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NO.

burg. Her rank, her beauty, her talents and fas-cinating manners had given her a prestige which almost eclipsed the fame of her friend, Madame almost eclipsed the fame of her friend, Madame de Stael; but at the time of the congregation of the Allied Monarchs and their armies and ministers in Paris, after the final de act of Napoleon at Waterloo, she appeared in a new character—new at least to those who were no well acquainted with the history of her later yea. She appeared as a preacher of religion, displaying a zeal, an eloquence, an apostolic daunties ness in singular contrast to the galety and freedom of her former life. She had splendid apartments in the Champs Elysée, near to the quarters of the Autocrat of all Elysée, near to the quarters of the Autocrat of all the Russias, and held prayer meetings several times in the week, which the Allied Monarchs and their ministers and generals, the astute Talleyrand and the obstructive Metternich amongst them, attended, in which she and M. Empeytas, who might be considered her chaplain, delivered discourses or engaged in prayer, in French or German. A thousand speculations on the causes of this extraordinary influence were quickly affect in Paris; amongst which stories of her prophecies of what had recently come to pass, and her consequent conversion of the Emperor Alexander, and her influênce over his allies, the Elysee, near to the quarters of the Autocrat of all Alexander, and her influence over his allies, the Emperor of Austria and the King of Prussia, were uppermost. It was soon confidently asserted that Madame von Krüdener dictated to the Monarchs their course of action; that she was the originator of the Camp of Virtue, and of the celebrated Holy Alliance. From that time for a long while afterwards, not only was she held to be the founder of that most unpopular alliance, but she became the subject of articles of the press throughout Europe, and especially in England, in which the wonder of the writers was amusingly which the wonder of the writers was amusingly mingled with a desire to make themselves merry over her reported powers of inspired eloquence and divination. In our magazines of that period many such articles are to be found. One of the most impartial and rational is that of the Gentleman's Magazine of ton years later; and one of the most elaborate and pretentious is that of the very in love with her—common report says that he committed suicide in consequence, but this was not the case: he took a much wiser course; he clever journal of its day, the London Magazine, in which Charles Lamb, Hazlitt, Bowring, Leigh Hunt, &c., wrote, and whose unfortunate editor, John Scott, was shot in a duel at Chalk Farm,

of her character and actions in a handsome volume published at Bern in July of the past year, 1868, under the title of Frau von Krüdener ein Zeitgemälde. The author of this "Picture of the Time," I regret to say, has not favored us with his name, probably having sufficient reasons for withholding it in the religious jealousies still existing in Switzerland in the clerical mind in connection with the very home-thrusting Christianity of Madame von Krüdener, and the expulsion of religious lebors. But all this tipe, expent in her a descendant of Madame von Krüdener's, and as he has not only based his narrative on the best works, German and French, concerning his distinguished ancestress, but has added many private letters and facts known to the family, we may feel satisfied that this is the most complete work that we are likely to have on the subject. The writer appends a list of his printed authorities to his book, amounting to twenty, with the exception of Eynard's Vie de Madame Krüdener, in two volumes, and Empeytas's Notices sur l'Empereur Alexander I., chiefly in German. He seems yery impartially to have weighed these authorities, and displays no desire to veil the faults of heroine, nor to overstate her merits. If to the references of the author we add Brescius und Seiler, Beiträge zu einer Characteristic der Frau v. Krüdener, Berlin, 1818, and Wraxall and Wehrman's Memoires of Queen Hortense, we have the chief memoirs and criticisms on this lady, a mass of writing which demonstrates the great interest which she excited in her day.

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 aunounced to the astonished and inrendulous ears of kings, coming events, which at the moment appeared the mere dreams of an en-thusiast, 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 Krüdener was born at Riga, on

the 21st of November, 1764. She was the second 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 Münnich, General Director of the Baltio harbors; a man who through his independent spirit had seen many ups and downs in his career, being at one time before a Court-martial, at another banished to Siberia, and again seen occu-pying the highest posts. The eldest daughter of Herr Victinghoff was deaf and dumb, and was placed in a home for such unfortunate individuals of the aristocratic class. On this account all the 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, German, Italian and English with the correctness 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 literati, frequented her father's house, as Buffon, D'Alembert, Diderot, &c. When they returned to Riga in 1779, Fräulein Vietinghoff was but fifto Riga in 1779, Fraulein Vietinghoff was but fitteen, but her hearty, 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, with flexible features, which always expressed mind and sentiment. She was of the middle stature, beautifully formed; her blue eyes always displayed serenity, with an animation which as 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 per-son and manner that seemed new, singular and

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

VON KRÜDENER.

BY WILLIAM HOWITT.

Madame von Krülener was at one time—the end of the great French war—the woman who excited the greatest attention in Europe. In her earlier years (she was now about fifty) she had been a greatly distinguished person in the most fashionable circles of Paris, Berlin and St. Petersburg. Her rank, her beauty, her talents and fasduced so violent an illness that it compelled the abandonment of the project; hut it was not long before the parents in the same unceremonious way conferred her on the Baron von Krüdener, a very distinguished diplomatist under Catherine of Russia, who had been amhassador at Madrid and Warsaw. At the time of her marriage she was only eighteen, and her husband was only two years short of forty. He was a man whose whole soul and taste lay in his diplomatic life; he had been twice married and twice divorced already. For the rest, he appears to have been a rather dull and decent fellow, very fond of her and indulgent to her; but Fräulein von Vietinghoff appears clearly to have gone into the con-nection with the full assurance that it was her fate and not her choice. She said candidly, "If they will marry me to a man to whom my heart does not incline, I shall expect him to allow me complete enjoyment of my tastes, and whatever my vanity demands." Her husband had already a daughter of nine years old, whose care and ed-ucation the young step-mother, not out of her teens, was neither qualified nor anxious to dis-

charge. This education, terminated by this bargain of a marriage, laid the sure foundation of all the errors and aberrations of Madame von Krüdener's life for many years. Her husband became successively Russian Ambassador at Venice, Copenhagen and Berlin. In all these cities Madame von Krüdener had to receive her husband's guests, and to live in the midst of the highest society, as here me the wife of such a man In Venice and became the wife of such a man. In Venice and in Italy, everywhere, she found herself as in a paradise. The charms of the climate and of the society were all that she could imagine of delightful. She was the centre of a brilliant circle where not the case; he took a much wiser course; he withdrew himself from the embassy, leaving a letter for Baron von Krüdener explaining the John Scott, was shot in a duel at Chalk Farm, originating in his severe retort on Lockhart for his most offensive personalities toward the writers of the so-called Cockney school.

On the Continent the biographical and critical notices of Madame von Krüdener have displayed the same conflicting features—the excess of partisan eulogy on the one hand, the excess of mispersentation on the other. We have at length, I believe, obtained a just and authentic estimate of her character and actions in a handsome volume published at Bern in July of the past year.

enjoyment. Her husband's mind was fully en-grossed and satisfied with his diplomatic affairs. He seems to have put little restraint on his wife, and she sought for her happiness where she thought she could find it. She loved gay and intellectual society. She was formed to shine in the highest and the most brilliant, and she loved to shine there. She was ambitions of a literary and worldly distinction, too. She had no lack of that vanity of a woman of talent and beauty, which she had declared that she should indulge. and she sought for her happiness where she She had an ample income from an estate left by her father, and she made frequent excursions to Paris and to Switzerland, and stayed there for many months together, whilst her husband plodded on anid his state affairs, and must have found his home very dreary. In Paris she made a great friendship with St. Pierre, the author of Paul and Virginia; with Chateaubriand, and others. ers. In 1793, in Germany, we find her making a visit, though only of an hour, to Jean Paul Richter, then in the zenith of his fame, who was wonderfully fascinated by her. Jenn Paul said in a letter to a friend, "That unlike as Madame Krüdener was to all other women, so was the impression she had made upon him different from that of all other women"; and he wrote to her:
"The hour in which I saw you floats like the
evening glow still lower beneath the horizon. You came like a dream, and fled like a dream and I still live in a dream." Jean Paul and Jean Paul and Madame von Krüdener continued to correspond for years. At Geneva, Madame von Krüdener found a great friend in Madame de Stael, and vas constantly one of the brilliant coterie at

In one of her long sojourns in France, which she excused to her husband on the ground of necessity for seeking health, she made the acquaint-ance of a young officer at Montpellier, Count de Fregeville, who soon acquired a complete hold on her affections. In consequence of this connec-tion, Madame von Krüdener solicited a divorce from her husband, who would not heaver it, but received her back again, as if it were enough for bim that she sate at the head of his table, and did the honors of his house. After the death of her father, however, she made another of her journeys into Germany and Switzerland. Her husband wrote her a letter, in which he upbraided her with her desertion of her home and of him, in a strain of gentleness which must have made itself deeply felt; and the news soon after of his sudden death came upon ber like a thunder-clap and caused her to review in a remorseful mood her past life and conduct toward him. Again however, she returned to the usual career of her life of fashion: went to Paris, published her Valife'ic, and basked in the reputation and the flat-teries of the literary and gay world, which it and her elegant entertainments brought her. We pass the more lightly over this portion of her life to the subsequent one, in which she came forth in a new character. Hitherto, with all her charms, talents and accomplishments, she was but one of the thousand butterflies of aristocratic existence, who clothe their follies and vices with a delusive grace, die, and are forgotten. Providence had a nobler sphere of action in reserve for her.

She passed some time on her estate at Kossé, 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, fel by a stroke of apoplexy dead from his horse. The terror of this sight went home to her soul and con 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

acquired a dubious fame or earth; but how had she prepared for the other side of existence? What would be all her reputation and distinction in the presence of the Onniscient? These rein the presence of the Onniscient? These reflections sunk into the dephs of her heart. She had no peace night nor day The night terrified her; the day did not reliev her. She shut herself up from all society, and brooded over her condition. Sending, however for a shoemaker to measure her for, shipe; s.h was struck with the marvelous expression of impriness in the man's face. "My friend," she said "you are happy!" The happiest of mon!" reflect the shoemaker. All day and all night she pondered on the causes of this very poor fellow's happiness, and with the next morning she hastend to his humble dwelling. She found that he was a Moravian by proteachings and in conversation with its ministers and members, a new existence broke upon her, more lovely, more inspiriting, more glorious than all her dreams and quests of enjoyment in the most intoxicating regions of this life. She commenced an eager and persovering study of the Scriptures; and, in a while, she came forth into the world again, learned in the simplicity of the truth. She had not sought for truth at the secondary conduits of Greek or Roman or Protestant are freezens had all greek or the fourter bed. tant professors, but had gone to the fountain head of Christ and his Gospel, and, by this means, she came forth free from all human sophistications, canons and traditional convebs of human canons and traditional cobwebs of human churches and creeds; armed with a power above all such powers; fed and invigorated by the Bread of Life and the Water of Life, eternally administered to the hungering and thirsting soul from the banqueting hall of God and his Son, where the banner of Almighty Love is over all. The children. She had no ambition to shine before men, but to hold up to them the lamp of faith, by which every man who cometh into the world may be enlightened, and in which all human glory is veiled in the glory of the Divine, and is hidden with God in the fullness of his unspeakable felicity. She was prepared to suffer shame and persecution for the testimony of the one great Truth; henceforth her creed and doctrine—the pardon of all sins through the love of God in Truth; henceforth her creed and doctrine—the pardon of all sins through the love of God in Christ. This she was prepared to preach to the highest and the lowest, and spend in preaching the Gospel to the poor, not only her strength of body and of intellect, but her worldly wealth to the last farthing. In this she persisted to the end, and in this practice of pure and primitive Christianity is found the key to all her successes, her sorrows, her persecutions by kings, republics and church-made ministers alike; for her walk in the freedom and the illevial and followed that of Madame Krüdener's atanding consumer on course in the more name, but in the full and faithful discharge of the magnificent unselfishness of living, the class called Pletists, or contemptuously charge of the magnificent unselfishess of living, unmutilated Christianity, the love of God to the death, and the love of our neighbor as ourself, must always experience the same fate. This is the immutable law of heaven; this is the eternal

Madamo Krüdener now prepared to commence ionable world to the world of piety and useful-ness, and began that work of spreading the knowledge of the Truth, and of ministering to the wants of the poor, which continued her work ever after. In the winter of 1806 she was, however, suffering an affection of the nerves, and, in the following summer, sought relief at Wiesbaden and in France. The horrors and cruelties of the Napoleonic war soon drove her back northwards. At Prussia, and together they visited the huts of the poor and the hedsides of the sick and wounded, in deepest sisterly sympathy. Soon after she visited Dresden, and thence went to the great Moravian settlement of Herrnhut, where her faith was greatly strengthened by intercourse with this primitive people, and especially with the cornestsouled Baumeister. The fame of Jung Stilling for piety and spirituality led her on to Karlsruhe; and in his family she saw the heauty and peace of those who lived in daily communion with God and the spiritual world. At Karlsruhe, the residence of the Court of Baden, she met with the kindest reception from the Markgriffin of Baden, and her daughters, the Queens of Sweden and Bavaria. Here, also, she met with the Queens of Hanover and Holland, and the Duchess of Brunswick. Hortense, the Queen of Holland, daughter souled Baumeister. The fame of Jung Stilling nanover and Holland, and the Duchess of Brunswick. Hortense, the Queen of Holland, daughter of the Empress Josephine, and mother of the present Emperor of the French, was especially attentive to the author of Valérie, and the Queen of Hanover, the sister of Queen Louisa, of Prussia, was one of her most interested listeners; for to was one of her most interested listeners; for to all that she came near she opened the great sub ject of her own new convictions. The dark and menacing aspect of the times, when Napoleon was laying all European kings and countries at ils feet, made their hearts open to the voice of re

While Madame von Krüdener was thus appeal of the higher natures of the princely, she was equally assiduous in visiting, conversing with and comforting the poor. Her step-daughter, Sophie, and her daughter, Juliette, were with her, and they all resided in the family of Jung Stilling. In fact, they found themselves breathing, as it were, the spiritual atmosphere of Swedenborg, St. Martin and Oberlin, and would gladly have remained there forever. Madame von Krüdener, having been forgiven much, loved much, and she often found means, in her intercourse with the poor, of reconciling them often to circumstances which appeared to them harder than they really On one occasion she found a servant-gir wore. On one becasion she found a servant-girl scrubbing the floor and weeping at the same time On asking what alled her, she said she was of a superior condition in life, and this menial drudgery was to her hard and humiliating. Madame Krüdener gently took the brush, knelt down and scrubbed the floor for her, notwithstanding her endeavors to prevent her, saying at the same time, that the Virgin Mary, who was of a royal race, and Jesus Christ, the Son of God, did not refuse to labor with their hands, and that, therefore manual labor could not be degrading. To do our duty cheerfully, however humble it might be, had its honor in the sight of God. Her kind words, her sympathizing manner and her example had a wonderful effect, and she left the poor girl smiling

and happy.
In these labors of love thus happily engaged, she unfortunately became acquainted with a Pastor Lafoutaine, 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 her trance, extraordinary things beforehand. It was not long before she vaticinated that Madame von of popula Kriidener had to do a great work for the truth, by cedented.

buying an estate on which a colony of the faithful should be established, whence the laborers in the heavenly harvest should go forth for the reforma-tion of Germany. The clairvoyante, no doubt, spoke under the influence of rapport with the Pas-GrLafontaine. Madame you Krüdener, who was yet little experienced in the mysteries of the lowget ittle experienced in the hysicites of the fer regions of clairvoyance and Spiritualism, in her zeal for the Gospel consented. An estate was bought as Maria Kummrin declared that it was at the express command of God. The clairvoyante and Lafontaine soon found themselves comfortant ably installed on it. The secress, however, became too hold, and announced publicly that the Duke of Würtemberg would be made king by Na-poleon. The thing took place, but the new king next morning she hastend to his home ways ing. She found that he was a Moravian by profession. In her conversation with him he soon pointed her to the sole scurce of happiness, faith in Christ, and in full orgiveness of all sins, though they might be as scarlet, in and through him. Madame von Krüdener went back a new woman. She neither sought for instruction or consolation from bishors, priests or confessors; she went to the humble Society to which this poor man belonged, and, by what she heard in its teachings and in conversation with its ministers of Maria Kummrin, to open an institution for the teachings and in conversation with its ministers of Maria Kummrin, to open an institution for the furtherance of the Gospel. Lafontaine, the clairof Maria Rummrin, to open an institution for the furtherance of the Gospel. Lafontaine, the claivoyante, and a good for-nothing brother of Lafontaine's were speedily in possession of it, and it very soon ended in Madame von Krüdener's loss of a very large sum—the sole result of the undertaking. This teaching was effectual, and we mention these two incidents together to clear the narrotive of them

rative of them. During the years in which these selfish traps were laid for her, she was still pursuing her plans of good among the people. She paid a visit to Geneva to her beloved friend Madame Armand, who shared all her sentiments and

mother, to whom she had been much attached, and whose closing days she had greatly comforted. In the north, at Königsberg, Ebel was rousing a feeling of living piety, and gave origin to the class called Pietists, or contemptuously "Mucker," or fanatics; in Dresden, Pastor Stephan, minister of the community of Bohemian exiles, was doing a like work. Madame von Krüdener, therefore, once more turned her steps toward Gasara, where she now with better ans. toward Geneva, where she now, with better aus pices, revived her religious association. Sh isting in Switzerland in the clerical mind in connection with the very home-thrusting Christianity of Madame von Krüdener, and the expulsion of her and her minister and friends from that country. But the author, it appears from the work, is life which answered to her vivid yearnings after the serious students of the companion. The religious association. She put there may be not companion of the campaign of Christian duty. She put there may be not campaign of Christian duty. She put the acquisition of a young student of the campaign of Christian duty. She put the acquisition of a young student of the campaign of Christian duty. She put the religious association. She campaign of Christian duty. She put the religious association. She campaign of Christian duty. She put the religious association. She campaign of Christian duty. She put the religious association of a young student of the campaign of Christian duty. She put the religious association. She campaign of Christian duty. She put the religious association. She campaign of Christian duty. She put the religious association. She campaign of Christian duty. She put the religious association. She campaign of Christian duty. She put the religious association. She campaign of Christian duty. She put the religious association. She campaign of Christian duty. She put the religious association. She campaign of Christian duty. She put the religious association. She campaign of Ch pagnic des Lasteurs, nad with other serious students formed themselves into an association for religious intercourse, and had, with his friend Guers and M. Merillac, a workman amongst the Moravians, established a Sunday school. These Moravians, established a Sunday school. These zealously came round Madame Krüdener, and M. Empeytas, eloquent and honest, became through her future great campaign for the Gospel her right-hand man. Madame Krüdener had the happiness of having her son Paul not far off, at Strasburg, where she visited and made the friend-ship of Count Lezay and his wife, most excellent people. By they she was introduced to the venpeople. By them she was introduced to the vende la Roche, whither also Empeytas came, and

occasionally relieved Oberlin by addressing his Here they saw in miniature what Madame Krüdener was auxious to see over all the world. Oberlin had found his parish and neighborhood in Steinthal in the most pitiable condition of poverty and neglect. Not only by his preaching but by his example he had stirred his people improve their condition. He had established schools for the children, and he was himself the great schoolmaster to the parents. He took the axe, the spade and the hoe, and taught them how to cultivate their lands and their gardens. A new spirit was awoke, the fields became full of rich produce, their cattle flourished, were well housed: cleanliness and domestic comfort beand happiness took its place. In one thing the people had taught Oberlin. They had long had their spiritual eyes open, and saw visibly the forms of their departed friends. Oberlin became convinced of the fact, and after the death of his wife for nine years received frequent evening visits from her, in which she advised him in diffi-cult affairs and strengthened him for his works of good around him. In this little secluded heav en upon earth, Madame von Krülener and M Empeytas passed the early mornings in the most sympathetic conversation with Oberlin and his on on the great work of God in the earth, ther all went their own ways till dinner time, and again enjoyed their evenings in discussing what they had seen and done. On fine days they made excursions into the neighboring parishes, where the people received Oberlin a their beloved father, and their presence made quite a little fes-tival. Madame von Krüdener and Empeytas repoiced Oberlin with their accounts of their labors and the entitusiasm with which they were responded to by the people in Geneva, Strasburg, Basle, and other places. In the midst of this delightful sojourn, where

they lived, as it were, already 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 Napo-leon through his disastrous Russian campaign. The Allied Monarchs had followed him to Paris and compelled him to abdicate and retire to Etba In attending the entrance of the Duke of Berry into Strasburg, their friend, Count Lezay, was killed by the fall of his horse. Madame von Krüdener and M. Empeytas hastened to Strasburg to console the widow of this noble man, whose hand had always been open to every good object, and who had given to Oberlin alone for the promotion of his good Samaritan labors, 30 000 frances. They then resumed their Christian employment of succoring the poor. And enormous was the need of it, for the passage of the vast French army to the North and the retreat and pursuit of the vast bordes of Austrians, Prussians, Russians and Cossacks had desolated the whole intermediate countries, and spread a scene of popular miseries inconceivable and unpre-

In November 1814, the Congress of Monarchs and Minister was sitting in Vienna. Madame von Krüdener's eye began to turn on the Emperor Alexander as the one of the royal personages on whom there was a hope of opporting toward a better state of things. He had the reputation of piety; and with her refent and believing nature, she persuaded hereelf that by an earnest appeal, supported by the blessing of God, he might be induced to commence the work of a genuine reformation of society. The more she dwelt on this idea hie more her mind kindled upon it. She wrote to her excellent friend Frialein von Stourdza, a maid of honor to the Empress of Stourdza, a maid of honor to the Empress of Russia, declaring her hopes of immense good through the Empreor Alexander, if this idea could be communicated to him. There can be little doubt that this was made known to Alexander from what followed.

