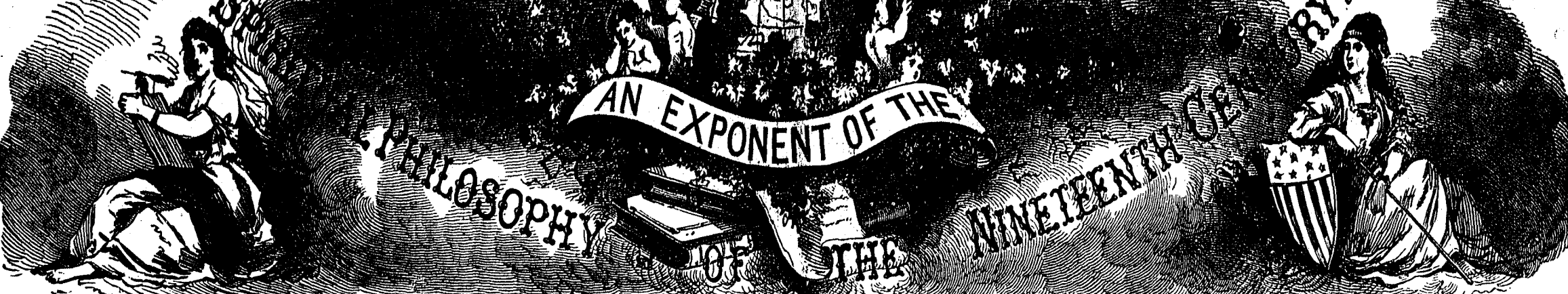


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The Medical Question.

Second Hearing before the Committee on Public Health, at the State House Boston, Mass., March 2, 1898.
(CONTINUED FROM LAST WEEK)

A PLEA FOR THE REMONSTRANTS AGAINST THE MEDICAL BILL, BY REV. T. E. ALLEN.

Accepting it as settled, as I am informed is the case, that the legal force of Chapter 438 of the Statutes of 1894 and of the acts amendatory thereof, does not go beyond restricting the use of the titles "Doctor" and "M.D." to graduates of medical colleges and to persons who pass an examination in accordance with said acts, held by the Board of Registration in Medicine, what, let us ask, is the position of the layman who needs the services of a physician?

If, like the majority of the citizens of this Commonwealth, he believes that the best or the only reliable treatment can be had from the hands of the orthodox practitioners of medicine, he can rely upon these titles to guarantee that he shall receive that kind of treatment and no other. Or, should he be imposed upon, he can seek redress under existing legislation. He can walk complacently or scornfully, according to his temper, past the signs of Christian Scientists, Mental Healers, Magnetic Physicians, Clairvoyants, Trance Physicians and others, knowing that none of the persons so represented have to offer what he seeks. He finds that he is protected within the intent of the above-mentioned law. Members of the minority, on the other hand, Christian Scientists, Spiritualists and others, who have more faith in the practice of a heterodox school or individual than in that of the three orthodox schools of medicine, have the same liberty to sniff at the signs of the "regulars," if so inclined, and to pass on to the door of the heterodox healers of their choice.

Whether it be held that the law of 1894 was needed or not—and, for one, I do not believe that it was—I must concede that in guaranteeing the meaning of the titles of "Doctor" and "M.D.," as trademarks, as it were, which may not lawfully be imitated or used by persons other than those contemplated in that act, its influence is distinctly in the direction of favoring commercial morality, that kind of morality that interdicts, for example, the selling of oleomargarine as butter. The majority of our citizens are already protected, then, as thoroughly protected, almost, as it is possible for the law to protect them, against the "irregulars."

How is it with the minority? Beyond the laws invoked in the case of Commonwealth vs. Pierce,* already cited at this hearing, and cognate laws of like tenor, laws which protect all citizens, the minority seek no protection whatsoever!

The bill of 1898, now before you, contemplates that at the earliest practicable date the practice of the healing art shall be taken out of the hands of the people at large, where it has rested since 1859, with results which have never caused complaint upon the part of the laity, in order to create a monopoly for the benefit of the graduates of such medical schools as may be "considered reputable by the Board of Registration in Medicine." Do the citizens of the Commonwealth ask for such legislation? No. Do they want it? No.

What is the attitude of the majority toward the minority? I can conceive of a dyed-in-the-wool orthodox layman as saying bluntly to a neighbor: "I think you are a fool to employ a Christian Scientist, but it is none of my business; so, if you are satisfied, I suppose I must be. You don't try to dictate to me what doctor I shall have when I need one, and you have as much right to choose for yourself as I have." I submit to you, gentlemen, whether this is not the common-sense view of the matter that your own neighbors and friends amongst the laity would take.

Let us suppose, however, that the orthodox layman happened to be a friend of one of the petitioners for this bill, and that he had come to believe that the State has a moral right, or even obligation, to step into his neighbor's household and regulate its medical affairs. What would that neighbor say? He might well reply, "Have a care, my friend; you are doing me and thousands of your fellow-citizens a great injustice. I have no wish that the State should dictate how you shall doctor your family, why should you wish to interfere with mine? You are establishing a very dangerous precedent. Suppose that the idea is once thoroughly instilled into the minds of the people that it is the duty of the State to regulate the healing art. Suppose, again, that the time should come when more voters believed in my kind of treatment than in yours. Where would your medical freedom be, and how would you like to be forced to employ a Christian Scientist, whether you believed in his methods or not? You smile at that, but stranger things have happened, and often the guns of the enemy have been turned against him! You see, then, my friend, what a difference it makes whether your ox is gored or mine. You will pardon me, too, I hope, if I remind you that your position is absolutely untenable. The essence of liberty is to allow each person to follow his own choice wherever he may do so without infringing the equal liberty of others. The instant you say 'I will give you liberty to do the thing that appears right or wise in my eyes,' you enter upon a policy of coercion, and become at heart a tyrant, whether or not you succeed in embodying that thought in the statute law. The General Court of Massachusetts can no more sugar-coat the pill of tyranny to make it palatable, than can the Czar of Russia or the Emperor of China. When you make pills, compound and coat them as though you yourself were going to swallow them, and then they will be fairer and less nauseating, I'll be bound, than as though they were made solely for your neighbors."

I confess that I do not take kindly to the idea of having Jesus of Nazareth outlawed, branded as a criminal, by the Legislature, even of the Old Bay State. You will find in the Gospel of Mark (Chap. v.: 25-30) this statement: "And a certain woman which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered but rather grew worse, when she had heard of Jesus, came in the press behind and touched his garment. For she said, If I may touch but his clothes I shall be whole. And straightway the fountain of her blood was dried up, and she felt in her body that she was healed of that plague. And

Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press and said: "Who touched my clothes?"

If the bill I am opposing should become a law, and if Jesus should thereafter appear in the streets of Boston and perform cures in the manner described in the Gospels, and if some man who had spent all that he had upon Dr. Harvey's registered physicians and "was nothing bettered, but rather grew worse," should chance to be healed by him, and in the gratitude of his heart should give to him one of his two coats, or invite him to his home as an honored guest, an officer sent by the Board of Registration in Medicine would call at the host's house before breakfast, the next morning to take Jesus away to prison for receiving, in the language of Sect. 5, "a gift, bonus or compensation" for his services as a healer. And if, in our own time, as then, the "Son of Man" had not where to lay his head, and was as poor as the beggar in the street, yea, poorer than many, do you flatter yourself that the shrewd prosecuting attorney would have much difficulty in convincing a jury, prone to impute to others their own selfish motives, that Jesus had acted from like motives? Would not his very poverty, the utter absence of a visible means of support, convict him?

It will not do to say, "If Jesus came in our own time, we would recognize him, and make an exception in his case." The law makes no exceptions. If he were actually the same Jesus who traveled to and fro in Palestine, and who was as much a physician as he was a teacher of ethics and religion, not one in a thousand would believe him, and the Board of Registration would be more bitter and more determined to convict than it had ever been in any previous case. For, if he were not really Jesus, the extravagant claims made by one whom they esteemed a liar and an impostor, would anger them and secure a conviction. Unless, indeed, they had him adjudged insane. And if he really were Jesus, and if they were sure that he was, then would their rage know no bounds, for then, in their own hearts and in their secret councils, the one thought would be, "If this fellow be suffered to roam at large, and if he confer this power upon others, where will our credit be, and what will become of our medical schools?"

Does it appear to you, gentlemen of the Committee, that what I have said is outrageously extreme? Perhaps it does. But what mercy could this prisoner in the dock expect from men like one of your petitioners at the first hearing who spoke of the laying on of hands as "fooling" over the patient? What evidence could get through the rhinoceros hide of such a blind leader of the blind? What kind of a Maine explosion would it take to arouse him from the hypnotic spell by which his attention is concentrated upon a few sources of authority to the utter exclusion of all others? What kind of an electrical current or mode of treatment could restore his atrophied nerves of special sensation and bring him into normal relations with the universe, so that he would be capable of realizing what is going on right around him, here in Boston? These are conundrums that I leave to you to answer. For myself, I give them up.

Two pamphlets have been distributed at these hearings which contain the depositions of patients and witnesses relative to cures by the laying on of hands. If these are false, let your petitioners cause the affidavits to be indicted for perjury! The Christian Scientists and Mental Healers can furnish many cases of cures where the orthodox physicians have failed. Have your petitioners examined this evidence? They certainly have no moral right to come before this Committee and ask for a monopoly in the art of healing until they have thoroughly probed the methods followed and the results obtained by the various schools of "quacks," for which they profess such an undisguised contempt.

Have your petitioners considered the great volume of evidence of remarkable cures published in "The Modern Bethesda, or the Gift of Healing Restored," in which is recorded the "life and labors of Dr. J. R. Newton, healer"? Have they looked into the benevolent face opposite the title page? Have they read the Doctor's belief concerning his cures? A. E. Newton, the editor, says, [p. 189,] "Dr. Newton has always believed, and has often avowed the conviction, . . . that he is attended and assisted in his wonderful healing operations by hosts of invisible angels or spirits, who, moved with 'good will to men,' make him the instrument by which it is dispensed. Recognizing the curative power to be 'of God,' and the same in nature as that exercised by Jesus and his apostles, he believes it to be conferred upon him in part through the agency of 'ministering spirits.'"

Are your petitioners aware that the vision of the clairvoyant is, in some cases, more searching than the X-ray? Do they know the possibilities of diagnosis, and the successful prescribing of drugs by orthodox physicians who have opened their eyes in the higher life, and who, desiring to benefit their brethren upon earth, return to do a work through a conscientious, well developed trance medium?

If they knew a tithe of the actual facts, I think they would be powerless to drag themselves into the presence of this Committee to utter a single word in favor of the infamous bill you have before you. But if they do not know enough to produce conviction, their disordered nerves have been jarred rudely enough and long enough to make them feel that something is wrong, that their power is menaced, and so the call, "To arms!" has resounded through the camp. Their real feeling is not one of contempt, but of fear.

I said that if Jesus of Nazareth were to appear in the flesh in Boston, they would cast him into prison, and I maintain that the charge is just. For what is the source of the healing power that operates through individuals belonging to different, and sometimes mutually antagonistic schools of heretical healers? In the last analysis, is it the Good Power of the universe that produces such effects, or is it a bad power, erected by so many into an evil deity comparable with the Ahirman of the Persian religion? Obviously, we cannot say that it is a bad power, hence it must be the Good Power. And if these men have not sufficient spiritual discernment to know that the Good Power is working in the world to uplift and benefit humanity in many ways, by healing disease for one, then they are so blind, that did even the unique Jesus of the older orthodox theology, the third person of the Trinity, appear upon earth, no evidence could make any impression upon them.

But I shall be told, I suppose, that my alleged argument sounds more like the ravings of a religious fanatic—very badly cracked at that—than a sober presentation of evidence before a Legislative Committee. I shall be told that accounts of magical or supernatural cures taken from an old book that tells of the sun standing still at the command of a man, and of a whale swallowing a man and disgorging him after three days, are not to be seriously reckoned with as authoritative when placed alongside the medical

books and walking encyclopedias of medical knowledge in this scientific nineteenth century of ours. True, that is a good point. But, unfortunately for this suggestion, my own belief, and that of a multitude of others, in modern wonders, is based upon modern evidence and not at all upon the Bible. If modern evidence shows that persons now living can perform certain cures in certain ways, then I am prepared to believe that other persons, notably Jesus of Nazareth, did very probably perform similar cures in Palestine. For, I do not believe that the laws of nature change. And I do not hesitate to affirm that if no evidence existed in our own century that such cures had been performed, I should utterly disbelieve and reject the cures alleged to have been made by Jesus, and should esteem those who accepted them as genuine, superstitious and lacking in reasoning power.

Again, the best informed and most thoughtful thinkers of the several heretical schools deny that the results obtained are supernatural. They believe in the reign of law. They believe that laws competent to restore the diseased to health are as much a part of the great scheme of laws under which we exist as are those that hold the planets in their orbits and that cause the grass to grow. They believe that it is possible to come into such a harmonious and intelligent relation with these laws that one shall become an instrument through which they shall operate beneficently. They see that indeed, as Peter said, God is no respecter of persons, and they find it demonstrated to-day, and every day, here in Boston, that the Power, whatever its nature and channels, that could operate through a Jesus in Palestine, can and does operate through humble servants of the Good Power.

It is notorious that many physicians are confirmed materialists, convinced, presumably—and here the sermons to which they listen Sundays fall upon dead ears—that since dissection of the human body reveals no trace of a soul, man is wholly material and death ends all. Over against this, we find that the heretical healing schools believe that man is an immortal spirit. They all agree that the spiritual or mental part is the supreme factor. Believing this, then, as a part of their religious systems, their theories of healing are dominated by the same idea, and they necessarily attach more importance to the operation of spiritual and mental forces than do many others in the community. It follows, therefore, that they either attach less importance to the use of drugs, or deny their efficacy or utility altogether.

Now I want to say, frankly, to the petitioners for this bill, that it is impossible to fight successfully by legislation against schools of healing so grounded in religious convictions! It is like pouring water on oil: it spreads the flames. You may succeed to some extent in suppressing the practice of the "irregulars," but the more you persecute them—and, in all seriousness, it is persecution—the more you will discover that the pressure brought to bear will be transformed into enthusiasm, and the more that enthusiasm, in turn, will expend itself in educational channels, so that when, at last, the tide turns and sweeps all medical legislation from the statute books, as it has already done at a less enlightened period in the past, and as it will certainly do again, you will find that orthodox medical practice has lost ground in the esteem and confidence of the people.

And I wish to say to the members of this Committee, charged with the important task of deciding the fate of this bill at this stage, that no man ever entered a medical school for the purpose of fitting himself to serve humanity as a physician with a greater consecration to his race and to noble ideals than some have undertaken to prepare themselves to become healers in the Christian Science and Mental Healing schools, or to become medical clairvoyants or trance mediums! This being the case, can you, with a clear conscience, report favorably a bill which proposes to close this field of beneficent activity to consecrated men and women; to men and women—I say it seriously—some of whom have heard the same still, authoritative voice that has spoken to the prophets and saviors of the world, and been obeyed? I trust that, upon reflection, you will find that you can not.

I have protested against this bill in the name of the laymen whose earnest desire is to be restored to health, and in the name of the men and women who recognize that inner call, which is the voice of the Supreme Being, if, indeed, God ever has spoken to man at any time. I wish now to protest, in the name of medicine, of orthodox medicine itself.

What humanity wants, and what the flower of the medical profession wishes to give to it, is the best attainable system of treatment; the system that does the most good with the least injury, whether it be with drugs or without them. The personnel of the profession is always the same. Here, as in every walk of life, we find the servant of God and servant of mammon; some who will unselfishly slave their lives out to heal their patients, who will take little or no compensation from the poor, or labor long and think deeply to make some beneficent discovery; some there are, on the other hand, whose thought ever is, "How little can I give and how much can I get?" men who, from an ideal standpoint, are a disgrace to the profession, men who borrow all they can from its lustre, and contribute not so much as a few poor rays to increase its light in the world.

The former, the servants of God, the unselfish, are those who frankly acknowledge the shortcomings of medical science, if, indeed, it can properly be called a science. Some of them, too, are sensitive to the progressive wave that is now sweeping over our country, and they feel, if they do not clearly perceive, that better things are in store for medicine, and they are prepared to look about upon all sides to receive and to utilize them. These men, the true leaders of their profession, need all the light and experience that the irregulars can furnish to the world, need it to keep the orthodox body vital and wholesome, for the people who ask for its ministrations. If you suppress all outside practice, you seriously retard the rate at which the hands of progress move over the face of the medical clock. Without freedom, freedom to go wrong as well as to go right, there can be no progress. The rank and file of the profession need the competition and the stimulation of laymen to help keep them up to concert pitch.

Physicians who have confined their studies to a certain limited field, and who have obtained results more or less valuable, are not thereby justified in saying what is true and false in some other part of the field to which they have not directed their attention. By including in the single term "quack" a number of different schools of healers, as well as scattered individuals, and then condemning them in a wholesale way as "charlatans" and "frauds," your petitioners say in effect, if not in express terms, that none of them know anything about healing, or perform cures. This sweeping denial recalls the words of Dr.

Alfred R. Wallace, the great English naturalist: "I assert without fear of contradiction, that whenever the scientific men of any age have denied the facts of investigators on *a priori* grounds, they have always been wrong." This is destined to prove true in the future of medicine, for the "irregulars" possess some knowledge, at least, based upon sound experience, that the successors of the orthodox practitioners of to-day will somehow be brought to realize and to appreciate.

Your petitioners are recruited, I am constrained to say, from the lower stratum of the medical profession, from the servants of mammon, from those already described as a disgrace to their profession. The spirit behind the bill they advocate is symbolized by a face deeply scarred with lines that betoken selfishness and dishonesty, covered by a veil of philanthropy so flimsy that I am reminded of the gold upon those electro-plated brass rings that cost a cent apiece or less at wholesale.

The people of this great Commonwealth possess an inalienable right to the use of the best methods of healing with which the progress of the race has made us acquainted, and to interfere with the right of every person to decide for himself what that best method is, is an act of tyranny which, if perpetrated, should arouse an enslaved people to a chorus of protests, which shall not cease until their liberties are restored. I pray, gentlemen of the Committee, that you will recommend the rejection of the proposed bill as a violation of individual liberty and an insult to the intelligence of a free people.

ADDRESS OF WILLIAM W. BARTLET, DRUGGIST.
Mr. Chairman, and Gentlemen of the Committee:

It is not my intention to discuss this bill from the standpoint of private rights, but simply and purely from the standpoint of public policy or expediency. Do we need such a law as is suggested by this bill? That is the question, it seems to me, that we should discuss at this time.

So far as the druggists are concerned, they do not, and never have, opposed any reasonable law, honestly proposed and sincerely urged, that was in the interests of the public good or policy, even if it seriously restricts them in their business, or deprives them of their rights. The great howl that has been and is now set up by a small number of men representing a particular school of medical practitioners, that the great public is in danger, is simply humbug, and they know it. Long before any legislation was enacted, the public was protected from the unlearned in medicine.

We find as far back as 1875 (nineteen years before the establishment of this Board of Registration in Medicine), a man by the name of Downes was convicted of manslaughter for not calling a physician for his child. He belonged to a sect called "The Peculiar People," who had religious objections to calling medical advice, and never did so in case of sickness. His child two years old was sick, and instead of calling in a physician, he followed the instructions as laid down in the fifth chapter of St. James, verses 14 and 15, as follows:

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:
And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

He was convicted of manslaughter, notwithstanding the instruction of the Bible. You will find this citation in the 13th of Cox Criminal Cases, page 111.

You will observe how closely allied this case is to that of the Christian Scientists of to-day, who are undoubtedly liable under the common law, notwithstanding their faith in the Bible.

How about the other practitioners whom some call quacks? We find that in 1884 (ten years before this Board, which claims so much, was created), a man by the name of Franklin Pierce, here in Massachusetts, in West Boylston, made repeated applications of kerosene oil to a patient, thereby causing her death, as was held at the trial. He was not a so-called regular, and was convicted of manslaughter, notwithstanding the fact that he claimed that he was doing the best that he knew how. The Court said that "A man may commit murder or manslaughter by doing otherwise lawful acts recklessly." You will find this in the 138th Massachusetts, page 165.

There are many other cases that I might cite, but these will be sufficient.

This Board may exclaim that the public is not protected from "quacks." I find that, according to Webster's dictionary, the word "quack" means "an ignorant practitioner." I submit, Mr. Chairman, that the public is not now protected from the quacks that graduate from the medical schools by our present statute law, or from any "quacks" that this Board may turn out, as the Supreme Court will not review its (this Board's) decision in this matter. But what is a "quack" from their standpoint? The members of the Eclectic School of Medicine, and also of the Homeopathic School, are quacks. They have for years openly declared them to be so, and will not now consult with them, if I am rightly informed yet we find them "cheek by jowl" on this very Board. How comes it that they had this sudden change of heart? Did they, like Saul of Tarsus of old, receive inspiration from heaven? I leave it to you, Mr. Chairman, and gentlemen of the Committee, if it was not the ten dollars a day and necessary traveling expenses that so suddenly changed their faith.

For these reasons, if for none other, there is no need of this legislation, as it does not cure the evil.

