

BANNER OF THE LIGHT.



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NO. 24.

MR. DE SPLAE.

BY MISS LIZZIE DOTEN.

It may seem a strange question, good people—but say—

Did you never hear tell of one Mr. De Splae?
A man who made up for the lack of good sense
By a wondrous amount of mere show and pretense;

Puffed up with conceit like an airy balloon,
He was hard to approach as the "man in the moon,"
Save when for some purpose it came in his way,
And then, oh how gracious was Mr. De Splae!

A sly politician—a popular man—
When all things went smoothly he marshaled the van;

But when there was aught like a failure to fear,
He quickly deserted or fell to the rear.
His speech for the people went "gaily and glib,"
While he drew his support from the National orb;

But when an assessment or tax was to pay,
Oh, how outraged and angry was Mr. De Splae!

He smoked, and he chewed, and he drank, and he swore;
But then every man whom the ladies adore,
Is prone to these fallings—some more and some less,

Which are all overlooked in a man of address.
It also was whispered that he had betrayed
The too trusting love of an innocent maid;
But the ladies all blamed her for going astray,
While they pardoned and petted—"dear Mr. De Splae."

There was good Mr. Honest, who lived but next door,

He was true, and substantial, and sound to the core;
He had made it the rule of his life from his youth,

To shun all evasions and speak the plain truth;
But the ladies—who always are judges, you know,
Declared him to be a detestable beau—
Not worthy of mention within the same day,
With that pink of perfection—"dear Mr. De Splae."

Withal he was pious—perhaps you will smile,
And ask how he happened the church to beguile;
Why, the churches accept men for better or worse,
If there's only a plenty of cash in the purse.
Gold still buys remission as freely and fast,
As it did in the Catholic Church in the past.
'Tis the same thing right over, and that was the way,

That the church swallowed smoothly, "good Mr. De Splae."

Oh, you ought to have heard him when leading in prayer!

How he flattered the Father of All for his care,
And confessed he was sinful a thousand times o'er,
Which 'twas morally certain the Lord knew before.

The ladies responded in sweet little sighs,
With their elegant handkerchiefs pressed to their eyes,

But the pure, unseen spirits turned sadly away,
From the loud-mouthed devotions of Mr. De Splae.

Oh short-sighted mortal! Poor Mr. De Splae!
His mask of deception was molded in clay,
And when his external in death was let fall,
What he was, without seeming, was known unto all.

His garment of patches—his flimsy disguise—
Which had won him distinction in other men's eyes,

Was "changed in a twinkling"—aye, vanished away,
Leaving nothing to boast of to Mr. De Splae.

Ah, a great reputation, a title, or name,
Often brings its possessor to sorrow and shame;
But a character, founded in goodness and worth,
Outlasts all the perishing glories of earth.

O'er the frailties of nature—o'er the changes of time,
It rises majestic, in beauty sublime,
Till the weak and faint-hearted are cheered by its ray,

Far above all mere seeming and empty display.

Written for the Banner of Light.

LINES,

TO MY FRIEND, MISS H. S. INORHAM.

BY MISS E. C. OGDONNE.

May friendship's pure and never-dying flame
Remain within our hearts, toward each other,
Unchanging and eternal, still the same,
As years roll on, pursuing one another;
And may thy firm, true spirit ever be
Unshackled, bright, in all its purity.

Oh! may thy life be free from earthly care—
But 'tis the lot of mortals here below
To meet with grief, affliction's light to bear.
And if thou sorrow hast, 'tis sweet to know
That death to us is an eternal gain,
Releasing us from trouble, woe and pain.

I miss thee, Helen, in the sweet communion
That binds so closely true and loving hearts.
And may time kindly hasten our reunion,
When we shall meet, though it be but to part.
For ties are broken in this world, and only
Is happiness above; we here are lonely.

Farewell; and let us hope our separation
Will be but short; but should we meet no more
In earth-life, in a near and sweet relation
We'll join each other on the eternal shore,
Where angels, watching o'er us, wait to guide
Our souls triumphant o'er Death's gloomy tide.

CORRESPONDENCE WITH S. B. BRITTAN.

The following letter was forwarded to the Banner, doubtless with the expectation that it would reach the party to whom it is addressed through our columns. We took the liberty to hand it to Dr. Brittan, whose appropriate reply follows the letter of his correspondent.

Grass Valley, Nevada Co., Cal.,
Nov. 22, 1865.

DOCTOR S. B. BRITTAN—Dear Sir: The high appreciation I have of your character precludes the necessity of offering any apology for intruding upon your notice; so to the point, which is mainly to suggest to you the propriety of writing a "sequel" to "Man and his Relations," and for these reasons: 1st, No one can read your works as much as I have without being fully satisfied that a desire to benefit your fellow-man is with you paramount to all other considerations. Now I believe that millions of people are mentally constituted like myself, and this is my situation: I am verging on three-score years, and until within a year or two have been a thorough Atheist, believing man to be the highest order (and nothing more) of the brute creation, and that when he died, whatever he might possess of an interior principle superior to them, was like a vapor, and lost forever. One may imagine but never express the anguish I have suffered for a good part of my life from this belief, and doubtless should have gone to the grave with this incubus; but, fortunately, the "Telegraph Papers," "Brittan and Richmond's Discussion," Judge Edmonds, A. J. Davis, Prof. Haro—in short, everything that I could buy or borrow on the subject—I read critically, and, I trust, understandingly; also, I ought to mention, the "Banner of Light." Well, at length, my mental sky became pretty clear, and I felt I was becoming a new and different man; so to be still more sure, I thought, all that is now necessary is Doctor Brittan's new work. I sent to Boston and got this, with eight or nine other books.

And now comes the sorest trial of my life; perhaps my anticipations were too high; but, at all events, I am now almost as miserable as I was two years ago. Why so? you will say. Answer: True, your work is physiological; but "Man and his Relations" is a very comprehensive phrase, and I, for one, believing you to be a true, and decidedly the ablest Spiritualist I have read, expected to find something at least encouraging on that subject, but have been sadly, painfully disappointed. From the beginning to the close, all the wonderful cures are only the result of knowing how to control vital electricity; in fact, it seems to me you all but make electricity, life, soul, spirit—everything but flesh and bones. Clairvoyance is nothing but the mind (whatever that may be) passing from one place to another. A man may be dead for an indefinite period, so that decomposition has not set in, an infusion of warmth and electricity calls back the soul from the distant spheres; for surely we cannot suppose the spiritual umbilicus remains intact, or undetached for so long a time. What difference (spiritually) can any one perceive between the frog lying dead (apparently) through the winter at the bottom of a pond, and the Indian Fakir lying entombed for ten months? I could mention many things of a like nature occurring in the book but for being tedious; suffice it to say that the fairest inference to be drawn is, that you have entirely discarded Spiritualism, hence the encomiums of the theological press. I hope I may be mistaken, and all the fault lie in my own obtuseness. If Spiritualism is false, God (if there be one) help me, or all is lost.

Toward the close of the book you write beautifully of spirit and immortality. So does, or did, Dick, and many others, who deny the beautiful theory of Spiritualism. Before I read the book nothing within my means could have kept it from me. Now I deeply regret having ever seen it; for if Spiritualism is false, may I ever remain blind to the fact. Finally, then, if your views on this subject are as when you thrilled the hearts of all true believers in your discussion with Doctor Richmond, I hope, on mature reflection, you may be induced to subjoin an addenda, or sequel, to "Man and his Relations;" for I believe the good will be incalculable, and thousands will bless you.

I have never had an opportunity of witnessing the slightest phase of spirit-unionification, and all I know of the subject is from standard authors; but the theory, oh! how grand! how sublime! how ennobling! It covers all our wants, and satisfies all our aspirations—removes the dread of death—smooths the dying pillow—assuages all our sorrows—is full compensation for the loss of all earthly comforts—renders the separation of beloved children and all earthly connections and attachments only temporary. Take from me health, friends, property, all that earth can yield, only let me say, as I close my eyes for the last time to external things, I know that Spiritualism is true.

Respectfully, J. A. TYLER.

My good friend expresses the dissatisfaction he experienced on reading the book entitled "Man and his Relations," and he kindly suggests the necessity for a sequel to that treatise. My thanks are due to my distant correspondent for the frankness which characterizes his epistle. The manifest earnestness and sincerity of his inquiry after truth entitles his letter to the most respectful consideration. I am sorry to have disappointed the hopes which your previous intercourse, through the commerce of letters, had contributed to inspire. But the disappointment may have resulted in part from a misconception of my design. In order to fairly determine whether a treatise on any subject is a success or a failure it may be necessary to comprehend the author's original plan, the method proposed to be adopted, and the prescribed limits of his work. It would certainly be a source of deep and lasting regret should it ultimately appear that my labors had served to

weaken, in any degree, the common faith in the reality of a spiritual and everlasting life. While it is quite possible I may err in judgment, I do not think that the treatise on the relations of the human mind to the body and to the external world, is of such a nature and tendency. On the contrary, I am assured by many correspondents, that it has supplied them with a natural and rational basis for their previous spiritual convictions. Others, who have been severely trained and tried in the schools of modern materialism, have professed to perceive in it something like a friendly hand outstretched to lead them forward and upward, from the low plane of a sensuous life and a material philosophy to the very portals of the Invisible World.