But the monarchs were enjoying their triumph

But the monarchs were enjoying their triumph in Vienna, amid feles and festivities, believing Bonaparte safe at Elba, and Europe under their hands for partition at pleasure. Madame Krüdener, however, wrote again to Fräulein von Stourdza in the utmost-alarm, to warn the Emperor through the Empress. "I speak," she said to her, "strongly, for I live at the foot of the Cross, and the coming events are shown me, and I am compelled in my conscience to declare them to you. It is no time for hesitation. It is not a time to waste in pleasures; the angel of judgment is passing over and sprinkling with blood the doorposts of the faithful; but the world sees him not, and the Congress sits on a volcano. The doorposts of the faithful; but the world sees him not, and the Congress sits on a volcano. The tempest is about to break; and these lilles, which are properly the symbols at once of purity and perishableness, which an iron sceptre crushed, but which God revived, and which should have been a call to purity, to the love of God and to repentance, have only appeared to be again swept away. Mankind has been taught in terror and agony. They forget it, and grow more hardened than ever in wild tumult. What! can they dance and parade in splendid array when millions mourn, and a gloomy spirit of vengeance is lions mourn, and a gloomy spirit of vengeance is destroying the human race? What! can they enjoy pleasures which have sprung out of the bloodlest agonies of the nations? Let them awake from their infatuated feasts in which the demons wildly riot and which do homage only to the Prince of Darkness."

Fräulein von Stourdza was so struck with the warning of this letter that she immediately com-municated it to Alexander, and he expressed a wish to see the writer. But Malame von Krü-dener neglected no means of rousing the monarch to the sense of coming danger. She wrote to an-other lady at one of the courts of Baden-Baden— Fraulein Cochelet-declaring that the Congress sate over an abyss; that Bonaparte would return, and the terror and bloodshed of the year 1815 would be more dreadful than ever. "Think," she said, "on the year 1815! The Peace Congress will bring to bear no peace. The Powers have learned no wisdom, and the scourging hand of God once more is over them. Well for those who hear and

take warning in time!"
She saw Fräulein von Oochelet herself at Ba-She saw Frauloin von Cochelet herself at Baden, and repeated to her the assurance that Bonaparte would return; that the year 1815 would be a most frightful year. "God has revealed it. All who take part with Napoleon will be tracked, persecuted and punished. They will not have a place to lay their heads." She saw the Empress of Russia, and announced to her the same coming events. She saw and warned Hortense, Queen of Holland, and conjured her when Napoleon returned not to go to Paris, as nothing Napoleon returned not to go to Paris, as nothing but destruction would attend his enterprise and connections. Messrs Wraxall and Wehrman, in their Life of Hortense, describe her consternation on this warning. "Mon Dieu!" she said to Mademoiselle de Cochelet, "no one respects Madame von Krüdener more than I do; there is no danger in seeing and imitating her virtues, but let your reason discern in her what is good and what is dangerous. It is not that Madame von what is dangerous. It is not that Madame von Krüdener appears to me mad when she says to me, 'Do not return to France,' for she may possibly be right. Seeing the turn things have taken there, I believe I shall have a difficulty in living there tranquilly. But when she tells me I ought to go to Russia; that the Congress will not finish; that the Emperor will return, and those who join him will be ruined; how can she know that?"

Yes! "How can she know that?" was the cry of the incredulous multitude—crowned, diplomatic, military and fashionable. To them all Madame von Krüdener was simply a mad woman, crazed by religion, whilst, in fact, she was about the only Bonaparte step on French ground at Cannes; March 10th, saw him in Lyons; March 20th, he was at Fontainbleau; two days after the whole army had declared for him; March 25th, the allies signed an act of extermination against him, and were again en route for France. Waterloo awaited the shock of nations. The terrible tramp and march of hostile armies again scathed the springing corn of Germany, and desolated with fire and rapine the villages of France. Russians with their savage Cossacks, Prussians, Austrians, all burning with the recollection of French rapacity and barbarities, swept like hosts of flerce demons onward over the blasted lands. Famine and fever followed on their rear. The Emperor of Austria and the King of Prussia had quartered themselves at Frankfort, the Emperor of Russia was directing his course to Haldelbarg.

was directing his course to Heidelberg.
One evening Alexander, who had been making his way wearily for days through the crowds of exulting people, across Bavaria and Wirtemberg, amid acclamations and overpowering bonors, for they looked upon him as a Saviour, entered an hotel at Heilbronn, borne down by fatigue, He shut himself up in his room and was sunk in deep reflection, and not at peace in himself. Alexander is supposed to have been aware of the intended murder of the Emperor Paul, his father, and that 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 memories that haunted him. "On! that some holy soul might be sent to me," he said to himself, "who could solve the mysterious enigma of my life?" At that moment, Prince Wolkonsky entered with an air of the greatest impatience, and begged pardon for disturbing his imperial highway but that Modern you K. "black requirities." highness, but that Madame von Krüdener insisted upon seeing him. "Madame von Krüdener! Madame von Krüdener!" exclaimed Alexander, "let her come in." The next moment she entered, 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. Madamo Krüdener bade him throw himself on the love of Christ, who was the propriator for all sins, and on that of the Father who welcomed with low every returning predigal son. The with joy every returning prodigal son. The Emperor declared that every words she had uttered was music to his soul, and would not allow her to go again far from him. This was equally agreeable to Madamo Krüdener, for she had come burdened with the sights of the missing of the people and charged with their eneries of the people and charged with their en-treaties for aid, for they were perishing of star-vation, the passing of the Russian armies having country of every trace of provisions She had witnessed the excesses of the Russians at Altdorf. Her representations were effectual, and the Emperor sent out orders to supply the perishing population with food as far as possible

Alexander fixed his headquarters at Heidel-Alexander fixed his headquarters at Hondelberg in a large house facing the Neckar, a little outside the city gate, the Karls Thor—He was attracted to it by a large cruciff which stood attached to the garden wall, and which stands there tached to the garden wall, and which stands there now. In this house I myself resided two years, 1840 and 1841. In the hilly shrubbery behind there stood the Russian Imperial Crown on a stone pillar, and over the front door was a brass plate, on which was engraved a command to any Russian army who might again invade Germany to spare that house. The last time I was there I observed that some ignorations had painted over this inscription. Madame von Krülener located herself at a pleasant villa about a mile up the Neckar, valley, near the village of Schlierbach, also facing the river, and charmingly surrounded by forest hills. She was thus enabled to see the Emperor dally, to strengthen his religious sentiment, and to incite him to great plans of human ment, and to incite him to great plans of human

amelioration.

On June 21st the news of the defeat of the On June 21st the news of the defeat of the Prussians at Ligny reached Heldelberg, creating great alarm, but it was quickly followed by that of the decisive victory of Waterloo; and the triumphant monarchs hurried on to Paris. Alexander desired Madame von Krülener to follow, and on the 14th of July, 1815, she entered Paris, and found that her son-in-law, Baron von Berkheim, by order of Alexander, had taken for her the Hotel Montchenn, near to the Emperor's own headquarters, the Elysée Bourbon. A private way through the garden behind the Elysée Bourbon enabled the Emperor to visit her any time without nublic observation; keeping hunself the bon enabled the Emperor to Mistaker any time without public observation; keeping bimself the key of the door betwixt the gardens. Here Madame Krii lener had the happiness of having with her her daughter and son-in-law, Herr von Berkheim, and Madame Lezay, who was in Paris for the health of her son Alexander paid Madame. Krülener a visit the first evening to welcome her

Here then we reach that point of our beroine's Here then we reach that point of our beroine's life which fixed upon her the eyes and wonder of all Europe. Three times a week she held religious meetings in the Hotel Montehenn, which were attended by all the princes, ministers and great generals of Europe. There, in the simplest costume, described by some as that of a Dominioan nun, by others, as in a plain black or dark blue dress with her hair cut close; yet, although past fifty, still bearing evidence of her former heanty—there she addressed the assembled Powers of Europe in an anim sted eloquence, calling upon them in the plainest terms of the Gospel to put an end to the horrors which had so long ing upon them in the plainest terms of the Gospel to put an end to the horrors which had so long made wretched the world, by adopting fully and effectively the principles, of Christianity; to accept Christ in his completeness, and thus inaugurate the reign of peace and freedom on the earth. It was an extraordinary spectacle to see those who commanded the destines of Europe sitting humbly, and often sunk in tears, at the feet of this inspired woman. The monarchs had been rescued by the arm of God from a long term of humiliation and of dreadful calamities to their kingdoms, and they felt, or thought they did, grateful for the deliverance. Madame yon Kindener, by the wonderful fulfillment of her preaching, and the inspired power of her preaching, tions, and the inspired power of her preaching, had herself become one of the powers of Europe, and for a time directed the movements of the assembled princes. In private she labored with Alexander to induce him to establish a real reign of Christ in his dominions, and to use his efforts with his brother monarchs to do the same in

theirs.

It has been said that the result of these inculcations was the celebration of the great fite of the Russian troops in the plains of Chalons, where the thissian troops in the plains of Chaions, where Alexander, at their head, gave glory to God for their final triumph over Napoleon, whonce the camp was termed "The Camp of Virtue"; a scene described by Madame von Krüdener in a pamphlet at the time. Still more, the institution of "Tho Holy Alliance" has always been ascribed to her influence. Her present blographer, who amounts to be one of her own descendants. who appears to be one of her own descendants. doubts this, probably not wanting to appropriate to her the origin of a league so detestable as it proved. But Mademoiselle de Cochelet, who vis-ited her when she was using her influence for Queen Hortense, says expressly that she told her that she had been exhorting the Emperor Alexander to raise the banner of Christ. "The reign of Christ," she said, "will come, sire. Glory and honor to those who fight for him! maledletions and wee to those who light against him! Form a holy alliance of all those who belong to the true faith, and let them take an oath to combat the innovators who wish to overthrow religion, and you will friumph eternally with it."

That Madauge von Krülener never proposed a Holy Alliance such as it became, we are quite sure; hers was for the promotion of truth and freedom; but truth and freedom do not proceed from despots! Their religion was for the moment from despots! Their religion was for the moment a pleasing phantasm—a mere thing of sentiment and feeling. The seed had fallen on the stony ground of royal egotism, and only sprung up to perish, because it had no earth. Christ declared perish, because it had no earth. Christ declared that his kingdom was not of this world; but the kingdoms of the autocrats were of this world and this only. Madame Krüdener must soon have perceived this; for though, on quitting Paris, Alexander pressed her to go with him to Petersburg and fix herself there, she did not do it. As one of her biographers observes, "She found to her grief that no permanent good effect was to be produced by working in the gilded chambers of the great; that revival of religious feeling has never yet proceeded from palaces, but always never yet proceeded from palaces, but always from cottages." The monarchs marched homeward with their armies to forget as quickly as possible their brief fit of piety in Paris—to break every promise of liberal constitutions which, in the hour of degradation, they had made to their people in order to excite them to expel their con-

queror, and they riveted still faster on them the futers of their imperial wills.

From this period, Madame Krüdener devoted her life to preach the Gospel to the people. Before we follow her, however, we must notice two incidents which occurred during the time of her vain effort to convert Herod, Caiaphas and Ponvain enort to convert Herod, Catapias and Pon-tins Pilate to the faith. The restored French King determined, amongst his other victims, to put General Labedoyère to death, Madame Labedoyère entreated Madame Kiülener to engage the interest of Alexander to save him. He declined to interfere. Madame von Krülener, however, visited him in prison, spoke with him Wolf, the celebrated missionary and traveler, who saw Madame Krüdener in Swizerland, says that after his execution, Labedovere appeared to her in daylight, and said to her, "Madame, Je suis

The other incident is that Lafontaine, with his clairvoyante Maria Kummrin, on hearing of Madame von Krülener's great influence with the Emperor of Russia, hastened to Paris, forced their way even into the presence of the Czar, and began begging for money on the pretence of propagating the Gospel. They only succeeded in disgusting the Euperor, and were quickly sent adrift to make their way back to Rappenhoff.

Over the latter, and by far the most useful por-

Over the latter, and by far the most useful portion of the life of Madame von Kiülener, we must, of necessity, pass briefly. It was one constant endeavor to enlighten the people on the grand and simple truth of Christianity—the forgiveness of sins by direct application to Christ, without the intervention of priests, bishops, churches and confessionals; and the constant arms of all these powers project her constant arms of all these powers project her constant arms. whither the intervention of priests, dishops, churches and confessionals; and the constant array of all these powers against her, and their success in driving her from country to country, where she as constantly alarmed all the legions of priesterait by feeding and teaching the poor. The fact of a woman presuming to preach was denounced as contrary to the Gospel—not of Christ, however, but only of Paul. Then the spectacle of a woman spending the whole of her large income, her strength and life in feeding and clothing the poor, though she thus trod in the steps of Christ, was a standing reproach to all those who taught a doctrinal Christianity, but did not practice Christianity itself—who said, but did not; who "did not do it even unto the least of these." All the teachers of all creeds, with some noble exceptions, were against her; for she adhered to neither Papal, Greek or Protestant Church, but only to the Church of Christ, wherever and under whatever forms it might be extended. Church, out only to the Church of Christ, wherever and under whatever forms it might be existing. The cry of enthusiast, fanatic and incendiary, was everywhere raised, and the arm of the State was called in to relieve the Scribes and Pharisees of her very inconvenient presence. Everybody saw that the enthusiast who produced the fruits of self-renunciation, and of unstinted love to the neighbor, was a far nobler creature than the non-enthusiast, who, in his orthodox orderliness, produced only self-indulgence and the pride of life.

Those were times when the horrors of a long

or six thousand people with an effect that nothing but such apostleship of heart and soul can ever produce. Wherever she was heard of the people, of all classes, flocked from the whole country round. Such was the power of her proaching, that ministers of religion, professors and philoso-phers, were deeply affected by it. Even learned skeptics, we are told, were convinced a miracle skeptics, we are told, were convinced a miracle equivalent to the raising of the dead. These, however, were the better specimens of their different classes. The rest of them ran to the authorities, crying, "Great is Diana of the Ephesians"; and the order promptly came for the dreadful aggressor who presumed to teach Christ, and feed and clothe the poor, to march over the border. When the sound of one of Gellert's bymns sung on the open hills by several thousand voices—in on the open mits by several chousand voices—in French or German—"Ich habe min den Grund, gefinden"; "I have now found the ground," or "Great God, we praise thee"; or "Thy grace, it is for all "—came floating on the summer air—to is for all "—came thouling on the summer air—to use the words of Madame yon Kuit-lener herself, "Hell always rose and raved; for it knew that Love was at work"; and the flat of expulsion came. "Neither in the early ages," said this perpetual exite of Christ, "nor in the middle ages—which eclipse this age of philosophy—should I have been reduced to the necessity of vindicating my conduct. Catherine of Sienna—to whom, indeed, I am not hold enough to compare myself—preached before assembled convents, and was alpreached before assembled convents, and was always surrounded by hungry or appeased souls, who longed for or gratefully enjoyed the mysteries of the Word of Life; she was not banished, nor compelled to plead her cause."

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nor compelled to plead her cause."

One of the first places from which she was driven for the intolerable offence of preaching truth and feeding the poor, was Basle, that cradle of the Reformation, that battle-place of Melanethon, Ecolampadius, and many another warrior of the Divine Life. She had there stripped herself of everything to relieve the dreadful necessities of others. She sold her jewels for 30,000 francs, and applied them to abate the intense sufferings of the noor. Her exertions and laying ferings of the poor. Her exertions and loving counsels were at the same time applied to recall the fallen from their immoralities, and raise the general tone of the multitude, sunk as much in vice as in poverty. As she preached, here, es were also open to the diseases and sicknesses amongst her open to the diseases and sicknesses amongst her hearers. In her ardent faith she hid on her hands and cured them. "I have seen," says the author of Madame von Krüdener in Switzerland, attributed to a clergyman of Schuff hausen, the sick made suddenly well on their beds. Physicians who saw these things, and who confessed that the complaints were otherwise incurable, became believers. Amongst these were Doctors Siegrist and Stork, who became so friendly in consequence that they offered their services gratuitously to the poor and suffering who crowded about the in-Madame von Krüdener, expelled from Basle,

crossed the Rhine, and accepted the use of a farm-house at the village of Hörnlein, which was genhouse at the village of Hornlein, which was generously offered to her by its owner. Here she and her friends were soon surrounded by the poor, the sick and the seekers after spiritual confort. Invited to Aarau she had an extraordinary and most interesting interview with Pestalozziin the diligence going thither. At Aarau, her labors not only in preaching to the adults, but in instructing the children of the manufacturing workine, were so exhausting that she sought a little relaxation in the village of Suhr, but in vain; the relaxation in the village of Suhr, but in vain: the place was quickly surrounded by thousands impatient to hear her. Near Suhr she spent a day at the Chateau of Liebegg, the seat of M. Diesbach, a religious man. An immense crowd sur-rounded the house, and the day became a grand religious festival, the impression of which remained on the people to the end of their lives. In the neighborhood of Grensbach she saw an old woman of ninety-two sitting amongst the people whom she was addressing, weeping and telling her beads. She took her aside into a private ner beads. She took her aside into a private room, and asked the cause of her distress. She said she had come that day nine miles to confess to the priest; that she had made litty pligrimages to Einstedel in penance for her sins. She was too old to make another, and must die unforgiven. Madame von Krüdener told her that her sins were already forgiven; that Christ died for the worst of sinners, and that his last words on the cross were, "It is finished." His mission of universal pardon to all who accepted it was complete. The old woman listened in astonishment, was silent for a time, then starting up, exclaimed, "It is true! my sins are forgiven!" She threw her rosary into the fire and was filled with joy. It was a striking example, amongst many others, of the mischief of keeping the Scrintures out of the hands of the Catholic laity. Madame von Kriitener gave her a French Testament which the could read, and she departed in the highest

A second invitation came from the Chateau of Liebegg, but Madame Kriidener was withheld from going by a forewarning of evil, and at the moment that the meeting would have been held, and the house crowded will people, the shock of an earthquake shattered the old mansion and

rendered it thenceforth uninhabitable,
In Aarau, Madame von Krülener saw Joseph Wolf, the missionary, then a young man, and addressed a very earnest letter to him, which is given in this work. The authorities of Aarau did given in this work. The authorities of Agrau did not actually expel Madame Krüdener, but they exercised a strict surveillance over her proceed-ings. A policeman on one occasion drew his sword on the congregation, but Madame Krülener's mild expostulation with him completely sub-dued him. The pressure on her friends at Hörnlein soon after recalled her thither. The state of distress increased, and the crowds flocking to her at Hörnlein and Unterholz became overwhelming. She and her friends spent everything they had a food and clothing. Her decirine of Christianity was the simplest in the world. She did not trouble herself about a multiplicity of tenets and mysteries. "The religion of Christ," she said, "is love"; and her every-day life exemplified it. Of-ten she had only a few pence left; but she knew that the Great Banker would send fresh funds, and these came; for the spirit of this noble woman had become contagious; and the people of wealth especially the ladies, were constantly sacrificing their money or jewels to the intense needs of the

The crowds were carefully watched by the po ice, who rendered great service by picking out and expelling mere impostors, habitual beggars, and thieves; but the excitement became so great that an order was issued for the little community to quit Hörnlein and Grensbach in April, 1817. The little band of exiles of love and benevolence betook themselves to Erlesbach, in the Canton of hetook themselves to Erlasbach, in the Canton of Solothurn, and, not allowed to remain there, they proceeded to Lucerne. There by the laity and clergy flocked around them; and the head of a theological seminary published a most cordial commendation of Madame von Krüdener, comparing her to Tauler and his coadjutors. He called her, "The lady who puzzles the brains of both learned and unlearned; the lady whom people so late and löve. To me she is welcome and ple so hate and love. To me she is welcome, and must be; for she dedicates herself to the most sacred of studies, and proclaims Christ her God and mine.