Let us see what they can do now under the present law. They have the power to-day (and no one else on earth) to say who shall practice medicine in Massachusetts, with the few exceptions mentioned in the statutes. As it is, they determine whether a person is properly qualified to practice medicine, they have the power to refuse to grant a license to any person who is not a graduate from a medical school, or from motives of personal spite or for the purpose of reducing the number of medical practitioners in Massachusetts, or, in other words, forming trust in medicine; and I have reason to believe that from one or the other, or both of these motives, this Board has done this very thing. The Supreme Court has said that the judgment of this Board is final in this matter, or, in other words, that it was "for the defendant Board to pass upon the fitness of the applicants, and that the adjudication of such fitness cannot be reviewed in the Supreme Court." A Board that would deliberately deprive a citizen of this Commonwealth of a certificate of registration in medicine when he had complied with every other requirement, is not a safe Board to trust with such restrictive legislation as this bill calls for; and that is another reason why it should not pass. Is this Board honestly endeavoring to serve the public by requesting legislation to that end? I do not believe that it is, for if so, why does not

* See argument of J. H. Benton, Jr., upon Medical Bill of 1885, pp. 17-19.

It request such legislation as would prohibit the so-called regulars from signing the death certificates of their own victims? A regular one, under the present law, commits a criminal abortion, and then render a death certificate as death by miscarriage, and what redress has the public? None whatever. Would it not be well to provide against these regular abortionists? But how? you say. Easily enough; let another doctor of another school investigate each case, and sign the death certificate. Again, these regulars have the right, under the Pharmacy Act, to dispense medicine; what is to hinder them from giving an overdose by mistake, as they would oftentimes do by prescription if not corrected by the watchful druggist, and so kill their patient, and cover up their fatal error by their death certificate? I repeat, if these men really intend to serve the public, they would introduce legislation seeking to correct this serious danger. All of the so-called regulars, thank fortune, are not of this stamp. In fact, the great majority are not, but are honorable and trustworthy practitioners of medicine. But where are our best and ablest physicians, the fit representatives of the better class of the so-called regulars? Are they here in support of this bill to create a paternal government for the lame, lazy and inefficient so-called regulars? Let us see. Where are Dr. Morris Richardson, Dr. Geo. W. Gay, Dr. Cheever, and all the rest of our leading surgeons, to aid in passing this surgical legislation? They are not here. Where is the famous skin doctor? where is the President of the Massachusetts Medical Society? where are the professors of Harvard Medical School? In fact, any physicians outside of this Board? They are not here, and do not ask for legislation. For this reason, I declare that this legislation is uncalled for, and unnecessary.

If this legislation prevails, Section 4 would prevent a druggist from making an analysis for arsenic, or an analysis of urine, notwithstanding he was perfectly qualified and able to do so. Under Section 5 of this act a druggist could not put Ph. G. after his name, notwithstanding the fact that he was a graduate in Pharmacy. A druggist could not so much as look into a man's eye if he had a cinder in it, much less attempt to take it out. By this section, a druggist cannot put a piece of court-plaster on a man's nose, do up a sore finger in a rag, or put on a truss. To go back to line 6 in Section 4, we find, "Or to practice medicine in any of its branches." This fully settles what is meant in Section 5, if there is any doubt about it. This is a great hardship to the public. These privileges the druggists have had for years, and do not propose to be so ruthlessly deprived of them now without a protest.

There are so many and ridiculous provisions in this bill that I am led to think of the late Sydney Bartlett, one of the leading practitioners at the Suffolk bar, who, when a judge decided against him, simply "gave him a smile of gentle pity"; so I give this Board a smile of gentle pity.

A PORTION OF THE ADDRESS OF HON. F. W. KITTREDGE.

Who was a member of the State Senate in 1894, when the first bill regulating medical practice was passed, and who quite vigorously opposed the passage of the same, and, according to the statement of Dr. Harvey at the recent Legislative hearing, proposed the amendment of Section 11 in the original bill and secured its adoption. By Section 11, Chap. 438, of the Acts of 1894, "clairvoyants, persons practicing hypnotism, magnetic healing, mind cure, massage methods, Christian Science, cosmopathic or any other method of healing," are exempted from the operation of the bill, provided they do not hold themselves out to the public as physicians or surgeons by appending to their names the letters "M. D." or using the title "Doctor."

Mr. Chairman, and Gentlemen of the Committee:

The original act providing for the registration of physicians and surgeons in this Commonwealth was approved by Gov. Greenhalge on June 7, 1894. It was based upon the Governor's message of that year, in which he asked the Legislature "to consider the expediency of requiring that practitioners of medicine should register in somewhat the same manner as pharmacists are now registered." Thus you see, gentlemen, that the purpose of Gov. Greenhalge was to secure an act of registration merely, and not an act to limit the freedom of the individual in selecting anybody, whether registered or unregistered, to administer to his physical needs, nor, on the other hand, to secure medical monopoly in favor of registered physicians. The bill reported by the Committee on Public Health upon the Governor's message went far beyond the suggestions of the Governor as contained in his message, but the bill passed (see Acts of 1894, Chap. 58) was so modified in the Senate as to be consistent with the statement of its title, "An Act to Provide for the Registration of Physicians and Surgeons," with one important exception, viz., the exemption by Section 11 of a large class of persons from the operation of that Act (provided they did not hold themselves out to the public as physicians or surgeons by the use of the letters "M. D." or the title of "Doctor") who appear here to-day by the thousands in remonstrance against the passage of the proposed bill contained in the report of the Board of Registration in Medicine. (Public Document No. 56.)

You will observe, gentlemen, in that report that the Board states that the time has arrived when the Legislature should extend the scope of the registration act "so as to afford still further protection along the lines originally contemplated." Along the lines originally contemplated! Gentlemen, we have seen that "the lines originally contemplated," as specified in the Governor's message and in the act of 1894, were simply those of registration; but this Board comes before you to-day asking you to pass an act which is far outside of "the lines originally contemplated," and which act contains every restrictive, narrow, oppressive and tyrannical provision to be found in all the acts of the other States. I have examined those acts, gentlemen, with great care, and I am sure from such an examination I do not overstate the truth in saying that the act proposed is the sink into which has been poured all that is objectionable, oppressive, and, indeed, evil in all the other acts of all the other States.

By reference to the proposed act of this Board, you will observe in the first place that it attempts to define within narrow and unreasonable limits "a practitioner of medicine," instead of leaving that question to the courts to determine upon broad and general principles. This is radically wrong, and these definitions will lead to oppression in the judicial administration of the act.

What can you find in any of the statute laws of other States more restrictive than the language contained in Section 5, that "any person shall be regarded as practicing medicine who shall investigate or diagnose, or offer to investigate or diagnose, any physical or mental ailment or ailment of any person with a view to affording relief, as commonly done by a physician, or surgeon; or who shall pretend to cure or treat a person for the purpose of curing any supposed disease, whether by the use of drugs or by application of any other agency or alleged method of cure or alleviation or prevention of disease?" These definitions certainly include not only the persons who were exempted from the penalties of the Medical Act by Section 11 of the Act of 1894, but also include druggists, who are thereby proscribed and put under the ban of the law in case they shall prescribe for or treat any customer with a little salve for eczema, quinine for a cold, a plaster for a lame back or a phenacetin pill for a headache—thus, gentlemen, also largely interfering with the ordinary business of the druggist, besides making a criminal of him; and compelling every person, whether poor or rich, to first go to a regular practitioner for a prescription before obtaining from the druggist these ordinary remedies, which have been so commonly and beneficially dealt in between the druggist and the public. Is not this an unwarranted interference with the rights of the people, and is not this the creation of a gigantic monopoly in favor of the medical profession?

Then, gentlemen, by Section 6 of the proposed Act the Board has asked the Legislature to say that no one shall be entitled to an examination for a certificate of registration unless he or she has first obtained a degree of "M. D." from a "medical school considered reputable by the Board,"

thus depriving any student of medicine who has been unable by sickness, by poverty or otherwise, to attend the lectures in such a school, though able to pass the examination, from ever becoming a registered physician. Is it not narrow and restrictive, and still further calculated to create a monopoly in the medical profession, to make graduation from some medical school considered reputable by the Board the test for registration, and not knowledge itself? There is no other profession where graduation from or even attendance at a preparatory school is required as a condition for examination to enter the same.

Then, gentlemen, by Section 8 of the proposed bill, Section 11 of the bill of 1894 is expressly to be repealed, thus making criminals and subjecting to fine and imprisonment the large, honest, honorable and efficient class of healers who are here to-day remonstrating against such an unjust act. The Honorable Secretary of the Board, then Senator Harvey, himself wrote those exemptions of Section 11, or at least assented to and voted for them in 1894. Why is he here to-day to wipe out this large class of reputable persons from their professional careers? Is there any exigency for the same? Has the death-rate increased? Have any of these persons who belong to the exempted classes been convicted of violations of the registration laws? Is it claimed that they are in fact violating the laws, and if so, cannot be detected or convicted? It has not been shown, and the burden of proof is on the Board which asks for the new law. Within four years does the Board claim that the touch of Christ has departed from the healing fingers of the Christian Scientists and other healers, and that that touch has been altogether transferred into the hands of the regulars? I am sure, Mr. Chairman, that the Attorney-General would be here representing this Board and the interests of the State on his own report, in case there had been any violation of the medical laws on the part of any one, or any obstruction in their reasonable enforcement. But observe that you have here to-day, Mr. Chairman, asking for this law, only the Board itself, its President (who is an eclectic), its Secretary (who is a physician of the old school), and a homeopathist—three gentlemen of the medical profession who are never seen acting together in the sick-room or about the bed of death, or even at the autopsy; for it is well known that in those places, even on the part of "regulars," there would be no unanimity as to diagnosis, remedy, or cause and effect.

Now, gentlemen, you find these three classes of medical practitioners lying down together *only* before a Legislative Committee—a wonderful combination of the lion, the lamb and the mule lying down together; and I do not use the word "mule" as indicating any disrespect for any member of the Board, but I use that word because it is the most expressive word within my vocabulary as applicable to one who would practice according to the theories of any other school than his own. And some of these doctors do that!

The President of the Board, Dr. Miles, has been my neighbor for fifteen years; he is a good Christian man, who at heart believes in the rights of every citizen to heal himself as he will, and who will no longer believe in the restrictive measures of the proposed bill now that he has seen its restrictive, narrow, illiberal and oppressive scope and power.

I can hardly believe that my friend Dr. Calderwood will now press for the passage of this bill. He also has long been my neighbor. He is a gentleman of a broad and progressive spirit and of liberal culture, because of which we all had such confidence in him that at the last election we put him upon the School Board of the City of Boston.

Observe, gentlemen, that neither the Governor nor the Attorney-General proposes or endorses this bill, or any provision of it, or has asked for any change in the present law. It is solely the proposition of this Medical Board. I submit, gentlemen, that this bill contains nothing to recommend it; nothing in the interests of the people. It is true that the Good Samaritan is graciously exempted from the provisions of the bill, and may, without subjecting himself to its penalties, relieve the pain and suffering of the traveler on the highways between Jerusalem and Jericho. It is true that the good housewife may prescribe for and administer to the sufferings of her husband or of her child in her own home without incurring the penalties of this bill. How exceedingly gracious, generous and liberal!!!! I wonder if this liberality is granted because of the fact that no grand jury would indict and no ordinary jury would convict in such cases. But, gentlemen, I observe, in the examination of the Statute Laws, that in many of the States there are provisions imposing the penalty of imprisonment upon regular physicians who prescribe when intoxicated, but such a provision as that seems to have escaped the notice of those who prepared this bill, claimed by the Board to be solely in the interests of the "dear people"!

The provisions of this bill are decidedly and emphatically against the spirit of New England, as evidenced in the Statute Laws of the New England States.

The Statute Laws of Maine, New Hampshire and Connecticut contain no more restrictive provisions than those contained in our own law of 1894; in those States almost the same classes are exempted as are enumerated in and exempted by Section 11 of our law. Indeed, it seems as if the laws of Maine and New Hampshire had been copied from our own law of 1894. I have caused to be copied from the laws of Connecticut one of its sections, which is even far more liberal in its exemptions than our own law, and I hand you, Mr. Chairman, a copy, which I ask you to incorporate as a proper amendment in any law that you may be inclined to consider, if any. The law of Vermont does not require an examination for those who obtain diplomas from Medical Societies. It contains no restrictive definitions as to who shall be a practitioner of medicine, and on the whole contains no more restrictive provisions than the Massachusetts law of 1894. As to Rhode Island, the law is similar to that in the State of Vermont, and no more restrictive.

Dr. Harvey says he has examined the laws of other States, and upon consulting those he thinks this is the bill that ought to be drawn. I have gone over every line of every statute passed by every State of this Union, and I cannot find a law more stringent; I cannot find one single oppressive feature in any law left out of this one; I cannot find anything that is so drastic, anything that so curtails the liberty of everybody, and creates such a medical monopoly as this proposed bill. He has given you a law that is the strongest that mind can conceive of or pen can draw.

Mr. Kittredge, in summing up, stated the following as his reasons why the proposed Medical Bill should not be recommended by the Committee, or passed by the Legislature. He enlarged upon the same, but (as the stenographer relied upon a manuscript copy which did not in fact exist) only a brief statement of the reasons were taken. Those reasons were as follows:

1st. The new bill is not "along the lines originally contemplated" as expressed in Governor Greenhalge's message, or in the original bill passed by the Legislature in 1894, acting on the suggestions of that message.

2d. No exigency has been shown by the Board for the passage of such a drastic law. It has not been shown that (a) there has been any increase in the death-rate; (b) that there have been any abuses of the old law on the part of the classes, or any of them, excepted from its operation and penalties;

(c) that there has been any unusual or unexpected attempt to violate the law of 1894 on the part of anybody, particularly in the use of the letters "M. D." or the title of "Doctor";

(d) that quackery has unduly and injuriously increased; (e) the attorney general has not asked for any change in the law; the Governor has not asked the Legislature to consider the subject at all.

3d. The bill itself creates a medical monopoly:

(a) it cuts off from actual practice a large class of honorable, sincere Christian people who are doing a vast amount of good in the world;

(b) deprives poor people of the right to obtain a simple remedy from a druggist without first obtaining a prescription from a regular;

(c) deprives the regular licensed druggist of a substantial portion of his legitimate business;

(d) cuts off the entire public from a freedom to choose whom they will have to cure them, outside of regular practicing physicians wearing the collar of the State!

4th. The proposed definitions as to who shall be a medical practitioner are narrow, restrictive and offensive, because they deprive the courts of all right to give a fair interpretation of the important clauses of the bill and honest defendants from all chances except of conviction.

5th. It is against the general sentiment of New England, as shown in the Statute Laws of the New England States.

6th. It is against the policy of the State in not exempting the classes which were very classes and properly exempted in the original act—the very classes which the State has solemnly said shall practice and be protected so long as they do not hold themselves out to the public as physicians or surgeons by appending the letters "M. D." or the title "Doctor" to their names.

7th. It is against the opinions of a respectable portion of the press. I call your attention to the editorials in the *Globe* and the *Transcript* in opposition to this bill, which for lack of time I cannot read, but must leave with only this passing reference and request.

8th. It is opposed by men who are leaders in the best thoughts of the day, like Prof. James, Dr. Mills, Mr. Garrison, Dr. Horton, Mr. Henry Wood, Judge Hanna, and my friend Mr. Barrett here, who has appeared before you representing a large class of sincere, honest, law-abiding and respected citizens of the Commonwealth; and it is opposed by thousands of respectable, honest men and women who have appeared before you at this hearing, and are here to-day to the extent of the capacity of this room, into whose honest faces you can yourselves look and for yourselves be convinced in their looks that this is an act which if recommended by you and passed will be a cause of regret to you throughout all time to come.

Dr. Harvey of the Board of Registration here asked Senator Kittredge if Section 11 of the old law had not been repealed by the act of 1895. Senator Kittredge thought not, and when Dr. Harvey stated his conviction that it was repealed, Senator Kittredge exclaimed indignantly that if such were the case he would apply to the Governor for the removal of Secretary Harvey, who had failed for four years to enforce the law. State officers, he said, are not paid out of the treasury with my money and yours, for the purpose of getting up technicalities in the law to deceive the public. He then asked Dr. Harvey if he honestly intended to repeal Section 11 by the law of 1895, to which the doctor replied, after some urging, that "the action of the Board of Registration during that period would indicate that he did not."

Addresses were also made against the bill by Rev. J. C. Quinn, of Somerville (Episcopalian), Judge Hanna (Christian Scientist), and Foster D. Edwards, while Dr. T. A. Bland filed his argument in writing with the Committee, as also did Dr. Makechnie, of Somerville, a regular physician of the old school. The last hearing was held Friday, March 4th, when the arguments for the remonstrants were summed up by ex-Senator Kittredge, a portion of whose address is given herewith. On Monday, March 7th, the Committee on Public Health went into executive session, and unanimously voted to report that no legislation was necessary upon the medical question. The report of the Committee was accepted by the House of Representatives on Wednesday, March 9th, and by the Senate on Friday, March 11th. The acceptance of the Committee's report was the final act in a most exciting drama, and disposed of the matter for one year, at least. It was a hard fought contest, waged upon educational lines, and will have a most salutary effect upon the people of this State. The opponents of the measure won a splendid victory through moral suasion only, and have made a record of which they may well be proud. In the face of such a precedent, it would seem that the advocates of medical tyranny would be very loth to make another assault upon the liberties of the people.

MEDICAL REGISTRATION ACT OF 1894.

Letter from Prof. William James to the Boston Transcript, Written in behalf of Medical Freedom during the contest of 1894.

To the Editor of the Transcript: I have just signed a petition which has been sent me begging our Legislature not to pass a bill now pending, of which the purpose is to "regulate" the practice of medicine and surgery. I feel it my duty to express publicly my reasons for this action, and I hope you will accord to me the freedom of your columns.

The bill in question provides that all persons hereafter intending to practice medicine in Massachusetts, and all now practicing without "reputable degrees," must take out a license, failing which they shall be liable to fine or imprisonment, or both. The condition of gaining the license is that they pass an examination "with reference to their knowledge and skill in medicine and surgery" which shall be "satisfactory" to five examiners, to be appointed by the governor.

The only allowable reason for such a bill is, of course, the protection of the citizen against unprincipled or unskillful doctors. Even our protective Republicanism would hardly aim at special protection for the "graduates of reputable medical schools."

Now, I believe that such a bill should be resisted for three principal reasons:

I. It is too grandmotherly, and goes against the best political habits and traditions of our State.

II. It adds but an infinitesimal degree of security to the citizens' chances of being faultlessly treated when sick.

III. It tends to obstruct the progress of therapeutic knowledge.

Let me take these reasons in succession.

I. Under this head little need be said. The Massachusetts principle has always been to allow freedom of choice in personal matters, and to let the citizen bear the consequences. A paternalism so solicitous lest the citizen should not regain his lost health in the best manner, as to stand between him and the therapeutic adviser whom he would naturally select, would be a grotesque and puerile anomaly in a State where every man has from time immemorial been free to lose his health, and with it his fortune, life and soul if he pleases, without the State either interfering or giving relief. If the word "sacred" can be applied to any personal right, surely the right to treat one's own body as one chooses may claim the title. The bill limits that sacred right, and violates it so far forth with principles of personal liberty which are the life's breath of our State.

II. To be sure, if one could solidly secure faultless therapeutics by law, one might properly let the principle of liberty go by the board for that occasion, sacrificing one's conscience by the happiness of the result. But will any one pretend that this paltry statute can carry us a step toward that consummation? The healing art is not like the apothecary's or plumber's trade, a definite thing where an examination can secure infallibility. A doctor has not first to find a name for his patient's complaint, and then a remedy to fit that name, as if he were a locksmith fitting a lock with a key. Were his duties as plain as that, an examination might insure his adequacy. But in every delicate case it is no mere name that comes before him, but a human being so uniquely compounded that he has never seen the exact mate of him before. The doctor must guess, divine, experiment and make mistakes. The serious therapeutic inadequacy which the population of Massachusetts, taken in bulk, is exposed to is the inadequacy of the regularly educated profession. They are as good as men with such a task can be, but the task in its totality is still beyond their powers, and the results are at the patient's cost. What doctor doesn't have to shudder daily at the treatment he finds people undergoing at his "educated colleague's" hands? What doctor doesn't keep a dark storehouse of his own fatal or all but fatal injustices, misjudgments and mistakes? What doctor doesn't constantly meet patients for whose case he immediately feels that he will be no match, simply because their personality is not in tune with his, and their personality, after all, is what he has to treat? Besides, what doctor doesn't know that our schools graduate every year men utterly unworthy morally of either authority or intimate trust? With this enormous mass of unfitness and malpractice always inevitably with us, why should the State be so terribly concerned to suppress a few advertising quackdoctors, a few homeopaths, a single book-and-medicine case sort, now growing extinct, or a few mind-curers who may culpably ignore the body's obvious needs?

Surely a maternalism so solicitous ought to pass a far more formidable set of laws than this one if she would maintain consistency. For instance, the most incompetent doctor for a man is notoriously the man himself. Even the graduates of reputable medical schools send for a colleague when they fall ill. But in a State where illustrated medical advertisements are the chief support of the newspapers, and the citizen buys the bottles and consumes their contents at his uncherished will, and with impunity so far as the law goes, it is truly saving at the apogee and wasting at the base, to try to shield him from himself in any such half way fashion as this act proposes. He may

not go to the unlicensed doctor, but he still will be fascinated by the advertisements and the portraits of the registered beings; he still will want the stuff that cures the man of whom his neighbor tells; he still will ask the druggist to advise him what to buy; he still will be left to experiment on himself with no fear of the wrath of judges or of fine or prison in his eye.

