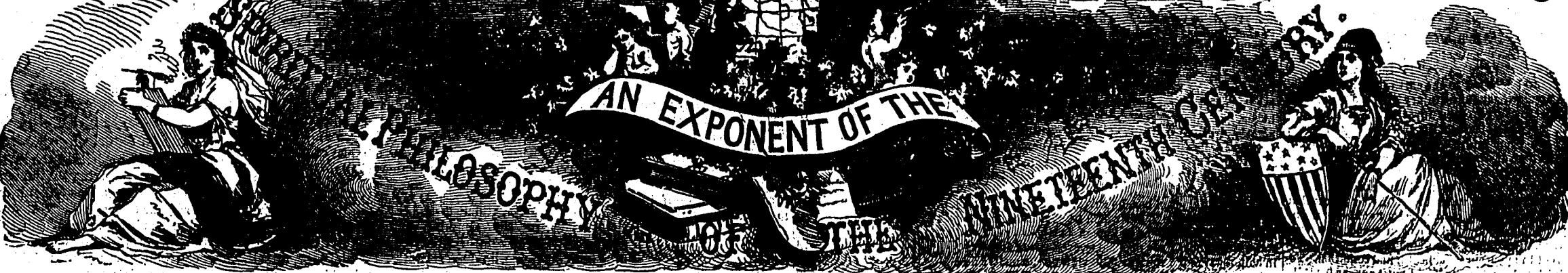


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The Rostrum.

SPIRITUAL HEALING.

A Lecture by Dr. Benjamin Bush, through the Trance-Mediumship of
MRS. CORA L. V. RICHMOND,
At Parker Memorial Hall, Boston, Sunday Afternoon, Feb. 15th, 1880.

(Reported for the Banner of Light.)

INVOCATION.

Infinite Creator and Preserver, thou who art the balm for every ill, the healer of all who are sick, we turn to thee as the source of final ministrations, through whose laws and beneficent mercies all forms of life have being and preservation, from whom life and death alike emanate. The changeless forms of outward being, even that which men call infirmity, is but another change toward that ultimate of life that is wholly thine. Thou art perfection; all things else must be imperfect. Thou art infinite; all things else must be finite; and as the finite cannot compass the infinite, so man's imperfection cannot measure thy perfection. But whatever there be in life emanates from thee, and the potencies of outward being flow toward thee and from thee. Man praises thee for that knowledge attained through suffering, for victory born of experience, for that enlightenment which is the result of the varied pathways that he must tread converging toward ultimate truth; for the spirit that finally controls matter; for the thought that ushers the place of physical force; for the volition that at last crowns all human life with supreme power over the elements beneath man. Oh, may thy children turn to thee as to the source of knowledge, remembering that however perfect the book of nature, there is none more perfect, the book of intuition, traced within the soul; that enlightenment, born of its living, clear fountains; that power crystallized within the spirit, emanating from thee. As reason is but the handmaid of the spirit, so may we turn from reason to inspiration for guidance; from the outward to the inward life; from the external to the spirit; from the thought which is visible and manifest to that which is real and invisible; for as every force of life is in reality imperceptible, and only the workings of the force made manifest, so the perfect powers of the spirit must forever be invisible, yet performing forever in light and in life their wondrous workings. Oh God! be thou the eternal presence, and as Christ revealed through powers of the spirit the wonders of the gifts that may be long to each, so let thy children covet earnestly the best gifts, seeking for those for which they are best adapted, and seeking for light and guidance to perform all the needed duties of life.

We turn to thee as the fountain in the wilderness, as the oasis in the vast desert of material life; as the light in the midst of space, set apart and burning forever for the guidance of thy children. So turn we to thee, praising thee for every avenue of human knowledge, but chiefly for that primal source, born of intuition and worship, the crowning glory of the human spirit. Amen.

THE LECTURE.

To another is the gift of healing, by the same spirit. As Christians, one would think that there were little need for a word to be spoken on behalf of a method that forms one of the predicates of the Christian world; but as Christians legislate adversely to their religion, and disapprove in their actions that which they approve in their theology, it behooves those not claiming special sanctity, those who have no interest in the usual tenets of the Church, but on behalf of a deeper philosophy and a higher human helpfulness, to claim for spiritual healing what the Christian denies for it. To-day, the healers of the sick in the sense that Christ healed, are found among those usually ignored by schools of *Materia Medica*. When medicine became a science, it ceased largely to be a religion, and with that cessation of its essential spiritual quality, it ceased to be healing.

The school of Esculapian might have been founded in innate discovery of primal antidotes to disease; but the school of modern medicine is so complicated a system of contradictions, that one requires the utmost faith to accept of any system of practice. Surgery, indeed, is a school by itself; yet we are very much mistaken if even surgery has not its spiritual antidote, which will ultimately supplant it, as the higher healing will supplant the lower methods of human discovery.

Two forces or methods are required in the treatment of disease: first, an antidote to actual poison, either introduced into the system by contagious disease, or generated by some lack of healthfulness in the system; second, an adjustment of the system where there is no poison, organic or otherwise. The antidotes to poisons are specifics easily discoverable by those who follow the natural instead of professional methods of healing, and are quite as frequently found among the unskilled and untutored Indian of North America as among the highest graduates of medical schools, and quite as frequently known to those who practice healing among the magi and sorcerers of the East, as among those who have made the study of medicine their lifelong pursuit, while the adjudication of the human system, when there is no actual poison, or epidemic, or malarious disease present, is more frequently performed by the actual presence of the physician than by any remedy that he administers or causes to be administered. From one hundred years of experience in both worlds, I may safely state that the human system is healed by the mind in ninety-nine out of every hundred cases; that the power or influence of the physician, nurse or attendant over the mind of the patient, is the restoring power; that the remedial agent employed affects the disease in exact proportion as the mind of the patient or the attendant is in accord with it; and that where there is actual dynamical result it is produced more frequently and freely by the mental conformity of the patient and the mental administration of those who attend. Direct and distinct poisons will produce direct and distinct results, as will antidotes, as will physical accidents, so called, or any other violent shock upon the usual recurrent vibrations of the system; but if there is an equally violent remedy at hand, whether it be in the mind or in the physical body, it is usually efficacious; and the promise that those who have faith shall take poison and not be injured, that they shall touch fire and not be burned, is no more a physical impossibility than that the human mind has been known, in the presence of fear, to cause the body, bed-ridden for years, to leap from the bed and fly to the streets for safety; to cause a person wounded upon the battle-field to be unconscious of his wound, and carry forward the fight for many hours; to cause a person afflicted with a deadly malady to throw off that affliction and entirely recover from it under the stimulus of sudden joy, or to cause a person to die of fear of a malady which he never had, and with which he had never come in contact.

Human diseases, when organic, are seldom suddenly fatal; but the mind nurses them on to fatality through a period of twenty-five or fifty years, which, at longest, constitutes a very fair average of human life. Those who inherit diseases rarely die of them suddenly, but by premonitory symptoms, carefully instilled in the mind at an early age by an ever watchful mother or attendant, the disease is confirmed in the mind of the young. It is carried forward to later years, and still is confirmed in the mind, and every symptom of cough or other attendant circumstance is set down to the hereditary taint, until finally it is developed into actual disease, and in good old age the prophecy is fulfilled that they will follow in the wake of their ancestors. Sometimes a disease of this kind crops out suddenly, unexpectedly, in the flower of life, carrying off persons who are not supposed to be predisposed to the disease, proving the contrariety of human expectations, that baffles even medical skill and watchfulness, and showing that disease, for the most part, is not inherited; that the thought of it is inherited, and that the presumption of disease is more frequently in the mind than in the actual physical organism.

The diathesis of every human being is more or less affected by either the scrofulitic, pulmonary, or other affections incident upon a life that is over-civilized. The diseases of the red man are mostly the result of accident, or epidemic in their character; there are no constitutional diseases among them; there are no inherited diseases, because nature is ever present with her laboratory of remedies; her pharmacy is always at hand, and the intuition of the red man knows how to apply it. For epidemics that are the result of privation, injustice, or something of that kind, nature has not provided any immediate remedy; therefore, the Indians suffer most in such cases; but for the ordinary diseases afflicting civilized nations, the aborigines have no conception, and have therefore no remedies at hand. In our advancement and civilization, we have undertaken to improve upon nature, to supplement the action of nature by artificial methods, that, carried to the extreme to-day, produce a system of practice that, if finally and fully insisted upon, would make of all human beings drunkards or debauchees, would make of all human beings imbeciles or lunatics, for the reason that the application of anesthetics to a race so highly sensitive and overstrung as the modern race of civilized beings, is indeed an excess of medication that produces to-day the most startling results. With all the advancement toward the higher improvement of humanity in other directions, it is a most startling fact, that medicine and theology have advanced the least. Those who treat the bodies, and those who treat the souls, remain adverse not only to the first principles of healing, but adverse to any encroachments upon their domain. Every advancement in the practice of medicine has been fought for; every liberal view concerning the domain of nature and its application to human requirements has met with the same opposition, and to-day you are confronted again with the same kind of demagogism from those who, believing themselves in the possession of all truth, and all ultimate

science, should be put to the test by never losing a patient, and never having a remedy fail. When *Materia Medica* can do this, then they may claim exemption from listening to the claims of any other kind of practice. When the schools of modern science can determine exactly the qualities and properties of any given remedy and its application to the human system with unfailing accuracy, and prove that in every instance there is capability of adjusting it to the needs of the human body; then, and only then, may they cry, "There shall be no change!"

To-day you are on the verge of changes, and these changes require careful, earnest, and adequate consideration. That irresponsible persons shall be entrusted with the important office of perhaps deciding the life of a human being, seems, at first, a most startling proposition. But who are irresponsible persons? The qualification to perform a certain thing must not only be bestowed by human, but by divine law. The mother inherits and possesses the right to care for her child; it is only in case of extreme neglect and abuse that that right is taken from her. Healers should be God-made as well as man-made. The gift of healing is like the gift of poetry, or teaching, or art. We may have schools and methods, but healing itself is a domination, is a possession of the mind, is something bestowed by nature, and reaches the various ramifications of the human body. The spirit is there and asserts its preeminence. If man were but an epitome of chemical compounds, schools of science might be established to determine to an accurate certainty what would sustain life, and best remove disease; but as man is not only an epitome of chemical compounds, but an ultimate expression of something beyond chemistry, beyond anatomy, beyond physiology, beyond any constitution of structure that anthropology has determined, then we must decide upon the capacity of healing according to man's condition as a spiritual being. I know that the mind of the patient determines the success of the physician; I know that in most diseases that afflict humanity there is a lack of nervous and spiritual adjustment; I know that in most epidemics, nine hundred and ninety-nine persons out of a thousand die of fright, instead of disease; I know that whosoever would have the power to inspire confidence in an epidemic district would instantly check the spread of the disease, which would only extend to those infected or possessing the negative conditions of system that would predispose to infection; I know that the power of the mind over the human body is at times most absolute, and that the power of another mind can so establish a positiveness as to overcome the effects of poison, the effects of fear, the effects of cold, the effects of any element supposed to be destructive of life, and that death itself is arrested and set at naught frequently by the volition that comes in contact with it, readjusting the particles to the exact polarity of life.