She located herself in a charming country house and in the midst of that glorious scenery which she had always so deeply loyed, seemed to have found at last a place of rest. But the same causes the jealousy of the priests, soon sent her forth and she removed to Zürich, only to pass through the same process of admiration and hatred. The venerable Autistes Hess, the friend of Layater now deceased, was her zealous advocate; but she was soon conducted by the police over the borders to Lottstetten, which was on the forbidden ground

At Lottstetten, many celebrated people flocked to her from Schaffhausen, Professor Schleiss George Müller, the brother of the celebrated his George Müller, the brother of the celebrated historian, &c., &c. Pastor Hurter, who wrote against her, like the objectors of our time, took care never to hear her. Expelled from Baden, she pursued her way northward through Leipsic to Königs herg, and theuce to Petersburg. Two years had passed since Alexander had so warmly invited her thither. But now she only received a letter of eight pages from him, explaining the difficulties of his situation, excusing himself for his lukewarmness toward the liberation of Greece, for

war, and the marching and counter-marching of vast armies had reduced the populations to a most frightful condition of misery. Madame Kuülener did not say to them, "Be ye warmed and fed," but she set out public tables for them where she preached, and her little party of friends, her son-in-law Baron von Berkheim and her daughter Madame Berkheim; her minister, M. Empeytas, and her agent, M' Kellner, and others exerted themselves to wait on them. Often she stood on a little hill or a table and addressed five or six thousand people with a reflect that nothing braided him; and dviking her not to remain in Petersburg. She etired awhile to her estate at Kossé, and thencewith her daughter and son-in-law Berkheim, she followed the Princess Gallitzin to a settlement which she had founded at Karassu-Bazar in the Crimea. Her eloquent conductor Empeyas had married and settled down in his native Geneva; her stout friend and manager, Kellner, who had accompanied her to Petersburg, was dad. She felt these bereavements accusely. Hir own constitution was worn out by her long caper of exertions, excitements, exposures and persentions. She longed for rest, and found it with er beloved and faithful daughter and son-in in, and a few other congenial friends. One of her last enjoyments was the reading to her byher daughter of the spiritual poems of Terstegn, one of the noblest of the poems of Terstegen, one of the noblest of the Mystics,
On the 13th of December, 1824, Madame von

On the 13th of December, 1824, Madame von Krülener calmly ind happily closed her extraordinary pilgrimase. Her work was done. In Switzerland alone it is said that twenty-five thousand souls had become her adherents, and she had scattered he seed of faith in Christ, as the all-sufficient, fai and wide. She was another proof of the divine ssurance that whosoever follows. Christ in abplute faith shall have enough and to source with precedulors. and to spare, with prsecutions. Her daughter and her lineband, the Baron yon Berkhelm, continued her linsband, the Bifon von Berkhelm, continued to live in the Crimet, and both died there. Theremains of Madame vin Kril lener were deposited in the Greco-Catholp church at Theodosia in the Crimea. I will terminate this notice with the estimate of one of he biographers, when she was living, and not by any means one of the most favorable to her: "Whoever sees and hears her with an unbiased mad will allow that she is as yengraphe and praisography as she was formerly with an unbiased mhd will allow that she is as venerable and praiseworthy as she was formerly amiable and full of beiling. Neither vanity nor hypocrisy are the notives that have led her to this strange and trying mode of life. From the imputation of fanaticsm, perhaps, it may not be so easy to free her; but to the dull observer, every motion of allow that outflies his own seems fanatical. This pobly-formed female stands above her contemporaries: she has passed her above her contemporaries; she has passed her early years in pleasure and galety; she has en-joyed the intimacy of kings and princes, and now she knows of nothing better than to preach happiness and the doctrines of Jesus to the poor. Surrounded by a small but faithful band of friends; inhabiting a wooden cottage; clad in a plain blue dress, she is accessible to every one, during the few hours that she abstracts from solitary contemplations; and then she speaks with decent elequence and lively inspiration, the words of exhortation to a Christian life—words which she always admirably adapts to circumstances of time and place, and the characters of those whom she is addressing. Her two great objects not even scandal can defame. The first is that of bringing together Christians, disunited by doctrines, in the universal grasp of holy charity; and the second, the regeneration of society and the establishment of peace on earth, by causing the rich to become brethren of the poor. In the pursuit of these objects, she is chargeable with faults. She goes to work with pious levity and blind zeal; yet she not only surpasses many of our clergy in eloquence and spirit, but also sets them an example by discharging intrigues and pretension from the service of religion."— London Spiritual Magazine.

Written for the Banner of Light. THE UPWARD WAY.

BY F. G. J.

This life and death are but a step Toward higher joys and lesser cares ; This world is but the bottom step Of one stupendous flight of stairs.

The topmost step we ne'er shall know, 'T is far beyond our finite tread, That ever upward we may go

In search of brighter lights ahead. Each stair is one extended plane. With steep but possible ascent, And who the highest point would gain,

Must seek the height with good intent. Whatever height we would attain, Must not be made ambition's prize; By higher light we ascertime, 'T is by descending we arise.

Who would ascend with greatest speed This bottom plane-the Winter-Land-Must make "the golden rule" his croed, And take his brother by the hand;

For if alone we strive to climb, Regardless of our neighbor's chance. We'll find at last we're lesing And can't so well or fast advance.

Though dark and rugged be your track, Or be it full of thorns and weeds. Still upward look, and never back, And multiply your better deeds.

If only flow'rets meet your gaze That fill the air with odors good,

And o'er you beam but genial rays, Then do, yourself, but deeds of good. The selfish plans that we devise. Cannot our higher wants relieve.

Unless ourselves we sacrifice.

For 't is by giving we receive. Though much of good we 've seen and felt, On this the only plane we've trod, Too much in shadows have we dwelt.

Discorning not the smiles of God. As flowers suring from valleys deep And yet with solar beams are fed, So we, in sin however deep,

Will see the light not far ahead; And though it may but dimly glow. 'T will higher rise and brighter beam;

If only toward it we will go, The more attractive it will seem. Who'd conquer self on planes below. And keep a heart for others warm, And catch the gleams that higher glow.

Must ever work, and GOOD perform.

Street Manners.

In the open country, where the free airs clear the roads every minute, it does not make so much difference whether a person smokes or not-although we have traced a traveler along by the scent of his pipe when he was fully a quarter of a mile ahead of us. But in the town and city streets, smoking becomes a habit, and of the most nauseous character. Walk a block with your wife, and have a man on the corner turn half round and blow a mouthful of corrupted smoke into your wife's face. How do you fancy it? You may be able to endure the barbarous infliction yourselfbut how does it suit when a lady you are escorting becomes the victim of the rudeness?

A man has really no right to smoke in the public streets. By his trick he can take pretty much of the sidewalk to himself. Tobacco smoke is positively odious to a great many people. They cannot taste its odor without nausea. Nobody who possesses a decently clean stomach, desires to inhale the laden breath of another person walking before him. The smoker has precisely the same right to dispense the aromatic fumes of assafætida around him, as those of tobacco. Appearing in public is permitted only on the simple condition that we shall all be well-mannered and inoffensive. If we are not disposed to be courteous. we are still bound not to be disagreeable. There is a saying that rough and ill-mannered fellows have their way in life, because every one avolds them. Let them take care that they do not raise a social combination against them that shall suddealy put them out of the circle even of toleration.

Brigham Young is said to be the third largest

MASSACHUSETTS. SEMI-ANNUAL CONVENTION

STATE SPIRITUALIST ASSOCIATION, Held in the Melonaon Hull, Tremont Temple. Boston, Wednesday and Thursday, Jan. 20th and 21st, 1869.

Reported for the Banner of Light.

Wednesday Morning Session.—Convention met at half-past ten o'clock, and was called to order by William White, of Boston, President of the Association, who read the publish-ed Call.

On motion, voted to dispense with the reading of the records of the last meeting. G.A. Bacon, Secretary, gave a brief account of the Worcester Convention—a meeting which was called especially to reawaken a spiritual feeling in that

place and vicinity.
On motion, voted that a Committee of Five be appointed On motion, voted that a Committee of Five to appointed to arrange the business of the Convention; Messrs, A. E., Carpenter, M. V. Lincoln, Albert Morton, Mrs. Sherman and N. J. Willis, were chosen to act on this Committee.

Mossrs, I. C. Ray, of New Bedford, A. E. Carpenter and Mrs. Agnes M. Davis were appointed a Committee on Fi-

Mrs. Agnes M. Davis were appointed a Committee on Finance.

A Committee of Three—consisting of Messrs, H. B. Storer, G. A. Baron and L. B. Wilson—was appointed to prepare a series of resolutions for the consideration of the Convention. On motion, voted that the Business Committee be also empowered to nominate a list of officers for the ensuing year.

I. G. Ray, John C. Cluer and Mrs. Agnes M. Davis then made remarks bearing particularly on the matter of finance and the fee of membership for the Association.

Dr. Richardson, of Charlestown, gave a brief account of spiritual matters in that place. He believed in the spirit of harmony. He believed that all men had duties to perform, and, as far as they kept in the path of that duty, they would receive the blessing of the angels. He spoke very highly of the missionaries sent out by the State Association, and said that wherever he had been, as a healer, he had heard most encouraging accounts of their labors.

that wherever he had been as a healer, he had heard most encouraging accounts of their labors.

A. E. Carpenter, from the Business Committee, made a partial report of their arrangements, as follows: Morning session to be devoted to conference. The afternoon session to be called to order at two o'clock; 1st. order of husiness, reports from State Agents; 2d, volunteer remarks on these reports, speakers being limited to ten minutes each. Evening session to begin at seven o'clock: first business to be the reports of A. E. Carpenter and Dr. II. B. Storer, Agents. On motion, voted that the President be instructed to appoint three persons to serve as a committee for the nomination of officers for the ensuing year—said names to be given by him in the afternoon.

the reports of A. E. Carpenter and Dr. II. B. Storer, Agents.
On motion, voted that the President be instructed to appoint three persons to serve as a committee for the nomination of officers for the ensuing year—said names to be given by him in the afternoon.

Remarks were then made by Dr. Gardner, G. A. Bacon and I. C. Ray, after which it was, on motion, voted to adjourn till two o'clock.

Afternoon Session.—Convention called to order, by the President. The audience was largely augmented, and the interest evidently on the increase.

The President proceeded to read the names of the Committee on Nominations, as follows: Mesgra. A. E. Carpenter, Albert Morton and L. B. Wilson.

Charles W. Ruillvan, of Boston, sang "Over the River."

Mrs. Agnes M. Davis, one of the State Association for a specified time, and was subsequently employed to serve as one of its missionaries. She did not like the term missionary very well, as an inference might be drawn therefrom that the Massachusetts people were heathen. She had found the missionary work not so remunefative as some other fields of labor, but she loved the State Association, and it was a pleasure to strive in its behalf. On Sunday, Oct. 4th, 1868, by reason of sickness, she was unable to lecture; Bunday, Oct. 11th, she spoke in Scituate; Oct. 18th, by a mistake in the appointment, did not lecture; Oct. 25th, spoke in Haverhill; Sunday, Nov. 1st. lectured in Amesbury; Nov. 8th, Newburyport; Nov. 15th, Haverhill; Nov. 22d, Lawrence; Nov. 20th, Bonth Detham; Sunday, Dec. 27th, Now Bodford; Monday, 28th, North Swansen; Jan. 3d, 1869, she was held in check by a sovere snow-storm, which real-level was the did not like the term of a sunday, Dec. 27th, Now Bodford; Monday, 28th, North Swansen; Jan. 3d, 1869, she was held in check by a sovere snow-storm, which real-level was the order traveling impossible; Jan. 0th, Cohassett; Jan. 10th, Scituate; Jan. 17th, Groton Junction. Her address at Cohasset was the first over pronounced there by a woman, ureling his flock to pay up one way or another, could not be of much good to them. Let all endeavor to be governed by the Association's motto, and, either by word of mouth, or pecuniary assistance, "speak

A. E. Carpenter gave a brief account of his labors as mis-sionary, reserving his report till evening. He was certain that there were many missionaries at work who were un-seen—the spirits of the departed. Wherever he had been, he noticed that the interest was on the increase, and that

ne noticed that the interest was on the increase, and that no other subject appeared to attract the attention of the people of Massachusetts as this. He closed with a strong appeal for pocuniary aid for the Association.

Romarks were then made by Mossrs. M. V. Lincoln, Boston, I. C. Ray, New Bedford, Dr. Urlah Clark, G. A. Bacon, Boston, Dr. Richardson, Mr. Grover, Mrs. Simes, Mrs. Agnes

John Wetherbee stated that he did not intend to make John Wetherbee stated that he did not intend to make a speech, but only to give notice that the spirit of Bola Marsh, who had for so many years occupied a prominent place before all libera minds, had been released from the frail tenement which had so long served him, on the morning of Jan. 20th. The speaker paid a high compliment to the worth and usefulness of Mr. Marsh. His (the speaker's) course in life had been upward from the darkness of the Church; through the fogs of infidelity and skepticism, out into the clear light of an immortal existence; and among the first friends whose faces he remembered in the early days of his conversion to the gaspel of the angels was Mr. Marsh.

G. A. Bacon and I. C. Ray followed in the same strain of thought concerning this translation of a good man from earthly scenes to the joys of the angel world.

thought concerning this translation of a good man from earthly scenes to the joys of the angel world.

A. E. Carpenter, from the Business Committee, reported as order of exercises for the evening and following morning: 1st, singing: 2d, reports from A. E. Carpenter and H. B. Storer, Agents. The Thursday morning season to begin at ten A. M.: time to be devoted to conference and discussion of

Adjourned till seven r. M. Evening Session.—I. B. Wilson, from the Committee on Nominations, reported as follows:

President—William White, Boston.

resolutions.

Pice Presidents-Phinens E. Gay, Boston; J. C. Bowker,

Layronce.
Corresponding Secretary—Dr. H. B. Storer, Boston.
Recording Secretary—Miss Abble K. T. Rounsoville, Mid-

dleboro'.

Treasurer—John Wetherbee, Boston.

Executive Committee—William White, Phineas E. Gay, J.
C. Bowker, Dr. H. B. Storer, Abble K. T. Rounseville, John
Wetherbee: Elisha 'Pratt, Weymouth, Norfolk Co.; Isainh
C. Ray, New Bedford, Bristol Co.; John Puffer, South Hanover, Plymouth Co.; Mrs. L. B. Wilson, Boston, Suffolk Co.; ver, Plymouth Co.; Mrs. L. B. Wilson, Boston, Suffelk Co.; Gilbert Smith, Harwich, Barnstable Co.; Albert Bacon, Bedford, Middlesex Co.; E. W. Dickenson, Springfield, Hampden Co.; William D. Prouty, Worcester, Worcester Co.; Caleb Bradford, Plymouth, Plymouth Co.; Mrs. E. J. Sherman, Nowburyport, Essex Co.; R. A. Comstock, Shelburne Falls, Franklin Co.; Oscar F. Adams, Great Barrington, Berkshire Co.; A. Eustis, Northam-ton, Hampshire Co. Members at Large—L. S. Richards, Albert Morton, Mrs. N. J. Willis, G. A. Bacon.

parties in different towns that would be likely to interest themselves in furnishing a place of meeting and make other arrangements, and addressed them personally. This had the desired effect: nearly all my letters were answered, and engagements perfected in about two-thirds of the places addressed. This is a very good proportion, when we consider the fact that the person making the arrangements generally has to take the responsibility of the contingent expenses.

generally has to take the responsionary of the contingent expenses.

Thus I continued through the first menth, and at its close had just got initiated into the work before me. Your Excoutive Committee saw fit to continue my engagement until the first of January, 1808, and again the engagement was renewed, until to day, through your kindness, I am still your servant.

the first of January, 1808, and again the engagement was renowed, until to-day, through your kindness, I am still your servant.

Since the Convention a your ago I have been constantly occupied, the demand for my labors being greater than I could possibly supply. The method of action usually pursued has been to lay out a route along the line of certain railroads, making propositions to lecture in each town in consecutive order. I have generally laid my plans to speak every evening as well as Sandays, but many proposed engagements have come to grief for unavoidable reasons.

I have visited nearly if not all the towns in the State where there was sufficient interest to furni-h a place of meeting. I have dectured in churches, in halls, in school-houses, in dwelling houses, and during the warm season hold many grove meetings. I have delivered in all two hundred and eight lectures. Several societies have been formed as an immediate result of the Missionary work, and four Children's Lyceums established. I have distributed nearly a thousand dollars worth of spiritualistic books, and taken a hundred and fifty-three subscribers for the Hanner of Light. I have received in contributions and subscriptions the amount of \$1010,00. The number of persons whose mares have been received as members, are in all four hundred and forty, not including those taken in our regular Conventions.

whose names have been received as members, are in all four hundred and forty, not including those taken in our regular Conventions.

This in brief is the sum of the past year's labor performed by your Agent. I will not weary your patience with the details of this work. There has been necessarily much of sameness about it, occasionally varied by personal incidents and experiences. Sometimes I have been on the mountain, then again in the valley, sometimes strong and all aglow with the kindling fires of a deep inspiration, and again weak, sick and weary, but ever pressing on, feeling in my soul the justice of the cause I advocated, the good I was seeking to confer upon my fellow-beings.

While I speak of the work that I have done, I will not forget those who have so generously aided me. Standing with me shoulder to shoulder in the field, have been the brave volunteers, whose names I need not monition: they are insertibed in the hearts of the people who have so gladly listened to their inspired words. Theirs has truly been a work of love. The benedictions of the angels will surely rest upon such carnesk holds souls. Those who have given me a place at their firesides and hospitable welcome at their well filled boards, will ever be remembered by the stranger who came among them. Powerless indeed would be our efforts were it not for these efficient co-workers.

During the three month's hast past, the other Missionaries, with myself, have attempted to establish circuits for regular lectures once a month. We found no difficulty in establishing the circuits, and two or three were readily formed: the only trouble seems to consist in getting sefficient componisation, pecuniarily, for the lecturer. Places were visited on Sunday, by both Bro. Storer and sister Davis, where the contributions only harely covered the expenses, and yet good audiences were in attendance, who seemed highly pleased with the lectures, and the fact of getting them for nothing.

nothing, This disposition to get lecturers for nothing, or about that, is rapidly driving all our best talent from the field. When we have a circuit established, no speaker who desires to be comfortably clothed dare enter upon it. Thus our circuit arrangement has been mainly inoperative for the lack of

funds.

You will pardon me, Mr. President, if I digress somewhat from the legitimate province of my report, to say a word in regard to the Local Societies in our State. We are all well aware that some of these Societies have suspended, and others drag out a very uncertain and miscrable existence. While this is true, it is also well known that there never was as much interest felt in the great facts and beautiful philosophy and religion of Spiritualism as to day. If there are any who doubt this last statement, let them travel with me a month, and I am sure they will be convinced of its truth. If this is true, why are our Societies in such a deplorable condition? I answer, for the lack of funds. Why do we lack funds? Because we lack proper organization.

Wo, as Spiritualists, have carefully avoided organization for fear of crecis. A dozen men, and perhaps less, have come together and decided to have meetings. They clock a President and Secretary, and perhaps a Treasurer. They hire a hall, and commence having lectures; they employ first class speakers, and for a time matters go on swimmingly, but they soon discover they have all the bills to pay. This dampons their arder; they employ cheaper locturers; the audiences diminish, until but a handful remain, and finally, they give it up in despair. Things remain in this condition for a time, when, perhaps, a few more enthusinatic individuals, without experience, start out and go through the same programme.

This is the history, often repeated, of a large proportion of You will pardon me, Mr. President, if I digress somewhat

condition for a time, when, perhaps, a few more enthusinatic individuals, without experience, start out and go through the same programme.

This is the history, often repeated, of a large proportion of the Spiritualist meetings in this and other States. These spontaneous gatherings have no legal existence, therefore cannot hold property to establish a common bond of material interest among them, consequently the most trivial differences separate them. It is a fact worthy of notice, that there is not a single place of meeting in this State owned by a Society of Spiritualists. It is not because the Spiritualists are not possessed of means as individuals, but for a lack of unity of purpose that expresses itself in organized form. But we cannot organize without a creei? Certainly we can. The Unitarians, I refer particularly to the radical wing, have fine working roligious organizations which are wholly destitute of dogmatic articles of, faith. They have also beautiful church edifices admirably adapted to their use, and much of the money to pay for them has come out of the pockets of Spiritualists.