While we all possess the essential attributes and qualities of one common nature, it can not have escaped the most casual observation, that the elements of mind and character are variously combined. This diversity at once defines, and enables us to distinguish, the separate individualities among men. It is not, therefore, to be expected that the same method, in the elucidation of a subject, will be equally well adapted to all minds. I have the means of knowing that the treatment which proved to be so unsatisfactory to my friend was happily adapted to meet the wants of many others. However, this was not because the author had "entirely discarded Spiritualism;" not for the reason that he has treated popular religious prejudices with remarkable tenderness; nor yet because he has any disposition to enshrine the exploded dogmas of an effete theology. When my correspondent intimates that something of this kind may be fairly inferred, I am prone to suspect that he has not read the book to which he refers with the care and deliberation that warrant the expression of a decisive judgment. Whatever verdict, in the case of "Man and his Relations," the public may be pleased to render, the author may at least assume that in his treatment of the subject he never deviated from his course to conciliate any class of thinkers, whether Christian or Infidel. He was not engaged to dry nurse the offspring of ignorance and superstition; nor as a resurrectionist to dig up the dry bones of old systems; nor as the agent of a fossil museum; nor, as he bestowed on hoary errors and venerable falsehoods, however consecrated by the ministers and the offices of religion, the respect that is only due to the truth. Let those who will, serve in such capacities; the writer has other and more serious work to do.

It is true that "Man and his Relations" does not comprehend a particular discussion of the spiritual phenomena; and for this a sufficient reason may be assigned. They did not properly come within the scope of the first volume on the relations of Man. It was but natural to commence with his earthly constitution—to consider first the relations of the human faculties and affections to the corporeal organs; and, especially, through these organic avenues, the relations of the mind to the elements, forms and phenomena of the Visible World. If this is really accomplished, the author's purpose—so far as it could be developed in this first volume—is realized. The work was composed with a view of the possible preparation of a Second Volume, comprehending the relations of Man to the realms of spiritual life and thought. But the writer can make no promise in respect to the execution of the second part of his plan. When our venerable friend, Governor Tallmadge, was obliged—against his inclination—to leave anything undone, he was accustomed to excuse the omission by saying, that he had been too constantly employed on the "Committee of Ways and Means." The present writer has long been a member of that committee, and has a fair prospect of serving in the same capacity during the remainder of his natural life. The engrossing character of the duties imposed upon him must inevitably delay—may finally prevent—the full accomplishment of the original design, especially as he can not consent to a careless and hasty treatment of so grave a subject as our relations to the immortal life and world. In that event, however, the volume already published is not the less complete and comprehensible in itself. And for the rest, it were perhaps better to have a great question involved in all its original obscurity, than to have vainly meddled with it only to reveal the narrow limits of our own powers in vivid contrast with what is immeasurable in the subject.

My friend seems to misapprehend the author's purpose in the presentation of many of the facts contained in his treatise. The phenomena of Clairvoyance were introduced to show that the power to see does not always and necessarily depend on the eye—that a man may discern remote objects and events in the absence of light, and without the use of the organic instruments of vision. So far as the general fact has any bearing on the question, it sustains our hope of immortality. It certainly affords strong presumptive evidence that this sense will continue to exist, and may be exercised after the body is disorganized. If one sense may, for a little season, be intensely active and perfectly reliable, without the use of the appropriate physical organ, why may not all the senses be so exercised? And in view of this fact, who is prepared to affirm that one hundred and fifty pounds of flesh, more or less, is indispensable to the mind's existence? I am not able to discover aught in the nature of such a faculty as the clairvoyant vision that can possibly lead any man to distrust the existence of his own soul. Whether his previous conviction did or did not rest on a rational basis, how can the use we have made of such facts unsettle his faith or otherwise disturb the serenity of his mind? So far as the existence of such a faculty and its manifestations can have any relation to the question of the future life, they certainly carry with them a significant and beautiful confirmation of our hopes.

The cases of apparent death were introduced to show that life, with all the powers of thought and feeling, may remain a long time after the organic

functions are completely suspended; and hence, that our conscious existence does not necessarily depend on respiration and the heart's action. And pray what is there in the nature of this fact either to destroy or to enfeeble the conviction that we are destined to possess and enjoy an uninterrupted life after the complete and final destruction of the body? True, to illustrate the fact that a state of suspended animation in man, and the subsequent restoration of all the powers of life, were not impossible phenomena, in the nature of things, reference was made to the hibernation of some of the lower orders of animated nature. The possible occurrence of similar phenomena in the life of man, was rendered the more apparent by the analogies of the animal world. The course of reasoning on this topic was particularly designed to discover the essential condition of those persons who, in one way or another, have been reanimated long after the outward signs of life had disappeared; thus suggesting a natural and rational explanation of a fact which biblical authors have been pleased to regard as a miracle, in the supernatural sense of the term.

My correspondent would do well to observe the particular use which was made of the facts and analogies under discussion. The writer certainly never supposed that the question of immortality was to be either settled or unsettled by the citation of such facts or the discovery of such analogies. What if the vital functions in both animals and men may be temporarily suspended. Men and animals are alike in many other particulars. They all eat and digest their food; they respire, the blood circulates and they propagate their kind. In short, all the processes and functions of organic chemistry and animal physiology are common to both. But we are not accustomed to question our manhood on this account; and of course we look elsewhere for the evidence on which we rest our own high hopes of a super-sensuous and immortal life.

Let it not be said that the writer has deserted Spiritualism. When one has pursued the even tenor of his way for twenty years, without wavering—amidst the most determined and bitter opposition—through evil and good report; it is too late to falter and turn back when the goal is in sight. If we required the light when the sun was quick and the eye had lost none of its youthful fire, do we not need it now? We can ill afford to dispense with the immortal sunshine when the fronts of fifty winters have gathered upon the brow. When the shadows lengthen on the plane, and our earthly expectations have been modified by the discipline of a painful experience; when our mortal passions decline, and time has chilled the warm blood; oh, then, if our inward supports fail us, we are poor indeed! Happily the writer's poverty is not of this description; and he ventures to hope that his distant friend may yet enjoy the wealth that consists in those imperishable hopes that sometimes spring up from the ashes of earthly fortunes to glorify our existence. The divine fires may yet be rekindled and burn brightly on the cold altars of our faith and love. May they temper life's wintry winds, and melt the glaciers that form about such minds and hearts as are without light and hope in the world.

S. B. B.

THE MYSTERIES OF IRON.—There is no miracle recorded in the annals of any religion more mysterious, more incomprehensible, more inconceivable, than some of the well-known properties of the simple metal, iron. Consider, for instance, its change from its ordinary to its passive state. If a piece of the metal in its ordinary condition is immersed in nitric acid, it is powerfully acted upon, entering into combination with the acid and losing its metallic form. But if a piece of platinum wire has one end inserted in the acid, and the iron is then immersed in contact with the wire, it is so changed that the acid has no power upon it, and this condition continues after the platinum wire has been withdrawn. The contact of a single point with the platinum sends a transformation all through its particles which renders them invulnerable to the attacks of the most powerful acid. Even more wonderful is its change under the influence of a current of electricity. When a bar of pure, soft iron is welded with an insulated wire and a current of electricity is sent through the wire, the bar is instantly converted into a magnet. It is endowed with an unseen force which stretches out from its ends, and seizes any piece of iron within its reach, draws it to itself, and holds it in its invincible grasp. The object of insulating the wire is to prevent the electricity from leaving it, and yet through this insulating coat a powerful exerted which changes so strangely the nature of the iron, enabling it to act on substances with which it is not in contact. As soon as the electric current ceases, the iron becomes like Samson shorn of his locks, its tremendous power has departed. No less mysterious than either of these is the more familiar phenomenon of the fall of a piece of iron to the ground, under the simple action of gravitation. What is that invisible force which reaches out in all directions from the earth and clutches all matter in its grasp? The fibres of this power are imperceptible to any of our senses. If we pass our hands under a suspended rock, we can feel nothing reaching from it to the earth, yet there is something stretching up from the earth, taking hold of the rock and drawing it down with the strength of a hundred cables! We walk enveloped in mysteries, and "our daily life is a miracle."

MOTHER.—The education of children should not be commenced at too young an age. The body should be allowed all the vitality it can possibly acquire without having it consumed by brain-work. It is a mistaken idea that smart children make smart men. The vast majority of children who mature young, wear out the delicate machinery before they arrive at an age to enjoy their acquisitions.

A VISION OF JOSEPH HOAG.

Within the last ten or fifteen years I have contributed quite a number of copies, to different portions of the public press for publication, of a manuscript under the above caption, that was handed to me, about twenty-three years ago, by a member of the Society of Friends, the original never having gone out of my possession since I received it.

It will be observed that there are six distinct events foreshadowed in the vision—viz:

1st, Great agitation in the Churches, culminating in division; first in the Presbyterian order and afterwards in the Society of Friends. Events have vindicated in a remarkable manner the truth of this prediction, and in the order of time narrated.

Unlike what might have been expected, when the dividing spirit (which ended in a division) entered the Society of Friends, which was after the division among the Presbyterians, so violent became the contention among that peaceable sect that many officers and members of the meetings were forcibly ejected from their seats in their houses of worship.

2d, The violent outbreak and commotion that broke out among the Masons at the time of the abduction or murder of Morgan is still fresh in the memory of many. This, too, is set down in the vision in true order of time.

3d, The civil war just closed is next most distinctly in order.

4th, The abolition of slavery and the loss of the power of the Southern States, is now a fact patent to every understanding.

5th, The arising of a monarchial power to take control of the Government, and,

6th, The establishment of a national religion, to be followed by persecution for conscience's sake, which come next in order, are not yet accomplished, and it is devoutly to be hoped that we, as a people, will be spared their infliction.

Joseph Hoag was a speaking medium, in fellowship with the Society of "Friends," who, by their tenets and discipline, profess to recognize no others than such as ministers of the Gospel. He was of a family whose organizations seem to have been peculiarly fitted for inspirational mediumship, as an unusual proportion of his name and kin have been ministers in good esteem among Friends. Like George Fox, the principal founder of the Society, and many other early Friends, as is evinced in their published lives and writings, Mr. Hoag was evidently highly gifted with both clairvoyant and clairaudient mediumistic powers—which the guileless and truthful life he lived doubtless rendered available to highly developed spirit-influences—and hence the remarkable clearness with which the coming events are foreshadowed in the vision, and their (thus far) exact fulfillment.