Knowing this, then, to-day, I speak on behalf of the sublime, the divine gift of healing. While man was in the physical state, merely violent remedies, physical applications were necessary. The age of iron required the heroic treatment of allopathy. There was a time when the human body would only yield, perhaps, to the most violent and grosser remedies of nature; but even then we find magic in the Healer of Nazareth; even then we find spells in the oracles, and potencies in healing springs and sanctified places, proving that, notwithstanding the age of iron, the age of gold can permeate and flow through this. To-day you are bordering upon the silver age; the golden age has not yet appeared. The laws of *Materia Medica* are changing, and more subtle and occult methods of practice are approved. Homeopathy is the spirit of alchemy; it is the risen spirit, maybe, but potent, because lacking in the grosser methods of more material compounds. The vast herbarium of Nature produces in various forms of distillation the exact requisites for the physical body. If there were no nerves, accompanied by brain or mental power, we could find you these remedies for every ill; they would always be at hand; you would always know what to do; but the antidote for one is the poison for another. The reason is the difference in the structure of the nerves and spiritual fabric, and this difference must be ascertained, carefully measured, and so adjudicated by the true physician that the proper remedy shall be discovered. Even if the symptoms are the same, the disease is entirely different. The simulations of certain diseases in the human system that deceive the physician, growing out of certain nervous states, are often most baffling; but these have their sources in spiritual and mental states, that only the true discernor, the true physician, can ascertain. I have been called to the bedside of an exceedingly nervous, sensitive and suffering patient, and if I had had no other discernment or experience than that which usually accompanies a student of medicine, I would have commenced giving the usual application for nervous typhoid fever. I discovered that there was no such disease; the symptoms were there, but the causes were quite different. There was trouble; the mind was affected; the disease was secondary; the symptoms were simulated; and the real healing had to be mental.

Change of air is efficacious; change of scene sometimes works wonders; but the proper word spoken at the right time and in the right place is frequently more potent, and the very presence of a calm mind, one that has confidence in the ultimate healing power of the universe, is in itself a potion of strength, a real remedial agent. As the earth and the air contain all that is essential for man's sustenance, perpetuation and health, the earth and air and the spirit contain all that is essential for his spiritual and physical well-being. To adjudicate this prop-

erly, we must mention the spirit first as the healing potency; sunlight and air as the next; remedial agents as the last and lowest in the scale of healing.

First, spirit, because without mind and actual contact or rapport there is no real healing or restoration. The magical healer, he who had the gift of the spirit in the Christian dispensation, excepting in rare cases, depended wholly upon the volition or will-power, namely, the spirit flowing from him to the person afflicted. In some instances the earth or clay was made use of as a means of conveying the magnetic force; in others, water or a garment was used as the instrumentality in establishing the proper rapport between the healer and the patient. Faith, he said, was essential to you. I consider faith essential in all things; it means receptivity and a condition that enables the person to receive the bestowment that is given; the faith of the king that his child would be saved; the faith of the woman to whom it was forbidden that Christ should heal her, yet she was restored by her earnest desire; the faith of the widow; the faith of all who received the ministrations and were pronounced whole was the atmosphere upon which the spiritual healing could be conveyed. If you have not faith in your physician or your healer, do not employ him; that is the one essential requisite. There must be also the gift; but many persons possess the gift of healing who are not called physicians, and as there has been established upon earth, in no school of theology and in no school of *Materia Medica*, a system of spiritual healing, the spiritual world have established it outside of schools of theology and medicine, and the earth has been benefited by the same, though unsanctioned by priest, prelate or doctor. The practitioners in the world to-day covet earnestly the entire practice of the human family, but magnetic healing at the present hour usurps a large proportion of this practice. It does so advisedly; it does so conscientiously; it does so with the consent of intelligent human beings; and so long as those are intelligent and aware of what they are doing who employ physicians of this kind, it seems to me unreasonable that any other human beings, claiming to be equally intelligent, should deprive them of these means of restoration. You might as well legislate against mountain air, or sea air, or sea bathing, or any of the other requisites that various human beings consider essential to their own recovery, or legislate against any sort of food, or any sort of amusement, or any sort of recreation, or any sort of reading. The principle is precisely the same. That which I find good for me may not be good for you. You are not compelled to employ it, and in this country, where the utmost freedom of the individual is carefully preserved, it is strange if, having found the secret of recovery, you shall not be able to exercise it. But the secret lies deeper than this. It is the old-time cry against innovation; it is the old-time cry of Juggernaut, rolling over in another way and sacrificing its victims. It is the same sort of feeling, altered to the time and place and occasion of the nineteenth century and a free republic. The feeling is precisely the same as would have crucified the very founders of medicine themselves, had it been in contradiction to the established law and custom of the land. And who have been more persecuted than these very persecutors of to-day?

We stand, therefore, in the midst of this subject under the calm and deliberate conclusion that those who attempt to destroy the spirit are fighting against what they know not of. Magnetic healing is not born of clay; it is not an epitomization of dust; it is not the result of the chemical crucible; it is not furnished in the schools of the world; but it has its origin in a higher source, namely, the spirit of man, embodied and disembodied, working its way, not as of old in the form of miracles, wonders and gifts of the spirit, so called, but in the form of a power that at this moment has more adherents than any other system of practice, and at this day is more capable of relieving and removing the ills of the world than any other system.

I say to those who have the gift of healing, whether commissioned by any school of man or not, you cannot fail to exercise it. I say to those who have the power of the spirit to remove disease, it cannot be stilled; prison walls would not hold it; it cannot be suppressed by any fine or formula of court; juries cannot banish it; it cannot be subjected by any judgments of human courts of justice. Remember, it is a divine gift; it is a human gift. It flows to you from the innermost fountains of the spirit; it is the natural method, if human beings are suffering, and instead of suppressing this gift by any law or legislation, in twenty-five years it will supplant the present forms of treatment entirely; in fifty years there will scarcely be any other method of healing in the world. In a hundred years there will be no schools of *Materia Medica*, for the occupation will be gone, and you will be instructed from this source concerning human anthropology in the higher and larger sense.

To those who do not end with protoplasm, but begin there, and pass into the spirit in its various stages, as the source of all life and healing from the crown of the head to the sole of the foot, man is an epitome of spiritual forces, and to understand this is to understand the law of being. Fear, terror, abject servitude to any physical law, binds you to disease. Happiness, joyousness, spiritual hope, aspiration, these are healing remedies.

We shall have infirmaries, not based, as now, upon systems of treatment that frequently subject the patient to more torture than remedy, and leave the system shattered for life; but infirmaries where every attribute of the mind and spirit flow harmoniously together; where music, sunshine, flowers, children and ministering an-

gels perform the work of healing, instead of surgical cases and bottles of medicine and drugs; where no nurse, with soft tread and careful whisper, administers by the time and hour the dust that is prescribed; but where the hours go by unconsciously to the patient, where recovery is as a winged angel brooding above you; where the physician is not revealed, and sometimes is not even known; where the attendants are your friends; where the voices flow to you from those chosen to minister unto you; where accidents can be averted; where broken limbs can be adjusted without the use of artificial anesthetics; where mesmeric sleep will take the place of surgery; where every form of human suffering will be controlled by the voice and volition of the mind; and where the healing power of the spirit will be at all times ready to respond to your demand. To those who are at this day ostracized, persecuted, condemned, I say, have courage, for the spirit-world is stronger than the mortal, as the soul is greater than the body; the healer is more magical than all the diseases of the earth.

Christ the teacher and Christ the healer are born into the world in the name of Truth and of true healing. Religion for the mind and body will go hand in hand. We shall have medicine for the soul, and therefore the body will recover.

Appropos of spiritual healing, I am desired to mention a case which has recently occurred in Brooklyn, New York, most wonderful in its evidence of the power of spiritual healing. Dr. Laramie, not a physician, but born in New England and reared to a humble occupation, went to Brooklyn to attend to some business. After he had been there a time, he was told from the spirit that he must practice healing. He did this without any charge, also in obedience to the mandate of the spirit. He was called to attend a child in a poor family who was blind as the effect of scarlet fever. The eyes seemed totally destroyed, and the physicians declared that the substance of the eye itself was escaping; that blindness forever would be inevitable. He told those in attendance, after practicing upon the child magnetically, that in two weeks from that hour the child would see. They took little note, scarcely comprehending the meaning of the words said. The aged grandmother noticed the hour of the day, and in precisely two weeks by the clock the little child's eyesight was restored.

Another case in the same family, even more remarkable, can be well authenticated. A daughter twenty-four years of age had never walked, and had never spoken; in other respects possessing the intelligence of an ordinary mind. She made her mother know by signs that the angels had told her in her dreams that Dr. Laramie could restore her. They asked him to attend upon her. Her limbs were reduced to the size of a wrist; there was no flesh upon them; she had never moved them; she had no capacity of speech. In one month's time she could walk across the room; her limbs had increased one inch in size, and she could speak quite distinctly a lengthy sentence; while under the influence of spirit-power she could speak for twenty minutes. The case is still improving; the limbs have grown one-half, and her spirit-guides proclaim that she will stand in public and address an audience.

These facts can be confirmed or authenticated by any wishing to know.

Spiritualism and Unbelievers.

The *Gazette*, published at Wellsboro, Penn., gives an account of what it considers "a case of unusual importance to physicians." A Mr. William Denmark was troubled for some time with intermittent fever, which terminated in cataleptic attacks. The duration of these attacks varied, the longest continuing for sixteen hours. While they were upon him, his mother, who had been in the spirit-world over two years, frequently came into his room, took his hand, inquired after his feelings, and manifested sorrow when he was worse than usual. One day when his condition was thought critical, his mother told him he would recover; but that he would have many attacks before a final restoration to health. Just previous to his last, she told him it would be the most severe attack he had experienced, but would be the final one. It came in the manner predicted, since which there has been no return of the attacks, and Mr. Denmark has so far recovered as to be on the streets. He never was a believer in Spiritualism, but is now convinced that he did see and converse with his mother during his illness.

A SHORT SERMON FOR THE MASSACHUSETTS DOCTORS.—There exists no need or desire among the people for any of this extraordinary medical legislation. It would never have been asked for, but for the exigencies of the men who are to receive benefit. The Legislature of this State owe it to the people to maintain intact the freedom of medical practice. There is no call, no necessity, no justification for erecting a physician's monopoly. If medicine has any just claim to be considered scientific, such legislation tends directly and unavoidably to divert it of that character, and to degrade it to the plane of a trade-union. Intolerance characterizes the bigot, but never the scientist or any other benefactor of man.

Thermometer twenty below nothing. The flower of the Cose family at breakfast. Landlady, who has been putting and spluttering all the morning, places a frugal repast before her boarder, and remarks, rather petulantly, "It's cold." "Yes," replied the B., "It's cold, cold, cold!" "It was very quiet in the home of Jo after that until the sound of the car-whistle caused the lady to say, 'Hurry up, time flies!'" "Yes," said Jo, "but there are no flies in this time." The shadow of a slipper followed the poor fellow to the door.

Whenever we have to establish new relations with any one, let us make an ample provision of pardon, of indulgence and of kindness.

Spiritual Phenomena.

MATERIALIZATION IN RHODE ISLAND.

BY J. P. H.

PART THREE.

