

CALIFORNIA.

Laura Cuppy—Mrs. Ada H. Foye—Sci- don J. Finney.

DEAR BANNER—Presuming that your many readers East would be glad to know how the philosophy is progressing on the Pacific Coast, I thought I could not do better than to give you a condensed account of what we are doing in the "Golden City." The past summer has not proved a very successful one for our cause, owing to many circumstances with which you are doubtless familiar, but I am happy to be able to say that the clouds appear to be breaking, and, judging from the signs of the times, I think we are on the eve of a grand old revival.

Mrs. Laura Cuppy is again located in our city, and is lecturing weekly to crowded houses. She is as pungent and logical as ever, and the applause with which she is sometimes greeted indicates the appreciative audiences in attendance. She is doing a noble work, and right nobly may she be rewarded. With two such expounders in the field as Laura Cuppy and Mrs. Ada Hoyt Foye, it would be strange indeed if a deep interest were not manifested in regard to the philosophy and phenomena of Spiritualism.

Mrs. Foye gave her first public séance (since the birth of her babe) on the evening of the 5th inst. During the séance an incident occurred that demonstrated beyond the possibility of a doubt the individuality of those who have passed to the spirit-world. A few minutes after the séance was opened a spirit announced itself by name, addressing a lady in the audience as "my dear mother," and after answering a number of questions satisfactorily, was requested by the lady to write out, through the medium, (Mrs. Foye,) the last words spoken by the spirit while in the form, whereupon her hand was influenced and she immediately wrote the following sentence: "Lord Jesus, receive my spirit!" The lady, amid sobs and tears, acknowledged that the name given was that of her son, and that the sentence written by the medium was indeed the last words uttered by her boy.

Mrs. Cuppy and Mrs. Foye are laboring hand-in-hand for the cause; the one defending the philosophy of spirit-intercourse, and the other demonstrating its truth by evidence that carries conviction to many an earnest inquirer.

Bro. Selden J. Finney, since his arrival amongst us, has been able to enter the field but once, on account of ill health. About two months ago he delivered a soul-stirring lecture to a vast audience at the Mechanic's Institute Hall, in this city, and for an hour and a half held the audience spell-bound by his mastery and eloquent arguments. His health being in a measure restored, efforts are being made to induce him to deliver a course of lectures in this city, and it is to be hoped that enough interest will be manifested to make the contemplated lectures remunerative.

In your published list of lecturers, of Dec. 19th, I see you have located Mrs. Cuppy in Sacramento. This was true at the date of the publication, but Miss Eliza Howe Fuller is now lecturing in Sacramento, and Mrs. Laura Cuppy is located with us, as stated in the commencement of this letter.

Yours for the cause of truth and progress, San Francisco, Jan. 13, 1899. J. F. MILLER.

Musical.

The Grand Testimonial Concert to Camilla Uro, on Sunday evening, Jan. 24th, at Music Hall, Boston, before a large, very appreciative audience, comprising the elite, beauty and fashion of the city, was, no doubt, one of the best for some time past. Rarely, if ever, has it been the lot of the people of the Athens of America to witness and to enjoy such a concert. The house was packed to its utmost capacity, every seat being occupied, and many had to stand.

The Musical Fraternity, in tendering this splendid entertainment to Camilla Uro, have done a noble deed, and deserve the thanks of the whole community far and wide. She richly merits it all, and more. She has worked hard and long to gain that very high eminence from which she can look down, not with a supercilious frown, but with the proud satisfaction that she has fairly and fully earned it in an eminent degree. Her name stands out in very bold relief on the scroll of fame, and, as such, will ever remain throughout all coming time and coming centuries. She is the star of stars, of the first magnitude, in the musical galaxy of greatness; or, rather, she may be compared to the sun around which the lesser lights revolve.

The Concerto for Violin, op. 61, by Beethoven, was the great and brilliant gem of the evening, befitting by its wonderful performance, the mighty organ auditory to the very highest pitch of excitement. A deathlike silence pervaded that vast, breathless throng, so that a pin could almost be heard in any part of the hall during the entire very long and very difficult performance of that splendid composition of the immortal Beethoven, with the beautiful orchestra accompaniment of sixty performers, who did it strict justice, and whose performances of the other superior pieces on the programme would elicit the highest encomiums from all who had the fortunate privilege of being present on that very interesting and never-to-be-forgotten concert.

Miss Adelaide Phillips, in her artistic, finished renderings of the grand aria, "Lascia chi piangia," by Handel, and "Return, O God of Hosts," (Samson) by Handel, introduced an important feature, and left a perfect charm upon the already highly excited and delighted auditory. It would seem she has improved by her European visit. She now stands at the head of her profession, as an American artist, in all that goes to make up the great requisites of a finished virtuoso. The announcement of her name ought to be sufficient inducement to fill any house, on any occasion, anywhere, at home or abroad. The names of Phillips, Percep-Rosa and Kellogg compose a trio of greatness that it would be very difficult to excel.

The Choral, "Ave Verum," in D, Mozart, was very effectively performed by a full chorus of fifty eminent singers, and, on such an occasion, was quite a new thing to a Boston audience. In the piece, "Evening falls," quartette, by Lachner, the effect was very fine indeed. In time, tone, nicely shading and blending of perfect harmony, and in execution every way, it would be very difficult to surpass it. It would be a great feast to have more of such music. The Ave Maria, by Gounod, sung by a soprano choir, with orchestral accompaniment, piano and organ, Violin Obligato, by Mad. Camilla Uro, was rendered in a truly artistic manner, and produced a very pleasing result. Mad. Uro showed her skill in this, as well as in the Concerto, in a very eminent manner, the violin being heard quite above everything combined. The choir, orchestra, piano, organ and violin might each compete for the mastery of such a performance, all parts being necessary to complete the grand whole.

Hall's Boston Brass Band, in the Prayer, "Ave Maria," by Wallace, added another beautiful gem to the evening's entertainment, by its effectiveness throughout that pleasing composition. The Capriccio in B Minor, op. 23, piano forte, by Mendelssohn, B. J. Lang, was one of the very best things among the other splendid gems. Mr. Lang, who now stands one of the best pianists of this country, added another honor to his wide, renowned fame. It was a perfect success. The performance of the organ throughout, in the hands of such an organist as Dr. J. H. Wilcox, was a most powerful auxiliary to the grand and ever-to-be-remembered festival.

Carl Zerrahn, as one of the conductors, was a very important appendage, and increased the interest by his judicious and well directed efforts. He stands unsurpassed, as a Conductor, in the United States. He is now extensively engaged in preparing musical bodies for the Great Musical Festival in June. Mr. F. E. Gilmore, the efficient leader and conductor of the best Band in America, comes in for a very great share of the evening's performances. Whatever he undertakes is always carried through in the most thorough, scientific and finished manner, as was manifest on this and many other occasions. And it will be so with the one in June. He now has the sympathies of the first men and women of the country enlisted in the grandest and greatest musical gathering the world has ever seen by far. As the great projector of this affair, and his unswerving efforts in carrying it forward, his name

will ever be remembered with the kindest feelings by the people of the United States, and of the world at large, as one of the great benefactors of the human race. Mr. Koppitz and Mr. Hall were also successful as conductors, and increased the pleasure of the evening by their faithful and well directed efforts over their respective bodies.

The two overtures were splendidly rendered by the grand orchestra of sixty. But there is not time nor room to go into all the minute touching the beauties of these fine compositions. The choral for male voices, by twenty-five gentlemen, closed the concert in a very interesting and happy manner. Thus ended one of the finest concerts ever given in America. S. P. F.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL, LONDON, ENG. KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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LETTERS GOING TO THE EDITOR, LEWIS B. WILSON, ASSISTANT EDITOR.

All business connected with the editorial department of this paper is under the exclusive control of LUTHER COLBY, to whom letters and communications should be addressed.

The Poison of the Tongue.

There is a poison to which that of the adder is comparatively harmless, for it infects more than the blood—it destroys everything that is dear in life. As reputation is of higher value than health, and a good name more dear than life itself, so the venom that kills the one far, far more virulent than that which destroys the other. We measure causes by their results. How very few persons realize, or ever try to realize, what havoc is made all about them by the reckless use of their tongues. The words spoken may all seem a little thing, but they grow with travel, and at the last sting worse than any serpent's thrust. We have recently read a timely and well aimed article on this subject in the Chicago Cosmos, under the head of "Gossiping"; the statements it makes are much too direct and plain not to be seriously impressive. It is not a screed on female talking, any more than on the habit of miscellaneous small talk at large, which persons of both sexes indulge in much more freely than they ought. "Many a heart"—says our contemporary—"that beat high with hope, has been crushed into the dust by a few trifling words, uttered in thoughtlessness and malice. Many a home sanctuary has been invaded, and its happiness forever destroyed, through the machinations of evil-minded gossipers."

