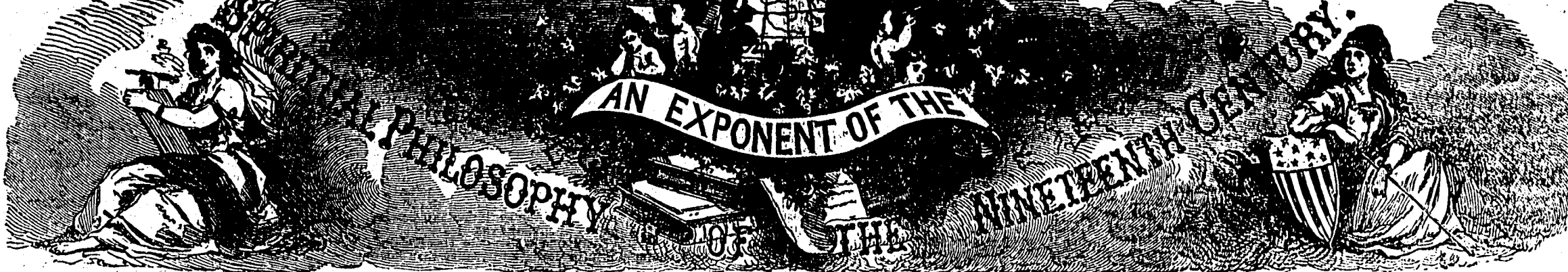


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The Spiritual Rostrum.

Spirit Thomas Paine

Recounts "Some of his Experiences on Entering Spirit-Life," through the Trance Mediumship of
MRS. AMELIA H. COLBY,
At Horticultural Hall, Boston.

(Reported for the Banner of Light.)

The Banner for March 1st contained a notice of the meetings of the Boston Spiritual Temple at the above-named hall, on Sunday morning and evening, Feb. 24th. On the latter occasion, the speaker, Mrs. A. H. Colby, narrated, under the control of Thomas Paine, "Some of his Experiences on Entering Spirit-Life." So entertained were her auditors that arrangements were made for a continuation of the same subject by this control, through her organism, at Horticultural Hall, on the evening of March 5th.

Notwithstanding the descending snow on the evening in question a good audience greeted the speaker, and gave closest attention from the beginning to the end of the services. The exercises of the meeting were prefaced by introductory remarks from Capt. Richard Holmes, President of the Temple, and songs in which Mrs. Rose Shepard Lilly (who is speaking for this Society to great acceptance this month) and her husband effectively participated.

Spirit Thomas Paine then proceeded, through his instrument, Mrs. Colby, to consider the subject to listen to whose treatment the present audience had assembled together. He prefaced his narrative with a statement to the effect that while real experiences were of little practical value to any one, save to those who were personally associated with those experiences, yet the recital of the personal episodes which had been encountered by the spirits of those once men on earth, who had entered the domains of spirit-life, seemed to be largely demanded at the present time by the people, and to possess an interest to them, which must be his apology for devoting the passing hour to a revelation of some of those immediately pertaining to himself since he left the world of effects and became a denizen of the world of causation. The greatest difficulty experienced by one in a certain sphere of life, in giving forth his or her ideas to those in another sphere, existed in finding language in which to definitely express the thought sought to be conveyed from the conviction of the one to the comprehension of the other: and his effort to present a clear outlining of his experiences in the spirit-world (the recital of personal experiences being necessarily of a desultory character) which would correspond with the mental grasp of those in the physical world, would be found to be encompassed with the same difficulty; nevertheless the effort would be made and the result trusted to time and reflection on the part of his hearers.

The desire expressed so generally at the present day by the human race to know something more concerning the range, and to comprehend something deeper regarding the scope of the subtle intricacies pertaining to the life of the individual man who has entered another stage of being, was a perfectly natural one; and particularly when that individual's life on earth had been such as brought him more or less prominently before the notice of his fellows, and he had lived for years thereafter on another plane of existence, was it natural that men should demand the result of his observations from his personal standpoint regarding his new condition.

He defined the spirit-world (as to its ingredients and constituents) to be composed of the finer substances that had been thrown off from the cruder conditions of being preceding it. To his mind the distinctive numerals, as second, third, fourth, fifth spheres in spirit-life, were largely to be construed as classes or conditions of mind rather than localities in space; yet there were localities there where to naturally gravitated for purposes of purification and ultimate development, certain orders of spirit-intelligences, on their leaving the earth-sphere—localities which he designated, for instance, as the compensating sphere of disordered purpose, the sphere of individuality, etc., and those higher planes of angelic development from which those who would communicate with earth's children must do so indirectly, or what he might call "by proxy." The first sphere of the spirit-world might be defined to be a broad zone, situated very near the planet earth, having its poles almost triangular to those of that planet, and revolving from South to North. The philosophy underlying this he would not at the present time attempt to explain; but in this sphere existed every force and form of life which afterward found its counterpart in expression on the physical globe: every form in the mineral, the vegetable, the animal kingdoms, must first have an expression in this first sphere—every child must sometime in its existence have an experience in this initial zone.

All these spirit-spheres might be divided into circles as varied as the classes which occupied them; and the line of numerals might be subtended to a great degree in designating them. The reverend, for instance, would naturally share in the common feeling which actuated them in earth-life, and gravitated at first into dim conditions of spiritual perception, from which it would be necessary for them to escape by growth

born of the cultivation of higher thoughts and more lovely characteristics. The first sphere, therefore, of the sphere of disordered purpose, presented a claim on all who had anything to outgrow which might retard their future advancement—and the sons of earth, of all classes, found liberal representation therein. The control stated that some did not enter this sphere immediately after their earthly demise, because through weakness they were unable to endure the severe demands of its ten circles of progressive and purificative trial. Hence, by the law of appetite attraction, they were drawn beyond this condition, to be returned again when they had grown strong enough to come into practical contact with its cruder elements, and protect themselves during the ordeal.

The control stated that on his departure from the physical body he rested four years, and a little more, to polish his spiritual faculties, and prepare for future contingencies awaiting him on the new plane of being upon which he had entered. All people did not so rest, others rested even a longer period than did he; the process was intended to bring back the individual to that period in his earthly unfoldment when he possessed, and was able to give forth and to exercise the greatest power of the intellect and intelligence. The man grows old on the earth plane, the burdens of life press heavily upon him, he feels at last that he has not the same flow of mental activity as in the past: memory becomes deficient, the perceptions decay—at least in power of use and expression. But as he regains his proper standpoint in the world beyond, he will return to the position where he had, during his earthly development, the most decision of character—the highest position, intellectually speaking, which he has ever occupied in past experiences in the mortal. The control stated that between forty-five and fifty years of age was the period when he had felt himself to possess the greatest decision of character, the greatest measure of intellectual strength achieved by him while on earth (from that time he began to grow more feeble), and therefore to the mental status of that period he gradually returned during his four years of spiritual rest from the weakness attendant on age and sickness which clouded his closing days on earth.