Newport, R. I.

THOMAS K. HAZARD.

THE VISION.

"About the year 1840, probably in the eighth or ninth month, I was one day alone in the field, and observed the sun shine clear, but a mist eclipsed its brightness.

As I reflected upon the singularity of the event, my mind was brought into a silence the most solemn I ever remember to have witnessed, for all my faculties were low and unusually brought into deep silence.

I said to myself, 'What can all this mean?' I do not recollect ever before to have been sensible of such feelings, and I heard a voice from heaven saying, 'This that thou seest which dims the brightness of the sun, is a sign of present and coming times. I took the forefathers of this country from a land of oppression; I planted them among the people of the forest; I sustained them, and, while they were humble, I blessed them, and I fed them, and they became a numerous people. But they have become proud and lifted up, and have forgotten me who nourished and protected them in the wilderness, and are running into every abomination and evil practice of which the old countries are guilty, and have taken quite-tude from the land, and have suffered a dividing spirit to come amongst them.

"Lift up thine eyes and behold!" And I saw them dividing in great heat. This division began in the Church on points of doctrine. It commenced in the Presbyterian Society and went through the various religious denominations, and in its progress and close, its effects were nearly the same. Those who dissented went off with light hearts and taunting language, and those who kept to their first sentiments appeared exercised and sorrowful. And when the dividing spirit entered the Society of Friends, it raged in as high degree as any; and, as before, those who separated went off with a lofty look and censuring, taunting language, and those who kept their ancient principles retired by themselves.

It next appeared in the lodges of the Free Masons, and broke out like a volcano, until it set the whole country in an uproar for a length of time.

Then it entered politics throughout the United States and produced a civil war, and abundance of blood was shed in the combat. The Southern States lost their power, and slavery was abolished.

Then a monarchial power arose and took the Government of the States, and established a national religion, and made all societies tributary to its support. I saw men take property from friends to a great amount.

I was amazed at all this, and heard a voice proclaim, 'This power shall not always stand, but with it I will chastise my Church until they return to the faithfulness of their forefathers. Thou seest what is coming on thy native land, for its iniquity and the blood of Africa, the remembrance of which has come before me.'

"This vision is not for many years," but it became such a burden that for my own relief I have written it."

Three things only are essential to happiness, namely: Something to do; something to love; and something to hope for.

I answer, that it depends on the subject being controlled. We are all differently constituted. For instance, a man is born with a strong desire for alcoholic drinks, and the habitual use of the

makes him sick. Reason tells him to drink no more; but his craving is stronger than the voice of reason, and he drinks again. He tries again and again to keep the cup from his lips. Again he drinks, and, in all probability, would continue so until he died from excessive drinking; but some of his fellowmen, seeing his condition, surround him, casting their influence upon him. He turns again from the cup, and, with their united strength, he succeeds and is saved. Where, then, is his free agency? He is surrounded by causes, either in drinking or not drinking; causes that are outside of himself, and over which he has no control.

Therefore, man's choice is governed by controlling causes.

Those that say they are free to think and act, fall to see the causes that lie back of each thought and action. The writer of the essay says "that, in the unfoldment of matter up to man, as far as human wisdom can perceive, the very best means are used to attain the required ends." It is strange that there should be so much care and wisdom displayed in the unfoldment of matter up to man, that every part of the machinery should be right thus far, and all this for the production of man, and then, when he comes forth, he is found to be all wrong, out of gear, a poor, miserable failure!

I suppose that if the writer of the essay could have witnessed the earth in its first stages of existence, when all was apparent confusion, when mountains crumbled, valleys raised, and red-hot lava gushed hither and thither, engulfing and destroying animal and vegetable existence and spreading devastation and ruin, he would have exclaimed, "This is not the work of an all-wise God! This is of evil origin! What!" he would exclaim, "necessitate earthquakes and boiling lava to produce rest and beauty on the earth! Necessitate the destruction of one race of beings for the promulgation and raising up of another! This is all wrong! God is not the cause, for a better plan could be matured!"

In the essay it also says, "that God is not present all through Nature, only by his laws," and adds, "It is not God that controls human beings, but through his laws." This is like robbing Peter to pay Paul, for he sets at work certain laws by their action. I act, and because I appear to act wrong, the writer of the essay gets his God out of the scrape by saying that he was not the cause of the wrong. The idea that there is wrong detracts from the wisdom and power of the Divine Cause of all things. We do not claim to be so wise as to understand what God is. But we can say in all sincerity and truth, and without hypocrisy, that we can see no wrong anywhere. Our firm belief is that all is, and ever will be, right.

We thank brother "Noel" for the essay; it develops thought. I believe the time will come—when human infancy is past and we arrive at man's estate in the Summer-Land—when we shall all be able to look down upon the past and perceive that all was right; that what we once considered evil and wrong, were the great lessons in producing the greatest good. We shall all thank the Divine Cause for our existence, and exclaim, "All is right! Thou doest all things well!"

Port Huron, Mich., Feb., 1866.

FACTS CONCERNING THE INDIANS.

BY JANE M. JACKSON.

Indians believe in good and bad spirits; that brave men shall go to lands where perpetual summer reigns, when they quit their earthly bodies, where they can hunt and be forever happy. They have their prophets, priests and their conjurers, whose office is to carry the medicine bag, to heal the sick, appease the wrath of the invisible by charms and sacrifices. Their language bears no analogy to any known tongue. Traditions are handed down to each other for ages; thus every member of the tribe becomes an historian. Many chiefs who have passed away were worthy to have been called noble, possessing souls of true heroes; and poets have given their names to history, and related their wrongs in strains of burning eloquence, and their deeds to a lasting fame. Indians do not forget that America is their birthright—the soil upon which God placed them—while they drink of the cup of humiliation to its dregs, and are driven further on, no matter where, cheated and despised. Fugitives from cities—with no prospect before them but starvation or death; with force of arms they endeavor to establish their rights, although bloodhounds are trained to exterminate them—return again to the contest.

It would be less expensive to Government to grant them favors, subside them by kindness and awarding justice. It is difficult to believe that magnanimity would not find entrance into hearts throbbing with the blood of Pocahontas, Logan, Petalasharo, and others who have given such an ornament to history; and misanthropes who travel to the far-off Heathen, can find work nearer home, and teach the Indian of the present day, whose natural ingenuity and talents would repay their efforts in their behalf.

Alas! the Indians had no intoxicating drinks before their introduction by white men. This depraved taste has robbed us of our heroes; they are fading away like dreams of the past; we shall see no more their fine forms. Accounts of their strength, agility, and bravery will soon appear as fables to coming generations.

Beyond the grave we now turn our attention, for Spiritualism has opened its portals; giving us power to hail the return of our lost Indians, who come to us for good. Suitable mediums are now influenced by them to heal the sick, and comfort the afflicted. Medicine men from different tribes lead their mediums into the forest to hunt for herbs and roots, teach them to prepare medicines, and administer them with good effects. Filled with the desire of returning kindness for ill-treatment, they bury the hatchet, and bring peace instead of discord.

I have in my possession several portraits of Indian chiefs, who communicate that they lived here before the white men came to America. These chiefs appeared to Mr. Anderson, the spirit-artist. He conveyed faithfully their pictures to paper. They are finished in so masterly a style, that they appear as if lithographed, and were taken in pencil in so short a time it would not be credited, without the knowledge of his wonderful gift in connection with spirit-pictures. The portraits represent different tribes, and are very distinct in dress and features. Clairvoyants have seen these chiefs about me, and described them accurately, although they were strangers to me, and I know nothing of these pictures. All who know anything of spirit-pictures, have heard of the Chief Black Hawk. His special medium informs me that he first appeared to her in the year 1833; loud raps were heard, and he manifested his presence in many ways. This powerful spirit demonstrated to me no undoubted proof of his ability to communicate. He has written with a pencil his name on a slate, in my room, at a distance from his medium, and on the walls of my house. It would far exceed the limits of this article to relate all that transpired at these seances. History tells us he died aged seventy-three years, and was buried

on the Des Moines, in a sitting posture, his cane placed between his hands, and his rifle piled upon his body. His bones were wired together by a surgeon in Illinois; but it is said that Gov. Lucas restored them to his friends. His Indian name was "Mau-cata-mish-ka-kack."

The medium chosen by Chief Red Jacket, kindly informs me that he first controlled her in the year 1835. She possessed, at first, a variety of gifts: musical instruments were played upon in the light, writing was produced in locked drawers, loud raps were heard. She was influenced to write and speak by spirit-power. She says, "Red Jacket has always been a kind, true, and faithful friend to me." Whoever has attended seances of these gifted sisters, know the truth of the wonderful manifestations given through their peculiar mediumship. Red Jacket, or Sagoyewatha, lived four miles from Buffalo, in a log house. He died Jan. 20th, 1830, aged eighty years. He was a great orator, and a brave warrior, and kept his exclusive aboriginal speciality, and strongly opposed the Christian religion.

Mr. H. Slade relates in a published work, that he began to see the spirits in early youth. He is now controlled by the spirit of an Indian medicine man, called "Owosso," and his mediumship consists of many beautiful manifestations—painting, writing, rapping and seeing—and he writes of many tests that have been given through his Indian guide. Owosso says he was born in California, and was a medicine man for the Hopewegon nation. The control of Indian spirits is often so powerful that mediums are fearful, and refuse to be influenced by them. As soon as Miss J. Lord becomes entranced at her seances, a movement is heard among instruments placed for the spirits. Surrounded by these immortals, we feel their close proximity; the unmistakable touch and movements about the circle are enough to convince the most obstinate skeptic, because he can choose his company in forming a circle, and thus know that these manifestations are performed by invisible beings.

Spiritual Phenomena in France.

(Translated for the Banner of Light.)