To the Editor of the Banner of Light:

There are certain "jugglers" in India who permit themselves to be buried in the earth for long periods, and who appear to suffer no injury from the interment. This subject was carefully investigated some years ago by a party of officers of the British army in India, who—I have been informed—gave the results to the public. Of one of them I read an account that says one of these jugglers permitted himself to be not only buried, but to be secured at the bottom of his tomb in solid masonry of brick and mortar. Every precaution seems to have been taken to make sure of his imprisonment, yet when, at the end of eleven months, he was disinterred, the masonry was found intact, and the tenant thereof in apparent good health and condition. To the uninitiated such an incident must appear incredible, impossible; but in the light of facts that are now well known among Spiritualists and others, the mystery may be readily solved, and the genuineness of this startling incident as firmly established as that of any other natural phenomena.

It is now known that human beings, and other forms of matter, may be instantly passed through miles of space, and also through solid walls, as instanced in the case of Mrs. Guppy and others, a form of demonstration that often occurs at "spiritual circles," especially at those of "flower-mediums."

In view of such facts, it is plain that the party whom the British officers so carefully secured may have escaped therefrom, and instantly after his interment, through dematerialization of his natural body. This would leave his spirit free as air, and with ability to re-materialize itself the moment its escape from the tomb should be effected. This might be at a point hundreds of miles from the place of its interment, as readily as at any other. When the appointed time for exhumation had arrived, his re-entry to the grave could be effected by the same process that effected his escape. The famous and well-known so-called "box trick" in America, in which a box is secured with locks, cords, waxed-ends and sticking-plasters, etc., etc., with all the securities that human ingenuity may suggest, but into which a "juggler" or medium is able to insinuate himself without disturbing its fastenings, is familiar to many, and is common in China as well as here.

In America the medium requires from three to six minutes to enter the box, but the gentleman to whom I have already referred assures me he saw it done in China within twenty seconds from the time the box was ready for him; and, also, that this box was corded, etc., etc., with the greatest care, and apparently in a manner that only supernatural power could evade.

Of course this box performance is simply a variety of interment, and explicable in like manner with that of the brick vault.

The case of disembodiment before described may be accounted for in similar manner, but it seems probable, in this case, the boy had previously died a natural death, and that he re-materialized his spirit for this apparently terrible occasion, but in which he may take pleasure, for the sake of so contributing to the livelihood of a juggler to whom he may have taken a fancy, or who may have been nearly related to him.

That spirits of living persons, also, are very often seen far distant from the person of their proper owners is well known, and sometimes in re-materialized, tangible form, and corresponding, in all apparent respects, entirely with the original natural one.

The various forms of "ropes-tying," by which mediums are bound hand and foot, and secured by all the devices that practiced ingenuity and skill have yet been able to suggest, are very common at American and European seances—when the pious parties generally disengage themselves in a very few minutes, and sometimes seconds—and admit of similar solution; the cords, handcuffs, etc., etc., being soluble and re-materializable, by means known to spirits, but as incomprehensible to mankind as would have been Newton's theory of astronomy, had he attempted the explanation thereof to a child.

Peter was probably so liberated from the prison to which heathen orthodoxy consigned him at Rome; while in the light of modern experience it seems nearly certain that the Jesus whom apostles and others saw at liberty the day after his crucifixion was simply a temporary reincarnation, re-materialization of his spirit, that had left its original body in the tomb.

If the stone that was intended to secure his sepulchre "was rolled away," it was probably so removed by other parties who doubted the report of his escape therefrom, as did one of his own apostles. It seems certain that its removal was not necessary to the risen Jesus.

All Holy Writs, so called, are ascribable to spiritual intercourse. It is because mediums of their locality and period, that their communications are apt to disappoint those who have been taught to suppose that spirits of our deceased friends or companions must speak to us as if they had been suddenly transformed to angels of light; that is, such parties cannot believe that such language emanates from spirits of their deceased friends, for the reason that they speak and act just as they always had done.

"Holy Writs" are similarly characterized, being always more or less subjected to the limitations imposed by the superstitions and ignorance of the period, or the locality thereof, but the highest forms of them may be expected when society is most pure, intelligent, and least influenced by bigotry or dogmatism.

In regard to integrity of spiritual media, who are so ruthlessly, unscrupulously denounced by the opposition, those who most attend spiritual circles should be best qualified to judge.

I may be allowed to say that habitual attendance at spiritual circles of more than a quarter of a century has revealed nothing disingenuous thereat on their part, nor do I believe any one of them has ever attempted to pass a false "manifestation" in my presence. I have known not a few mediums, professional as well as non-professional, who disavowed the idea of the spiritual origin of these phenomena.

As a class, professional "spiritual mediums" who are well-endowed with the peculiar power that characterizes them, appear to be peculiarly worldly, and are ill qualified to make their way here; hence their almost universal indifference. I have even found their charges uniform, and those of them who moderate. I have rarely known one of them whom I supposed could conveniently remit a fee, yet they appear to be ever willing to aid the needy, and to give their otherwise unemployed time to inquirers who are unable to pay for sittings.

It may be said they have not unfrequently endeavored to decline compensation, alleging for a reason that the success of the seance had not been such as to warrant its reception, and I have heard others say the same thing.

So far as my own experience indicates, they are, as a class, eminently inoffensive, obliging, confiding, unselfish, disinterested.

It should not be surprising if helplessness, also, be somewhat characteristic of a class that seems to be scarcely of this world, for reason apparently that they are qualified in peculiar degree for communion with a higher one, to which, therefore, their natural and proper vocation more especially relates than to this.

Persons so characterized should scarcely invite suspicion of either art or policy; that they are generally incapable of system—this even in regard to observance of their own appointments for the hour of seance upon which their means of subsistence depends—all who know them must be aware. In short, their general innocence of purpose seems to be apparent, and also that they are the last of all classes in this trafficking, delving, Christian world of ours, of which mercenary motives may be justly predicated.

Boston echoes the idea, but not a few regard it as the centre of light; it certainly is a centre of Spiritualism.

Spiritual mediums abound throughout the United States, and most in those portions of it in which intelligence and elevation of character most prevail.

Of these there are only a few thousand professional ones, but there are hundreds of thousands of non-pro-

fessional ones; these, whether their powers are inherited or self-acquired, are found among all classes of people, in families of the highest distinction.

Enemies of Spiritualism denounce it as a delusion, and its media as contemptible tricksters. Church bigotry leads the assault, but if half the moral courage were requisite to adherence thereto that is necessary to abandonment thereof, the rush would be as a flight from a city of pestilence.

Spiritualism teaches—brings news, as it were—that mankind are as happy in the next world as they are in this, to say the least of it, and also that the road of human progress remains open to all, and forever; hence, no doubt, the general cheerfulness that is characteristic of Spiritualists. Concerning this, the late queen of drama (she had not then yet become a Spiritualist) said of Spiritualists: "It seems to me they are 'possessed of the peace that passeth all understanding.'"

An institution, that has, however, somewhat banked its eternal fires lately, but which teaches that nearly all of the three millions of human beings who die on this earth annually are doomed to everlasting tortures in hell, regards the spiritualistic view of the matter as being not only damnable but "dreadful."

Nevertheless Spiritualism has won from the old-school religion millions of converts in the United States since its birth, near Rochester, in 1848, besides other multitudes that have joined its ranks in every Christian nation in the Old World, and will probably lay the present form of Christian religion, before the end of the next century, where its founders laid that of Pagan Rome less than two thousand years ago.

From the opposition point of view, the hundreds of thousands of professional and non-professional spiritual media that are now diffused throughout Christendom must be all tricksters not only, but also united in a common agreement that forbids disclosure of their wicked secret.

That such a class should have for more than twenty years remained faithful to such a compact seems incredible; especially so, inasmuch as there is no considerable portion of them who are earnest members of Christian churches, upon which they would thereby confer a great boon, and would gladly do so if such relief was in their power to afford; while, at the same time, it is only the very minute portion thereof who are professional mediums, who might be supposed to have any motive for withholding the secret, a class that is more than any other active endeavorers to promote the purposes of those who seriously address themselves to investigation of the phenomena of which they are the instruments. When the secret of the handwriting on the wall at Balaazar's feast, that of the widow's curse of oil, etc., etc., shall have been solved, then that of the modern spiritual phenomena will also be, not before.

If the orthodoxy that appears to have so recklessly endeavored to discredit the cause of Spiritualism by stigmatising spiritual mediums and their "dupes," had honestly investigated the subject and made public report of results, it would have done a wise thing, and a useful one, to itself, at least:

If it sincerely believes what it says when it vilifies spiritual mediums en masse, it can have nothing to fear from such a course, but must feel quite sure it would make manifest the monstrous iniquity it charges upon those who (according to its own account) make traffic of human bereavement; would chastize the most sacred of human affections and sentiments, even more cruelly so than the Christian church itself has ever done.

The enemy must feel confident that such an exposure of the sin of Spiritualism would fix the foundations of its own vast establishment more firmly than ever.

The Christian church at large being duped by its own system of education—to say nothing of the de-individualizing influence that is incident to membership of an organization that proposes to take charge of the souls of its members—must be about as sincere in regard to what it does as are commercial or other corporations: not more so unless its own establishments quite as highly as do mere creatures of commerce; (that is merely the civilizer of mankind, but the only one) it would willingly part with its plant, its immensely influential and valuable establishments, its "livings," influence, prestige, power, etc., etc., etc., or sell out, for no consideration whatever; it is not so desirous of the dangers of the Spiritualism that it so decries, but which it must know can be easily explored if the mediums thereof be worthy of the disgraceful imputations itself charges upon them.

There are thousands of these media who are members of their own church, some of them who loathe the "manifestations" as being misleading, and devilish not only, but antagonistic to their own beloved "scheme" of salvation. Yet, strange to say, none of these Orthodox spiritual media have explained to the church the manner of the trick that promises such large accessions to the domain of Satan, all for want of information—we must suppose—that could be obtained by the church, and so easily from many of its own zealous members; and falling there, cannot doubt "professional" impostors would readily afford information for which the Established Church of Great Britain alone would cheerfully pay a million of dollars.

The fact is, the church knows better. By virtue of their profession, and consequent habits of mind, ministers of the Gospel, more than any other educated class, are particularly interested in this subject, and must, therefore, seek information relating to it—however quietly—either personally or by correspondence. Hence the fact that a large proportion of the most enlightened Christian clergy of to-day believe these modern phenomena are genuine; are not achieved by imposture. Not a few of these believers would gladly welcome and proclaim them as joyful tidings if that feature of their early training that obliges them to consider subordination of the individual to instruction from headquarters of church authority the most binding of all obligations.

In consideration of the fact that the Christian religion of to-day claims to have derived its authority and its principles from a God that fore-knew the eternal destinies of this world must be damned to eternal misery (therefore not for purposes of reformation, but for spite, for gratification of that "vengeance" which he claims to be peculiarly his own, and nevertheless, created it); and, also, that these same devotes devote only adoration such a monster, but also hall with joy each reappearance of the rainbow, not for its beauty, but because this same God hung it in the sky, several thousand years ago, as a sign, a reminder, that he had not forgotten his gracious, most merciful promise that he will never drown the human race again, but only roast us next time; and, also, that this God is considered the sum of all power, wisdom, goodness, tender mercy and patience, the present condition of things is not quite so deplorable as might have been expected.

Is there no log or stone out of which a better deity might be sculptured? I saw Juggernaut, ear and all, somewhere in India, laid aside, like Maol's famous, mysterious automaton chess-player; both for the same good reason—that they had been at last found out. Is it possible that Christians can be "left to believe a lie" much longer?

