

BY WILLIAM HOWITT.

Let us then endeavor to sketch a brief history of this extraordinary woman, who not only preached openly and from land to land the most bold and unequivocal principles of the Christian religion, but announced to the astonished and incredulous multitude of kings coming over to the present apostasy of the Roman empire, as an enthusiast, but which quickly proved themselves the most startling realities, shocks of a political earthquake which had awoke not the slightest foreboding in the acutest diplomatic minds.

Madame von Krüneren was born at Riga, on the 10th of March, 1795. She was the eldest daughter of Privy Counselor von Vietinghoff, who, though generally called Count Vietinghoff, had refused all titles offered to him, unvaryingly saying, "I am Vietinghoff." Her mother was the daughter of the celebrated Prussian diplomatist, Marshal Münich, General Director of the Baltic provinces, and who, after the death of his father, sprang head down many ups and downs in his career, being at one time before a Court-martial, at another banished to Siberia, and again seen occupying the highest posts. The eldest daughter of Herr Vietinghoff was deaf and dumb, and was placed in a home for such unfortunate individuals at Berlin, where she remained until her mother's more attention was bestowed on the education and social advantages of Juliana. During her early years her parents took her with them to the fashionable resort of Spa, to Paris, Rome and London. Music and dancing were taught her to the utmost perfection, and she acquired French, Italian, Spanish, and German, with fluency and fluency almost of a native of each of these countries. French became her habitual tongue. In Paris not only the chief Russian families, but also many of the most distinguished French ladies, frequented her father's house, as Buffon, Diderot, Dombey, Diderot, &c. When they returned to their native country, they carried with them, and their beauty, accomplishments and the reputation of a great heiress, made her the object of general attraction. Her appearance at that period is thus described: "She possessed an enchanting countenance, an elegant and ready wit, a delicate complexion, which always expressed a kind and sensitive mind; her eyes were of a hazel color, beautifully formed; her blue eyes always displayed serenity, with an animation which, as Diderot expressed it, traversed the past and the future. Her brown hair fell in ringlets on her shoulders, and there was something in her personal manner that seemed new, singular and striking."

Her high accomplishments, and the distinguished society into which Juliana von Vietinghoff had been thus early and habitually intro-

She passed some time on her estate at Koscé, and had returned to her house in Riga. One day, as she sat thoughtfully at her window, a young nobleman rode up the street, looked up, saw her, made his greeting, and, in the same instant, fell by a stroke of apoplexy dead from his horse. The terror of this sight went home to her soul and conscience. The idea of death came with a new and awful force. "Who knows how near I am to my own end?" was her thought. Had she laid up treasure for the mysterious eternity? She had

In these labors of love thus happily engaged she unfortunately became acquainted with a Pastor Lafontaine, the minister of St.-Marie aux Mines, who had acquired a great fame as a preacher. This M. Lafontaine had a *clairvoyante* named Maria Kummrin, a peasant woman of very little education, but who frequently announced, in his trance, extraordinary things beforehand. It was not long before she vaticinated that Madame von Krieff-horn had to do a great work for the truth, by

In the midst of this delightful season, when the sun, as it were, alighted in the inner land, where the spirits of the happy departed seemed to walk almost visibly amongst them, they were suddenly startled by the news of the fall of Napoleon through his disastrous Russian campaign. The Allied Monarchs had followed him to Paris, and the Emperor had abdicated in favour of his son. In attending the entrance of the Duke of Berwick into Strasburg, their friend, Count Lazay, was killed by the fall of his horse. Madame von Krüdener and M. Empeyants hastened to Strasburg to console the widow of this noble man, whose hand had lately been given to a young girl, and to whom the Duke of Berwick had given for the promotion of his good Samaritan labours, 30,000 francs. They then resumed their Christian employment of succouring the poor. And enormous was the need of it, for the passage of the vast French army to the North and the retreat and dispersion of the Russian army, had left the Rhine, Prussia, Russians and Cossacks had desolated the whole intermediate countries, and spread a scene of popular miseries inconceivable and unprecedented.