In short, no law and no combination of laws can give real medical security to the citizen. The insecurity that this law would do away with, being an insignificant part of the general sum of insecurity, is not worth gaining at the price of interference with the spontaneous equilibrium of demand and supply in matters therapeutical.

III. This brings me to my third point. The suppression of certain practitioners will hinder the progress of therapeutic knowledge as a whole. And, to be concrete, I will confine myself to a class of diseases with which my occupation has made me somewhat conversant. I mean diseases of the nervous system and the mind. Hardly any medical subject has made greater progress in the past twenty years than that of neurology; and in no department of therapeutics have as many new agents been discovered as in the nervous field.

But the gain to science has been almost exclusively in the way of anatomy, symptoms, classifications and diagnosis; and the hypnotics, anesthetics, sedatives and stimulants of various sorts discovered, although brilliantly effective over momentary states, bear little relation to the patient's permanent cure. There is no more epigrammatic instance of that combined greatness and littleness of man's mind, by which Pascal was so much struck, than this particular juxtaposition of wisdom and impotence, than this capacity to give interminable clinical lectures over patients to whom we are radically unable to afford real help. Power and learning do not necessarily go together in this field. The great Charcot is accused, and probably correctly, of actually manufacturing new types of invalidism by his scientific performances at the Salpêtrière, while some common doctor will rescue cases after cases by using methods which are not medical, but pedagogical and moral, by having a sense for concrete human nature which lets him get at the patient's character. Of all the new agencies that our day has seen there is but one that tends steadily to assume a more and more commanding importance, and that is the agency of the patient's mind itself. Whoever can produce effects there holds the key of the situation in a number of morbid conditions of which we do not yet know the extent, for systematic experiments in this direction are in their merest infancy. They began in Europe fifteen years ago, when the medical world so tardily admitted the facts of hypnotism to be true, and in this country they have been carried on in a much bolder and more radical fashion by all those "mind-curers" and "Christian Scientists" with whose results the public, and even the profession, are growing gradually familiar.

I assuredly hold no brief for any of these healers, and must confess that my intellect has been unable to assimilate their theories, so far as I have heard them given. But their facts are patent and startling, and anything that interferes with the multiplication of such facts, and with our freest opportunity of observing and studying them, will, I believe, be a public calamity. The law now proposed will so interfere, simply because the mind-curers will not take the examinations. They return to science disdain for disdain; and nothing would please some of them better than such a taste of imprisonment as might, by the public outcry it would occasion, bring the law rattling down about the ears of the mandarins who should have enacted it.

And whatever one may think of the narrowness of the mind-curers, their logical position is impregnable. They are proving by the most brilliant new results that the therapeutic relation may be what we can at present describe only as a relation of one person to another person; and they are consistent in resisting to the uttermost any legislation that would make "examinable" information the root of medical virtue, and hamper the free play of personal force and affinity by mechanically imposed conditions.

If the chief task, perhaps, of the science of human nature during the next generation is to be the clearer interpretation of all such phenomena as the mind-curers are producing in their curative, am I not right in saying that a law that would result, if successfully carried out, in the suppression of the activity of such persons, is one whose tendency must be obstructive to the advance of knowledge, and have I not then made good the last of my three points?

I know it will be said that I am fighting wind-mills, and that the real animus of the law is not any absurd grand-motherly anxiety about the citizens' medication, but only a laudable desire to punish those vampire quacks who live by preying on the victims of sexual disease. To which I can only reply that I sympathize most heartily with that vindictive purpose, but that a more direct way must be invented. It is a poor policy to set fire to one's house to broil a mutton chop, or to pour boiling water over one's dog to kill his fleas; and, besides, so long as medical fraud is offered by human nature, so long will there be vampires among us, with licenses or without them.

It will be hard to reach these creatures effectually under any legislative device; but to regulate the whole delicate mechanism of the relations between physician and patient in the State of Massachusetts, for the sole purpose of making it easier for the police to descend upon a few such miscreants, is simply preposterous.

Above all, let us remember that some people must remain sick and others die unnecessarily under any circumstances. Let us not bow down before the Gallic idol of regulation as an end in itself to be pursued for the mere wind and sound of it. If much-policed Germany can get along as well as she does without restrictions on medical practice, surely the State of Massachusetts can continue to do so for a while longer.

Cambridge, March 17.

WILLIAM JAMES, M. D.

A Letter from Abby A. Judson.

To the Editor of the Banner of Light:

It gives a true lover of Spiritualism great pain to hear this constant cry of fraud by its opponents; and when to the disgraceful word fraud is added the still more opprobrious term of filch, it requires some nerve to still say unflinchingly in the face of those who revile the name, "Yes, I am a Spiritualist."

We who have already begun to drink of the pure water flowing down to us from celestial regions, who have found in spirit communion strength for our daily needs, and who anticipate the dissolution of the fleshly body with joy unspeakable and full of glory, are not dismayed by these epithets, flung out by those who are either ignorant of Spiritualism, or, knowing something of its value, yet dread what will inevitably cause "the surrender of orthodoxy." But many seekers are not so far along, and we should by all means take steps to render such accusations impossible, or make their falsity apparent to the most cursory glance. Besides, possessing as we do the truth that can alone uplift mankind and prepare it for the heaven beyond by making a heaven of the life here, we owe it to our own self-respect to quickly and wisely present our views in a way to win the confidence and the esteem of the world at large.

One of the most pernicious doctrines that has ever been sustained by Spiritualists is that the moral character of the medium is of no consequence. I have heard that constantly sustained by Spiritualists of long standing during the last ten years, and I never heard it without dissenting from it in my own soul, and because I have thrown stumbling-blocks in my way in many places, and because I have contended, both in speaking and in writing, for making a pure, moral character more important than mediumship. This view is fully brought out in chapters 3, 4, 5 and 18 of "The Bridge Between Two Worlds," written in 1894, and is in fact the keynote to the whole work. My angelic helpers earnestly desire that mediums in general should read and act upon their teachings as given there. But alas! many mediums dread these doctrines because their adoption would anger their controls, and cause their withdrawal and the consequent withdrawal of the money these controls help them to make. If such mediums would make the development of their own souls their first object, this effort would at once open the door to a high order of spirits, and, as they have real mediumistic power, this power would be utilized by these new controls, and they would find a beauty and a glory in their work that is beyond their present power to conceive. But as long as many believers persist in the claim that character is of no consequence to a medium, we cannot be surprised that many sensitive, whose susceptibility to spirit control proves certain yielding strands in their mental make-up, should say the same, to the great delight of certain low spirits who believe it, too, and are glad to retain the power they have so long held.

Alas! my space is nearly all gone, and I have but just begun. How shall we, who are not acting mediums, aid to develop a pure mediumship, and thus conquer the accusations of filth and fraud? In the first place let us seek communications only from high and noble spirits, whose teachings can ennoble and purify our own characters, opening the door to undeveloped spirits only with a view to aiding them by our own moral strength. And, in the second place, let us have no private sittings, attend no seances, and patronize no public test mediums unless we are sure that these mediums make their own personal purity and truth their first object in life, thus making it possible for exalted spirits to *worthily* communicate with mortals through them. We have many such mediums in our ranks, and only such should be patronized, both in public and in private. A different sort of medium should be discountenanced, and this is especially necessary because one with a low control (because he does not insist on a higher one) can readily amuse a crowd of outsiders and fun-seekers in a way that a person of high aspirations and refined manners cannot do.

Yours for humanity and for spirituality,
ABBY A. JUDSON.
Worcester, Mass., or Arlington, N. J.

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

HOW MY BOY WENT DOWN.

It was not on the field of battle,
It was not with a ship at sea,
But a fate far worse than either
That stole him away from me.
'Twas the death in the ruby wine-cup,
That the reason and senses drown;
He drank the alluring poison,
And thus my boy went down;
Down from the heights of manhood,
To the depths of disgrace and sin;
Down to the worthless beggar,
From the hope of what might have been.
For the brand of a beast besotted
He bartered his manhood's crown;
Through the gate of a sinful pleasure
My poor, weak boy went down.
'T is only the same old story
That mothers so often tell,
With accents of infinite sadness,
Like the tones of a funeral bell.
But I never thought when I heard it
I should learn all its meaning myself;
I thought he'd be true to his mother,
I thought he'd be true to himself.
But alas for my hopes, all delusion!
Alas for his youthful pride!
Alas! who are safe when danger
Is open on every side?
Oh! can nothing destroy this great evil?
No bar in their pathway throw?
To save from the terrible maelstrom
The thousands of boys going down?
—Selected.

Written for the Lyceum and Home Department.

The Story of the Two Cripples.

BY SYLVANUS LYON.

"What profit us, that we from heaven derive
A soul immortal, and with looks erect,
Survey the stars, if like the brutal hind,
We follow only where passions lead the way?"
—Dryden.

Oh! the boy was so very lame. Most all his joints weak, his legs seeming to bend under him, and his head making painful gyrations with each step, and walking only with the assistance of an old lady companion.

It was opposite the New York Post Office in Park Row, with its continual rushing, medley throng; one of the many chance scenes of sorrow we so often meet there.

Seeing the unfortunate, a good man quickly offered assistance, with kind remarks and loving looks of sympathy. "Please let me take your hand, and aid you a little through this difficult way." Just then two swaggering, burly fellows jostled rudely against the poor cripple, almost prostrating him in his extreme weakness, and making him cry out in pain, but causing other more kindly ones to come to the poor boy's aid.

How different with the proud, rough offenders; they passed on hastily with no care or seeming thought for their unkind cruelty, and one, the stronger, gaily dressed fellow, uttering a vile oath, cursing the miserable boy.

"Oh! get out of the way, crutchey! it serves you right; such limbs as you are only fit for hospitals!"

The cripple gave no answer, uttered no angry or sorrowful word, but smiled so sweetly. Patiently regaining his faltering step, he said to his lady companion:

"Oh! never mind, auntie, it did not hurt much, and I am sure the big man did not mean to do it. Just see how strong I can walk now." I confess it, a feeling of heroic revenge or a wish to punish the bully came; and the words, "Shame on you, two strong bravados, for thus running down this sickly, weak pleading voice, and the sweet smile of gentleness on the poor boy's face, made me quickly forget the wrong in the good, the low mean in the beautiful, the Christ-like spirit in the contrast with the evil."

I truly felt an impulse to rush after the two strong burly ones to tell them of their weakness, and to pray them to strive to grow something of the lame boy's spirit of love and beauty, for they seemed so mean and low, so coarse and unkind, really the dwarfed cripples.

The group passed quickly. Other scenes and many actors, the rich and the proud, the poor, the old and the young, the sorrowful and gay, making up life's busy throng, but still this picture of the two unfortunate cripples lives in memory.

We all meet these scenes in life. Oh! the sorrowing, wounded, weary ones needing our love and sympathy, but the worst cripples, the most to be pitied, are the lame, the halt and the blind in spirit, for they wound and torment themselves, and harm others.

Mean selfishness and pride cripple many, and envy and jealousy wound the heart's affections, and sin and vice blot out God's love, paralyze our natures, and kill all manliness and beauty.

Resolution Cushions.

There was an expectant smile on Grandma Bartlett's face. She pulled the shade over the lamp, and drew the curtains, shutting her room in cozy. The clock on the mantel was ticking the old year away as fast as it could hurry him off. It was dusk and New Year's eve, and that was the time for the Pincushion Ceremony at the Bartletts'. Fred met Alice on the stairs, and Belle and Arthur came along the hall. Belle carried Baby Letty in her arms, and they each bore a bristling little red tomato pincushion in their hands.

Grandma had placed five hassocks in a row. "Come, dearies," she called out to Arthur's subdued knock. They filed in, laughing. "Stools of repentance," cried tall Belle, dropping to her hassock. "Oh! grandma, my cushion is full of pins. I broke my resolution every other day. I resolved to keep my temper, you know, and I got so tired of poking in a pin for a slip, every night at bed time."

"Look at my lazy pins," mourned Fred. "And my behind-time stickers," chimed in Alice.

"I did n't think I did put off these things so often," sighed Arthur, and then Baby Letty stuck up her cushion. It was empty.

"Now, dears," said grandma, "proceed with the ceremony. So solemnly they each tumbled their pins into a box on the table. Another stood near it.

"Why, there's n't half so many as last year, grandma!" cried Fred.

"Why? why? And we all felt so bad!" "Clean cushions again," said grandma, happily, picking up Letty to hug her. "Now for grandma's New Year's presents."

There were beautiful books and games. "I always feel as if you paid us for being naughty," said Alice, looking up with a smile for her book. "I would n't part with my Resolution Cushion for the world!"

Arthur looked at his empty cushion. "I'm glad those pins are gone," he said. "A clean start for a happy New Year. I say, grandma, how we love you!"

And four impetuous pairs of arms almost smothered dear, gentle grandma.—Youth's Companion.

Young People's Department

Of the International Jubilee of Modern Spiritualism, to be held at Rochester, N. Y., June 1 to 8, 1898.

Upon the young people of to-day depends the future of Spiritualism, and in order that they may be organized in one harmonious working body, having definite ends to attain, and that all may work together for those attainments, and also that plans for their social, intellectual and spiritual development might be perfected, a Young People's Department has been established, as an auxiliary to the Jubilee, and destined to become an auxiliary to the National Spiritualist Association. Plans for the formation of such a department are to be formulated prior to and presented at the Jubilee for adoption. With this end in view, it is necessary to obtain data and suggestions as soon as possible from all the young people's societies interested in this work, that the best features now in vogue may be selected, so that the final plan, when promulgated, will be one generally adaptable to the requirements of the various societies throughout the country.

The President, Secretary, or some chosen member of each society, is requested to communicate at once with the undersigned, in regard to this matter.

Individuals who may or may not belong to any society are also asked to forward suggestions, and to take an active interest in this department.

Every society should at least be represented, and, if possible, be present en masse at the Jubilee; and special parties should be designated without delay in each locality, to carry on the work in their vicinity.

To conduct this work funds are immediately required, and a system of charter membership has been instituted, each charter member paying an initiation fee of twenty-five cents (stamps accepted). Other donations are solicited, and will be duly appreciated.

Age limit.—This department is designed especially for the young people between the ages of sixteen and forty, and those persons under or over the ages mentioned will not be entitled to membership therein.

It is hoped that, at least, fifty thousand charter members shall be enrolled prior to the first of next June. Please send in your names at once, and lend your assistance to this work, in order that it may be enthusiastically carried forward to success, and ultimate ends attained which shall be beneficial to each and every one alike.

Address all communications and forward contributions to
I. C. I. EVANS,
1322 B street, S. W., Washington, D. C.,
Superintendent of Young People's Department.

Children's Progressive Lyceum No. 1

Met as usual Sunday, March 6, the attendance being the largest this season. The older classes discussed an interesting lesson, "The Golden Rule," and how practicing it will create a heaven, while its violation will bring to us the reverse condition, heaven and hell being the condition of the mind, or the results of our daily thoughts and actions. The little folks were taught a beautiful lesson, which pictured their minds as flower gardens, the good thoughts being bright flowers, while the ugly thoughts were the weeds. The quick, bright answers proved that they understood the truths of the lesson. In the future they will cultivate their garden with more care, because they learned that a beautiful mind-garden would produce a beautiful countenance as well as nature.

At twelve o'clock the Banner March took place, with twenty in line, after which the Lyceum, as well as many visitors, enjoyed the usual instructive and entertaining concert, the following being the program: Recitations by Ethel Weaver, Annie Jamison, Louise Leavitt, Hazel Gilmore, Josie Gerrish, Mabel Emmons, Iona Sillings, Francis Peters, and songs by Little Eddie and Floyd Sibley.

Mrs. Butler then addressed the children, who were much pleased to have her with them again. On Saturday evening, March 13th, she will hold a whist party at her office for the benefit of the Lyceum. She also offered prizes as reward for best behavior, and those who take part in the entertainment every Sunday. Mrs. Butler said that the thoughts of the Lyceum gave her cheer during her hours of leisure.

Mr. King, upon being asked to speak, made an interesting address to the school.

Mr. Harold Leslie made some very interesting and instructive remarks to the Lyceum.

March 27th, Anniversary Sunday, the Lyceum will have a grand cut-ratting race, the advertisement of which will appear in a later issue of the BANNER OF LIGHT.

The public are cordially invited to attend our services.
CHARLES B. YEATON, Sec'y.
Cor. George and Revere streets, Revere.

The Boston Spiritual Lyceum.

Sunday afternoon, March 6, there was a large attendance at the session of this Lyceum in Berkeley Hall. "From what standpoint should we judge an individual's acts?" was the question, and a great variety of opinion found expression. One point brought out by several was that while we might judge and condemn a certain act of an individual, it did not follow that we judged and condemned the individual.

Following a stirring Grand March, with over fifty scholars in line, the following program was well rendered: E. Ketchums, Willie Sheldon and Harry Gilmore; songs, Rupert Davis; recitation, Anna Ratzell; piano solo, Alice Ireland; reading, Elmer B. Packard; song, Edward W. Hatch; piano solo, Prof. George Schaller; remarks, Dr. Charles Harding; Banner March and closing song by the school.

Question for March 27, "What significance has the Golden Jubilee of Spiritualism to the world?"

On Sunday, March 27, the Lyceum joins with the Boston Spiritual Temple to celebrate the Golden Jubilee of Spiritualism in Odd Fellows Hall, 515 Tremont street, and we hope all our friends will come and make this celebration worthy of the Golden Jubilee.

A. CLARENCE ARMSTRONG, Clerk.
17 Leroy street, Dorchester Station, Boston, Mass.

North Scituate Lyceum.

The fine weather of March 6 brought out a large number of the members, which enabled us to have a very interesting session of the Lyceum, which was opened with singing "Nearer, My God, to Thee"; invocation by the Guardian; silver-chain recitation, "The Soul's Birthright"; musical selection, Miss Daisy Graves; Brother D. J. Bates read a tribute to A. J. Davis, from the BANNER OF LIGHT; readings by Sisters S. J. Marsh, M. C. Morris, Cora Newcomb and Hattie F. Seaverns; Brother Walter P. N. Newcomb gave a wonderful display of his clairvoyant power in describing a large band of Indian spirits holding council at their old camp ground, near our hall.

Battle F. Seaverns, Nellie Lincoln and Ray Merritt were chosen committee to make arrangements to celebrate our Anniversary, March 31.

A. A. SEAVERS.

Fall River Lyceum.

Our Lyceum is doing a grand work, under the kind care and guidance of Mr. James Lucas and sister Alice, who are ably assisted by Mr. Holm, and Mrs. Mary Bartley, who is an excellent teacher for the adult class.

MRS. ANN HUBBERT.

For the Lyceum and Home Department.

Enigma.

I am composed of 14 letters.
My 13, 4, 10, 11, 2, 10, is extreme fear.
My 5, 9, 3, 14, is gone by.
My 8, 12, 14, is a wagger.
My 6, 7, 11, 3, 4, is a useful animal.
My 1, 2, 12, is a boy's name.
My whole was a well-known spiritual teacher.
Charleston, S. C.

ANSWER to Enigma in last number—BANNER OF LIGHT.

A prize will be given to the young lady and to the little girl who will send in the largest number of charades, etc., for this Department.

MOST FAMOUS WOMEN IN THE WORLD

Recommend Dr. Greene's Nervura Blood and Nerve Remedy as the Greatest of all Cures.

Illustrious Women, Like Clara Barton and Belva A. Lockwood, Who Are the Leaders of Women, Tell You to Use Dr. Greene's Nervura if You Wish to be Surely Cured. In the Spring You Need the Wonderful Strengthening, Purifying, Invigorating Effects of Dr. Greene's Nervura. Take it Now, For it is the Best of All Spring Medicines.

Clara Barton, President of the Red Cross Society, indorses Dr. Greene's Nervura.

What higher commendation can a medicine have, what more convincing proof, what more positive assurance that Dr. Greene's Nervura blood and nerve remedy will surely cure than the recommendation and endorsement of the world-wide known and universally loved and honored Clara Barton, President of the Red Cross Society?

Such is the world-famous Clara Barton, President of the Red Cross Society, and her words in praise and recommendation of the wonderful curer of disease, Dr. Greene's Nervura blood and nerve remedy, will be a new hope to thousands upon thousands of those who are sick, out of health, weak, nervous, or who suffer from headaches, rheumatism, neuralgia or other painful and distressing diseases, nervous affections or poor and devitalized blood.

Clara Barton says:

"We have tried Dr. Greene's Nervura blood and nerve remedy, and although the remedy has been in our hands but a short time, we judge that the remedy has all the merits which are claimed for it. We shall still continue its use, with the expectation that we shall be able to endorse it still more highly."

CLARA BARTON,
President of the American National Red Cross, Washington, D. C.

Belva A. Lockwood, foremost woman of her time, cured by Dr. Greene's Nervura.

There is no word so powerful among women, no influence so great, and no authority so high as the utterances of a recognized leader when speaking to her sister women for the good of womankind.