(Original.)

HER PICTURE.

I found a picture of my child,
The tender darling I had lost—
A picture of her features mild
That had so oft my memory crosed;
And oh! I believe me, mother dear,
It seemed as though she came again,
As though she came to calm my fear,
And bid me all my grief restrain.
She seemed to say—"So shall we meet
In some swift-coming, happy day;
So shall you, mother, fondly greet,
And with your Rens ever stay!"
What words can be more sure than these?
What hope, what promise so intense?
Dream on, my heart, the prospect seize,
And glory in that spirit sense!

There was a cockfight in Windsor last Sunday, and one of the men lost a rooster. This was because the fight was on Sunday. The rooster was not killed. This was because—however, we are not to be dragged into argument.—Danbury News.

Foreign Correspondence.

OUR AUSTRALIAN LETTER.

To the Editor of the Banner of Light:

Since my last letter I have left the Colony of South Australia, and am now a resident of the oldest of the five provinces into which this Southern Continent is divided—my present position being that of Parliamentary reporter on the staff of the *Sydney Morning Herald*. The change to myself is a beneficial one in more respects than one. Financially it is a great improvement, and spiritually it is a wonderful difference. Instead of being in a part of Australia where the revelation of the nineteenth century is unknown and disregarded, I find myself in the midst of a band of true

BELIEVERS IN THE SPIRITUAL PHILOSOPHY, and I need hardly say, I have received from them a warm welcome. The Lyceum movement I have entered into heartily, and we have here, I am pleased to say, a Lyceum worthy of the name, with old and tried servants of the cause working earnestly therein. On Sunday, November 23d, I made my first appearance before a Sydney audience, reading a short paper before the members of the Lyceum and a goodly number of strangers who were present. The subject was, "How I became a Spiritualist," and I was successful in gaining the attention of all present for the twenty or twenty-five minutes the address lasted. As Parliament is sitting at the present time, I have not yet been able to join any circle, but have had one sitting with Mr. E. Robbins, a physical medium of fair powers. Without further opportunities of investigating the phenomena produced through him, it would be unfair both to your readers and to himself to express any very decided opinion as to the character of the manifestations obtained, but I may say I saw sufficient to enable me to conclude that

ROBBINS IS A GENUINE MEDIUM, although I believe that he is injuring his medial powers by displaying them before promiscuous circles. There are, I learn, a large number of private circles meeting in this city, at many of which some grand results are obtained, but although there is a Psychological Society, there is no means of informing the public of these results.

THE PRESS of Sydney is on the whole very antagonistic to Spiritualism, although report says that in its ranks are many believers. As to the truth of this report I cannot speak, for up to the present time I have been unable to ascertain that any of them do go in for a fair treatment of the subject. Certainly, if they are believers, they are not worth much, for they are very backward in proclaiming themselves.

On Christmas day our Lyceum held its annual picnic at Fern Bay; for it must be recollected by my American readers that with us Christmas time is the summer, and the days of excursions are just coming upon us. Unfortunately for the pecuniary success of the affair the day came in with rain, and this had the effect of deterring quite a number of our friends. In addition to this, we retain in these Australian colonies many of the old habits and prejudices of our British forefathers, and Christmas is regarded as peculiarly a home time. Notwithstanding these disadvantages the picnic was a great success so far as enjoyment was concerned. Mr. Tyerman, our old friend, was amongst us, whilst Charles Bright, one of our most outspoken and talented lecturers on the Free Thought and Spiritualist platform, rendered us good assistance.

MR. BRIGHT is now occupying the platform recently vacated by Mrs. Hardinge Britten at the Theatre Royal, and the stage that on week nights displays the glories of the pantomime, on Sundays is made to serve as the platform from which the glorious truths of the spirit philosophy are given to the Australian people.

THE ANNIVERSARY OF SPIRITUALISM is to be kept up for the first time in Australia during the coming year. On March 31st, at the same time as in Europe and America, we propose to hold a grand Convention of Spiritualists in Sydney, to be followed by a public gathering, with good speeches, good music and good readings. We want to show the people that Spiritualists are not so utterly void of reason as some people would imagine, or would like to imagine. Do not forget, my American brothers and sisters in the cause, just to cast your thoughts on the 31st of March to us in Australia, and give us a helping thought or two. We are a small band, but we have the right stuff in our hearts, and are fully prepared to battle for the right, and to take our little part in the grand reformation of the nineteenth century.

Sydney, Dec. 20th, 1879. L. E. HARCUS.

GOOD WORDS FROM OUR SUBSCRIBERS. FARMERSVILLE STATION, N. Y.—Wm. and S. C. Henry write jointly, on renewing subscription: "We have been subscribers for the *Banner of Light* nearly all the time it has been published. Every time we have seen one it has been like meeting an old friend. Without flattery we must say we see no paper more ably edited, and will testify that it has given us more pleasure and thrown more light upon this life and the next than any book or paper we have ever read. Remember us to your devoted friends."

REDFIELD, IA.—John Massure renews subscription and says: "I think it is about twenty years since I first subscribed for the *Banner of Light*, and it has been one of my best friends. It has filled me full of charity and pity and love for all humanity. Its teachings are so adapted to all the uneven and angular conditions of every earthly individual on our planet that it has completely placed me in a condition of harmony and love. Spiritualism is still taking root here and there. I have been a worker in the cause from the beginning of my investigations, and hope and know by the assistance of the angel-world that more than one poor heart has been made glad through my instrumentality. Words cannot convey the beauty and glory that I have enjoyed on my spiritual journey. I am sixty-five years old, and my sunsets grow brighter as my life approaches the life to come. Go on, my dear old *Banner*; your mission has been glorious, and you can have but a faint conception of the vast good you have done for humanity."

FAIRFIELD, NEB.—O. H. Judd renews subscription and says: "Since my last communication to the *Banner of Light* I have moved from Titusville, Pa., and with my family settled in this place, hoping to be benefited in health, improve our material condition, and add to our spiritual strength and growth. I find here a few pronounced Spiritualists and many liberal thinkers. The broad, free, beautiful prairie and pure air of Nebraska seem to be good ground for the cultivation and expansion of Spiritualism and Liberalism. We miss the dear old *Banner of Light*—its smiling face and weekly visits, laden with golden harvest of thought, wisdom and whisperings from the Summer-Land and feel that we cannot do without it, therefore enclose post-office order for its continuance."

PAY DAY WILL COME.—He did not think, when sowing those wild oats in his youth, how uncomfortable the gritty old man would prove for his aged teeth.—*Congregationalist*.

LETTER FROM THOMAS GALES FORSTER.

To the Editor of the Banner of Light:

I do not trouble you often with communications for publication, simply from my recognition of the fact that you have such an army of correspondents throughout the country—most of whom are undoubtedly better able than myself to interest and edify your readers. Nevertheless I venture to drop you a few lines, in the present instance, relative to phenomena exceedingly wonderful and interesting, as well as new to myself—although not altogether so in other portions of the country—phenomena of which Bro. Wheeler wrote you some weeks since from Philadelphia—

"A truth so strange 'twere bold to think it true,
If not bolder still, to disbelieve."

I allude to the singular manifestations through the organism of Bro. Wm. H. Powell, of Philadelphia, who has recently, I believe, been on a visit to New England. He arrived in our city Wednesday evening last, accompanied by his mother; and two hours after arrival they were holding a seance, by previous appointment, in the good-sized, comfortable parlors of Dr. Colford, 26 North Utah street. About thirty persons were present, all of whom seemed fully satisfied of the genuineness of the phenomena presented and enthusiastically pleased with the very peculiar manner of the control.

The singular phase of mediumship exhibited by Mr. Powell is doubtless more or less familiar to your Boston readers, and perhaps those of other eastern cities; but to those who have never witnessed the method a brief description will certainly not prove uninteresting. It is so unique, however, in its character, that, in my effort at a representation of the same, I fear I shall be capable of enlisting but a slight degree of that appreciation which personal observation can alone fully arouse. For instance, he writes upon slates and upon paper (without the aid of either pencil usually deemed necessary in such cases) with the end of his index finger and in full light! The general manner of procedure is somewhat in this wise: the medium washes his hands with soap and water in the presence of the circle, in order that the end of the index finger may be seen to be thoroughly cleansed, and takes his seat as one of the circle. After he is entranced the controlling spirit directs each person in the room to examine the finger closely, that they may be satisfied nothing is attached to the end thereof—under the nail or otherwise. Continuing the finger in sight of the circle, he then takes hold with his left hand of one end of a slate that has also been examined to the satisfaction of all present, and desires some one to hold the other end. The index finger of the right hand is then brought down to the slate, and with the bald end thereof the spirit writes as distinctly as if the fingers held a pencil in the usual manner. This was done repeatedly by the controlling spirit of the medium, conveying his own and the messages of other spirit-friends present. The same process was observed in writing upon paper—with the difference only in the quality of the substance used as a pencil. In this manner, upon paper, I received a communication giving the name of one of my spirit-daughters.

Not only in this manner does the controlling spirit write with the finger of his medium, but, taking hold of the finger of different persons present, he will use it in a similar manner, giving the same wonderful manifestation of inviolable intelligence and power! He took hold of my own index finger, for instance, and placing the bald end thereof upon a slate, he caused it to exhibit a chromatographic capacity which I certainly was not previously aware it possessed.

Another circle was held by Mr. Powell last evening, at which even greater power was exhibited by the controlling spirit than upon the first evening. Tecumseh, as he designates himself, desired a lady to place her glove upon her hand, and taking hold of it, he wrote with her gloved finger, with very nearly the same facility as when uncovered. And, toward the close of the evening, taking the slate in the medium's hand, Tecumseh said he would give us a double write, which he did with the medium's finger, and which, when completed, consisted of a brief communication, in which the up and down strokes of every letter were double. These were certainly most wonderful manifestations, and to be accounted for, it seems to me, upon no other hypothesis than the one claimed.

Prior to writing, in almost every instance the spirit places the finger of his medium, or other finger to be used, upon the forehead of some one present, and likewise waves it to and fro through the atmosphere. This is done, it is claimed, for the purpose of accumulating the requisite material for the construction of the substance used as a substitute for the pencil in writing. How this may be, I am unable to say; but certainly some substance seemingly had been accumulated under the end of my finger when writing which felt like a minute grain of sand, with which the strokes upon the slate were apparently effected. However these phenomena may be produced, they are exceedingly interesting, and should strike the skeptical mind, it seems to me, as wonderfully illustrative of the presence of an invisible but intelligent agency.

I may mention further that Dr. Colford, in whose parlors Mr. Powell's seances are held, and who acts as moderator of the same, seems to be most efficient in this capacity, and to have thus far brought together as investigators a very intelligent and respectable class socially, which can but prove advantageous and congenial.

MRS. HOLLIS BILLING. This most excellent lady and wonderful medium for independent voices, who has been upon a second visit to Europe during the last eighteen months, is about returning to her native land. By letters received from London I am informed she anticipates sailing from Liverpool about the 14th of the present month. Her phase of mediumship, by which our personal friends present themselves and hold conversation with us, is charmingly attractive and wonderfully convincing. As this lady, I learn, contemplates visiting California in the near future, I trust you will allow me to suggest that our Boston friends would find it much to their satisfaction, and to the advantage of the cause, should they secure her presence in their midst before she takes her departure for the Pacific coast.

