come to you and be honest and wait until you can get control, and when you do you will not regret it. I think that is all I want to say this morning, for all I wish is for them to open the family circle and let us come in, and in doing that I can help them physically, mentally and spiritually.

Sarah Lovejoy.

My name is Sarah Lovejoy, and my home Rockland, Me., where I have many friends anxious to hear from me, to get a little encouragement, and to know that mother has not left them, that although years have rolled on, and many changes have come, and others have joined us in the spirit-world, yet we see it leaves the shadows of doubt, and sometimes questioning whether we shall meet, or if a man dies does he live again; while faith and hope have given us the confidence and the evidence through belief that we shall meet again, yet the restlessness of the spirit while in clay leaves room for doubt. I wish to say to all, we shall meet again; the spirit can commune one with the other, and we have often stood by the side of many when they were passing through the dark ordeal of life, and brought the balmy influence that heals the wounds, and gives confidence to the ones who are doing their duty as they trust in God and the angel world. There are those whom I do not wish to call by name, for I fear they would not like it; but in their hearts they will know what I mean when I say to them, fear not, neither must you question the condition that now surrounds you in the physical and material body; all things will come out well, for we are united, too many to mention. My husband and I join in sending forth these few words to connect a magnetic cord with them. My husband's name was John.

Emeline E. Jones.

Well, my name is Emeline E. Jones, and my home is Portsmouth, N.H. I am a stranger to this place for I did not understand much about it in earth-life. I have been out of the body a long time as the mortal expresses it, and Spiritualism then, while it was known as

not so extensively talked about or investigated; so for that reason I have been alien, but should have returned before, only I have been waiting to see some of our friends become interested enough to open the door so that we might communicate one with the other, and it is only recently that the door has been open. While they would not be called believers now, yet I know they are seeking the assistance of the disembodied. They seek it in their business; they seek it in their home. They desire direction and sometimes they know they are assisted, hence I feel there is much more that can be accomplished, for their friends in spirit-life know how to assist them, know their nature, know how to help them through the great divine law by coming in contact with other influences that are further developed than they are. Remember Christ said, to pay tribute to God and not to Caesar, but I wish that through the great love and the strong mental faculties of those in mortal, we may not only prove that the spirit friends are helping them and also trying to guide them on the broad road of progress and advancement, to accumulate that which brings comfort to the body; but oh, dear earth-ones, accumulate that which will bring comfort to the spirit and soul. I cannot hold the medium a great while this morning, but as one that preceded me has said, it is only to connect with the magnetic cord that we may come closer and understand better both the spirit and mortal, is my mission this morning, so I will not delay you, for if this is instrumental in opening up the gates, I shall only be too glad to return again and give them more. I thank you kindly, for I have enjoyed myself and I feel I have gained a lesson and assisted my own spirit if not others. Good-bye.

Messages to be Published.

Mar. 17.—Chas. N. Howard; Mrs. Emma G. Richardson; Harriet E. Gove; Mary Alice Dougherty; Jason Mason; Henry W. Woodbine.

Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF
W. J. COLVILLE.

QUES.—[By W. H. Crossman, New York.] Realizing how much it means to the advancement of the cause of Spiritualism to give its sensitives proper care and conditions under which to work, I take the liberty of asking the following questions; as I am sure the proper answers to them through your paper will do good. It seems to me that the matter cannot too often, at present, be brought before the different spiritualistic societies.

Will you kindly inform us how a sensitive should live in order to obtain the best psychic results? How did the ancients take care of their Sybils?

ANS.—It is indeed of the highest importance, not only to the cause of Spiritualism in particular, but of human enlightenment in general, to take better care of sensitives than is at present being done; and for that reason we have pleaded (though seemingly almost in vain) for several years past that all who are vitally interested in the spread and progress of the spiritual phenomena and philosophy should devote much thought and attention to surrounding particularly sensitive persons with such conditions as, if observed, will quickly tend to produce results in the way of psychic demonstrations of all varieties, not only equaling but far surpassing the renowned phenomena of the earlier years of the progress of the spiritual movement.

Wherever we go we are asked to recommend enquirers to reliable sensitives with whom they can enjoy private communion with the spiritual world, and receive varied and unmistakable proofs of the ability of one human intelligence to communicate with another without the aid of physical organs.