The control referred to the active literary pursuits which crowded his earthly life—not perhaps the study of books merely, for the lack of a liberal education had been his great sorrow: Born of poor parents, he could not fully obtain what he regarded so highly, but he had no fault to find with those parents—were he about to be reincarnated again he should have no desire to change his parentage. He spoke feelingly of the early religious training imparted by his mother, and said that though in after years he had been obliged, on mature thought, to lay aside much that she had inculcated, still the impression of her mental habits early fixed upon his own at that time plastic individuality had always wrought good for him. The Quakerism of his father, also, produced an effect upon him which was not lost even now; and the after influence of both parents had aided him through all in bearing the various trials which had served in earth-life to give him the force of will, the determination of character which perhaps he could never have gained in any other way. In the world where he now resided Nature became the great object-teacher; she demonstrated all things to her children in answer to their reasonable demands; and the strong faculties of personal observation and trained perception, which were the fruits of his earthly pilgrimage, stood him in good stead in the next step along the road of unfoldment.

When the speaker, after four years of spiritual quiescence, for the polishing of his faculties, awoke to the full meaning of the new life, he found himself surrounded by conditions and circumstances better than he had ever expected to have. While he was, thus resting his intellectual activities, and demanding of natural law the return of an invigoration which had passed from him, he was by no means idle; he was learning something all the time during those four years; he found himself in a sphere of questioning: at every point to which his thought was directed he found something calling for his attention—asking him for his wisdom concerning it, and demanding if he had none regarding it, that he get some as the only means of silencing its demands.

As soon as he began to investigate the conditions of society in the world beyond, to realize the great fact that he was a conscious being surrounded on all sides and permeated by law to which all other conscious beings and all other conditions were in harmonious subjection, he felt that he could see no place for, neither comprehend the necessity of a Creator in the sense usually applied to that term: Instead of an Infinite Power outside of nature forming (as recorded in the Genesis cosmogony) in a few days the mighty procession that peopled the stellar spaces, the conviction seized him that untold ages had been required to do the work of building up the glorious grandeur of the universe! All higher conditions of life he saw were the result of development, and all human life had passed and must pass through all the varied channels of existence. He learned that in obedience to the laws of the universe the spontaneous forces of nature were operant throughout, leading the life-germs upward, and giving expression to all in due order and procession in the mineral, the vegetable, the animal kingdoms; and man, the crowning work, was no exception, but came in answer to the demand—when all this preceding work was done—for a something more: an active, inquiring intelligence that would make itself felt in every department of existence.

The speaker then cast a glance at the wonderfully organized Roman Catholic power, reference to which he had made in his previous discourse. He held that there was nothing known to spirits or mortals possessing such a complete measure of organization as the Roman hierarchy in the spirit-world and its counterpart on earth. They were constantly at work, year after year, to absorb the life forces of mankind on every hand, and in spirit-life this organized Roman Catholic power was expecting the hour to be not far distant when it could make the final effort to absorb everything which could possibly come within its grasp. From the time of the recognized advent of Modern Spiritualism, Roman Catholic spirits had been continually returning from their particular circle of spirit-life, seeking as a sort of invisible propaganda to impress themselves upon the social conditions of earth everywhere. As an instance in point he referred to the fact that the pages of the Banner of Light Message Department had now and then contained communications from avowed Catholic spirits—fathers and priests of the Church when in earth-life. But the very effort to express themselves in the physical sphere according to their powers of life had its influence upon the returning ones as well, as instanced in the published messages referred to; resulting in a toning down of the spirit of vengeance on their part; still its expression was vastly different from what it was even ten years ago.

In the course of his investigations and experiences in the world beyond, the control declared, he had never seen an object which attracted and aroused his

sympathy more than John Calvin, as conditioned in spirit-life. He presented to his perception a hideous deformity, an appearance as if he had been wrapped in sorrow for ages. Mr. Paine, deeply moved at the spectacle, hoped to do something to relieve him of his sufferings, but found that, in spirit-life, while advisory powers and magnetic sympathy were capable of exercise from one to another, each spirit could only act for itself in the improvement of its conditions: John Calvin had been a man possessing a great force of character, a strong will; he required every one to bow to him, and whoever would not he sought to oppress and to torture to death as far as he had the power. These dark characteristics he took with him to the world beyond; they colored his condition in spirit-life, they cramped the efforts of his soul for the attainment of better surroundings, for there was something in his nature which instinctively demanded to be circumstanced better than he found himself in the world of spirits. Reaching outward, but still circumscribed by the conflicting influences within him, the great theologian of Geneva wandered to-and-fro, and the moans uttered during his slow death-agony by the martyred Servetus were as nothing compared to the lamentations which his pitiless destroyer gave vent to in his dark and hopeless pilgrimage. Mr. Paine, moved to pity, cried, "How can I open his inner vision so that he can be penetrated by the light?" And the Most Beautiful and Grand said: "Not yet; not yet." The questioner then wondered how many ages more Calvin must be surrounded with darkness as with a pall, and was answered that he must so be circumstanced till he had outgrown the darkness which he brought with him from the physical to the spiritual world.

While the speaker had given his hearers a recital in both discourses of what was negative and dark, he would not have them think that the spirit-world was all darkness: Its beauties were totally beyond the power of his description; no means existed by which he could picture its grandeur to their conception. Only as they came within the range of the individual before him as a practical experience for each, could any arrive at a comprehension thereof.

By the same prompting which leads man in the physical sphere to explore the basic elements of things and seek by scientific investigation to probe the causes of the existing conditions of life, the control was, as a spirit, in time led to seek to explore the substratum of spiritual conditions, and hence to penetrate the first sphere of spirit-life, the broad zone beyond which primarily he had been brought at the death of the body. He was led to feel that he owed it an experience; that if he would better understand that which awaited him in going home he must learn what he could of that which lay beneath him. Hence, also, his desire (and that of others as manifested at the present day) to penetrate the domains of mortal life from the spirit-sphere of existence, in order that he might make use of the mediumistic powers of its denizens to communicate with the wise and true within its borders, and the ignorant as well.

He wished to impress upon his hearers a lesson which, unheeded in the past, was now finding a little more of acceptance in the present: The criminals leaving mortal life, when they had gone beyond the third circle of the first sphere were not looked upon as criminals, but as persons afflicted with mental maladies. Hospitals were in existence there to which they were sent, and where they individually achieved the first steps toward a normal degree of moral and intellectual unfolding. This idea of punishment for the reformation of the evil-doer, and not for the sake of vengeance because of a violated law, was at present finding agitation on the mortal plane; and he hoped the people of earth, notably the citizens of the United States, would in time perceive fully the grand necessity of humanitarian efforts in this direction, whereby these unfortunate might come out of the prison, the penitentiary or the work-house as it might be, more moral, more intellectual, more spiritual in their aspirations and promptings, and hence better members of society on earth, and better denizens of the spirit-land when called thereto by the fiat of physical change.