FRANKLIN HALL, BALTIMORE. Your correspondent is engaged lecturing at the above-named hall, instead of the Universalist Tabernacle, as recently announced by you, and as anticipated by my committee and myself. For reasons satisfactory to themselves, the Board of Trustees finally declined to let us have the use of the church each Sunday afternoon, as desired, and my friends procured Franklin Hall, where my services, as I have said, have been called into exercise; and where, under spirit-guidance, no efforts of my own

shall be wanting in the dissemination of intellectual Spiritualism, as well as in encouraging a wider philosophical appreciation of the fundamental facts from which are deduced the glorious precepts of the gospel of the skies. How long this arrangement will continue, remains to be developed. In the freedom of a Living Truth, I am fraternally yours,
THOS. GALES FORSTER.
Baltimore, Md., Feb. 17th, 1880.

Short Letters to a Spiritualist.

NO. II.

"TRY THE SPIRITS."

This means, no doubt, the spirits of the invisible world. But before attempting that important task there is a somewhat less difficult one nearer home. Try your own spirit—Test yourself. In all ages it has been agreed that self-knowledge is difficult. But if you do not know yourself, how can you know your neighbor? You and he are shut up in your respective castles of flesh and blood, and between you there is a signal service of words. But words are tricky messengers. And you may live half a century in the same street, nay, the same house with a man, and be as wide asunder mentally as the poles. But if it is difficult to know your neighbor, whom you see, and hear, and handle, it stands to reason that it must be more difficult to test the "viewless spirits of air."

Begin, then, with the easiest, which yet you may find difficult enough. Try your own spirit. In my first letter I told you to prove things to yourself; to convince yourself; to be fully persuaded in your own mind. But this raises a very interesting question. Can a man doubt what he believes? The answer is—though it may sound paradoxical—he must, in order to believe it. He must doubt in order to test; he must test in order healthfully to convince; he must convince in order steadfastly to believe.

A man cannot, indeed, admit that he is probably mistaken in his belief, at the same time that he strongly holds that belief. That would be a contradiction. But he may remind himself, especially if he holds opinions that are unpopular, if he stands alone against the world, that there is a possibility that he is in error. Other men have been deceived. It is possible that I am deceived. This proposition or system looks to me true. But there may be a fallacy somewhere. There may be some fact I have omitted, some premise that is not a fact; it is possible that I am wrong.

I do not know how many men do in fact look this fairly and squarely in the face; men who are prominent in the intellectual world as teachers, leaders, disputants. But every man ought to do so. And would it not make controversialists more gentle and civil in their treatment of one another if they did this.

But a man can go a step further. Finding that other men reject his conclusions, he can say, there is a certain amount of probability that I am wrong. The question is, which way the balance of probabilities lies. If he is in earnest to try his own spirit, he will candidly confess that other men as good, as learned, and as industrious as himself, have each a certain probability in their favor of being right. Hence, from their point of view there must be a considerable sum of probabilities that he is wrong.

What, then, must he do? Must he throw away what he seems to see because he cannot use it as a rod to coerce others withal? Must he fall into a state of wretched indecision? Must he become the prey of a timid skepticism? And if not, how shall he conduct himself?

He is to remind himself that he does not and cannot know just exactly what other people are thinking of when they reject his results. Their mental machinery is hidden. Between their castle and his there is but a signal service of words, and words are ambiguous. They may misconstrue his meaning, he theirs. Let him begin at home, and review his own mental processes. Let him do (what some men appear never to have thought of attempting) as merchants do who prosper in business, "take account of stock." "Just what do I believe, and why do I believe it?" Let him take every volume down from the shelves of the library of his soul, dust it, and put it back again. [If he finds his mind a lumber-room, with heaps of odds and ends and no shelves, let him reduce the chaos to order.] Let him repeat this process often; let him do his utmost, using all helps, all means at his command to test his beliefs, and if he still sees, or seems to see things in a clear and convincing light, then he may say, The balance of probabilities is in my favor. Though it is possible I may be deceived, and though there are certain probabilities that I am so, yet the weight of probabilities is that I am not.

This is the first and most important step in obeying the rule "Try the spirits." And there is this encouragement in the experience of good men of old—"If any man lack wisdom let him ask of God, who giveth to all men liberally and without upbraiding, and it shall be given him."—TEACHER AND LEARNER.

HOW VACCINATION HAS STAMPED OUT SMALL-POX.—The following is being extensively circulated by the Anti-Vaccination Society of England in regard to the failure of vaccination to stamp out small-pox. It is a most remarkable statement. Will the friends of vaccination answer it?

Vaccination was made compulsory by an Act of Parliament in the year 1853; again in 1867, and still more stringent in 1871. Since 1863, we have had three epidemics of small-pox.

DATE. DEATHS FROM SMALL-POX.
1st, 1857-59. 244
2d, 1863-65. 30,850
3d, 1870-72. 44,840

Increase of population from first to second epidemic, 7 per cent. Increase of small-pox in the same period, nearly 50 per cent. Increase of population from second to third epidemic, 10 per cent. Increase of small-pox in the same period, 120 per cent. Deaths from small-pox in the first 10 years after the enforcement of vaccination—1864 to 1873, 33,615. In the second 10 years—1874 to 1883, 70,438.

It may be asked, if this is true, why the law in England still remains in force. The answer to this is that it furnishes a considerable income to physicians, and its repeal would take away a certain part of their fees. It is claimed that not less than \$10,000,000 yearly are paid in England which would not be paid if this law was not in force.—*The Herald of Health*.

ALL THE NATIONAL DEBTS OF Europe and America are war debts. That of England dates back to William III., and has been decreased in peace and increased in war, rising and falling like the waves ever since. Our Revolutionary War added to it \$500,000,000; and the Napoleonic wars three times that amount. The people of England have been enslaved by war and their national debt, twins born of Satan, blessings to nobody but the Shylocks who fleece their country in time of trouble, and pile heavy burdens upon all the industries of that land; convey the blackness of death to thousands of homes, and tax the acres which the husbandman cultivates in the sweat of his brow, and the bread upon the artisan's table.

A professional beauty, though two words, is one silly belle.—*Philadelphia Bulletin*.

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 In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of personal free thought, but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the writer will confer a favor by drawing a line around the article he desires specially to recommend for perusal.
 Those who intend forwarding notices of spiritual meetings, etc., for use in our columns, will please to remember that the BANNER OF LIGHT forms go to press on Tuesday of each week. Their notices, therefore, to insure prompt insertion, must be forwarded in time to reach this office on the preceding Monday.

Banner of Light.

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Spiritualism extends itself to every grade of human thought; appeals to every form of human consciousness; reveals itself to the necessities of every human being.—Cora L. V. Richmond.

Mrs. Cora L. V. Richmond will hold her last public séance previous to her return to the West at the Banner of Light Free Circle-Room next Friday afternoon. Everybody is invited to attend.

The Doctors' Last Ditch.

The "regulars" have been making a "field-day" of it before the Legislature during the past week or two, but they by no means had it all to themselves. The petition which they have presented to that body is a composite affair, put together by the Allopathic and agreed to by the Homeopathic and Eclectic practitioners in the State, as the only method of saving their practice from the devastating inroads made upon it by the clairvoyants, medical mediums, magnetic healers, and liberal specialists of all kinds, and against which they plainly see that they can erect no bulwark but that of the proposed law. This petition on the part of the doctors, for the intervention of the supreme power of the State to protect their business, is, as we have before stated, the most palpable confession, on their part, of their further inability to cope with the new methods of cure; and that is reason enough why their petition should not be granted. This is far from being an issue of mere respectability; it is one of humanity, of liberality, and of progress. It is, on the part of the doctors, a brazen demand for the grant of a monopoly without a parallel in modern times.

All that there is to be said will be said against the cause of the presumptuous petitioners, in the course of this hearing, by the remonstrants. The latter of course possess no such powerful organization as their opponents, but they are confident that they have right, justice and humanity on their side, and therefore work in a very different spirit from those who are in combination only to secure their own selfish interests. The main points in the text of the bill proposed by the Regulars were given in the Banner of Feb. 14th: its monstrous features can have escaped the notice and the condemnation of no person who refuses to sympathize in any way with the spirit of the Inquisition in matters of healing. There never before was made such an attempt to impose a heavy yoke on the neck of the people of Massachusetts. The New England Society of Specialists, composed in the main of educated physicians, are barred out by this programme; nor are the allied Homeopaths and Eclectics shown much more favor, their day of doom being merely postponed. The efforts made by the managers on the part of the petitioners to confuse the public mind in this regard, by modifying this original bill, and going before the Committee with an amended draft, will not serve them now, since the full purpose of their action has been (unexpectedly to themselves) made known through the publication of the first named instrument.

The Regulars—for such we must designate them for brevity's sake—see that the time is drawing near very fast when they must do something. They have notoriously failed to restore health to that portion of the community which had long trusted in them, and they felt that the popular confidence was steadily leaving them because of this failure to succeed with their treatment. They therefore have no resource left them but to fall back on their book-learning and traditional reputation for skill, and demand the enactment of a law that shall forbid anybody else pretending to know as much about the art of healing as they do. That is just what the phrase in their first bill—"natural or supernatural medical knowledge or skill"—meant. How came there to be anything at all in the medical books, unless it is the record either of the medical theory or experience, or both? Do these learned pundits fancy that common people are such geese as to believe that medical knowledge comes first from and through the books, and that healing, experience and skill come afterwards?

The representations and reasoning of the Regulars, in the hearing before the legislative committee, it is not necessary to reproduce at this time; it would be only a repetition of a stale record with which all readers alike have long since become weary, if not disgusted. It amounts only to the old presumption and the old story. It conceitedly assumes that all human knowledge, at least in their field, has been attained, and that those who would venture to suggest anything additional are to be visited with legal pains and penalties. On the very face of it it is an admission of weakness and incapacity. If

it be true that truth will prevail, then there is nothing to do but give it a chance among its foes. Not to trust it entirely is manifestly to yield the palm to error. The Liberals themselves feel stronger than that, and would ask no such odds of legislatures or people. All they ask is a fair field and no favor, and that is what they clearly have a right to. But this the Regulars refuse to concede, and they invoke the power of the supreme law of the State to prevent.

Perhaps the most striking illustration of the utter hypocrisy of the Regulars is to be observed in the objection which they raise to the Liberals, that the latter are guilty of deluding and destroying innocent persons, who trust them without any knowledge of their capacity or skill. But how much do not these same innocent victims take upon trust in the case of the Regulars themselves? They trust the latter implicitly, and they are cruelly left to languish and die if at any time they presume to show their independent preferences by appealing to other and outside help. When complaint has been heard through the community, in a time of epidemic or at other times, of the inability of the Regular physicians to arrest the fatal power of the current of disease, the latter never yet heard to deplore the melancholy sacrifice of life, which was the price paid to their lack of knowledge and skill, but on the contrary they kept their wisdom all the closer to themselves, and shut themselves up in the hardened conceit which is the chief protection of their organization.