"Le Revue Spiritualiste," numbers 9 and 10 in one pamphlet, contains much readable matter. The editor and publishing manager, Z. J. Pierart, has a long and interesting chapter, entitled, "My Hermitage at Villiers upon the Marne and its Environs." "I love," he says, "the simple, austere, laborious life of the country; the contact of good and honest peasants, untainted by the corruption of cities. A passionate lover of Nature, initiated into the science that Linnæus illustrated, and in which Rousseau delighted, it is in the country where I have power to contemplate in all their grandeur the works of the Creator, and the harmony which they reveal from the infinitely great to the infinitely small. Solitude there has nothing frightful. For the joyous birds of the woods I have an affection they seem to return; they fly into my window, rest upon my shoulders and upon the shelves of my library; quickly I hasten to give them their liberty after one caress, so they come to me for shelter and warmth when the snow covers the earth and the frost chills them. After my hours of labor, I love to traverse the hills and the valleys, to look upon the flowers swayed by the zephyrs, in a country botanist explores with pleasure, and when I behold at a distance the many beautiful and picturesque villages, all full of interest, remembrance then I feel revive the tastes of the archaeologist and the historian."

He then pleasantly describes many interesting items of the surrounding places, which, beside their historical interest, have almost all their strange, mysterious stories and legends, many of which he relates. Thus: The neighboring farm of Lamirault was long time haunted by spirits. The family who lived there for eighteen years attest having seen all kinds of marvelous apparitions; all sorts of phantoms projected themselves on the walls. One spirit seemed to have a fancy for the kneading trough in the large eating hall, and would sometimes lift off the covers of the kettles. Every night they made knocks and blows as surprising as frightful. The explanation given was that the chapel adjoining the farm had been changed into a pig-sty, and the spirit of the old place in his indignation sent these bad spirits on the farm.

A little south of this are the old forests of Crecey and Armauvilliers, and upon their confines stands one of the finest country houses of France, where the Baroness Alphonse Rothechild often resides, and where took place, in 1860, a wonderful case of "somanbulic ecstasy." The Baroness was one day walking in the park, when drawing off her glove she let fall amongst the leaves a diamond ring, to which were attached loved remembrances. Five hundred francs were promised to whoever should find and restore it to her. The daughter of the guard of the place was roused in the middle of the night by the apparition of a spirit, and was conducted by him to the place where lay the ring!

He speaks of "Queues-en-Brie," and the remains of its old tower—one of those places that the tourist loves to visit. It is famed as having been loyal to the king when Isabel of Barriere and the Duke de Burgoyne delivered Paris to the English, who afterwards came and laid siege to it, many men of the court having taken refuge there. Long time they bravely defended themselves, successfully repulsing all assaults. They had with them a monk of the order of St. Antoine, who had lived a hermit in the woods near the castle. He was greatly venerated, on account of his predictions and useful counsel. He seemed to read the minds of the besiegers, and by his timely warnings prevented all their plans. But at last famine came amongst them. Still the monk adjured them not to give up; that a miraculous deliverance was coming to them by the way of Providence. He had seen a young woman, bearing a white flag in her hand, advancing toward the plains in Champagne, and she came to save them! The besieged could not believe that their deliverance could come from a woman. The horrors of famine pressed upon them—they capitulated. But they were taken, and excepting the monk and the woman all were slain. Hardly had the English accomplished this horrid work when a body of cavalry, bearing the arms of France, appeared, and they were made to flee. The young girl of the vision was none other than Jean d'Arc coming to conduct to Rheims Charles VII. and his army.

Not far off is the peninsula of "Saint Maur," formed by the returning upon itself of the beautiful river Marne. There one finds that famous House of the Benedictines, dear to all those who prize the great and conscientious labors of history and oration. It was founded for the education of youth and the elaboration of history and philosophy. A grand division of labor—some having the religious duties and others charged with the material—permitted each to follow their peculiar tastes in study, so that their researches and labors were most wonderful and valuable.

St. Maur has also been famous for its miracles,

and in the last century its haunted house was fully attested, of which Meyer and Dupesnay, in their works on apparitions, have spoken. It happened in 1706, and is thus related by M. Pomprey, who says that it made so much noise in Paris that this account of it "will give much pleasure to the Court and to the public." Mons. De S—, to whom the adventure happened, was a young man, well formed and of small stature, about twenty-five years old. After having heard several times, after he had retired for the night, great blows on his door, at which his servants immediately ran and found no one, also the curtains of his bed would be drawn when no one was in the chamber but himself, he was one evening, with assistance of the three boys who lived with him, arranging the contents of his cabinet, when they all distinctly heard the papers upon the table move and rustle. They thought it was a cat near them, and with a light looked, but discovered nothing. Shortly after, he went to bed, his servants sleeping in the next room, when he again was aroused by a great noise in the cabinet, then a great blow in the air toward the corner of his room. At that he made a cry, at which his servants ran, but nothing was visible. Hardly had they gone back to their beds before he was again aroused by a tremendous shock like the striking of a boat against a bridge. He again shouted to his domestics, who, when they came in, were frightened to see his bed moved four feet! They replaced it, when to their astonishment and fright they saw the curtains open and the bed run toward the chimney! Mons. De S— immediately got up and passed the remainder of the night over the fire. The next day he walked out before dinner, and then tried again to get some rest, but his bed changed places twice. He sent for the man who lodged in the house to come in to witness the fact, when the movement was so violent the left foot of the bed was broken, and the man ran out frightened and convinced of the invisible power. He made it known, and it came to the ears of a Grand Prince who had just arrived at St. Maur, who was curious to ascertain all the facts of the case. In the meantime Mons. De S— endeavored to reassure himself, and determined the next night to converse with the spirit, whom he felt had something to say to him. But he slept until nine o'clock in the morning, having experienced only slight movements, as if the mattress was rising or being rocked, which only induced to sleep. The next day passed quietly, but on the following a great noise commenced in the cooking department. He would have been glad to have it remain there, yet it grew worse in the afternoon. Then Mons. De S— avowed that he felt drawn toward his cabinet, which, in spite of his repugnance of entering, he went in about six o'clock, walked to the end, turned around, and went toward the door to find himself locked in, barricaded with the two bolts! At the same moment the two shutters of a great closet opened behind him, making the cabinet dark, as one shutter covered the only window in the cabinet. Then he heard at his left ear a distinct voice, which seemed a foot above his head, ordering him to do a certain thing, which it commanded him to keep secret, giving him four days in which to accomplish it; that he should find certain people and instruct them what to do, threatening to return and torment him if he failed to obey. He then bade him adieu. After this Mons. De S— remembers only falling faint upon a chest. The noise and cries he made afterwards aroused his people, who, having made useless efforts to open the cabinet, were obliged to break it open with an axe. They found Monsieur almost beside himself, and unable to speak. They laid him upon his bed, where he experienced the compassion and help of the Grand Prince, who examined all the rooms and corners of the house. When he recovered from his exhausted condition, His Highness wished to learn what he had heard in the cabinet, but he only told what has been related. The spirit did not come again for fifteen days; then it may be to thank him for complying with his request (though he seems to have told no one whether he had done so.) After he had lain down on a small couch in his room, his mother sleeping in the large bed, and one of his friends in an arm chair near the fire, they suddenly heard three raps, several times, on the wall, and a great blow on the window, so that they believed all the glasses were broken. Monsieur raised himself, went into his cabinet to hear what the spirit had now to say, but found and heard nothing. This was his last manifestation, and was at the same time an assent and an adieu.

Mons. Pierart concludes this number with an interesting chapter upon "Guardian and Familiar Spirits," with facts and warnings which have been given him by the spirit who appears to have him in charge. E. M.

Spiritualists of Canada.

The undersigned would be happy to correspond with any of his brethren in this Province whose souls are imbued with a sense of the sublime grandeur and usefulness of the Spiritualistic faith, and who, with himself, feel the desirableness of some kind of organization, having in view the propagation of the real principles, facts and teachings of this truly Christian and glorious dispensation, there being at present such utter ignorance, prejudice and misapprehension as to its real nature and teachings, which ignorance, prejudice, &c., are, as we all well know, but too frequently strengthened and augmented by the misrepresentations so often indulged in by professed ministers of that greatest of all Spiritualists that ever yet graced this planetary orb, viz., the beloved, gentle Nazarene.

Come on, then, brethren, to some kind of united action. Shall we longer remain in our isolated seclusion, or locked up with creeds and sects antagonistic to our honest convictions, whilst sectarian organizations of Spiritualists are forming in all directions in the United States, and although it may be possible that for every advocate of this faith in this Province, the aforesaid States number their tens of thousands, yet this should be no discouragement, it being morally certain that the smallest spark of Divine Truth sown and fostered by goodness and righteousness of life, (the central cardinal doctrine of our faith,) will eventually raise such a conflagration as will burn up all the subtle and anti-Christian chaff engendered by the usual tenets of old theology.

In conclusion, may we ever bear in mind one of the cardinal points of our faith—that each individual's happiness and spiritual benefit is inseparably allied with that of doing all the good in our power to the whole brotherhood of mankind.

FRANK SMITH,

At Grape Gardens, Watford, W. C.

Queen Victoria is far richer, probably, than any sovereign in Europe. She receives a large sum, spends little, gives less, has all her expenses paid, and her property is accumulating to an enormous amount. All her children are provided for by the State, and if she lives forty years longer—as she well may, coming of a long-lived family—she will die worth more millions than any one but a Rothschild could realize.

Correspondence.

Organization in Baltimore.