When, therefore, the voice of Belva A. Lockwood, of Washington, D. C., who is recognized

among women as their mightiest leader and champion in all woman's movements which mark this generation, is raised in the interests of women; when this representative of her sex, to such an extent that she has been twice nominated for President of the United States by the Equal Rights Party, publishes the fact to the world that she owes her present good health and strength to the use of Dr. Greene's Nervura blood and nerve remedy, it comes as a positive proof, a revelation of the way to health to the thousands upon thousands of people who droop and languish under the burden of ill-health, over taxed strength, nervous disorders and the weaknesses, pains and aches of female complaints.

Mrs. Lockwood says:

"I have used Dr. Greene's Nervura blood and nerve remedy, and am pleased to say that it has improved my digestion, relieved the sleeplessness under a great nervous strain, during which I believe that sleep would otherwise have been impossible, and seems in every way to have built up my general health. The attacks of faintness to which I had previously been subject have entirely disappeared. It increases the appetite, tends to cheerfulness and general good feeling, and leaves no ill effect."

"I can freely recommend it to all persons afflicted with nervous disorders, or that tired feeling which is so common. I recommend it also to nervous people, aged people, and to all persons in delicate health."

BELVA A. LOCKWOOD, A. M. and B. L.,
Secretary American Peace Bureau.

Vice-President of the Massachusetts Total Abstinence Society cured by Dr. Greene's Nervura.

Vice-President of the Massachusetts Total Abstinence Society, Mrs. S. Louise Barton, of

4 Union Park street, Boston, Mass., says: "I am glad to give my testimony in regard to the great worth of Dr. Greene's Nervura. Two years ago my husband and myself, both slowly recovering from a severe illness, found ourselves unable to sleep, and becoming, by reason of this, so nervous and weak as greatly to retard our recovery. By the advice of a friend (after trying various other remedies) we began to take Dr. Greene's Nervura. It acted like a charm, giving us refreshing slumber and also returning strength. I had been troubled with dyspepsia, and found, to my surprise, that as my strength returned I was being cured of this disease also. I have relied on it ever since when wearied with my brain-work, and found it the best thing I have ever tried."

Mrs. Henry Ward Beecher, wife of the Great-est Preacher and Divine that ever lived, knew and told of the wonderful good Dr. Greene's Nervura is doing.

Mrs. Henry Ward Beecher, whose name is revered and honored by everybody, wrote to the people out of deep regard for humanity and an earnest desire to restore the weak, tired, feeble, nervous and suffering, again to health and strength: "I have given some of Dr. Greene's Nervura to several friends whom I thought would be benefited by it. They speak highly of it, and feel they have been much benefited by its use. These people are very responsible witnesses as to the beneficial character of the medicine, and I am ready to vouch for the honesty of their approval of Dr. Greene's Nervura. If needed in my own case, I certainly should use it."

Remember, also, that Dr. Greene, of 34 Temple Place, Boston, Mass., can be consulted free, personally or by letter.

1848--1898.

Fiftieth Anniversary Celebration of Modern Spiritualism.

To be held by the First Spiritual Church of Rochester, N. Y., Sunday, March 27, to Sunday, April 3, inclusive, in Fitzhugh Hall. Meetings at 2 and 7:30 P. M. each day.

PROGRAM OF THE SPEAKERS AND MEDIUMS.

Sunday, March 27th, afternoon, opening remarks, G. W. Kates, Chairman; address, "The New Era," Mrs. Zaida Brown-Kates; spirit tests, Evening, address, "The History and Prophecy of Modern Spiritualism," Mrs. Helen P. Russegue; tests, Mrs. Zaida Brown-Kates.

Monday, March 28th, afternoon, address, "An Analysis of the Term 'Modes of Motion,' as Employed by Science, and the Relation of these Data to the Spiritual Philosophy," scientifically demonstrated, Prof. W. M. Lockwood; tests, Mrs. Zaida Brown-Kates. Evening, address, "After Fifty Years," Mrs. S. Augusta Armstrong; address, "Anniversary Thoughts," Mrs. Clara Watson; tests, Miss Maggie Gaule.

Tuesday, March 29th, afternoon, address, subject by the audience, Mrs. Helen P. Russegue; tests, Miss Maggie Gaule. Evening, address, "From Materialism to a Knowledge of Life Beyond the Grave, and of Spirit Return, by an Investigation of the Principles of Nature," scientifically demonstrated, Prof. W. M. Lockwood; tests, Miss Maggie Gaule, Mrs. Zaida Brown-Kates.

Wednesday, March 30th, afternoon, address, "The Practical in Spiritualism," Mrs. Clara Watson; tests by visiting mediums. Evening, address, "The Mission of Spiritualism," Mrs. Helen P. Russegue; tests, Mrs. Anna E. Thomas.

Thursday, March 31st, excursion to Fox Cottage at Hydeville. Evening, Anniversary address, Mrs. Zaida Brown-Kates; remarks by Dr. J. M. Peebles, Moses Hull, J. C. F. Grumbine, R. D. Jones, Mrs. S. A. Armstrong, Mrs. Clara Watson, and Mrs. H. P. Russegue; tests, Mrs. A. Acheson, Mrs. Anna E. Thomas, Miss Maggie Gaule.

Friday, April 1st, afternoon, address, "The New Battle," Moses Hull; tests, Mrs. A. Acheson, and visiting mediums. Evening, address, "What I Saw in India: its Magic, its Yogi, its Fakirs, its Plague, and its Political Condition," Dr. J. M. Peebles; tests, Mrs. Anna E. Thomas.

Saturday, April 2nd, afternoon, address, "Spiritualism the Cosmic Religion," J. C. F. Grumbine; tests, Mrs. Zaida Brown-Kates. Evening, address, "Spiritualism in All Lands," Dr. J. M. Peebles; tests, Mrs. Anna E. Thomas.

Sunday, April 3rd, afternoon, address, "The Spiritual Gifts: What are They and How Recognized and Related," J. C. F. Grumbine; remarks by Mrs. Zaida Brown-Kates; tests, Mrs. Anna E. Thomas. Evening, address, "Is There a Philosophy of Divinity?" J. C. F. Grumbine; closing address, Dr. J. M. Peebles; tests, Mrs. Zaida Brown-Kates.

Music.—Choir of the First Spiritual Church, Miss Arabella F. Krug Orchestra, Whitehouse Brothers Quartet, F. H. Walrath and C. H. Wilcox, Cornetists. Soloists: Mr. George E. Jones, Mr. Fred Young, Mrs. Zaida Brown-Kates, Mrs. Addie A. Frick, Miss Adah Swift. Elocutionists: Mrs. Nina Osborne, Miss Agnes Wilson, Miss May Wilson. Accompanists: Mrs. R. H. Joslyn, Mrs. A. W. Hisecock, Mrs. F. H. Walrath.

Anniversary at Rochester, N. Y.

The following hotel rates have been made for the Anniversary Celebration at Rochester, N. Y., March 27th to April 3rd:

Whitcomb House (where speakers and mediums will stop), \$2.00 per day; The New Osburn House, \$2.00 per day; The Livingston, \$2.00 per day; National Hotel, \$1.50 per day; Chapman House, \$1.00 per day; Jackson's Temperance Hotel (European plan), rooms, 50 cents per day, two in a room, with low rates for table board.

For further particulars, apply to
G. W. KATES,
234 Monroe Avenue, Rochester, N. Y.

For Over Fifty Years

Mrs. Winkley'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-five cents a bottle.

No Medical Trust for Massachusetts.

The people of Massachusetts do not need, and do not mean to be put under the tutelage of any school or schools of physicians whatever. Their right to choose their own medical advisers is as clear as their right to choose their own spiritual advisers. There is abundant provision in the law as it stands to punish charlatans.

Yesterday's demonstration at the State House in opposition to the proposed bill to prohibit the practice in medicine on the part of all who do not subscribe to certain traditional methods was impressive. No legislative hearing during the present session has called out so large an attendance. No legislative hearing at any time has witnessed a stronger showing on behalf of the "No" side of the question.

The array of remonstrants was in itself no slight argument against so uncalled for an innovation in the policy of the Commonwealth. The issue at stake was shown by honored and distinguished citizens to be a matter of vastly more importance than any difference of opinion existing between rival schools and ideas of medicine. It is a matter of personal liberty and individual right.

Certain it is that it cannot be said that the opponents of the bill are "merely interested parties" after an object-lesson like yesterday's hearing.

Rev. E. A. Horton went an effective letter deprecating the measure, and Rev. B. Fay Mills made a strong speech, showing that medicine is not an exact science, and that no regular doctor should assume that he knows everything.

William Lloyd Garrison closed an eloquent address by saying: "In behalf of the right of the people to choose their own physicians, in the name of just law, which this act would contravene, and in the true interest of the medical profession itself, which can only be dishonored by such unworthy devices, I ask your committee to stamp with unanimous disapproval the petitioners' request."

There is small need of emphasizing the high character and widespread influence of Prof. William James of Harvard. He, too, appeared as a remonstrant. He objected to the proposed bill as tending to trammel medical science.

There was other effective oratory on the negative side of the question, and when the adjourned hearing comes up to-morrow morning at 10 o'clock, the State Board of Registration in Medicine will come to a realizing sense of the fact that personal liberty is still a principle dear to a multitude in the old Bay State.—Editorial in Boston Globe, March 3d.

The Southern Cassadaga Camp-Meeting, Lake Helen, Fla.

To the Editor of the Banner of Light:

Sunday, March 6th, was a charming day—soft air, thermometer 75 at noon, bright sun.

In the morning Geo. P. Colby, under a deep inspiration, gave a series of answers to questions with mastery ability, and dressed his remarks with cultured language. Mr. Colby has been controlled by three different spirits at this session, all of whom have been a credit both to him and to the Cause.

In the afternoon Mrs. Carrie E. S. Twing spoke with feeling and great earnestness upon "The Spirit of Spiritualism."

Mrs. Maggie Waite closed the services with a test séance, describing with startling effect a score of spirits, and locating them for people in the audience; nearly all were recognized.

The large audience tendered Mrs. Waite a hearty vote of thanks for her great and good work done here. She leaves for New York this week.

Last Saturday Mrs. A. E. Sheets delivered a remarkable lecture, full of refined spiritual thought, her face radiant with illumination from spirits of higher spheres. The audience caught the inspiration, and were lifted up greatly in mind by her noble words. She remains to the close of the meeting, and every one is full of praise for her work.

Mrs. Twing gave her last lecture on Tuesday, March 8th. It was received with many kind wishes for her, that her work may be continued

many years. She has gone to Atlanta, Ga., for a three weeks' engagement.

Mrs. Minnie Brown of Philadelphia has won a flattering reputation here by her psychometric readings. She appears several times a week at the close of the lectures. Mixed with her readings of character are many spirit messages, which are recognized.

The meeting continues prosperous. Great evidence of spirit communication is daily presented. People come and go, come to enjoy the beautiful scenery and climate, others to study the Spiritual Phenomena.

The management have presented first-class talent in every department.

The people from the surrounding towns are drawn to the Sunday meetings, and are often changed from scoffing skeptics to sincere seekers for this great truth. H. A. BUDINGTON.

March Magazines.

ST. NICHOLAS.—The opening paper is by W. S. Harwood, and is devoted to "The Great Lakes." There are many illustrations. Oliver Herford contributes a characteristic illuminated poem, "The Snail's Dream." Meredith Nugent gives some "Leaves from the Notebook of an Animal Artist," with a page of sketches. Tudor Jenks gives advice as to the choice and use of "Reference Books for Boys and Girls." "A Giant Candle" is a description of a spectacular feature of the Swedish Exposition, and incidentally an account of candle making in Sweden. A new serial for girls is begun in the number, "A Year with Denise and Ned Toodles," by Gabrielle E. Jackson, the story of a little girl and her pony. In Clement Pezand's fairy tale of science, "Through the Earth," the hero experiences some remarkable effects of gravitation. The "Two Biddicut Boys" continue their exciting chase for the trick dog, and the members of "The Lakerim Athletic Club" make up a coasting contest, in the two serials by J. T. Trowbridge and Rupert Hughes. There are poems by Virginia Woodward Cloud and Mildred Howells. The Century Company (Union Square), N. Y.

THE ARENA.—The opening article, entitled, "Trusts; Their Causes and the Remedy," by Senator Marion Butler, is a powerful exposition of the great theme now occupying the attention of the public. In "The Victory of the Vanquished," Hon. Charles A. Towne reviews in a trenchant manner the results of the Presidential election of 1896, showing that the victorious party was in reality vanquished, and that the defeated party was in reality triumphant. Under "Studies of the Money Question," Anthony W. Dimock of Wall street defines his views of the best methods by which currency reform can be effected, and to the editor replies in a controversial article against the gold standard and the proposition of the Monetary Commission. Francis E. W. ruff contributes an interesting paper on "Single Standard for the World," advocating the restoration of silver by the concurrent action of the nations. Commissioner Harris "Statistics and Socialism" is ably reviewed by George Wilson. "The Epic Opportunity" by Dr. William Bayard Hale, shows that America has in the swift march of events, come to the threshold of a great transformation. "Law, Lawlessness and Labor" is the title of a valuable article by W. H. B. Mackay, dealing with the Lattimer massacre, and government by injunction. A subject of great importance is that of "Girls' Coöperative Boarding Homes," discussed by Robert Stein. In the Editor's Evening Dr. Ridpath notes "The Ascendency of Kipling," and presents a sonnet called "Ecco Homo." The Arena Co., Boston, Mass.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Props., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by him.

WATER & TRIAZ, Wholesale Druggists, Toledo, O. WALKING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75 cents per bottle. Sold by all Druggists. Testimonials free. Mar. 19.

BANNER OF LIGHT BOOKSTORE.
SPECIAL NOTICE.
The BANNER OF LIGHT PUBLISHING CO., 90 Bowditch Street (from 98 Tremont Street), Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformative and Miscellaneous Books at Wholesale and Retail.
Orders for Books, to be sent by Express, must be accompanied by full cash or by check, and if by mail, must be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.
Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 5 cents.
In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of independent free thought, but we do not endorse all the varied shades of opinion to which correspondents may give utterance.
No attention is paid to anonymous communications. Name and address of writer is indispensable as a guarantee of good faith. We cannot undertake to preserve or return canceled articles.
Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

Banner of Light.
BOSTON, SATURDAY, MARCH 19, 1898.
ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.
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TWO DOLLARS PER YEAR.
The management of the BANNER OF LIGHT has reduced the subscription price of the paper to Two Dollars per year (former price \$2.50).
We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1898, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and the practicality materially enhanced, and the Cause which this paper has so long defended and upheld greatly strengthened.

Spiritualism and Insanity.
The New York secular papers have had much to say of late concerning the so-called spirit-pictures now in the possession of Mrs. Beach Rogers, whose name has been conspicuously before the public in connection with that of the notorious Henry R. Rogers, the pretended medium. It seems that Mrs. Beach Rogers's children by her first husband have brought suit to determine the question of their mother's mental condition. She appeared in court recently to defend herself and her beliefs in person. She came alone, her present husband being conspicuous by his absence—for a well known cause.
Expert testimony was introduced to prove that Mrs. Rogers was insane. Three pictures, purporting to have been painted by spirit power, were brought into court by her children as evidence in the case. Probably her firm belief in the genuineness of the pictures had no little weight with the court and the witnesses in the case in forming their judgments as to her sanity. From an artistic standpoint the pictures are considered very inferior; in fact, mere daubs upon the canvas. From a legal standpoint, however, they will play an important part in determining the future of Mrs. Rogers.
We have already spoken with regard to this case in some of its aspects. Mrs. Rogers may not be insane in the common acceptance of that term, but she has been deluded and hypnotized by an unscrupulous man, seeking to further his own interests, hence she is incapable of deciding important questions for herself. She should be placed under guardianship for her own protection, for the sake of her children, and for the welfare of society in removing her from the baleful influence of her present husband. She is his unfortunate victim, and deserves only the sincerest sympathy of her fellowmen. It is to be hoped that Mrs. Rogers and her children may soon be freed from the cruelly unjust and trying position in which they have been placed by Rogers.
The testimony given at the first hearing upon this case brought out some very interesting statements from Dr. J. Leonard Corning, an expert in lunacy, who was placed upon the stand as a witness for the prosecution. His replies to questions of the attorney for the defense to this effect: Mrs. Rogers is incurably insane; that everybody who believes in spiritual manifestations is insane; that he did not know many people believed in such bosh as Spiritualism; that he knew nothing about the subject; that he never read anything about it; that his distinguished advocates were not in an insane asylum simply because they were distinguished; that he felt that every believer in Spiritualism was a monomaniac, etc., etc.
Dr. Corning showed his ignorance of the first principles of courtesy and common decency in submitting his evidence to the court. He knows, if he knows anything at all, that eminent medical experts, and the wisest jurists on both continents, have been and are firm believers in Spiritualism. He knows, if he is not as ignorant of the affairs of the world as a Hottentot, that our highest courts have decided, upon evidence submitted by experts of his own school, that a belief in Spiritualism is by no means incompatible with reason, and soundness of mind. His animadversions carry no weight with men and women of intelligence, hence will be set down to the bigotry and prejudice of the one who uttered them.
Dr. Corning has placed himself in a most unenviable position before the world. As a sci-

entist he has exhibited a narrowness of mind that to day unfits him for the position of teacher and leader among men. As a specialist, he has shown himself to be entirely ignorant of the opinions of his own profession, as well as a contempt for the decisions of the ablest judges in the world. Spiritualism can but be benefited by such expressions as he has presumed to offer as evidence upon the question of insanity, for they will induce people to investigate for themselves, and form their own conclusions from the evidence of their own senses. Dr. Corning has proved himself an unreliable witness, and his testimony will carry but little weight with thinking people. It should be ruled out by the court, and treated with the contempt it deserves by all progressive minds.

Justice.

Two verdicts have been rendered during the past week, in which the public has had more than a passing interest. The one was the case of Henry B. Foulke of Onset, for the most heinous crime known among men, while the other was the case of Sheriff Martin, who planned and carried out the wholesale murder of the inoffensive miners at Lattimer, Penn., last September. For obvious reasons these cases have been followed very closely by the American people, who have had a fervent wish in their hearts that justice might be done in both instances. The trials are now over, and no little surprise is manifested at their outcome.

Foulke was found guilty as charged on two counts, and should naturally have received a sentence of ten or fifteen years for his terrible crimes. The latter figure would have been within the maximum limit of the law, and would not have been half severe enough to offset the enormity of his acts. The jury rendered its verdict of guilty, but the judge, for some reason unknown, has sentenced Foulke to only eight months in jail. No wonder Foulke writes the editor of THE BANNER to the effect that he loves everybody, and is willing to forgive his enemies for prosecuting him in the name of the law!

In view of the fact that Foulke has boasted of the great number of young boys he has debauched and ruined during the past few years; in view of the fact that it was proved beyond question that he had done so; in view of the fact that he had admitted that he had played the confederate, and acted the part of a "spook" for more than one pretended materializing medium in Onset and Boston; in view of the fact that evidence was at hand to show that he was at the head of a secret order of villains whose chief object was to ruin young boys, we cannot help feeling that his sentence is too light, and his punishment too meagre, when the gravity of his offenses is considered. We have the highest respect for the judiciary of our land, and have no wish to cast any reflections upon even one of our judges. It is hard to see, however, where justice has been done in the case of Henry B. Foulke.

It is well, in dismissing this case, to remember two or three important facts. At the time of his arrest, Foulke threatened to expose the entire gang with whom he was associated. This threat frightened its members, and they sought to prevent Foulke from telling the whole truth. Even some of the people at Onset felt that it was unjust to punish Foulke alone, and let his associates go free. This may have been considered by the court in pronouncing sentence upon him. It must not be forgotten, also, that Foulke made a demand upon certain pretended mediums and confederates for funds for his defense, under the same threat of exposure. It will also be well to remember that Foulke said to several parties after his arrest, that "certain cabinets would have one spook less next season, if he were sentenced to prison." With such facts before their minds, people cannot be blamed for feeling that the punishment meted out to Foulke is not at all commensurate with his deeds.

The case of Sheriff Martin is widely different. He was indicted for murder, and his trial has resulted in a verdict of "not guilty." He is now legally free, but morally he and his deputies will be held responsible for wholesale willful murder of the unfortunate miners at Lattimer. The evidence of deliberate murder was conclusive. More than half of the victims of that awful slaughter were shot in the back, while no less than two little school-children suffered at the hands of those who were sworn to uphold the dignity of the law. The miscarriage of justice in Martin's case is apparent to all. It is proof palpable that some undue influence was exercised to produce the result obtained. But Martin's crime, heinous though it is, is a mild one when compared with Foulke's. The former simply relieved his victims of life, while the latter deprived his victims of honor, of virtue, and of every conception of decency and purity. Will justice ever prevail among men?

Finis.

The medical question is settled for this year. The General Court in both branches has accepted the report of the Committee on Public Health, and "no legislation necessary" is now an accepted fact. But the Board of Registration in Medicine does not intend to let the matter rest. Through its Secretary, Dr. Harvey, another campaign to the end of securing restrictive medical legislation is already being planned. The Secretary and his associates are greatly chagrined at their unexpected and overwhelming defeat, hence will endeavor to formulate some seemingly harmless measure through which their secret wishes may be carried out.