But we will not restrict our condemnation to the gossips only. Perhaps just as much mischief is made by the practice of inconsiderate speaking as by that which has positive malice in it. It is not by any means necessary that there should be any special motive in the speaking; in fact, where such is known to be the case, the edge of the assault is more apt to be turned from its motive being understood and duly allowed for. It is the silent distillation of words not originally intended to be hard or slanderous, that fall almost without any effort or reflection from the tongue of the speaker, and that are caught up and whirled from lip to lip until they become the common property of a whole neighborhood—it is these that poison the peace of a victim's mind, and come back to his ears distorted, deformed, covered all over with the ugly excrescences of envy and hatred, and foul with suggestions that lurk like vile things in the heart of them. Against an open enemy one can usually place himself on the defence. Against slanderers and defamers by calling it is possible to make a stout fight, though for a long time it is a most uneven one. But against a perfect mist of slanting speech, coming one knows not whence and going one knows not whither, it is scarcely possible for a person to screen that most vital part which goes by the name of reputation. The softest and most patiently reared character itself has to give way at length to the wearing of this incessant influence.

We are fully disposed to agree with our Chicago contemporary, which proceeds to say that "gossiping, although trifling in its nature, and apparently unworthy of attention, is more injurious in its effects upon society and the human race, than many sins that are considered far more heinous. It lowers the standard of morality, creates dissension, and awakes bitterness and animosity in the gentlest natures. Not only does it inflict untold sorrow upon the victims, but debases with its malign influence the souls of all its votaries." This view of the subject is not so generally taken as it ought to be. Few who live on the excitement of frivolous and poisonous gossip, are really aware of the effect of the practice on themselves. The victims might perhaps feel that they were fairly avenged, could they look within the natures of those who cruelly malign them and see the steady degradation to which they are subjected. If it is the law that they who handle pitch shall be defiled, no less is it the law, either, that those who live on slander shall in good time betray the sustenance to which they are confined. Give even an animal wrong food, and it will inevitably show in the composition and growth of it; leave a slanderous gossip alone to live on his chosen provender, and we have invariably a being whom all persons of healthy natures instinctively shun as a monster in society.

Then what shall be done? What is the cure, and how shall it be administered? We keep no general recipes in morals by us. We know of no panacea for infected minds. But we do believe in one single specific for these cases, which is so simple and effectual that there is no risk in recommending it. It is this: when you cannot in conscience speak handsomely of another, say nothing. Silence never repents of itself. No accusations can open any graves of buried phrases, when they fell still-born. Silence is a sweeter of social life, and is generally fairer and far more prolific of delight than so many words. It must not be a clouded and sullen silence at all, but open and sincere, sunny and truthful. Let it repose on the truth of another's own assertion. Let it not be poisoned with any suspicion, or doubt, but be frank, self-contained, and wholly natural. We can recommend this very simple cure for all the hideous ills of gossip, with perfect sincerity. It reacts most favorably on the character of the one who practices it, and thus works a good in a double way. Place a curb on the tongue, then; and every morning pour a fresh resolution not to defile the new day with the tongue's poison of gossip.

Don't forget the exhibition of the Children's Lyceum, in Mercantile Hall, in this city, Wednesday evening.

Banner of Light Free Circles.

Oct. 27th.—The Circle opened with an appropriate invocation. [See sixth page.] Then followed questions and answers. The question in regard to the sufferings of mediums was, in our estimation, very appropriately answered. It is a solemn fact that Spiritualists have not as yet become sufficiently wise to properly protect these highly sensitive instruments. The other questions and answers are equally interesting.

Elisha Hammond, of the ship "Delta," who died at Valparaiso in 1838, individualized himself on this occasion. He desired to communicate with his friends. Said Christianity was a great obstacle to the return of the spirit, because it taught that there was no such return after death. He was terribly severe on the theological teachings of the present day.

The next spirit who possessed the medium called her name "Aunt Betsey Hammond." She fully endorsed the previous speaker relative to the Christianity of this era. She wanted her people to heed Capt. Hammond's views, that they might be benefited thereby. The old lady's manner was very earnest and impressive. She said she could speak through a Mrs. Ford, (a medium,) in Hartford, Ct. [Here is a capital opportunity for some one to test the mediumistic powers of Mrs. F., by calling for "Aunt Betsey Hammond."]

"Sam Fellows" next announced himself. Hailed from the West; said he died in Kansas, or was killed there. He desired to communicate with a friend in that section.

Nov. 9th.—This séance opened with a very fine invocation, which some of our "divines" would do well to copy from.

George F. Davis, formerly 1st Lieut. of Co. L, 4th Massachusetts Cavalry, reported himself. A particularly sensible message. Read it.

The next spirit who entranced the medium and spoke, called his name James L. C. Morris, and hailed from Worcester. Said he had a brother in Indiana, with whom he wished to communicate. Said he was a gambler by profession, and preached a short sermon upon the subject of gambling.

Nellie C. Hamilton, a child seven years old, next took possession, and stated that she had been "dead" a year and a half, and, when in the form, resided in Nashua, N. H. Who knows anything about this child? We ask for information.

This séance closed with the message of Edward Harris. Says he got "flaxed out" by the redskins a week previous, and took the "air-line" back to our circle, for the purpose of letting a brother residing in Boston know that he had stepped out of his own body suddenly. Said he volunteered to go out with Gen. Sheridan to fight Indians, and considered it the meanest thing he ever did.

Mahometans and Christians.

The book of Dr. Bellows, the distinguished Unitarian preacher, on his travels and observations in Europe, contains some statements of fact which we judge cannot be over palatable to Orthodox and the live-long prejudices of sectarianism. For instance, he vindicates the Moslem faith and practice against the charges of the other faiths and creeds, asking if the cross had not been advanced by the sword just as much as the faith of Mahomet; and if "the rage of the Crescent ever excelled the fanatical soldiery of the Crusades"; and "what Cœur de Lion has to boast over Saladin, in enlightenment or appreciation of Christian spirit." Speaking of Mussulmen, Dr. Bellows remarks that each individual is his own priest, and that he finds Allah everywhere. Also that "it is truly touching to see the fidelity of the common people to their faith—the apparent heedlessness of observation, the absorption in their prayers, the careful memory of their hours of devotion." It is well to know something of the religious character of the distant people to whom we are asked to send out missionaries. There are Turks who are allowed, by Protestant testimony, to bear a favorable comparison with Christians, whether as it regards the purity of their worship or the spread of their faith. Verily, we might as well begin a fresh course of self-examination.

Music Hall Meetings.

A still larger audience assembled in Music Hall, in this city, on Sunday afternoon, January 24th, to listen to the further consideration, by Mrs. Cora L. V. Daniels, of the subject of Clairvoyance, or clear vision; or thinking. The lecturer followed the theme to its logical conclusions, and marked out a path so clear that "the wayfaring man, though a fool, shall not err therein." Mrs. Daniels goes hence to Washington.

The singing by the excellent choir is quite an attractive feature of the services. Miss Cushing, who has just taken her place in the quartette (though engaged the first of the season), has a very fine and well cultivated soprano voice, which is sure to win favor with the audience. Her rendering of "Homeward Bound" from the Spiritual Harp, was truly beautiful. The two other selections sung by the choir were also well received.

Next Sunday

Moses Hall, well known all over the country as one of the ablest debaters of the day, will lecture, and also the Sunday following. The ability of Mr. Hall is too well known to require further notice. He is sure to interest and instruct his audiences.

Inordinate Ambition.

Inordinate ambition is a great vice. It lures its victims on to sure destruction. To-day we behold this sort of ambition cropping out almost everywhere: amongst members of Congress, of the church, of the "gold ring," of "free" religionists, down to Orthodox "divines" and ignorant colporteurs. They should remember the fate of Alexander the Great, who is said to have wept because there were no more worlds for him to conquer. A little self-examination might have convinced him that there was another world to conquer; a world within himself; a world of unhalloved passions, to the conquest of which he finally fell a victim. Yet he, in the zenith of his glory, and

Lord of the world, for other conquests sighed; Himself the slave of anger, lust and pride!

Orthodoxy Advancing.

A discussion was held last week, in one of the leading Orthodox Churches in this city, upon the question: "Is it right for church members to attend the theatre." After some pretty smart talking on both sides, during which one gentleman offered as an opposing argument that he attended a theatre once, went home, drank some strong coffee, went to bed and had the headache—the question was decided in the affirmative.

THE DAVENPORT BROTHERS are holding séances in Washington, with very general satisfaction.

Indian Affairs.

A Washington dispatch states that the Senate Indian Committee has decided to prepare and report a bill taking the Indian Bureau out of the Interior Department and making it a separate Bureau, like the Agricultural Department. It has also agreed that there shall be two General Superintendents, one on the Pacific slope, and the other for the East, who shall have charge of all the other Indian Agents, examine into all the affairs of the Indian Department in their respective districts, correct all abuses, &c. Whenever any one of the tribes becomes involved in a war with the Government, the tribe shall be handed over to the War Department, to be dealt with by the military authorities.

A later dispatch says that Mr. Elliot, of Massachusetts, has introduced in the House a bill to provide for the establishment of an Indian Department, and for the consolidation, civilization and Christianization of the Indian tribes. He also presented memorials of the Friends' Yearly Meetings in New England and other States, protesting against the existing Indian policy, and demanding a change in the law.