He wished his audience to remember that every condition of life, every act or thought to which they as individuals gave expression in the mortal, had its correspondence and counterpart in the spiritual life; they were registered somewhere, and sometime each would for him (or her) self be brought face to face with the record for personal review. Their position in spirit-life would be just what they had made it while in the material sphere of being: They entered just such a circle or order of conditions as they had fitted themselves, by bad or good actions, to enter. All men and women would naturally gravitate to their own in sentiment and development; every broken law would exact a just but reformatory penalty. Age might deform the members of the mortal body, faculties might fall of their office, and earthly vision grow dim, but in the coming day of the spirit-world they would see the light return; in due time they would receive again to themselves the powers once their own, and the full flush of their best period of mortal life would constitute the standpoint in spirit-life from which the onward march would begin. Great was the wealth in the spirit-world; we brought nothing material with us when born into mortal life, we took nothing material out; but as we achieved the power to apply our hearts unto real wisdom, the wealth of the spirit-world, knowledge would be opened to us on every hand. This power of appreciative observation and application was the capital which the human soul carried with it to spirit-life.

The speaker could not, in the light of what he had learned in spirit-life, find any room for a Saviour—as the term is distinctively used—in the economy of the universe: Individual atonement for individual shortcomings was the rule, and the vicarious element entered not therein. He had earnestly asked of various intelligences he met in spirit-life, whether such an one as Jesus had ever had an existence outside the limits of tradition, and he had never yet communicated with anybody who could tell him anything about a Judean child, born of an immaculate conception, upon whose shoulders, when grown to manhood, the penalties of a world's past, present and future sins were solemnly laid.

Every one could effect salvation from darkened conditions, or if in comparatively bright ones could hope for even improved ones, only through individual labor—there was no "royal," or vicarious road. In proof of this statement the control instanced the following from among his experiences in this regard: Some sixty years since he came into the knowledge of a beautiful lady, who had married out of the Roman Catholic Church, in which she was reared; in due course a little daughter was born to her; but in time the call went forth that she must leave her child, her loving husband, her parents, who had left the church because of the ostracism vented upon her in view of her marriage outside its religious pale, and pass out into the world beyond. The control, noting that on reaching spirit-life she would naturally come to a sphere beyond, was very unwilling that the Catholic power should surround and hinder her progress, in transit, and seek to

drag her within the limits of its organization, that it might exercise vengeance upon her; and so himself and others took her to a higher circle; but though happily rescued from the sad condition which others had sought to impose upon her, she was always mourning; there was no way to pacify her; she wept for her child; for her husband; for all the loved ones; for the home of wealth and luxury she had been compelled so unexpectedly to leave—a home which had been rendered so desolate by her transition. Nothing could arouse her to a sense of her condition; the control finally declared that only by labor for others could her thoughts be lifted from the lower condition of her ever-present woe, and she be fitted to enjoy the life of the spirit. But she was alarmed at the prospect of work; she had never performed any while on earth, and instinctively shrank back from the thought. Learning that her babe was about to come to spirit-life—a fact which she herself did not know, because of her indolence and inattention—Spirit Paine determined that the effort should be made, by its aid, as an objective point, to break up the untoward state of the mother; he asked if she were willing to care for a little child; and she replied that she wanted none save her own; when it came to spirit-life she recognized it and demanded it of him when he brought it before her. He replied that only by efforts to render herself really worthy the important duties of her present state could she earn the right to watch over and care for her child in future. She consented joyfully; thus the spring of power was found which forced her to aspire to better conditions, and to look forward rather than backward; and she was encouraged to educate the little one by bringing it back to the sphere of material things from the world beyond, thus benefiting herself and her child by her labor of love.

The false ideas of the future life which many brought with them to the world beyond, were sadly inimical to soul-growth; parents who reared their children in the belief that life after the death of the body consisted either in participation in eternal psalm-singing or in suffering the torments of an endless hell, did those children a positive wrong—cramping and unweaving by such a process their powers of individuality both in the physical world and the world of spirits. The control had personally known people to come to the spirit-world asking for the God they had worshiped and the Jesus whom they had adored, and finding no answer on every hand; and as he gazed upon them he felt that if there were any curse which a human being took with him to the better life, it was a creed—a creed that had fastened itself upon a human mind, demanded its unquestioning adherence to it while on earth, and was the hardest thing to outgrow in the spirit-life! Oftentimes it was necessary to remove the person too strenuously clinging thereto from the sphere or circle where his moral and intellectual characteristics, if normal in expression, fitted him to go, and place him in one of the hospitals before mentioned where were treated individuals of every order of unbalanced mental conditions. If not so seriously affected as the class just cited by the deep disappointment of finding themselves not in the presence of the Throne of Grace, but in a natural world widely different from what they had expected, others roamed aimlessly about, a pitiful spectacle, demanding the sympathetic advice and assistance, as far as one individuality may help another, of the denizens of spirit-life: There was, therefore, plenty of work in that life, and no one had a call to be idle. When he regarded the spectacle in spirit-life of the innumerable creed-bound spirits who came there with manacles upon their limbs, the criminals laden with the burden of their earthly sins, (often being sent into the world of souls arbitrarily by the hand of law, with hot vengeance in their hearts against all mankind), and the various untoward elements which were continually being contributed from the physical world to swell the great mass of decarnated humanity, he was forced to the conclusion that right here in this world of material life should be the place to commence the work of improving the characteristics and deepening the spiritual aspirations of the race.

As the spirit-spheres were divisible into classes, and those classes were progressive in character, none were absolutely dark, unpleasant or unlovely as to the conditions therein existing; the higher classes in degree were of benefit to the lower in the chain of progress. Each sphere had its own centre, its own light. As when on earth the more wisdom one has the more beautiful and interesting things appear around him, so in the spirit-world the measure of cultivated understanding and wholesome appreciation played an equally important part in giving pleasure to its possessor. But mere learning, in itself considered, had its reflex side as well; and this led the speaker to emphatically declare that there had never been a time in the history of Spiritualism—if not of the world—when so great a necessity existed for the exercise of protecting power for its mediums, as now: The doors of return through mediums were wide open; no class of revenant spirits was refused; the opportunity of learning the methods of that return, or of gaining an insight into the delicate means whereby the phenomena are produced: these were open alike to the researches of the reflecting intelligences, and that of the undeveloped, the crafty, the ill-advised in spirit-life as well; and therefore it was necessary, in a degree never before experienced, to surround the earthly mediums with the conditions which would naturally attract to them the wise and good in spirit-life. A frivolous or unthinking spirit, who nevertheless had come into possession of the processes for producing the physical phenomena, could bring about the same results as he (Paine) could: Likewise the same spirit on the plane of the mental phenomena could give forth his ideas through his own instrument—though the ideas such a spirit would enunciate would probably be largely erroneous, either because of his lack of knowledge, his recklessness as to results, or a thoughtless, mischievous vein in his composition.

It was not reasonable, however, by any means to expect that the ideas of communicating spirits must exactly coincide because they were spirits; each had ideas in harmony with his or her knowledge—not that they were necessarily true or false. All had come up through different circumstances, surroundings and experiences, and no two spirits had ever seen believed exactly alike on given questions; their views were expanded or limited according to their individual powers of primary perception and ultimate understanding.