THE BANNER now has a word of advice to give to the friends of medical freedom. In view of the fact that our opponents are planning their campaign before the Legislature of 1899, it would be well to organize a Medical Defense League, to look out for the interests of the people on that occasion. Through the hearty cooperation of all opposing forces, a signal victory for the right has been won. We should profit by this object-lesson, and at once move in the direction of organization. "In union there is strength," and if a strong organization is established, the people will have a friend at Court to look out for their interests, and to protect them from pernicious legislation.

The activity of our opponents should warn us that the battle has only been postponed for another year. We earnestly advise that a public meeting of all so-called irregulars and their friends be at once called, and steps taken to form a permanent organization that shall represent all denominations and schools of practice, yet be independent of them all. Such an organization is a positive

necessity. It should be formed at the earliest possible moment, incorporated under the laws of the State, headquarters established, and a vigorous campaign along educational lines be instituted for the defense of the rights of the people. Eternal vigilance is the price of liberty.

To Amend the Sunday Law.

Three amendments to the existing Sunday Laws are now pending before the Legislature of this State. Senate Bill No. 21 is of little moment, as it only provides that charitable and religious bodies shall be considered such whether legally incorporated or not. We do not find, however, any particular reason for its enactment. House Bill No. 822 amends Chapter 98 of the Public Statutes by adding a provision that any person, firm or corporation who violates any section of said chapter, shall be liable to a fine of ten dollars for each and every man, woman and child employed by them. This measure is in point, yet we find no public demand for its passage.

The third measure is House Bill No. 740, and amends the first section of chapter 434 of the Acts of 1895, by striking out the words "or an entertainment given by a religious or charitable society, the proceeds of which, if any, are to be devoted exclusively to a charitable or religious purpose," so that it will read as follows: "Sec. 1. Whoever is present at a game, sport, play or public diversion, except a concert of sacred music, upon the Lord's Day, shall be punished by fine not exceeding five dollars for each offense." If Sec. 1 is to be amended in the manner stated, the consequences will be quite serious to many charitable and religious societies, especially to Spiritualists.

Every Sunday night séance given by any medium will be held to be a place of public diversion, and those who go there will be liable to a fine of five dollars each, while the proprietor, under another section of the act of 1895, will be liable to a fine of fifty dollars. Spiritualist meetings, at which a charge of ten or fifteen cents is made at the door, will be considered places of public diversion, and the attendants will, if this amendment prevails, be liable to a fine of five dollars each for the privilege of enjoying their religion in their own way. Such a measure is a direct blow at personal liberty, and is a serious menace to the rights of the citizen. It is being vigorously opposed by some of the most prominent citizens of the Commonwealth, and the fight against it is an earnest one. Col. Thomas Wentworth Higginson, Mrs. Ednah D. Cheney, Rev. Charles F. Dole, Rev. E. A. Horton, William Lloyd Garrison and Prof. E. A. Dolbear may be mentioned as the most eminent opponents of the measure.

The three hearings have been largely attended by friends and opponents of the bill, and the Committee on Probate and Insolvency has given every opportunity for a full presentation of the arguments on both sides of the question. The outcome will probably be the adoption of Senate Bill No. 21, and the rejection of the other bills. Sunday legislation is class legislation, pure and simple, and should be vigorously opposed by every progressive citizen. The days of the blue laws are over, and the twentieth century should not dawn upon a retrograde movement on the part of humanity. There is no day too sacred for men, women and children to be happy in, and church bigots should be made to understand that fact. The constitutional rights of our citizens must not be invaded by a set of religious zealots whose sole aim is to make the power of the Church superior to that of the State. As loyal Spiritualists and citizens of Massachusetts, we should vigorously oppose these measures and all others that serve to abridge the liberties of the people. Let us be on our guard to defend that which is ours through inheritance from our fathers.

The Rochester Jubilee.

We are in receipt of inquiries concerning the Golden Jubilee at Rochester. Our readers and friends will please remember that there will be but one Golden Jubilee celebration in that city. That one will be held June 1st to 8th, inclusive, and will be under the auspices of the National Spiritualists' Association, through its representative Mr. Frank Walker, of Hamburg, N. Y., General Manager. There will be a local celebration by some of the Rochester Spiritualists, from March 27th to April 3d, inclusive, but it is no part of the Golden Jubilee, and should not be confounded with it. The International Golden Jubilee will be appropriately and elaborately celebrated June 1st to 8th, in Rochester, N. Y. This is the celebration in which every true Spiritualist should be interested, and help to make a grand success. Apropos of this, would it not be well for all Spiritualists to send a dollar each to Mr. Walker, to help on the good work?

Theosophy.

Our theosophical friends are in the midst of another great contest among themselves. Their recent Convention in Chicago has given rise to a feud that promises to be exceedingly bitter ere it is finally settled. One faction, headed by Mrs. Tingley (an ex-medium), took the name of "The Universal Brotherhood," while the other faction still holds to the old name of "The Theosophical Society in America." The case is a complicated one, because Mrs. Tingley is the sole governing head of the Eastern School of Theosophy. Her supporters are largely in the majority, but it will be of interest to know what the decision of the vigorous minority will be.

"The Mystery of Edwin Drood."

This work in its complete form, from the spirit-pen of Charles Dickens, is wanted at this office. If any one of our readers has a copy of the same complete, kindly notify us at once, stating price. Address Fred G. Tuttle, Treasurer, BANNER OF LIGHT office, Boston.

The Veteran Spiritualists' Union will celebrate the fiftieth anniversary of the advent of Modern Spiritualism in all day meeting in Horticultural Hall Thursday, March 31st. It will be a grand affair, and will conclude with a fine concert in the evening, which will be under the management of Mrs. Wm. S. Butler, whose name will be a guarantee of a successful entertainment. Full particulars of this celebration appear in another column.

Spiritualists from outside of the city, who wish rooms and board for the 30th and 31st insts., can find accommodations with Mrs. Wood, 29 Harwich street, Boston. We have received several requests for information upon this point, and trust that our readers will give this notice due attention.

The Medical Contest.

The struggle for medical freedom in Massachusetts is now over, and has been settled, as we believe, according to the principles of right and justice. It was a great contest, and the people were thoroughly aroused to the importance of the issue. The battle has been fought and won, and the people are assured of another year, at least, of freedom to select their own physicians. In this struggle the Spiritualists have taken a prominent part, and their efforts have contributed greatly to the splendid victory won.

The Massachusetts State Spiritualist Association took action as soon as the Board of Registration in Medicine had submitted its annual report to the Governor, recommending the drastic bill that has been so signally defeated. The editor of the BANNER OF LIGHT was authorized to act for the Association, and to see to it that the opponents of the measure were properly supplied with remonstrances against it, and kept thoroughly informed as to the status of the case. The State Association also decided to issue a call for funds to defray the expenses of publishing remonstrances and other necessary data, postage, stationery and other contingent expenses.

This call was made in the columns of the BANNER OF LIGHT, and repeated on several occasions. The Secretary of the State Association and the editor of THE BANNER were solely authorized to receive and receipt for all funds donated or collected for the defense of medical freedom. Every dollar received by the State Secretary and THE BANNER editor has been publicly acknowledged in our columns. The sum total received by them is \$191.06. The expenses of the contest, so far as the State Association is concerned, have not yet been audited, but they will be more than covered by the above amount, as there was no expense incurred for counsel, and only a small sum for legal advice.

After the State Spiritualist Association had taken the initiative in the way above described, a call was issued for a public meeting of all opponents of the medical bill. It was decided to elect a committee of five to manage the contest against the bill. Recognizing the necessity of unity of effort, the officers of the State Association decided to cooperate with the other opponents of the measure in electing the defense committee. Harrison D. Barrett, Warren A. Rodman, Rev. T. E. Allen, Dr. C. E. Achorn and Dr. T. A. Spencer were unanimously chosen members of the committee, representing the Spiritualists, Metaphysicians, Unitarians, Osteopaths and Hydropaths. Mr. Allen was unable to serve, and J. Winfield Scott was chosen in his stead.

The committee organized by electing Harrison D. Barrett, Chairman, J. Winfield Scott, Clerk, and Warren A. Rodman, Treasurer. Drs. Achorn and Spencer resigned later on, and Messrs. F. A. Dennette and E. E. Burlingame were elected in their places. The Chairman of the Committee, Mr. Barrett, was empowered to correspond with Rev. E. A. Horton, Rev. B. Fay Mills, Rev. Geo. W. Bicknell, Rev. S. H. Roblin, Prof. Wm. James, William Lloyd Garrison and Hon. F. W. Kittredge, to see if they would appear before the Joint Committee on Public Health to remonstrate against the passage of the bill. Mr. Barrett was also empowered to act as counsel, or manager of the case in behalf of the remonstrants at the several hearings on the bill. Our readers are already familiar with the results of the hearings, and can read for themselves the arguments against the measure, as published in the columns of THE BANNER. Dr. T. A. Bland, Dr. T. D. Makeehnie, Rev. J. C. Quinn, F. D. Edwards, Judge Hanna and others also presented arguments against the measure.

All of the representatives of the remonstrants, selected by the Defense Committee, volunteered their services and acted without remuneration. The Defense Committee's expenses were sixteen dollars and sixteen cents. The State Association fund was instituted before the organization of the committee, hence was independent of it, yet would have been drawn upon to meet a portion of the Committee's expenses also had occasion so required. The State Association of Spiritualists and the Committee worked in perfect harmony, and the result is a glorious victory. Both the Association and the Committee wish it understood that all funds received by the editor of the BANNER OF LIGHT and by Mrs. Carrie L. Hatch have been acknowledged through the columns of this paper, while the money received by the Defense Committee was acknowledged by its Treasurer, Warren A. Rodman. Such being the case, the officers and members of both bodies disclaim all responsibility for any and all money acknowledged in any other manner, and are accountable only for such funds as have passed through their hands.

The above résumé of the contest is of interest to the public, and is published as an act of justice to the State Spiritualist Association and to the Defense Committee.

Mrs. May S. Pepper recently filled a lecture engagement in Springfield, Mass. The attendance was so large that the regular hall used by the Ladies' Aid Society was too small to accommodate the people, and another hall had to be secured for the meeting. On her return engagement City Hall will be secured, which will be filled with eager seekers for truth. We congratulate Mrs. Pepper upon her success in Springfield, Brooklyn and Philadelphia, where she has been laboring for the past two months with crowded houses the rule, and not the exception.

Mrs. E. D. Concanon has returned to her home in Howard, Kansas, where she may be addressed until Oct. 1st, when she will return to this city. Failing health is the cause of her departure, and it is hoped that a few months' sojourn in the West will completely restore her to health and strength. Her many friends in Boston wish her a safe journey and a prosperous season.

Our esteemed friend, Ludlow Patten of Orange, N. J., has our sincere thanks for valuable clippings from many secular papers upon the live questions of the day. Mr. Patten is in touch with the advance thought of the times, and takes a deep interest in the welfare of his fellowmen.

Elaborate preparations are being made by the officers of the Massachusetts State Spiritualists' Association for the celebration of the Golden Jubilee in Bijou Opera House in a manner befitting the dignity and character of the great movement known as Spiritualism.

"Rules to Form Circles," a work by J. E. Young of Onset, is for sale at this office.

A Challenge.

Rev. Frank DeWitt Talmage, son of the only original and A. T. DeWitt Talmage, recently preached a furious sermon against Spiritualism. He drew largely upon his vivid imagination, and gave all mediums the blackest of characters, in regular Talmagian style. Of course, there was no truth in what he said, and he knew it, but that made no difference to the pulpitist who was thirsting for notoriety. He wanted a sensation, and he got it, but he did not dream of the sequel. The Illinois State Spiritualists' Association took up the matter, and sent him a challenge to debate the question of Spiritualism with a representative Spiritualist. The following is the letter of challenge:

Office of the Illinois State Spiritualist Association, 3402 Prairie Avenue, Chicago, March 4th, 1898.

REV. FRANK DEWITT TALMAGE, 97 Loomis street, Chicago:
Dear Sir: The sweeping denunciation of Spiritualism, reported by the Chicago Chronicle of Monday, the 28th ult., as made by you from your pulpit on the previous day, prompts us in the name of the State Spiritualist Association, representing many honorable citizens of Illinois, to extend you a courteous invitation to meet such representative of our principles as the Board of said Association may hereafter designate, in joint discussion of the proposition that Spiritualism is true, and is substantiated by the Bible; the meeting for such discussion to continue for two or more successive evenings, and be held in Central Music Hall, or some equally commodious room.

Thoughtful men and women in great numbers are seeking for light upon the issue involved, independently of the extravagances of friend or foe of the cause. Inasmuch as your time must be largely occupied by duties as pastor, if you will kindly name a committee of gentlemen to represent you, we will appoint a like number, and the arrangement of all details, including formulation of the question for discussion, and the selection of moderators, can be left to such joint committee.

We venture to suggest that all financial receipts from said discussion, in excess of actual expenses, be donated to some one or more non-sectarian charitable institutions of Chicago.

Yours respectfully,
GEORGE B. WARNE, President, Chicago.
JAMES FREEMAN, Vice President, Bloomington.
M. H. McGRATH, Secretary, Fulton.
ERVIN A. RICE, Treasurer, Chicago.
GEORGE F. PECKINS, Trustee, Chicago.
ORRIN MERRITT, Trustee, Genoa.
HIRAM EDDY, Trustee, DeKalb.
Official Board Illinois S. S. A.

Rev. Talmage has acknowledged the receipt of the challenge, but has not formally accepted it. His course will be watched with interest by all Spiritualists who are inclined to believe that he dares not debate the question at issue.

"Three Trips Around the World."

The following extracts show the appreciation in which Dr. Peebles's latest book is held by competent judges:

"Every evening," writes Dr. E. D. Babbitt, "I read from Dr. Peebles's 'Three Journeys Around the World' to my family, and we are not only interested but delighted with it."

"This handsome book, from the BANNER OF LIGHT office—'Three Journeys Around the World'—is a befitting crown to Dr. Peebles's literary works in the interests of Spiritualism," says the editor of the Philosophical Journal.

"I have just finished the perusal," says Judge Payne of St. Louis, "of Dr. Peebles's 'Three Journeys Around the World,' and I consider him the St. Paul missionary of the spiritual dispensation. The book does not contain a dull, prosy paragraph while describing the habits, the fancies, the magic and the Spiritualism of the Oriental world. I consider this volume a fine accession to my library."

"A magnificent book, full of instruction, and sound, meaty matter, is this book of travels. It must please the heathen, if they ever chance to see it."—E. L. Rogers.

"These travels constitute one of the best of the doctor's books. I have just finished the reading, and I pronounce the volume an honor to the literature of Spiritualism. Long may the doctor live to write more such or similar books."—E. S. Corbin.

Hundreds of endorsements, equally strong, of this great work are at hand. Every Spiritualist should have a copy. For sale at this office.

Mass Meeting at Marlboro.

A grand Mass Meeting was held in the Unitarian church at Marlboro, Mass., Wednesday and Thursday of this week, March 16th and 17th. The following speakers took part: Dr. George A. Fuller, Mrs. Sarah A. Byrnes, Mrs. Tillie U. Reynolds, Mrs. H. G. Holcomb, Mrs. Juliette Yeaw, Mrs. Nettie Holt Harding, Miss Lizzie Harlow, Dr. and Mrs. G. C. Beckwith-Ewell, and H. D. Barrett. Full particulars will appear in our next issue.

Committee on Probate and Insolvency.

In the Massachusetts Legislature, before whom the hearings on the Sunday question are being held:

Messrs. Towle of Suffolk, Bouve of Plymouth, Leach of Hampden, of the Senate. Messrs. Chaple of Salem, Bachelor of Boston, Johnson of Worcester, Libby of Medford, Asey of Cambridge, Horgan of Boston, McLoughlin of Worcester, King of Boston, of the House.

Do you know your Representative and Senator? If not, why not?

We regret that the report mailed us from Columbus, O., with regard to the work of Mrs. Ida P. A. Whitlock in that city, failed to reach us. We learn that she gave excellent satisfaction, and has been promised a return engagement next year. She is now filling dates in New England.

We extend our sincerest thanks to all who have so ably assisted us during the great struggle for medical freedom, and for the kindly words of appreciation received since the contest was decided.

J. E. Hayward has our sincerest thanks for his munificent offering of choice flowers for the editorial sanctum. They were truly appreciated.

Declaration of Principles.

To the Public:
There has been considerable discussion regarding the need of a declaration of principles for the Spiritualists. I would therefore suggest that every one who has ideas on the subject prepare the same in as brief form as possible, and forward to me, that, if deemed practical, a declaration embodying the best points advanced from different minds may be formulated to be presented at the Rochester Jubilee.

Hoping this suggestion will meet with hearty cooperation from all interested,
I am obediently yours,
FRANK WAKER, General Manager of the Jubilee.

Mar. 12. INDIANAPOLIS, IN

SPIRIT 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 in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these 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 published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact.

SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Feb. 4, 1898.

Spirit Invocation.

Our Father in heaven, we come to thee this hour seeking strength, wisdom and guidance in all things, and recognizing thy handwork in all of the beauties of life. We see it in the storm and in the sunshine, and by it are reminded of a power far beyond the mortal. As thy spirit breaks through all clouds, disperses all darkness, and illumines all space, may the souls of men and women be inspired to rise above the trials of earth-life through thy aid. Give them comfort as thou hast promised, and be to them a staff of support in all the walks of life.

Hear our feeble cry this morning to sustain us through all the adversities of life, and give us knowledge that death does not end all, that we may become evangelists of joy to our fellowmen. We thank thee that thou hast sent thy ministering angels to us to open the way to life eternal, to prove that death does not end all, that spirit loved ones can return to their friends on earth, bring them into closer and dearer relationship with the form. Gladden us, and thy name shall be praised through all eternity. Amen.

INDIVIDUAL MESSAGES.

John C. Butler.

Good-morning. This seems a little strange to me, as I do not know very well how to control, but the great anxiousness of the spirit to reach those that are left in earth life perhaps forces me to try this morning. I am not a stranger to your city and the surroundings, and while in earth-life I knew something of Spiritualism, but did not investigate it very deeply, or I might say did not understand it very well. We all love news, and we all love to hear from our friends; it makes no difference on what part of the globe the individual may exist, but I have been trying for some little time to demonstrate to the friends that I left behind, especially my companion and my children, that death is not such a dark, dismal scene as it appears on the mortal side; that the sleep is more agreeable and more pleasant than we have oftentimes imagined it was. As I oftentimes hover around my little home, and see how depressed and lonesome my companion is, I want to make her feel that it is all right, and perfectly satisfactory, and it will only be a little while and we will all be together again, for those that are truly united in the spirit death cannot separate, but often times draws closer together.

My home was in Danvers, Mass., and I was interested a long time in the manufacture of shoes. I shall be remembered also in Gloucester, Mass., and I have a dear daughter in Newton, Mass., and it seems as if I could make them understand how beautiful it is to pass out of the worn-out body, and lay it aside for the new garment of immortal joy and peace, the beautiful reception, and the meeting and recognizing the dear mother and father, and all the many friends that had passed on before. I felt that if those I had left in earth life could only comprehend the joy and the pleasure it is to get away from the old worn out body, they would not mourn and take on so at missing the material presence. I am still with you in spirit, and I will do what I can in my feeble way, but have not learned very much yet, for I have not been very long out of the body, but I am glad to see things going on as well as they are, and I do hope and pray that those who have my business affairs in hand will do the best they can under the circumstances, for there are many things we see after we pass out of the body that we would like perhaps to change, but cannot. I will not go into personal affairs, for I don't feel that my friends would like it, but just say that John C. Butler is here.

Charles S. Ehrhardt.

Good morning. I would like to be identified here this morning as one that has come from the grave, and one that feels that before his earthly career was somewhat interested in occult science while in the body. I was very much interested in the magi and in the occultism of the secret doctrine. I loved the mysteries of life. I loved to be alone with my spirit, and yet while we realize that the spirit is universal, and can travel through all space, yet we oftentimes return to the earth-life through the astral light to attract our friends' attention, so that we can assist them in completing the work that was given, because I realize since in spirit, or since I passed out of the environments of the body, the discord that seems to be existing between the Brotherhood. I sense it is necessary to rectify and purify that Order with more spiritual power, and to say to each brother who has taken upon himself the vows to sustain and uphold the mystic spiritual life of all beings, to rise in his own spirit and destroy discord.

I feel this morning that I would like, if possible, to come in contact with those I was so nearly and dearly connected with through the strong tie of friendship in Chicago, Ill., those that were so deeply interested in ministering to me during those days of suffering and the separating of the physical body. I want also to thank them for carrying out my desires in destroying the material body by cremation; and say that the sweetest experience that I have ever sensed was when I became con-

scious that the material had been destroyed by the purifying of fire, and I hope that as we progress we will not dread the separating of the physical body by cremation.

Now I cannot say all that I wish to this morning, but it seems that if I can connect a magnetic cord with those in the body I will be able to work more diligently in the temple than before, and will be of more service to my friends in earth life; and with that purpose in view I return this morning.

You may just say that this message is from your humble servant Charles S. Ehrhardt, and my last resting-place was Chicago, Ill., or rather my home, it being on West Madison street of that city.

William H. Cole.

