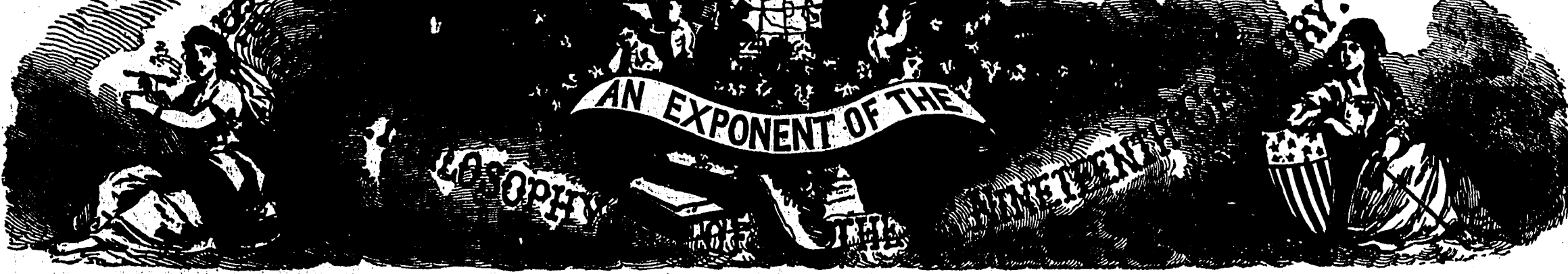


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and a supply of Spiritualist and Reformatory Works
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Advice to a Young Man.

Give the poor man a chance? My son, the
poor man takes about all the chances without
waiting to have one given him. If you give him
any more chances than he takes, he will soon
own everything. The fact is, we must curtail
the poor man's chances a little. We must sit
down on him, and hold him down, and give the
rich man a chance. The poor man has had
things his own way too long. He has crowded
the rich man out. But for the poor man this
old world would have cast anchor six thousand
years ago, and be covered with moss and bar-
nacles to-day, like a Union States man-of-war.
George Peabody was a boy in a grocery; Edgar
Allen Poe was the son of a strolling player;
John Adams was the son of a farmer; Benjamin
Franklin, the printer, was the son of a tallow
chandler; Gifford, the first editor of the Quar-
terly Review, was a common sailor; Ben John-
son was a brick-layer; the father of Shakespeare
couldn't spell, and couldn't write his own
name—even his illustrious son couldn't spell it
twice alike; Robert Burns was a child of poverty,
the son of a poor man; the family of a poor
bankrupt; John Milton was the son of a
barber; Andrew Jackson was the son of a poor
Irishman; Andrew Johnson was a tanner;
Garfield was a boy of all work, too poor even to
have a regular trade; Grant was a tanner;
Lincoln a keel boatman and common farm hand.
Be thankful, my son, that you were not born
a prince; be glad that you did not strike twelve
the first time. If there is a patch on your knee
and your elbows and glossy there is some hope
for you. But never again let me hear you say the
poor man has no chance. True, a poor lawyer,
a poor doctor, a poor printer, a poor workman
of any kind has no chance; he deserves to have
none; but the poor man monopolizes about all
the chances there are. Put Laban and Jacob
in business together anywhere, and in about
fourteen years Jacob will not only own about
four-fifths of the cattle, but he will have mar-
ried one of his wife's family. Go to, my
son, let me give the rich man a chance.—Bur-
dette, in Brooklyn Eagle.

The Spiritual Postum.

THE FINAL RELIGION OF EARTH.

BY SPIRIT GEORGE WHITEFIELD.

A Discourse Delivered through the Organism of
MRS. CORA L. V. RICHMOND,
Before the First Society of Spiritualists, at Mar-
tine's Hall, Chicago, March 22d, 1885.

(Reported for the Banner of Light by C. Y. Richmond.)

"Thou shalt love the Lord thy God with all thy heart,
and mind, and strength, and thy neighbor as thyself."
A new commandment I give unto you, that ye love one
another.

Pure religion consists in this, "that a man
visit the widow and the fatherless, and keep
himself unspotted from the world." This is the
only definition of religion, as a word, the New
Testament contains; the sum and substance,
as understood by the Apostle James, of the re-
ligion of Christ, while the one commandment
of Jesus covers more than the ecologies of the
Mosaic dispensation. Paul's dispensation and
doctrines fade away in the light of this clear
and simple interpretation, and the religion of
man becomes what he makes it. It is nothing
that is applied to him as a sort of veneering,
nothing that can be put on and off by external
application of prince and prelate, nothing that
even the outward ceremonial of baptism can do
for him, but what he is, that is religion. Under
the different masks that religion has worn in
the world one may not be able to discover
that this spirit has pervaded the whole.

The children of Israel expressed very little
religion of the ten commandments in their va-
rious wanderings in search of the promised
land; the reward they were in search of, but
the way of obtaining the reward was scarcely
followed.

The Christians, mayhap, in the desire that
their forms and ceremonies be preserved, may
have seemed to mistake the spirit of their re-
ligion, and the nature that it has brought unto
them.

Nothing can be considered perfect in the way
of religious expression that does not release
man from worldliness; that being in the world
he still shall not be of the world; that being in
the earthly form he still shall not be enthralled
by the earthly form. When he is commanded
to be perfect even as the Father in heaven is
perfect, it is a quality of perfection of which
he is capable that is not that he is to be
infinite, omnipotent, omniscient, but in a
finite degree; that the beam of light that he
possesses shall be clear, pure, white and un-
clouded; that if he have but a drop of water from
the river of life, which means of truth, that
drop shall be unpolluted, clear, unperverted.

The reason why all religions have been re-
vealed, not discovered by man, is that the re-
ligion of the soul is the only source from whence
truth can come; the revelation of religion
comes from human invention and human dis-
covery; but the revelation also is adapted to
human need. No doubt the sweet sermon of
Christ upon Mount Olivet was according to the
needs of the world, and for two thousand
years the world has been trying to grow to-
ward it. No doubt, upon Sinai, in the mighty
thunders of the voice that Moses heard, and
the records of Levitical law, there was adapta-
tion to human need. Revelation is more than
discovery. If you make a discovery, it is your
external effort, accompanied, no doubt, with
such circumstances and surroundings of
external life as favor it; if revelation comes to
you, the part that constitutes revelation is not
an effort of yours, but what you do with that
revelation is your religion. The truth of Christ
is perfect. What men have done with it is
their religious state; and this constitutes the
error that men have made. And does not this
of the recipients for the imperfections of ma-
terial religion. The religion of all ages and all
states of human society, when finally traced to
its spiritual source, must be the same. There
is no doubt the same meaning to Abraham that
there is to Jehovah; no doubt Allah is the
synonym of the Infinite as much as the word of
God. The ultimate is that alone which is per-
fect in the universe. No doubt Buddha, or the
wise Buddhist, has received revelation, and
elation of perfect truth, and man accepted it
according to his state. If the sunning gleam
brightly upon the earth, the flowers accept it
according to their state and need; but no plant
is in a condition to absorb the whole of the
sun-rays. None, perhaps, save the symbol of
purity can accept the perfect ray of white
light. And where are those who can say their
religion is perfect unless their lives are per-
fect? Who can declare that his religion is one
thing and himself another? And does not this
explain the multiplicity of creeds and doc-
trines, the quarrelling of ecclesiastical powers
and dissensions in churches? Does not this
explain the various opinions in your midst con-
cerning the primal truths in the universe?
Does it not fully and satisfactorily show that
not revelations nor the revelators are respon-
sible; but that man's conditions are responsible
for what he receives? But there is still an-
other proposition. If man is to receive truth
from God, if you are a stranger I am only partially
revealed; my nature, my tastes, my affections
may all be concealed; I may treat you only
with the politeness of a stranger, as a man
should treat his brother man. If you are a
friend, you enter my study; you are a part
of me; you understand me and all that is
revealed of my nature, of my thought, of
my aspirations. So God, who is all-wise, reveals
not according to his state, but according to
human needs; and those who are less wise per-
vert according to their understanding; thus
revelation becomes not upon earth a thing of
perfection, because if it were, there would be
no need of revelation.