Now if we would only do for ourselves just what we are helping others to do, we might have beautiful halls of our own for lectures, and fitting places for our Childron's Lycoums. I venture to say, that if the Shiritualists of Boston would come together and organize a Society on a practical working basis, and appropriate the money they pay in one your to help build and sustain other churches, they might

working basis, and appropriate the money they pay in on-

would come together and organize a Society on a practical working basis, and appropriate the money they may in one year to help build and sustain other churches, they might have a magnificent temple worthy of the cause that has done so much for them. Let us hope that the laudable efforts of the Banner of Light in this direction may bring about this much needed result. Our State Association furnishes another example of an organization practical and efficient in its action that is free from any creedal taint. I am fully satisfied that a thorough business organization is absolutely necessary to the success of our Associations both State and Local. I know that some will object to this traveling in the path pursued by the churches. Right here allow me to state a few facts pertinent and significant in their character which may throw some light upon this subject. In various towns in Massachusetts where Spiritualist meetings were once held they do not at present exist. There are just as many Spiritualist, and more, perhaps, in these places than formerly, but where are they? Have they become tired of all kind of meetings and left off church going altogether? No: they are to be found in the congregations of Unitarian Churches. When asked why it is that they patronize those institutions, the reply is: "Our meetings stopped because the hall was occupied for secular purposes, or for other reasons such as K have mentioned, and we wanted some place to attend church. The Unitarian minister is quite liberal, and often prenches sermons with spiritualists are helping to support organizations because of the occasional crumb of spiritual food that is accidentally, because when these so-called champions of Spiritualists are helping to support organizations of the Spiritualists are helping to support organizations of the Spiritualists are helping to support organizations of the Spiritualist relies for their opinion of the great central idea of the Spiritualist relies for their opinion of the great central idea of the Spiritualist vie

ovade a direct answer or deny the fact in toto. Showing that their pretended spiritualistic views were unintentionally expressed, or but a gilded bait to attract the unwary Spiritualist to their cuuningly devised net.

If for the sake of the few gleams of spiritual sunlight—or rather moonlight, for it is but the relected rays of the sun of spiritual truth—people will enter in and sustain church organizations, how much more willing should we be to associate ourselves in a united body under the broad sunshine of luting inspiration, that today weems and claddens our living inspiration that to-day warms and gladdens our hearts, filling them with that knowledge which forever ban-sheth fear. Again, the Lyceum furnishes another, and, in my judgment, the most perfect illustration of organization, without infringing upon the right of private opinion, in existence.

O. Ray, New Bedford, Bristof Co., Join Police, South Honory (1997) and the political property of the first the property of t

that there was when I entered upon my duties as agent, translation of the Bible.) seven thousand errors. The little that there was when I entered upon my duties as agent, and, I have been well paid for my services. It should be remembered that I have lectured almost wholly in places where no Societies existed, and often where there was carredy a Spiritualist in town, and yet I have taken over a thousand dollars. If there were a few thousand dollars in the treasury, so that half a dozon or more active and ellicient men and women could be put in the field, giving them such compensation as would enable them to give their whole them to give their whole them to give their whole them to the week there certainly much be a more desirable of the Bible.) seven thousand errors. The little translation of the Bible.) seven thousand errors. The little raps to be found to be found to be read to be found to be read to be found to be converted to two worlds of conscious being, gave rest to he weary, so that half a dozon or more active and elli-continuous and healed the sore places of our hearts. By the treasury, so that half a dozon or more active and elli-continuous them. The little raps to be found thousand dollars. If there were a few thousand dollars in the treasury, so that half a dozen or more active and efficient men and women could be put in the field, giving them such compensation as would enable them to give their whole attention to the work, there certainly might be a vartament of good accomplished in the way of carrying out the noble purposes of the Association. Much has been done, and much, very much, more can and will be done. Spiritualist. She felt a pity for those who, in their noble purposes of the Association. Much has been done, and much, very much, more can and will be done. Spiritualist of Massachusetts, only one dollar, the membership fee, contributed by each of you, and we have the handsome sum o. By thousand dollars (\$50,000) in the treasury at once. Shall we have it? Give, to cheer the weary mourner who stands by the side of yonder new made grave, weeping as though her heart would break, believing that the being she leved lies encofflued beneath the ground. Give, to carry to this poor sorrowing soul the joyful news that graves and tombs were not made for us nor our friends, but only as burial places for the worn-out garments, which have coased to be of use to the arisen spirit that lives and loves us still.

Give that the had put the lady at whose house they meetings of the Radical Club; but the lady at whose house they meeting so the Radical Club; but the lady at whose house they meeting so they meeting so the Radical Club; but the lady at whose house they meeting so the Radical Club; but the lady at whose house they meeting so the Radical Club; but the lady at whose house they meeting so they meeting so they account of her adviced where they are consected his gravity; who, in the desire to sever connection with the Church, went so far it is infancy; when it became eighteen hundred yours of, as was Christianity, grander results might be care eighteen hundred yours of, as was Christianity, grander results might be a ver in its infancy; when it became eighteen hundred yours of, as as sum o, fifty thousand dollars (\$50.030) in the treasury at once. Shall we have 1? Give, to cheer the weary mourner who atands by the side of yonder new made grave, weeping as though her heart would break, believing that the being she loved lies encoffined beneath the ground. Give, to carry to this poor sorrowing soul the joyful news that graves and tombs were not made for us nor our friend, but only as burial places for the worn-out garments, which have consed to be of use to the arisen spirit that lives and loves us still. Give, that Lycoums may be instituted throughout the State so our dear children may receive the blessing of such as education as is adapted to their physical and spiritual needs as natural human beings, whose "infinite possibilities" shall unfold and blossom in beauty and Joy forever. Cash received for the Association during the month of De-cember, 1868.

| Cember, 1803. | Cember, 1804. | Cember, 1805. | Cember, 1806. | Cember, 1806 21 Mrs. L. A. Watson, " Friends; D. J. Boynton, Assabet:... Mrs. D. J. Boynton, "... 1,92 Mrs. L. A. Watson, "1,00 100 Eben Ridley, "1 00 100 II Miss L. E. Joinson, Orango 1,00 1,00 C. W. Eddy, "1,00 1,00 Mrs. Mary E. Cobb, 100 1,00 Mrs. M. A. Brilge, "100 1,00 Mrs. M. A. Brilge, "2,00 1,00 Mrs. M. A. Brilge, "2,00 1,00 Mrs. M. A. Brilge, "2,00 1,00 Two Friends, Athol. 1,00 1,00 C. A. Perley, Baldwinsville 1,00 1,00 C Mose Moseman, Mose Moseman, Mose Moseman, Mose Moseman, Morey B. Puffer, Monson, C. I. Loonard, Springded W. P. Beals, Ohleopee. ... C. A. G. cenleaf, "W. II. Glimore, "Lyman Van Horn," II. A. Buddlagton, Green-gald. 1.00 C.A. Perley, Baldwinsville 1 00
H. A. Buddington, Green
field, Uadley ... 1,50
Field, Uadley ... 1,50
Field, Uadley ... 1,50
Hatley ... 1,50
J. R. Richertson, ... 1,00
J. R. Smith, Whately ... 1,00
J. R. Smith, Whately ... 1,00
Mrs. S. J. Carpenter, ... 1,00
Mrs. G. Pratt, Sholburne E. R. Carrer, Wachusett
Falls ... 1,00
Amount December ... 856,44

A. E. Carpenter, Appnt.

sonding out their missionaries at once into the field, instead sending out their missionaries at once into the field, instead of waiting, as was the understanding, till the work could be calmly planned out. The consequence was these missionaries had entered States which had already organized, and the two interests could not work well together. He did not understand that the object of the American Association was to canvass those States already organized, but to send light where there was none; had be though differently at the time of the organization of the National Association, his actions would have been different on the constant. time of the organization of the National Association, his actions would have been different on that occasion. He was forced by the subsequent acts of the committee to the conclusion that the movement was premature. Its effects had been to present interests diverse from local organizations, and no man could serve two masters. This was shown in Ohio, where Bro. A. B. French, being Agent for the American Association and President of the State Association, found that the duties eved to one conflicted with those of the other and felt called on to give up the State Association.

can Association and President of the State Association, found that the duties ewed to one conflicted with those of the other, and folt called on to give up the State Association.

Dr. Gardner was pleased with the report of the State Asent, but before its acceptance wished to say something with reference to this illegitimate Association, called the American Association of Spiritualists. A year ago, at the annual meeting of the State Association, he called up for consideration the matter of Secret Societies. He then objected to the action of the Philadelphia friends, who, after bittorly denouncing the physical mediums, dark circles. &c., went away from the Cleveland Convention to organize a Secret Society. Five years ago he was interested with some others in cailing a National Convention, to be hold somewhere in the West. Said Convention was called to meet in Chicago, five years ago last. August. Cortain Western friends at once set the idea on foot that the Boston folks were coming there to pack the Convention and rule the great body of the people; and when that assembly convened, filled with this idea, the Western members, being most numerous, carried things as they wished. The action of that Convention showed that the cry of "wolf," on the part of certain individuals, was only the outgrowth of their own fears and the index of their desires. The same local jealousy as was manifested at Chicago may be traced in the action of the Philadelphia Convention, where those delegates who opposed the plans of the managers were denounced and taboood. In Providence there was a better state of affairs. In Cleveland came the denunciation of the physical mediums from this same cilque. But some might inquire, what had this Association to de with the National one, as mediums from this same clique. But some might inquire, what had this Association to do with the National one, as regards its action in the line of duty? This Association being one of those organizations which was represented, was fully competent—as were all other Societies—to criticise tion as something which was unexpected and uncalled for by those who sent out the delegates, and in that sense it was a trap sprung upon the people. He hoped this present Convention would, ere it closed, put the seal of its disap-Convention would, ere it closed, put the seal of its disapprobation upon a measure which drew the lile-blood away from struggling Local Societies and State Associations, to build a grand Spiritual College in Philadelphia, under the direction of M. B. Dyott and Dr. H. T. Ohild. Let the people consider the efforts necessary to keep this State Association alive—and also the scanty remuneration of its agents—and contrast the benefits it gave the people of Massachusetts over and above the work of the American Association, as shown in the labors of N. Frank White, who, in the city of Chelega, where they cappart support, meetings, obtained as shown in the labors of N. Frank White, who, in the city of Chelsen, where they cannot support meetings, obtained quite a sum to carry out of the State, repeated the experiment as long as he could, and then went away pronouncing Massachusetts to be an unfruntful field of labor.

G. A. Bacon responded briefly, in behalf of the American Association, to the remarks of Dr. Gardner.

I. O. Ray, of New Bedford, stated that he went to the Pitch Nathand Convention, say how things were being man.

Fifth National Convention, saw how things were being manipulated, and concluded that a trip to Niagara Falls would nipulated, and concluded that a trip to Ningara Falls would be a more profitable investment of his time. On his return he found the organization fully established after the wish of its most zealous partisans. After some further remarks by Dr. Gardner, A. E. Garpen-ter and others, the report of the State Missionary was ac-

Song by Miss Phillips—"O'er the graves of our loved ones

Song by Miss Phillips.—"O'er the graves of our loved ones plant beautiful flowers."

Dr. H. B. Storer then proceeded to give an account of his labors as State Agent. He stated that his report must be a brief one. Lei by his interest in Spiritualism, he had offered to lecture under the auspices of the Association, and had recolved from Bro. Carpenter, General Agent, the names of certain parties with whom he corresponded with reference to lecturing. Wherever he had been he had always received a hearty welcome, found the people ready to listen, and to be particularly interested in the statement of facts in the spiritual experience of the speaker, rather than in the deductions he might draw from them. If the facts were stated, the audience could make their own deductions. In his labors in the country he had endeavored not to be donunciaspiritual experience of the speaker, rather than in the deductions he might draw from them. If the facts were stated, the audience could make their own deductions. In his labors in the country he had endeavored not to be donunciatory, but to give the facts of his experience. He folt assured that the principal opposition to Spiritualism was owing to ignorance on the subject. He believed we should show our conviction in this matter by our earnestness. In his travels in Massachusetts he had come into contact with human nature, and found that there was in every heart a preference for the truth before error. The speaker here paid a high and merited compilment to A. E. Carpenter in his capacity as General Agent. It was useless to attempt to raise human curiesity with the physical phonomena, and attempt upon that basis alone to found societies; unless a sufficient number of minds could become spiritualized—possess the true essence of Spiritualism—the Society must go down when the novelty ceased. It was the duty of the great body of Spiritualists in Massachusetts to unite, and show an equal desire for the success of their cause, which was manifested by the speakers and workers in the field. In many places where he went they people were willing to listen, but did not feel able to pay for it, and the object of this Association was to send speakers to shed the light in those localities. He feared the Spiritualists of Massachusett was a brody, feel as they should the deep necessity of sending out more laborers, as well as caring for those already in the field. The speaker was not, however, discouraged. He had great faith in the Lyceum movement, because it was a progressive work, and as Bro. Carpenter had said, it was an organization where all had something to do. Now if each Spiritualist would resolve to have something to do in this matter, our philosophy would soon become a power in the land. The Lyceum gave a chance for the statement of all the thoughts which came up in the minds of its members, and so rendered great adv

gels.

Miss Lizzle Doten was then introduced, and made a brief
address. She thought the time had come for loss talking
and more conking. It had been said that the cause in which
we were engaged was the work of the devil. In that case
she thought the devil had done more good than all the
priests and churches combined; for he found us without
hope in the world when our friends left us, and gave us the
sublime consciousness of immortality. We wanted a new
revelation, not one eighteen hundred years old, containing,
as was found by the Baptists, (when they undertook a re-

CANADA.

Planchette-Drs. Ruttley and Andrus in Toronto.

EDITORS BANNER OF LIGHT-There are but few spiritual things in this dogma-benighted city about which it is worth my while to write or you to publish. But anything transpiring that looks to the ultimate spread of Spiritualism among us, be it ever so faint, and though, unfortunately, not under the magic stretch of your glorious flag, I hope will find a place in your faithful exponent, as your "country is the world and your religion is to do good."

The extensive sale of Planchette and the prodigies wrought by these angel miniature platforms, have made a rustling among the dry bones here. Planchette attracted the attention of the "divines," who set their holy faces against it; and just as Theology began to flatter itself it had persuaded its devotees that Planchette was but a frivolous toy and the sport of magnetism, Drs. Ruttley and Andrus suddenly made their appearance among us, performing "miraculous" cures by spirit agency, confounding not only Orthodox clergy but Orthodox allopathists too, who are raising a terrible furore about them. I have myself witnessed many of those cures-the deaf made to hear, the blind to see, and the palsied A. E. CARPENTER, Agent.

Dr. Gardner requested that the Missionary would give some account of his services as delegate to the Rochester Convention, which inaugurated the National Association.

A. E. Carpenter replied that he did not know that he var a delegate to that Convention, although he was there. At the time of the organization of the American Association of Spiritualists, he thought its motives and purposes very good, and subscribed to them. But he now was led to the belief that the movement was rather premature. He was always ready to acknowledge when he had a mistake; but he did not see that he had—he thought the mistake was made by the Executive Committee of the American Association in sending out their missionaries at once into the field, instead

WISCONSIN.

EDITORS BANNER OF LIGHT-As we are all alike interested in the success of our cause, a few thoughts concerning our progress here in this part of the West may be of some advantage to those in other places apart from this, that are struggling for life and spiritual advancement.

I came to Milwaukee the 17th of October, 1868; came on trial, as a speaker, and try to start anew the fires of spiritual aspirations of the many here that had been good, faithful workers in the past, but had grown lukewarm in the cause, and by the cold stream of indifference had sat down, hanging their harps upon the willow. My first work was to inspire them to concentrate their strength, and perfect an organization, thus becoming a power in the world. After one month's hard work, and much talk, forty-six brothers and sisters came forward and subscribed to Articles of Association. We are now a legal body, here in Milwaukee, known as the First Society of Spiritualists of said city, with the great seal of the State to protect them, thus making the heads of the State Government recognize them in law. I have labored to advance the cause and bring order out of confusion. Some have supported us nobly and well, both with their means, sympathy and presence, while others, that are quite as able, and are claiming public patronage as mediums and Spiritualists, have withheld all, or nearly all, of the above elements that are requisite to build up a society and make it what it should be, a power in the

Many times you could look over our audience. na, in this city, where they claim thousands of believers, you could not count twenty Spiritualists, all having an excuse but the infidel, the man of no faith, that did not believe in a hereafter. Such could be counted by dozens, and some have taken me by the hand and said, "Don't get discouraged! never give up! you are engaged in a noble work; go on." When the man that has no hope in a hereafter urges me on. I feel to save Heaven being my protector. I will never prove recreant to the cause committed to my charge. We read of Judas that betraved his Master, and Peter's denying, and Paul getting angry with a brother, and others disputing as to which should be the greatest in the kingdom, and others asking: Have any of the rulers believed on him? All of these are in our ranks, and they bring reproach upon us, rather than build us up. But, under all of these trials, I closed the old year under very favorable auspices, commencing the new year under quite as favorable conditions as we closed the old. How long I may continue here time and angels will determine.

At Genesee, where I lecture every alternate Monday eve, there is a good degree of interest manifest; some are renewing their faith, while others are adopting a new and better one. My audience has been on the increase there, until the house is full. When last there, the Methodist minister, who had said Spiritualism • was all a humbug, was induced to come in and select a subject for the spirits to speak upon. He came with a certain chapter and verse in the Bible marked upon paper, which he handed to the Chairman, not giving the words of the text. Such is Christian bonesty in the search after spiritual truths. But it appeared that the spirits were prepared for his reverend highness, and repeated the verse referred to, with several succeeding ones, giving the discourse, after which they invited the reverend sirs to reply. But he had nothing to say: and all left the house feeling that Methodism had not gained any laurels in the contest. We have formed a circle for the development of mediums. and to strengthen the weak in faith, all of which

promise to prove a success. At Palmyra, where I lecture every Tuesday eve. we are doing well. My first lecture was given in the Congregational Church. Was engaged to lecture two evenings, but the minister, Bro. Southworth, got alarmed at our success, and refused us the house the second eve, so another place was procured, and three lectures were given instead of two. After my lectures he preached against me and Spiritualism; compared Spiritualists to skunks, &c., &c. The result was that many that had been his supporters left him and came to our aid. With Bro. I. E. Brown at the head, the Spiritualists of Palmyra have rented a hall for a year; have started a Progressive Lyceum that bids fair to flourish and take into its ample folds many of all classes that have heretofore found no true abiding place. Also have started socials that are very successful, and are instrumental in producing good, harmonious feelings among all classes. The audience here, as at Genesee, has been on a steady increase, until, at our last lecture, there | manitarian Society, such as the Odd Fellows or

seats for them. A certain dotor tried to get up a their union, and an essential element of their exhave a fine medium here, under process of develquestions that are concealed rom view.

dium could do a good work here in Wisconsin. bent upon them to come. Under the cloud, as in not going to desert my post, and hope to be able to fill the place assigned ne by angels.

Until further notice, myaddress will be care of H. S. Brown, M. D., 425 Hilwaukee street, Milwaukee, Wisconsin.

Yours with respect and work. J. L. POTTER. Milwaukec, Wis., Jan., 13, 1869.

Free Thought.

"Fifth National Convention."

In an article entitled "Fifth National Convention, by John B. Wolff," published in the Banner of Light, Jan. 2d, 1869, my name is made use of, and some misstatements are also made. With your permission, I beg leave to correct some of them, and to reply very briefly to a few points in that article. The errors evidently arise from a lack of knowledge upon the subject of which your correspondent presumes to speak, and, as he claims to be a Spiritualist, I am sorry to see that he either knows so little of its teachings, or has forgotten that its philosophy enjoins upon those who believe in it an investigation and a knowledge of what they attempt to denounce or approve. Becoming modesty and common sense, also, require the same qualifications. It is evident our friend is not a member of any secret society in good standing, and, to my certain knowledge, knows nothing whatever, either of the merits or demerits, the origin, objects, aims or construction, of the one he condemns. He is, therefore, not competent to express an opinion upon that subject. Honor, integrity, honesty, charity, benevolence and truthfulness are essential to worthy membership in the Order he ignorantly condemns, and if he be possessed of those qualifications, he could have acquired the information necessary to an understanding of the subject upon which he writes. presume our friend's opposition to the organic construction of the Convention and its officers, is attributable to the fact that he came to the Convention as a representative of no association of Spiritualists, or other society upon this planet, but was subsequently admitted to fill a vacancy in the Washington delegation. Your correspondent speaking of the Fifth National Convention. which resolved itself into the American Association of Spiritualists, says: "The organizers made iomo fatal mistaken; 1st. in organizing a Secret Order; 2d, in mixing it with the business of the Fourth and Fifth Conventions; 3d, in taking possession of the entire work by that Order." Neither of those assertions have any foundation in truth or fact. "The organizers of the Fifth National Convention, or of the American Association of Spiritualists," did not, nor never thought of or ganizing a Secret Society, neither did they mix it with their business, nor has the Order taken posession of the work of the Convention as stated.

Who were "the organizers"? They were the three or four hundred delegates, sent by the vain America; not more than three or four individuals of the three or four hundred were members of or were connected with the Secret Society.

The Order of Eternal Progress has not and never with Methodism, Catholicism or with any religious organization. The Order of which he speaks (but knows nothing) is a Beneficial Humanitarian Society, similar to the Odd Fellows. It is Odd Fellowship improved and beautified, and adapted to the admission of man and woman-of all who are of good moral character. It has nothing whatever to do with the belief of its members. It is true, three of the delegates, in whom that Convention reposed sufficient confidence to place them in positions of honor and trust, were and are members of the Order. One of that number is also a Mason and a Son of Temperance. Your correspondent, with as much truth, may say that the Convention was mixed up with and controlled by the Secret Order of Masons. A second is, also, a member of the Peace Society and of the Abolition Society, either of which have as much to do with Spiritualism as the Order of Eternal Progress: the third is a member of the Masonic Fraternity and of the Odd Fellows: but would it be true to say that the Abolition or the Peace Societies, or the Odd Fellows, or the Society for the Protection of the Indian, were organized by or controlled the Convention, because some of the members of those various Societies have more than one idea, and choose to assist in doing all the good they can in more than one direction?