The speaker, in passing, took a hasty glance at the sanitary interests in human affairs, as involved in the department of household hygiene. Much of the food put upon the tables of those who employed paid servants and cooks was magnetically poisoned in passing through the hands of these domestics. The control did not wish to speak against these servant girls—they were a necessity to the usual order of social life—but merely to point to the fact of the magnetic influence exerted by them. In the spirit-world the cooks who piled their profession were scientific in their attainments, and the results of their work upon the finer chemical elements which afforded alimentation to the spirit were of a far different character from the crude productions of the grosser earth-life. He further desired to ask those fathers and mothers who were themselves free from the dominion of the

Catholic power, but who felt that they must live somebody else to take care of their children, how they expected those children were to grow up unincultured with its influence, if left in tender years to the care of nurses and attendants pledged blindly to the interests that church and state held in their children were magnetically poisoned and forced into error, and prematurely by the influence thus exerted upon them in a household whose divinest duties were thoughtlessly relegated to the hands of these trained servants. How many little waifs were thrown upon the waves of being, and then absorbed into the great spiritual element, because unable, as individuals, to hold to life of themselves, or to attract to themselves a sufficient magnetic support to continue their existence as separate entities—and hence were deprived of the experience on earth which was their due. How many came to spirit-life in infancy or childhood, deformed in body or paralyzed in mind. Some one must take care of them in the world beyond, and give, as far as possible, the conditions necessary for their expansion and growth.

Speaking further regarding these fatal conceptions which did not survive, the waifs to which he had referred, he said that he was unable to give a full account of being, he said the natural law of causation was characterized the spirit-spheres was here distinctly operant: There were many men and women who reached maturity, and passed from earth to spirit-life with their faculties sound, and their parents, and were dissatisfied in consequence; they were willing to take upon themselves the burdens of responsibility as parents of such of these poor waifs above referred to as were possessed of the natural force to attract work to their hands, and many of them were even watch over them till such time as they gained the power of individual expression in spirit-life. The birth of a child required the presence of the positive and negative elements: the masculine is needed but momentarily, the female must remain, and the same conception having taken place, the speaker explained that either the focus proceeds onward to normal birth on the physical plane, or by reason of inherent weakness, or because of criminal conduct on the part of the parents, is thrown off again upon the same wave of unindividualized being: But if it possessed the inherent force to draw to it other, and more than foster-parents, from the ranks of those in spirit-life who were prepared to help, the parents became as far forth as the law on the spirit-plane would allow, sustained, after all, its hold on development toward individuality: Such parties, male and female, having decided to adopt one of those immature births, bestowed upon it their respective forces, the positive and negative, giving strength to the little one, till the same period of gestation had passed as is needed on earth; then the little one, thus born into the rights of individuality, became their own—it belonged to no one else; when an earthly father and mother, the positive and negative, and the process of gestation might have been partially continued by the mother, yet if falling of individualized life on the physical sphere, it was brought to individuality by the form of parentage in the spirit-world. The spirit-spheres were not so rigidly fixed as to their characteristics, but rather than those of their earthly progenitors, it resembled them rather than those parents with whom it had been so imperfectly and briefly associated in the life of time.

The education of these little waifs, so brought forward, and of all who at various periods of youth had passed to spirit-life without a full share in the developing influences of the earth sphere, was continued next by their spiritual parents, who were engaged forth as returning spirits, or their parents were, as in the spirit-world, or returning themselves of their own motion if sufficiently developed to master the secrets of mediumistic control. Here was another incentive to the return of the spirit-spheres, and the same combined with what he had before said concerning the organized Roman Catholic power and its aims, and the efforts of returning ones actuated mainly by curiosity, made up a grand total imperative need that during the many years of the earth sphere, the parents should protect more carefully than ever before in the history of the movement, that their message for the good of humanity might be delivered with no uncertain sound, and free from the impingement of any and all antagonizing elements.

The spirit-world was necessarily full of all classes of individual development; it held within its grasp alike the primal expressions of what was to be fully outgrown in the physical plane, and the garnered fruit that came to it at the after-ripening of the seed, the skill of the mechanic, the genius of the painter and sculptor, the fire of the poet, the illumination of the inventor had their spring and first conception in the world beyond. The world beyond was a world of the uses of steam on land and sea; the electric telegraph, which sent its currents through the air and spread its arms beneath the floods of ocean; the telephone, that hurried its messages across the vast and astonishing distances as to the words of the voice and their characteristic style of utterance; and declared that all these applied embodiments of powers, forces and methods, with many others yet unknown, but to be known, were the result of the work of the spirit, existed in full sway and use in the spirit-world. Of course there must be a difference between the two, for the material world was crass and rude, and hence its appliances of the kinds already specified must be crude and rude, while those of the spirit-world, the world beyond (as seen in its vehicles, for instance, which embodied the soul of motion), its methods of distant mental communion, etc., were fitted to and characterized by the delicate nature and finer conditions necessary to life in an advanced state of development.

The denizens of spirit-life were as truly the possessors of organic structures or bodies as those who dwelt on earth—though so different in nature from the physical properties of the material plane, that men and women could not see them. The most beautiful thing, after all, what the human eye could not see. Never a spirit spoke through a medium's lips but there were many others present at the same time as listeners or coadjutors; but the power of the spirit-world was not because their forms were too etherealized.

Spiritualism was the avenue through which came the demonstration of the great facts of future existence, and the bearing of that existence of the material life projected in by the influence of the spirit-world. The own experiences, but those of friends and loved ones they once knew in this life, but who had gone on to the better land, were open to the inspection of all yet in the mortal form who chose to investigate for themselves. And the grand lesson to be personally learned from all these experiences of others was: The earth-existence is but the morning of eternity—its sunshine and its clouds reach far into futurity. Do right, therefore, in the present stage of being. Make all things right much as possible while on earth. Not as he said, much better, as well as easier, to discharge one's whole duty in the fields of time than to take up and satisfy the arrears through long labor in the spirit-world. He would have his hearers remember that in spirit-life: It is yourself and your neighbor, not yourself and your God. Your forgiveness will come to you only when you have satisfied yourself; the forgiveness which others may give you for what you may have done to their disadvantage does not count. He counselled his hearers to determine to live lives of purity with purity of thought, justice in dealing with their fellows, and honorable independence of action regarding the great concerns of the world in which they were now residing. He had never seen such a purity of heart in history since he lived in the times that tried men's souls, when the souls of men were any more searchingly tried than they were being tried now; and not only the souls of men, but the souls of spiritual beings as well. The great monopolies of church and state were striving to beat down and overthrow the independence and the liberty of this nation. I hear, he said, the fathers of the Republic asking themselves: Is there no way by which the people of the United States can be brought to seek for and aspire to better conditions? He sought that justice should take a front rank in national issues and policy, that the spirit of truth everywhere might inflame the hearts of their children, so that the hopes of human beings everywhere might gather strength from the example of free government by the people thus presented, and liberty still be the watchword and heritage of the American people.

The speaker concluded with a brilliant peroration in continuation of his plea for justice and truth on earth, and he had never lost his love for and his trust in the better instincts of humanity. Though I have passed (he said in closing) through many unfolding experiences in differing spheres and conditions, though I have walked with wise men and wise women, and with the low and the gross also, in the scale of individualism, yet, my friends, the world is still my country—to do good my religion!

THE WEAVER OF BRUGES.

The strange old streets of Bruges town
Lay white with dust and summer sun,
The tinkling goat bells slowly passed
At miking-time, ere day was done.