Far though it is from our intention to disparage or undervalue the noble efforts of many public mediums who are for the most part working at a great disadvantage, we are compelled to confess that it is anything but easy to comply satisfactorily with the reasonable requests of many conscientious enquirers. Truth to tell the ancients sequestered the most gifted among their sybils, retired them or their work and surrounded them with every beautiful object which nature and art could unite to afford. My experience long ago taught me, as it has taught many others, that to do any one thing thoroughly, the life interest must be centered at a given point, therefore there must become few persons who live for their mediumship, if we are to enjoy the highest results.

That interest is awakened in public halls and at semi-public circles no intelligent observer can deny, but after interest has been aroused and stimulated the enquiry comes for further insight into the spiritual domain, and here arises the need for thoroughly select private séances and mediums so secluded from the public atmosphere—charged as it is not only with curiosity but with suspicion as well as doubt—that they can enter into direct communion with sources of information which can only be tapped in especially favorable mental localities.

The Society for Psychical Research has acted, on the whole, very wisely in regard to Mrs. Piper, and there are many other equally good sensitives, both in public and private life, who could prove quite as effective for practical experimental purposes, were they shielded and guarded as they should be, and kept sacred to their special work. In fashionable society there are many excellent sensitives who do good work in a quiet way among their own relatives and most intimate friends, but in circles where the chignon ranks higher than spiritual unfoldment in popular esteem, little opportunity is afforded for the evolution of the modern sybil who shall prove the worthy successor of her illustrious sister in ancient Greece. A strictly quiet and temperate life is necessary for the development and continuous exercise of valuable psychic gifts; diet must be simple and general habits abstemious, and though a residence in London, New York, or any other great city during the major portion of the year, may be permissible, a quiet suburban retreat is much to be preferred to a mid-city lodging, no matter how comfortable and commodious.

It is also desirable that persons who go to consult the "sybil" should realize the necessity of making some little excursion into the suburbs, for what costs nothing in time or effort is usually but lightly esteemed. Light garments, frequent bathing, constant thought not excessive out-door exercise are all desiderata, and we certainly recommend the setting apart of one room entirely for spiritual meditation and consultation. Visitors should be received by a friend or secretary in an outer apartment, and every inquirer should be impressed with a feeling of sanctity when entering the inner temple.

We all know that some sort of spiritual communion is possible anywhere, at any time and regardless of refined conditions; but neither liquor, tobacco, profane speech, nor foolish levity should ever be permitted to sully

the atmosphere of a place set apart for spiritual communion if the higher intelligences are wanted and expected to communicate.

Before holding a circle for spiritual manifestations of a high order, it is well for all who are to participate to bathe and change their garments so as not to carry with them the atmosphere and magnetism of the business mart or street. Regular sitters should assemble in circle at least twice a week, and nothing should be permitted to interfere with attendance upon these Psychical Lodge Meetings, which are far more important than the gatherings of the various secular and benevolent orders.

There is a cry everywhere to-day for more convincing manifestations than are ordinarily obtained, and we know the time is ripe for the formation of special training and developing circles of an improved pattern. Let it be remembered that for private personal advice and particular test communications, sensitives are needed who give themselves entirely to this special work. Public platform work requires a different development altogether from that adapting a sensitive to serve as private oracle.

In my earliest youth when I was less prominently before the public than I have been during the past twenty years, I often gave private sittings in English houses to many distinguished investigators, and I found that I could succeed in that delicate work only as I lived in the utmost retirement, and held myself free from almost all public and social engagements. As I was naturally attracted to public work I allowed the private sittings to begin up, and I was distinctly informed by inspiring intelligences that my hard, chequered public career would not fit in with private mediumship. Literary work and lecturing may go well together, but constant public appearances and very frequent travel from place to place to fill lecture engagements will not jibe with qualifications for private mediumship of a truly effective type.

Those good sensitives who love a quiet life and shrink from publicity and are endowed with qualifications for meeting the private investigator, should be looked up by earnest Spiritualists and given conditions to do their work in peaceable pleasant surroundings. A genial friend to act as interviewer and receiver of visitors and to attend to financial arrangements is always necessary, as the best qualified instruments for spiritual work of a secluded order must not be harassed or intruded upon unnecessarily.

For the highest development of automatic writing and the various phases of physical phenomena much seclusion is needed, and as it is a historic fact admitting of no dispute that the sybils of old were guarded as sacredly as possible from all disturbing influences, so must the sybils of to-day be guarded or accessible sybils will become extinct.

A pleasant country home for two congenial friends near a large city could be maintained in simple elegance at very small expense, and in the immediate vicinity of Boston alone there are many localities where a Sybiline Shrine could be successfully established.

A Letter from Abby A. Judson.

NUMBER SIXTY-TWO.