The Order of Eternal Progress, of which he speaks, was not organized by or for Spiritualists, as such. It is organized for and is composed of good men and women, regardless of what they believe. They may be, and are, Episcopalians, Bap tists. Presbyterians, Methodists, Christians, Jews and Spiritualists. The objects of the Society are not to promulgate any system of belief. All who compose it pledge themselves to introduce no religious or political debates or references, involving or in any way interfering with the belief of its members in the Order; and if permitted in the sanctuary, will forfeit its charter and exclude it from the Order. The objects of the Society are humanitarian, viz: The recognition of the equality of man and woman in all relations of life; to extend to her the same advantages, benefits and assistance that is provided for men alone in the exclusively masculine Societies; to visit the sick, relieve the distressed, bury the dead, clothe, feed and educate the orphan, care for and assist the widow; to pour the oil of sympathy into the wounded heart of the suffering; to raise the fallen, and elevate humanity to a recognition of the fraternal relations comprehended in these words, "The Fatherhood of God and the Brotherhood of Man." Its objects and aims are such as no sensible man, or woman can condemn. They are such as God and the angels, from the supreme sanctuary of heaven, will send down their approving smiles upon. Whilst secreey is unnecessary, and sas above, or Stoncham, Mass. Anna E. Allian (later, lill), inspirational speaker, 129 south Cark street, Chicago, III. Malson Alexander, (later IIII), inspirational appeaker, 129 mount of the fratherhood of Man. Anna Carterna, III, and Bon Alexander, (later IIII), inspirational speaker, 129 mount of the fratherhood of Man. Anna Carterna, III, and Bon Alexander, (laternal and trance speaker, Chicago, III, will answer calls East or West. Miss. N. A. Adams, inspirational and trance speaker, Chicago, III, will answer calls East or West. Miss. N. A. Adams, inspirational and trance speaker, Chicago, III, will answer calls East or West. Miss. N. A. Adams, inspirational and trance speaker, Chicago, III, will answer calls East or West. Miss. N. A. Adams, inspirational and trance speaker, Chicago, III, will answer calls East or West. Miss. N. A. Adams, inspirational and trance speaker, Chicago, III, will answer calls East or West. Miss. N. A. Adams, inspirational and trance speaker, Chicago, III, will answer calls East or West. Miss. N. A. Adams, inspirational and trance speaker, Chicago, III, will answer calls East or West. Miss. N. A. Adams, inspirational and trance speaker, Chicago, III, will answer calls East or West. Miss. N. A. Adams, inspirational and trance speaker, Chicago, III, will answer calls East or West. Miss. N. A. Adams, inspirational and trance speaker, Chicago, III, will answer calls East or West. Miss. N. A. Adams, inspirational and trance speaker, Chicago, III, will answer calls East or West. Miss. N. A. Adams, inspirational and trance spe smiles upon. Whilst secresy is unnecessary, and undoubtedly would prove a curse to any spiritualistic or religious organization, to a beneficial, hu-

was hardly room for them in the house, much less | the Order of Eternal Progress, it is the bond of laugh at our expense, that tirned upon himself istence. And if mon and women of good moral and did us no hurt. The chirches have tried to character, irrespective of religious peculiarities start a revival since I commenced my lectures of belief, choose to band together for the holiest, here; they have utterly and totally failed. They the noblest, the grandest purposes of life, the elevation of human character-and such, as I have opment, that bids fair to be one of our best test stated, are its objects-what right have those who and speaking mediums. The spirits now write are ignorant of its benefits, or the character of communications through his hand; also answer the Society they know nothing about, to denounce it as "priesteraft," &c., &c. If it be because it is As we advance, I hope to be able to induce secret, we say heaven and earth, God and Naothers to take the Banner of light, that, as yet, are ture, death and éternity, life, love, and even truth unacquainted with our Philosophy. Some have itself, are the embodiment of secresy. If this Sesubscribed at Milwaukee, with your agent there; eret Order is intended to elevate the character of he also sends some to this place. May the num- its members, to aid them in seasons of adversity, ber increase. What we want, as Spiritualists, is to enlighten their minds, enlarge the sphere of concert of action upon all 'eading and cardinal their usefulness and fit them for the better dispoints, dropping all faction; and side issues until charge of the duties of life, (and such, I affirm, we can fortify our present position. A test medare its objects and tendencies.) what matters it to the world what legitimate and proper means Would that some one would feel it a duty incum- are employed to accomplish such results? The Order did not originate in either of the Conventhe sunlight, I am enlisted in the fight, and am tions; but as a body of liberal, progressive people, the Fourth National Convention was asked to recommend the organization of a Society analogous to the Odd Fellows, upon a broader and more liberal basis," comprehending in its membership man and woman, regardless of belief, embodying all that is good in those Societies which have preceded it, and adding thereto the improvements of the present. If a resolution recommending the formation of

such a society constitutes its organization, then the Convention has organized the Abolition Society, the Peace Society, the Temperance Society, the Society for the Protection of the Indian, and other reformatory Societies, for resolutions have been adopted at every Convention for some of these purposes. Your correspondent says. "The subject of that Secret Society and its badges had no business before that Convention, further than to lay it on the table." We fully agree with him in that statement, and if he will examine the official reports of the Convention he will find that the Convention did nothing but accept the report and lay it upon the table, just what he says should have been done with it. In regard to badges of the Order, we would say, there was not a word said upon that subject. The Fourth National Convention adopted a badge or emblem for the Children's Progressive Lyceum and for the Spiritualists, and authorized me to have them made; but those badges have no connection with the Order whatever. The Order has its own badges, which were never mentioned or thought of at the Convention, and as to its being, as he says, "the essence of priestcraft, organized exclusiveness, partial and expensive in its methods of charity, and like all other secret societies, with their festivals and lotteries," and sundry other equally untrue and inappropriate epithets with which he is so profuse, I would say they are utterly without foundation and unworthy of notice. The Society he thus maligns and misrepresents has neither festivals nor lotteries, and is the broadest, freest and most comprehensive Society that has any system or organized methods of conducting its business on the face of this globe. The "surmises" and assertions that persons are urged to join the Secret Order for the purpose he alleges, or for any purpose, are equally groundless. Those who are desirous of joining or organizing a Secret Sectarian, Spiritualistic or Religious Society, such as your correspondent ignorantly supposes the Order of Eternal Progress to be, will have to form it of different persons from those that compose the Order of Eternal Progress. Its doors are and will ever remain closed against Sectarianism, whether it be in the form of Spiritualism, Methodism, or any other peculiar M. B. DYOTT, form of religious belief.

S. D. of the Order of Eternal Progress. P. S.—The American Association of Spiritualists have in their employ three missionaries, neither of which are in any way connected with the Secret Order, and were never asked to join it. There are also nine Trustees, not one of which rious associations of Spiritualists and Lyceums was ever "urged" or solicited to unite with it; three of them joined without solicitation before they were elected. Those who do not wish to take part in the Order are invited to remain outside until they have a desire to become acquainted had any more to do with Spiritualism than it had with its beauties, and take part in the noblest work man has ever aspired to.

SPIRIT'S RETURN.

The floral sun is calling The dowlrops hence on high.

From brook and lake and river
The vapors seek the sky;
Earth gives them up reluctant;
And laint with thirst and heat.

Mourns for the children of the morn,
So realize and a theet

So radiant and so fleet. But they have not forgotten, In Heaven's serener ray, The beauty and the brightness From which they fled away. The dew remembers fondly The sweetness of the rose. And the spirit of the rivulet Its carly music kno And when the earth is fainting

And weary for the rain, In showers of love and blessing They come to her again : With cool, refreshing fingers
They batho her heated brows And the song that they have learned on high Through all her being flows. Oh, dare we take the lesson

Of the dewdrop and the rain? Do the angels who have left us Return to us again? In Hegyon's eternal sunshine, Repowed and purified, no they keep the memory of the land in which they lived and died? When we arise from weeping.

And our lips repeat with forvor
"All, all shall be restored!"
Are they not bending o'er us
With more than human love,
And whispering to our immost hearts, Of holier joys above? Descend, oh blessed angels,

In glories ever new: Reveal to us new lessons Of the beautiful and true: As the rain the earth refreshes, Let your love on us be shed,
Till we follow up the rambow path,
Whither our loved have fled.

LIST OF LEGTURERS.

To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. Should any name appear in this list of a paity known not to be a lecture; we desire to be so informed.]

J. Madison Allen, Ancora, N. J.
C. Fannie Allyn will speak in Rochester. N. Y., during cebruary; in Syracuse during March; in New York, (Everett tooms), during April; in Salem, Muss., during May. Address is above, or Stoncham, Mass.

Canton street. Boston. Mass.
MRS. SARAH A. BYRKES WIll Iccture in Salem, Mass., during
February: in East Boston during March. Permanent address. 87 Spring street, East Cambridge, Mass.
MRS. A. P. BROWN, St. Johnsbury Centre, Vt.
DR. A. D. BARTON, inspirational speaker, Boston, Mass.
JOSEPH BAKER, editor of The Spiritualist, Janesville, Wis.

MRS. EMMA F. JAY RULLENE, 151 West 12th st., New York, MRS. E. Breit Insulrational sneaker hox 7 Southford, Con-RS E. BURK Insulrational steaker hox 7, Southford, Conn. Rs. Nellip J. T. Bugitam will speak in Washington, D. during February and March, Address, Elm Grove, Cole-Mass.

MIGS. P. MAY BULLENE. 151 West 1281.51. New York.
MIGS. F. BURK INSMITATIONAL SWEET BOX 7. SMITHOUTH COMM.
MIGS. SYLLEY J. T. BUGGIAMS WILL SWEET M. WASHINGTON, D.
C., during February and March. Address, Elm Grove, Colerin. Moss.
W. M. M. M. C. BOX 2. Camden P. O., Mich.
M. B. M. M. D. BOX 2. Camden P. O., Mich.
M. B. M. M. D. BOX 2. S. Camden P. O., Mich.
M. C. BOX M. DOX 28. Camden P. O., Mich.
M. C. BOX M. D. Cacheville, Penker, I Juxbury, Mass.
Mics. Arlier L. Birdsen, 15th street, 1 o'ledo, O.
Mics. M. A. C. BROWS, West Randolph, Vt.
DR. JAMES K. BAILLY, Palmyra, Mich.
Z. J. Brown M. D. Cacheville, Yolo Co., Cal.
Addir L. Ballout, inspirational speaker, Mankato, Minn.
J. H. Hickfool. Inspirational speaker, Mankato, Minn.
J. H. Hickfool. Inspirational speaker, Mankato, Minn.
J. H. Hickfool. Inspirational speaker, Minkato,
M. W. BUSH, E. M. J. Broadway, New York
M. B. M. Candy, Lansing, Mich.
W. BILS, L. HALLOU, Lansing, Mich.
W. BILS, L. HOLLOW, J. Broadway, New York
M. B. A. GUTTA A. CUNDIER, INVAIS, New York
M. B. A. GUTTA A. CUNDIER, INVAIS, New York
M. B. A. SANIE M. CARVUZ, John C. S. Guelmant, O.
H. L. CLAR Speaks ing Longbon, O., the Brist, in Leroy
the second and in Withoughly the third Nanday of each mouth.
Address, Cambridge, Indee Co., O.
H. L. CLAR Speaks ing Longbon, O., the Brist, in Leroy
H. Address, Cambridgenort, Mass.
J. P. GOWLES, M. D. OUTHWAS, I. B., DON 1374.
DRAS CLARK, Lyons, Mich., care Col. D. M. FOX.
M. B. J. J. CLARK, Higher of Mich.
M. J. J. CLARK, Hance, A Jefferson piace, Boston, Mass.
J. P. GOWLES, M. D. OUTHWAS, I. B., DON 1374.
DRAS COPPER, Reliefondame, O., Mill Lecture and
take subscriptions for the Banner of Light.
M. B. CARBIEL M. D. CHACHINGARICA, C. M.
M. B. J. CLARK, Lyons, Mich., care Col. D. M. FOX.
M. B. J. CLARK, Lyons, Mich., care Col. D. M. FOX.
M. B. J. CLARK, Lyons, Mich.
M. B. CHARLON, D. S. G. Guelman, M. J., DOX 773.
DR. JAMES COPPER, Reliefondame, D., Mill Lecture and
take subscriptions for the Remore of Light.
M. B. M. M. G. G. G. G. G. G. G.
M. B. J.

MR. J. O. Giles. Princeton, Mo.
Di. Giles. Princeton, Mo.
E. Annie Hisman will speak in Riverton, Conn., Jau. 31.
Will make engagements to speak evenings, as usual.
J. D. Hascald, M. D., Waterion, Wis.
Dr. E. B. Holden, inspirational speaker, No. Clarendon, Vt.
Dr. J. N. Hondes, trance, 9 Henry street, East Boston, Ms.
Mils. Ewha Handing of the Henry street, East Boston, Ms.
Mils. Ewha Handing of the Henry street, Control, Ms.
Mils. Ewha Handing of the Henry street, Control, Ms.
Mils. Ewha Handing of the Henry street, Control, Ms.
Mils. Ewha Handing of the Henry street, Control, English of Ms.
Mils. Handing of the Henry street, Lowell, Mass.
March 7 and 14. Not engaged the remainder of March and April. Permanent address, Hobart, Ind.
Daniel W. Hull, Fairfield, Iowa.
Mrs. S. A. Honton, 24 Wamest street, Lowell, Mass.
Charles Holt. Warren, Warren Co., Pa.
Mrs. F. O. Hyzen, 122 East Madison street, Hallimore, Md.
Miss. M. S. Townskid Hoadley, Bridgewater, Vt.
James H. Hartis, hox 93, Abington, Mass.
WM. A. D. Hube, West Side P. O., Cleveland, O.
I YMAN C. Howe, Inspirational speaker, Laons, N. Y.
Amos Hubr, trance speaker, Cold Water, Bich.
Miss Wusle M. Johnson, Millord, Mass.
WM. F. Jameson, editor of Spiritual Restrum, drawer No.
2966, Chicago, iii.
Abinata James, Pleasantville, Venango Co., Pa., box 34.
B. S. Jones, Esq., Chicago, iii.
Abinata James, Pleasantville, Venango Co., Pa., box 34.
B. S. Jones, Esq., Chicago, iii.
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B. S. Jones, Esq., Chicago, iii.
Abinata James, Pleasantville, Venango Co., Pa., box 34.
B. G. Jones, Esq., Chicago, iii.
Abinata James, Pleasantville, Restrum, drawer No.
2966, Chicago, iii.
Abinata James A. La Lamestrum, drawer No.
2966, Chicago, iii.
Abinata James A.

JAMES B. MORRISON, INSPIRATIONAL SPEAKET, BOSTON, MASS.
HILLMASS.
THOMAS E. MOON, INSPIRATIONAL SPEAKET, BOSTON, MASS.
MR. F. II. MASON, INSPIRATIONAL SPEAKET, NO. CONWAY, N. H.
O. W. MANUEL, trance speaker, 35 fluithed Square, Boston.
LEO MILLER, MOUNT MORTEN, N. Y.
DR. JOHN MAYHEW, Washington, D. C., P. O. box 607.
LOR. G. W. MOREILL, JR., trance and Inspirational speaker,
Boston, Mass.

O. W. MARCEL, trancé speaker, 35 Ruthand Squaré, Hoston, Leo Miller, thount Morris, N. Y.
Dr. John Maynew, Washington, D. C., P. O. box 607.
Dr. G. W. Morrill, Ju., trance and Inspirational speaker.
Boston, Mass.
Mrs. Sertie Collauer Maynaho, White Plains, N. Y.
Mils. Hannah Morre, trance speaker, Jollet, Will Co., Ill.
J. W. Mattiews, Iccturer, Incyworth, McLeon Co., Ill.
Dr. James Morris, 173 Windsor street, Hartford, Conn.
Mrs. Sana I. Morris, 173 Windsor street, Hartford, Conn.
Mrs. Sana I. Morris, 173 Windsor street, Hartford, Conn.
Mrs. Sana M. Middlehendor, box 778, Bridgeport, Conn.
Mrs. Sana I. Hellen Matthews, Quincy, Mass.
J. W. V. Van Namer, Decribed, Mich.
A. L. E. Nash, locturer, Richester, N. Y.
C. Nolwood, Inspirational speaker, Ottawa, Ill.
W. M. Oben, Salem, 111.
Growge A. Prince, Inspirational, box 87, Auburn, Me.
Miss. Pire, lectiver, St. Louis, Mo.
Miss. Pire, lectiver, St. Louis, Mo.
Miss. Pire, lectiver, St. Louis, Mo.
Miss. Pire, lectiver, C. Crosse, Ws., Caro of E. A. Wilson,
L. Potter, trance, La Crosse, Ws., Caro of E. A. Wilson,
L. Potter, trance, La Crosse, Ws., Caro of E. A. Wilson,
L. Potter, trance, La Crosse, Ws., Caro of E. A. Wilson,
L. Potter, trance, T. Hold, Care James Hook,
Miss. Anna M. L. Potte, M. D., tecturer, Adrian, Mich.
Henny Packardo, 371 Potchestryst, W. V., South Boston,
J. H. Powell, Terre Haute, Ind., care James Hook. Will
lecture week-evenings.
Miss J. Poffer, trance speaker, South Hanover, Mass.
A. C. Robinson, Salem, Mass.
Dr. P. B. Randolff, Carlo, Honton, Mass.
Dr. P. B. Randolff, Appletion, Ws.
J. T. Rober, normal speaker, Boston, Mass.
Dr. J. H. Robald, Appletion, Ws.
J. T. Rober, normal speaker, Boston, Mass.
Dr. Dr. R. Randolf, Appletion, Ws.
J. T. Rober, normal speaker, Boston, Mass.
Miss. L. A. F. Swain, Inspirational speaker, Schenectady, N. Y.
Miss. L. A. F. Swain, Inspirational speaker, Schenectady, N. Y.
Miss. L. A. F. Swain

MRS. CHARLOTTE F. TABER, trance speaker, New Bedford, MSS., P. O.DON 392.

E. V. WILSON, Lombard, III.

E. B. WIRELER, Inspirational speaker, Cleveland, O. MRS. M. MACOMBER WOOD will speak in East Boston during February. Address, II Dewey street, Worcester, Mass. F. L. II. WILLIS, M. D., 16 Wost 24th street, near Fifth ave nur Hotel, New York.

R. B. H. WARDER, DON 229 Davenport, Iowa.

F. L. WARDER, Control, St. Lawrence Co., N. Y.

PRCP E. WHIPPLE, CONTON, St. Lawrence Co., N. Y.

PRCP E. WHIPPLE, Clyde, O.

LOIS WAISBROOKER, Carthage, Mo., care Colby Harrington.

WILLIAM F. WERTWOKTH, Trance speaker, will lecture in Baltimore, Md., during January.

MRS. MARY J. WILLORSON, care J. Spettigue, 192 South

Clark street, Chicago, III.

MRS. MARY E. WITHER, 182 Elm street, Newark, N. J.

DR. R. G. WELLS, trance speaker, Heaufort, N. C.

MRS. N. J. WILLIS, 75 Windsor street, Cambridgeport, Mass.

A. B. WHITLE, Abloin, Mich.

MISS ELVIRA WIRELOCK, normal speaker, Janesville, Wis.

A. A. WILLIS, Lawrence, Mass., P. O. box 473.

IBL J. G. WILSE BURDLED, Lowa

MRS. HATTIE E. WILSON, 70 Tremont street, Boston, Mass

RRY, DR. WARELOCK, hispirational speaker, State Center

WARREN WOOLSON, trance speaker. Hastings, N. K. S.

S. H. WOLTMAN, Honnibal, Oswego Co., N. Y., box 41.

ELIJAH WOODWORTH, Inspirational speaker, Leslie, Mich.

ANS. JULLETTE YEAW will speak in Scituate, Mass., Feb. 14; in East Hoston during April. Address, Northboro', Mass.

MRS. PANNIET, YOUNG, trance speaker, care Banner of Light, Hoston, Mass.

MR. & MRS. WH. J. YOUNG, Bolse City, Idaho Territory

loston, Mass Mr. & Mrs. Wm J. Young, Bolse City, Idaho Territory

CALIFORNIA.

Laura Cuppy-Mrs. Ada II. 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 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 tirst public scance (since the birth of her babe) on the evening of the 5th inst. During the scance 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 scance 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 handin-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 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

Yours for the cause of truth and progress, S12 Francis 10, Jan. 13, 1869. J. F. MILLER.

Musical.