Few of the readers of the Banner are aware, I suppose, of the progress and present condition of Spiritualism in Baltimore. Owing to the excited condition of our community during the first three years of the sectional conflict, it became necessary to suspend the lectures; but in October, 1863, a small band of earnest seekers after spiritual knowledge leased a building known as Saratoga Hall, situated in the very centre of the city, and induced that eloquent exponent of the Gospel of Light, Thomas Gales Foster, to come from his clerical labors in the Department of War, at Washington, and give us a course of philosophical lectures. At first the audiences were small, but gradually increased in number until we were compelled to enlarge our hall. This tax upon our friend Foster was too great for his physical condition, and in the winter of 1864 Mrs. F. O. Hyzer was engaged as our speaker. So acceptable were her ministrations that, at the close of our lecture season in July last, we secured her services for another year.

Under the influence of the beautiful inspirations which flow so eloquently through her mediumship, the interest has steadily grown until our hall is again too small to hold the crowds that seek admission. Nearly every Sunday night many have to be satisfied with standing room, and sometimes numbers leave who cannot gain admission.

In September last it was resolved to change the form of our association, and the following Preamble, Rules and Regulations were adopted:

The Spiritualists of Baltimore having increased largely in number, and feeling the necessity of concentrated action to give efficiency to their efforts for the diffusion of spiritual knowledge among men, hereby organize themselves into a Religious Association, under the style and title of The First Spiritualist Congregation of Baltimore. This Congregation will not adopt any form of creed; will not recognize any arbitrary authority; but will be ever free to search throughout the entire domain of Nature, and gather knowledge of the Divine Laws.

Ignoring no truth, because of the superstitious or bigoted which may have surrounded it in the past, we desire only to add to the sum of human knowledge, and thus to increase the sum of human happiness.

In order the better to accomplish this our purpose, we deem it proper to stand before this community a CORPORATE BODY, having a legal existence, and enjoying all the rights and immunities of other religious organizations; we have, therefore, adopted the following

RULES AND REGULATIONS.

1st. There shall be a Board of Trustees, consisting of ten members, to be elected annually on the 1st Monday of September, by the members of the Congregation; said Trustees to continue in office until their successors shall be elected.

2d. The Board of Trustees shall, at their first meeting, choose a President, Treasurer, Secretary and four stewards.

3d. It shall be the duty of the President to preside at all meetings of the Congregation and of the Board of Trustees.

4th. It shall be the duty of the Treasurer to receive and disburse all funds of the Congregation; keeping an accurate record thereof, and reporting the same monthly to the Board of Trustees. All money belonging to the Congregation shall be deposited in such Bank as may be designated by the Board of Trustees, and shall be drawn therefrom only by check signed by the Treasurer and countersigned by the President.

5th. It shall be the duty of the Secretary to keep a record of proceedings at all meetings of the Board of Trustees. To register the names of members of the Congregation, and to perform such other clerical duties as the Board of Trustees may direct.

6th. It shall be the duty of the Stewards to have the lecture hall opened, lighted and heated as such, as may be directed by the President, to preserve order and decorum among the audience during the hours of service, and to have a general supervision of the property of the Congregation.

7th. The Board of Trustees shall hold monthly meetings, at which a majority of their number shall form a quorum for the transaction of business.

8th. The President shall call a special meeting of the Board of Trustees upon a written request of any two of its members.

The following named gentlemen were then unanimously chosen to constitute the first Board of Trustees: Wash. A. Danskin, J. H. Weaver, Robert T. Wilson, John Frist, Jacob Weaver, James A. Gibson, Isaac Corbett, William Leonard, Alex. M. White.

The Board of Trustees then, by unanimous vote, elected the following gentlemen officers for the ensuing year: Wash. A. Danskin, President; William Leonard, Treasurer; Uriah Jones, Secretary; John W. Weaver, M. I. Bamberger, William Priggen, B. McClellan, Stewards.

And under this form of organization was incorporated the First Spiritualist Congregation of Baltimore.

We have extended our lease five years from the 1st of November next; have expended nearly one thousand dollars in handsomely fitting up our hall; have purchased a cabinet organ and formed a choir that, under the able leadership of Prof. Mason, an accomplished teacher of music, whose services we have permanently secured, adds very much to the interest and pleasure of our meetings.

Our movement has been characterized by uninterrupted harmony. We have worked together for the one great object—to add to the sum of human knowledge and thus to increase the sum of human happiness. Yours truly,

WASH. A. DANSKIN.

Spiritualism in Berlin, Wis.

He that hath an eye and an ear should see and hear of our progress, prosperity and happiness in spiritual things since our organization and harmonious cooperation in the good work of moral, social, intellectual and spiritual reform. Our organization was legally perfected about six months ago, according to the Revised Statutes of Wisconsin, and I was invited by the Trustees of the Society to administer the truth and principles of our Spiritual Gospel to the saintly people. Much praise is due to the Hamilton Brothers for their timely aid in erecting a nice spacious hall for our use, and most beautifully decorating it with the lifelike likenesses of our late President, A. Lincoln, the brave generals and officers who have so nobly worked for our country's freedom. I have spoken here for about five months to increasing audiences, and the rapidly with which the Living Faith is taking hold of the public mind, the growing brilliancy of that more celestial light, the increasing numbers which are continually embracing the more desirable religion of Spiritualism, leaving the frightful threats of misguided theologians, the progress with which error, in all its forms, is being uprooted in every department of human life, the earnest activity which characterizes the grand reformatory movements of this age, are full of hope and promise for humanity. The experience of organization has proved successful. Wherever it has been accomplished with a Children's Progressive Lyceum, it triumphs, it blossoms, it builds up a beautiful, eternal, intellectual structure; it speaks in unwritten language of its use and its power to attract the wayward soul, to purify and refine the corrupt and gross, to warm and strengthen each beating heart and point it to the glories of the coming future, when earth will

no longer be desolated by the fires of moral turpitude and vice.

Thus with us in this beautiful city of the West. "Old things are passed away; behold all things are become new." 11 Cor. v: 17. Total depravity, vicious asceticism and the wrath of God are all down in the market, and the priests have hard work to get a single bid for any such theological goods; the people have learned from their spirit teachers that they are not natural or ornamental to humanity, or essential for happiness and usefulness. We learn that man is naturally good, that the saving elements are within him, coeval with his creation, and as lasting as his existence, and if properly cultivated will prepare him for all the joys and pleasures which come from well doing in this world and the world to come.

Thus the good work goes on and on, sweeping all the old forms and fallacies of theology from the human mind. Our scientific religion, Spiritualism, neither capitulates with the foe nor surrenders the enemy. It knows no compromise, nor yields to any debasing terms; but wherever it is properly presented and examined, it will and must be welcomed and embraced as sacred truths.

This has ever been my experience for the last fifteen years. I have constantly been engaged in the lecturing field, or a trance speaking medium and clairvoyant physician. And my mission being ended for the present in this city, I will answer calls to lecture in the Eastern, Middle or Western States. Would like to make engagements for a month or three months in a place. Address, DR. H. P. FAIRFIELD, Berlin, Green Lake Co., Wis.

Notes from Mrs. Wilcoxson.

My last report was sent you from Longwood, at which time I was to speak in the High School of Fairville, by invitation of the proprietors. The attendance was large, and a deep interest manifested.

After a brief rest during the succeeding ineluctable week, passed on to Chatham, where, in the family of John Way, a progressive friend and Spiritualist, I met a hospitable reception. In this family is a strong mediumistic power, and formerly some of the most remarkable and convincing tests of spirit control were given. On one occasion, two buckets of water were lifted without visible aid, and carried from the kitchen out into the open yard. Tables and benches took to thumping; shovels and tongs to flying in opposite directions; drawers were opened, and the contents removed; the shoes of the daughter medium, being repeatedly tightly laced, would in a moment be slipped from her feet, and the act successfully repeated with the most astonishing rapidity. On her seating herself for her studies, her school-books would suddenly slide from her hands to the opposite end of the table, and when she attempted to proceed with her lessons, in opposition to the power, her books would be hurled about the room. This young lady is a very sweet spirit, of marked intelligence, and though not in the field of mediumistic labor, has latent powers of a high order.

While in Chatham, I attended the West Grove meeting of Hickeys Friends, by invitation of certain members, and as the hall-church's silence was broken at length, by my intruding voice, an older arose and enjoined silence. I think the spirit of one of my faithful guides, G. Fox, was too near me to allow of gag-law, and the result was that a few minutes more were consumed in speaking in evident discomfiture of the busy and conservative elder. For no sooner was the meeting broken, than a number of the members openly, and in presence of the congregation, expressed "deep sorrow" and "pain of heart," at the interruption. I afterwards discovered that one elder and several members were firm believers in and advocates of the Spiritual Philosophy, and would take no notice of the plain measures taken to provide a platform for a progressive inspiration in their future meetings. When I told them I did not come among them to excite divisions, but in obedience to the power moving upon me, and that I would no more enter their meetings, if they so requested, they (the favorable party) begged I should continue to labor among them whenever opportunity offered. I merely mention this as a proof how the heaven is working. Spoke in the Spring Grove Hall to a small gathering of whites; and once to the colored people in the same place. But Chatham proper is, at present, in Orthodox possession, and bound in the straight laced stays of sectarianism. In the farming sections of this county, however, there is a broad and expansive liberalism which makes the indifference of the farming community a most pitiful narrowness. In the family of William Webster I was strengthened and encouraged by my labor by a practical sympathy. Found the compass of direction pointing to Kenosha square, where I inadvertently struck the path of Dr. Fitzgibbon and party. Their lectures were quite instructive.

The Common Council having kindly offered me the Town Hall for meetings on Sunday, I addressed good congregations after noon and evening, the first and most influential minds of the place being present as investigators of the Spiritual Philosophy. There is a fine grade of development in this community, certainly not below the average, and a living inspirational element highly encouraging. From Pennsylvania came on to Trenton, and commenced operations on Tuesday evening last, in the heart of this conservative Capital, where the clouds of sectarian policy and political corruption load the pure atmosphere of freedom with the malarial of dying systems. Oh, for brave souls, strong hearts, consistent laborers in these busy centres of worldly wealth and political power!