To the Editor of the Banner of Light:

Some of us are keenly affected by the disgrace that attaches to Spiritualism. How often we hear persons describe in detail some personal experience which can be based on nothing but the spiritualistic view, and close their narration with the remark, "Of course I am not a Spiritualist." Why this "of course"? It is simply because so many disgraceful things have been and still are connected with the name that those not thoroughly versed in it suppose that it is permeated through and through with what is low and degrading.

Dr. Lyman Abbott took occasion the last time he presided over the prayer-meeting at Plymouth Church as pastor to express views regarding the relations of the deceased to us that are purely spiritualistic. He said they have not gone far away, and can see us, though we cannot see them; and that his mother still follows him with her eyes as when he was a boy. He says he would not substitute for that table-tipping or table-rapping. Neither would I. And yet, he says that the more this faith comes to him, the less does he believe in what men call Spiritualism.

If, notwithstanding all that has been said and done, men still call Spiritualism something different from the views he expressed at this now famous prayer-meeting, there must be a reason for it, and we may well try to ascertain why Spiritualism is not better understood by the world at large, and remove some of the disgrace that attaches to the name. The object of this letter is to point out some of the workings that operate, among many others, in this direction.

I have several Spiritualist friends living in a city in the Eastern States; have been there myself, and know whereof I speak. I describe the position of our cause there, because I happen to know the particulars, and find it typical of the way Spiritualism is presented to the general public in a great many cities, towns and villages in the United States.

Once there was a real Society there, employing some of the best speakers in our ranks. But that died out, owing to a lack of funds, and to disagreement among the members.

The present three meetings are carried on by three mediums, who either hire a hall, or make use of their own home. There is an admission fee of ten cents. Each meeting is wholly in the hands of the medium, who holds the platform, pays all expenses, and takes personally all the profits. He gives out his séances for the coming week. He seldom has speakers or other mediums to aid him at his meetings or séances. He occasionally allows speakers, who receive no pay because they are developing, and mediums who are willing to work for the sake of sharing in the proceeds of the séance, and of giving private sittings, to appear on the platform.

At these three meetings, tests, so-called, predominate. They are attended by young people, and by older persons who are generally well known to the medium. They read from personal belongings, such as articles of jewelry, and they give clairvoyant descriptions. Well known hymns are sung, church people are not kept away by heterodox views, and the meetings are liked by those who want to have their future foretold, their business and their love affairs enlightened, and to hear their spirit friends described. There is none of that solid, grand advice and warning which ought to be given to listeners and investigators.

I have in times past attended many of these meetings. I have always gone with a loving, friendly spirit, ready to help in any way, by playing on the piano to speaking a few words

when permitted. When the "tests" began, I have made myself perfectly passive, and thrown out a kindly, helpful spirit to the medium. Under such conditions, I ought to have received nothing at all, or the truth. On the contrary I have not received one single thing, that was correct. Everything I received was in painful contradiction of the truth.

In my opinion, meetings held in accordance with these methods, and carried on for such purposes are of no advantage to true Spiritualism. On the contrary, they are a detriment to it, and form one of the stumbling-blocks to its advancement, and to its acceptance by liberal and spiritually-minded persons.

The question that now arises naturally in the mind is, "Why then do not the persons who object to this mode of presenting Spiritualism, start a new meeting, conducted on a higher plane, and support it liberally from their own resources?" Many would like to do so, but feel it could not be done, especially while the meetings described above are being carried on. In the first place, meetings like these give the reputation and the coloring to Spiritualism wherever they exist. They make the words "medium," "test," "Spiritualism," things to awaken a smile of derision in outsiders, and it will take many a long day to do away with the baneful effects caused by methods like these.

And in the second place, where would those who desire "a better way," get the money to pay for a hall, for the music, and for speakers who could command the attention of the broad, thoughtful and cultured element in the community? The mediums get enough to more than pay expenses because they can entertain those who do not know just where to spend Sunday evening, many of whom are attracted to the week-night séances by the hope of learning about their future husband or wife, or of some coming position in business.

When I carried on meetings a year and a half in Minneapolis, a lady whose "arisen" daughter had loved me while attending my school, gave me \$150 to help pay the expenses. This generosity on her part kept the work afloat. Sometimes I paid a medium \$200, sometimes paid for music, and always for the hall. A part of the time we took up a collection, and a part of the time a dime admission fee. I gave all the lectures excepting about eight. That experience of a year and a half in such a bright, progressive city as Minneapolis showed that the audience was of a much higher grade, and often larger, when there was no admission fee at the door, and when the lecture was not followed by a test medium.