The religion that finally shall release man
from all earthliness is that which will make of
humanity angels, and there will be no further
need of revelation, but until that time the law
of adaptation must come, and man and woman
must be adapted through the intermediate stages
of spirit-life active effort and aspiration, and
finally through overcoming selfishness. The
final victory that is won by conquest over
earthliness is that which most emphatically
defines the meaning of the Christ-religion in
the world, and under whatever name this may ap-
pear. And whosoever may have been the
Christ, still it does not militate against another
utterance that bears the same testimony. That
the truth was spoken before Christ was born is
not denied, but that added testimony was
come is added evidence of truth, which in all
its various expressions must represent the word
of God to man. But that religion that finally
shall release man from pain, from suffering,
from the bondage of servitude to the senses,
from physical disability and mental ignorance;
which shall so enlighten his mind and pervade
his spirit as to be one with the perfect truth
that is within; that must be whatever shall be
its name, the final religion of earth.

There might come a time perhaps when free-
dom would become so hateful to human ears,
because of the perversions in its name, that
man would never wish to hear the word free-
dom again. There might come a time when the
word love, as it is expressed in the name of
love, would become obnoxious to human ears;
but until such time we must em-
ploy the words in their highest accepted mean-
ing, leaving time to do away with the evils
wrought in their names, and the words to stand
for the exalted things that they represent. The
same is true with the religion of Christ, with
the highest religion of Moses, with the religion
of Buddha, with all the religions that epitomized
in past time have represented the highest living
truth the world has known.

Men seem more anxious about the forms of
religion than religion itself. To me it is a de-
sire, it is a light, it is a presence, and its form
cannot be defined; nor does it matter if I ex-
press my religious thought in one manner and
you another; we both love our fellowmen, both
seek to do them good; shall we quarrel over
the manner of expression? If I worship God
by prayer, or by song, and you worship
God by the prayer of silence, shall I complain
because you do not speak or read the prayer?
and yet your aspirations are exalted and holy.
If I bend beneath the shadow of St. Peter's
and you worship at some chapel by the way-
side, shall I call you to account for not bowing
among forms and ceremonials? If I, in turn,
worship by the wayside and you choose to wor-
ship in that manner, shall I therefore deny
you? The measure of our religion is the
measure of your loving kindness to your fellow-
man. James, one of the humblest of the apos-
tles of Christ, seems to have discovered the
very spirit of the religion which they were pro-
fessing. Had there been less doctrine in Paul
and more of this spirit, had there been less an-
xiety to reconcile his religion to the learning of
the world and more of the meekness of some of
the other disciples, no doubt Christianity would
have been cast abroad upon the world in a dif-
ferent manner; still it would have fallen by the
wayside. Christianity, teaching the love of
man instead of the triumph of human forms
and names, would have found no foothold in
ambitious courts of arbitration, or any intel-
lectual way of German school. Who would
have thought of offering as a substitute for the
Throne of England, a crown of thorns? Who
would have thought of offering in exchange for
a royal ermine, a robe of sackcloth and ashes?
Who would have thought of offering instead of
the Throne of God, which bears the grandeur
of the world, the Throne of God within the
lowly spirit? What wonder, then, that the re-
ligion of Christianity shall have cast itself
abroad on the world as an overshadowing light?
Here and there some lowly wayfarer, some one
endowed with the voice and love of Christ, has
with pleading upon his tongue, uplifted his
voice against all the glories of earth and
wondered that from the West as from the
East, the power of despotism has held sway
over human conscience. The religion of Christ
is no more what Christ taught than the re-
ligion of Buddha in the East is what Buddha
lived, or the Brahminical faith or the faith of
far-off, silent Egypt. Who shall declare, in the
ages that are to come, what Christians were
when, with the "Trinity of Deceit" as a religion,
they waged war with the nations of the earth?
Who shall declare what manner of religion this
was with its spires, domes and thousands of
places of worship, who, after two thousand
years, could not find shelter for the widow and
the fatherless short of the pauper's home or
almshouse of the beggar upon the street. The
old idol of corruption Luther supposed to be in
Rome; the modern Babylon must be very near
to London, the power of worldliness there
seeks in vain with the display of endowed char-
ities to wipe out the stains of all the bloodshed
on the earth, shed in the name of religion and
civilization. I speak no heresy; the wrongs of
nations are not the wrongs of religion, any
more than slavery was the result of freedom.
I cry out forever against branding the name of
religion with the everlasting ambitions of men.
As well might you say that a tyrant who claims
to desire the welfare of his subjects, and who
treads down the rights of the poor, is a revela-
tion of mercy and justice, as to say that that
which passes under the name of religion is the
religion of Christ.

I confess I would do so with humility and
shame, were I a party to these things on earth
to-day. I confess that the expression of the
world to-day on the average must represent the
state of human religion. I confess that as you
live, such is your Christ, such is your God, such
your temple of worship; but that it bears no
resemblance to him that spoke upon Olivet;
that the best of the world is a religion that
ministered to the poor. I leave you to decide
that the God that you claim to worship is as
far above the God that you do worship, as the
infinite is beyond the finite, the eternal beyond
that which is transient; as the truth in its
primal whiteness and glory as far transcends
the thing you call truth upon the earth; clouded
as it is with human error, besmeared as it is
with human selfishness, until you can no longer
recognize it; that it bears no resemblance to
that which is divine. Yet even through the smoke
of London the struggling rays of the all-pervad-
ing light of day manage to make the people
know the difference between day and night;
and so through the ages the word of Christ, re-
vealed unto an age that worshipped at the shrine
of the material God of the Jews, reveals itself
to you, even dimmed as it is with your earthli-
ness and selfishness; the light is there. You
can define through the smoke of your far west-
ern city the Day-God, as he mounts up the
heavens, and know that the sun is there by the
red round disk, even though the whiteness of
the rays may be concealed. The perfect religion
of all ages shines upon the earth, illumining
the darkness, though the darkness comprehend
it not; and perverted as its rays may be
by the shadows that rise from your own state
and condition, still the light is there; and the
whole world will finally acknowledge the glory
and splendor of its rays, even as the whole earth
acknowledges the glory of the orb of day.

There are those who expect the final hap-
piness of man, the amelioration of human
life and condition to come from some outside
change; that some visible Christ will appear
to whom all men will turn as to a guiding light;
that some mighty earthquake, material and
moral, shall take place, and all nations shall
worship at one time at the same shrine of truth.
Short of the final dissolution of the earth, when
the earth has fulfilled its uttermost that
matter can do, and yielded the ripened souls
unto the kingdom of God, there will never come
such a time. Not at once are souls gathered
into that kingdom—not at all at the same time
does the Christ come knocking at the doorways
of human life; the beggar upon the street may
hear his voice more than the king; and you, in
the voice immortal that may whisper to your
heart, may hear the sound of that Saviour that
is waiting to claim your soul. Do not mistake
it; there will be no thunder in the sky, but

only quaking in your own earthly nature, when
this great spirit of divine and perfect truth
sends its lightning shaft through your brain
and conscience. Do not mistake it; there will
be no rolling away of the clouds of earth, the
story heaven and of a visible universe, but
only the lifting up of your earthly condition,
only the selfishness and pride and passions of
your material life, these will vanish when the
perfect truth enters. That which is to release
man from ignorance, that which is to make him
free, that which is to give him perfect light,
does not come in the form of the conquest that
brings him freedom merely to have his own way
to hold to his own selfishness; this is utter
bondage. The religion that merely changes
the name from one kind of anarchy to that of
another, from one kind of terror to that of an-
other, is not that which is meant by the spirit
of Christ.

In the midst of the attacks upon the Hugue-
nots in France, within the history that you can
all recall as having perhaps horrified you when
you read it, there were some pure, guiding and
shining lights in the Roman Church, who
loved humanity better than the Church, who
served Christ more than the Pope; who, upon
peril of their own physical and spiritual well-
fare, perhaps, saved the lives of a few. In the
slaughter of the Covenanters in Scotland, there
were some within the pale of the Church who
held out the hand of succor and safety to those
who were to be destroyed. When Protestant
kings came to war instead of the powers of
Rome, when Henry the Eighth enacted the
royal rôle that had been previously enacted,
it was no more the mandate of Christ, than that
which the Church of Rome had exercised be-
fore. All was of the earthly man; ambition
alone was served; while the Church of Christ
might have been in the heart of the poor nun
in the convent, or in the spirit of the simple
wayside worshiper, who did not know why the
king had any more right to slay men than their
humble subjects.