But let us take courage; for beneath the superficialities of fashionable life we see the golden veins of a new thought-world waiting the molting of Revolutionary newness—when the hard Master Workman shall make this buried wealth the bright setting for immortal truths.

I am led to these reflections by the daily experiences which fall to my lot, proving that however unpopular the name of "Spiritualism" may be, even opposers love its principles. A recent invitation to give a lecture in a private parlor to some twenty-five or thirty who are the kindred ones, but not ready for public attendance, on account of its unpopularity with the sectarian world, shows unmistakably where the common mind is running to.

Monday, Feb. 12th. I have to report a crowded house last evening.

M. J. WILCOXSON.

Matters in Young America, Ill.

You must know of the good cause on our great liberal Republican prairies. We live, as you know, in a bitter sectarian atmosphere—bitter county being the stronghold of the U. P. (United Presbyterian) Church. At Monmouth, the county seat, they have a college in full blast, where they turn out numbers of theological fidejunks. Wherever a church is built, "there they must do congregations." Extremely clamorous, they cannot exist except in communities. Poor souls! they praise God with long faces and distorted palms, but

"They'll not budge a foot and sell more pious fables at last."

When W. A. D. Hume spoke here in November, it was a very wicked thing, to be sure. Two weeks ago Mrs. A. Wilbourn was with us, but could not speak in the church, even on the state of the country, because she was a Spiritualist, and this after having the consent of the more kindly trustees. We obtained a small hall capable of holding some one hundred and fifty persons comfortably, and the owners estimated that about four hundred were present. Afterwards she gave us two beautiful lectures, to very full houses, and the cry was for "more light." We were ready to have her leave, but expect her here in April again. She spoke, also, in Monmouth, and many hungry souls who could find no good in dry forms and dryer doctrines embraced the glowing truths, as they fell from the speaker's lips, with that earnestness which declares a great want unsupplied.

We begin to see the dawn. This dreary religious darkness is being felt even by the farmers, and the shepherds now and then throw out a hint and guide to theological health. But it is of no avail. Speakers will lecture, to good houses, circles will be formed, and people will investigate.

Altogether we feel a new hope, and the sky looks brighter, and we shall be glad to hear from good lecturers now and then, as the time may warrant, and they may be assured we shall be glad to engage such to speak to us just as often as our funds will permit.

Young America, Ill., is situated on the C. B. & Q. Railroad, one hundred and eighty miles from Chicago, and twenty from Burlington, Iowa.

A. G. SMITH.

The Progress of Spiritualism in Providence, R. I.—J. G. Fish.

Our prospects for the coming year are most hopeful, in every point of view. Our audiences are large, frequently equal to the capacity of the hall. It has been a fact with most of our speakers, the last year, that their audiences have increased from Sunday to Sunday, and they have had an influence and a power greater than I have ever known. Peculiarly, we are much better off than ever before. We went through the last year quite easily, sustaining free meetings by voluntary subscriptions and our faith. Our annual fair to raise funds for the coming year was well attended, and we realized from it rising of seven hundred dollars to start with. Subscriptions are coming in very liberally. We have started with the liberal idea of paying our speakers better, for we find that the West is out-bidding us, and unless we do so, will exclusively enjoy the services of the best.

We have just procured an act of incorporation, a charter having been granted by the General Assembly. We shall organize under it soon. Our charter designates the corporation as "The First Congregation of Spiritualists of Providence."

Brother Fish closed his labors with us to-day. He was engaged during the month, but being obliged to ask to be released from his engagement. He secured the services of Brother Storer to supply his place. I regret to part with Brother Fish, for he is an earnest worker, able and conscientious. His soul is in the cause; he is just the man for the time. He is a solid thinker, and a skilled controversialist—qualities which make his labors valuable. He is hereafter to be engaged in the educational field. He is to be Principal of the Excelsior Normal Institute, Connersville, Bucks Co., Penn. So we are not to lose his labors; his light is not to be put under a bushel, but he is to exert his influence at the fountain, where the current of life is to start from. He carries with him to his new field the benedictions of a large circle of friends.

Sunday evening, before the regular exercises, the following Resolutions were unanimously passed by the congregation:

Resolved, That we regret that Brother J. G. Fish has concluded to withdraw from the lecture field, for in this hour of activity, when Truth and Error are face to face, and striving to enslave the human mind, the other to hold it in thrall, we can ill afford to lose the services of the champion of Progress.

Resolved, That we tender our thanks to our brother, for his earnest and persevering labors at the various times he has been among us; for that self-sacrificing spirit of devotion which has impelled him to this missionary work, in which we trust the good seed was sown, which shall germinate and fruit in the future.

Resolved, That we tender our brother our sympathy in his new field; and though his public labors before the people are to cease, we are rejoiced that his talents and energies are to be exerted in such a field, that they will influence the mind in its formative stages and prepare it for the activities of life.

W. FOSTER, JR.
Providence, R. I., Feb. 19, 1866.

French Non-Intervention.

The latest news from France give us, among other matters, an account of a conversation between M. Drouyn de L'Huys, and our Minister, of date three days later than the Emperor's speech, and this conversation does not seem to justify the rosy anticipations in which some few of our contemporaries have been lately indulging, in consequence of that speech in relation to the Mexican question. M. Drouyn de L'Huys says to Mr. Bigelow:

"We return to the principle of non-intervention, and from the present we accept it as our rule of conduct. Our interest and honor require us to demand its equal application to all. Relying upon the equitable spirit of the Washington cabinet, we expect from it the assurance that the American people will conform to the law of non-intervention which they invoke, by maintaining a strict neutrality with regard to Mexico. When you shall have informed me of the resolution of the American Government in this matter, I shall be in a position to acquaint you with the result of our negotiations with the Emperor Maximilian for the return of our troops."

That is to say: Having crushed out liberty and liberal institutions in that unhappy country, and inaugurated in their place a despotism which is already manifesting its tyrannical tendencies and true character in the cold-blooded murder of its enemies taken in battle, for no other crime than that of fighting for their country and for that liberty so dear to the heart of every true man and patriot; therefore: Provided Maximilian thinks the time has come when the "French troops can be withdrawn without endangering his throne or those French interests which are to be defended in that distant country," and, provided, the United States will agree, that when he has accomplished all that he went to Mexico to do, and when the French bayonets are no longer needed to secure those French interests or to prop up a falling Empire, that they will rest quietly under this bold violation of their favorite policy of non-intervention; and that they will, by no word, look, or deed, betray any sympathy for their brother Republicans, weighed down by the yoke, by his armies imposed upon them. Then Napoleon will be willing to endeavor to "come to an understanding with Maximilian, in order to fix an epoch when the French troops can be withdrawn from Mexico. In other words, after Napoleon has entirely, or as nearly as may be, crushed the life out of a Republic; bound it hand and foot in chains too strong to be broken; and, thus bound, bleeding and defenceless, delivered it over to its enemy, the Empire—if we will agree in no manner to interfere or aid in undoing his bloody work—then, and only then, will he recall his troops or talk about their recall, and maintain a "strict neutrality."

If Louis Napoleon imagines that this plan will be successful, he very much mistakes the temper and character of the American people. They are too much in favor of "fair play;" too much the lovers of republican institutions, too thoroughly in favor of their cherished Monroe doctrine, and too fully appreciate what is due to their own national honor and dignity, in maintaining that doctrine, to be willing that this mammoth outrage should much longer continue; and they are now calling upon their Government, in unmistakable tones, to take such action as is best fitted to speedily remove the Austrian usurper, and restore the blessings of freedom, peace, and tranquillity to our neighboring Republic.

New York, Feb., 1866. METROPOLIS.

THE RELIGIOUS WAY.—M. Lacroix, the publisher of Proudhon's "Commentary upon the Bible," is to be prosecuted by the Government for spreading Freethinking tendencies in that country, and it is said that he will be banished from France. That is the religious way of dealing with heretics. Not being able to prove them wrong, they must be killed or banished for the glory of the Church and the good of souls!

Conversation is a very serious matter. There are men with whom an hour's talk would weaken one more than a day's fasting.

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SUCCESSORS TO A. J. Davis & Co., and C. M. Hunt & Co., will continue the book-selling business at the above named place, where all books advertised in the Banner can be procured, or any other works published in this country, which are not out of print.

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Having thus taken upon ourselves new and greater responsibilities—the rapid growth of the grand religion vouchsafed to the people of earth, warranting us to call upon our friends everywhere to lend us a helping hand. The Spiritualists of New York especially we hope will redouble their efforts in our behalf.

J. H. LOOMIS, who superintends our New York Branch Office, has long been connected with the former conductors of that office, and will promptly and faithfully attend to all orders sent to him.

Banner of Light.

BOSTON, SATURDAY, MARCH 3, 1866.

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LUTHER COLBY, EDITOR.

Spiritualism on Trial.

Emerson says he is in the habit of putting very close questions to himself, when he finds himself praised in the papers. The surest sign that a creed or a party has become popular is the fact that it is complimented and flattered either by those already in power, or by those who want power. There is a class of minds that instinctively pay respect, and even reverence, to whatever has numbers at its back. Enlarged views of Truth—often times styled new truths—are never popular at first. The world has as a rule always fought the introduction of such truths, and persecuted those who brought them to view as its worst enemies. Every reformer, therefore, understands beforehand what he deliberately denies himself, what crosses he takes upon his back, what privileges he is to forego, what smiles of favor he is to put behind him—when he enters with a quickened conscience and a firm resolution upon the path which leads the world to better things in spite of itself.

Much as Spiritualism has been made the butt of shallow men's ridicule and the object of their meaningless abjections, it has spread as a faith as no other ever did before it. Not only this country, but civilized Europe is filled to-day with unmistakable tokens of its progress and power. Those who would openly oppose it, if by that means they thought they could more effectively hold it in check, so far pay regard to the popular sentiment and popular tendencies as to decline that impolitic mode of attack, and even insist that it is nothing new to the world, but only the old system of signs, dreams, charms, incantations, and what not, come back again. It is a tub that they throw to the whale; but the only end it secures is the exposure of their inborn prejudice and their unwillingness to see any good that has its origin in Nazareth.