The Grand Testimonial Concert to Camilla Urso, on Sunday evening. Jan. 24th, at Music Hall, Boston, before a large, very appreciative audience, comprising the dite, 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 accompaniment of sixty performers, who did it strict justice, and whose performances of the other superior pieces on the programme 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 Phillipps, in her artistic, finished renderings of the grand arias, "Lascia chio pianga," 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 artiste. 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, Perepa-Rosa and Kellogz compose a trio of greatness that it would be very difficult to excel.

The Choral. "Ave Verum." in D. Mozart, was very effect ively 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 Luchner, 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 accompa niments, 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 ererything combined. The choir, orchestra, plano, 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. 221, 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 planists 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

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 Pestival

Mr. P. S. Gilmore, the efficient lender and conductor of the best Band in America, comes in for a very great share of the drening'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 soomen 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 neceased 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 prehestra of sixty. But there is not time nor room to go in- It is a solemn fact that Spiritualists have to all the minutive 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.

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

To The Banner of Light is issued and on sale every Monday Morning preceding date.

Banner of Light.

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WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH. TP For Terms of Subscription see eighth page. All mail matter must be sent to our Central Office, Boston, Mass.

All business connected with the editorial department of this paper is under the exclusive control of LUINER COLNY, 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 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 havec 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 Sorosis, 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 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 evilminded gossips."

But we will not restrict our condemnation to any special motive in the speaking; in fact, where such is known to be the case, the edge of the assilent distillation of words not originally intended any effort or reflection from the tongue of the 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 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 hitterness and imosity 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 sweetener 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 form a fresh resolution not to defile the new day with the tongue's poison of

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

Bauner of light Free Circles.

Oct. 27th.-The Cicle opened with an appropriate invocation. [See sixth page.] Then followed questions aid answers. The question in regard to the sufprings of mediums was, in our estimation, very appropriately answered. not as yet become sufficiently wise to properly protect these bighly sensitive instruments. The other questions and answers are equally interesting.

Elisha Hammond, of the ship "Delta," who died at Valparaiso i 1858, individualized himself on this occasion. He desired to communicate with his friend. Said Christianity was a great obstacle to the eturn of the spirit, because it taught that there was no such return after death. He was territy 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 plevious speaker relative to the Christianity of this era. She wanted her people to heed Capt. Hammond's views, that they might be benefited hereby. The old lady's manner was very earlest 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 appounced 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 scance opened with a very fine invocation, which some of our "divines" would do well to cony from.

George F. Davis, formerly 1st Lieut. of Co. L. 4th Massachusetts Cavaliy, reported himself. A

particularly sensible message. Read it. The next spirit who entranced the medium and spoke, called his name lames 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 scance 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 "that beat high with hope, has been crushed 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 the gossips only. Perhaps just as much mischief which we judge cannot be over palatable to Oris made by the practice of inconsiderate speaking thodoxy and the live-long prejudices of sectarianas by that which has positive malice in it. It is ism. For instance, he vindicates the Moslem not by any means necessary that there should be | 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 sault is more apt to be turned, from its motive of Mahomet; and if "the rage of the Crescent heing understood and duly allowed for. It is the ever excelled the fanatical soldiering of the Crusades;" and "what Cour de Lion has to boast to be hard or slanderous, that fall almost without over Saladin, in enlightenment or appreciation of Christian spirit." Speaking of Mussulmen, Dr. speaker, and that are caught up and whirled from Bellows remarks that each individual is his own lip to lip until they become the common property priest, and that he finds Allah everywhere. Also of a whole neighborhood-it is these that noison | that "it is truly touching to see the fidelity of the the peace of a victim's mind, and come back to common people to their faith-the apparent heedhis ears distorted, deformed, covered all over lessness of observation, the absorption in their with the ugly excrescences of envy and hatred, prayers, the careful memory of their hours of deand foul with suggestions that lurk like vile votion." It is well to know something of the rethings in the heart of them. Against an open ligious 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 Clairvoulance, or clear wishing, 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, vio has just taken her place in the quartette though engaged the first of the season), has a ery 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 unhallowed passions, to the meanest of which he finally fell a victim. Yet he, in the zenith of his glory, and

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

Orthodoxy Advancing.

A disc asion 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 scances in Washington, with very general satis-

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 beyond. The manner in which his disof 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 immertal life. He speaks in a trance state, his organs of speech being controlled by the spirit of Sylvester Judd, a Unitative resolvers the spirit of Sylvester who hald off the rian prencher 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 leebergs 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 noem But now his hearers have rehearsed to them whole changers 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. things; hold fast that which is good." 'Prove al

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 phiness and force as to 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 wardens 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 wardens. So facetiously inclined was the reverend clergyman, that he kept the congregation almost choking with laughter. The wardens, 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 The ice is in fine condition, and the skaters are previous compositions of this popular author improving it to their hearts' content. During the have met with immense sales, and judging this past week, about one thousand people have visitlatest 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 un- by the celebrated African traveler, Mr. Paul B. qualified approbation. It is a fitting companion Du Chaillu, at Horticultural Hall, in this city, to the same author's beautiful song, "Dreaming Feb. 3d, 6th and 10th. 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 recention. 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

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.

HARPER'S MONTHET for February offers a most attractive variety of locular reading. The first article is a Sleigh-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 satiate a wide curiosity, on the Executive Departments and Seals, 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 ECLECTIC MAGAZINE (published at Baltimore) gives its readers in its February issue a good table of contents, with a prefix 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 Eclectic is to be particularly comme

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 Chambre publishes a "review" on Infant Damnation, which, we are happy to say, we never thought

HINE'S QUATERLY 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 FARMen's Companion is the title of a farm calendar for 1869, 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 Suc. 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." Dansville, 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 recoints will be found to be based on sound common sense. and are the result of a long course of observation, reflection

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,

"Mrs. Waishrooker'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 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 there a Target where she house to get the core 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 losophy was concisely given, and with such clear- 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 101 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. ed the Rink every twenty-four hours.

Don't fail to attend the course of lectures

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 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 71 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 twentyfive 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 ball 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 bettom 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 lectur-

CORRECTION.—The criticism published in our issue of Jan. 231, on Barlow's "Three Voices," was written by Judge G. W. Baker, not Barker,

Lowell was dreadfully unhealthy last yeareight 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 Osage, Mitchell Co., Iowa, an earnest appeal for some physical medium to visit that place. She says there are many hungering souls there who want spiritual food more palatable than that the teachers of theology give them.

The population of Dakota has increased sixtytwo per cent. the past year. Over one thousand farms have been taken up by emigrants under the

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 gradated 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 hain'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 aimest at be thy country's."

There is nothing beautiful that is not true. There 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 of all kinds, when we, as a people, recognize and those in limited circumstances, from 9 A. M. to 1 | yield to the spirit influence that is ready for those P. M. Those who are able to pay a small fee do that can receive and appreciate it even now. so, but it is not intended to exclude any who are | Those who expe poor from receiving the benefits of the Infirmary. and lynching, or

FAITH. Ye 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 get drunk and quarrel with the redskins.

periment of throwing Cambridge University, but it is no sign she would have her children un-England, open to the admission of young lady students is to be tried this year. The first ex- bread and peeled fishes, cursed the fig tree and amination for admission is to take place on the rode the jackass, and did other silly things that 5th of next July. Candidates are required to be the people could understand. He cured the sick eighteen years of age on the 1st of January of and forgave the sins against himself, but was this year, and to make application before the 1st | never very conspicuous in catching regues and of May. Examinations will be held in any place giving them up for punishment; and those who where twenty-five fees are guarantied, provided expect him to be so in his second coming will no a committee of ladies will superintend the exam- doubt be disappointed. ination 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 Spiritualists will not engage in, to commit or 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 has escaped, and often find lost property and vocation."

Minnesota spent \$805,369 on her schools last year. She has 129,103 children to educate.

Rev. L. W. 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 that business. We have thousands of instances our exchanges.

The Free Religious Association has begun a series of meetings on Sunday afternoons in Hort-cultural Hall. Weiss, Wasson, Johnson, Higgin-son, Emerson, Frothingham, Abbot, Mrs. Julia Ward Howe, Mrs. Ednah D. Cheney and Wendell Phillips are to speak. The novelty about dell Philips are to speak. The hovery added these meetings is the fact that an admission fee of fifty cents a ticket, or five dollars for the course, is charged. This is "Free" religion with a venis charged. This is "Free geance.—The Universalist.

Why is a flatterer like a microscope? Because he magnifies small things.

Freight for Salt Lake is now sent from New York city to the end of the Pacific Railroad without the change of cars-2500 miles. New York cars are seen west of the Rocky Mountains. We have now the longest line of continuous railroad track in the world.

The Chicago Sorosis speaks of "the idiotic Grecian bend."

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

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

le improving.

New York Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

WARREN CHASE.....LOCAL EDITOR AND AGENT.

FOR NEW YORK ADVECTISEMENTS 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. 13th edition. Oreat liarmonia, in five volumes, each complete—Physician, Teacher, Secr. Reformer and Thinker. Magic staff, an Autolography of the author. Penetralia, Harbinger of Health, Answers to Ever-Recurring Questions, Morning Lectures (20 discourses,) lilatory and Philosophy of Special Providences and Free Thoughts Concerning Religion, Death and Afte. Life, Children's Progressive Lyceum Manual, Arabula, or Divine Guest, Stellar Kev to the Summer-Land, Harmonial Man, epirit Mysteries Explained. Inner Life, Truth versus Theology, and Memoranda. Whole set (twenty-two volumes) \$26; a most valuable present for a library, public or private.
Four books by Warren Chase—Life Line; Fugitive Wife; American Crisia, and Glat of "alritualism—can be had for \$2. Complete works of Thomas Paine, in three volumes, price \$6; postage 90 cts.
Persons sending as \$10 in one order can order the full amount, and we will pay the postage where it does not exceed book rates. Sond post-office orders when convenient. They are always safe, as are registered letters under the new London Spiritual Mogazine, a most valuable monthly, mail-

London Spiritual Mogazine, a most valuable monthly, mailed on receipf of nrice, 30 cents. Human Nature, also a London monthly of rare merit; price 25 cents. The Rostrum, a
Chicago spiritual monthly, can be had at our stores; and
also the Radical, 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 papers 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 Spir-itualists 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 American and New York history, but we being 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 exccuting them, and still more in preventing crimes spirits to aid in catching the victims of popular prejudice, however guilty they may be, have no correct idea of the leading

zecuting vengeance on 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 mur-derers, 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 FEMALE STUDENTS IN ENGLAND.—The ex- is a mother when talking nonsense to her child; justly whipped. So was Jesus v

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 possibly ever be a forgiveness by any but the injured party: but it will be a work that spirits and true participate in committing a legal murder as a punishment for an illegal one. They may, and often do, trace out stolen goods when the thief wandering friends; though this is not to be depended on, because there are often causes and reasons we do not understand involved in the case. But to expect spirits to become detectives and join in racing down or hunting criminals. is to put an estimate on their services commensurate with those among us who are engaged in of their finding the remedies and aiding in the cure of the physical diseases of this life, and still more of the mental and spiritual, and such was the chief business of Jesus, according to the record, but such is not now the business of his pretended followers; on the contrary, they have so educated this generation, that when the angels come among us the people expect them to abandon the holy mission of Jesus and engage in the mercenary and criminal operations of our corrupt society. Angels catching robbers and thieves is the idea of some persons of the kingdom of heaven on earth, but it is widely different, and hence rejected by the churches and speculating multitude. Mortals can be found to catch and surrender fugitive slaves and fugitive wives and criminals, for barbarous executions by mobs and by officers of the law, and we are glad the spirits will not do the work for the detectives.

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 Rev. C. A. Bartol, D. D., of this city, is spend-only because it happens to be the popular reliing the winter in Jacksonville, Fig. His health gion 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. Boston, will give their third entertainment at of dress. In fact, the Protestant sect of Chris- Mercantile Hall, Wednesday evening, February best, if not all there is in it,) is indebted for its tofore. A dramatic association has been formed very existence to the advanced civilization which in connection with the Lyceum, and on that ocit claims as its effect.

It is surprising to find a man, with the ability and general intelligence of our Chief Justice, groom." Mr. Wolcott, the scenic artist, who is a coming in to the rescue of sectarian religion, when it is about making its will, and preparing tention to scenery, &c., required for the producto 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 foreclosure. 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 smoothest 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 washbowl, 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. 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 of 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 Christiess 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 overleap 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, Monu, 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 mediaval creeds. My reason goes more with one, my affections with the other; my intellect here, my imagination there; my whole manhood

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.

ferred 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. Peebles's statement, in which he, in his hurried notice of the musical teachers, omitted the name of the Correct Statement of the musical teachers omitted the name of the Correct Statement of the musical teachers omitted the name of the Correct Statement of the musical teachers omitted the name of the Correct Statement of the musical teachers omitted the name of the correct Statement of the musical teachers omitted the name of the correct Statement of the musical teachers of the Master Max Brownold, the musical prodigy reteachers, 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 H. N. BILL, the time.

Corresponding Secretary.

Married. On Thursday, January 14th, 1869, at the residence of the bride's mother, by the Rev. Dr. Switt, George Brown, of Ur-bana, O., and Miss Octia W. Pattersen, of Alleghany City, Pa.

Lyceum Entertainments.

The First Children's Progressive Lyceum, of tians, (which, no doubt, he would claim as the | 3d. The exercises will be more varied than herecasion will present "The Hunter's Daughter," a petite opera, in one act, and the "Spectre Bridemember of the company, will pay particular attion 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 Tableaux 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. Sauborn, 686 Washington street, Miss E. Fessenden, 66 Carver street. M. T. Dole. Charlestown, and Hattie Teel, 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 nonreceipt 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 every where will bear this in

Boston Music Hall Spiritual Meetings. Services are held in this elegant and spacious hall every

BUNDAY AFTERNOON, AT 2} O'CLOCK, and will continue until next May, under the management Mr. L. B. Wilson. Engagements have been made with able normal, trance and inspirational speakers. Beason tickets (securing a reserved sent), \$2,00; single admission, ten cents Tickets obtained at the Music Hall office, day or evening, and at the Banner of Light office, 158 Washington street.

Moses Blull 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 RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by B. B. 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. 4wF6.

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

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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.

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Light always to be found upon the counter.

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Spiritual and Reform Books. MRS. H. F. M. BROWN, AND MRS. LOU. H. KIMBALL,

137 MADISON STREET, CHICAGO, ILL., Keep constantly for sale all kinds of Spiritualist and Refor Books, at Publishers' prices.

Herman Snow, at 410 Kearney street, San Francisco, Ont., keeps for sale a general variety of Spirtualist and Reform Books at Eastern prices. Also

Planchettes, Spence's Positive and Negative Powders, etc. Catalogues and Circulars mailed free. J9.13w

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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 age, 20 cents per line for each insertion will be charged.

Advertisements to be Renewed must be eft 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 Spiritualitem, which we will mail to order on receipt of 25 cents. For sale at the BANNER OF LIGHT BOOKETORES, 188 Washington street, Boston, and 544 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.

MRS. C. CHANDLER,
FORMERLY Madam Maine, Independent Clairvoyant for
all purposes. House 2 Garraux Piace, rear 39 Fortland
street, Hoston, Mais.

W-Feb. 6.

TEST MEDIUM, holds public circles Wednesday and Sunday evenings, at 7½ o'clock. Free circles Saturday afternoon, at 71 Carver street.

MISS MARY A. SIMONDS, Clairvoyant, Test and Psychometric Roader. Residence 23 Rectord street, Chelsea, Maca.

ANOTHER NEW BOOK.

THE GOSPEL OF GOOD AND EVIL.

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

By Cames S. Silver.

THIS book treats in an able manner of Physical and Moral Evils, and the Religious Aspect of Good and Evil-sub-jects of great interest to the whole human family. The reader cannot well help following the author to the end of his book. for his illustrations are apt and forcible. The reader will form some idea of the work by perusing the following list of

> ~ CONTENTS:

PART FIRST.—Phissical East: Physical Evil Defined; Elementary Evil; Storms and Floods; Barren Mountains; Compensation: Consumption of Matter; Earthquakes and Volcanioes: Darkness; Parasitic Vermin; The Higors of Winter; Hunger; Disease and Pain; Death; Mode; of Death; Man's Long highney, &c.; Rotation of the Wheel of Life: Immutability of Nature's Laws; All Evil is a Law of Creation; Evil is a Relative Term; No Good without Evil; No Evil without Good; Abortive Struggles for Good without Evil; The Harmony of Nature. Good: Abortive: mony of Nature.

mony of Nature.

PART SECOND.—Moral Evil: What is the Moral Law: The Moral World also revolves: Civilization and its loovitable Evils: Overproduction: The Labor Movement: "Truth is mighty, and will prevail": Gambling: Disparity of Condition: Rich and Poor Men: The Ilse of Rogues and Thieves; The Punishment of Crime: Petry Verations: Family Mofis; The Condition of Ireland: Inferior Races—Migration—Navery; Tobacco: rashion: Theatres and Rumancas: Slander; The Parable of the Good Wird: The Lonely Heart: With every Good there is Moral Evil: Imaginary Evils—Ancedote; Intexication: Remedy for Intemperance; War: Murder.

PART THER.—The Recipions Aspects of Good and Evil: Re-

constituers is northern in magning Fyins—Angedota (Beccher). Want of an Object in Mr.—Ancedotae; Interication: Remedy for Intemperance; War; Murder.

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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 diviner attainments. Every-where we behold tokens of thy presence in the earth, under human feet, in the wonders of the skies, in space, in the flowers, in everything, in call-places and at all times we behold thee, and read thy handwriting upon the walls of being; and while we seek to solve the wondrous problem of being, oh be nigh unto us in thy wisdom, surof being on be high unto us in thy wisdom, sur-round us by thy power, and shed the holy mani-festations of thy love upon our souls. Mry we never give way to the shades of doubt, and may we in our strength and by our own inner light dispol all such shades, going forever outward and onward toward greater glory, greater wisdom. We would remember in our prayer all the work of mortal life. The drunkard we would not forget; be nigh unto him through thy minnot forget; be high unto him through thy min-istering angels of wisdom; and may he hear the voice of his good angel, who would guide him to the better way; and all the outcasts of human society, those who have the mark of Cain upon their external, we would remember these; and we ask, oh Infinite Spirit, that the lines of our lot may be east in the midst of such. Let us walk with publicans and sinners; let us follow in the footsteps of our divine teacher and elder brother, so that we, oh Spirit Eternal, may be found in ways of well-doing. We would re-member also in our prayer those who by fraud have gained high places in the land, those who by mouth-utterances do deceive the people, those who in fair garments do walk in the midst of men, who in fair garments do walk in the midst of men, and with that immoral darkness that savors not of justice do make misery and death and desolation in the land; guide them out of all this darkness into greater light. May we be enabled to teach them that only by self-seeking they shall attain heaven—only by an earnest prayer from the inner life can they rise above the darkness of morality. (It is believed the substitute of mortality. Oh whisper through the ministering spirits into every soul. Teach all the children that they are nigh unto thee; unfold unto each the lesson of life which they need; guide them to learn it well, so that their kingdom of heaven may begin here on the earth, so that they may put on robes of righteousness even here, so that thy will may be done by them day by day.

Amen. Oct. 27.

Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, we are

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

QUES:—Why do mediums have to suffer so much in allowing spirits out of the form to manifest? In some cases they become living martyrs.

ANS.—All that which transcends the usual order of human life must of necessity produce suffering. Those persons who are called indiums are postantial of an automate sensitive organism. rues persons who are catted inclums are possessed of an extremely sensitive organism. It must be so, because they are sensitive to things beyond human senses, and this exaltation of the nervous system produces, under the slightest inharmonolus conditions, pain, distress. If the mental and moral atmosphere surrounding your mediums were perfectly well adapted to the mediums. mediums were perfectly well adapted to the mediumistic life, they would suffer much less; but you are yet in the infancy of Spiritualism, the science of life; you do not know as yet what you should do for your subjects, and what you should not do. In your ignorance, you surround them by that which they should not be surrounded by, you take away that which they should have. We do not blame you, because you do not know what is bost. And yet the very misery through which they pass is turned to good again by the great over-ruling power of life. These dark expe-riences are made use of by the angel-world for good, and some of the brightest of their medium-istic gifts are unfolded in the darkest seasons of human sorrow. These fair blossoms of the soil alluding to flowers on the table) germinate in darkness, in the crude soil of the earth's crust By and by it comes forth into sunlight, and what is the result? The fair blossom, the tender petals, beauty and fragrance. Use and beauty are there combined, and so it is with your mediums. For instance, look you at a Pierpont. Some of the brightest gems of his intellectual life were born into objective being in his darkest hour of trial. Then remember that hell and heaven are very near to each other; for it is only by the darkness of the one that we are made to perceive and en-joy the other; and again, only by the glory of the one can we know concerning the darkness of the other. There is a power governing all human things, which doeth all things well; and however much our sympathies may be excited because of the many Gethsemanes and Calvaries through which our mediums pass, still, as soon as we are enabled to peer beyond the present and behold the glory of the future, our sympathy and sorrow for their sorrow is in a great degree mitigated.