Surely, then, when in the midst of the world-
liness and pride that surround every human
life you seek for the name that shall be the
synonym of all virtue, seek for that truth that
wins you most away from yourself. The King-
dom of Heaven that is bought for your own
soul at the sacrifice of another, the Kingdom of
Heaven that you win for yourself, regardless
of your fellow-being—this kingdom is not the
kingdom of Christ. To give all and ask nothing
to give all and expect nothing, to give all
as you are certain of receiving nothing, this
is the spirit of Christ.

Christianity demands that "you shall do un-
to others as you would they should do unto
you." The scriptures declare "you shall love
your enemies," do good to them that hate you,
and against them that revile you there shall be
only kindness, while the religion of the future
will be that that not only asks you to do
unto others as you would have them do unto
you, but to do unto others that which is right
without regard to yourself. To lay down your
life for another is nothing; it is but the end of
all earthly heroism; the soldier, the hero, the
poorest peasant, he who has never heard the
name of hero, can do this; but to give your life,
if need be, not only your material life, but
could it be possible, your eternal life, for the
happiness of another, would be what every
mother would do for her child. The Christ
should not be less than the mother; the God-
like nature in man should not be less than the
Christ. I believe that the time is coming
when if it were true that any soul could be lost
forever, there will be found a million human
beings who will say, "If I may give my eter-
nal happiness and save that soul, I will." You
plunge into the sea to save the drowning child;
these angels make a hero who gives his life val-
untly to save the lives of others. They hang
gloriously on his armor when he goes to battle for
his country, his God, his wife, his child, his
mother; he gives his life eagerly that all these
may be saved. The spirit and love of Christ are
there. And if in the great kingdom of the moral
universe it were possible that one soul could suffer
eternal torment for another, the Christ spirit
reveals that it ought; since it is not possible,
then death and hell and all torment are finally
swallowed up in the great victory of that love
which triumphs over them all.

Do you not see now the great proposition
that is in the world, the great need there is of
human progress and human unfoldment, to
reach that position of no longer clutching for
what you can get from your neighbor; no longer
one nation crying out to obtain the treasures
of another; no longer lives in jeopardy of being
trampled beneath your feet because of the suc-
cess of the few? Oh! that you, for any human
being as possible, would give your happiness
for his misery, your comfort for his sorrow,
your rest for his restlessness, your peace for his
anguish. No kingdom of heaven could hold any
souls were they not sure that every soul will
find the pathway of infinite love as they have
found it; there could be no realm of paradise
that could enslave souls in peace, and angels
in bliss, while other lives were in torment and
grief; it would be an impossible picture that
Christ could sit by the right hand of God in
glory, if any soul were lost forever from the
house of God. The religion that is coming to
the earth, the spirit of Christ that gives all for
others, will be the spirit of man. Your books,
your library, your church will not be my church,
my books, my library, but they will be the
world's; the art that you so much covet will
not be the picture I own, but the picture that
belongs to the whole world; the poetry that
you quote as being divine will not be hoarded
up in your treasured library, but take to itself
wings, and become the possession of mankind;
flowers will not be garnered in your own gar-
den and conservatory, but the whole world may
gaze upon their beauty and loveliness; because
many of you perceive their brightness, many
are made glad by their beauty. Man can own
nothing that is not to bless his fellow-man;
talk and speak with angels; instead of expecta-
tion of love without and beyond. The kingdom
of heaven can then never be a fable, the
spirit of Christ will then not seem impossi-
ble, and human eyes, bleared with the long suf-
fering of external life, will have been unsealed
to the wonderful vision of heavenly sight. That
sight is growing; man's thoughts are becoming
more quickened, the attributes of human life
are being merged into the life of the spirit; it
will soon not be strange for man to walk and
talk and speak with angels; instead of expecta-
tion of love without and beyond. The kingdom
of heaven will then not seem impossible, the
spirit of Christ will then not seem impossi-
ble, and human eyes, bleared with the long suf-
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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (continued or otherwise) of correspondents. Our columns are open for the expression of important free thought, but we cannot undertake to publish the varied shades of opinion to which 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 sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for publication. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Banner of Light.

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of knowledge.—*Spirit John Pierpont.*

Moral Teachings.

The teachings by highly intelligent spirits given weekly in the Message Department of the BANNER OF LIGHT in answer to questions propounded by mortals are receiving more marked attention to-day than ever before, for the reason that they appeal to the common sense of the thoughtful reader, whether such reader is a believer in the Spiritualist Philosophy or not. The various subjects discussed are of great utility to mankind, and being such, they have their practical effect, notwithstanding the opposition which occasionally crops out from the rostrum occupied by bigoted theologians and their supporters. These theologians, however, are obliged to admit that the moral advice given, if uttered from the credal pulpit instead of the spiritual rostrum, would be a benefit to society at large. But we must have charity for these people, for the reason that they have been educated in a close communion school, and still wear the swaddling clothes provided for them by their bigoted ancestors, who were doubtless honest in their beliefs. But to-day general intelligence is rapidly taking the place of ignorance upon theological subjects, and the time is not far distant when the teachings of Modern Spiritualism will more fully command the attention of educated men and women who still adhere to the tenets of the church. Indeed, such is the case even now among the Unitarians, who are doing a grand work in disabusing the public mind regarding religious thought.

But let us take a more practical view of the situation in regard to the teachings of spirit-intelligences who from time to time put on record their views at our public circle meetings. For instance, in last week's BANNER OF LIGHT the important question was propounded, "Do you in spirit-life perceive any better way of suppressing intemperance than by prohibition?"

The answer is of such paramount importance to the community at large that we cannot refrain from thus repeating it on our editorial page, especially as some may not have seen it in our issue of the 30th ult. The spirit said:

"It may be that prohibition, a prohibitory law, is necessary for the one who cannot restrain his appetite, and who feels impelled to satisfy it, whatever the result to him or to those dependent upon him. We have heard it argued by the prohibitionist that it is just as humane to make a law prohibiting the sale of intoxicating liquor, thus deterring the inebriate from indulging in an abnormal appetite, as it is to have a stringent law forbidding the promiscuous sale of poison, thus preventing those who would ruin or injure themselves by an indiscriminate use of poisonous compounds. While we are in sympathy with the prohibitionist to a great extent, knowing that his principle is sound, that his object is for the benefit of his fellow-creatures and the elevation of humanity generally, yet we believe that prohibition will not altogether perform the work that its advocates hope for. Understand us: We are committed to the temperance platform; we believe not only in temperance as far as the indulgence of intoxicants is concerned, but we believe in teetotalism. We also believe in temperance in every form; that to live a temperate life is to live in accordance with nature's laws, and keep entirely in harmony with the physical and spiritual natures. Our idea upon this question is that a much more potent factor in the prevention of intemperance, in the eradication rather than the cure of this great evil, lies in moral education, or in the instruction of the moral and mental faculties of the human being. Take the young child, surround it by wise and loving influences; teach it from infancy up the evil effects which the indulgence of the appetite brings upon the system; let it understand thoroughly that it is a sin to abuse the body, and that child will grow up with a distinct horror of indulging in intoxicating liquors, or in such that may be called intemperance in any form; thus we believe that education is to be the great reformatory measure that is to eradicate the evil of intemperance from the land, and to bring forward upon the plane of life a race of human beings strong, beautiful and thoroughly temperate in every degree and department in life."