To whatever point of popular favor Spiritualism may attain, it can never kick away, as the creeds all have done, the ladder by which it climbed. As the Christ of the world was found hidden away in a stall, and came to the notice of men, as he said of himself, "eating and drinking" and "the friend of publicans and sinners"—and as he selected to be personal bearers of his new truth a class of humble and unlearned men, mere fishermen as they were—so has the great truth of Spiritualism dawned on the world from a quarter entirely unexpected, presented itself to the soul of man by instrumentalities not at all in fashion with the creeds that are in present favor, and made its way to the wide extent it has without any of the factitious aids such as are employed in revival seasons, for more aggrandizement and increased power.

The instruments by which Spiritualism as a great truth and a distinct faith has made its way among men, are not so humble but that they were readily chosen by the intelligences employing them; and it would therefore argue an imperfect faith indeed if we were willing to underrate them so far as to let them go because, as a body, we number by the millions instead of by the handful. The same link connects us to-day with the upper spheres that always did. The same laws of communication, to and fro, continue in active operation. Were we to attempt to break away from them, we at once surrender all. They rule the universe. While we remain Spiritualists, we must obey—may, we are to reverse them as the sign of the Divine Presence itself.

There are those who are like-minded with Spiritualists—liberal in their views, uncramped in their sympathies, and unfettered in their reason—and who would be glad to form an outward union with us, if they were ready to accept as openly and unequivocally the broad fact of direct spirit ministrations to man. They agree to the general doctrines and theories of Spiritualism as a religion, but are utterly indisposed to accept it as a philosophy, with the living basis of its faith. Like Rev. Mr. Frothingham, of New York, they account themselves spiritual, while unwilling to subscribe their faith as Spiritualists. And so they would readily acknowledge the flower and fruit, while holding the hidden seed and germ in low esteem indeed. It is a strange manifestation of faith, for it is an acceptance of a truth at its top while refusing to recognize it at the bottom. These men style themselves Rationalists, they certainly except on this point; broadly, liberally, nobly so. But they imply, by their subscription to the spirit of Spiritualism while denying its operative agencies and instruments and laws, that Spiritualism is not rational, but dogmatic and mechanical rather, at least in respect of its methods. Now we hold, and so do all intelligent Spiritualists hold, exactly the contrary. We consider, and with reason, that Spiritualism includes Rationalism, instead of being outside of it; that it presents facts of the profoundest personal significance in the largest possible variety; and, with the light which is continually shed down on them from above, that they form a body of phenomena to which every human soul may go for comfort and sympathy, with no restriction imposed upon the use of its reason, and no fetters fastened upon its faith.

The Rationalists need just the inspiration which Spiritualism would bring to them, to make their faith whole and complete. The inevitable tendency to intellectual pride, too, would be checked by being constantly brought in contact—familiar and personal contact—with the grounds of their faith. Humility would all the time present itself to them with its sweet and humanizing suggestions. Charity would grow in their hearts daily as an active influence, rather than an abstract

idea. Sympathy would take hold strongly of the nature, and keep hold until it succeeded in establishing a living belief in human brotherhood.

We have thought that such a discourse as one which Mr. Frothingham recently delivered in New York, on Spiritualism, conveyed the idea that he could swallow the truth itself if it could be taken without its concomitant proof. He admits the reality; but has an aversion to what he thinks an unnecessary method of its manifestation. He is glad of the possession of what is, in his opinion, essential; but he refuses to see, to know, or to respect the very facts which make what is essential so sure and so dear to every heart. In short, he is one of those who would kick away the ladder by which men climb. And there is a vein running through his discourse that seems to say, "The Spiritualists and we Rationalists can come together, if they will only agree to give up their ideas of spirit ministrations." This is exactly what no true Spiritualist can give up, even were he desirous of doing so. Break this single link in the chain of God's universe—a truly golden link to thousands of souls—and the whole faith loses its power and its blessedness.

Another writer—a Rationalist of the Unitarian creed also—whose letter we published very recently in these columns, suggests a Review for the conjoint purposes of Rationalists and Spiritualists, classing them together. Such a review could never live by the aid of Spiritualists unless it were a truly Spiritual Review. It will not answer to shirk either the facts or the name of Spiritualism. It has done too much, proved too much, made itself too strong and vital, to be overshadowed by any other name, and especially by one which has a secret dislike of the simple methods by which its demonstrations impress themselves on the individual soul. Were Spiritualism a creed merely, it might without inconsistency pay regard to what is politic and promising, in a matter of this sort. But as it is an exalted and exalting Truth, indifferent to the strength which numbers are supposed to give, shining out like the sun for all the children of men, it can afford to sacrifice nothing to popularity merely, but must remain constant and fixed in the heavens to the end. Those who are inspired by it would gladly welcome others to their higher plane, but they can never go down again into the valley out of whose fogs and mists they have happily emerged.

Miss Emma Hardinge.

A correspondent, writing to the London Spiritual Times, says:

"This gifted lady continues to deliver her addresses at the Winter soirées to crowded and delighted audiences, upon various subjects which have generally been submitted to her only after she had taken her place upon the platform, and, therefore, have been spoken extempore without a moment's preparation. It is impossible to conceive anything more perfect of its kind, both in the matter and the manner of its delivery. If I had had any remaining doubt of the power of spirit to control and to influence our thoughts and actions, it would have been removed by what I have heard her say so eloquently from the lips of this highly inspired lady."

There is no reasonable explanation which can be given, short of spirit, to account for such a power as Miss Hardinge exhibits. No attribute of natural genius, no scholastic and careful training could accomplish what she does with so much apparent ease. It is, indeed, marvelous, and to me the highest phase of spiritual development."

Miss Hardinge's lectures at St. James's Hall, London, on America, are attracting the attention of the press of England. The Saturday Review having criticised one of the lectures severely, and in the opinion of the London Spiritual Magazine, unjustly, in a rejoinder the editor of the latter publication thus sharply hits off its contemporaries: "Coterie says that it takes far more education to make a pair of shoes, than to write articles for a newspaper. We can only regret that a far-seeing parent of a degenerate son did not put him in the way of making good shoes, rather than of writing articles which should bring the blush of shame to every manly cheek."

The Trichina Case in Detroit.

The Chicago Journal says the case of trichina in Detroit, (the only one believed to have taken place in this country,) proves on investigation to have been an exotic. The victim was a German woman who had been infected before she left her native country. "After her death a post-mortem examination was held, which has resulted in proving, beyond a doubt, that the disease was trichina. A small portion of flesh, about the size of a pinhead, was examined through a microscope, and found to contain large numbers of animalcules wound round and imbedded in the fibres of the muscle, exactly similar in appearance to the trichina spiralis." Meantime people are very shy of pork—so much so as to seriously affect the markets. The Chicago papers inform us that a load of pork put on sale at Peoria, Illinois, last week, was examined microscopically, and two of the hogs were alive with trichina. Dressed hogs examined at Dixon were also discovered to be inhabited by these infusorial creatures. The St. Louis papers of Saturday announce the poisoning of two families in that city from eating "diseased pork," though no attempt appears to have been made to identify the death of these persons by trichina. There are, however, people who have great power of inferring, and consequently the unusual prejudice against the "unclean animal of Scripture."

The Price of Coal.

A correspondent of the N. Y. World writes from the southern coast of the great Pennsylvania coal beds that he has made it his business to find out why the people of New York have to pay \$12.50 per ton for their coal. He shows that the miners have fifty-four and a half cents per ton for mining that quantity, and under the most favorable system of contracting not more than fifty-five cents per ton. The transportation to Schuylkill Haven costs per ton twenty-one cents; the Government tax and weighing per ton, adds another four cents; transportation by sea to New York costs \$1.50 per ton; total \$2.30. Adding royalty paid in cases of mines leased and wear and tear, profits, &c., \$2.40, a ton of the best anthracite coal at New York should cost \$4.70, and the ton be 2340 lbs. Allowing for storage, drayage, &c., \$2.80, the coal dealer ought to have a very remunerative profit at \$7 per ton, reserving at the same time his two hundred and forty pounds extra to partly account for waste. We give the statement above as we find it.

Welcome, Spring.

Here we are, right upon the new Spring again! We never write that welcome word without a feeling much like what Wordsworth describes as experiencing when he beheld a rainbow in the sky. His heart leaped up. The blue skies begin to look very blue. The winds are hushing, sharp, and bring earthy smells with them. Pretty soon the crocuses will start, and then we watch the sound of bluebirds in the still leafless trees. After that, is heard off across the country—reaches, the piping frogs' melancholy trill, starting a chain of associations for which there is no possible description. The past and future are strangely blended by the magic of that simple voice in the country marshes.

Meetings in the Melodeon.

During the month of February, F. L. H. Willis has occupied the platform of the Society of Spiritualists. The large audiences which gathered each Sabbath—composed of the most intelligent minds in our city—were not outnumbered, probably, by any other gathering of religious worshippers in the city. It indicates the increasing determination of the people to cut free from the restraints put upon them by the teachings and creeds of a false theology; and obtain a clearer and truer knowledge of the great problem of the life hereafter, which is being solved by the invisible intelligences who have spanned the chasm between the two worlds, and return to us with tidings from beyond which fill our souls with joy and hope. Although, in theological parlance, this glorious truth is "contraband," yet the multitudes gladly receive it and become satisfied that they have found the truth their souls have ever been yearning for but could not find in any of the Churches.

Mr. Willis has given a course of lectures explanatory of the Spiritual Philosophy which will prove of incalculable value to many. The prejudices of many skeptics have been removed, and light has dawned into their souls. Such elucidators of our faith should be kept constantly employed in the good work.