One evening Alexander, who had been making his way wearily for days through the crowd of exulting people, across Bavaria and Württemberg, amid acclamations and overpowering hopes, for they looked upon him as a Saviour, entered an hotel at Heilbronn, borne down by fatigue. He sat alone in a room, and thought of his life, of his reflections, and sought peace in himself. Alexander is supposed to have been aware of the intended murder of the Emperor Paul, his father, and that in spite of his wishes to be the benefactor of his people, he never could rise long above the dark memories that haunted him. "Oh! that some one might be allowed to send me," he said to himself "what you would call a little rest, a little sleep, my life!" At that moment, Prince Volkonsky entered with an air of the greatest impatience, and begged pardon for disturbing his imperial highness, but that Madame von Krüdener insisted upon seeing him. "Madame von Krüdener?" exclaimed Alexander. "Madame von Krüdener?" repeated the prince, and he told her he had been praying for her arrival. They sat down to a conversation which lasted for three hours, and in which Alexander was repeatedly melted into floods of tears. Madame von Krüdener held him throng himself on the love of Christ, who was the propitiator for all sins; and that it was his Father's will that he should live, even returning profligate son. The Emperor declared that every word she had uttered was music to his soul, and would not allow her to leave him until he had again far from him. This was equally agreeable to Madame Krüdener, for she had come burdened with the sights of the miseries of the world, and needed repose. She returned to the capital, where she found that all for they were perishing of starvation, the passing of the Russian armies having cleared the country of every trace of provisions. She had witnessed the excesses of the Russians at Aldorf Her representations were effectual, and the Emperor sent out orders to supply the perishing population with food as far as possible.

that all were unwilling to give. No; thanks to the generous souls who have contributed liberally of their means to sustain and continue the work. It is due to them that there is not a penny want in the Association treasury now.

CALIFORNIA.

Laura Cuppy—Mrs. Ada H. Foye—Selden J. Finney.

DEAR BANNER—Presuming that your many readers East would be glad to know how the new 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 exponents in the field as Laura Cuppy and Mrs. Ada H. 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 lecture (since the birth of her babe) on the evening of the 5th inst. During the lecture 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 lecture 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 Mechanics Institute Hall, in this city, and for an hour and a half held the audience spell-bound by his masterly 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,
J. F. MILLER.

Musical.

The Grand Testimonial Concert to Camilla Urso, on Sunday evening, Jan. 21st, 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 Urso, 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 eternity. 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, startling by its wonderful performance, the mighty ocean 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 accompanying a number of performers who did it strict justice, and whose performances of the other superior pieces on the program should elicit the highest encomiums from all who had the fortunate privilege of being present on that very interesting and never-to-be-forgotten occasion.

Miss Adelaide Phillips, in her artistic, finished renderings of the grand airs, "Laciello chio planga," 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, Perea-Rosa and Kollig 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 solo, with orchestral accompaniment, piano and organ, Violin Obligato, by Mad. Camilla Urso, was rendered in a truly artistic manner, and produced a very pleasing result. Mad. Urso 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. In the evening's entertainment, by its effectiveness throughout that pleasing composition. The Capriccio in B Minor, op. 21, 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 well-known 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. P. B. 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 unwearied 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 pleasures 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.

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LUTHER COLBY, EDITOR.
LEWIS B. WILSON, ASSISTANT EDITOR.

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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 is 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 at 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 Herald*, under the head of "Gossiping"; the statements it makes are much too direct and plain not to be seriously impressive. It is not a creed 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 gossipers 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 defense. 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 slandering 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 solidest 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 redacts 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 form 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.

Eliza Hammond, of the ship "Delta," who died at Valparaiso in 1833, individualized herself 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 session 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 entered 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 session closed with the message of **Edward Harris**. Says he got "faxed 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 Cour 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 wayfarer 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 Hull, 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. Hull 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 meanest of which he finally fell a victim. Yet he, in the zenith of his glory, and

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

Orthodoxy Advancing.

A discursion 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 sances 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. Eliot, 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 Childs's Hall, on the subject of the life of Man. 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 immortal life. He speaks in a trance state, 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 fishery of Man. The manner in which 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 fellowmen. 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 does 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. 6th.

New Publications.

HARPER'S MONTHLY for February offers a most attractive variety of popular reading. The first article is a Straight Ride through Eastern Russia, finely illustrated, and an article decidedly tingling in its character. Zanzibar is the name of the next 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 satisfy 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 Prose 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 Rhetoric?" which enters on the discussion of a number of important questions, and deserves to be widely and carefully read.

Rev. A. St. John Chamble 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 A. H. 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," Danville, 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. Valshrocker'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 Woman.'"

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 Willmarham, 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. 3d, 6th and 10th.

The South End Lyceum.

MESSRS. EDITORS—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 Phenology 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.