The beneficent friend who gave us this substantial aid was not well enough to come to the meetings. But influenced by my father, and in tender remembrance of "Fannie," alluded to on page 210 of "Why She Became a Spiritualist," she held up my hands, during one of the most precious labors in all my work for Spiritualism.

To return to our subject; without some efficient and steady aid, like that given by the Minneapolis lady, it seems hopeless for a few, most of whom are in straitened circumstances and dependent for shelter and food for self and dear ones on the daily labor of head or hands, to lay out much money for a work of this kind. The three mediums who carry on the meetings previously described can do it for the following reasons:

They do no other business. This is their business, their means of support. They devote their time and energies to supplying entertainment and pabulum for the Sunday meetings and for the week-night séances. If married, the wife renders effectual aid, as doorkeeper and in many other ways. And the fact that they keep it up and make a living by it, and that less successful mediums gather about them, to glean the stray ears of corn, give ample proof that "there is money in it."

Of course there is no real "society" in these cases. A society carries on its own business, and selects its own speakers and mediums. By this method a medium does the whole, runs the whole, and attracts as best he may those whose dimes and quarters will supply him and his family with the means of livelihood.

We do not object to persons making a living in all just and honorable ways. But when others are called upon to support a man's business interests, on the plea that this is the way to advance the interests of our beloved Cause, especially when he uses methods that are in our opinion calculated to degrade and belittle it, we may feel at liberty to withhold our support of the same. In fact, I am decidedly of the opinion that persons who wish Spiritualism to really prosper in a community ought to stay away from such meetings, and to let it be well understood that true and enlightened Spiritualism is not presented by any such methods as these.

Meetings run independently by mediums for the money in it, are just as detrimental to pure Spiritualism as are the séances given by mediums who use their genuine power as far as it will go, and then eke out the "manifestations" by mortal aid, in order to satisfy all the sitters, and thus make the business pay.

Some may say that such meetings are better than none. Not so—they are worse than none. I for one would not degrade myself nor help to degrade real Spiritualism by supporting them; and I noticed that the most intelligent and true-souled Spiritualists in this typical city kept away from them.

By subscribing for and reading our noble publications, by lending them, and by frequent talk with those interested, we can show that real Spiritualism uplifts the human soul. Let us ever be of those who do not wish to drag our arisen ones down into earth-conditions, but would rather make it possible for us to commune with them on their plane, by becoming more spiritual ourselves.

Yours for humanity and for spirituality,
ABBY A. JUDSON,
Arlington, N. J., March 10, 1899.

When one recalls the more important of Mr. Edison's inventions—the printing telegraph for stock quotations, the duplex and quadruplex systems of telegraphy, the incandescent lamp, the subdivision of currents, his carbon transmitter for telephones, the megaphone, the phonograph, the magnetic separator and kinetoscopes—it is hard to realize that he is only fifty years old.

That magnificent laboratory in which he spends so many happy hours, with his coat off, at West Orange, is a very different workshop from the freight car in which he once conducted chemical experiments. But he works with the same enthusiasm and unremitting assiduity now as then.

He retains his youthful love of fun, too, and enjoys a joke more than a square meal. In fact, the unostentatious way in which he eats a workman's dinner on a busy day, without leaving his laboratory, is but a single illustration of the simplicity of a life which is so commonly a trait of genius.—New York Tribune.

"Psychism."

Analysis of Things Existing.

This excellent work by Paul Giber, M. D., is divided into four parts, each containing a series of instructive essays upon various topics of interest to all thoughtful minds. Part I. contains two chapters. The first outlines the study of the macrocosm, periodical cataclysms, deluges, etc., answers the question as to what matter is, discusses the "unextended atom," energy, vortices, and proves that that which is called matter is but compacted energy in a transitory form.

The second chapter shows the interdependence of things, reviews ancient science, and shows its depth and vastness, reviews Laplace, the origin of worlds, of suns and planets, discusses the plurality of inhabited worlds, considers the "Night of Brahma," and kindred topics of great interest.

Part II. deals with the study of the microcosm, reviews physiology from a psychical standpoint, considers animism and vitalism, materialism, physico-chemical doctrines, organic and intellectual life, physiological, psychology, pantheism, Nirvana, the third element of the universe, etc.

Part III. takes up the search for the third element of the universe and of man, through comparative study of the macrocosm, and of the microcosm, shows that the forces of the human body are borrowed from universal energy, deals with intelligence, energy, commaterial, and immaterial existence of intelligence, independent of matter; shows that spiritualistic phenomena support this theory, argues for scientific appreciation, and holds that the time has gone by when one should begin by proving the existence of psychical facts.