The Liberals, or remonstrants, are making a very strong demonstration before the Health Committee, and one which should leave a positive and lasting impression on the community. They have at least shown that the pretended sympathy of the Regulars for the lives and pockets of the people at large is a hollow sham and pretence; that all the latter are after is reputation and a living, and these rightfully belong only to the individuals, without regard to organization, who best deserve them. It is only just and right to rest the case on this very simple ground. No side, no party, no person can claim with reason the right to practice on the health and lives of others, on the bare ground of a legislative enactment. The mere asking for it is enough to condemn the petitioners and lose them their cause. What is the committee going to do with the actual, living testimony which was introduced to its attention? Merely arbitrary action does not dispose of it. If the Regulars have appealed to the Legislature on the ground of their superior skill, it is perfectly competent to show that their pretensions are unworthy of trust; and that is just what the remonstrants are doing and have done in the clearest and most unmistakable manner.

Among the witnesses who went before the Health Committee recently and testified to the lasting and important good they had received from "irregular" practitioners, were quite a number of marked cases which must have created a profound impression in favor of the position assumed by the remonstrants. There appeared, for instance, a citizen of Salem, who was assured by a regular M. D. that he was in the last stages of consumption, and need not hope to recover. He went to a doctor who was not a "regular" physician, and was cured; and lives to give his testimony. Another citizen, who certainly had sense enough to be a patriot and serve his country in the field, testified that he was told that he had a cancer in his stomach—an ill of which the President of the State Medical Society assured the committee that no person could be cured. The Regular physicians sent him home to die, and he came to a healer in this city who cured him. Our space is not adequate to the presentation of a continuous account of the various sessions, but to every man or woman who went before that committee to plead for or to present ocular proof in favor of freedom in medical practice we desire at this time, with feelings of the deepest gratitude, to return our earnest and sincere thanks; and we cannot but feel that the rich benison of "those intelligences fair who watch above our mortal state" for the advancement of whatever makes toward the betterment of human conditions, will be and abide with them, also!

To cover the retreat of the Old School practitioners from their former practices of "bleeding" and the almost unrestricted use of calomel, it has been asserted by some of the medical authorities that a certain number of years ago the human system passed through a radical change, whereby these good old Allopathic remedies lost most of their efficacy, and could no longer work with the efficiency (?) which was supposed to have attended their administration in "ye olden time." And looking abroad over the State to-day (and the country for that matter) it would seem that the unsuccessful "Regulars" have got to take refuge again from the public reprehension behind such an imaginary change of the polar axis of the human constitution. A new class of mental diseases has sprung up—incident to the hurry and bustle of the hot-bed civilization, and the unrelenting pursuit after riches, and political or other preferment which characterize the present age—with which Allopathy is notoriously unable to combat, and which can find relief only at the hands of the magnetic healer, or by the potent remedies which the naturally gifted clairvoyant (seeing where the M. D. is blind) is able to administer. Our readers in Massachusetts know that the severest social and theological pressure is now exerted in this State to keep people from employing these spiritual physicians, and that, consequently, Allopathy and its present allies (who are now calling for the exercise of legal pressure, also, against their successful rivals) must bear the brunt of the arraignment, when the inquiry is made: How is it that, under the present "Regular" system of medical practice, the people of the State are taxed every year more heavily for the erection and management of insane asylums, the evil of insanity increasing with alarming rapidity every year? If these Regulars, who demand the monopoly of healing, are able to do even a considerable fraction of what they profess the ability to do, why is there no indication of the arrest of this subtle mental malady, and why are not improved methods of treatment discovered or attempted every year? Let the Regulars answer this question when and how they can.

The bare idea of dealing with a whole community in this day as if it were not intelligent enough to choose its own healers, is so preposterous as to entitle those who propose it to be remanded to the dark ages. Individual instances of error are always liable to occur; they are occurring all the time among the followers and supporters of the Regular school of physicians. But it is worse than nonsense to assert that the general intelligence of a whole people will not in due time unerringly discover who are true and who are false, who are capable and who are incapable among heal-

ers. This contest, to speak plainly concerning it, is not between the Regulars and the Liberals, but between the Regulars and the People. The former impudently assume that the latter do not know enough to select sagaciously those whom they would have to help and heal them. They fancy that the people need guidance and direction, and demand that such guidance and protection shall come from themselves. A movement of the present character deserves to be knocked heavily on the head, if only to put an end to charlatanism in the guise of "regularity" and science.

The Next Hearing.
 On the proposed Medical Law will take place at 9 o'clock on Thursday, Feb. 26th, in the Hall of Representatives, State House, Boston.

What has Improved Public Morality?

Commenting, in its Weekly Review, some Saturdays ago on the seventy-fifth anniversary of the death of Alexander Hamilton, who fell in the famous duel with Aaron Burr, the Boston Traveller was fain to indulge in some off-hand reflections on duelling itself, and to remark in particular on the great change which has taken place in public sentiment in respect to a practice from which the foremost public men once dared not shrink. Burr was Vice President of the United States when he sent the fatal challenge to Hamilton; and this leads the Traveller to remark that "no Vice President would now send a challenge, or, if he were to send one, no receiver would accept it." And it adds that "this change establishes one of two things: either the people of New York have become too sensible to tolerate the absurdity that there is in duelling, or too moral not to condemn the wickedness there is in it." In either case, it argues that it settles the fact that there "is no such decay and decline of the American people as some persons insist on having us think, but that 'they have improved in a most important respect.' So we say, too; and so we have said continually; but our assertions has steadily been answered with a round denial by Orthodox and its allies, who point to the spread of Spiritualism as being to their minds good ground for such denial.

But we prefer to let our contemporary have its say on this matter. "That men are more pious than they were at the beginning of the century," says the Traveller, "is not to be asserted; but this only makes the moral change that has taken place all the more remarkable. The change has occurred in the scientific period, and would seem to be the result of reason and reflection. Duelling was as much condemned by religion in 1804 as it is at present; and the command not to kill was then accepted, just as it is now. Still, men did then slay one another on the point of honor, in communities where such slaying, to-day, is as much abhorred as is downright assassination. There is improvement, be the cause what it may; and therefore the country is better than it was, and we are free to believe that its capacity to walk in the right way is not exhausted, and to expect that the future, like the recent past, will witness changes for the better." That is all very well; but we shall not let off the Traveller so easily. If there was as much piety seventy-five years ago as there is now, and duelling was common then but is universally condemned now, it is plain enough that something besides Orthodox piety has wrought the welcome change. "Religion" was not the cause that wrought its overthrow. The Traveller faintly suggests that the "scientific period" will account for it. But Orthodoxy has opposed science as much as it ever did duelling. What does this show, and by our contemporary's own testimony, but that the Church has been losing ground? If public morals have improved, the Traveller says the Church is no wise accountable for it. So say we, too. What then has wrought this great improvement? Why will not the Traveller at once agree with us that it is due to the enlarged knowledge and expanded spirituality of public sentiment, with which it admits that the Church had nothing to do, but which we affirm are the legitimate attendants, in a large degree, upon the revelations of the New Dispensation of Spiritualism!

The Doctors' Plot.

The "regulars" are getting desperate. They are importing "doctors" from New Hampshire to add them in enacting a law in this State whereby no person can be cured of disease except he or she employ sheepskin-diploma doctors! One of this ilk before the committee at the State House on Tuesday of last week called in question the Banner of Light's influence in New Hampshire last year against the "regular" doctors' bill in that State, which reminds us of a historical fact in connection with a "regular" doctor's management of a case in the Granite State some years ago: A farmer in South Hampton was taken sick. A "regular" physician was called. The man had the typhoid fever. The doctor left certain powders. The man took the powders and grew worse. At last, after several of the immediate neighbors had watched nights with the sick man, a brother of ours was requested to watch. The doctor called as usual, left his powders, and ordered one given every half hour during the night, remarking to the watcher that the patient was a very sick man, and would probably die before morning. At the expiration of each half hour a powder was administered according to order; but every time the patient took one he complained in a whisper that it distressed him terribly, and remarked, "Oh, how I do wish I could have a glass of good cool water from my well." As the watcher did not have much faith in the allopathic method of prescribing, he argued to himself, "Why not gratify the poor invalid with a cool drink? He will die before morning, the doctor avers, and he might as well have his thirst quenched with his favorite well water, and die easy, as to be so awfully distressed by taking the doctor's powders." Accordingly he put the remaining powders in the stove, and drew from the well a pitcher of water. When a subsequent half hour came round, instead of giving the sick man a powder he gave him a tumbler of cool water. After drinking it, the thirsty patient said, "Oh how good!" and requested another glass. "In a half hour you shall have another," said the watcher. He then thoroughly rubbed the patient's feet and hands, and again gave him a tumbler of water. After a while the sick man began to sweat, and finally fell into a gentle slumber, from which he did not awake until daylight, when more water instead of powders was given. Finally the doctor—the "regular" doctor—made his appearance, and, finding his patient alive and much better, exclaimed, with great glee, "Why, my powders have done wonders! I find the patient much better. Did you use them all up?" "Yes," responded the watcher, casting a significant glance at the patient. "Well, I will leave some more," said the "regular," "and be sure that he takes them." After

the physician had gone, the watcher told the wife what he had done, and advised her—he was a "quack," you know!—to make some chicken broth for her husband, which she did, and he was speedily restored to health. When the farmer got out, he told the whole story to his neighbors. Mr. Medico in consequence lost practice in that town, and, like the Arab, he "folded his tent and silently stole away."

Mrs. Cora L. V. Richmond in Boston.

On Sunday morning last, Spirit George Whitefield delivered through the trance instrumental-ity of Mrs. Richmond an admirable discourse on the theme of "New Wine in Old Bottles." The address was pertinent in its statements, comprehensive in its grasp, and studied throughout with crystal gems of spiritual thought. The controlling intelligence drew a strong contrast between spiritual and material things, and pointed out that physical laws cannot apply to spiritual entities. Miss Woodward, as usual, conducted the musical part of the services, and George A. Bacon presided. Omina improvised poems on "Friendship" and "A Potentially of Truth."

Next Sunday morning Mrs. Richmond will give the last lecture of her present course in Berkeley Hall, on which occasion Spirit Eliza W. Farnham will speak concerning "The Star of the New Dawn."

Parker Memorial.

Mrs. Richmond addressed a large audience in Parker Memorial Hall, Sunday afternoon last, Spirit Thomas Paine being the controlling intelligence. His discourse, which was full of telling points and well-digested views, was attentively listened to, and treated of "The Age of Reason and the Age of Intuition." Omina's poems were upon "The Lost Arts" and "Fidelity to Truth," which subjects were selected by the people in attendance. George A. Bacon presided, and the quartette sung, among other excellent selections, "Safe within the Veil," music by Robert Cooper. We shall print, in due course, the lectures by Spirits Whitefield and Paine above spoken of, they having been reported verbatim for our columns.

Next Sunday afternoon Mrs. Richmond closes her present engagement with the Parker Memorial Society of Spiritualists in Boston. On that occasion Spirit W. E. Channing will speak on "The Final Results of Spiritual Truth upon this Earth."

Rochester, N. Y.

We are informed that Mrs. Richmond, on her return route from Boston, will lecture in the Academy of Music, Rochester, Tuesday evening, March 2d. This will be the first time in many years that Mrs. Richmond has visited Rochester to lecture. She will, without possibility of doubt, be cordially greeted by early friends, and many who have in these later years accepted the facts and philosophy of Modern Spiritualism, of which she is so distinguished an advocate. Rochester, the Bethlehem of the New Dispensation, is near the native town of Mrs. Richmond.