We also learn by the telegram that several Indian chiefs are en route to Washington, via St. Louis, duly authorized to make treaties of peace on behalf of the Kiowas, Comanches, and other tribes, and say if the plan set forth by General Harney, of withdrawing the United States troops from their hostile attitude, is adopted, the Indians will return to peaceful pursuits, and accept such terms as Government may determine upon. They complain bitterly of the manner in which they have been treated by the Indian Agents, in the distribution of annuities, and desire that they all be withdrawn. This is the old story oft repeated. Let us deal justly by the red man if we would have him deal justly by us.

Painesville, Ohio.

Dr. H. P. Fairfield has been lecturing in Painesville during January. He goes to Philadelphia next month. The Painesville Telegraph contains this paragraph:

"SPIRITUAL LECTURES.—Dr. H. H. Fairfield, of Blue Anchor, N. J., is now giving a course of Sunday Lectures at Child's Hall, on the subject of the life beyond. The manner in which his discourses are appreciated by an intelligent audience, may well be inferred by the constantly increasing crowd that flock to the hall to hear the new doctrine of immortality. He speaks in a terse and his organs of speech being controlled by the spirit of Sylvester Judd, a Unitarian preacher of Massachusetts, who laid off the form some sixteen years since. Those who best know the Doctor, know him to be a man of strict integrity, truth and veracity. He tells us he never had but three weeks' schooling—that he followed the sea for ten years of his youth, among the icebergs of the northern ocean, in pursuit of the oily inhabitants of that region, and that he never committed to memory a single chapter or verse in the Bible, or any other book or poem. But now his hearers have rehearsed to them whole chapters from ancient and modern prose and poetry; many times unwritten or printed poems of the most soul-stirring and sublime character. Hear him, all ye skeptics. "Prove all things; hold fast that which is good."

Bela Marsh's Funeral.

Funeral services were held at the late residence of Bela Marsh, 41 Harrison Avenue, Friday, at 2 o'clock p. m., Jan. 22d. The house was not large enough to contain all who desired to pay this last tribute of respect to one who was so highly esteemed by his followers. The services were conducted by Miss Lizzie Doten. Her remarks were just what should be uttered on all such occasions (but seldom are, except at the funeral of a Spiritualist). The beauty of the Spiritualist's belief was unfolded in such a manner that the soul was cheered and refreshed. No words of gloomy foreboding, doubt or fear, dropped from the lips of the inspired speaker, but a fresh review of some of the truths of our beautiful philosophy was concisely given, and with such clearness and force as to leave the impress of joy rather than gloom on all hearts.

"Fools for Christ's Sake."

Rev. Dr. Evans, of St. Mary's-in-the-Strand, London, after a quarrel with his church warden about some ritual matters, recently preached a discourse from the text, "What fools we are for Christ's sake," and then clearly proved how applicable were the words to himself and the church warden. So facetiously inclined was the reverend clergyman, that he kept the congregation almost choking with laughter. The warden, of course, could not reply, and must have felt in the humor of the Lord Chancellor who, when the bishop asked him to go and hear him preach, replied with an oath, "I have enough of you in the House of Lords, where I can answer you."

New Music.

Ditson & Co. published last week Dr. J. P. Ordway's new song and chorus, entitled, "Dear Mother Kissed Me Sweet Good Bye." It is dedicated to Mrs. Daniel Farrar, and has a very neatly executed lithograph frontispiece. The previous compositions of this popular author have met with immense sales, and judging this latest one by its merits, it will also become a great favorite with all lovers of sweet melody. It has been sung twice at the Music Hall Meetings, in this city, before very large audiences, with unqualified approbation. It is a fitting companion to the same author's beautiful song, "Dreaming of Home and Mother."

San Francisco, Cal.

Mrs. Laura Cuppy closed a three months' engagement at Sacramento at the end of December, and on Sunday, Jan. 3d, commenced a course of lectures for the winter in Mechanic's Institute Hall, Post street, San Francisco. A large audience gave her an enthusiastic reception. During the past three years, Mrs. C. has lectured every Sunday evening in California with but four exceptions, and her audiences have never been less than seven hundred, but often twice that number. She has accomplished much good during her stay in the golden State, and much more work lies before her yet.

DR. H. F. GARDNER'S LIKENESS.—At the earnest solicitation of many of our readers we have been induced to add to our variety of photographs the likeness of Dr. H. F. Gardner, one of the early pioneers in Spiritualism in the United States.

A certain "Universalist" sheet is swift to libel Spiritualists and Spiritualism, although it ignores the irresponsible authority from which it derived its information. Is this just? Is it consistent? Is it honest? It loves the slander, while it repudiates the slanderer. Further comment is unnecessary.

Invalids will be pleased to learn by his notice in another column, that the celebrated healer, Dr. J. R. NEWTON, is to be located in Boston for a time. He has leased rooms at 23 Harrison Avenue, and will receive patients on and after Feb. 8th.

New Publications.

HARRER'S MONTHLY for February offers a most attractive variety of popular reading. The first article is a St. Petersburg through Eastern Russia, finely illustrated, and an article decidedly tingling in its character. Zanibar is the name of the most in point of illustrations, which takes the reader almost bodily into a far-off quarter of the world. There is a third illustrated article, calculated to satiate a wide curiosity, on the Executive Departments and Social, Chivalrous and Semi-Chivalrous Southrons is a capital gossiping and analytic sketch. Mr. J. S. C. Abbott writes on Isabella II., ex-Queen of Spain. Justin McCarthy continues his story of My Enemy's Daughter. Then follow exceedingly readable articles, all timely and fresh, entitled Preachers and Preaching, A Wife of the Period, Changes in Population, Refugee Life, Light Houses, and others of various interest. The Editorial Department, as usual with Harper, is full and vivacious, while its thoughtful disquisitions always command attention and compel reflection. The February number is one of uncommon interest and popular value.

THE NEW ELECTRIC MAGAZINE (published at Baltimore) gives its readers in its February issue a good table of contents, with a preface of the face of Victor Hugo. The selections range through a wide line of periodicals, and are made with taste and skill. The mechanical appearance of the New Electric is to be particularly commended.

William Denton puts forth a pamphlet discourse on "What is Right?" which enters on the discussion of a number of important questions, and deserves to be widely and carefully read.

Rev. A. St. John Chambré publishes a "review" on Infant Damnation, which, we are happy to say, we never thought of believing in.

HINE'S QUARTERLY is the name of a new three-monthly magazine, published at Cincinnati by L. A. Hine. Its subtitle is "The Revolutionist," and it proposes "to take the bull by the horns." It discusses the problems of population, suffrage, labor and capital, and enlarges generally and independently on political subjects.

THE NORTHWESTERN AGRICULTURAL ANNUAL AND FARMER'S COMPANION is the title of a farm calendar for 1899, edited and published at Fort Wayne, Indiana, by Wallace L. Brice. It is handsome and must be extremely useful.

MENNY'S MUSEUM for February, published by H. B. Fuller, Boston, well sustains its bright and beautiful reputation in the present publisher's hands as a juvenile magazine. It has a plenty of fine illustrations, and articles from Miss Louisa M. Alcott, Mary N. Prescott, Cousin Alice and Aunt Sue. The young people should be as happy as can be under the influence of so cheerful a visitor.

HOW TO TREAT THE SICK WITHOUT MEDICINE is the title of a good sized volume by James C. Jackson, M. D., of "Our Home on the Hillside," Danvers, N. Y. We have noticed previous curative works of his with commendation; the present is a comprehensive system of self-cure, mainly by mechanical instrumentalities. We fully agree with the author in abjuring the drug medicines. His rules and receipts will be found to be based on sound common sense, and are the result of a long course of observation, reflection and experiment.

Movements of Lecturers and Mediums.

Mrs. N. J. Willis has been speaking in Lyceum Hall, Salem, during this month. She is to lecture there next Sunday, afternoon and evening.

The Daily Journal, of Topeka, Kansas, Jan. 19th, says:

"Mrs. Walsbrook's lectures on Sunday were not largely attended, but her audiences were made up of people who are not afraid of new ideas—people who desire further light on the new and startling facts pertaining to the living issues of the present age. Though speaking without notes, her discourses were distinguished for good logic, progressive ideas, conciseness in arrangement, and were forcibly delivered. Mrs. W. left yesterday for Wyandotte, Kansas. She will go thence to Topeka, where she hopes to get the ears of the legislators of Kansas on the subject of 'Suffrage for Women.'"

Henry Barstow, of Duxbury, Mass., is in the lecturing field, and ready to answer calls for Sundays or week-evenings. His terms are very moderate. Keep him at work.

Dr. W. D. Blain, trance speaker, from Chicago, is prepared to answer calls to lecture wherever the friends may desire his services. He is engaged at Springfield, Ill., during January. At the close of each lecture, while entranced, he describes the spirit forms that present themselves to his clairvoyant vision among the audience, often to the number of fifteen or twenty, and thus many good tests of spirit presence are given. The friends desiring his services will please address him at Springfield, care of A. H. Worthen, during January; permanent address, Chicago, Ill.