An ancient weaver, at his loom,
With trembling hands the shuttle piled,
White roses grew beneath his touch,
And lovely hues were multiplied.

The slant sun, through the open door,
Fell bright, and reddened warp and woof,
When with a cry of pain a bird,
A nestling stork, from off the roof,

Sore wounded, fluttered in and sat
Upon the old man's outstretched hand;
"Dear Lou," he murmured, under breath,
"Hast thou sent me this little friend?"

And to his lonely heart he pressed
The little one, and vowed no harm
Should reach it there; so day by day,
Cared and sheltered by his arm,

The young stork grew apace, and from
The loom's high beams looked down with eyes
Of silent love upon his friend,
As two lone ones might sympathize.

At last the loom was hushed; no more
The deftly-handled shuttle flew;
No more the westerling sunlight fell
Where blushing silken roses grew.

And through the streets of Bruges town
By strange hands cared for, to his last
And lonely rest, "neath darkening skies,
The ancient weaver slowly passed;

Then strange sights met the gaze of all:
A great white stork, with wing-beats slow,
Too sad to leave the friend he loved,
With drooping head, flew cowering low,

And ere the tramping feet had left
The new-made mound, dropt slowly down,
And clasped the grave in his white wings,
His pure breast on the earth so brown.

Nor food, nor drink could lure him thence,
Sunrise nor fading sunsets red;
When little children came to see,
The great white stork—was dead.

—M. M. P. Dismore, in *March Hilde-Awake*.

Strong Words for Medical Freedom in Massachusetts!

The Views of Prof. Joseph R. Buchanan, Dr. O. H. Wellington, A. S. Hayward and J. H. W. Toomey, as Expressed by them as Remonstrants Against the Proposed Law "Regulating the Practice of Medicine and Surgery" in this Commonwealth, during the course of the Hearing before the Legislative Committee on Public Health, held at the State House, Boston, Feb. 26th, 1884.

(Reported for the Banner of Light.)

At the recent hearing before the Committee on Health the audience was interested in the special pleading of a single M. D., who desired that the "Dear people" should be protected, as horses of quacks were being driven from States where stringent laws had been passed, until there were more quacks in Boston than any city of the Union!

Think of this, reader, and then wonder why the sixteen Reverend gentlemen who had been persuaded to petition for the proposed "doctors' protective bill" were conspicuously absent! When he had pleaded for a law making it a crime to put "Dr." before a practitioner's name, or "M. D." after it unless authorized by a college or commission, time was afforded for the friends of progress and truth to show the weakness of Allopathy, and the need of reform.

Mr. J. H. W. TOOMEY of Chelsea opened for the cause of medical freedom, in a brief but telling speech, first explaining why he preferred to call himself a "physician" instead of a "doctor," as he went back to Nature and Nature's methods, and the satisfactory results in his own family made him each year more and more opposed to drug practice. If any family could make a display of healthier juveniles than his own children, he would be glad to see it. On one occasion he was persuaded, through the influence of relatives on his wife, to call in an able and good Homeopath to a child, and that was the only one whose body he had been called to lay away!

His words came with such deliberation and force that they had a marked influence on the hearing, and attracted widely with the professional pleading of the doctor who opened the hearing.

He was followed by O. H. WELLINGTON, M. D., of 123 Concord street, Boston, who was immediately met by the aforesaid Doctor with: "Where did you get your degree?" in a tone of sarcasm, as if he had bought it without studying, or obtained it of some bogus college. But Dr. Wellington quietly replied that he studied when over thirty, and graduated at two Allopathic Medical Colleges of high standing. He had before been twice an invalid, though employing the best Allopathic and Homeopathic physicians (he gave their names), and at last one Allopath advised him to try water, which he did and was perfectly restored.

It was while in the ministry that he became interested in Mesmerism and clairvoyance, and was invited by Dr. Joseph Bates (late of Worcester) to try them on a case of fits; and the girl was perfectly cured. (See *Facts* magazine for Feb.). She became very clairvoyant, and one day made him each year more and more opposed to drug practice. If any family could make a display of healthier juveniles than his own children, he would be glad to see it. On one occasion he was persuaded, through the influence of relatives on his wife, to call in an able and good Homeopath to a child, and that was the only one whose body he had been called to lay away!

"I am sure we are right," said the physician. "I know you are wrong, and I can see it if you can't," replied the modest young girl; "and as your patient must die, you can prove which is correct." The doctor had the malice—after the post-mortem—to make a note that she had definitely cured him. This with another similar case and the failure of doctors in his own case, led him to a most careful preparation for the responsibilities of his profession; he had not failed for forty years to study clairvoyance as well as drugs, water and electricity, and he had found that clairvoyants may mistake—as he had done—as himself and other doctors are not infallible.

The doctor said the importance of freedom in these matters was shown by the rapid increase of clairvoyants and mediums, and the confidence the public reposed in them. He had known one for over twenty years who would often have every hour engaged for days in advance, and while mortal and fallible, the public preferred to trust her before any doctor. What right has the State, or any body of interested men, to say that any anxious mother, who has lost confidence in doctors, shall not employ this woman who has her confidence because for twenty years she proved herself not only benevolent and humane, but skilled in discovering elements of disease which medical education has failed to detect, and cannot describe?

True, some States, through the influence of physicians, have passed offensive medical laws, but the great public have been aroused, and the prospect is that these summary enactments will be swept from the statute book. Already in one State this matter has sealed the fate of the political party which passed a law restricting the liberty of the citizens of that State. A law will certainly mark the downfall of the party which enacts it. He believed such a law would be utterly unconstitutional in its nature and provisions.

ADDRESS OF PROF. BUCHANAN.

State legislation to regulate the practice of medicine and determine for the people whom they shall employ in sickness, proceeds upon the paternal theory of government—the assumption that the government is wiser than the people, and that private personal affairs cannot be managed as well by the parties concerned as by some governmental body knowing nothing at all about each particular case, and caring nothing for the wishes and feelings of the party concerned. This is in deadly antagonism to the principles of Republican government. It is not legislating for the people nor in response to any demand from the people. Such legislation is always sought for the benefit of some interested parties whose interests are in direct opposition to the interests of the people.

Its purpose in this country is to give collegiate institutions the absolute and exclusive power to say who shall or who shall not practice the healing art, thus enabling them to derive a handsome income from this licensing business, and compelling young men for the sake of this license to attend the lectures of many incompetent professors who would be unable to attract hearers or pupils if they relied solely on their merits. The venerable professor of medicine I first heard of on the practice of medicine was so utterly incompetent as a teacher, that the Faculty, unable to get rid of him, made up a large bonus with which he purchased a farm, and pledged him a continued salary to induce him to resign and let them secure a competent man in his place.

Licensing for any business is a function of the State. To give a corporation of any kind the power to license in their business is as great a folly and surrender of the people's rights as to give a corporation the control of the local government, or saloons for their own profit. It gives large revenues to the colleges irrespective of merit, for the most contemptible college ever organized can attract students when it can give them a license to practice by a diploma. Hence this system fosters a contemptible class of colleges. If the student is really qualified to practice, he has a right to be licensed by the State upon his merits without any cost, and without being compelled to attend the lectures of men who are incompetent to teach, or who teach falsehoods.