Last Sunday forenoon this subject was adverted to by the Intelligence speaking through the organism of Mr. Colville, at Berkeley Hall, in a very able manner. Temperance lecturers should have listened to the remarks thus made, as they would have thereby gained new ideas concerning their specialty. The lecture will soon be issued in pamphlet, and should receive a wide circulation. We allude to the lecture in question in this connection in order to show that the spirit-world workers are seeking every available avenue through which to reach earth's people, to the end that temperance may take the place of intemperance, which is so terribly prevalent at the present time all over the world. The love of strong drink is an unfortunate condition which each generation of humanity measurably bequeaths to that which

follows it—and this passion can only be thoroughly eradicated, as the spirits cited in both instances above have said, by and through the proper education of the children on this point.

"The Romance of Art."

Under the above caption a writer in *The Magazine of Art* for this month gives an account of Philip James De Louthembourg, R.A., who is styled "A Faith-Healing Academician." De Louthembourg was a painter of some little repute in his day, but better known for the remarkable cures he performed without the use of medicines. Anything like this, out of the well-worn rut of custom and society approval, was as unpopular among the "regulars" of medicine, fashion and public opinion then as now; and the writer of the sketch before us follows the tide, and interlards his narrative with terms derogatory to his subject, catering to the popular taste by his foolish aspersions. Notwithstanding this there is plainly to be seen much that cannot be wholly disowned by truth or cavalierly set aside as fanaticism or folly.

De Louthembourg was an Alsatian, born in Strasburg in 1740. He was elected to the Paris Academy of Painting when but twenty-two years of age. He traveled seven or eight years in Germany, Switzerland and Italy, painting portraits and landscapes. He went to England in 1771, and was for two years employed by Garrick to improve on the old scene-painting at Drury Lane. After a while, he having studied Mesmer, himself and wife became sturdy believers in faith-healing. They esteemed their ability to heal "a miraculous gift, divinely granted"; and it is not to be wondered at that they did so, when we consider that little was then known of that with which our own time has become so widely conversant. Of their "gifts," the writer in the *Magazine of Art* says: "The pair seem to have cured more often by sympathy than by touch, for the sufferer was frequently in another room, and sometimes, indeed, in a distant house."

The fame of these cures extended over London so widely that in 1789 systematic arrangements were adopted for the reception and treatment of patients. Horace Walpole, writing to the Countess of Ossory, said: "Louthembourg, the painter, has turned inspired physician, and has three thousand patients." On one occasion, says our author, the whole of the three thousand patients surrounded the house; and when the fame of the healings first began to spread, the crowds outside were frequently so large De Louthembourg could enter or leave the house only with great difficulty. It is said that when the power and fame of these healers were at their height, two thousand persons were cured in six months. Illustrative of the character of these the following are cited: A boy suffering with king's evil had been discharged from St. Bartholomew's Hospital; but in five days De Louthembourg, without seeing him, had nearly completed his cure. A newscarer had an abscess on his side; De Louthembourg placed his hand upon it, and in thirty seconds it was fully healed; almost as rapid was the giving of hearing and speech to two deaf and dumb girls.

The characteristics attending some forms of cure, or rather those who profess to have "discovered" or "invented" them, and endeavor to build up a fame and a fortune upon them in our own immediate neighborhood, in these days, nearly one hundred years after, attended De Louthembourg and his followers. We allude more particularly to its "divine," and specially "God-anointed" features. In 1789 a Mrs. Mary Pratt wrote, under the *nom de guerre* of "A Lover of the Lamb of God," a pamphlet full of details of Mr. and Mrs. De Louthembourg's cures, and called upon the Archbishop of Canterbury to compile a form of prayer to be used in all churches and chapels, that nothing might "impede this inestimable gift having free course."

Another Lunatic Asylum Uncovered.

This time it is the Essex Lunatic Asylum at Newark, N. J. The lunacy committee of the Essex County Board of Freeholders and the Superintendent and steward of the Asylum itself were recently brought before a court of two judges in Newark, charged with conspiring to defraud the inmates by providing improper and insufficient food. The resident physician in the asylum said the food given the patients was of two kinds: some was very bad, and some was good. The butter was very bad; it was lumpy and gritty when rubbed between the fingers, and it gave off an odor of decomposing animal matter. Patients, he testified, swore at the butter, and at him; they thought he was responsible for it. He said he never saw any good butter in the institution after May 13th. The tea sometimes had a reddish color, while at other times it was of a sickly green tinge, and it precipitated granular matter of a bluish-green color. The fish served was, he stated, often unfit for food, as decomposition had set in to such an extent that its odor was nauseating. The talented fish was mashed up like a pudding. The potatoes were not sufficiently cooked, and hard, as a rule; good, well cooked potatoes were only exceptionally found on the table, as we learn from the daily press. Besides, the pork and beans served once a week were very bad. Dried peas were cooked without previous soaking, and were never well done. Oatmeal, served for breakfast very frequently, was almost invariably insufficiently cooked; he had often seen the patients turning aside from it. The leavings of the tables, scraps of everything conceivable, were made into what went by the name of "patent hash." This was, he explained, an indescribable mixture, often sour and always ill-looking. The patients called it swill, and many of them refused to eat it. But they could have nothing but bread if they refused hash; it was practically hash or nothing. The inmates of the violent wards were fed with the dried crusts of bread gathered from all parts of the asylum, and they crunched them as dogs crunch bones. These and a cup of coffee constituted their breakfast. Supper was the best meal served, and consisted of stewed prunes, apples and gingerbread. The prunes were of the poorest kind. The doctor gave it as his opinion that the patients were suffering from a modified form of starvation; he said he had seen patients ill with various diseases resulting from bad food; consumption, erysipelas, epileptic convulsions, spasmodic cases of diarrhoea and various fevers came under his care, which, he testified, were the result of poor feeding, which impoverished the blood and ruined the tissues of the body. One female patient, who was suffering from hunger, appealed to him for God's sake to give her food that a human being could eat. And this is the kind of asylum for the unfortunate insane, which is held up as too perfect to be displaced by the employment of humane and sympathetic methods.

Starvation Wages and Crime.

There are more reasons for the defensive, if not offensive organization of labor than appear on the surface. Now and then one of them comes up conspicuously in sight, as in a recent case in this city, to which reference is now made merely to point the moral involved. A young man had served as clerk and assistant book-keeper in a large establishment on the wretched pittance of six dollars a week pay. He was paid this meagre amount for a number of years. The firm liked him so well, his character, conduct and services being everything that was required, that he was finally promoted and received the raised remuneration of twelve dollars per week. For ten years or more he managed, no one can tell how, to sustain his family, including his mother, on this miserable pittance of a salary. Never was a word spoken of him but in praise, and he held the confidence of his employers without abatement of any kind.

But after all this while he found himself unable to stem the current of continued hardship any longer. He had used his credit in small but pressing ways until it would carry him no further. He dreaded to go home to his little family on Saturday nights because of the duns that were ready to overwhelm him at the very door. His expenses were all necessary ones, and employers with human feelings ought to have reflected that they must be greater than his meagre stipend could meet. Persecuted by creditors, seeing no hope of relief from an augmentation of his salary, he felt like the hunted animal, and at last grew wild from very despair. Never in his life had he been charged with a bad act, certainly never with crime. But crime was now the only left open for him. He resolved, in an hour of desperation, to explode the safe of his employers, steal the contents of the cash drawer, and thus obtain temporary relief. This was his first and only crime. He was finally caught by the detective, and is now in the hands of the law. His employers admit their unwillingness to prosecute him, yet they say they feel obliged to do as the officer who caught him would have them. Who is really responsible in this pitiable case? Are business firms exempt from all responsibility who keep bookkeepers and clerks with families on starvation wages? Are not they the abettors of crime? This sort of wrong has got to be righted, or there will be serious trouble, as there ought to be.

Helping the Indians.

One of the best informed Washington correspondents writes to a leading journal from the national legislature that the disposition to help the red man along by liberal legislation in the path toward self-support and citizenship is growing very strong. He states that nearly all the general and comprehensive Indian bills in the present Congress aim to assign lands in severalty, and to empower the Government to buy the surplus lands of the Indians at a generous price, and to invest the proceeds so that the various tribes will have a large annual income from this source. The debate in the last Congress on the Indian question related chiefly to the Oklahoma invasion. Although the invaders have been shut out, Congress as yet is uninformed whether the Indians are willing or not to part with their rights, for the reason that a proper commission was not appointed. Secretary Lamar says in his annual report, that, considering both land and climate, it is not surprising that a large class of hardy, industrious people, living in more thickly settled States, are eager to acquire homesteads upon it. The final disposal of this fine reservation is thought to be fortunately connected with the question of the future of the Indian, and the employment of his surplus lands.