Edward S. Wheeler is engaged to lecture at Library Hall, before the "First Society of Spiritualists," in Chicago, during March.

A New Book.

Just issued from the press—James S. Silver's well-written treatise on "The Gospel of Good and Evil." It will command the attention of all thinkers. Read the table of contents in another column, and then send for the work.

Dedication in Willimantic, Conn.

The Spiritualists of the above named place will dedicate a new edifice, for their public meetings, Feb. 4th, commencing at 10 o'clock a. m. Mrs. Cora L. V. Daniels intends to be present and address the audience.

The Lenox-street Skating Rink is one of the most attractive places in the city just now. The ice is in fine condition, and the skaters are improving it to their hearts' content. During the past week, about one thousand people have visited the Rink every twenty-four hours.

Don't fail to attend the course of lectures by the celebrated African traveler, Mr. Paul B. Du Chailu, at Horticultural Hall, in this city, Feb. 24, 6th and 10th.

The South End Lyceum.

MESSENGERS.—Permit me, through your columns, to announce our success in the establishment and expansion of this infant Lyceum. Thanks to your kind notices, and the assistance of friends on both sides of "the river," we are progressing finely. We have recently introduced the study of Phrenology into the Lyceum, and I believe it to be one of the most interesting and instructive of our exercises. We make this study profitable by the practical examination of one or more persons at each session.

Our Thursday evening entertainments thus far have been very successful. They commence at 7 o'clock p. m.; the first hour is generally devoted to vocal and instrumental music, dialogues, declamations, &c., after which the hall is prepared for dancing. It gives me great pleasure to state that though our place of meeting is not decorated with choice works of art, it is adorned and beautified on these occasions by blossoms of fraternal kindness and good behavior, which are far more valuable. Tickets to these entertainments, at twenty-five cents each, can be obtained of our Secretary, Thomas Bradford, 35 Dwight street, or at the door, No. 80 Springfield street, Boston.

I would state, in this connection, that in my opinion there is a promising field open for some good speaker to lecture in this hall Sunday afternoons and evenings—more especially the evenings. The hall can be secured at a reasonable rate, and the Lyceum will cooperate in this work with any party who has common sense at the bottom and morality and spirituality at the top. Yours for a healthy Spiritualism, A. J. CHASE.

ALL SORTS OF PARAGRAPHS.

We regret to learn that Dr. Charles H. Gordon (husband of the favorite lecturer, Laura De Force Gordon), is very sick.

PERSONAL.—Dr. A. O. Woodruff and Mrs. Eliza C. Clark were married at Flint, Mich., Sept. 24, 1868. Both parties are well known in the lecturing field.

CORRECTION.—The criticism published in our issue of Jan. 23, on Barlow's "Three Voices," was written by Judge G. W. Baker, not Barker, as printed.

Lowell was dreadfully unhealthy last year—eight hundred and fifty-seven deaths, which were two hundred and twelve more than in 1867. Consumption killed one-fifth. This shows that the health of the operatives should be more carefully guarded. The princely stockholders of factories can well afford to have it done.

Mrs. E. A. writes from Osnage, Mitchell Co., Iowa, an earnest appeal for some physical medium to visit that place. She says there are many hungry souls there who want spiritual food more palatable than that the teachers of theology give them.

The population of Dakota has increased sixty-two per cent. the past year. Over one thousand farms have been taken up by emigrants under the preemption laws.

In the deep mysteries of Nature which the superficial eye may not fathom, are truths enrobed in celestial glory.

Twenty-one years ago, Lucy Stone was graduated at Oberlin; but though she was respected and beloved by her teachers, she was not permitted—such was the prejudice existing even then against women speaking in public—to open her mouth on the Commencement platform.

How can cotton be raised at the North? By increasing the price, of course.

COMPOST HEAPS.—Every farmer should have a compost heap. Collect every kind of fertilizer, and to prevent any from liberating the gases, keep the whole covered with earth or muck.

Teacher—"Come here, you young scamp, and get a sound spanking." Scholar—"You ain't got no right to spank me, and the copy you set sez so." Teacher—"I should like to hear you read that copy." Scholar (reads)—"Let all the ends thou almost at be thy country's."

There is nothing beautiful that is not true. There is nothing true that is not beautiful. Beautiful truth!

A woman has no natural gift more bewitching than a sweet laugh. It is like the sound of a flute on the water. It leaps from her in a clear, sparkling rill, and the heart that hears it, feels as if bathed in a cool, exhilarating spring.

The Boston Dental College, in Hamilton place, has now fifty-four matriculants from this and other States. The Infirmary is open daily for those in limited circumstances, from 9 A. M. to 1 P. M. Those who are able to pay a small fee do so, but it is not intended to exclude any who are poor from receiving the benefits of the Infirmary.

YATZ.—Yo who think the truth ye sow Lost beneath the winter's snow; Doubt not; Time's unerring law Yet shall bring the genial thaw. God in Nature ye can trust; Is the God of Mind less just?

SPHERE OF WOMEN.—The University of London now grants certificates to women as surgeons and physicians according to their qualifications.

Gen. Harney says it is impossible to preserve peace in Cheyenne Territory, where the Sioux Indians are settled, so long as United States troops are quartered there. The troops got drunk and quarrel with the redskins.

FEMALE STUDENTS IN ENGLAND.—The excitement of throwing Cambridge University, England, open to the admission of young lady students is to be tried this year. The first examination for admission is to take place on the 5th of next July. Candidates are required to be eighteen years of age on the 1st of January of this year, and to make application before the 1st of May. Examinations will be held in any place where twenty-five fees are guaranteed, provided a committee of ladies will superintend the examination and provide accommodations for strangers, and that a suitable person will receive the examination papers.

Digby says Mrs. Stanton offers a portrait of Anna Dickinson for an "able article" on the "sphere of man."

The Chicago Advance rejoices in the death of the Panoplist, the organ of old school Congregationalism, and says: "What will old schoolism do in New England? The Recorder is merged in the Congregationalist, the Panoplist is dead, and East Windsor Seminary, removed to Hartford, has a name and funds, but few students and no vocation."

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Rev. L. V. Bacon, one of the directors of the American and Foreign Christian Union, accuses that body with publishing indecent, mendacious, fraudulent and otherwise scandalous books, say our exchanges.

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The Eastern Railroad exhibit of business for the past year is most flattering, and shows that the public appreciate what is done for their accommodation.

Of the three hundred and seventeen Unitarian churches in the United States, one hundred and seventy-four are in Massachusetts.

There were near twenty thousand skaters on the ponds of Central Park, New York, Saturday week.

Rev. C. A. Bartol, D. D., of this city, is spending the winter in Jacksonville, Fla. His health is improving.

New York Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

WARREN CHASE, LOCAL EDITOR AND AGENT. FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

Large Assortment of Spiritual and Liberal Books.

Complete works of A. J. Davis, comprising twenty-two volumes, all neatly and substantially bound in cloth; Nature's Divine Revelations, 12th edition. Great Harmonia, in five volumes, each complete—Physician, Teacher, Seer, Reformer and Thinker. Magic Staff, an Autobiography of the author, Penetrator, Harbinger of Health, Answers to Ever-Recurring Questions. Normal Lectures (Philosophy, History and Physiology of Evil, Philosophy of Spirit, etc.). Pillions of Special Providence and Free Thoughts Concerning Religion, Death and After Life, Children's Progressive Lyceum Manual, Arabia, or Divine Quest, Stellar Key to the Summer-Land, Harmonical Man, Spirit Mysteries Explained, Inner Life, Truth versus Theology, and Memoranda. Whole set (twenty-two volumes) \$24; a most valuable present for a library, public or private.

Persons sending \$10 in one order can take the full amount, and we will pay the postage where it does not exceed book rates. Send post-office orders when convenient. They are always safe, as are registered letters under the new law.

London Spiritual Magazine, a most valuable monthly, mailed in receipt of price, 30 cents. Human Nature, also a London monthly of rare merit; price 25 cents. The Chicago Spiritual Monthly, can be had at our stores; and the Medical, the ablest monthly published in our country on religious subjects, and fully up to its name. Call and see our assortment, which now comprises nearly all the books and pamphlets in print, on our widespread and fast spreading philosophy of Spiritualism.

The Rogers Murder.

To the Editor of the Sun:—Sir: Respecting the Rogers murder would it not now be an excellent opportunity for the Spiritualists to distinguish themselves and their doctrines by leading to the capture of the murderer through the disclosure of his whereabouts, &c.? Such an act would never be forgotten. To the rescue!