With this absolute control of the young men by the diploma-granting colleges, they are all enslaved; they are forbidden to associate with physicians of liberal minds, or listen to their lectures, and are kept for two or three years under a process of saturation with all the false theories, the bigotry, the prejudice, and the ignorance of their teachers, which has a disastrous influence on their whole professional career and tends to paralyze true progress. The effort was even made in an English college, and also in an American college, to enslave the pupils for life, binding them by an oath to follow their masters' teaching, and they never signed the diploma whenever they deviated.

Monopolies always introduce such abuses, and the medical college monopoly is one of the worst of all the monopolies that crush competition and enslave the citizen. It is a part of that system of monopoly which is one of the greatest dangers of republics; for monopolizing cliques, with combined power and large pecuniary interests, are always more united, cunning and efficient in legislation than the people whose rights they succeed in absorbing. The corporations that secure prohibitory tariffs and enormous land grants, which they never expend, have inflicted far less injury upon society than the medical corporations which have secured monopolies under the plausible but false pretence that they alone were competent to help the sick. The clergy once had the same kind of monopoly under similar pretenses, but that folly is now obsolete, and our present clergy would not ask to have it restored.

Theological slavery, political slavery and chattel or African slavery are triplets of the same deed and buried family, of which medical slavery is the youngest and best-surviving member. I am sorry to say that many of the United States to-day maintain an effectual system of medical legislation which even Germany has renounced and which Massachusetts has entirely repudiated. Such legislation against the rights of the people has been made possible only by wholesale deception and the prevalent ignorance of the merits of the question. Whenever the whole truth shall be brought before the Legislatures of this country by their constituents, medical legislation will be swept into oblivion along with the laws which permitted the execution of witches and the sorcery of Quakers, which were supposed then to be necessary for the protection of society. Despotism always professes to be for the protection of society. Slavery was maintained because men were taught that it was a beneficial system, sanctioned by the Bible; and medical despotism has been maintained as a beneficial system sanctioned by science and necessary to save the lives of the people.

Medical colleges now claim the exclusive right of giving the people guardians of their health, as theological colleges had once the exclusive right of furnishing the guardians of their souls. We have extinguished the theological claim, because the people insist on choosing their own guardians.

But our semi-barbarous system of education, which largely excludes practical knowledge, leaves the majority so profoundly ignorant in matters of life, health and medicine, that they have not resisted as they should the medical monopoly, because they do not know its nature, and have been thoroughly deceived by the interested parties.

It is assumed, and from the affiliation of medical colleges with other colleges it is universally impressed upon the educated classes, that the science of Therapeutics, or art of healing, has all been garnered into the colleges and their libraries, in which it can be mastered as thoroughly and satisfactorily as mathematics can be mastered in the universities; that they who are thoroughly instructed by the colleges are in possession of all the science of any value that is known, and are worthy of implicit reliance as the practitioners of a scientific art; but that those who have no instruction are necessarily profoundly ignorant of the healing art, and incapable of practicing it successfully—their practice being a fraud upon the public of so dangerous a character to life and health as to constitute a crime which ought to be punished like common swindling.

All this is false. Medical colleges are a convenience, but not a necessity. The first professors who established medical colleges had attended no college themselves. My father was made a doctor at Lexington, Ky., in a school which afterward was famous; but he had not attended any medical college. The colleges generally give merely a rebash of medical literature. The text-books used by the professor are open to the student, and in the majority of cases the text-books are better than his lectures, for they were prepared by more able and eminent men. Hence a student with due diligence and a fair library can procure as good a medical education from the ablest men who have ever written as any college can give; and if, in addition to this, he has a precursor to show him cases, he can attain a much better medical education than the average graduate has, for he is not restricted, and has a much wider range. Hence there are hundreds of physicians without diplomas, who compare favorably with the most distinguished graduates, and who are better practitioners, because they have never been subjected to the benumbing influence of college bigotry. For safe and reliable practice, I would greatly prefer a man educated in the office of an able and conscientious physician, to any college graduate.

But the colleges demand a law to give them a preference over the private preceptor, and put a stigma upon many a well-educated physician in whom the people have confidence. If we have free competition, the ignoramus and the incompetent will sink out of sight, as they should, and the only effect of legislative interference is to disturb the natural and proper results of competition and survival of the fittest—to crush the men in whom the people confide, or to bolster up the income of the unworthy. Such legislation is simply a meddlesome abuse of power; and when the colleges demand such legislation to protect the incompetent broods that they hatch from free competition, we may properly ask if they are entitled to such favors, and if it is safe to give them a grinding monopoly? As holders of valuable franchises and of large endowments from patriotic and benevolent persons, and other favors from the State, they are morally bound as trustees to do the best that is possible for the promotion of medicine, and for the welfare of society. If they have before them the trust, if they have hindered the progress of science; if they have increased the mortality from disease; if they have made war upon the greatest medical benefactors of humanity; if they stand at this time in resolute and fierce opposition to progress; if their whole policy has been absolutely selfish, and they have abandoned the liberal cultivation of medical science, for the promotion of partisan bigotry and self-aggrandizement, then I would say that so far from having any claim for favors, they have actually betrayed their trust, and that they should be met by strict and poetic justice if their charters were forfeited and their endowments confiscated.

I am arguing to the question: "Shall the colleges have a monopoly of the medical profession for their graduates?" by showing that the character of the colleges is such that such a monopoly would be a calamity to society. I charge distinctly that all these offenses have been committed and are being committed daily by the colleges and with the National Medical Association, and if a Board of Regents were established, with power to forfeit the charter of any college guilty of such offenses, I think they might be prosecuted and convicted.

As briefly as possible I will state now upon what grounds I make these charges, and why it would be more just to forfeit their existing authority than to confer any additional authority. The college charters of that infamous diploma-granter, John Buchanan, of Philadelphia, were justly cancelled by law, but I hold that his miserable and false theories are far less detrimental to the public welfare than the combined action of the colleges of the National Medical Association, which everywhere demand a monopoly. In this they seek to prey upon the public, and with their profound indifference to the public welfare it is no wonder that they had no objection to John Buchanan preying upon the public also. They never lifted a hand against him, and could not be induced to take any action. His career was arrested by gentlemen of the press, and members of the liberal eclectic medical profession.

That they have hindered the progress of science and made war upon the greatest medical benefactors of humanity, is apparent in this—that when the illustrious Hahnemann, whose name is venerated by thousands of the most learned and scientific men of Europe and America, by one splendid discovery abolished all the evils and abuses of the medical profession—the confessed abuses of a heroic, drastic, drugging and poisoning practice—which were so great that many eminent physicians have thought the profession did more harm than good—and proved by experience that diseases were more successfully treated by doses so small as to be incapable of producing any injurious effects, he was not honored as a scientific benefactor, but was met everywhere with a howl of defiance, scorn and rage, and every honest physician who by testing the new methods became convinced that they gave better results, and had the moral courage to act on his convictions, was at once treated as a professional outlaw, excommunicated from all professional association, and branded by journals, societies and colleges as an impostor! This fierce and furious intolerance has been kept up for half a century; it kept up to-day, it kept up in Harvard, it runs in the National Medical Association and all its colleges, and they have even expelled from their association the medical delegation from the State of New York because they have had common sense enough and Christian courtesy enough to be ashamed of this war against science and ethics, and to be willing to treat educated homeopathic physicians with common politeness.