As we have allowed several correspondents of late to occupy much space, to the exclusion of other correspondents and other mediums, it is but common justice to the latter to allow them also to be heard; consequently we give place at this time to the following statements made by a reliable gentleman in regard to the mediumship of

DR. E. H. AMSDEN.

I hope, Mr. Editor, you will find space in your valuable columns for a brief mention of a very remarkable and highly talented medium, who has lately been the privilege of attending some time since, at 138 Chandler street.

The medium was Dr. Amsden, a perfect stranger to me, and I believe not very widely known in Boston, though I have heard many flattering reports of his success in Vermont, New Hampshire, and other New England States. Being invited by mutual friends to witness the phenomena occurring in his presence, and having been assured that he was likely to be of use, I went in the attitude of a friendly skeptic. Going in that capacity I was afforded the best possible opportunities for strict investigation, and must confess that I was very much surprised and pleased to me were more conclusive demonstrations of genuine physical phenomena than I there witnessed. The first part of the séance was held in bright light. During this time instruments were played upon under the table, while the medium sat at the table, and upon them, and not only were they played, but played so beautifully and harmoniously that, its spiritual origin aside, the music itself was a delightful treat to the ears of the audience. After the music ceased, the table was placed in my lap, and I requested to hold it firmly with both hands. While gazing on it intently in full light I distinctly saw transparent fingers, partially materialized, manipulating the instrument and performing on it just as an earthly performer would. In this manifestation there was nothing doubtful or concealed. I had just as much evidence of its genuineness, and so conditions as all the strictest seekers after truth, and conducted themselves in a manner to render it a pleasure to be in their company. The manifestations were all of the most refined and elevating character. In the afternoon the same plan was followed, and the results were equally successful.

Dr. Amsden is an excellent healer as well as a physical medium, and very properly attributes his success to the spirit who influences him, all of whom, so far as his knowledge of them, are of a pure and intelligent order.

Bismarck proposes to dispossess the Poles of Prussian Poland and put Germans in their place. First, steal their country, and then drive the native Poles from their homes—and this, too, in the nineteenth century? But Germany must beware. Such a procedure may stir up the whole of Europe to such a pitch as to put back civilization a hundred years, by and through a mammoth revolution.

Miss M. T. Shelhamer spoke, under control of her guide, Rev. John Pierpont, on Sunday last, at Greenfield, Mass. An account of the work in that place will appear next week.

Fighting the M. D.s. in New York.

We learn that a signed petition more than ten feet in length has been presented from Troy, N. Y., before the General Assembly at Albany, praying for the repeal of the Doctors' Plot law of 1880; and that others followed it from Norwich, Lockport, Cazenovia, Delhi, etc.

The matter now having been brought before the law-making power, it behooves all well-informed persons who desire medical freedom and equal rights in medical treatment to see personally or write to their district Assemblyman asking him to vote for the repeal of the law in question.

Persons who understand the needs of the hour should attend the hearings, when such are held, and give in their testimony in favor of the repeal of the law.

There are cases all over the State where the present Statute has worked great harm, and this evidence is needed for use at Albany. The more cases presented, the greater will be the evidence in proof of the necessity in justice for repeal.

The Thirty-First of March

Is drawing near; Spiritualist Societies and believers all over the country should bear the fact in mind, and make due preparation for the observance of the "Spiritual Easter"—the Anniversary of the Advent of Modern Spiritualism.

As has been its custom in years past the BANNER OF LIGHT will welcome to its columns reports of these Anniversary meetings; and friends everywhere are hereby invited to send to us brief accounts of the services occurring in their respective localities.

Marblehead, Mass.

Interesting details of the state of Spiritualism in Marblehead, and of lectures and tests recently given there by Mr. J. Frank Baxter, will be given in our columns next week.

The SPIRIT MESSAGE DEPARTMENT contains for the present issue an Invocation that all may come into sympathy with the heavenly ones—those who delight to minister unto others in good deeds; Questions are answered by the Controlling Intelligence regarding immortality and its proof, "mind reading," the influence of planets on human destiny, and spiritual control in cases where both parties are yet in the mortal; Spirit J. William Elliott, of Montreal, makes a strong point in favor of the soul's natural progress hereafter, when he says: "I, for one, have found a road stretching onward. It was optional with myself whether I traveled over that road or not, but I was set upon it at its beginning, so to speak; I found myself facing upon that upward road; I could move forward or I could stand still; I could even go backward down toward material, physical life; but I have found it paid best to go onward, for every step brought something new to my understanding"; Emma J. Wallace sends a message of cheer to her uncle in New Orleans; William Goodwin, of Charlestown, Ill., assures his neighbors and friends that he cherishes a "good feeling and pleasant memories" regarding them; Frankie Stone, of Boston, promises to make the found in materialization when opportunity is found; Waukeletta comes to "speak to the square at Hudson" "words for the brave who no can speak"; David French, of Suncook, N. H., brings words of truth and recognition which he hopes will be received by those who knew him when on earth; Elsie M. Kimball, of Dedham, Mass., has kind expressions for her mother; H. W. Hayward, of Ballardvale, Mass., would like to talk with his friends in private, if they will afford him the conditions; Mrs. Elizabeth Beckham, of Little Rock, Ark., brings love to her children and friends; Ellen Baker, of Boston, expresses the sympathy of herself and other spirit-relatives to "those dear ones who remain"; and Rosa Cook gives an insight into the expanding capabilities of child-life in the spirit-world—saying with truth: "In myself I am a demonstration of that truth spoken by returning spirits, who declare that the infant who passes away from earthly conditions does not always remain an infant, but has the power of growth, and development of stature and of mind, that is here."

The Banner Message Department contained, Jan. 16th, a communication spoken by the Controlling Intelligence for Spirit Robert Elwell, who at the time was unable to control. Capt. Elwell was an old and respected shipmaster who some years ago passed to spirit-life. He was an uncle, by marriage, to John W. Day, of this paper, who recognizes his coming. James E. Elwell, of 48 East Springfield street, Boston, the son of Capt. E., called at this office the past week, and also recognized the message as proceeding from his father—he having been, sailor-like, "on the look-out" for it for some time, by reason of a promise made to him at one of the materializing sances of the Barry sisters that his father was about to give a message in the BANNER. The information was given by a form recognized by him as Miss Lizette Lincoln, of Quincy, Mass., with whom he had had several conversations on spiritual topics before she passed on.

THE BANNER OF LIGHT contains each week double the number of ems—million and nonpareil type composing the reading matter—than any other Spiritualist paper in existence; most of which is original. Its current expenses are necessarily large, as its Free Circle Room Message Department is an additional expense. While THE BANNER is and always has been ready and willing to keep the movements of mediums and speakers before the public, without expense to them, it asks in return that they speak a good word for it whenever opportunity offers, and induce the friends of the Cause who may not be subscribers to subscribe, and thus strengthen their hands—so to speak—for the great conflict that is impending in the immediate future between the powers of Darkness and Error on the one hand, and the powers of Light and Truth on the other.

The heretics, which are licensed to stand all night on Tremont Row waiting for customers, have come to be an intolerable nuisance, as the drivers are so noisy that respectable people in the vicinity cannot sleep in consequence. Complaints have been made to the proper authorities, still the nuisance continues.

We are in receipt of *The Manchester* (N. H.) Union for Jan. 26th, which speaks very highly of what was done in that city recently by Mrs. Beale Huston, of Boston, materializing medium. We shall try to find room for the account next week.

Rev. Heber Newton declares that the "Babbar" superstition stands in the way of the physical, intellectual and moral progress of man," and favors the opening of public libraries and museums on Sunday.

Medical Monopoly Laws!