AN EXCITED CITIZEN. The editor of the Sun does not comment on the above, which he places at the head of a notice of progress in the search for one of the boldest murderers of the last few murderous years of America and New York history, but we bring it over here for comment on the foolish if not stupid idea the writer and many others have of Spiritualism and its uses. For the sake of illustration and contrast, suppose we inquire whether it would not be a good chance for the churches to prove the efficacy of prayer and the answer of the Holy Ghost in a special providence, by surrendering the culprit to the officers, so they could get the rewards and have the pleasure of adding a legal murder to the illegal one already committed. If they will try the power of their prayers and give us a good evidence in this case, we will not forget it; and since they proclaim so many special providences, we do not see why we could not have a public test in this case. Those who think the spirits are so deeply interested in having our barbarous laws executed, may wonder why they did not aid in the capture of fugitive slaves when it was the law of our land to catch and return them. When our laws are just and merciful, and administered for the good of all parties, there no doubt will be aid from our spirit friends in executing them, and still more in preventing crimes of all kinds, when we, as a people, recognize and yield to the spirit influence that is ready for those that can receive and appreciate it even now. Those who expect spirits to aid in catching and lynching, or executing vengeance on the victims of popular prejudice, however guilty they may be, have no correct idea of the leading spiritual influences engaged in this opening of the heavens and appearance of the angels among us. Suppose (which is really the case) that the heavens are opened and the leading idea of Christians is realized in the appearance among us of the angels in the second coming of the Christ, who would be silly enough to expect them to go at once to hunting up thieves, robbers and murderers, and handing them over to justice, or rather injustice?

But some people say the spirits are engaged in more silly and unimportant, and even nonsensical work than this, and far beneath the angels and their heavenly mission. So they are; and so is a mother when talking nonsense to her child; but it is no sign she would have her children unjustly whipped. So was Jesus when he broke bread and peeled fishes, cursed the fig tree and rode the jackass, and did other silly things that the people could understand. He cured the sick and forgave the sins against himself, but was never very conspicuous in catching rogues and giving them up for punishment; and those who expect him to be so in his second coming will no doubt be disappointed.

We believe that even murderers have friends in the spirit-world, not unfrequently even their victims among them, and ready to aid rather in their escape than capture, while our unjust and barbarous system of punishment prevails. No murderer can ever escape a just punishment for his or her crime, nor do we believe there can be any "sphere of man."

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The Popular Theology.

A popular daily paper of New York in its Sunday issue describes the churches of the city as follows: "IN ALL THE CHURCHES—Grand exposition of millinery and haberdashery in the best seats morning and afternoon—in the name of piety. How splendidly we humiliate ourselves!"

The same paper had a lengthy synopsis of the speech of Chief Justice Chase, in which he reiterates the oft-refuted claims of Christianity to all the blessings, benefits and scientific knowledge of the civilized nations of the world, simply and only because it happens to be the popular religion of such nations, and better adapted, no doubt, to them than any other, but which is really

no more entitled to the advantages and advanced condition of civilized nations than is monarchy or our Republican Government, or the fashions of dress. In fact, the Protestant sect of Christians, (which, no doubt, he would claim as the best, if not all there is in it,) is indebted for its very existence to the advanced civilization which it claims as its effect.

It is surprising to find a man, with the ability and general intelligence of our Chief Justice, coming in to the rescue of sectarian religion, when it is about making its will, and preparing to depart with its Jewish parent to the graveyard of history. He ought to have seen, by this time, the light of the incoming "Religion of Manhood," and let the mantle of his intellect fall on it, and not on the forms of idolatry it cannot protect. We have long suspected he would lend his aid to put Christianity into the Constitution and into the currency of the country, but fortunately for the coming generations, a new and younger class of politicians are already in office, and through them the people speak and act. He can have the comforts and consolations of the Old Church for himself, but he cannot administer it to the rejecting country, even from the seat he occupies.

Death.

This two-fold character, the horrible and mortal enemy of the Christian, and blessed, heavenly messenger of the Spiritualist, seems to be holding high carnival of late, and snatches his victims, from all ranks of society, without any warning of sickness or foreboding. A few months ago Peter Cagger, in the full vigor of health, surrounded by his political admirers, rides out in Central Park with a friend, on a beautiful day, and the smoothness of roads, and the carriage is upset and he is killed. A few days ago a Mr. Rogers, long and extensively known, full of life, health, strength and vigor of ripened manhood, is sweeping his outside steps, in early morning, a few rods from Broadway—a man crosses the street, grabs his watch; a scuffle ensues, and he is cut and stabbed, and soon dies. One of our city police inspectors, whose office was near us, a man with a multitude of friends and few enemies, full of life, intelligence and social qualities, goes to his dinner from his office, eats heartily, talks and laughs as usual, rises from the table, steps to a washbasin, begins to cough, breaks a blood-vessel, and dies in a few minutes, and the long procession of mourning friends follow his remains to the graveyard. If the stout, hearty janitor, who swept and scrubbed our halls and stairs, and took good care of the large building in which is our office in Broadway, takes a severe cold, coughs a few hours, and dies, and we look round and inquire, who next? But death makes no answer. We could extend this line of instances to almost any length of sudden deaths—by fire, by water, by cars, by falls, and by accidents and incidents as well as by diseases. Sudden deaths seem to have greatly increased, late, in proportion to the whole number, and it should be a warning to all to make a friend of death so as not to fear him, and be ready when he calls to go with him through the gate into the gardens of the Summer-Land.

Few, if any, of those we mentioned had any acquaintance, through Spiritualism, with the other world to which they were so suddenly called, and with which such acquaintance would have been invaluable. Most people put off this important knowledge for some leisure hour, and neglect the most important work till it is too late to do it; and some very erroneously think it is of no account to look after the other life till they arrive there to live, but the testimony of our friends who live there is to the contrary.

The Case Fairly Stated.

Rev. H. W. Bellows says: "Two tendencies are manifest in the community to day. One of these tendencies is to the revival of Orthodoxy, and the other is to rush into a Christless rationalism. The first tendency is apparent in the increasing prominence given to Jesus, and the worship of him in Orthodox communions as the only approachable God; in the ritualistic mummeries, with their implied sacramentalism, in a large and growing branch of the Episcopal church, and in the marked revival and arrogant pretensions of Catholicism; and, on the other hand, a tendency to overlook the church pale; to abandon Christian history; to put the Bible among the Vedas and Shasters, and sacred poems of all nations; Christ with Mahomet, Confucius, Manu, and the rest, and fall back upon natural religion—a tendency which is perhaps even stronger than the other. I know no reason why both these tendencies may not operate, and all the more precipitately for feeling each other; but I see the real Church of Christ, and the real faith of the Gospel torn asunder by their mutual antipathies, and our Lord again crucified between two murderers. I declare I do not know which to dread most, absolute infidelity, or a return to medieval creeds. My reason goes more with one, my affections with the other; my intellect here, my imagination there; my whole manhood with neither."

This talented and popular preacher evidently sees plainly the true issue of the day, which is between nature and reason on one hand, and superstition and authority on the other, and he is at a loss to choose which to follow, his heart with its sectarian education and wide circle of sympathizing friends, or his reason and the natural and spontaneous promptings of his own soul; but he will at last be compelled to yield to reason and nature, and give up the old depravity doctrine and "ritualistic mummeries."

The Musical Prodigy.

Master Max Brownold, the musical prodigy referred to several weeks ago in our Western Department, is certainly one of the promising wonders of our new philosophy. His father called at our office with him a few days ago, and asked us to correct an error in Bro. Peabody's statement, in which he, in his hurried notice of the musical teachers, omitted the name of Mr. Otto Singer, who is the principal teacher of the boy, and one of the best in the city. Mr. Mills, the celebrated pianist, gives also an occasional lesson to the boy. This and several other circumstances have of late occurred in New York, to bring Spiritualism into the notice, and claim the attention of some of the best society in the city.

Spiritualists visiting New York, can be accommodated with rooms, in a private family, on more reasonable terms than at the hotels, at No. 140 East 15th street.

Dedication at Willimantic, Conn.

The Spiritualists of Willimantic, Conn., will dedicate their new church February 4th, 1869. Services to commence at half-past ten o'clock A. M. Speakers and friends from abroad are invited. Also we would like speakers to correspond with us with reference to locating in Willimantic, and speaking one-half of the time the coming year. Stafford would engage the other half of the time.

H. N. BILL, Corresponding Secretary.

Married.

On Thursday, January 14th, 1869, at the residence of the bride's mother, by the Rev. Dr. Swift, George Brown, of Ft. Dana, O., and Miss Otha W. Patterson, of Albany City, N. Y.

Lyceum Entertainments.

The First Children's Progressive Lyceum, of Boston, will give their third entertainment at Mercantile Hall, Wednesday evening, February 3d. The exercises will be more varied than heretofore. A dramatic association has been formed in connection with the Lyceum, and on that occasion will present "The Hunter's Daughter," a little opera, in one act, and the "Spectre Bridgroom." Mr. Wolcott, the scenic artist, who is a member of the company, will pay particular attention to scenery, &c., required for the production of these pieces, and the Committee will spare no pains in their efforts to make this entertainment the most successful of the season.

In addition to the above, a series of Tablaaux are in preparation, and all who patronize it will go away well satisfied that it was "good for them to be there." Tickets, 25 cents. Reserved seats, 35 cents. Can be procured of either member of the Committee: Daniel N. Ford, Miss M. A. Sanborn, Miss M. F. Haynes, G. W. Metcalf, Miss E. Fessenden, or at the Banner of Light office.