Q.—How is the doctrine of the infinity of God

consistent with his personality?

A.—Perfectly consistent with his personality, A.—Perfectly consistent with his personality, when his personality is rightly understood. To believe in a God that occupies a form that corresponds with the human form, is simply absurd. For to believe this, is to limit God to human form, human being, human senses. I would not disgrace my God thus. I believe in God as an infinite presence, existing everywhere, taking upon himself all forms—for I believe my God is both male and female—pervading all space, occupying all kinds of form, that which has been, that which is, and that which will be. Believing in a personal God or Delty, in this sense, does not by any means rob him of his infinity.

Q.—Do we exist under the forms of space and time in the future, the life after death?

A.—No, we do not. Time belongs to the measurement of earthly things. It is found upon the calendar of earthly things, but when you shall have passed beyond the boundary of earthly, physical things, you will have no longer need to measure time by the rising and setting of the sun, by the revolution of the seasons. None of these will you need, for you will have passed beyond time, you will have entered the sphere where time is no more, where the past, the present and the future are one. Remember this; you cannot fully understand it now, but you will see it in the hereafter.

Q.—If we do not exist under the forms of time

hereafter.

Q.—If we do not exist under the forms of time and space in the life after death, how is individuality and activity possible in that life?

A.—Ohr individuality and activity are by no means dependent upon time. So far as our individuality here, through the physical organism, is concerned, it is measured by time; but there is an individuality, as we have always told you, superior to that which you see here, which is manifested through human life. There is an individuality which belongs to the inner life, to the soul, over which time has no power. Now mark that: over which time has no power. Now mark that: You are possessed of a double individuality, every one of you; the one the higher and better, the other the lower and lesser good. Through this

the atoms composing the system—by no means. The individuality of human life consists in the doings of the individual, in the manifestation through the physical of the internal.

Q—Shall we ever see the divine power who

A-Yes, all the time, every day of your lives you may see it here(in the flowers) most beautior the rectified in the flowers most occurring manifested. The divine life appeals to your love of beauty, talks to that sense of the soul-which admires the beautiful, and that sense responds to this external manifestation. The good God dwells in the flower just as much as he dwells in the soul. If you can tell me where God is not, you can tell me what the angels have never

dared to tell.

Q—It is said by some spirits who return to earth and communicate through mediums, that they know the plants Mars to be inhabited, and that, too, by a race far superior to the inhabitants of this planet—superior in intelligence, in language, in the arts and sciences, etc. Your questioner would like more definite information upon this, to him, highly important subject. He desires to know more of the life, manners and cus-toms of this superior race, whom spirits say have entered the manhood and womanhood of their ex-

istence.

A.—Believing the testimony of those who have Visited that planet, so far as belief will carry me, I feel sure that it is impalited by a race of beings superior in many respects to those found on the earth. I also believe that certain revealments with regard to the intellectual and moral and physical life of those inhabiting that planet will physical the of those inhabiting that planes will charled what is detected a Christian 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 training my friends who are here to listen to Capt. Hammond, who has come denouncing Christian-Great Infinite Wisdom and Power is satisfying the even. Oh hear him and welcome him, for he their call, answering it in a sure and perfect way, giving them food in due season, never out of

Q-Adolph Wiener asks the following: "A little while after my attention had been called to the subjects of Spiritualism. I began to see at

A.—I am delegated to say that the form presented to that person was indeed a spiritual—now mark me—a spiritual objective representation of the leading trait of character of that indiyidinal referred to. He desired to draw the at-tention of the mind in mortal, and used this method or means. I am also delegated to say that a full account with regard to the cause will be given, if called for through the medium Mans-

Q.—It is generally admitted by all liberal and enlightened thinkers that Jesus of Nazareth was a human being, with a human experience and and I think I make a good selection. I shall be destiny, and consequently must have had a human birth and death; and if this be the case, he must still be somewhere in existence, as well as Hartford.

Oct. 27. all other spirits of ancient and modern times. It was stated here the other day, by the controlling snirit of this circle, that Jesus still lives like any other spirit, and daily walks among us, though unseen and unsuspected, and that he is as acces-

in action. There are thousands and tens of thouworld, and therefore thousands and tens of thou-sands of prayers are put up to him. "Come unto us, thou Saviour of the world," says the honest heart. We have ever taught you, and Jesus taught you to seek for what you would find, ask for what you need, knock if you would enter the temple of wisdom, and if you do this in sincerity and truth, an honest, legitimate answer must come. God will not give you a stone if you ask for bread, nor will he give you a scorpion if you ask for a fish. Remember this. Supposing that Jesus the Christ were to return, and at this place to announce himself as the veritable Jesus of Nazareth, how many would believe it? The very external assumption would rob him of his nower The good that he might do, he could not under those circumstances. The negative condition re-quired with you in mortal life to receive good from him or any other spirit would be destroyed, set aside. You would become positive at once and unconsciously to yourselves you would close the door and have him knocking outside. This is no fictitious picture, but real, and one which you will all understand better as you advance in spiritual life.

Elisha Hammond.

I would like to have you say that Elisha Ham-mond, of the ship Delta, who died at Valparaiso, in 1858, desires to communicate with his friends, I have a vivid remembrance of what my feel-I have a vivid rememorance or what my reerings used to be when I was nearing home after a long voyage, and what hopes and fears possessed my soul at such times. I hoped that all would be well and happy, and thought perhaps they might not be—something might have gone wrong death might have come; sickness might be there. There was a contention, almost a mutiny on board the ship of life, and I feel very much that way to-day. And in this sense I do not know how I shall be received. I do not know how many friends, or how few, will be glad to hear from me, now that I have so thoroughly changed, and passed out of human sight. I was sure of a welcome when in the body. I am not sure of it now, because Christianity has said to a great many people who have believed it—and among that crowd my friends may be found-" There is that crowd my friends may be found—"There is no return of the spirit after death." So this same Christianity is a very great hindrance to the returning spirit. It leads to the stake its martyrs, and sends the soul out through flame, but never does the first thing toward helping it to return, not even to send you a pilot. And if you are drifting on the sea of life, not knowing how to make land, your intuite gins, if heard, are not answered. This Christianity closes its heart answered. This Christianity closes its heart against Christ and all the doings of Christ, and if ever a man cursed it, I do to-day. I'll tell you why. I am no blasphemer. I reverence true religion as much as any man. But a short time since, I made an attempt to reach my friends by another way, and just as I thought I was within hailing distance, and knew I was, Christianity hailing distance, and knew I was, Christianity the bridge, and says, "You cannot meet them, the bridge, and says, "You cannot meet them. There is no return from the spirit-world. The priest says so; the Bible says so." So just as I well. "We hear all Nature say, "It is well"; and thy voice everywhere, in time and eternity, proclaims, "It is well." Therefore, oh Lord, we was almost within the warm heart-embrace of those I loved here, then Christianity, the most fiendlesh of all curses, stepped between me and linear was Christianity and archive see I don't.

know concerning the individuality of a man if he never manifested at all? If the soul nover manifested itself, he would be simply like a block of marble, and no more. The individuality of a man or woman does not consist simply in the form, in the way they are made up, in the aggregation of the atoms composing the system—by no means. The individuality of human life consists in the doings of the individual, in the manifestation through the physical of the internal.

Q—Shall we ever see, the divine power who spirits, whose business it is to preach the funeral sermon, dig the grave, and cover over this dead body of Christianity, and I hope that ere long you will have the satisfaction of hearing the bells

of the universe toll because of its death.

I have only to ask that my brother Joseph and my wife—those two, and any other member of my family, but these in particular—will, whenever they shall feel that they cannot rest without ever they shall feel that they cannot rest without so doing, give me a call, through some good person to whom I can come, and I shall answer all their objections to the return of the spirit, and satisfy them, no doubt. If I have wounded their feelings by the remarks I have made here this afternoon, I ask no pardon. I do not so intend. I only intend, to wound Christianity, such as I have no favor with. I do not intend to wound my friends, so I have no pardon to ask. Goodday.

Oct. 27.

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 rewant my son to know that his hepnew has returned, and that his hitter denunciation of Christianity is just, perfectly just. I was all my life a Christian, as my people will tell you. I lived a Christian life, and I died what is called a Chris-

has more true Christianity in his soul than I ever them food in due season, never out of had in mine. He worships God more truly than When these minds are perfectly ready I ever did, for I thought all who were not memseason. When these minds are perfectly folloy if ever fid, for those with 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 if he did n't make any; if he any; if he did n't make any; if he are not not necessarily necessari if he didn't make all he didn't make any; it he don't take care of all he don't take care of any; and I should hardly he willing to die feeling that way." How many, many times, I have regretted that I was not more like him. I don't hesitate the subject of Spiritualism. I began to see at that I was not more like lim. I don't bestare different times distinctly before my eyes a dark cloud. The cloud gradually grow lighter, until from behind it came to view an object similar to a theodolite. If this instrument seen in the vision is a representation of the one invented by undo that part of my life which was the Christian Carl Fargowski, engineer, will be inform me through the medium?"

The cloud gradually grow lighter, until 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; right, I know, and in that sense I am justified; but oh when I contrast my own belief with others, I cannot be satisfied with myself. Now, he has pointed out a way for his friends to meet him, 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 meddum in New York—Mr. Mansfield—not well used to that way. 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 I 'ye been there. I know they think she is crazy
—a witch. That don't make any difference. Go
to her, and I will come. That is the nearest home,
and I think I make a good selection. I shall be
better known if I call myself Aunt Betsey Ham-

Sam. Fellows.

spirit of this circle, that Jesus still lives like any other spirit, and daily walks among us, though unseen and unsuspected, and that he is as accessible to us as are other spirits, with whom we hold frequent converse. The controlling spirit said furthermore, that provided a respectful and cordial invitation should be extended to Jesus to come and speak with us at this circle, he doubtless would accept it with pleasure, and answer in person any reasonable questions submitted to him. It therefore being in order to invite the spirit of Jesus to meet us here in person, I would most respectfully request him to meet us at our next circle, on Thursday afternoon, and answer the three following simple and sincere questions: lst. Who told mankind that Jesus was the only son of God, to the exclusion of all other men? 2d. What relation does Jesus now sustain to all other men, both embodied and disembodied? And 3d. Will not every one ultimately become as elevated in development as Josus is supposed to be by his most ardent admirers and devoted worshipers?

A.—It was said on a former-occasion that Jesus the Christ was indeed a living spirit moving amongst you, not absent from human life any coming un, and you see. I do n't eare to have coming un, and you see. I do n't eare to have coming un, and you see. I do n't eare to have I was born in Missouri, stranger, and raised in the Christ was indeed a living spirit moving the thing stood. Stranger, I've left two children the Christ was indeed a living spirit moving amongst you, not absent from human life, any more than your own particular friends in spirit them always remember their father as a horse-are absent from you. Indeed, it would be utterly impossible for this special intelligence to entirely absent itself from earth-life, when so great a demand for that intelligence is constantly in action. There are thousands and tong of those talk and investigation in some of these ways of sands of sincere prayers offered daily that this doing things—knows about it. So I think I am intelligence may come to them. Some pray for one thing, some for another. But this intelligence is supposed to be the Saviour by the Christian ing this time he will make it all right, and own would not the saviour by the Christian ing this time he will make it all right, and own to the saviour by the Christian ing this time he will make it all right, and own to the saviour by the christian ing this time he will make it all right, and own to the saviour by the christian ing this time he will make it all right, and own the saviour by the christian in this time he will make it all right, and own the saviour by the christian in this way. up to my family. I don't 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. It won't do him any barm, either.

ask. It won't do him any Barm, either.

Now, stranger, if I can pay you in any way for
what you do for me, I will. [It is not necessary.]
Want to know how I went out? [Yes.] Knifel
knife! knife! Oct. 27.

Scance conducted by Theodore Parker; letters answered by Joseph Brant.

Invocation.

Oh living Spirit, oh Divine Life, we bring thee our psalm of praise, and we bring thee our prayers, and laying them as offerings upon the prayers, and laying them as offerings upon the altar of this day of shadows, we ask thee to bless them. Thou art great in wisdom, and thou dost understand our ignorance. Thou knowest how our souls aspire toward thee. Thou dost not need to be informed of our condition. Thou hast no need of our prayers or our praises, yet forever the soul turns to thee as flowers turn to the sunthing of the later of the later. shine, claiming a blessing, asking for thine inspiration. Oh let it fall like holy dews this hour upon each soul present, and let them in their conscious lives understand their nearness to thee conscious lives understand their nearness to thee and to each other. May they feel that they are in thy presence; that the kingdom of heaven is within them. We praise thee, oh Lord, our Father, for all the gifts of life, for the shadow that comes, making our hearts sad and bowing our heads in grief. For in the shadow thy blessing is concealed, and thou doth write us a lesson there which the sault will prize in the sterrity of ing is concealed, and thou doth write us a lesson there, which the soul will prize, in the eternity of the hereafter, beyond all value. We praise thee, also, for the days of joy, wherein our hearts are lifted up and our heads are turned to heaven, rejoicing in the glory of life. For in joy thou doth bless us, as in sorrow. We thank thee for all conditions of life; for sickness, for health, for the dark days of despair and the bright days of joy; for all kinds of religious life, for every manifestation of the soul and the body; for the earth with its beauty, for the heavens with their glory; for all things of time and of eternity we praise thee, oh our Father. And most of all we do praise thee for the gift of immortality—that which endeth not, that which death cannot touch. Though change may pass perpetually before its face, still change may pass perpetually before its face, still immortality remains intact. The soul is ever clothed in thine image, and marches through all change, defying annihilation. Our Father, for the shadows which attended our earthly life, we this hour do praise thee. For the dark scenes through which we passed, we praise thee beyond all praises. They are to us like beacon lights, pointing the better way, showing the land where thy face is never hid. Father, we know thy blessing is perpetually with thy children, at all times and under all circumstances, yet we ever pray for more, because thou hast so fashioned our souls that we can never be at rest. Thou art ever in the advance, and we ever seek to reach thee. It is well. We hear all Nature say, "It is well";

other the lower and lesser good. Through this physical form the soul cannot give a perfect manifestation of itself. And it is the manifestations that make up the individuality. What would you blush to do the deeds that Christianity has done. spirit, God is all spirit, embracing all spirits—is Ques.—How can the wicked be punished after

indestructible. 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 t behooves this generation, this enlightened people, to so 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 for-

ever—see Matthew wifi: 8—without being consumed, since it is the nature of fire to reduce all combinatible anhatances to ashes?

 \mathbf{A} — Your correspondent seems to believe in the literal hurning of the soul. I do not believe that he author of the truth embodied in those words intended to convey such a notion, so entirely abwould 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 in its effects than the element, fire, which appeals to your external senses.

to your external senses.
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

ersonage, therefore can by no possibility deal vith such. with such.

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 I occupy is one so new, so entirely novel to me, that you will pardon me if I am a little confused. I have been facts in our earthly lives, which will identify us. [Yes.] I am quite sure that I am as much to day George F. Davis as I was when comman ling the earthly body, my own physical form, notwith-standing 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 what I cast off occupies about five feet six by three. But as this is not necessary to iden-tify me as a living spirit, outside of the hody, I propose to leave it to the care of Nature. Should 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 somehold what he live.

recognized, to be known as somebody that is living; and not dead. It is a very had place to occupy—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 home friends, those that are left here. "One of 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 have to fire a random shot, hoping that he may be within range of it; 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 what's the use of going and not be recognized? It is like a man firing at nothing and 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.

James L. C. Morris.

It is sixteen years since I left Boston. I went from here to the gold regions, and located 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 hall from Worcester; that is, by birth; it is my

The number of years bere on the earth, forty-six. I hail from 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 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 don't 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 am in a fair way to get out of the darkness I was in while on earth. The force of circumstances held 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 me in 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. You release the course of the constantly. All the different denominations were staked against each other allover the land. Gillen, Vi. to his friends; Ellen Warre, killed at the fail of the constantly. All the different denominations were staked against each other constantly. I had not deem it any more wicked to enter upon the course I did, during the latter years of my life, th course I did, during the latter years of my life, than I should to have entered the clergy. I so

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 laudlord of the place, called—if I mistake not—Chestnut Cottage.

Know any such place? No, of course you do u't.

[Where is it?] Here in Boston. Well, my friends in my old profession will know, and recognize me, I, hope, for I would be very glad to meet some of them, for it does no man harm to know concerning the life that it to hearthen place you are gained. them, for it does no man narm 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 dead. 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

till we meet in the life where some and 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, eh? [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. Goodday. sir.

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 and a half. I lived close by the old Indian Head Hotel. My mother was Eunice Moore, of Manchester, before she was married. My father, Samuel S. Hamilton. My sister Eva is here with me, and I have a brother Georgie on the earth. Mrs. Brown, that used to believe in people's coming back after they died, brought me here, and selvered me here, and selvered me here, and Hotel. My mother was Eunice Moore, of Manchester, before she was married. My father, Samuel S. Hamilton. My sister Eva is here with me, and I have a brother Georgie 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 indeed, and I want her to know that my life is not ended. She said it was so sad to see a young life ended so quick. That was very wrong; for I don't think I was made very happy when she said that, because I was alive then. [Was it af-

ter you had passed away that you heard this?] Oh yes; I was dead; I was I't huried, but I was dead. Mrs. Brown says I shall be able to go home. This will reach my mother, and she will make the way clear for me to come to her. Goodnight, mister. [Have you said all you wish to?] Yes; I should say a great deal more if my mother was here. I do n't like to say any more now.

Edward Harris.

Edward Harris.

[How do you do? Do you understand where you are?] Lord, yes! In Boston; and I'd known it if I'd been dropped here. [Havo u't you been?] No; come here of my own free will.

Well, I got flaxed out by the red-skins, week ago Sunday. And I took the air-line back here, to let my brother Tom—sall-maker here in Boston—know it/ Do u't know whether he knows I volunteered to go out with Sheridan against the red-skins, but I did. I, Edward Harris, volunteered to go out and fight, the red-skins. Meanest thing I ever did in my life, too. [You did u't so teered to go out and fight the red-skins. Meanest thing I ever did in my life, too. [You didn't so understand it before you went, did you?] No, not just in that light I "didn't see it." All right, though. Got flaxed out nine miles west of Fort Randall, week from last Sunday. Hoo-ray! All right! Prety sharp fight, that. [How many others went out at the same time?] About nine of us. I tell you, those Indians fought like devils. [I suppose they had reason to.] Yes, they had. I didn't think so then. And they know the ground so well, you see, that we ought to be about ten against one of them. Instead of that, they were about twenty against one of us. Tell you, it was a prety good fight while it lasted. [Do you remember who commanded?] Garrott.

Oh Lord'so I'm in old Boston again. Seems

Oh Lord! so I'm in old Boston again. Seems funny to come back here. Heard about these things out in Kansas. Kind of made up my mind that if I got flaxed out in that way I would call round here, but did n't know I could come here so quick

that if I got fixed out in that way I would call round here, but did n't know I could come here so quick.

Weil, tell Tom if there's any one of these contrivances I can use like as I do this one, just find 'em out, call for me, and I 'm back on the ground without a single arrow through me. The old body is there with four straight through it, and scalped besides. Hoo-ray! Well, they got a good scalp. Not much of the down in the mouth about me. No, sir. I tell you it is good fun to be on this side, and come back in a hurry. Go out in a hurry, and come back in a hurry. By gracious! Tom will be surprised. I don't know whether he had heard I'd joined the volunteers. [Did he know you were in that region?] Oh Lord bless you! yes. I'd heen out there these—let me see—I'd been out there six years. I went out against the "rebs"; did n't get a scratch. Went against the red-skins; got flaxed out the very first show. By gracious! Well, it's all right.

Do n't forget the place, will you?—about nine miles from Fort Raudall, week ago last Sunday. Good-day to you.

Scance conducted by Father Henry Fitz James etters answered by George A. Redman.

MESSAGES TO BE PUBLISHED.

Tuesday, Nov. 10.—Invocation; Questions and Answers; Henry Jewell, of Savannah, Ga., to his sons, Thomas and Stephen; Susio C. McDonald, died in Scotland; James Clay, to his slater, in Taunton, Mass.

Thursday, Nov. 12.—Invocation; Questions and Answers; Maria Elion Perry, of Philadelphia, to her friends; Jared Ells, of Titusville, Ponn.; Hiram Marble, hermit of "Dungcon Rock," Lynn, Mass.

Monday, Nov. 16.—Invocation; Questions and Answers; Edward R. Tanney, of Leesburg, to his mother; James Brown, of Boston.

Rock," Lynn, Mass.

Monday, Nov. 18.—Invocation; Questions and Answers;
Edward R. Tanney, of Leesburg, to his mother; James Brown, of Boston.

Tuesday, Nov. 17.—Invocation; Questions and Answers;
Amos Ellicit, of Machias, Me.; Nelle Anderson Stevens, of Mamphis, Tenn., to his rincher; "Belle Wide Awase."