In twenty-six States the so-called "regular" practitioners have suggested, engineered and caused to be enacted medical laws which are a disgrace to civilization. A pamphlet of sixteen pages has just been printed by the *Anti Medical Monopolists*, which contains citations of cases where the medical laws in New York and other States have deprived the people from having their choice of practitioner and mode of treatment, the people where these restrictive medical laws exist being in fact, in the eyes of the law, considered imbeciles, as interpreted by the Allopathic practitioners who have the execution of its provisions in their hands.

The reasons given in the pamphlet are based on facts and positive evidence, and it would seem are sufficient to convince even the instigators thereof of the baneful effects of the laws, so that they will be ashamed of their action in aiding and sustaining such barbarous enactments in this nineteenth century.

The pamphlet also contains a bill intended for use in New York, but which would with slight alterations be suitable to present to any State Legislature where these laws have been enacted; the evidence and facts embraced in the pamphlet will also apply with equal force to any State where such statutes exist. This pamphlet, which Colby & Rich, 9 Bowdoin street, Boston, have on sale, should receive an extensive circulation throughout the country. See advertisement on page five of the BANNER OF LIGHT.

Reception to A. B. French, Esq.

On Thursday evening, Jan. 28th, a reception was given this eloquent orator and able lecturer from the West by Mr. and Mrs. W. B. Butler, at their residence, 351 Marlboro street, Boston. Richard Holmes, Esq., President of the Boston Spiritualist Temple Society, introduced Mr. French to the company, and in an original poem gave him a hearty welcome in behalf of the Spiritualists of Boston.

Dr. Buffum sang, "When the Mists Have Cleared Away," accompanying himself on the guitar. Mr. John Wetherbee spoke in his usual very acceptable manner. "Wild Flower," through her medium, Mrs. (Folsom) Butler, gave expression to words of kindly sympathy with the occasion and its lessons. Mr. French gave a running account of his introduction to Spiritualism, and his entry into the lecture field; and further set forth his pleasure regarding the present friendly episode, and the reception generally extended him in Boston.

After another song by Dr. Buffum, Miss Lucretia Webster gave a recitation. Dr. J. V. Mansfield and Mr. W. A. Dunklee followed with appropriate remarks, when Mrs. Butler extended an invitation to the company to a repeat provided for the occasion, after which the company retired, happy for the evening's entertainment.

Mrs. CORA L. V. RICHMOND—the full text of an admirable discourse by whose guides will be found on our first page—lectured in the Universalist Church, Cuba, N. Y. (her native place), Sunday evening, Jan. 17th. In response to a request that the audience furnish a subject, "The Origin and Destiny of Man" was given. "It was dealt with," says the *Patriot*, "deliberately and forcibly, in the pleasant, natural manner usual to the speaker." At the close of the lecture, a subject for a poem being called for, "Mutability" was suggested. At the conclusion of the improvisation, Mrs. Richmond spoke of the generous greeting she always received in Cuba, for which she was grateful. It was then announced that she would speak at the same place and hour the next Sunday. On both occasions the church was crowded. Mrs. Richmond is en route for Chicago, where she purposes commencing her ministrations, Feb. 7th, for the First Society of Spiritualists of that city, which organization she has spoken for, with brief intervals of absence, for nine years past.

The New York *World* copies from the St. Louis (Mo.) *Democrat* of a late date, a statement announced as coming direct from a pastor in the latter city to the effect that he—a clergyman who has been twenty years in the pulpit—is greatly astonished at the growth of Modern Spiritualism, not only in this country but throughout the world at the present time: "It [says the clergyman] is spreading in the churches as well as outside of them. Its converts used to be entirely from the infidel and atheist classes—so much so that Spiritualism itself was ranked—and rightly so—as a species of infidelity. But now, vast numbers of people who commune with Catholics and Protestant churches are believers in spiritual manifestations, and would rather give up their Christianity than abandon their Spiritualism. The Catholic Church made a strong stand against Spiritualism, but it is unable to beat it down. Some of the most intelligent Catholics here and elsewhere are among the most ardent Spiritualists. I cannot say how they reconcile the one belief with the other, but they manage to do it—at least they hold their Catholic faith openly and to their spiritualistic faith secretly. And so with Methodists, Presbyterians, Baptists and Episcopalians. There is no Christian denomination to-day, a part of whose membership is not tinged with Spiritualism."

Augustus Day, Esq., of Detroit, Mich., writes us that a good test slate-writing medium, or one for materializing, would do well in that city at the present time, both as to pecuniary return and an awakening of interest in the cause of spiritualistic inquiry. He is willing to give the use of his new hall free, or nearly so, to some good lecturer who would hold meetings twice per Sunday for a stated time. He can be addressed, 12 Park Place, Detroit, by any one wishing further particulars. As will be seen by his card under the heading "Our Agents," Mr. Day is agent in that city for the BANNER OF LIGHT and other publications of Colby & Rich; and his orders have constantly increased from the first opening of his Sale and Circulating Library there, on Feb. 15th, 1876.

CREMATION.—Messrs. J. R. Warner & Sons, Undertakers and Embalmers, as will be seen by reference to their advertisement in another column, have completed arrangements whereby the cremation of deceased persons is attended to by them in conjunction with their present business. This is the only firm hereabout which at present gives attention to this modern departure in the method of disposing of the forms of the deceased. They have also in view arrangements for the erection of a crematory in connection with their own establishment.

The Record, Boston, announces that a new branch of the Massachusetts Indian Association is in process of formation in Cambridge. Preliminary meetings have been held at the houses of Professor Child and Professor Goodwin, and Mrs. Houghton has been unanimously chosen President of the new society. The objects in view are to keep alive the awakened public sentiment that would incite the government to acts of justice, and to aid in educational work among the Indians.

It will be seen by reference to the Spiritualist Society reports for Sunday, Jan. 31st (on our eighth page), that the recurrence of the anniversary of the birth of THOMAS PAINE was noted in a marked degree. Which was the case also at the Yank Building under the auspices of the Boston *Freethinker* and its friends.

The *Springfield* (N. Y.) Eagle notes that the First Society of Spiritualists there has selected W. B. Butler, President, and proposes to resume Sunday meetings.

ALL SORTS OF PARAGRAPHS.

Mrs. Bayard, wife of the Secretary of State, died at her residence in Washington, Jan. 31st. The immediate cause of her death was congestion of the brain, brought on by the shock of her daughter's sudden death two weeks ago.

A sharp student was called up by the worthy professor of a celebrated college, and asked the question: "Can a man see without eyes?" "Yes, sir," was the prompt reply. "How, sir?" cried the astonished professor, "can a man see without eyes? Pray, sir, how do you make that out?" "He can see with one, sir," replied the ready-witted youth. And the whole class shouted with delight at the triumph over metaphysics.

A contemporary is responsible for the following: School-teacher, to a stupid and fat boy: "You are better fed than taught, or else I am mistaken." Stupid boy: "Yes, I be, 'cause I feeds myself, and you teach me."

The modern reporters called the horrible slosh in our streets last week, "slush," to which an old tar emphatically objected.

A merchant who was noted for his stammering, as well as for his shrewdness in making a bargain, stopped at a grocery and inquired: "How many t-t-turkeys have you got?" "Eight, sir," replied the grocer. "Tough or t-tender?" "Some are tough and some are tender," was the reply. "I'll keep b-b-borders," said the customer. "Pick out the f-f-four t-t-toughest t-turkeys, if you please." The delighted grocer willingly complied with the unusual request, and said, in his politest tones: "These are the tough ones, sir." Upon which the merchant coolly put his hand on the remaining four, and exclaimed: "I'll take t-th-these."—Ez.

When men get "mad" they do very strange things.

A new Cab Company has been established in this city. It is to be hoped that it will clean out the Boston Herald Herald nuisance.

"He died willingly, in the hope of salvation." You may think this refers to a clergyman who has served God for half a century, but it does not. It refers to a murderer who chopped up his wife.—The Patriot, Cuba, N. Y.

Motto for Grocers: Honest tea is the best policy.

What with expelling the Poles and driving out two hundred and fifty thousand a year of his own countrymen by the burdens of imperialism, Bismarck would keep Germany from getting too big to rule easily.—Herald.