A GRAND LYCEUM-MASQUERADE

Will be given at Nassau Hall, on Thursday evening, February 11th. This will be one of the finest parties of the season. Those desirous of attending will find subscription lists in the hands of D. N. Ford, Miss M. A. Sanborn, 686 Washington street, Miss E. Fessenden, 67 Carver street, M. T. Dol, Charlestown, and Hattie Teal, Cambridgeport. Music, Hall's full quadrille band.

Particular Notice.

Subscribers who may have occasion to change the address of their papers, should invariably name the town, county and State to which they are sent, as well as the town, county and State to which they desire them forwarded, when they change their localities; otherwise, we must wait until they do so. A little care in this particular will save us a deal of perplexity in endeavoring to hunt up the names in our mailing machine, besides lessening the annoyance such subscribers subject themselves to in consequence of the non-receipt of their papers at the places they desire them sent, through negligence to conform to the necessities of the case.

A very handsomely printed card, done in colors and bronze, large size, of the Banner of Light, giving price, etc., will be sent free to any address where the paper is sold, on application to William White & Co., 158 Washington street, Boston. Societies should have this card in their respective halls, and lecturers should call attention to it. Now is the time to use every effort possible to get the Banner of Light before the public. We hope our friends everywhere will bear this in mind.

Boston Music Hall Spiritual Meetings.

Services are held in this elegant and spacious hall every SUNDAY AFTERNOON, at 2 o'clock, and will continue until next May, under the management of Mr. L. B. Wilson. Engagements have been made with able normal, tragic and inspirational speakers. Season tickets (securing a reserved seat), \$2.00; single admission, ten cents. Tickets obtained at the Music Hall office, day or evening, and at the Banner of Light office, 153 Washington street.

Moses Hall

will lecture Feb. 7 and 14.

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. THE BOSTON PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by B. S. Jones, Esq. Single copies can be procured at our counters in Boston and New York. Price 8 cents.

Business Matters.

Mrs. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w-Feb. 6.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street—second door from 4th avenue, New York. Inclosure \$2 and 3 stamps. J30.

THE BOND OF PEACE.—The only Radical Peace Paper in America. Published monthly by E. James & Daughter, No. 600 Arch street, Philadelphia. \$1.00 per annum.

THE BEST PLACE—THE CITY HALL-DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. F. H. W. C. D. & I. H. PRESHO, Proprietors.

Special Notices.

MATHIELA A. McCORD, 333 Brooklyn street, St. Louis, Mo. keeps on hand a full assortment of Spiritual and Liberal Books, Pamphlets and Periodicals. Banner of Light always to be found upon the counter. Aug. 1.

Agents wanted for Mrs. BROWN'S POSITIVE AND NEGATIVE POWERS. Printed terms sent free, postpaid. For address and other particulars, see advertisement in another column. Jan. 2.

Spiritual and Reform Books.

MRS. H. F. M. BROWN, and MRS. LOU H. KIMBALL, 137 MADISON STREET, CHICAGO, ILL.

Keeps constantly for sale all kinds of Spiritualist and Reform Books, at Publishers' prices. July 18.

Herman Snow, at 410 Kearney street, San Francisco, Cal., holds public circles and lectures on Spiritualist and Reform Books at Eastern prices. Also Flanquettes, Spence's Positive and Negative Powers, etc. Catalogues and Circulars mailed free. J9.13w.

DE YE HEALED

DE YE HEALED of whatsoever Disease ye were afflicted with, by the GREAT SPIRITUAL HEALER, MRS. SPENCE'S POSITIVE AND NEGATIVE POWERS. Send a brief description of your disease to PROF. F. TAYLOR STANLEY, M. D., Box 307, New York City, and those mysterious, wonder-working POWERS will be mailed to you, post paid, 1 box \$1. 6 boxes \$5. Jan. 2.

ADVERTISEMENTS.

Our terms are, for each line in Agate type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment invariably in advance.

For all Advertisements printed on the 5th page, 20 cents per line for each insertion will be charged.

Advertisements to be Renewed must be left at our Office before 12 M. on Thursdays.

PHOTOGRAPH OF DR. GARDNER.

WE have procured an excellent photograph likeness of Dr. H. F. Gardner, the well-known pioneer worker in Spiritualism, which we will mail to order on receipt of 25 cents. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 344 Broadway, New York.

NEW MUSIC BY DR. J. P. ORDWAY.

Dear Mother kiss'd Me Sweet Good-By. SONG AND CHORUS.

THIS is one of this popular author's best compositions. Price 40 cents. For sale at this office.

FORREY, C. CHANDLER, Independent Clairvoyant for all purposes, House 2 Garraux Place, rear 39 Portland street, Boston, Mass. 3w-Feb. 6.

TEST MEDIUM, A. H. HODGKES, Wednesday and Sunday evenings, at 7 o'clock. Free circles Saturday afternoon, at 27 Cary street. 1w-Feb. 6.

MRS. MARY A. SIMONDS, Clairvoyant, Test Medium, and Psychometrist Reader. Residence 23 Bedford street, Chelsea, Mass. 1w-Feb. 6.

ANOTHER NEW BOOK.

THE GOSPEL OF GOOD AND EVIL.

"I CREATED LIGHT AND DARKNESS, AND I CREATED GOOD AND EVIL, SAITH THE LORD."

By James S. Silver.

THIS book treats in an able manner of Physical and Moral Evil, and the Religious Aspect of Good and Evil—subjects of great interest to the whole human family. The reader cannot well be too fully conversant with the book, for its illustrations are apt and forcible. The reader will form some idea of the work by perusing the following list of

CONTENTS.

PART FIRST.—Physical Evil: Physical Evil Defined; Elements of Evil; Physical Evil—its Causes; Moral Evil—its Causes; Consumption of Matter; Earthquakes and Volcanoes; Darkness; Parasitic Vermin; The Illness of Winter; Hunger; Wind and Storm; The Origin of Life; The Origin of Long Infancy, &c.; Rotation of the Wheel of Life; Immortality of Nature's Laws; All Evil is a Law of Creation; Evil Defined; The Good and Evil of Evil; The Good and Evil of Good; Abstruse Struggles for Good without Evil; The Harmony of Nature.

PART SECOND.—Moral Evil: What is the Moral Law; The Moral Law as it relates to the Individual; The Moral Law as it relates to the Community; The Moral Law as it relates to the Nation; The Moral Law as it relates to the World; The Moral Law as it relates to the Universe; The Moral Law as it relates to the Infinite; The Moral Law as it relates to the Eternal; The Moral Law as it relates to the Divine; The Moral Law as it relates to the Holy; The Moral Law as it relates to the Pure; The Moral Law as it relates to the Good; The Moral Law as it relates to the Beautiful; The Moral Law as it relates to the True; The Moral Law as it relates to the Right; The Moral Law as it relates to the Just; The Moral Law as it relates to the Wise; The Moral Law as it relates to the Brave; The Moral Law as it relates to the Magnanimous; The Moral Law as it relates to the Generous; The Moral Law as it relates to the Merciful; The Moral Law as it relates to the Compassionate; The Moral Law as it relates to the Kind; 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Message Department.

Each message in this department of the BANNER OF LIGHT was spoken by the Spirit whose name it bears, through the instrumentality of...

Mr. J. H. Conroy. While in an abnormal condition called the trance, these messages indicate that spirits are with them the characteristics of their earth-life that beyond—whether for good or evil...

The Banner of Light Free Circles. These Circles are held at No. 123 WASHINGTON STREET, Boston No. 10, on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The Circle Rooms will be open for visitors at two o'clock, services commencing at precisely three o'clock...

Banquets of Flowers. Persons so inclined, who attend our Free Circles, are requested to donate natural bouquets of flowers, to be placed on the table. It is the earnest wish of our angel friends that this be done, for they, as well as mortals, are fond of beautiful flowers, emblems of the divinity of creation.

Invocation. Oh God, our life, infinite and perfect, thou spirit whose dwelling-place is everywhere, thou who guideth the soul and the atom, thou eternal presence of love and wisdom and power, be with us in our prayer and teach us how to pray; guide us to ask for those things of which we have need, those which will lead us to higher wisdom, to greater love, to nobler attainments...

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Questions and Answers. CONTROLLING SPIRIT.—Mr. Chairman, we are now ready to consider your queries.

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Aunt Betsey Hammond. I got permission to come here to speak a word in favor of my grandchild. I thought perhaps if I added my testimony to his, it might assist me, and be of service to the friends I have here. I want my son to know that his nephew has returned, and that his bitter denunciation of Christianity is just, perfectly just, will tell you. I lived a Christian life, and I died what is called a Christian death. I was eighty-eight years old. From my spirit home I do not hesitate to come begging my friends who are here to listen to Capt. Hammond, who has come denouncing Christianity even. Oh hear him and welcome him, for he has more true Christianity in his soul than I ever did, for I thought all who were not members of our church were children of the devil. He used to say: "Grandmother, I should not want to say that, I should not. I should hardly be willing to face God after saying it, because I believe if he did not make all he did not make any; if he do not take care of all he do not take care of; and I should hardly be willing to die feeling that way." How many, many times, I have regretted that I was not a spiritual object, and that I was not permitted to come, and take upon myself the feeling of old age, and all the feelings of human life. I'd be willing to stay here many, many years, to accomplish good, if I could only undo that part of my life which was the Christian part. I should be very glad. I thought I was right, I know, and in that sense I am justified; but when I contrast my own belief with others, I cannot be satisfied with myself. Now, he was pointing out the way for all my friends, and I hope they will avail themselves of the first opportunity. Now I will open a way for them to meet me. I cannot do much with the medium in New York—Mr. Mansfield—not well used to it. But I've been there—not well used to it. But I can speak through a Mrs. Ford, in Hartford. I've been there. I know they think she is crazy—a witch. That do not make any difference. Go to her, and I will speak. That is the nearest home, and I think I'll make a good selection. I shall be better known if I call myself Aunt Betsey Hammond. Don't forget, don't forget, boy—from Hartford. Oct. 27.