We are further informed that the Spiritualists of Rochester are making active arrangements for celebrating the 32d Anniversary of the Advent of Modern Spiritualism.

Cleveland, O.

Mrs. Richmond speaks in Cleveland, on her way Westward, Thursday evening, March 4th. Lovers of standard oratory and classic thought in that city and vicinity should make a note of this fact.

A. E. Pillsbury, Attorney for the Massachusetts medicos, is out with a card in the Herald, intended to throw dust in the eyes of the community by intimating that the proposed law will not (if passed) affect the magnetic healers or medical electricians. Any one who has read either the first or the amended draft of that law will see clearly that Mr. Pillsbury is not authorized to state in advance what will be the opinion of a Board of Registration whose members have not yet been appointed, and if the English language means anything, the law, if passed, cannot but prove a disastrous blow to these workers, to whom and to whose friends Mr. P. sings so mellifluous (though misleading) a song.

The Spiritualists residing in the northern part of the city of New York have secured a hall for the purpose of holding regular Tuesday evening meetings. It is located at the corner of 124th street and 3d avenue. Dr. Peebles, of Hammon, N. J., delivered the opening address, treating in an able and eloquent manner of the phenomena and the practical bearings of Spiritualism. Mrs. Adams presided at the piano. Hon. Mr. Sullivan, formerly American Minister to Portugal, and other prominent Spiritualists, were present. The beginning promises well. Mr. Kiddle and other speakers have been engaged to lecture in this hall in due season.

Much interesting original matter intended for publication in this week's Banner we have been obliged to postpone to make room for articles and reports bearing upon the present struggle between the disciples of Allopathy and the friends of freedom in medical practice in Massachusetts. Our friends in distant parts of the country, and abroad, will trust pardon this temporary localization of our columns in view of the tremendous importance of the issues at stake.

The Spiritual Fraternity of Portland, Me., will hold their meetings in Rossini Hall, Exchange street, for the future. Conference meetings at 2:30; social circles at 7:15 in the ante-rooms on Sunday. President, William E. Smith; Vice-President, Horace Berry; Recording and Corresponding Secretary, Louise M. Eaton; Treasurer, F. W. Hatch.

A debate on Spiritualism was held as announced on Sunday evening, Feb. 22d, at the Boylston Museum, Boston, between Prof. Toohy and James Holmes, the question at issue being "Is Spiritualism Scientifically True?" Prof. Toohy affirming, Mr. Holmes denying. On next Sunday evening the subject of "Materialism" will be considered.

J. William Van Namee, M. D., has taken up his residence permanently at Pembroke, Genesee Co., N. Y., (as will be seen by his card in another column) and will answer calls to lecture, or to afford his services as a magnetic and clairvoyant physician wherever desired.

The February number of The Vaccination Inquirer is full of important information in regard to the injurious effects of vaccination. Published by Ed. W. Allen, 11 Ave Maria Lane, E. C., London, England.

A Review of our Foreign Spiritualistic Exchanges, from the pen of Dr. G. L. Ditson, will appear in the forthcoming issue of the Banner.

BRIEF PARAGRAPHS.

An interesting letter from Agnes L. Slade has been received and placed on file for publication.

The concert at the Boston Theatre on Sunday evening last in aid of suffering Ireland was a grand success peculiarly, over four thousand persons being present.

Union's Opera House.—On Monday and Tuesday evenings, Feb. 23d and 24th, the members of the Selkirk-Heard Combination, (consisting of Mrs. Selkirk, Mrs. Heard, Mr. Williams, and Miss Carrie Heard as accompanist) gave fine illustrations of their gifts of musical execution and reticent and impersonative power at this place (in Faine Building, Boston); their efforts meeting the approval of good audiences.

Though the clouds may hang above us,
 Somewhere sunlight lingers still;
 And the good of every moment
 Shall surpass the moment's ill.
 Love and trust are yet immortal,
 Loving souls immortal, too,
 And the glory of a jewel
 Sparkles in a drop of dew.

Dr. J. R. Buchanan, of New York, writes: "The judicious course the remonstrants ought to receive the support of the country."

It is more disgraceful to mistrust one's friends than to be deceived by them.—La Rochefoucauld.

An old adage reads, "Truth lies in a well," but to our mind it is not well for the truth when it lies.

I see no light, I hear no sound,
 When midnight shadows are spread;
 Yet angels pluck their tents around
 And guard my quiet bed. —Jane Taylor.

The Index gives the following item, which must have been written by "Truthful James." At any rate it is very truthful, and we trust our friends will make a note of it:

"Letter-writing on any large scale is a simple impossibility for editors, at least for us. When all the nervous energy is demanded for constant brain-work of other kinds, private correspondence necessarily drags; and private correspondence will be no more generous than just if they thoughtfully make allowance for a seeming neglect that is inevitable."

"Whether I know about the weather," said Venor, "will depend on whether the weather is what I predict, whether or no." And it was he and he.

EDISONIAN EPITGRAM.

If Edison succeed, or no
 —And we hope he has the right of it—
 He'll win his point, as the end will show,
 For there'll be enough, if it does go,
 All ready to "make light of it."

This dialogue is from the Hour: First lady, loquacious—"Now, do come to the house early, like a good Christian." Second lady—"Oh! but I'm a Jewess."

RHEUMATISM TREATED BY SHOT-GUN PRACTICE.—Dr. J. Camp, in The Medical Brief, announces the way to dispose of chronic rheumatism in Michigan. "I am sixty-one years old," says the doctor, "and have had rheumatism near forty years, and have had chronic rheumatism thirty years. For the last ten or fifteen years, when a man or woman came to me with chronic rheumatism, I take down my shot-gun, and say, 'get out of here or I will blow your brains out.'"

Mrs. Parlington's last remark is that Ike (by the way, that boy must be a very old boy by this time) has bought a horse so spirituous that it goes off on a de-canter.

When the enterprising builder is n't buildin'—
 Is n't buildin'—
 He loves to lie and watch his buildings fall—
 For there'll be enough, if it does go, all ready to "make light of it."

And estimate the number that are pulverized and killed in—
 Rized and killed in—
 The mansion with the eight-luck party wall—
 Party wall! —Puck.

Cats are always cruel: they bite and scratch and mew-ll-late.

Alfred Tennyson is a Spiritualist.—Chicago Tribune. So was Mrs. Browning, so is Victor Hugo, so is Mrs. Stowe, so are Henry Ward and Edward Beecher, so was Horace Greeley, so is Oliver Johnson, so is Prof. Buchanan, so is Dr. Crowell, so are hundreds more that we might name, all of them prominent men and women, and so, in fact, is every intelligent and candid person who has investigated the subject.—Washington (Minn.) Advance.

A little girl in Ithaca described an elephant as "the thing that kicks up with its nose."

Oh speak thee pure—wrong will be wrong,
 And no foul speech can make it right;
 The language of a vulgar tongue
 Leads ever down to mental night!

Read what our correspondents Joseph S. Burr and Elijah Myrick have to say (on our third page) concerning "The Doctors and Their Plots."

How to Detect Poison Ivy.—The poison ivy and the innocuous kind differ in one particular, which is a good deal of remembrance to be overlooked by any one who is enough interested in the brilliant-hued leaves of autumn to care for gathering them—the leaves of the former grow in clusters of three, and those of the latter in fives. As somebody has suggested in a juvenile story-book, every child should be taught to associate the five leaves in a cluster with the fingers on the human hand, and given to understand that, when these numbers agree, they can be brought into contact with perfect safety.

Movements of Lecturers and Mediums.

[Matter for this department should reach our office by Tuesday morning to insure insertion the same week.]

Sunday, Feb. 15th, Dr. J. M. Peebles lectured in Philadelphia, Pa., to a packed house. "The Pilgrim" was, at last accounts, enjoying a brief season of rest at his home in Hammon, N. J.

W. L. Jack, M. D., of Haverhill, Mass., has been again at Biddeford and other cities in Maine, giving sittings and parlor sances with great success, and from many requests has consented to remain longer than at first contemplated.

Bishop A. Beals will speak in Chebanse, Ill., the last Sunday of this month—the 29th.

Mrs. K. B. Stiles (146 Pleasant street, Worcester, Mass.), lecturer and public test medium, addressed the Spiritualists of Natick, Mass., Feb. 11th. Feb. 8th she spoke in Lynn; Feb. 22d in Natick. Calls to speak and give tests will be answered.

J. Frank Baxter lectured in Belfast and Waterville, Me., the past week to audiences numbering from eleven to twelve hundred people. Monday, Tuesday and Wednesday evenings, 23d, 24th and 25th, he lectured in Dexter, Me. He speaks in Waterville, Me., again on Thursday and Friday evenings, Feb. 26th and 27th, and then in Bangor, Me., Sunday, Feb. 28th, giving there his ninth and tenth lectures. On Monday, March 1st, he lectures in the Universalist Church at Sidney, Me., and Tuesday, Wednesday and Thursday evenings, March 2d, 3d, and 4th, in the Opera House at Concord, N. H. The numerous calls to which he has been obliged to answer "impossible" on account of engagements, he will be pleased to accept on his visit to Maine, another season, arrangements for which are pending. He returns to Boston, March 6th, and is open for week evening engagements during March and April, from Boston as a centre. Address J. Frank Baxter, 13 Walnut street, Chelsea, Mass.

George C. Waite has been appointed Special Agent for the Waldo County (Me.) Spiritualists' and Liberals' Association, to explain its principles and aims, and assist in forming associations anywhere in the State where solicited. Address him at Sandy Point, Maine.

J. W. Van Namee, M. D., trance speaker, will lecture and give psychometrical readings from gloves and handkerchiefs, at the Universalist church, Crowsville, N. Y., Tuesday and Thursday evenings, March 2d and 4th, commencing at half-past seven o'clock.

Frank T. Hiley is still having good success in Dayton, Ohio, where he will remain for some time to come. In June he will go to Bath, Me., the place where he was born, to lecture and give public tests.

We are requested to state that Miss Lochlan is still out of town, and that due notice will be given of her return to public duties.

P. C. Mills will lecture in Beverly, Mass., Sunday, Feb. 29th. He will make engagements to speak in any of the New England States for week evenings and Sundays. Address P. O. Box 506, Peabody, Mass.

ST. LOUIS, MO., BOOK DEPOT.
THE LIBERAL NEWS CO., 620 N. 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the **Spiritual and Reformatory Works** published by Colby & Rich.

For sale by COLEBY & RICE.

From New Boston, Mass., Feb. 6th, 1880, Mrs. Hulda Hood, aged 37 years.

In this change of life the husband, Mr. Edward Hood, is deeply afflicted, and the only hope and comfort he has is in the Lord. His wife, Mrs. Hood, leaves a little babe with her husband. She was very meditative, and an active member of the Spiritual Society. His friends at large mourn his departure. Funeral services were conducted by

DR. H. P. FAIRFIELD.

(Thirty-two Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in advance. Use of capital letters and words. Poetry inadmissible in this department.)

The more honest a man has the less he affects the air of a saint. The affection of sanctity is a blotch

ALSO HIS ANALYSIS OF THE PETITION OF ROBERT TREAT PAINE, JR., AND OTHERS OF THE AMERICAN SOCIAL SCIENCE ASSOCIATION.