Well, I, too, would like to send out a few words this morning. I think this has been the happiest moment of my experience, and I have had a good many happy times, both while in the body and also since I passed out of it, but I seem to love to come to this séance-room, because every man, woman and child has the same privilege, every one is made welcome, and each one is capable of proving his own identity; and those that have had the experience of earth-life, expecting to return after they have passed on, are no farther ahead than those that did not know anything about it, as far as this séance-room is concerned, for if they can come in contact with the magnetic cord that controls the medium's brain and connects the vocal organ with others, they can send the same knowledge, comfort and consolation to their friends as those that recognized the possibilities. I used to say that when orthodox people got their eyes open to the true sense of religion, then they would all be Spiritualists.

I feel happy this morning to be able to manifest through this good old BANNER. I recognized it sometimes while in earth-life, and I have recognized it more fully since in spirit, for there are so many brought to light, so many are assisted to investigate the possibility of spirit return through this Message Department. But I expected to return to my friends. I told them I should return. I told them I would come whatever way was possible for me to manifest; that I should try and make them feel that we are still with them, and that death did not separate us, and although I have those belonging to me that have confidence that the spirit returns, I know they sense my presence; and I want to say to my companion and my children that I have left still struggling with the environments of earth-life, that I found all that I expected to, and more, too. I found all those that had gone before, and many that I had forgotten; but it is like coming in contact with old friends and associations, memory returns to us, and the conditions are sweet to think of. I wish to say, although I have only been out of the body a few months, I have improved my opportunities in trying to come through THE BANNER, so that I could not only reach those of my own family, but also my friends and associates that I have so oftentimes talked to on spirit-return and spirit-manifestation.

Just say that William H. Cole, of Santa Cruz, California, reported here this morning, and desires to let his friends of earth-life know that he arrived home safely, and that the reception was beautiful.

Mary E. Macomber.

Well, I would like to say I only returned to find my friends. I suppose they think it strange that I am seeking to find them, for it seems to me that the mortals oftentimes think after persons have passed out of the body, they are capable of knowing everything; and we are not. We are sometimes suffering so from the conditions that we don't observe what is going on around us. We might say we are dazed or confused after we pass out of the body; that the earthly sphere seems to pass beyond our recollection, especially when we have no thought that there is a possibility of returning to earth-life, for I felt and had been educated to it, that when I passed out of the body I would go direct to heaven, and there meet the dear ones, and that earth would pass away, and that I would have no recollection of it; but I found I was mistaken, for at times I feel as if some one was calling me back, some one seeking me, some one not happy because I am gone.

I found, by making inquiries of those who surrounded me in spirit, that it was my mother, who is still left in earth life, who was not reconciled to the departure of her only child, although I was sick a long time, and seemed so tired and worn-out that she ought to have been reconciled to have me go. I keep hearing the words that she was repeating to me when I passed on: "The Lord is my shepherd, I shall not want." I can hear her voice repeating these words often: "He is your staff, your comforter, and he will lead you over troubled waters." I hear her voice still saying: "We shall meet again in that sweet by-and-by;" yet she is not comforted; she is not reconciled; father is not reconciled.

I have many friends who hold me, unconsciously perhaps, to earth-life, and I have been trying to give them to understand where I was and what I have accomplished. My friends surrounding me in spirit directed me to this place, and I came. The good chairman said for me to do what I could by informing you what I desired, and when your BANNER or LIGHT floats on the material life, and brings its glad tidings of immortal joy to those in earth-life, it will reach my mother and my friends. I wish them to know that all is well, and for them to be comforted and be happy, because by-and-by we will all meet again.

Just say my name is Mary E. Macomber, and my home in Utica, N. Y. My mother's name is Sarah, and my father's is William, and my brother's, George, who is in spirit-life with me.

Josiah P. Higgins.

Well, I will try to identify myself this morning, although a stranger to this place as a séance-room, and a stranger to control. I feel I am not a stranger in your city, for I shall be well known here, also in Hyde Park, my former home; but it seems sometimes as if our earth-life existence had been far distant from the spirit, and the mortal oftentimes looks at the great gulf that lies between the physical body and the spiritual body.

I feel this morning that I would like to identify myself as an individual that has his consciousness after leaving the physical body, but I don't know how my friends may take this; I presume it may create criticism; I expect it. I may be able to prove that there is a conscious existence beyond the physical body, and I wish my own family especially to realize that death is not a separation nor the break-

ing up of home, as one would think. I have also a great interest, or did have, in fraternity work, and I am still interested in that work to day. I like to see elevation. I want to see my fellow men in better condition—both physically, mentally, and financially; and when we unfold these three faculties we will have no trouble in accomplishing it, for it is the spirit that brings contentment, and not the physical body.

I don't know what to express here this morning, for I hardly realize how it will be taken, so I think I have said enough this time; for if any of those who were personally connected with me desire to prove the immortality of the soul, tell them to open up some avenue, and I will try and demonstrate myself to them to the best of my ability. My name is Josiah P. Higgins, and my home Hyde Park, Mass.

Charles C. Tracy.

Well, my name is Charles C. Tracy, and my home Pawtucket, R. I., where I was well known, and lived a number of years, and where I have a brother now residing, and it is that home that I wish to come in contact with especially this morning, for all of my friends—most of them anyway—are in spirit with me. I wish to say to William that I still want to assist and help him, for I see something different than I did when I was in earth life. I presume we all can tell the same story, that while in earth-life we comprehended one thing, and when we get out of the body we comprehend another, and we can see others sometimes different too.

I know I had a strange life, and yet I suppose I should call it a successful life, for there were many things I accomplished that I used to express through my own energy, through my own personal power, that to-day I can recognize were done by unseen force, although I was not conscious of it myself. When we attribute so much to self we are liable to make mistakes, for there are none of us that are always conscious of how much assistance we get from those that are gone, and I feel that all was done that could be done, and I know when I started on my Florida trip I thought I was going to get well, I thought that I should feel better if I got out of this cold climate, but I did not realize the end was so near, and so I left the body in Florida, and I wish to thank all those that were so kind to me. You have no regrets; all things work together for good, and it was just as well one way as another. I had to go anyway. I thought that if I could return through your paper, and send this communication, my brother would be liable to see it, for we have friends that are very strong Spiritualists, although I was not called a Spiritualist myself, and I wish those that do recognize to feel that all is right. I know there are some business conditions that were not fully settled as I should probably have done it for I thought that I was going to return again, but I think you have done very well, and I want to say to those that are nearest and dearest to me, those I was interested in socially, although I had no family exactly, I am still conscious, and helping you, and things will work out all right if you will let the spirit lead you. That is what I used to say to those in earth-life. Father and mother, and all the loved ones on the spirit side, join me, and are a happy family waiting and only watching for the other to join, when our home will be complete and it will be satisfactory.

Messages to be Published.

Feb. 11.—Frederick McIntire; Ida M. Parkhurst; William Boyce; Miriam M. Plummer; Harvey Bundy; Jane Belcher. Feb. 18.—Mary A. Osmond; William Boyce; Andrew Marshall; Mabel E. Copeland; Mary Burns; Charles Quimby. Feb. 25.—Kate Osborne; Edgar H. Gaughey; Caroline Rogers; Nina Campbell; Jennie Packard; Henry P. Underdonk. March 4.—Charles E. Blake; Mary McKenney; Justice R. Richardson; Mary Ann Morse; Capt. William Driver; Thom as D. Morse. March 11.—Abbie M. H. Tyler; Mary E. Thompson; Frederick E. Stowell; Amos A. Greene; Mary Wallace; Mabel Anderson.

Written for the Banner of Light. THE SCANDAL-MONGER.

BY DEAN CLARKE.

Of all the vilest of hell,
For social blots that hunger,
None fills his mission half so well
As does the scandal-monger.

No other imp is near so vile,
Nor half so full of malice,
As she whose presence would defile
The air of court or palace.

No other one can cause the woe,
Or make one half the trouble,
That she does when possessed to blow
Her dirty scandal bubble.

No mercy has she for the faults
That at their worst are human,
But makes her cruel, fierce assaults
Alike on man and woman.

The truth 'twere better not to tell,
The lie that starts from her own tongue,
Are means of raising social hell,
Which she creates for old and young.

She comes to you with saucy face,
To pour her poison in your ear,
With malice premeditated to disgrace
The one of whom you scandal hear.

An evil minded, foul mouthed elf,
She looks through a vile suspicious eyes,
And, deeming others like herself,
No good in them she e'er descries.

Her wicked tongue, with mischief rife,
The monster strikes, with eyes of green,
And stirs up strife 'twixt man and wife,
By lies she tells as go-between.

The truth she does not care to know,
If asked for proof, she's in a huff,
When scandal she doth broadcast sow,
"They say," for her is proof enough.

A social pest where'er she goes,
All fear her as a vandal,
For from her tongue scarce ever flows
Aught else but filthy scandal.

To further paint her were in vain;
Words fail to show her genius evil;
Hence from the effort we refrain,
And say in brief: "She beats the devil."

The Philadelphia Spiritualist Society,

Handel and Haydn Hall, 8th and Spring Garden streets, Philadelphia, Pa.

Thomas M. Locke, President, writes: During the month of February we have had on our platform Prof. Wm. M. Lockwood, and Miss Margaret Gaulé of Baltimore. Too much cannot be said in praise of Bro. Lockwood's course of lectures; we think that he is one of the ablest scholars and thinkers of the day. I hope that other societies will soon recognize this fact, and secure his services. So well pleased were our people that we have secured his services for two months next year.

Miss Margaret Gaulé followed each of the Professor's lectures with spirit messages. The hall was crowded at each service, so anxious were the people to hear from their loved ones. We have also secured her services for next year.

Banner Correspondence.

Our friends in every part of the country are earnestly invited to forward brief letters, items of local news, etc., for use in this department.

New York.

BROOKLYN.—Elizabeth F. Kurth writes: As our season is drawing to a close, and next year's work bringing with it an entire change of program, we would like to ask of the dear old BANNER the privilege to answer through it all the different inquiries made of us, regarding the feasibility of engaging speakers by the year.

Having had this duty of engaging speakers assigned to me for the past years, I will give my humble opinion, which may prove an answer to the many questions having come to me in this matter.

We think THE BANNER has always recommended it; and let us for a moment look at this question earnestly and sincerely. A great deal of interest is manifested by having new speakers or test mediums every month. Changes are the order of the day, and to a large society, intermingled with many new faces almost every Sunday, it may seem the only remedy to suit all the different tastes and minds. We introduce one of our speakers, who, upholding the Bible, opens the meeting by reading a chapter therefrom, and proves to us that Spiritualism is not or should not be called "modern," as the Bible is so full of it that by taking it out we would have but very little left. This speaker will open with a prayer, believe in prayer, and also speaks kindly of the church, or passes it by silently. Our audiences seem pleased, and encourage their friends to come. The speaker following him expresses himself almost diametrically to the above: Let the Bible alone; it is only a book of records, transmitted and re-transmitted ever so many times; does not believe in materialization; no one ever saw a spirit, nor ever can, as spirits cannot be seen. And as to the church, why, they despise it; it is untruthful. And as to prayer? God never listened to babbling tongues, nor can he be swayed by prayer.

Now, then, people will say, what do you Spiritualists really believe? Your teachers tell us one thing this month, and your preachers another thing the next month. Don't you think it would be better for you to agree on something you know to be true, and stand by it, rather than to be troubled about having God in or out of the Constitution? But there is a remedy for all this, even for this. By not changing speakers as heretofore, but having one mind, one intelligence, one person to listen to for a season, to try and understand as well as digest his or her teachings, and profit by them.

We think this plan a good one, as it will enable us to feel settled for at least some time to come, bringing to us a soothing influence, and to the selected speaker or pastor a restful mind, knowing that he has a large field of work before him, being able to do it properly, not having to spend half of his time on railroads or other conveniences of travel. We thank THE BANNER for the recommendation, and hope to profit by the same.

NEW YORK.—Jas. H. Monckton writes: At a séance held at the residence of Mrs. H. Dean Chapman, 330 West 59th street, on the evening of Feb. 22, Mr. Dorn of Newark, N. J., gave sixteen very thorough readings, which were highly satisfactory. A free harmonical social conference, to which all are invited—is also held at Mrs. Chapman's every Wednesday evening, for the interchange of thought in reference to spiritual philosophy and phenomena.

BROOKLYN.—L. L. Smith, Sec'y, writes: Sunday, March 6, at Walsh's Academy, 423 Coney Avenue, Mr. Edgar W. Emerson, our speaker for March and April, received a royal welcome at both sessions. Little need be said here in regard to Mr. Emerson, as his good work is well known to the people of Brooklyn. The subject of the afternoon meeting was "The Philosophy and Phenomena of Spiritualism," followed by a number of clairvoyant descriptions.

In the evening Mr. Emerson answered questions presented by the audience, and gave a most remarkable test séance, assisted by Miss Maggie Gaulé, who visited our society for the first time.

Massachusetts.

PLYMOUTH.—Mrs. H. E. Snell, Sec'y, writes: Feb. 27th Mrs. A. L. Pennell of New Bedford, an earnest worker for the cause of Spiritualism, very kindly gave our society her services, afternoon and evening, at Spiritualists' Hall. Both meetings were well attended and satisfactory, very correct descriptions of departed friends of the audience and many names being given, which were very convincing to those receiving them, and interesting to all present. She came to us a stranger; she left us a friend whom we hope to see often, and expect to see and hear one Sunday in April and one in May.

Last Sunday, March 6th, Walter Rollins, M. D., of Charlestown, gave us many fine tests, and spoke well of and for the cause, to which he intends to devote the rest of his life.

If nothing happens to prevent, Mrs. Nettie Holt Harding will minister to us March 20th, and Mrs. Effie I. Webster April 3d.

LYNN.—T. H. B. James writes: The Arthur Hodges Spiritual Society held very interesting services Sunday, March 6, with large audiences, Mrs. M. K. Hamill presiding at the piano. At 2:30 invocation, Mrs. D. E. Matson; able remarks on timely subjects, Mrs. C. A. Sherwin, Dr. S. M. Furbush, Geo. L. Baker and O. R. Fallington. Many recognized tests and messages, Mrs. Alice M. Lefavour, Mrs. C. A. Sherwin, Mrs. D. E. Matson, Mrs. C. A. Sherwin, and others. Magnetic treatments, Mrs. Annie Quaid, Mrs. E. C. Herrick, Drs. Furbush and Pierce. At 7:30 Mrs. L. F. Holden gave very able remarks on "Spirit and Spirit Communion," then gave many readings; all said to be correct; Mrs. Annie J. Brennan, tests and messages, all being recognized.

Last Wednesday evening good work was done by Mrs. Alice M. Lefavour, Mrs. Annie J. Brennan, and Mrs. Lizzie D. Butler.

Cadet Hall—Lynn Spiritualists' Association, J. M. Kelly, President.—Mrs. A. A. Averill, Sec'y, writes: The largest audiences of the season gathered on March 6, to listen to Mr. F. A. Wiggins of Boston, who delivered very fine addresses, and gave a large number of tests by reading ballots with his eyes blindfolded; giving most excellent satisfaction. Mrs. Tillie U. Reynolds of Troy, N. Y., offered the invocation: music was furnished by Thomas's Orchestra, with solo singing by Mrs. Stevens. Supper was served to about one hundred and fifty people.

NATICK.—M. L. Childs writes: Another spiritual meeting was held March 6 in Washington Hall, when Mrs. M. E. Saunders-Woodward gave excellent readings and tests, and the large number present were decidedly pleased with the result. Mrs. Woodward is expected again March 20, when undoubtedly the attendance will be greater.

FITZBURGH.—Dr. C. L. Fox, President, says: Mrs. J. W. Kenyon, of Cambridgeport, occupied the platform again, Sunday, March 6, and attracted large audiences. Her addresses were interesting and practical. Many excellent tests were given and fully recognized.

BRIGHTON.—D. H. Hall, President, writes: The meeting of the Spiritual Progress Society, Friday evening, March 4th, proved to be one of great interest. The usual religious services were followed by quite a number of readings by "Straight Arrow," an original poem, Mr. Webster; tests, "Humming Bird," Mrs. J. Seymour's popular control, also by "White Feather," Mr. C. M. Quimby's control, all being understood and correct. Our Sunday

evening meetings are growing rapidly, Mr. Seare, Conductor.

Mrs. J. Seymour held a test circle at our parlors March 2d.

CAMBRIDGEPORT.—G. A. R. Hall, 773 Massachusetts Avenue.—Mrs. L. J. Ackerman, Leader, writes: Sunday, March 6, morning circle. We had large attendance, and many fine tests were given and recognized. Afternoon and evening sessions, a very fine attendance. During the day the following mediums took part: Mr. D. S. Clark, Mr. Seare, Mr. Nichols, Mrs. O. R. Hatch, Mrs. Poole, Mrs. Banks, Mrs. L. J. Ackerman. Tests recognized and fully appreciated.

BANNER OF LIGHT for sale at the door.

MALDEN.—Mrs. Rebecca Morton, Sec'y, says: The Progressive Spiritualists met at Temple Hall on Sunday, March 6, at 11 A. M., and discussed the question, "Is the World 'Growing Better?'" At 3 P. M. the President discussed the subject of "Alcoholic Intemperance," followed by Mrs. Clara J. Fagan, test medium. Advocates of Progressive Spiritualism and mediums are cordially invited to the platform.

BANNER OF LIGHT for sale at this hall.

GREENWICH.—Juliette Yeaw writes: March 6th the desk of the Independent Liberal Church was occupied by Dr. George A. Fuller of Worcester.

The large audience was unanimous in expressions of appreciation of his able and eloquent discourse upon the "Baptism of the Spirit."

WINCHESTER.—W. H. Borden writes: Regular meeting held in Good Templars' Hall Sunday evening, March 6, with good attendance, and many readings given satisfactorily by Mrs. Geo. Wheeler.

Connecticut.

BRIDGEPORT.—Mrs. H. W. Grant, Secretary, writes: The platform of the Bridgeport Spiritual Union was occupied during the last two Sundays in February by Mrs. Kate R. Stiles of Boston, and she was also our speaker for the first two Sundays in March. The people have been very much pleased with Mrs. Stiles, and she has called out persons who are not usually seen at spiritualistic meetings. She gave readings of a very satisfactory order in our parlors last evening, March 3, to a large number of persons, most of whom were strangers to the truths of Spiritualism. Mrs. Stiles's work is wholly devoid of the sensational element too often heard from our platforms, and we recommend her to any society desiring true spiritual inspiration.

Mrs. Sarah Byrnes, the gifted speaker, follows Mrs. Stiles for two Sundays.

NORWICH.—Mrs. J. A. Chapman, Secretary, writes: Sunday, March 6, Mr. Oscar A. Edgerly of Newburyport, Mass., opened a month's engagement with the First Spiritual Union of Norwich, Conn., giving an excellent address in the afternoon upon, "Oh, Why Should the Spirit of Mortal be Proud?"

The evening service was devoted to answering questions. Good audiences listened attentively to both discourses.

We will observe the Fiftieth Anniversary with special services in the Spiritual Academy on Park street. Mr. Oscar A. Edgerly will deliver the Anniversary address at 1:30 P. M. The Children's Progressive Lyceum will take prominent part in the evening exercises, Miss Eleanor Kloppeburg, Conductor; closing with an address by Mr. Edgerly. Good music will be a special feature of the services.

Vermont.

BARRE.—Miss M. G. Ward, Sec'y, writes: Our Society met Feb. 19th and elected the following officers for the ensuing year: President, B. P. Willey; Vice-President, James Cook; Secretary, Mattie G. Ward; Treasurer, Mrs. Rosina Claffin. Committee—1st, C. J. Estabrooks; 2d, J. M. Ward; 3d, James Cook. Auditors: 1st, Edward Ward; 2d, S. S. Smith. Committee on Entertainments—Mr. Willey and Mr. Leonard. Committee on Supper—Mrs. J. M. Ward, Mrs. Scott, Mrs. Claffin, Mrs. Heath and Mrs. Estabrooks. The following were chosen as delegates to the Jubilee at Rochester: Mr. Lucius Colburn, Mr. and Mrs. B. P. Willey, Mr. and Mrs. L. W. Scott.

Our Society is in a thriving condition, and we have sustained speaking through the fall and winter months.

We are making preparations for celebrating the Golden Anniversary, and are looking forward to a general good time, as the Barre and Montpelier societies unite upon this occasion.

Rhode Island.

PROVIDENCE.—D. F. Buffinton, Sec'y, writes: W. A. Hale, M. D., of Boston, Mass., was our speaker Sunday, March 6. Afternoon subject, "Spiritual Democracy"; the evening subject, "Comparison of Spiritualism with Christianity," followed by tests. The lecture was handled in a masterly manner, and the audience, which was a large one, seemed to appreciate it. We hope Dr. Hale will be with us again.

On March 20, Mr. F. A. Wiggins, the wonderful test medium, will be with us.

Mrs. Jones, assisted by Mrs. Hanson, held a test circle at Mr. Prouty's, on Wednesday evening, March 2, for the benefit of the Association, and netted a very handsome sum, the house being full.

BANNER OF LIGHT and other spiritual papers for sale at the hall.

New Jersey.

NEWARK.—Mrs. G. A. Dorn writes: The First Church of Spiritual Progression had a good audience March 6th. We were very agreeably surprised to have with us Mrs. Phillips of Baltimore, who occupied our rostrum for a part of the day, and we were very much pleased; then Mr. Dorn held the audience for over an hour in giving spirit delineations.