Sam. Fellows. I was born in Missouri, stranger, and raised in Illinois. The last four or five years of my life have been floating and on the Western States. I have been a sailor, a farmer, and a laborer, and you get an account of me at all, stranger, it won't be a very good one. I was wiped out in Kansas—that is, I was killed there. They will tell you the last grand operation in my life was horse-stealing. What brings me here is to get a communication, if I can, to a friend of mine out there. The truth is, you know, he done the horse-stealing, while I had nothing to do with it. I got into a row, and he got out of it. I got out of it one way—this way. Now, I don't like to see a coward anywhere, so, you see, if he plays the part of a coward I shall be very likely to get revenge, if I can. I have watched and waited for him to do justice by me, but he do not seem inclined to do it; very willing to let it go. I stole the horse and he did not, thinking it would do me no harm now, because I was not in the way; but you folks you know. It does them harm. They would feel a great deal better if they knew how the thing stood. Stranger, I've left two children coming up, and you see, I do not care to have them always remember their father as a horse-stealer; so for their sake, if for nothing else, a horse-stealer, and that is what I am here for. Now, I've been told that this friend of mine knows about these things; has had considerable trade and negotiation, some of these ways of doing things—knows about it. So I think I am pretty safe in approaching him in this way. I make the attempt, at any rate, and hope by coming this time he will make it all right, and own up to my family. I do not care to have him to anybody else. Don't make no difference but just to my folks and my children—that's all I ask. I won't do him any harm, either. I hope, stranger, you will find any way for what you do for me. I will. [It is not necessary. I want to know how I went out? [Yes.] Oct. 27.

Invocation. Oh God, our life, infinite and perfect, thou spirit whose dwelling-place is everywhere, thou who guideth the soul and the atom, thou eternal presence of love and wisdom and power, be with us in our prayer and teach us how to pray; guide us to ask for those things of which we have need, those which will lead us to higher wisdom, to greater love, to nobler attainments...

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Aunt Betsey Hammond. I got permission to come here to speak a word in favor of my grandchild. I thought perhaps if I added my testimony to his, it might assist me, and be of service to the friends I have here. I want my son to know that his nephew has returned, and that his bitter denunciation of Christianity is just, perfectly just, will tell you. I lived a Christian life, and I died what is called a Christian death. I was eighty-eight years old. From my spirit home I do not hesitate to come begging my friends who are here to listen to Capt. Hammond, who has come denouncing Christianity even. Oh hear him and welcome him, for he has more true Christianity in his soul than I ever did, for I thought all who were not members of our church were children of the devil. He used to say: "Grandmother, I should not want to say that, I should not. I should hardly be willing to face God after saying it, because I believe if he did not make all he did not make any; if he do not take care of all he do not take care of; and I should hardly be willing to die feeling that way." How many, many times, I have regretted that I was not a spiritual object, and that I was not permitted to come, and take upon myself the feeling of old age, and all the feelings of human life. I'd be willing to stay here many, many years, to accomplish good, if I could only undo that part of my life which was the Christian part. I should be very glad. I thought I was right, I know, and in that sense I am justified; but when I contrast my own belief with others, I cannot be satisfied with myself. Now, he was pointing out the way for all my friends, and I hope they will avail themselves of the first opportunity. Now I will open a way for them to meet me. I cannot do much with the medium in New York—Mr. Mansfield—not well used to it. But I've been there—not well used to it. But I can speak through a Mrs. Ford, in Hartford. I've been there. I know they think she is crazy—a witch. That do not make any difference. Go to her, and I will speak. That is the nearest home, and I think I'll make a good selection. I shall be better known if I call myself Aunt Betsey Hammond. Don't forget, don't forget, boy—from Hartford. Oct. 27.

Sam. Fellows. I was born in Missouri, stranger, and raised in Illinois. The last four or five years of my life have been floating and on the Western States. I have been a sailor, a farmer, and a laborer, and you get an account of me at all, stranger, it won't be a very good one. I was wiped out in Kansas—that is, I was killed there. They will tell you the last grand operation in my life was horse-stealing. What brings me here is to get a communication, if I can, to a friend of mine out there. The truth is, you know, he done the horse-stealing, while I had nothing to do with it. I got into a row, and he got out of it. I got out of it one way—this way. Now, I don't like to see a coward anywhere, so, you see, if he plays the part of a coward I shall be very likely to get revenge, if I can. I have watched and waited for him to do justice by me, but he do not seem inclined to do it; very willing to let it go. I stole the horse and he did not, thinking it would do me no harm now, because I was not in the way; but you folks you know. It does them harm. They would feel a great deal better if they knew how the thing stood. Stranger, I've left two children coming up, and you see, I do not care to have them always remember their father as a horse-stealer; so for their sake, if for nothing else, a horse-stealer, and that is what I am here for. Now, I've been told that this friend of mine knows about these things; has had considerable trade and negotiation, some of these ways of doing things—knows about it. So I think I am pretty safe in approaching him in this way. I make the attempt, at any rate, and hope by coming this time he will make it all right, and own up to my family. I do not care to have him to anybody else. Don't make no difference but just to my folks and my children—that's all I ask. I won't do him any harm, either. I hope, stranger, you will find any way for what you do for me. I will. [It is not necessary. I want to know how I went out? [Yes.] Oct. 27.

Invocation. Oh God, our life, infinite and perfect, thou spirit whose dwelling-place is everywhere, thou who guideth the soul and the atom, thou eternal presence of love and wisdom and power, be with us in our prayer and teach us how to pray; guide us to ask for those things of which we have need, those which will lead us to higher wisdom, to greater love, to nobler attainments...

Q.—A. I believe the testimony of those who have visited that planet, so far as belief will carry me, I feel sure that it is inhabited by a race of beings superior in many respects to those found on the earth. I also believe that certain revelations in regard to the spiritual objects represented by physical life of those inhabiting that planet will be given you at a future time. There are a few minds on the earth that are reaching out to know concerning all things by which they are surrounded. And by slow and sure degrees the Great Infinite Wisdom and Power is satisfying their call, answering it in a sure and perfect way, giving them food in due season, nearer out of season, when the spiritual object is not ready to receive such instruction; it cannot by any possibility be withheld, for they will attract the wisdom to themselves in spite of all surrounding elements. Ignorance may cry out against it, but the light will sanction it, and therefore it will be given.

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destructible. If we could, by any possibility, destroy a spirit, we should infringe upon God, which we cannot do. Having all due reverence for the Bible, as a book containing great truth, we do not hesitate to say that it has been so imperfectly rendered that where you have one grain of truth you have a dozen grains of error. And it behooves the generation, the enlightened part of the people, to sift the chaff from the wheat, by their own understanding, by the powers of their own enlightenment, that they shall no longer grope in darkness, constantly asking the way to heaven.

Q.—How can the souls of the wicked burn forever—see Matthew xviii: 8, without being consumed, since it is the nature of fire to reduce all combustible substances to ashes? Your correspondent seems to believe in the literal burning of the soul. I do not believe that the author of the truth embodied in those words intended to convey such a notion, so entirely absurd, seeking to set aside all Nature's laws. It would be impossible, according to all known rules, for anything in our form to be subjected to the element, fire, and not, after a certain time, be consumed. There is a kind of fire to which the soul is sometimes subjected, that is more severe than that which consumes the element, fire, which appears to your eternal sunset.

Q.—If his Infernal Majesty was not created by God, are we not, then, compelled to set him down as self-existent or self-created? A.—Your speaker does not believe in such a personage, therefore can by no possibility deal with such. Nov. 9.

George F. Davis. Having been away from this scene of action between three and four years, I hardly know how to act. And then, again, the situation occupy is one so new, so entirely novel to me, that you will pardon me if I am a little confused. I have been informed that it is necessary that we give certain facts in our earthly lives, which will identify us. [Yes.] I am quite sure that I am as much to you George F. Davis as I was when commanding the earthly body, my own physical form, notwithstanding I appear, under present circumstances, altogether different.

You may register me as First Lieutenant of Company L, 4th Mass. Cavalry. If I were going to seek for my cast-off body, I should go about four miles and a half west of Farmville Station, Virginia. There you will find Major Watson's farm, and there I can best occupy about five feet six by three. But as this is not necessary to identify me as a living spirit, outside of the body, I propose to leave it to the care of Nature. Should you think it worth while to prove whether such a person as myself ever lived, I presume you can do so by referring to the roll of the Mass. Record, at the State House.