If these scandalous proceedings do not prove the colleges traitors to their trust, and do not show the contempt ground at least in conscience for the forfeiture of their charters, I do not know what justice and philanthropy mean. They willfully ignore science, treat it with coarse buffoonery, and demoralize their students to such an extent that most of their graduates are notorious for narrow-minded ignorance upon this subject and upon most other subjects that interest progressive minds, especially the professional rights of women.

2. That they have increased the mortality from disease is apparent in the fact that they have rejected and refused to investigate the discoveries of Hahnemann, although the superior success of Hahnemann's disciples is established by hospital statistics, and has become so well known that the Insurance Company in New York offered to give better terms for life insurance to its patrons if they used the Homeopathic practice than if they did not. (A member of the Committee here remarked that the Company was still in successful operation, giving a premium of fifteen or twenty per cent. in the insurance of Homeopathic patients.)

That they have increased the mortality from disease is a natural consequence of the bigotry which defies scientific investigation, and defies the progress of the mind by the spirit of bigotry which governs the colleges to-day, the medical profession for seventeen centuries maintained the deadly practice of bleeding, and made fierce war against the Homeopathic and Eclectic parties because they could not bleed. Now they have abandoned the lancet, and thus confess that their whole past career up to the present generation—or rather up to twenty years ago—has been an unscientific, destructive practice, which aggravated the mortality of disease whenever the lancet was used; but they are just as infallible and dogmatic to-day in their which in the next thirty years will be abandoned.

In our younger days calomel was given for almost everything; nearly everybody was salivated; and Eclectic and Homeopathic physicians were proscribed because they would not engage in any such quackery, which they knew increased the mortality of diseases.

As to increasing mortality, a single example will suffice. Under the reign of the colleges, the mortality of cholera at Paris was often as high as fifty to sixty per cent. Through twenty-five to thirty States it ranged from twenty-five to thirty per cent. In London, England, throwing aside college trammels, succeeded in treating all diseases with far better results; and when I was in Cincinnati, during a terrific cholera epidemic that swept off five thousand inhabitants of that city, fifteen hundred cholera cases were treated by eclectic physicians, with a mortality less than six per cent.

3. That the organized colleges stand to-day in as firm hostility to liberal progress as ever, according to my own experience. I have made, according to the testimony of eminent physicians, which is the testimony of the most advanced discoveries in physiology and in the action of medicines that have ever been in the history of medical science; and I have been teaching these discoveries to physicians since 1848. At least a thousand of my pupils have entered the medical profession; but a Chinese wall bars out all this important science from the old colleges, because I will not subscribe to their code and join in their scandalous warfare against their men more than themselves, and higher truth than any they know.

My discoveries are easily demonstrable. I demonstrated them in 1843 before a committee of skeptical Boston physicians and received their attestation to the facts. I have demonstrated them before innumerable individuals, classes and committees, but they have been excluded from old-school medical journals, colleges and societies, because I do not belong to the code-bound party.

Gross, who stands at the head of the informed medical profession in this country, informed me in a letter that he had written to me that it was impossible for my discoveries to be investigated by the National Medical Association, because they were governed by the code. I published his letter, and thus recorded the proof that the old colleges are as hostile to progress to-day as they were when they rejected Harvey's discoveries.

The code that governs them is but a trade's union code of bitter selfishness; and it is only because they have not the power that all truly enlightened and liberal physicians are not in prison or expelled from practice, that they are seeking a monopoly.

But I am discussing an absurdity which is beneath the intelligence of the age. All legislation as to whom the people shall employ to help them when sick is as absurd as legislation to direct mothers what nurses they shall employ, or to prohibit them from suckling their own children or giving them catnip-tea.

For all men have the inalienable right and the duty of helping their fellows when sick; and he who refuses to do it violates the highest injunctions of Christianity. If the sick man asks his assistance, and he is willing to give it, no human being has any right to interfere; and whether the interference be by a lawless ruffian, or by some minion of a law devised for the protection of a selfish monopoly, the interference is a crime! and if it is resented even to the death of the wrong-doer, it would be the self-defense of an inalienable right.

It is utterly untrue that any diploma, any collegiate diploma, or any medical education whatever is necessary to make it safe for one to help another in sickness. The experienced mother of a large family is a better guardian for her babes than the diplomated doctor. Every man has in his own constitution a healing power which, with sensitive constitutions, is more powerful than medicine to heal all ailments. Life and health are as contagious as disease, or anger, or love; and thousands of persons, utterly uneducated in medicine, have saved as well the living power of drugs by the exercise of this innate faculty. Greatrakes, Newton, and the Zouave Jacob at Paris, have astonished the world by their powers. History is full of similar examples.

Any one who reads Dr. Esdaille's Mesmerism in India will realize that healing by the personal power is far more effectual than medicine in that climate. To restrict this natural benevolence, which was an essential part of Pentecostal Christianity, would be a crime of the graces, a rebellion against the rights of each individual to the exercise of inalienable rights. This is what the colleges demand. The sole aim of the medical legislation they ask is to consummate a crime.

But natural and Christian benevolence is not limited to this personal healing. In all ages clairvoyants have been able to explore diseases, and discover unknown and marvelous remedies; and I would rather trust my life to the diagnosis by the untaught skill of one really possessed of this power than to the faculty of any college in the world. Millions of curations have been made in this way, but the jealous combination, the trades-union of physicians, has had power enough to prevent the public from knowing the truth on this subject, and legislators have legalized their monopoly, because they were kept in ignorance of these facts.

This gift of intuition is a diploma from the hand of the Creator, of higher character than any that can be given by colleges; and if your most eminent physician or surgeon were deprived, without any charge, by an imperial edict, of the right to protect his profession—his criteria being deprived of their favorite reliance—it would not be a greater outrage upon constitutional rights than if the clairvoyant were deprived by law of the exercise of his most beneficent profession.

We are on the verge of grand changes in the philosophy and practice of the healing art. What was recognized as the best practice forty years ago would be considered barbarous quackery to-day. Much of what is tolerated and taught to-day I know to be barbarous to the core. I have witnessed a grand revolution in practice, and I know that the time, since my old Professor was giving teaspoonful doses of calomel, and I foresee a far greater revolution coming now, and coming with greater rapidity than ever.

The consolidated colleges are its chief hindrance; the liberal colleges do not fear or hinder it; but neither college conspires nor medical laws can check the progress of discovery and reform, though they may persecute the pioneers in benevolence.

The infant sciences, the budding discoveries, the enlarging thought, and the generous enthusiasm of noble souls will give us a science in time which will abolish the terrors of the wretched chamber of death, banish all pestilence and fever, and make life bright and buoyant with an energy and enthusiasm born of rich physical health and the uplifting power of a noble life. With free competition all this is near at hand, but with restrictive legislation for medical corporations, history will be repeated, and it will require a whole century to introduce any fundamental improvement—for great improvement must come up in that outside margin of individual action which is beyond the colleges, and not yet tolerated by them. That was where Copernicus, Galileo and Kepler stood, ignored by the Universities. That was where Newton stood when the ridiculous Cartesian system ruled the Universities and excluded him. That was where Harvey stood when all the learned bodies scouted his simple discovery. That was the outside position, too, of Galvani, of Watt, of Pich and of Fulton (in steam navigation), as it is once the outside position of Wickliffe, Luther, and I say it is the outside position of thousands who resist collegiate tyranny in the power of science, truth and honesty, as pioneers leading to a grander philosophy and a nobler life.