BANNER OF LIGHT is for sale at the hall every Sunday.

Men of Weakened Power, Exhausted Vigor.

Weak men suffering from nervous debility, weakened power and exhausted vigor, can now take new hope. Dr. Greene, 31 Temple Place, Boston, Mass., who is without doubt the most successful specialist in curing this class of diseases, offers to give free consultation by mail to all weakened, vigorous and nerve-exhausted men. You have the privilege of consulting Dr. Greene by letter describing your complaint, and he will, after carefully considering your condition, send you a free letter fully explaining all your symptoms, telling you everything about your complaint so plainly that you will understand exactly what ails you. Write to him at once, and get back your strength and vigor.

Passed to Spirit-Life.

From the residence of her son, C. Tremont Loveland, in Chelsea, March 4th, Mrs. H. E. LOVELAND, wife of Prof. J. S. Loveland, of California.

She was a loving wife, a devoted mother, an affectionate sister, and a true and consistent Spiritualist. Her three sisters, who deeply deplore her visible departure, are sustained by the blessed knowledge that she will return to comfort and bless them. None knew her better, and all will speak her praise.

(California papers please copy.)

From Onset, Mass., Feb. 21st, Mrs. BETSEY M. HAYNES, aged 76 years.

Besides two brothers and a sister, who came to attend her funeral, Mrs. Haynes left a step-daughter, granddaughter and two great-grandchildren to mourn her loss, although they know that Grandma Haynes still lives and loves them. Mrs. Haynes had been an earnest Spiritualist and medium for many years.

Her funeral services were conducted by a Methodist minister.

A. A. KES.

From her earth-home, 411 Shawmut Avenue, Boston, March 8th, Mrs. VIRGINIA C. STEWART, aged 55 years.

Mrs. Stewart was ill only three days, the immediate cause of her transition being pneumonia. She was well known in spiritualistic circles in Boston and Onset, where she was engaged in mediumistic work. She was a friend to all mediums, and was ever ready to relieve their wants, if within her power to do so. Many friends regret her sudden exit from the mortal stage, but rejoice with her in the new freedom that is hers.

Funeral services were held at her late residence Tuesday, March 8th, Mr. H. D. Barrett officiating.

Written for the Banner of Light.
THE VOICE OF THE WIND.

The voice of the wind is sad to-day,
Around the corner it softly hums,
On weakened chords it tremulously drums,
And it sighs and shivers as it passes away.

The voice of the wind is mournful and sad;
It sends to my heart its wintry gloom,
For it wings no longer the breath of the bloom,
And the song of the bird so cheerful and glad.

And yet, though it utter a plaintive sound,
There is hope in the breeze that passes me by,
For 'tis hastening on to a summer sky,
Where crystalline flakes no more mantle the ground.

To the land of the cypress and mango it speeds,
To the cedar and palm, to the green-covered glades
Where the mocking-bird sings and the pelican wades
And the bobolink chants as he rocks in the reeds.

It will scent the lemon's aroma so fine,
'T will kiss pure blossoms plucked for the bride,
And swing the orange that hangs at her side,
And the north wind need never repine.

Thou art as a breath come down from the pole;
Thou art, like the wind, but speeding on;
Thou wilt reach that sunnier clime anon,
My soul, why murmur'st thou, my soul?

Far, far away from the boreal blast,
Sweet the song of the nightingale;
And sweet the balm of that Tempean vale,
Whither thou reachest, my soul, at last.

E. D. SHAW.

Official.

To the Editor of the Banner of Light:

Permit me, through the columns of your valuable paper—as I was the one to whom was entrusted the entire arrangement for and management of the recent Convention in Chicago, empowered by the Official Board of the National Spiritualists' Association—to publicly acknowledge and emphasize the aid of the spiritualist press in calling attention to the said Convention. Especially do I wish to thank the editor of *The Progressive Thinker* for publishing the notices several consecutive weeks free of charge, and for generously donating \$30.00 (thirty dollars) toward the expenses of the Convention.

I also desire to thank the Spiritualist societies of Chicago for their efficient aid through their committees, and for the fraternal spirit in which they rallied to the call for this Convention, aiding Mr. Ervin A. Rice, Chairman of the Business Committee, in every possible way. I wish to thank the speakers and platform workers who took part in the exercises for their generous participation, without any compensation in money, charging only their actual expenses, many of them traveling long distances to be present.

Particularly do I wish to thank Rev. R. A. White, Rev. Jenken Lloyd Jones and Rev. Frederick R. Miller, for their able addresses and their fraternal spirit, who, not being technically Spiritualists, are nevertheless broad-minded Christian gentlemen, willing to work with all who are working to uplift humanity to a higher plane and purpose. Dr. H. W. Thomas of the People's Church wrote the undersigned that he would be pleased to attend, but an intended trip to the Pacific Coast at about the time of the Convention would prevent.

I wish to publicly thank Ervin A. Rice of Chicago, and his able Committee, for the inestimable aid in conducting the business arrangements for the Convention, and bearing it forward to our grand success.

The presence of my associates—members of the Board of the National Spiritualists' Association—Francis B. Woodbury, Sec'y, and Hon. L. V. Moulton, Trustee, took another load from the President of the Convention, and in the organization of the new State Association. They say they never saw a more harmonious body of people than those who assembled to form the new State Association. The Spiritualists of Illinois may well be proud of this added step in organization, which recognized all the work that has been done in the past by Mr. Jennifer and his earnest associates, and presses forward to aid in the great work of the National Association.

In thanking Mr. Rice, and the beloved members of the Church of the Soul, for their services, I wish to print his summarized report of the financial results of the Convention:

"CHICAGO, Feb. 26th, 1898.
Mrs. CORA L. V. RICHMOND, Vice-President National Spiritualists' Association:
Dear Friend—I wish to submit the following summarized report of the finances of the Mass Convention held in Chicago Feb. 22 and 23, 1898.
Total receipts from all sources.....\$832.41
Total expenses of all kinds.....612.22
Mr. S. A. Rice, Treasurer of the Convention, will hand you a draft on New York to cover the amount, net, for National Spiritualists' Association, \$220.19.
Respectfully submitted, ERVIN A. RICE.

I feel that the Convention has been a memorable occasion for our Cause, and that we can turn our faces to the great Jubilee in Rochester the first eight days of June. Rally one and all for the Jubilee.

CORA L. V. RICHMOND,
Vice President N. S. A.
Rogers Park, Chicago, Ill., March 1st, 1898.

Letter from Mrs. Hull.

Mrs. Mattie E. Hull writes from Buffalo, N. Y., under date of 7th inst.:
"I commenced my present course of lectures for the First Spiritualist Church this city, Sunday morning, the 6th inst. I was greeted by a fine audience in the morning, and a very large one at night; every chair in the Temple was filled, and some were compelled to stand during the service. Owing to the illness of Mrs. A. E. Sheets—who had been engaged for April and May—the society was compelled to cancel her engagement. Mr. Hull and myself are engaged to fill the Sundays of those months.
It is our intention to take up our residence in this city by April 1st, as our year's contract with the society holds us from September 1st. I would be glad to visit towns not far remote from Buffalo for week night meetings, or to assist in the organization of Lyceums. This is the 'Year of Jubilee,' and there should be active work all along the line.
On March 24, 25 and 26 occurs the great Bazaar for the benefit of the Temple 'Building Fund.' All its activity at present in preparation for the same.
The Young People's Society is in a flourishing condition. All seems to be working well at this point.
I have a few open dates for camp-meetings. Would like to visit one or two Eastern camps. Address until further notice, 536 Prospect street, Cleveland, Ohio.

J. J. Morse.

LECTURE ON SPIRITUALISM.—Last night (Feb. 16) under the auspices of the Dundee Spiritualist Society, Mr. Morse, London, delivered a lecture on "Modern Spiritualism: its Origin, Growth, Work and Workers." There was a large attendance. At the outset the lecturer stated that the movement or cause had its birthplace half a century ago in the United States, and that its jubilee would be celebrated next month. While fifty years ago there was not a single Spiritualist, the growth of the new religion had been such that now there were three million and a half adherents, five hundred societies, and many periodicals. The Lyceums or Sunday schools for children numbered one hundred and four, and the attendance at these every week, three thousand. In the United Kingdom there were one hundred and ninety-eight societies, and connected with these was a National Federation. Mr. Morse showed a number of lantern views of leading Spiritualists and mediums in this country and in America, and told many extraordinary stories of manifestations which had been received from spirit land. The lecture lasted fully two hours, and was listened to throughout with marked attention.—Dundee Advertiser, England.

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College of Psychic Sciences.

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OR PSYCHOMETRIC DELINEATION.

By MRS. A. B. SEVERANCE. Character readings clear and accurate. Examinations and prescriptions for the sick and afflicted. Nature's own remedies prescribed. Health and vigor restored in every case where there is sufficient vitality to build up. Important instructions pertaining to harmony in the marriage relation and home life. Adaptation between those intending marriage. Spiritual advice and questions considered upon business, spiritual development, mental improvement, and future success. Brief reading, \$1.00, and four 2-cent stamps; full readings, \$2.00, and four 2-cent stamps. Address: 1300 Main street, White Water, Walworth Co., Wis. 25w May 1.

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SEND three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. **MRS. DR. DOBSON-BARKER, San Jose, Cal.** Jan. 1. 13w

Mrs. S. A. Taylor,

THE NEW SCIENTIFIC HEALER.

HIGHEST endorsement from those healed. Prophetic readings. Sittings daily 2 to 5 P. M., and 5 to 8 P. M. Public Seances Thursdays at 7:30, at 29 Centre st., Brooklyn, Mass. Jan. 15. 13w

J. S. LOUCKS, M. D.

SEND your name, age, sex, lock of hair, and 8 cents in stamps, and we will give a correct diagnosis of your diseases free. **J. S. LOUCKS, M. D., Stoneham, Mass.** Feb. 19. 13w

IF ANY PERSON who may read this will promptly send me the address of a middle-aged spirit, with a good family, who would like to change his residence, I will return postage and feel very grateful. A good home for the right person. Address **JOHN LORD, Box 4, Barnes, Yates Co., N. Y.** Mar. 12.

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This little instrument is intended to demonstrate the continuance of life, and will prove conclusively to the so-called "dead" that they are still. It will convey to the inquiring mind messages of love and peace from those who have recently passed out of our lives, and if used in the right spirit will make us better men and women. The Occult Demonstrator is 6x12x18 inches, closes like a box when not in use, is so delicately adjusted that it will respond to the least vibration, and should be operated by persons only at a time.

Dr. Hadden's Beautiful Songs.

Among the latest song successes may be mentioned the following from the pen of DR. C. W. HADDEN, whose name is so familiar to Spiritualists and liberals throughout the land: "KEEP YOUR HEART," "THE ORGAN IN THE CORNER," the sweetest, tenderest songs ever written; "I'LL SING AGAIN DOWN BY THE SEA" is a sweet song, with a pretty waltz refrain. All are finely engraved and printed, and each title-page bears a likeness of the author.

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OR, The Prophetic Messenger and Weather Guide, FOR 1898.

Comprising a Variety of Useful Matter and Tables. Predictions of the Events and the Weather That will Occur in Each Month During the Year.

A LARGE HERMOLYPHIC. By RAPHAEL, the Astrologer of the Nineteenth Century. Seventy-Eighth Year, 1898.

CONTENTS.
Seventy-Eighth Annual Address. Monthly Calendar and Weather Guide. The Voice of the Heavens. Raphael's Every Day Guide. The Farmer's Breeding Table. Astro-Meteorological Table. Table of the Moon's Signs in 1898. Symbols, Planets, Rooms' Signs, etc. Useful Tables, Weights and Measures. Royal Tables, etc. Current Garden Measures; Fish Table. Ready Reckoner and Wages Table, etc. Farmers' and Gardeners' Tables. Stamp, Taxes and Licenses. Blue to Gardeners. Where the Money Goes, etc. Sizes of Tanks, etc. Pawnbrokers' Regulations, Marriages, Annulments, etc. Religious Denominations. Railway Information. Prime Ministers, Digestion and Nutrition Tables. Yield of Wheat, The National Debt, etc. Value of Minerals, Population, etc. The Duties of a Citizen. Where to Go and What to Do. Friendly Societies, Foreigners in England, etc. The Armed Peace of Europe, Church of England, etc. Agricultural Statistics. Slavery Terms for Money, and other Tables. How an Intestate's Property is Distributed. Education Statistics. Principal Newspaper Offices in London. Postal Information. Eclipses during 1898. Best Periods during 1898 for observing the Planets. Periods in 1898 for gathering Medicinal Herbs. General Predictions. The Crowned Heads of Europe. Explanation of the Hermolyphe for 1897. Fulfilled Predictions in 1897. Hints to Farmers. Hints to Gardeners. Raphael's Domestic Guide. Legal and Commercial Notes. Table for Farmers Abroad, etc.

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Amelia Summerville

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Also good for Diabetes and Rheumatism.

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Amelia Summerville,
Jan. 15. 1st P. O. Box 389, N. Y. City, U. S. A.

Magnetic Sanitarium,

No. 202 West 121st Street, New York.

Mrs. L. WOODHOUSE has returned from Europe. She is prepared to receive patients suffering from Chronic or Acute Disease. Diagnoses made from personal contact or lock of hair. Furnished rooms to rent to visitors. Communications given. J. M. HARRIS, experienced operator. Mar. 19.

MRS. M. E. WILLIAMS,

PSYCHIC. Scientific Demonstration of the Soul's Immortality, presented on Tuesday and Sunday evenings at 8 o'clock, and Saturday afternoons at 2 o'clock. Seance Parlor, 222 West 46th Street, New York. Mar. 6.

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The World-Famed State-Writing Medium, 103 West 42nd Street, New York City. Occult Books for sale. Mar. 19.

DUMONT C. DAKI, M. D., the world's famous Healer, has returned from Europe. He is prepared to receive patients suffering from Chronic or Acute Disease. Diagnoses made from personal contact or lock of hair. Furnished rooms to rent to visitors. Communications given. J. M. HARRIS, experienced operator. Mar. 19.

PROFESSOR ST. LEON, Scientific Astrologer, thirty years' practice, 108 West 17th Street, near Sixth Avenue, New York. Personal Interviews, \$1.00. Nov. 21.

MRS. M. C. MORRELL, Clairvoyant, Business Test and Prophetic Medium, 330 West 58th St., N. Y. Nov. 20.

MRS. JENNIE CROSSE, the Psychic Reader and Healer, has removed to 71 Irving Place, Brooklyn, N. Y. Life readings by mail, \$1.00; six psychic sittings, \$5.00. Send date of birth. Circles Friday evenings at 8 o'clock. Feb. 7.

KARL ANDERSON, Astrologer, returned to New York City, 103 West 42nd Street, New York City. Occult Books for sale. Mar. 19.

Dr. Fred. L. H. Willis

May be addressed until further notice,
243 ALEXANDER ST., ROCHESTER, N. Y.

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MRS. M. C. MORRELL, Clairvoyant, Business

Banner of Light.

BOSTON, SATURDAY, MARCH 10, 1898.

MEETINGS IN BOSTON.

Boston Spiritual Temple meets in Berkeley Hall every Sunday at 10:45 A. M. and 7:45 P. M. Speaker for March, J. C. F. Grumbine, singing, the Ladies' Schubert Quartet, E. L. Allen, conductor. J. C. F. Grumbine, Secretary, 74 Broadway street, Boston, Mass.

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The Helping Hand Society meets every Wednesday afternoon and evening, 8 o'clock, in Gould Hall, 3 Boylston Place. Mrs. Carrie L. Hatch, President; A. Augusta Eldridge, Secretary.

"Spiritual Fraternity."—A First Spiritual Temple, Kreier and Newbury street, Boston, at 10:45 and 7:45 P. M. The continuity of life will be demonstrated through different phases of mediumship. Next Sunday at 2:30, lecture through a trance speaker. Wednesday evening, at 7:45, social, conference and phenomena. Other meetings announced from the platform. A. H. Sherman, Sec'y.

Children's Progressive Lyceum—Spiritual Sunday School—meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10 A. M. All are welcome. Mrs. M. A. Brown, Superintendent.

Dwight Hall, 514 Tremont Street.—The Ladies' Lyceum Union meets every Wednesday afternoon and evening, supper at 6:15 P. M. Mrs. M. A. Brown, President; Mrs. Abbie Thompson, Secretary.

Appleton Hall, 94 Appleton Street.—Palm Memorial Building, side entrance. The Gospel of Spirit Return Society, Minnie M. South, Pastor, will hold services every Sunday at 10:45 and 7:45 P. M.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening, supper at 6 P. M., at 241 Tremont street. Mrs. Mattie E. A. Allyn, President. Carrie L. Hatch, Sec'y, 74 Broadway street, Boston.

The Ladies' Lyceum meets every Thursday afternoon and evening, supper at 6 P. M. Mrs. M. A. Brown, President; Miss C. M. Manning, Secretary.

The Veterans Spiritualist Union holds meetings the third Thursday of each month in Dwight Hall, 514 Tremont street, at 7:45 P. M. All are invited. Eben Cobb, President; Mrs. J. S. Soper, Clerk. 9 Bosworth street, Boston.

Eagle Hall, 616 Washington Street.—Meets at 11:30 and 7:45 P. M. Mrs. W. H. Amers, Conductor.

Blawie Hall, 341 Tremont Street (near Eliot street).—Meets Sundays at 11 A. M., 2:30 and 7:45 P. M., also Wednesdays at 7:45 P. M., for speaking, tests and readings. Edwin E. Tuttle, Conductor.

Harmony Hall, 724 Washington Street.—10:45 A. M., 2:30 and 7:45 P. M. Tuesday and Thursday afternoons at 2:30. N. P. Smith, Chairman.

Elvian Hall, 820 Washington Street.—Sunday, 11 A. M. and 7:45 P. M.; Tuesday at 7 P. M.; Friday, 7 P. M. Mrs. Gilliland, Conductor.

Commercial Hall, 604 Washington Street.—Meets Tuesdays and Thursdays at 8 P. M. Sundays at 11:30 and 7:45 P. M. Mrs. M. A. Brown, President.

Rollis Hall, 720 Washington Street.—Meets every Sunday morning, afternoon and evening. Eben Cobb, Chairman.

Good Templars Hall—1 Johnson Avenue, Charlestown Dist.—Sunday, Wednesday, Friday evenings, and Friday afternoons, 8 P. M. J. F. Peak, Chairman.

J. K. D. Conant's Test Circles every Friday P. M., at 2:30, in her rooms, BANNER OF LIGHT Building, 83 Bosworth street.

Bible Spiritualist Meetings, Odd Ladies' Hall, 443 Tremont Street.—Mrs. Gutterer, President. Services Sundays at 10:45 A. M., 2:30 and 7 P. M.

Boston Psychic Conference, every Sunday at 2:30 P. M., at 514 Tremont street, corner of Dwight. Admission Free. L. L. Waiter, President.

The Home Rostrom, 21 Soley Street, Charlestown.—Meets Tuesdays, Thursdays and Sunday evenings, 7:45. Also Conference Meetings at 2:30 Sundays. Dr. Walter H. Rollins, Conductor. Hours of 10 P. M. for sale.

Brighton.—The Spiritual Progress Society holds meetings every Sunday and Friday evening, at 8 o'clock, at 32 Foster street. D. H. Hall, President.

Grand Army Hall, 573 Massachusetts Avenue, Cambridgeport.—Sundays, 11 A. M., 2:30 and 7:45 P. M. Mrs. L. J. Akerman, Conductor.

Temple of Knowledge, 573 Massachusetts Avenue.—The Progressive Thought Society holds meetings every Sunday, morning, afternoon and evening.

The Cambridge Spiritualist Society holds meetings the second and fourth Wednesday in each month in Cambridge Lower Hall, 61 Massachusetts Avenue. Mrs. J. R. Soper, President; Mrs. L. E. Keith, Secretary.

The Band of Harmonious conducts public meetings at Unity Hall, 250 Tremont street, Davis Square, West Somerville, each Sunday, at 7:45.

Progressive Spiritualist Society holds services at lower "Deliberative Hall," Bailey's Building, Pleasant street, Malden, every Sunday at 4 P. M. J. R. Shaw, President; Mrs. Rebecca Morton, Sec'y.

BOSTON SPIRITUAL TEMPLE, BERKELEY HALL.—J. B. Hatch, Jr., Sec'y, writes: A large and enthusiastic audience was in attendance Sunday morning to listen to the lecture given by J. C. F. Grumbine. The Schubert Quartet opened the meeting. Mr. Grumbine read two poems, and gave an invocation. After an other selection by the Quartet Mr. Grumbine took for his lecture, "Spiritualism, the Religion of the World."

Subjects for next Sunday: Morning, "Pre-existence and Reincarnation." Evening, "Materialization: its Science."

In the evening another large audience was in attendance to listen to Mr. Grumbine.

Mr. F. A. Wiggin was a visitor in the morning.

Mrs. Mabel Witham will follow Mr. Grumbine's lectures with tests and delineations, on Sunday, March 20th.

Buy the BANNER OF LIGHT and get the news of the anniversary. For sale at this hall.