[illegible]

Let us speak plain; there is more force in names
Than most men dream of; and a lie may keep
Its throne a while ago longer, if it skulk
Behind the shadow of some fair seeming name."

Let me ask your attention to the petition of the Committee of the Health Department of American Social Science Association before you. Many petitioners have signed it. The Committee signed that petition. *They have not petitioned for the proposed Act now before you.* They advocate the practice of medicine. That proposed Act is probably mostly the work of the young doctors whom you have here seen so zealously working for its support. You see in its eleventh section it declares that:

"§ECT. 11. Any person who shall practice or shall in any manner publicly offer or advertise to practice medicine or dentistry within this State, without being duly licensed or authorized by law therefor, as herein provided, shall be punished by fine not exceeding five hundred dollars."

1. What is the doctrine of moral relativism? Moral relativism is the view that moral principles are not absolute, but are relative to the culture, society, or individual. It is the belief that what is right or wrong depends on the context in which it is judged.

2. What are the strengths and weaknesses of moral relativism?

Strengths:

- It is more flexible and adaptable than absolute moral principles.
- It allows for cultural differences and diversity.
- It can be more practical in complex situations.

Weaknesses:

- It can lead to moral confusion and inconsistency.
- It may justify harmful actions if they are culturally accepted.
- It lacks a universal standard for right and wrong.

3. What is the doctrine of moral absolutism? Moral absolutism is the view that moral principles are absolute and unchanging. It is the belief that there are universal standards for right and wrong that apply to all people in all situations.

4. What are the strengths and weaknesses of moral absolutism?

Strengths:

- It provides a clear and consistent moral framework.
- It allows for universal standards of right and wrong.
- It can be more practical in complex situations.

Weaknesses:

- It can be inflexible and rigid.
- It may not account for cultural differences and diversity.
- It can be more difficult to apply in complex situations.

5. What is the doctrine of moral utilitarianism? Moral utilitarianism is the view that moral principles are based on the consequences of actions. It is the belief that the right action is the one that produces the greatest good for the greatest number of people.

6. What are the strengths and weaknesses of moral utilitarianism?

Strengths:

- It is based on a practical and measurable standard.
- It allows for flexibility and adaptability.
- It can be more practical in complex situations.

Weaknesses:

- It can be difficult to calculate the consequences of actions.
- It may justify harmful actions if they produce a greater good.
- It lacks a universal standard for right and wrong.

7. What is the doctrine of moral deontology? Moral deontology is the view that moral principles are based on the inherent rightness or wrongness of actions. It is the belief that certain actions are inherently right or wrong, regardless of the consequences.

8. What are the strengths and weaknesses of moral deontology?

Strengths:

- It provides a clear and consistent moral framework.
- It allows for universal standards of right and wrong.
- It can be more practical in complex situations.

Weaknesses:

- It can be inflexible and rigid.
- It may not account for cultural differences and diversity.
- It can be more difficult to apply in complex situations.

9. What is the doctrine of moral virtue ethics? Moral virtue ethics is the view that moral principles are based on the character of the person. It is the belief that a person's actions are a reflection of their character, and that a good character leads to good actions.

10. What are the strengths and weaknesses of moral virtue ethics?

Strengths:

- It is based on a practical and measurable standard.
- It allows for flexibility and adaptability.
- It can be more practical in complex situations.

Weaknesses:

- It can be difficult to calculate the consequences of actions.
- It may justify harmful actions if they produce a greater good.
- It lacks a universal standard for right and wrong.

11. What is the doctrine of moral naturalism? Moral naturalism is the view that moral principles are based on natural facts. It is the belief that moral principles can be derived from the natural world, and that they are not separate from it.

12. What are the strengths and weaknesses of moral naturalism?

Strengths:

- It is based on a practical and measurable standard.
- It allows for flexibility and adaptability.
- It can be more practical in complex situations.

Weaknesses:

- It can be difficult to calculate the consequences of actions.
- It may justify harmful actions if they produce a greater good.
- It lacks a universal standard for right and wrong.

13. What is the doctrine of moral constructivism? Moral constructivism is the view that moral principles are based on the social construction of society. It is the belief that moral principles are created by society, and that they are not separate from it.

14. What are the strengths and weaknesses of moral constructivism?

Strengths:

- It is based on a practical and measurable standard.
- It allows for flexibility and adaptability.
- It can be more practical in complex situations.

Weaknesses:

- It can be difficult to calculate the consequences of actions.
- It may justify harmful actions if they produce a greater good.
- It lacks a universal standard for right and wrong.

15. What is the doctrine of moral pragmatism? Moral pragmatism is the view that moral principles are based on the practical consequences of actions. It is the belief that the right action is the one that produces the most practical results.

16. What are the strengths and weaknesses of moral pragmatism?

Strengths:

- It is based on a practical and measurable standard.
- It allows for flexibility and adaptability.
- It can be more practical in complex situations.

Weaknesses:

- It can be difficult to calculate the consequences of actions.
- It may justify harmful actions if they produce a greater good.
- It lacks a universal standard for right and wrong.

17. What is the doctrine of moral intuitionism? Moral intuitionism is the view that moral principles are based on intuition. It is the belief that we have an innate sense of right and wrong, and that moral principles are derived from this sense.

18. What are the strengths and weaknesses of moral intuitionism?

Strengths:

- It is based on a practical and measurable standard.
- It allows for flexibility and adaptability.
- It can be more practical in complex situations.

Weaknesses:

- It can be difficult to calculate the consequences of actions.
- It may justify harmful actions if they produce a greater good.
- It lacks a universal standard for right and wrong.

19. What is the doctrine of moral skepticism? Moral skepticism is the view that moral principles are not knowable. It is the belief that we cannot know what is right or wrong, and that moral principles are therefore meaningless.

20. What are the strengths and weaknesses of moral skepticism?

Strengths:

- It is based on a practical and measurable standard.
- It allows for flexibility and adaptability.
- It can be more practical in complex situations.

Weaknesses:

- It can be difficult to calculate the consequences of actions.
- It may justify harmful actions if they produce a greater good.
- It lacks a universal standard for right and wrong.

21. What is the doctrine of moral nihilism? Moral nihilism is the view that moral principles do not exist. It is the belief that there are no universal standards for right and wrong, and that moral principles are therefore meaningless.

22. What are the strengths and weaknesses of moral nihilism?

Strengths:

- It is based on a practical and measurable standard.
- It allows for flexibility and adaptability.
- It can be more practical in complex situations.

Weaknesses:

- It can be difficult to calculate the consequences of actions.
- It may justify harmful actions if they produce a greater good.
- It lacks a universal standard for right and wrong.

23. What is the doctrine of moral relativism? Moral relativism is the view that moral principles are not absolute, but are relative to the culture, society, or individual. It is the belief that what is right or wrong depends on the context in which it is judged.

24. What are the strengths and weaknesses of moral relativism?

Strengths:

- It is more flexible and adaptable than absolute moral principles.
- It allows for cultural differences and diversity.
- It can be more practical in complex situations.

Weaknesses:

- It can lead to moral confusion and inconsistency.
- It may justify harmful actions if they are culturally accepted.
- It lacks a universal standard for right and wrong.

25. What is the doctrine of moral absolutism? Moral absolutism is the view that moral principles are absolute and unchanging. It is the belief that there are universal standards for right and wrong that apply to all people in all situations.

26. What are the strengths and weaknesses of moral absolutism?

Strengths:

- It provides a clear and consistent moral framework.
- It allows for universal standards of right and wrong.
- It can be more practical in complex situations.

Weaknesses:

- It can be inflexible and rigid.
- It may not account for cultural differences and diversity.
- It can be more difficult to apply in complex situations.

27. What is the doctrine of moral utilitarianism? Moral utilitarianism is the view that moral principles are based on the consequences of actions. It is the belief that the right action is the one that produces the greatest good for the greatest number of people.

28. What are the strengths and weaknesses of moral utilitarianism?

Strengths:

- It is based on a practical and measurable standard.
- It allows for flexibility and adaptability.
- It can be more practical in complex situations.

Weaknesses:

- It can be difficult to calculate the consequences of actions.
- It may justify harmful actions if they produce a greater good.
- It lacks a universal standard for right and wrong.

29. What is the doctrine of moral deontology? Moral deontology is the view that moral principles are based on the inherent rightness or wrongness of actions. It is the belief that certain actions are inherently right or wrong, regardless of the consequences.

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- It allows for flexibility and adaptability.
- It can be more practical in complex situations.

Weaknesses:

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35. What is the doctrine of moral constructivism? Moral constructivism is the view that moral principles are based on the social construction of society. It is the belief that moral principles are created by society, and that they are not separate from it.

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Weaknesses:

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- It may justify harmful actions if they produce a greater good.
- It

“The men of his day” BELIEVED IN DEEDS, NOT IN DIPLOMAS
 (Applause.) There is no such thing as a free lunch, and no medical or other “association of men” shall have any exclusive privileges over each and every citizen to do anything the constitution gives him power to do, or to do all the things he has a right to do. The people of this Commonwealth have the sole and exclusive right of governing themselves. But this bill proposes to come into my family and gouge out the eyes of my children, because some medical society or association of men say that none but their exclusive association or practice shall be allowed to practice medicine, freedom, in Massachusetts, by some people. (Applause.) But if you should pass this bill, do you stop this evil? There are more than 100 laws on the books of this Commonwealth, and the long list before you—legal bodies chartered under the laws of other States; and persons, citizens of other States, belonging to them, in spite of your law, will continue to practice medicine, and, in spite of your law, will continue to practice medicine in Massachusetts, for that constitution says (article 4, section 2): “Citizens of each State shall be entitled to all privileges and immunities of citizens of the State in which they may be.” If you practice here, citizens of Massachusetts now, would only have to become citizens of another State to continue practice here, in spite of the extraordinary provisions of this bill. If you do not pass this bill, and if you do not pass this bill, members will withdraw this application, or, if not, that your honorable committee will give them leave to do it in your report upon this petition.

mind, of soul of the world.

It is the knowledge of the ancient and modern thinkers all along the ages to show that the soul was substance, tangible and real—and that it was to exist for all eternity as a substantial individuality. He illustrated by many quotations and facts in human experience the truth of the immortality of the soul in family communities and in the State. In conclusion he said: Adopting the views of Plato, the soul is a substance, you will find that it will grow upon you and will necessarily explain to you the secret laws of society, your rights and duties, and the laws of the universe. I encourage you to be open to your wondrous fields of perception. If it is to us the realm of spirituality and weans us from a sensuous and materialistic life. It shows us how insignificant the body of man is compared with his soul. It is the knowledge of the soul that will be the light that dispels the darkness, blindness and limitation; that the body should be a good preparation for the future being as the fetus should be a good fetus for its future life. The soul is the life of the body, the life of the body in space, the soul has the universe for its domain; the body lives only as the flight of an arrow; the soul lives for eternity, and is everlastingly operative as soon as disembodied. The body is easily and quickly destroyed, and the soul is indestructible. We are made of cause primal and atomic. Under this doctrine we can realize with show of reason, analogy and fact, what conforms to revelation—that the world of man is glorious and invincible. The speaker did not confine his address to the soul and his address made a marked impression upon all who listened to it.

Ice water is rendered harmless and more refreshing with
Hop Bitters in each draught.

* I'd letter to the same point, of Prof. Jos. B. Buchanan, M. D., June 18, 1892.