REMONSTRANCE BY A. S. HAYWARD.

To the Committee on Public Health: Gentlemen—I protest against the petition of the Rev. Oliver Brown being granted for a law to regulate the practice of medicine, for the following reasons and others which might be stated if necessary: There is no actual need of any new enactment to protect the people or to punish persons engaged in any conceivable crime connected with the medical practice, providing the present laws are enforced. The restrictive medical law in some of the States in the Union are a disgrace to civilization or a free country. For instance, in New York the medical censors claim to be the guardians of the law, and one of them has defined it thus: he considers that he is practicing if he prescribes a simple tea or gives advice concerning diet.

Last year I was informed by an "M. D." Allopathic censor of New York that if I visited Saratoga Springs and attempted to practice the healing art in any way whatever, even if I were to cure the sick, and the sick of the object being to cure, I would "be arrested without further notice." I had for the past fourteen years been visiting the town professionally, as a magnetic physician, and many of the citizens desired my services, also the sick from other States desired to meet me there.

It is a settled fact in my experience that no two persons require the same kind of treatment, and that medicine which will benefit and cure one person may or may not another; and that there is no fixed rule that can be laid down as infallible in any mode of the healing art. There are thousands of intuitive persons, both male and female, in Massachusetts, who are by nature endowed with a gift to see and describe disease and the remedy that will benefit or cure; these persons often cure the sick who have been considered incurable by the so-called "Regulars" who prescribe by rule to all persons afflicted with the same disease, and afterward experiment, if the treatment is not adapted to the case. Last year the members of the State Health Committee had deposited with them the records of records of some twenty cases of cure performed by private and styled irregulars, after other modes of treatment had failed. The persons made oath to their cures as above stated, but the affidavits could not be found after the hearing. Members of your committee, however, know the fact of their being presented; and I protest against the passage of any act which shall shut out these beneficent practitioners, and leave the field open only to the unsuccessful though highly paid "Regulars."

As the use of poisonous ingredients is on the increase with certain modes of treatment, and physicians, and the effect of them upon the system is often more injurious than the disease itself, I trust you will investigate the entire medical practice in the State before you suggest a law that will deprive the people from employing persons who prescribe harmless, efficacious remedies; and that this class of practitioners shall not be compelled by law to know how much poison it will take to make a cure and how much to produce death—that is, without said persons make oath to their practice. That is, I protest against that a healer by magnetism, or the laying on of hands, a clairvoyant or other "irregular," shall be obliged to go through a long and expensive course of study in the Allopathic (or other) schools in order to acquire a diploma to authorize him to practice what he already knows, and the superiority of which system over those of Allopathy and its allies he is every day practically demonstrating.

I will narrate a few cases to illustrate my statements and meaning:

A robust, strong man, residing in Maine, by

exposure to wet and cold weather, brought on rheumatism, from which he suffered severely for weeks without relief. His physician gave him a powder at night which relieved him of all pain, but when he awoke in the morning he found his bowels and lower limbs paralyzed. He placed himself under the regular medical practice for one year, but no benefit was derived therefrom, and as a last resort he applied to an "irregular"; he is nearly restored to healthy action, and that, too, without the use of medicine.

A prominent lady, residing in Vineland, N. J., was afflicted with rheumatism; she took a certain prescribed powder and never awoke to consciousness.

A prominent man residing in Boston was afflicted with a sore on his back; the pain was severe; his physician gave him a powder to sprinkle upon the sore; the pain ceased at once, but the man became stupid and never regained his consciousness.

A prominent man residing in Saratoga Springs in 1882 was troubled with a severe pain in his limb which caused great suffering; he used morphine injections. He was found dead from an over-dose.

I will not say that there should be a law to restrict the people from employing physicians who use largely the medicines above described; but all forms of practice should be left open and free to the people to choose the mode of treatment and the practitioner which they have the most confidence in.

There should be no State lines in the laws that will prevent the sick from employing persons engaged in the healing art from visiting them from other States. Freedom to do right—punishment to those who do wrong, is much the better way to deal with all persons engaged in the trades and professions in this country; rather than to have the restriction of the medical bigotry in St. Thomas, Dunk West Indies, where a respected merchant, Mr. O. E. Taylor, having prescribed some Homeopathic remedies, and exercised his natural magnetic gift of healing as a free-will offering, to demonstrate the efficacy of these modes of treatment over the Allopathic (which has virtually a legal monopoly of the medical practice of the whole kingdom of Denmark and its dependencies), was proceeded against under the statutes, found guilty and sent to prison, for doing good to his fellow-men, despite of that same Allopathy, which in this country is so ready to join the disciples of Hahnemann in efforts to legally crush out other systems of practice.

A restrictive medical law was enacted several years ago in Massachusetts (see Vol. 8, Section 131—page 240—of General Statute Laws), but evidently its injustice became self-evident, as it was subsequently repealed (see Revised Statutes, page 829).

The survival of the fittest is the proper basis for medical practice to rest upon in this Commonwealth; and having great confidence, gentlemen, in your judgment, I trust you will give the people, Oliver Brown, and his fifteen magnetic co-signers, leave to withdraw their petition, or force them to demonstrate either, first, that some one fixed mode of practice, agreed to even among the doctors (for they seem to be the very last persons to agree among themselves), has reached the crowning point of excellence from which no further progress is possible of attainment; or second, that the free people of Massachusetts have shown themselves incapable of exercising their constitutional rights in the matter of a choice of physician and remedy when sick, and hence need to be placed under a rigid medical censorship. Both of which propositions I strenuously deny.

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ALL SORTS OF PARAGRAPHS

Matthew Arnold, with his family, sailed from New York on Saturday, March 5th, on the Heryia.

the Lyceum was touched upon; and it was stated in future another helping hand would aid in the all important movement.

At the conclusion of the Professor's remarks Dr. B. Storer directed the thoughts of the audience to the facts and conditions that should be recognized by intelligent investigators of the last and greatest development of Spiritualism, materialization.

Dr. Lothrop, Mrs. Lealie and Mrs. Litch followed.

News Editor—"Another railway disaster—bridge, many killed, etc. What shall I do with?"

Managing Editor—"Oh! put it in the column of Day Happenings." —*Philadelphia Call.*

have confounded with the great subject of the human abuses, follies and errors of it, but have not solved or made less of one of our facts; have not accounted simplest of our phenomena.--*Ephes 8*
"Scientific Basis."

Any Book published in England or America, in print, will be sent by mail or express.

23 Catalogues of Books Published by G. Kelly & Co. sent free.

24 Publishers who insert the above Form in their respective Journals, and call attention to it, will be entitled to a copy of the HANDBOOK for the next year, provided a warrant paper is forwarded.

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