ODD LADIES' HALL.—Bible Spiritual Meetings held at 416 Tremont street. Mrs. Gutterer, assisted by Mrs. Lewis, and W. Scott Stedman. The Secretary writes: At the development circle a large gathering was treated to a lecture by Mr. A. C. Kimball; tests by a number who were in the circle.

Afternoon session opened by prayer and reading the Scriptures. A grand talk upon the "Individual Life in Spiritualism," by Mr. Geo. Lamont, after which the following mediums gave tests: Dr. Huot, Mrs. Graves, Mrs. Robertson, Mr. Hall, Mrs. Kimball, Mr. Geo. Cutter gave tests, and sang "The Holy City."

Mrs. Peak, Mrs. Davis, Mrs. Gutterer and Mr. Ibell, closed by giving tests.

Praise service commenced promptly at 7 o'clock. Mr. Arnold opened with religious exercises. The following mediums took part: Mrs. Kimball, Mrs. Foss, Mrs. Robertson, Dr. Tripp, Mrs. Lewis, our Vice-president, made a short address; Mrs. Tracy gave tests, and W. Scott Stedman closed by saying, Let us speak with charity for all our spiritual meetings, and on the morrow let us take the defensive side of the bill that is before the committee and not the aggressive, and unite our efforts to uphold our meetings all over our land.

On Wednesday, the 23d of March, we will hold services at 2:30 P. M.

THE BOSTON PSYCHIC CONFERENCE.—A correspondent writes: Sunday, March 13th, Prof. A. E. Carpenter, who has had a large experience all along psychic lines, gave a very interesting lecture upon "What is Spiritualism?" (Mr. Barrett's subject before the Ladies' Industrial Society the Thursday before). He showed by numerous illustrations that the individuality of the message must decide its source, therefore was only a part of Spiritualism to the extent in which it demonstrated the presence of the so-called dead, and that other phenomena of a similar appearance might come from a mind still in the physical body, that experiences of both kinds had frequently occurred in his public exhibitions through the same subject and during the same experiments.

Messrs. Latham, Kellogg and Whitlock, and several others, made interesting remarks on the subject.

Mrs. Pearson gave fine vocal and instrumental selections. We are all under obligations to her for music.

HOLLIS HALL.—A correspondent writes: We had a large gathering at our circle on Sunday morning last. Dr. F. K. Brown assisted in developing.

At the afternoon and evening sessions goodly audiences gathered, who had the pleasure of listening to the following able workers: Pres. Eben Cobb, Mr. C. Eliot, Geo. Cutter, Mrs. Mary Thompson, Mrs. J. B. Bird, Mrs. S. C. Cunningham, Mrs. A. P. McKenna, Mrs. A. Forrester, Mrs. B. Robertson, Mrs. A. Howe, Mrs. M. Reed, Mrs. Hagen, Mrs. Baker, Mrs. Mellen, Mrs. Collier, Mrs. J. Woods, Miss Gertrude Laidlaw, Mr. W. Stead, Mr. Geo. Cutter, Mr. and Mrs. J. B. Tyler, Mr. Ferguson.

BANNER OF LIGHT on sale.

THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY met at Dwight Hall Thursday afternoon and evening, Mrs. E. C. Wadsworth, Secretary, writes. The usual business meeting

Reports of Meetings, being of local interest only, should be made as brief as possible, that justice may be done the general reader.

was called to order by our President, Mrs. M. A. Brown.

The evening meeting was called to order at 8 o'clock by the Vice-President, Mrs. M. J. Davis. Dr. Perkins delighted the audience with a vocal solo, entitled "The Merry New Year's Time." After a pleasing piano solo by Mrs. Pearson, Dr. Perkins responded to a hearty encore with "Off to Philadelphia in the Morning."

Mr. Harrison D. Barrett, the speaker of the evening, was introduced by our President; subject, "What is Spiritualism?" Mr. Barrett then proceeded to tell us in his eloquent and pleasing manner what Spiritualism really is. He divided the subject into four parts—phenomena, science, religion, philosophy. These four parts were likened to corner-stones in the foundation of Spiritualism; that Spiritualism, instead of creating envy and jealousy among its followers, should draw them more closely together in peace and harmony. At the close of the discourse Mr. Barrett was greeted with most hearty applause.

Mr. Grumbine was the next speaker. His remarks were along the same line of thought as were those of Mr. Barrett.

After the meeting had closed, a gentleman was heard to remark "that Mr. Barrett drove the nail through the board and Mr. Grumbine came in and clinched it." We feel that was expressive of the thought entertained by all present.

Next week the Veterans will be with us. A pleasant time is anticipated by all. Supper will be served at six o'clock sharp.

COMMERCIAL HALL, Mrs. Wilkinson, President.—A correspondent writes: Sunday morning session, March 13th, began with a song service, led by Mrs. Nellie Carlton, followed with prayer. Developing circle conducted by Mr. Hall and our President, assisted by Mrs. Nutter, Mr. Kraniski, and Mrs. Peak. Subject for the morning's patriotic service, "Our God, Our Country, Our Religion." Those who took part gave some fine thoughts, Mr. DeBos, Mr. Cohen, Mrs. Nutter. Mr. Davis gave a patriotic poem for the occasion, poem read by Mrs. Cook dedicated to Miss Lottie Webster; a few words from Dr. Tripp, also Dr. Furbush from Lynn.

Afternoon, usual opening exercises. Patriotic songs, led by Mesdames Shelton and Wilson; solo, Jubilee Singers. Mediums who took part: Prof. E. H. Littlefield, Mrs. Nutter, Dr. H. F. Tripp, Mrs. Wilkinson.

Evening service, a song from the Jubilee Singers, followed with a few patriotic pieces. Devotional exercises, led by Mr. DeBos; poem, Mrs. Dr. Wilde; Mrs. Pearson, a song; a short address from Mr. Fred DeBos; song, Mesdames Shelton and Wilson. Mediums: Mrs. Cunningham, Mrs. Nutter. Poem, Mr. Webster; song, Mr. Wilson.

BANNER OF LIGHT for sale on Thursdays and Sundays.

THE LADIES' LYCEUM UNION.—Mrs. Abbie F. Thompson, Sec'y, writes—met as usual in Dwight Hall Wednesday afternoon and evening, March 9. After the business meeting, supper was announced. The evening was devoted to the children, and the following program was rendered:

Opening exercise, piano duet, Mr. Milligan and Grace Seales; song, Chella Wheelock; reading, Mabel Emmons; song, Arthur Fowler; reading, Annie Jameson; song, Hazel Gilmore; reading, Ethel Weaver; dance, Jessie Gerish; reading, Iona Stallings; songs, Sadie Faulkner, Lulu Dunn, Grace Seales; song and dance, Sadie Gunstine; dance, Maud Dunn; song, Lillian Brennan. This closed the entertainment of the evening. The children enjoyed a short time in dancing.

Wednesday, March 16th, is whist night. The fifth Wednesday in this month is Old Ladies' night. We are to have a genuine New England supper, and in the evening there will be a dance—all square dances. All old people most cordially invited to attend. Supper at 6:30 sharp. Dancing from 8 to 10. Willis Milligan, pianist.

EAGLE HALL.—W. H. Amers, Conductor.—A correspondent writes: Our morning circles, Sunday, March 13th, were very largely attended. Dr. C. L. Willis opened the circle with prayer; singing by the pianist, Mrs. Armstrong, assisted by Prof. Pierce and Dr. C. L. Willis. We had very satisfactory results. Mr. Amers, Dr. Willis and Mr. Newhall attended to the circles. Very many fine tests were given by the several mediums present, all well recognized.

The afternoon and evening services were well attended. The speaking, tests and readings were of the highest order, the following able mediums taking part throughout the day: Dr. C. L. Willis gave very interesting and instructive remarks and tests: Mrs. M. M. Reed, Mrs. C. Weston, Mrs. E. D. Butler, Mrs. C. B. Hara, Mr. F. Lampher, Mr. Newhall, Mr. C. B. Martin, Dr. Blackden, Prof. J. Hilling, Mr. E. J. Peak, Mrs. J. A. Woods, Mrs. Fowle, Mrs. Hardy, Mr. Quimby, Dr. Furbush, Mrs. U. H. Tracy, Mrs. Maybaw, Mr. Hersey, Mrs. T. Fox, Mr. Marston; Mrs. A. C. Armstrong, pianist.

THE FIRST SPIRITUALIST LADIES' AID SOCIETY, 241 TREMONT STREET.—Mrs. Carrie L. Hatch, Sec'y, writes: The regular meeting was called to order Friday, March 11, by the President, Mrs. Mattie Albee, at 4:30 P. M.

Among those taking part in the evening were Mrs. Mattie C. Mason, Mr. H. D. Barrett, Mrs. M. A. Chandler, Mr. J. B. Hatch, Sr., Dr. Charles H. Harding, Mrs. Jackson and Mrs. Alice Waterhouse.

Friday evening, March 18, will be mediums' night.

Friday, March 25, there will be a Whist Party.

Friday, April 1, we will hold Anniversary exercises, morning, afternoon and evening.

BANNER OF LIGHT for sale at this hall.

THE HELPING HAND SOCIETY held a large mediums' meeting Wednesday evening, March 9th, the following taking part: J. C. F. Grumbine, Mrs. M. A. Chandler, Mrs. H. C. Mason, Mrs. Waterhouse, Mrs. Kimball, Dr. Charles Harding, Mrs. Dr. Caird and H. D. Barrett. This Society will celebrate the Anniversary with the State Association.

BANNER OF LIGHT for sale at this hall.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE., CHARLESTOWN DIST.—A correspondent writes: Meeting opened at 7:30 with service of song, led by F. W. Peak as organist, assisted by Prof. Rimbach, cornetist; invocation by Mrs. E. J. Peak, Conductor, followed by some thirty or more readings, most of which were perfectly satisfactory.

Thursday, the 17th, we hold a Peace Council, and cordially invite all mediums to be present.

CONNECTICUT.

WILLIMANTIC.—Carrie M. Bill, Sec'y, writes: The First Spiritualist Society of this city has been favored with Mrs. Russeque as speaker for the past two Sundays. Good audiences have greeted her.

Our next speaker will be Mrs. Nettie Holt Harding.

NORWICH.—Mrs. J. A. Chapman, Sec'y, says: Oscar A. Edgerly of Newburyport, Mass., is doing excellent work during March for the First Spiritual Union of Norwich, Conn.

Sunday, March 13, he treated in the afternoon upon "The Ministry of Spirits," showing that all along the line of human development ministering spirits had employed various methods for uplifting humanity. The evening theme, "Spiritualism as a Remedy for Agnosticism," was ably presented.

MEETINGS IN MASSACHUSETTS.

LYNN.—T. H. B. James writes: Under the auspices of Arthur Hodges Spiritual Society, Clerk's Hall was well filled with an interesting and highly intelligent audience both afternoon and evening. Mrs. M. K. Hamill led the singing. At 2:30 Mrs. C. A. Sherwin made able remarks on "Higher Life"; Mrs. D. E. Matson, on "Seen and Unseen"; remarks, Mr. Baker, Mr. Fallington and Dr. I. A. Pierce; tests and messages, Mesdames Sherwin, Matson, Herriek, Lefavour and others; magnetic treatment, Mrs. Herriek, Mrs. Pierce and Warren.

At 7:30 Mrs. Alice M. Lefavour, Mrs. Annie J. Brennan, good tests and messages; Dr. J. H. Orne, remarks; Mrs. L. F. Holden of Colorado, messages from handkerchiefs, all said to be correct.

Next Sunday, Mrs. J. W. Kenyon and others. **Cadet Hall.**—Lynn Spiritualists' Association, J. M. Kelly, President.—Mrs. A. A. Averill, Sec'y, writes: Large audiences gathered on Sunday to listen to Miss Blanche Brainerd of Lowell, who gave a large number of accurate tests and communications, to the great delight of those receiving the same. President Kelly conducted the singing, with instrumental music by Mrs. Cross, organist, and Mr. Thomas, cornetist.

Next Sunday Dr. G. C. Bookwith Ewell, clairvoyant and ballot test medium, will be with us.

THE CAMBRIDGE SPIRITUAL INDUSTRIAL SOCIETY.—A correspondent writes—held its regular fortnightly meeting Wednesday afternoon and evening, March 9. Business meeting called to order at 4:30. Mrs. Soper, President, in the chair. Supper served at 6:30.

The evening meeting was a benefit given by Mrs. W. S. Butler and children of the Lyceum. The exercises were opened with a piano solo by Miss Ada M. Came, followed by a recitation by Master Claude Hayes Ketchum; song, Leo Hanson; piano solo, Little Lillian; song (by request), Mrs. Merchant; recitation, Louise Leavitt; song, Miss Louise Horner; dance, Little Lillian; song, Mr. Leslie; remarks interspersed by Mr. H. W. of Springfield. Mrs. May S. Pepper, Mrs. A. J. Pettigill, Mrs. W. S. Butler; recitation (by request), Mrs. Mary E. Thompson of Malden. All who took part deserve great credit for what they contributed toward a most enjoyable evening. A large audience greeted Mrs. Butler, and, as usual, her entertainment was a great success financially, for which she has the sincere thanks of the society.

Wednesday, March 23, Mrs. Dr. Wilde will deliver a lecture, and it being the meeting nearest to Anniversary, the exercises will be along that line. All are invited to take part.

MALDEN.—Mrs. Rebecca Morton, Sec'y, writes: The Progressive Spiritualists of this city met as usual Sunday, March 13th. At 11 A. M. Mrs. Mary E. Thompson addressed the meeting, after the discussion of the subject, "What is the Test of Sincerity?" Her address was very eloquent and patriotic. At 3 P. M. the President addressed the meeting on Lyceum work, and psychometric delineations by Mrs. M. A. Moody, No. 4 Adams street, Charlestown, gave much satisfaction.

The morning meetings will be discontinued, and the 3 o'clock meeting will take place in the lower, "Deliberative Hall," in Bailey's Building, Pleasant street, until further notice.

BANNER OF LIGHT for sale at the hall.

BRIGHTON.—D. H. Hall, President, writes: Mrs. E. E. Cunningham, with "Autumn Leaf," conducted the meeting of the Spiritual Progressive Society Friday evening, March 11th. Our parlors were filled with an attentive audience, the readings and tests given being clear and remarkable. "Autumn Leaf" is a great favorite with our people.

Our Sunday evening meetings are rapidly growing. Friday evening, March 25th, Mrs. M. C. Millan conducts our meeting. March 18th, special services, with good mediums.

SALEM—FIRST SPIRITUALISTS' SOCIETY.—A. O. F. W. Hall, Manning Block.—N. B. P. writes: Mr. F. H. Roscoe of Providence, R. I., was our speaker and medium Sunday, March 13th. He delivered two excellent discourses which were very much appreciated by those present, also a number of tests, which were recognized.

Sunday, March 20th, Mr. F. H. Roscoe will speak for our society again.

BANNER OF LIGHT for sale, and subscriptions taken; annually, \$2.00; semi-annually, \$1.00; quarterly, 50 cts.

NEWBURYPORT.—The Independent Club will celebrate its tenth anniversary in Odd Fellows lower hall, on Tuesday evening, April 19. The program will comprise a supper and musical and literary exercises. Dr. C. W. Hadden is to lecture; Mrs. Jennie L. Follansbee follows with tests; Jennette Koyes will recite, and Master Fred Walter Knapp, others will furnish music. The First Spiritualist Society of Newburyport and the Haverhill Spiritual Union have been invited to join in the exercises of the evening.

ONSET.—C. D. Fuller, Sec'y, writes: At a regular meeting of the Onset Spiritualist Society, held March 9, the following resolutions were unanimously adopted:

Resolved, That the thanks of this Society are hereby tendered to Harrison D. Barrett, Judge Hanna, Senator Kirtland, Prof. James William Lloyd Garrison, and all the others who so grandly and nobly defended the cause of liberty at the recent hearings against the medical trust.

Resolved, That a copy of these resolutions be spread on the records of this Society, and a copy be sent to the BANNER OF LIGHT.

WALTHAM.—Mrs. Sanger writes: Our speaker of March 13th was Mr. H. D. Barrett, whose address on "What Spiritualism has Done for the World," was listened to with the closest attention.

Wednesday evening Mrs. Pettengill gave us a short address, followed by readings; she was at her best. Prof. Hilling followed by remarks and tests, which were well received.

Next Wednesday evening Mr. George Cutter will be with us, with songs and tests.

WORCESTER.—Mrs. D. M. Lowe, Cor. Sec'y, writes: Sundays, March 6th and 13th, Mrs. Carrie F. Loring ministered to our Society as speaker in her usual pleasing and dignified manner. Her lectures were practical and soul-inspiring. She will be with us again April 10th.

Miss Lizzie Harlow will be our speaker next Sunday, and the two Sundays following.

On Friday afternoon and evening of this

ENAMELINE
THE MODERN
Quick Shine
Little Labor
No Dust
No Odor
NO OTHER COMPARES WITH IT. IT'S THE BEST.

week the Woman's Auxiliary will meet with Mrs. M. K. Howe, 153 Chandler street. All are cordially invited.

BANNER OF LIGHT for sale at each session.

FALL RIVER.—Mrs. Ann Hibbert, President, writes: Sunday, March 13, we had as speaker, Dr. George A. Fuller, and large audiences greeted him both afternoon and evening. He delivered two fine addresses, which were listened to with the closest attention. At the close of each address many excellent communications were given by our esteemed friend, Mrs. Ida Jenell of New Bedford.

Sunday, March 20, we shall have with us Mrs. Lizzie D. Butler, of Lynn.

FITCHBURG.—Dr. C. L. Fox, Pres., writes: Mrs. J. W. Kenyon of Cambridgeport occupied the platform for the First Spiritualist Society the first two Sundays in March. Her addresses were ably presented. Many excellent tests were given, fully recognized, closing a very successful engagement.

Mr. J. W. Kenyon of Cambridgeport speaks for us next Sunday.

WAKEFIELD.—Lamont writes: Mrs. A. J. Pettengill of Malden gave us a grand lecture on "Personal Experiences." We had a very attentive audience. Mrs. Pettengill seems to reach the people as very few do. Her readings were well received.

We have Mr. F. A. Wiggin for next Friday evening, and Mr. Perkins for Sunday evening.

SPRINGFIELD.—M. W. L. writes: Mrs. C. Fannie Allyn of Stoneham, Mass., was the speaker for the First Spiritualist Society Sunday, March 13. She delivered two very able and progressive lectures.

Next Sunday Mrs. Tillie U. Reynolds of Troy, N. Y., will occupy the platform.

MALDEN.—Odd Fellows Hall.—W. E. S. writes: Sunday, March 13, Mrs. J. K. D. Conant occupied the platform, and, as usual, her efforts were crowned with success.

Mrs. Effie Webster, of Lynn, will be with us March 20.

WINCHESTER.—W. H. Borden writes: Regular meetings held at Good Templars' Hall, Sunday evening, at 7:15. M. E. Gilliland of Boston gave us an interesting talk and a number of readings satisfactory to all.

MEETINGS IN NEW YORK.

International Conservatory of Music, 74 Lexington Ave., one door above 8th street.—The Spiritual and Ethical Society holds meetings every Sunday morning and evening. Mrs. E. T. Brigham, speaker.

First Society of Spiritualists, J. Clegg Wright, speaker, meets at the "Tuxedo," 81 Madison Avenue, corner 58th street, on Sundays. Services 11 A. M., 3 and 8 P. M.

The Tuxedo Spiritualist Society holds its meetings every Friday at 8 P. M.; Sundays 3:30 P. M., and Children's Lyceum at 2:30 P. M.

FIRST SOCIETY OF SPIRITUALISTS.—"The Tuxedo," Madison Avenue and 58th street.—Miss M. J. Fitz Maurice, Sec'y, writes: Prof. Wright's morning lecture was a masterpiece of inspirational eloquence.

Mrs. Newton opened the afternoon exercises with a poem, Prof. Wright followed with a few happy remarks, and Miss Maggie Gaulte astonished her hearers by the very remarkable spirit messages and tests which came with great rapidity. In response to a call from the audience, the Hon. A. H. Dailey related many interesting incidents concerning that living wonder, Mollie Fancher.

In the evening Prof. Wright occupied the platform as usual, and delivered a discourse replete with exquisite spiritual truths.

All donations for our Golden Anniversary Bazaar will be gladly received at 637 Madison Avenue and promptly acknowledged. Please be liberal.

NEW JERSEY.

NEWARK.—Mrs. Dorn writes: The First Church of Spiritual Progression held its meeting as usual in the hall corner of West Park and Broad streets. Mrs. Phillips of Baltimore occupied the rostrum the early part of the evening. She gave many tests that were very convincing. Then Mr. Dorn followed with spirit delineations, which were also very satisfactory.

BANNER OF LIGHT is for sale at the hall every Sunday.

I have had the BANNER OF LIGHT since the fourth number of the first volume published; it grows better as time advances. God bless THE BANNER now and ever. May good angels guard and guide it in its great work for humanity.

Fraternally yours,
Walpole, N. H. LAURA M. B. PORTER.

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SKINS ON FIRE

Skins on fire with torturing, disfiguring, itching, burning, bleeding, scaly, and pimply humors, instantly relieved by a warm bath with CUTICURA SOAP, a single application of CUTICURA (ointment), the great skin cure, and