Chapters three, four, five, six and seven of Part III. deal with the study of the psychical constitution of man. The hypothesis of pre-existence, or non-pre-existence of the mind is analyzed, while the true functions of the mind are clearly and succinctly set forth. Hypnotism, phantasms, thought transference, phenomenal psychology, mediumship, yodism, mysticism, are all considered, and the need of painstaking care and scientific methods in making psychical experiments is most conclusively shown. These chapters conclude by giving positive proof of the survival of the soul of man over the change called death.

Part IV. deals with the influence of "Future Science" upon religion, philosophy, science, arts, etc. It discusses the disturbances and revolutions that the new science will cause among men, considers the possibility of a new religion, reviews the cycles of religions, refers to the cycle of religion-science, points out the signs of promise of the healthful influence of the new thought already apparent in art and in literature, and closes a most remarkable work with sound advice as to the conduct of the wise with regard to the "Science of the Future."

It is a scholarly work from start to finish; the author's style is lucid, beautiful and vigorous, and opens a wide domain of thought for those who are desirous of getting down to bed-rock facts. No student can afford to be without this book, and every Spiritualist should have a copy for his own enlightenment and self-protection. It will be issued from the press of The Bulletin Publishing Company, New York City, but can be ordered through The Banner of Light Publishing Company at the low price of \$1.50 per volume.

A Glance at Our Position.

BY E. J. BOWTELL.

It is sufficiently obvious that there are two classes of Spiritualists, those to whom Spiritualism is a religion, and those to whom it is something else. The one class is engaged in the effort to spiritualize material conditions, the other rather endeavors to materialize the conditions of spirit. Some labor to raise man incarnate to higher spheres of thought, others to bring man incarnate to thoughts of earth or keep him there. Both are, in their respective ways, doing good work. Both are supplying needs of the time. But they are working along different lines, appealing to those of different development, and in attempting to work together they are impeding each other's action.

It would be much better if the religious and non-religious Spiritualists, recognizing the value of each other's efforts, and united in the knowledge of spirit-communion, would amicably agree to adhere to their special departments, and instead of bringing inharmonious elements into one society which leads to disunion and contention, would form separate societies and go their own ways in peace. It is not the acceptance of a foundation principle that binds men together in a working body, it is the application made of that principle for the accomplishment of a common object. The attempt to unite the religious and non-religious or anti-religious elements in the society for local work is ever liable to end in failure. Brought on to the same ground their energies are wasted in antagonizing each other, and the society, as the common phrase is, "goes to pieces." In their own proper spheres of action both might labor harmoniously, and supplement each other's work.

We recruit our ranks from two sources. One materialistic and atheistic rejects everything of the nature or name of religion. Those belonging to this class will accept the truth of the continuity of life if it is proven to them that the so-called dead still exist. The only evidence they will receive, however, is the action of spirit upon matter within reach of their physical senses. But they would prefer not to have this proven if with the proof they should be compelled to swallow a dose of religion. A man of this kind may be induced to investigate. He attends a spiritual meeting, and perhaps listens to a lecture which to his mind differs little from an orthodox sermon. Then he says, "If this is Spiritualism I want no more of it." Another of native piety and Christian training who yet thinks it possible that the phenomena of the past may be repeated to-day, and hears with joy and hope of continued communion between heaven and earth also attends a meeting, perhaps in the same place on the following Sunday. He hears much that he loves and venerates ruthlessly attacked or ridiculed, and he retires exclaiming, "If this is Spiritualism I will have none of it."

"The children of this world are wiser in their generation than the children of light." In catering to the amusement of the people it has long been found expedient to have different buildings for different classes of entertainment. If one wishes to witness the legitimate drama he knows where to find it. If his tastes lead him to seek a variety show he will go where it is provided. Societies should adopt the same wise method. It might be well if by the adoption of some distinctive title they should identify themselves with one or the other class. If one class called associations churches, and the other societies, I can see no objection. Let them engage speakers who will teach in accordance with their objects, and retain them for periods sufficiently long for the accomplishment of effective work. The present system of hiring a speaker for one Sunday or one month to build something up, and another following to knock it down, is certainly not conducive to the best results.

The National Spiritualists Association could still take all under its protection who desire it. Then it may be seen that when all are allowed to complete their work in their own way the varying parts will fit together in a beautifully harmonious whole.

—Hibara, N. Y.

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