What should a clergyman preach about? About a quarter of an hour.

An interesting newspaper rumor, says the Boston Evening Record, is to the effect that the two sensational Boston dailies, the Herald and the Globe, are to be hyperlized under the nomenclature of the Boston Globe-Herald. Stranger things than this have happened.

CAUTION.—Do not put your name to any piece of blank paper or card for anybody to do with, unless a person wants your address let him write it himself. A contract may thereafter be written above the name, if it be a signature, and it will be good in law.—Troy Times.

Why is a sloop emblematic of the past and future? Because she's a fore-and-after.

Gladstone has the reins again in England; Parnell is in the ascendant; and the Queen is in tears.

A levee at Stockton, California, gave way on Saturday, 30th ult., flooding thousands of acres of wheat and causing a loss of about \$600,000.

"OWNED" TO SNOW.

All hail the snow! Crystalline, glistening, dandeurial hieing from the Arctic! Offspring of the zero, hancdruff from the head of the north pole.

All hail! and yet, come to think of it, not any hail, but just snow, hoary, frigid, tossed from the hand of winter.

Regal of compassion and generally epidemic around February. Penetrator of boots, and generator of the back-dragging snow-shovel.

A severe shock of earthquake was experienced at Velez, Malaga, on Jan. 30th. Considerable damage was done in the town.

An editor is a man who usually has ninety-seven thousand people watching to catch him tripping. And yet the world is full of people who want to be editors!

EXTRAPROXY.—Just when the English Academy is learning the American formula of "Give me a hint with my overcoat, bub," the New York duode is practicing the discarded Englishism of "Give me a lift of me topcoat, me deah felah."—Buffalo Express.

"How long has the Boston Evening Transcript been published?" a friend queried the other day. Not remembering, we got a copy and read, "VOL. LVIX." This was a puzzle our friend could not unravel, and no one else whom he asked to explain could enlighten him.

Slang may be expressive, but it is never commendable.

An Experienced Editor.—"When you send our paper to a young lady, out a small item out, no matter what. This insures the office the sale of another paper. She has got to see what it was it takes a week to find it out."—Eng. Ez.

Female Canvasers—Salt-makers.

A pleasing story in grammar is told of a school-girl. She was parsing, and came to the word "quarrel." "Quarrel," she said, "is plural, because it takes two to make one."

Last week ten persons from this city attended a spiritual séance in Boston, who report marvelous things concerning it. The dead were materialized and recognized by their friends who conversed with them, and then dematerialized, gradually disappearing in the centre of the hall. What are we to say to that? The witnesses were truthful people, some of them members of the church and numerous enough to substantiate all they saw.—The Valley Visitor, New-York.

Men of more-bid tastes—Autolioncers.

Age is opportunity no less Than youth itself, though in another dress, And as the evening twilight fades away The sky is filled with stars invisible by day. —Mortimer Salomon.

President Webb of Mississippi College was interviewed by a young man who wanted to go to school. "Well," said the President, "who do you know?" "Nothing," was the response. "Well, you are just four years ahead of some of the other pupils. It takes them four years to learn what you know to start with. Your prospects are fine, sir."

"Why should the soldier never lose his head in battle?" said a German captain to a private soldier. "Because if he did he would not have any place to put his cap on."—Texas Springs.

As a straw showing the hold the bicycle has already gained upon the world's practical attention it may be noted that the machine is now found in active operation in the United States and Canada, in England, France, Switzerland, Spain, Germany, Russia, India, South Africa, Australia, West Indies, New Zealand, Mexico, and South America.

The following bit of conversation was overheard at a public library: "What book are you going to take out?" "I don't really know. I've had a mind to try one of Dickens's." "Oh! do," from the first speaker, enthusiastically. "You will be delighted with his books, and be sure you take 'Richard Twiss,' the very first of all." A bystander had hardly recovered from the above when a young man approached the desk to ask if the "Swiss Robinson Crusoe" was in.—Hartford Times.

THE HARMONY, the Spiritual Magazine published in Waco, Texas, by P. A. Richards, gives in its January number an interesting miscellany of original articles in prose and verse, together with several spirit messages.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, in Tubercular Troubles of the Lungs.

Dr. A. F. Johnson, Cedar Rapids, Iowa, says: "I have used Scott's Emulsion in Tubercular troubles with satisfaction both to patients and myself."

MR. WILLING, PLANCHETTES for sale by Colby & Rich. Price 50 cents.

Foreign Notes.

[Translated Expressly for the Banner of Light.]

La Revue Spirite gives considerable attention to its last number to instances of singular phenomena. Under the heading of "Spirit-Bappers in the Isle of Re," are related events said to be similar to those at Enanades, considered by the secular press to have been the results of sorcery. The journals have spoken of these at the Isle of Re, and commented on them as a mystery, from which it appears that at the house of a man named Guillon, noises occur of which no one can ascertain the cause. For many weeks, each night, usually at about 8 o'clock in the evening and very early in the morning, these singular noises are heard in the chamber of the son of M. Guillon, a boy of twelve years. Sometimes they seem to be blows of a flat, given with great force on the partition wall; at others, hard rubbing or friction upon the wood part of the bed, and also on the bedding. M. Guillon has employed all possible means to discover how and by whom the noises are made, but without success. On one occasion he and his son spent the night at the house of M. Lefort, which was quite a distance from his own. As soon as they were in bed the same noises were produced, to the great astonishment of the Mayor, the schoolmaster and the others who were in the house at the time.

Le Courrier de la Rochelle; L'Independant de Saintes; Le Progress de Saintes; L'Union Conservatrice; Le Monteur de Saintes; Le Phare des Charentes; Les Tablettes; Le Mouvement de Rochefort, and other journals have published the Revue's account, some without comment, others with remarks often disrespectful and even malicious. Les Tablettes added to its comments, for its readers not to forget that the Isle of Re is a locality of Spiritualists; a hint that they as such need watching.

We shall think the better of the Isle of Re for this feature in its population. We however somewhat wonder that a spiritually intelligent community, and also the respectable Revue, do not, with the aid of a medium, question these noises for their solution. And especially so since Le Mouvement de Rochefort prints the following in its number for Dec. 15th: "The spirit rappers have crossed the ocean, and after having attracted to Enanades a multitude of the curious, have been permitted to introduce into the peaceful Isle of Re crowds of visitors, all, or at least mostly skeptical amateurs, always greedy for the supernatural."

La Revue also describes some very marked demonstrations of spirits as having recently occurred at Marseilles, in a family consisting of father, mother, two daughters and a domestic, from which it appears that the denizens of the other life, finding opportunities of making their presence known, are in France, as well as here, availing themselves of them, and in the most unexpected places.

Le Messenger has an interesting item under the title of "The Testimony of L. H. Fichte," taken from a late BANNER OF LIGHT, in favor of Modern Spiritualism. This testimony was given when this distinguished savant was in his eighty-third year. The editor introduces the item by remarking that the German philosopher, L. H. Fichte, died a liberal spiritual thinker; one who declared that Spiritualism brings a revelation of immortality in an age when faith in a future life has become greatly diminished. Said the distinguished German scholar, "The adage Memento mori is now changed into Memento vivere. Remember thyself, that you live after this life. Our future state is a continuation of the present, and will be affected by the works, by the thoughts, the affections that dominate us here."

Psychische Studien states that Dr. Carl du Prel, of Munich, in the August number of Nord und Sud, defends the reality of mediumistic phenomena. It would be gratifying to give its details, but the article being a lengthy one, we must refrain from so doing. The arguments are extremely interesting and unusually well answered in return. He speaks of the scarcity of poets who publicly avow their belief in Spiritualism; but on the other hand, how surprising it is to find many highly cultivated men who do so. He also debates the oft-repeated subject of mediums speaking in trance languages of which they have no knowledge. He simply accounts for it in the usual way—that the medium draws either from some member in the circle knowing the language, or is in rapport with some person at a distance.

A lengthy article by Edward von Hartmann, entitled "Spiritualism," appears in Psychische Studien. It is an entirely scientific treatise upon Spiritualism from the skeptical point of view; nevertheless there is a great deal of depth of thought in the work worth perusing, and it has created a sensation.