My object in coming here is, of course, similar to the object of all others: to meet friends, to be recognized, to be known as somebody who is coming, to be thought of as being dead, in the grave, or away off, out of reach of everybody except God. It is an uncomfortable position, particularly so to the spirit who is constantly yearning for home friends, those that are left here. One of my comrades, Daniel Parks, was, if I mistake not, somewhat inclined to believe in these things. Now as I do not know where to address him, I shall write to his friends, hoping that they will be willing to range off, and, if he is, if he will, in a quiet, unobtrusive way, inform my friends of my return and of my desire to communicate, especially to them at home—not in this public way; simply say that I come publicly, because the private highway was closed up, and a team like mine was not allowed to drive over it. That is to say, it was not allowed to come consciously. I might go, but the use of going and not being recognized, it is like a firing at nothing at all, reaching nothing. [You have been there often. I presume.] Yes, and all to no purpose. So this way was pointed out, and I have been waiting as patiently as I could to get here. Good day, major. Shot April 6th, 1865, at quarter past eleven o'clock. Nov. 9.

James L. C. Morris. It is sixteen years since I left Boston. I was from home to the great sea, and I landed in San Francisco; traveled over all the principal places in the State, till five years ago I was attacked with the rheumatism, which prostrated me for months, and finally went to the heart and took me out. My name, James L. C. Morris. Now do not get shocked at my occupation—a gambler. The number of years here on the earth, forty-six; I died in Worcester; that is, by birth; it is my native place.

I have a brother in Indiana who leads an entirely different life from the one I lived when here. There seemed to be an impassable gulf between our lives when I was on the earth; but, as he professes to be glad to gain knowledge from any source, I have taken the liberty to seek to communicate with him. He used to say he should never be at rest while I was on the earth, for he should live in perpetual fear of hearing that I had brought up at last on the scaffold. A very good recommendation! Speaks well for my character. He do not know of my death, and it may be the most pleasant news he could hear. I had no faith in his kind of religion, consequently never had anything to do with it. But I want to inform him that I am not in hell, by any means. I have comfortable quarters here on this side, and I am in the land of the living, and I am in while on earth. The force of circumstances hold very great power over me in my earthly life. I seemed to be driven into a certain course of life. I must accept that or nothing, or what is equivalent to nothing—starvation. Everything that I turned my hand to—except the last occupation—failed me. I seemed to be wholly unadapted to all kinds of business that I engaged in. I was constantly getting floored myself, and flooring everybody that had anything to do with the business line. I got discouraged and disgusted. I saw that the whole mercantile life was nothing but one immense gambling institution. And, further than that, I saw—and without mistake, too, I think—that every kind of religion was but an exhibition of the same kind of life. Your priests played for and against each other constantly. All the different denominations were staked against each other all over the land. So I did not deem it any more wicked to enter upon the course I did, during the latter years of my life, than I should to have entered the clergy. I so stated in my last letter to my good brother.

I was well known by the landlord of the place, called—if I mistake not—Chestnut Cottage. Know any such place? No, of course you do not. [Where is it?] Here in Boston. Well, my friends in my old profession will know, and recognize me. I was a gambler, and I was very glad to meet some of them, for it does no man harm to know concerning the life that is to be—the place you are going to after you shuffle off this fast-changing body. It sometimes happens that they who think they know the most, know the least; and I would invite my good brother to pay some attention to these spiritual phenomena, which are, no doubt, to him one of the delusions of the age. Come and see whether I am living or married. Let me come to you, and if I am not able to prove my identity beyond a shadow of doubt, I will retire, and wait till we meet in the life where souls are better known than here.

You see I am suffering quite severely from my old feelings, but shall rise above it at my next call. [Will you give your brother's name and place of residence?] So that he may be thoroughly disgusted, oh? [Do as you please; but your message might be more likely to reach him.] Yes, I see. Well, his name is William H. Morris, and I believe he hangs out from Indianapolis. Good day, sir. Nov. 9.

Nellie C. Hamilton. I am Nellie C. Hamilton, from Nashua, N. H. I was eleven years old. I've been gone a year and a half. I lived close by the old Indian Head Hotel. My mother was Eunice Moore, of Manchester, before her marriage. My father was Samuel S. Hamilton. My sister Elva is here with me, and I have a brother George on the earth. Mrs. Brown, that used to believe in people's coming back after they died, brought me here, and showed me how to come, and helped me to come. She died before I did. She died of consumption, and she left two daughters and a son. I want my mother to know that I can come, very much as whether I am living or married. Let me come to you, and if I am not able to prove my identity beyond a shadow of doubt, I will retire, and wait till we meet in the life where souls are better known than here.

Q.—How is the doctrine of the infidelity of God consistent with his personality? A.—Perfectly consistent with his personality, when his personality is rightly understood. To believe in a

Western Department.

J. M. PERKINS, EDITOR. Individual subscribers for the BANNER OF LIGHT by mail...

Christian Convention, Chicago, Ill.

Teacher being authority, mirth is legitimate. Reading the minutes of the Christian gathering...

Rev. Mr. Moody presiding, said: "The object of the meeting was to learn how to work for Christ..."

Rev. Mr. Burns said: "There was abundance of machinery in the Church, but it was not working..."

Rev. L. H. Reid: "But the great want of his church was the Holy Spirit, and he conceived all the churches wanted the same..."

Rev. Mr. Moody: "The stranger still yelled in the same strain, his stentorian voice being heard all over the church..."

Rev. Dr. Hatfield: "Was confident the Convention would not leave the churches as it found them..."

Rev. Mr. Moody: "Endorsed the view, and said there could be thirty prayer meetings, and a most of the city will be on fire..."

Rev. E. J. Goodspeed: "Told some amusing anecdotes, and advised pastors to keep out of 'ruts'..."

Rev. Mr. Coody: "Laid the inactivity of the Church at the door of laymen. The gentleman who the evening previous, Mr. Moody said..."

Rev. Mr. Moody: "Is an institution, just as much as horse railroads. He is a peculiar and long-headed man..."

Rev. Mr. Moody: "Such 'disorderly' Christian Conventions are to be deplored and discouraged. How they need the 'leaven' of a genuine Spiritualism..."

Rev. Mr. Moody: "The above constituted the opening words of the prayer offered by the Rev. Dr. Kunkleman..."

Rev. Mr. Moody: "Mark the painful repetitions of 'Thou art'—'Thou art' in this clerical oration to the Eternal..."

Rev. Mr. Moody: "Conscious that sound physical bodies are indispensable to a healthy action of the mind..."

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lessons in some school of art where simplicity and naturalness are among the rudiments taught. Prayer, voiced or silent, prayer, in the sense of aspiration...

Rev. Robert L. Collier's Mistake.

The letter class among the Spiritualists all over the country are dropping away from their societies and becoming assimilated to the liberal Christian views and fellowship...

Our information upon the subject of Spiritualism and the tendencies of Spiritualists necessitates us to pronounce this statement of Mr. Collier devoid even the semblance of fact...

Lecturing for the present to the Society of Spiritualists in Detroit, quite a number of Unitarians attend our evening service regularly...

That a few nominal (rather than substantial) Spiritualists, itching for worldly "respectability," troubled morally with apinal weakness, and easily yielding to the flattery of priestly manipulation...

The great religious battle—a battle of ideas—to be fought in this country, will be between the Roman Catholics and Spiritualists—authority versus freedom.

Charitable Sentiments.

Good-purposed people often find as much difficulty in deciding upon the true estimate of men as Charles the Fifth, of Germany, while in retirement...

That noble Syrian, Jesus, declares he came not to judge, not to "condemn, but to save the world." None are perfect saints; none are totally depraved...

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Going Eastward. DEAR BANNER—I would like to say, through the Western Department, that Mrs. Woodruff having discontinued missionary labor in this State...

Illinois Missionary Bureau.

Harvey A. Jones, President. Mrs. H. F. M. Brown, Vice President. Mrs. Julia N. Marsh, Secretary.

Missionaries at Large: Dr. E. C. Dunn, Rockford, Ill. P. O. box 100; Wm. Anderson, editor of The Spiritualist, Rockford, Ill.

The unsatisfactory condition of this globe has grieved countless philanthropists, and there are very few among its crowded inhabitants who would not be willing to admit that in many respects it is by no means all that might be desired.

Up to this time, however, no scheme has been contrived which seems calculated to insure any immediate general improvement, notwithstanding the fact that the human race has been made to the subject.

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ter at the hall No. 80 Spring street. Children's Progressive Lyceum meets every Sunday at 10 A. M. A. J. Chase, President; Mrs. E. C. Colburn, Secretary.

Washington, D. C.—The First Spiritualist Association hold meetings every Sunday in Union Hall, Broadway, at 10, 3 and 7 1/2 o'clock.

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Salisbury, Mass.—The Children's Progressive Lyceum meets every Sunday at 10 A. M. A. J. Chase, President; Mrs. E. C. Colburn, Secretary.

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