LAURA DEFORCE GORDON.

During the month of March, Mrs. Gordon will fill the desk each afternoon and evening in the Melodeon. She has long been in the lecturing field, and is one of the best developed trance speakers, and a most acceptable and eloquent lecturer. At the close of her engagement here she goes to Washington to speak during April and May. The meetings in the Melodeon are free to all who choose to come.

Lizzie Doten in the West.

This excellent trance medium and lecturer has just closed an engagement at St. Louis, Mo. She spoke before the spiritually-minded of that populous city every Sunday during the month of February. The local secular press speak of her in terms of high praise. The Press remarks: "Miss Doten has been called 'Massachusetts' most eloquent daughter' by several of the Boston papers, and seems to merit the compliment. At each lecture the house was literally packed full, and the deepest attention was given to the eloquent and pathetic remarks which flowed forth with a remarkable ease and grace from the lips of the fair Yankee girl." The Democrat says "her discourses were eloquent and logical." On one occasion a reporter for that paper happened to be present when Miss Doten delivered a satirical poem entitled "Mr. DE SPLAE," and was (says the editor) "influenced to rescue this gem from oblivion, and set it in the coronet of the Democrat." As a production of the spirit-world, it is a smooth and piquant emanation. We print it upon our first page, carefully revised and corrected by the author.

Miss Doten, on her return East, will tarry at Cleveland, Ohio, a brief period, and probably address the people there as she leaves for home. She is engaged to lecture in New York city during the month of April, and will speak at the Melodeon in this city every Sunday in May.

The Davenportes.

The Davenportes and Mr. Wm. Fay have been giving séances in Cork, Limerick and Waterford. They return again to Dublin on Monday, says the London Spiritual Times of Feb. 10th. The Cork papers contain reports of their séances, giving a tolerably good outline of what takes place at them.

AN APOLOGY.—The Isle of Wight Observer published the scandal about Mr. Fay having turned "Queen's evidence," which appeared in the Morning Star and the Times. The Davenportes, through their solicitor, have demanded an apology. The amende honorable appeared in the Isle of Wight Observer, of February 2d, as follows:

In our impression of the 6th of January a paragraph appeared, the substance of which was copied from one of the London papers to the effect that "Mr. Fay, who had so cleverly assisted them in London to gull the credulous, had turned Queen's evidence, and was actually engaged in New York in making money by showing the American public how the Davenportes do their tricks, and what he low the Davenportes do their tricks, and what impostors they had been." We, of course, knew nothing of the writer of this paragraph, but having been informed that it is not only untrue, but that a contradiction has appeared in the paper alluded to, we do not for a moment hesitate in expressing our regret that we should, in common with many others, have been so misled. Our object is only fair and legitimate comments on passing events, and that certainly with no intention to injure any party or individual.

The Church Movements.

The revival efforts are maintained in the Orthodox churches in this city with more or less persistency. There is a determination to get up a "revival of religion," if it can be done by any of the methods known to such as are long familiar with the business. In one of the meetings it was narrated as something to be gratified with that a boy of eight or ten years said he was willing to come out before his class and openly admit that he "had found the Saviour." The opportunity was given him, of course, and the result was, as expected, a similar confession from several other lads of his own age and size. The excitement is to be kept up in such ways as this, as long as possible. We are glad to chronicle an increase of true spirituality whenever and wherever found; but we do not believe that mechanical efforts or nervous excitement is the same thing.

Stir in European Cities.

There is hardly a large city in Europe that is not stirred by the presence of revolutionary or reactionary elements. The great popular wave of 1848 did not altogether spend itself on nothing, leaving no positive results behind. Berlin, Vienna, Rome, Florence, Paris, Madrid, London—all are in fear of what the future may suddenly reveal to them. The monarchical system being based on force, and having established and kept itself by force, it of course stands in dread of the very elements it has so far managed to keep down. This is the penalty it has to pay, under the law. There is no help for it, as there is no justice in grumbling about it. We may not expect that the people of Europe, seeing what we in this country have done, are going to remain contented as they are.

Freedmen's Bureau Bill.

President Johnson has vetoed the Freedmen's Bureau Bill, which had passed both Houses of Congress by large majorities. On its return to the Senate an exciting debate took place, and an attempt was made to pass it over the veto by a two-thirds vote, but failed. The vote stood 30 to 18. Two Senators were absent.

Wanted.

A liberal price will be paid for twenty copies of number one, volume eighteen, of the BANNER OF LIGHT.

The Physical Manifestations of the Brothers Davenport.

A writer in a late number of the London Spiritual Times, concludes a well written article in regard to the wonderful manifestations given in England through the instrumentality of the Davenport Brothers, in this wise:

"The brothers very judiciously suppress all Spiritualism, they are mere exhibitors of phenomena for consideration, worthy the age and country they come from. They profess nothing but their own integrity as honest passive agents to some power, and leave us to explain. Their experiments should be looked upon as rudimentary essays in a new branch of knowledge, of which it would be impossible at present to predicate the result. Already no less than four millions of people are religiously influenced by this movement across the Atlantic, and though we are slower we are not less certain thinkers. All truly religious men should immediately see how far this science of Spiritualism affects matters of deep interest to them, and the impermissible forces should be studied by the scientific. It won't do to hush it up, as the views are spreading, widely, and as we cannot stop any stream of thought springing from facts, surely by trying to understand its principles we are in the best position to direct its course. Let all true men do their duty in whatever way they think best, and then let the approaching torrent take whatever direction the providential arrangement of human thought determines. If the merest trifles are under our Father's care, how much more shall the interests of His children be safe, both here and hereafter, no matter what new views or sciences each century brings forth!"

A Grand Worker.

N. Frank White is doing a noble work in the West. He is engaged in speaking almost every evening in the week, besides Sundays. We hope his strength will hold out for the arduous labor he has undertaken. He is an eloquent speaker. In a private note to us under date of Feb. 14th, he says, "My Sundays are all engaged now until July, when I go East for a short rest. If I had a dozen bodies I could not answer all the applications for my time. I have only week evenings now to give, but will improve them, if the friends desire, anywhere within a hundred miles of my Sunday engagements; so far they have been well occupied. I have averaged about five evenings in the week, besides my Sundays. I sometimes get quite weary, but am standing it finely, and have not yet been obliged to disappoint an audience; neither do I think I shall. I am having a grand time here in Berlin; Spiritualism here is flourishing finely. I go to Fond du Lac the next two Sundays. Next week I give a course of five lectures in the Unitarian Church, at Ripon. I am kept on such a jump, I get no time to write."

The Telegraph.

We observe a reduction—real, we hope, as well as apparent—in the charges of the American Telegraph Company, brought about, no doubt, by the competition which has sprung up in this important field of business. THE FRANKLIN COMPANY offers to serve the public at much reduced rates, and sends back important messages to the points whence received, for confirmation, at half rates. This insures perfect safety in the character of every despatch, and makes it tell a true story for the person sending. The office of the Franklin Telegraph Company is at 99 State street, in Boston, and it also has offices in Worcester, Springfield, Hartford and New York. We commend it to the favor of the business public, and of all those who have occasion to make use of the telegraph.

Christ and the People.

Dr. A. B. Child, of this city, is now engaged in the preparation of a book for the press bearing the above title. It presents Christ as he presented himself; it presents a new view of sin; a new view of justice; a new view of charity; a new view of human law; a new view of government for the people; a new view of man's inseparable relation to Christ, in the present and future, and of the unseen things that in all times, places and conditions bind man to his fellow-man. This new work will be printed on fine paper, with handsome type, and neatly bound. It will be published by subscription, at \$1.25 per copy, postage fifteen cents. Those who desire early copies of this book, which will be ready in April, can be accommodated by remitting the price to us, as we are authorized to take subscriptions for it.

Lecturers' Movements.

J. S. Loveland is still busily engaged in spreading the spiritual gospel in Connecticut. Mrs. Susan E. Slight is speaking for the Society of Spiritualists in Yarmouth, Me., with very general satisfaction.

J. M. Allen is very actively engaged in Vermont, lecturing Sundays and week evenings. E. S. Wheeler, of this city, speaks in Haverhill during this month.

Doan Clarke, a modest man, but a fine trance speaker, is in Brandon, Vt. We hope our friends will keep him busy. The fire of inspiration burning in his soul will yet break forth in utterance of truth, and warm the hearts of the cold and indifferent.

Hudson Tuttle's new Book, "The Origin and Antiquity of Physical Man."

This excellent work should be in the hands of every person in the land whose mind is not bigoted by the fossil ideas of the writers of past generations. We fully reviewed this book in a recent number of our paper; but we again, although briefly, call the attention of our readers to it, because we believe they will derive both pleasure and profit from a perusal of its pages. The Boston Post, in criticising this book, says: "The author discusses the great question relating to the antiquity of man with considerable ability. He has read widely, and writes clearly, and reasons well." Sold, wholesale and retail, by Wm. White & Co., publishers of the Banner of Light.

To our Subscribers.

As the present volume of the Banner closes with two more numbers, we earnestly request our friends to renew their subscriptions before that time, as all names are taken from our mailing-machine as soon as the time for which subscribers have paid expires. By so doing they will avoid the delay occasioned by resetting the names in the machine, and thus accommodate all parties.

Marlboro', Mass.

The Spiritualists of this town have organized a society, and now hold regular Sunday meetings there. "Let the light shine for the benefit of mankind," says Bro. Sidney Howe, Secretary of the Society. So say we. And it will. The clouds which have obscured the glorious sun of Spiritualism, are fast passing away.

Short-hand Writing.

Attention is called to the advertisement of Andrew J. Graham, in another column, author of a system of standard phonography. Those who have learned his style of short-hand writing, consider it an improvement on "Pitman's System."

the Banner one year. It will be forwarded to their receipt of the papers with the advertisements marked.