Upon the so often discussed question, "Is death painful?" a Dr. Beardsley, in the Temps, has a most interesting article. He begins by saying that fear of death is one of the most common of human feelings. Death is in almost, if not in all, cases an entirely vegetative process, and if it really was known how utterly painless it really is, people would sometimes welcome or at least look forward to it with pleasure if not with a feeling of curiosity. It is clear that the degree of sensitiveness of the organs is proportionate to their integrity, and that the inflammation which increases the sensitiveness can only end by the lessening of the same. He further says that during the destruction of the activity of the nerves, which after a while will cease, the body must feel a sensation like that of going to sleep, or like that of being in a narcotic stupor or intoxication occasioned by opium. If one witnesses the hallucination of one dying, occasioned very often only by the extreme activity of the brain, it is impossible to believe that the various sensations can be painful. Carbonic acid has become a slow poison, has deadened the ganglions; reflection is therefore stopped, and a numb, painless feeling has taken place. A certain proof is the vain effect of stimulants when given. The moment activity of the nerves ceases the body is in a painless condition, this being absolutely proved by physiological experience. We are convinced that passing out of the body is as painless as our coming into the world, it being only fear of the unknown which has made cowards of us.

Constantia, among other interesting items, contains an article from the pen of Prof. A. R. Wallace, entitled "Are the Spiritual Phenomena in Harmony with Science?" copied from a Boston paper and translated by A. Scarnichia. It also contains the conclusion of the Spiritual Story, "HERE AND BEYOND," by Miss M. T. Shelbamer. It quotes from Le Prologue, a French secular paper, in regard to the answer of Señor Hernandez, to the attacks on Spiritualism by Señor Peyret, a Jesuit in disguise, showing conclusively that our Buenos Ayres brethren have not in the slightest degree magnified the victory of Señor Hernandez. Le Prologue says: "We cannot deny that Señor Hernandez has gained a complete victory." "During three consecutive hours he defended the spiritual doctrine, both scientifically, philosophically and logically." "Taking up the various charges of Señor Peyret in detail, he completely demolished them." "It would be difficult to present a more solid or logical argumentation." "We also notice the passing away of Colonel Urbelino Albert de Campo Limpio, the founder of the Brazilian Spiritual Federation.

La Nueva Alianza, a new spiritual monthly, published in Cienfuegos, Cuba, has just come to hand. This makes three spiritual papers now published in Cuba.

El Faro Espritista has accepted the challenge of La Luz, a materialistic periodical of Barcelona, to a discussion on the scientific aspect of Spiritualism, and Aureliano Zapater has undertaken the task of illuminating La Luz. We notice a grand forward movement among the various spiritual societies of the Spanish Peninsula. Having grown strong both in numbers and knowledge, they are now becoming aggressive, and the papers are filled with announcements of their Literary Belfortons.

When Señor A. Peyret, possibly feeling secure in his position as Professor of History in the National College, went out of his way to attack Spiritualism, he did not reckon on the severe castigation he would receive from Señor Hernandez, nor imagine that any Spiritualist would dare to answer him; but we are just in receipt of a pamphlet containing his letter and an answer by Señor F. Senillosa, assistant editor of La Conscience. Señor Peyret, having been urged to answer Señor Hernandez, says: "I am at present occupied writing an article on this question, and have no time to lose." We venture to say that he will neither meet Señor Hernandez nor publish the article he is now writing. If his new article be as strong as his

his attack, his reasoning would not commend itself to one of our schoolboys. He claims that because the immortality of the soul has been taught from all ages, was the last subject of conversation between Socrates and his disciples, and was taught by Plato, therefore there is no need of any further discussion about it. But the learned Professor can, if necessary, demonstrate it mathematically. Being a follower of the "divine Plato," the last recourse of Christian theologians, he might prove it in the same manner in which his master proved that one and one make two, by their participation in duality. If the learned gentleman will not join the London Psychical Research Society, which, as reported in last week's BANNER, "wished to place mediumism under the influence of an atmosphere in order to empty the blood-vessels and guard against all involuntary and muscular contraction," but read Señor F. Senillosa's answer, as contained in this pamphlet, he may possibly deprive his opponents of the chance of changing his title from Catechist to Catechigo.

"R. T."—The paraffine molds of spirit-hands are given up now, and if we are not mistaken, they are considered even by Spiritualists to have been a trick.—Boston Investigator. Certain Spiritualists may have considered the paraffine molds "a trick," but we know to the contrary, as we have had evidence of the genuineness of the molds of spirit-hands in the presence of those very parties who disbelieved in the reality after having had the fact demonstrated before their very eyes. And why? Because they were, for reasons, personally antagonistic to the medium in whose presence these molds were produced. We have several specimens in our office at the present time, which we should be most happy to show "R. T.," and answer all questions appertaining thereto should he feel disposed to call upon us.

Test and materializing mediums are called for by the new Society of Spiritualists in Montreal, P. Q.; particulars can be obtained by addressing the Secretary of the Association, George Dawson, Esq., at 1340 St. Catherine street, that city.

Prof. O. S. Fowler, the venerable and world-renowned phonologist, was recently arrested in Buffalo for "illegally practicing medicine." Prof. Fowler has studied the science of health for a lifetime, but the law is such that any brainless upstart with a "diploma" can prosecute and persecute an infinitely superior adept in the art of healing if the latter does not happen to practice within the lines of some narrow and hide-bound school. The infamous statute tolerating such a monopoly is in amity with the welfare of the people, and ought to be obliterated.—Saratoga (N. Y.) Eagle.

Movements of Mediums and Lecturers.

(Matter for this Department must reach our office by Monday's mail to insure insertion the same week.)

Mrs. A. P. Brown, of St. Johnsbury Center, Vt., has recently lectured with great acceptance at Gorham, N. H. A correspondent writes that she is a very deserving lady and has been the means of accomplishing great good in her immediate locality, and is worthy of being known by all who wish to receive the radiant stream.

Carrie O. Van Duzee will leave the North for the Southwest in a short time, and will make engagements to lecture on her way. Parties wishing to make engagements can address her at No. 10 Rutland street, Watertown, N. Y.

Shop A. Reals closed a very successful engagement at Topsham, Sunday, Jan. 31st. On Sunday, Feb. 7th, he commences a month's ministrations for the society in Learned, Kan.

J. Frank Baxter left this week for engagements during February in Pennsylvania, New Jersey and Maryland. On Thursday evening, Feb. 4th, he will be in Philadelphia; Friday evening, 5th, in Hampton, N. J.; also on March 2d; and on Sunday, Feb. 7th, will open a series in Washington, D. C. Wherever he may be, by addressing him at 181 Walnut street, Chelsea, Mass., letters will receive the radiant stream.

W. J. Colville will speak in Odd Fellows' (new) Hall, on Main street, Cambridgeport, every Sunday in February, at 3 P. M. Dr. S. A. Wheelock, Conductor.

Dr. Dean Clarke, who achieved his usual success in Brooklyn last Sunday, speaks in Haverhill the first two Sundays of February. He will speak the third Sunday in Salem, and the third Sunday of March in Brockton. Desires further engagements.

Mrs. A. H. Colby is not to be at Louisville, Ky., on the 21st of March, as reported, but in Boston. Samuel E. Egerton on that date is to be the speaker.

Dr. H. P. Fairfield, of Rockland, Me., lectured with excellent success in the Universalist Church at Fairfield, Me., during the closing days of January.

Mr. Eglington was to leave London Jan. 17th, for New York and St. Petersburg. The latter city he will go to Hamburg, Berlin and Vienna.

Horsford's Acid Phosphate, Very Satisfactory. Dr. F. P. GILMARTIN, Detroit, Mich., says: "I have found it very satisfactory in its effects, notably in the prostration attendant upon alcoholism."

Prof. Phelps, of Andover, having endeavored to create a new crusade of the old time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHHUNT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM"; Colby & Rich, 9 Bosworth street, Boston, have it on sale.

The friends of the late Edward S. Wheeler—and they are numerous all over the country—should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, which has been put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work. COLBY & RICH, Publishers.

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