Thursday, Nov. 19.—Invocation; Questions and Answers;
Gerardat en Gerardat, of Chatham Square, Now York, to his friends; Polly Masters, of Augusta, Me., to her son, Henry Masters, in Boston; Col. Hall, to his friend George S. C. Dow, Davenport, Iowa; Otis Williams, of Madison, Wis.; Charlie Jennings, of Hartford, Conn., to his mother.

Monday, Nov. 12.—Invocation; Questions and Answers; Susan Hows, to her friends; Eliza Oliver, of East Boston, to her sister, Caroline White; Albert Page, of Boston, 25th Mass.; Harry Stevens Lee, of Richmond, Va., to his mother; Minnie Dahmstadt, of Philadelphia.

Tuesday, Nov. 24.—Invocation; Questions and Answers; Nathan Simonds Harris, of New York, to his mother; Charlie Bush, of Manchester, N. H., to his mother; Peter Connelly, of Boston, to his son.

Monday, Nov. 30.—Invocation; Questions and Answers; Nathan Simonds Harris, of New York, to her mother; Charlies, of Boston, to his son.

Monday, Nov. 30.—Invocation; Questions and Answers; New York, to her mother, in Cincinnati.

Tuesday, Dec. 1.—Invocation; Questions and Answers; New Hard, Kan, to Tom Rawhins; Deberah Blanchard, of Garden Court street, Boston, to her relatives; Alma M. Welch, of New Portland, Me., to her mother; Hannah Churchill.

Thursday, Dec. 3.—Invocation; Questions and Answers; William II Illindman, of Memphis, Tenn., to his mother, in Columbus, O.; Mary Eliza Thomas, to her brother, Silas Hill, in Ohio; John Sprague Alden, to his mother, in Portsmouth, Monday, Dec. 3.—Invocation; Questions and Answers; Thursday, Dec. 3.—Invocation; Questions and An

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Married. In Concord, N. H., Jan. 20th, by the Rev. Rowland Conner, assisted by Rev. Mr. Kittredge, Mr. Charles Pearce of East Cambridge to Miss Martha T. Watson of the former place.

Obituary.

[Oblivary notices sent to us for insertion must not make over twenty lines in any one case; if they do, a bill will be sent, at the rate of twenty cents per line for every additional line so printed. Those making a less number published gratuiteusly.
The pressure of other matter upon our space compels us o dopt this course.

In Buffalo, N. Y., on the 14th of January, 1869, the enfranchised spirit of Joseph A. Bridge, 51 years a denizen of earth, departed in peace and sought the bright home and dear

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LAURA HASTINGS HATCH, Inspirational Medium, will give Musical Séances every Monday, Tursday, Wednes lay and Thursday ovenings, at 8 o'clock, at 5 Kittredge place, opposite 69 Friend st., Boston. Terms 25 cts. Jan. 16 -4**

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13w-jan. 2. MRS. S. A. R. WATERMAN, Psychometer, Clairvoyant and Medlum, would respectfully announce to the public that she will answer letters (scaled or otherwise) on business, to spirit from is, fo. tests, medical advice, or secting light upon the sublime truths of Spiritualism, and make Psychometric Examinations of Geological specimens and

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Jan. 30.—2w*

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of note, call on Dr. C., the great healer and developer of clairvoyance. Developing circle Monday and Thursday evenings. Miss. S. J. Stickney, 16 Salem street, Medical and Business Clairvoyant, examines an i prescribes for persons at any distance. She is also a rest medium; the spirit of your friend takes control and talks with you about the affairs of life, Circle unday and Friday evenings—Tuesday free.

MRS. GRIDLEY (formerly Mrs. Spafford,) has returned to Roston, after an absence of a year, and taken rooms at No. 44 Essex street, where she will be pleased to resume her sittings, in answer to the carriest solicitations of her former patrons. Hours from 10 to 12 a. M., and 2 to 5 P.M. Feb. 8.—14*

MRS L. W. LITCH, Trance Healing Medidum, Rooms 2 Garraux Place, Rear 39 Portland atreet, Boston. Circles fuesday and Friday evenings at 74 o'clock, Wednesday afternoon at 24.

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Miscellaneous.

SOUL READING,

Or Fsychometrical Delineation of Character.

M. R. AND MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit them in person, or sond their autograph or lock of hair, they will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2,00; Brief delineation, \$1,00 and two 3 cent stamps, Address, MR. AND MRS. A. B. SEVERANCE,
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MRS. MARY LEWIS, by sending their auto-tions of character, answer questions, &c. Terms \$1,00 and red stamp. Address, MARY LEWIS, Morrison. Whiteside Co., ill. Nov. 7,—20w*

Nov. 7.—20**

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Sw-Jan. 16.

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Dec. 18.—tf 158 Washington street, Boston.

Miscellaneous.

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NEURALGIA,

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When you have the SCIATICA,

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Individuals subscribing for the BANNER OF LIGHT by Individuals subscribing for the Hanner of Light of mail, or ordering books, should send their letters containing remittances direct to William White & Co., 158 Washington streek floston, Mass. Post-Office Orders, when sent, should be made payable to William White & Co., and not of J. M. Perrill. This course will save much time and trouble. Local matters from the West requiring immediate attention, and long articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for us should be directed to J. M. Perriles. Persons writing us in February will direct to Detroit, Mich. writing us in February will direct to Detroit, Mich.,

Christian Convention, Chicago, Ill.

Beecher being authority, mirth is legitimate. Reading the minutes of the Christian gathering, reported a few days since in the Chicago dailies, we were richly amused. Stringing, we toss to our readers a few of the pearls lying around loosely in the dust and driftwood of the different clerical speeches.

Rev. Mr. Moody presiding, said:

Or, Mr. Mondy presiding, 841d;

The object of the meeting was to learn how to work for Christ. The Church wanted to be roused from its slumber. That was the reason the deacons, ciders, stewards and wise men of the Oburch came to consider what was to be done. The power of bringing about a revival to shake this city to its very centre is in the city. He hoped this Convention would induce men to go out in the sfreets to call in the singers."

Rev. Mr. Burns said:

for Jesus." Rev. L. H. Reid

Pett that the great want of his church was the Holy Spirit, and he conceived all the churches wanted the same. The discussion of the machinery of the Church will do no

The discussion of the machinery of the Church will do no good, it the Hely Spirit he not present to quicken the energies of that Church.

Just has the hymn was given out a gentleman in the left-hand corner of the church began to shout in a lusty voice, The Spirit has come.' 'He's here.' 'You have been calling for Ilim,' 'He's come; here He is.'

Mr. Moody. 'Go on with the singing.'

The stranger still yelled in the same strain, his stentorian voice being heard all over the church, and stopping the singing. The house was growing uneasy. One or two gentlemen in the side alses ran out as if going for a policegentlemen in the side aisles ran out, as it going for a police-man, and the excited gentleman, who claimed that he was the Hely Spirit, rushed to the platform, and began pulling off his overcoat, when Brother Moody; and another equally muscular Christian, took him bodily from the platform and landed him outside the door. Quiet was then restored, and the hymn finished. Mr. Moody afterwards stated that the was laboring under the painful delusion that he

Jesus has been very unfortunate in his "incarnational comings." As a Jew, he made his first appearance to the Jews full of tenderness, and they deliberately crucified him. After a believed absence of nearly two thousand years, at the fervent call and prayers of Chicago Christians, he reports himself as having come again; and zealously aunouncing the same, several muscular Christians seizing and dragging, turn him out doors. Unpleasant reception, certainly, at the hands of those who professedly believe in the personal "second coming of the Lord Jesus."

Rev. Dr. Hatfield

Nov. Dr. Hatfield
"Was confident the Convention would not leave the churches as it found them. The great want of the churches is a better personal religious experience, a more constant and abounding joy in the Holy Ghost. There are now in this city, in Wabash and Michigan avenues, as well as in Wells and South Clark streets, men living in dry places, who cannot find the stream of living water. When men pray, they do so as if-forty thousand miles away from the throne of grace." throne of grace.'

Rev. Mr. Moody

"Endorsed the view, and said there could be thirty prayer meetings, and in a month the city will be on fire. " " " He said some persons were always complaining because the meetings did not bring more to God. That was caused by the fact that those who attended the meeting had been and inct that those who attended the meeting had been making the same prayers for the past six years. [Laughter and applause.] The attendance was small because they did not go out and invite every one in. The prayers should not be too long, nor should they be delivered in the whining, canting, unnatural, affected tone adopted by young persons when making a public prayer."

Rev. Mr. Roy said: "Women constitute two-thirds of the Christians, and should be allowed to participate. They are more gifted in prayer than men. The sisters should tell their experience."

Rev. E. J. Goodspeed

"Told some amusing anecdotes, and advised pastors to keep out of 'ruts." O O The churches must be thoroughly organized; now they are more mobs. They are unqualified spiritually and financially; there is no religion, and the pastor goes unpaid. The organization must not, however, smother freedom and spontanicty."

Rev. Mr. Cody

"Laid the inactivity of the Church at the door of laymen. The gentleman who the evening previous, Mr. Moody said, was under the impression that he was Jesus Christ, advised all to look to Jesus. He spoke in very sane language, and seemed to have a devotional mind. En passant, it may be seemed to have a devotional mind. En passant, it may be well to remark that many persons expressed themselves astounded at the rude and unceremonious manner in which he was handled the previous day by Brother Moody and the other muscular Christian. Brother Moody evinced an inclination to prematurely suppress him. He seems to be an intelligent and highly respectable gentleman, educated, refined, and not over enthusiastic."

Rev. Mr. Moody

"Sald he wanted tears to cry over Chicago. Her son's and daughters were going down to the chambers of death, while the churches were slumbering."

The reporter of the Chicago Tribune says the Rev. Mr. Moody

"Is an institution, just as much as horse railroads. He is a peculiar and local institution, too, something like the lake tunnel. He is almost as well known as any of these

Such "disorderly" Christian Conventious are to be deplored and discouraged. How they need the "leaven" of a genuine Spiritualism, with its quiet flow of the true spiritual life-a life calm, pure, angelic,

Popular Style of Praver.

Thou art the Lord, the High and Lofty One that inhabite the eternity and whose name is boly. Before the mountains were brought forth Thou hadst formed the earth. From were brought forth Thou hadst formed the earth. From everlasting to everlasting thou art God. The heavens declaro Thy glory, and the ilro-ment showeth Thy handlwork. Day after day uttereth speech, and night showeth knowledge. Thou art the universal Sovereign, and Thy power extendeth to the remotest parts of beaven and among the inhabitants of the earth. The earth is Thine, the fullness thereof, and they that do dwell therein. Thou art our Greator and Preserver, and in Thee do all living creatures in heaven, or on the earth, or in the seas, live and have their being. Thou art the source of all wisdom, goodness and mercy. Thou art the father of our Lord. Thou hast bestowed upon us great blessings, for which we call upon our souls to praise and magnify Thy name.

The above constituted the opening words of the prayer offered by the Rev. Dr. Kunkleman, at the induction of D. M. Fox, Esq., into the Mayoralty of Philadelphia.

Mark the painful repetitions of "Thou art"-"Thou art" in this clerical oration to the Eternal. Is Deity so terribly stupid as to need constantly reminding that he is an all-powerful "Sovereign "? Further, this clergyman gracefully proposes to " praise and magnify God's name." This is decidedly clever! If the Almighty listened, and was sufficiently vain, he must have felt flattered at the prospect of having his name " praised and magnified," in very common place words, by a Pennsylvania Doctor of Divinity.

Several of our Spiritualist speakers would do well to prane their prayers. A mere dish of words, though sweetly mouthed, is not necessarily palatable to the Divine taste. Prayers. through organisms entranced, occupying fifteen and twenty minutes, simmered down to the Emmersonian standard, might often be all told in three or five minutes. A surplus of adjectives, if not tiresome to angels, certainly is to mortals.

And then such terrific and fantastic, neck-twisting attitudes as speakers have been seen to assumet such an uprolling and glaring of the eyest such fearful facial grimaces! Mercy! Spirits, if you induce these uncouth attitudes and platitudes, please spare us; and, availing yourselves of the earliest opportunity in the summer-land, take | under the sun?

lessons in some school of art where simplicity and naturalness are among the rudiments taught.

Rev. Robert L. Collier's Mistake. The better class among the Spiritualists all over the ountry are dropping away from their societies and becoming assimilated to the liberal Christian views and fellow-

intelligences of the heavens.

hlp.—Chicago Tribune. 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. With the motive prompting it we do not assume to sit in judgment. Jesus was no boaster. The "common people" heard him "gladly," while the reputed "better class" neither sought his ministry

nor "fellowship." Lecturing for the present to the Society of Spiritualists in Detroit, quite a number of Unitarians attend our evening service regularly; others contribute to the support of the Society. Would it be gentlemanly in us to say "the better class" of the Unitarians are "dropping away from their Society" and assimilating with Spiritualists? Christianity should at least teach its ordained representatives good manners.

That a few nominal (rather than substantial) Spiritualists, itching for worldly "respectability," troubled morally with spinal weakness, and easily probably correct. Others, per force of education, may at times feel the need of church crutches and prayer-meeting props. Let every one be fully persuaded in his own mind." Leeches upon Spiritualism will not fatten sectarianism.

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

Charitable Scutiments.

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, found in making his twelve clocks keep precisely the same time. Saxe facetiously illustrates the thought in a poetic version of an Eastern story, in which five blind men give their respective ideas of an elephant, encountered for the first time. Feeling his broad sides, the first compared the animal to a wall; the second, seizing ing of the whole by a part. Decisions from such ng and deciding upon the merits of others.

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. Beautiful are both justice and charityjustice in probing the wound, and charity in administering the balm of benevolence to heal. A writer in Frazer's Magazine says:

"It is a curious thing that the man, in all England, whose duty it is to know most about crime, has been heard to say that he finds more and more to excuse in men, and thinks better of human nature, even after tracking it through its most perverse and intolerable courses. • • • It is the man who has seen nothing of life who is intolerant of his fellowmen. • • • Misanthropical people have, in most cases, been made misanthropes by hoping too much. But go on, thinking the best you can of mankind, working the most you can for them, never scolding them because they will not be wise your way; and, even then, being sure that, think as gently and as lovingly as you can, you have denit but a scant measure of tolerance to your fellowman." "It is a curious thing that the man, in all England, whose

Whipping-Post Endorsed.

Whipping-posts, thumb-screws, dungeons and persecutions are legitimate practices from Orthodox doctrines. It is perfectly natural that Young dox doctrines. It is perfectly natural that Young dos of Chinese, English, Indians, and the like, approached in turn, each delivering, through the approached in turn, each delivering, through the whipping-posts. Historic Christianity itself is based upon retaliation. In the Old Testament, Jehovah, "angry with the wicked every day," threatens to rain upon them "snares, fire and brimstone." Men naturally imitate the God they worship. Wicked men curse and damn God in a "revival anxious seat" and convert him.

Interested partisans all go to the God of the Bible—the Christian's God—to sustain war, polygamy, murder and dueling. See the following: "Dr. Newman, the eminent New Orleans divine, recently challenged the editor of the St. Mary's (La.) Planter's Banner to personal combat. He is a Republican in sentiments, and defends his belligerency by saying that Moses, Joshua and David fought, and none of them had to contend with such children of the devil as the rebels of that country."

Spiritualist Libraries.

. England by her laws deprives the laboring people of the realm of access to public libraries and museums one day out of the seven. Has not America conied English law in this matter? Do any of our cities unbar the doors leading to public libraries Sundays? Why not? Are not God's days all equally holy? If clergymen's libraries are open to their families Sundays, why not public libraries to the great family of God? Would not this attract strangers in cities, and especially tend to keep the young from bar-rooms and clubrooms?

Connected with every Spiritualist society there should be an extensive circulating library and news room, enriched with the leading liberal literature of the age. This room should be connected with the lecture hall, and open upon all days and all the evenings of the week.

Nicolas Helmer, Healer.

Conscious that sound physical bodies are indisnensable to a healthy action of the mind, the residents of spirit-life are anxious to put into the field genuine healers-those through whom they can pour their currents of vital magnetism. Among such is Mr. Helmer, recently from St. Louis, now located in Detroit, Mich. Neglecting his former business, he has thus far administered to the sick without "money and without price." Relative to the poor, this is right; the rich, however, should pay for the luxury of being made

The Microcosm in China.

The Asiatic Journal, No. 36, page 306, contains a learned paper in which the author says: " By the Chinese, man is considered a microcosm. The universe is man, on a large scale. Human reason is of the reason of the universe. The holy man, or the sage by eminence, is like the pinnacle, and spirit as he is. He is the first of all beings. His spirit is one with the heavens, the master work of the Supreme Reason." Is there anything new

Going Eastward.

DEAR BANNER-I would like to say, through Prayer, voiced or silent, prayer, in the sense of aspiration—invocations, at proper times and places, breathed in quiet, fervent tones, are harmonizing and uplifting. Their tendency is to bring mortals into a diviner fellowship with the higher vices, on the line of railroad, or at places near by, will please address me at Battle Creek, Mich.
A. C. WOODRUFF.

Illinois Missionary Bureau.

Harvey A. Jones, President, Mrs. II. P. M. Brown, Vice President. Mrs. Julia N. Marsh, Secretary.

Mrs. Julia N. Marsh, Secretary.
Dr. S. J. Avery, Trassurer.
Missionaries at Large—Dr. E. C. Dunn, Rockford Ill., P.
O. box 1000; W. F. Jamheson, editor of The Spiritual Rostrum, drawer 5500, Chicago, Ill.
Societies wishing the services of the Missionaries should address them personally, or the Secretary of the Bureau.
All contributions for the Illinois State Missionary cause will be acknowledged through this paper each month.
Contributions to be sent to Mrs. Julia N. Marsh, No. 92

North Dearborn street, Chicago, Ill.

Some New Books.

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 all the attention which has been paid to the subject. But henceforth, we are assured on good authority, all people who have so exercised their brains may rest in peace, for a new Philosophy of the Universe has been promulgated, which only troubled morally with spinal weakness, and easily pielding to the flattery of priestly manipulation, world to be generally accepted for the whole are assimilating with "liberal Christians," is utterances of one of its foremost disciples, "Man's course is onward! and the new dispensation is coming! It comes like a rolling flood, bearing on its muscular waves the ruins of the temple of error." Against a new dispensation, possessed of the old falsehoods of the world certainly cannot the old falsehoods of the world certainly cannot light loog. The name of the new and singular flood which is thus to sweep over mankind is the Harmonial Philosophy, expounded by Andrew Jackson Davis, and founded upon spiritual revelations. The system has been explained in former works, but as it rests entirely upon those revelations, it is necessary that they should be revelations, it is necessary that they should be properly presented to the world at large by some one who is familiar with their interior signifi-cance, and this Mr. Davis has done in a volume denominated Spirit Mysteries Explained. (William White & Co., Boston.) The author first introduces several accounts of spiritual manifestations, and a large amount of testimony from people who have been converted from a state of hardened unbelief by startling communications. This section contains a pictorial representation of the way in which tables are moved. The illustration shows a house divided down the middle to exhibit the interior, in which a circle of people are sitting around a table, while above in the clouds is a the ear, said the elephant was like a fan; the third, grasping his huge leg, compared him to a tree—all differed. This exhibits the folly of judging of the whole has next. Decisions from such bases, necessarily imperfect, are nevertheless the general methods adopted by mortals in measur-

cient evidence to prove the actual fact of super-human visitations, Mr. Davis describes a won-derful Spiritual Congress which he had the honor of beholding last summer, and which was con-vened for the purpose of "weighing kings, emperened for the purpose of "weighing kings, emperors, tyrants, teachers and theologians, in the balance of justice and truth." The first time that he saw this brilliant assemblage, he was not able to gather all the information he wished about the oceedings, and it was not until the second vision that he became fully acquainted with the business. "Again," he says, in recounting the experiences of the second day, "I see the vast congress of spirits and angels, apparently still thirty uiles above the earth's surface, a little south of the city of Boston, in Massachusetts." While watching the distant thing, Galen, the guardian spirit of the seer, approached him to hold a conversaof the seer, approached him to hold a conversa-tion. It is always well, in recounting adventures which, to unbelieving ears, might sound somewhat strange, to be accurate, and it is a principle which Mr. Davis faithfully follows. "Ah! now," he ex-claims, "the good Galen is approaching. He draws very nigh. The distance between us is not The question, "Should the whipping-post be abolished?" was debated by the Young Men's Christian Association, of St. Paul's M. E. Church, last evening. • • • It was thought that the best arguments had been made in favor of the negative, and the question was thus decided. The same disputants will debate the question again three weeks from now. — Wilmington, Del., Commercial.

The question of gravitation and conflicting more, it seems to me, than one quarter of an Engon the attraction of gravitation and conflicting forces, "in a style which an orator of the skies could only possess; the precise words I cannot a tempt to record." Afterwards, various delegaavored medium, an address to its respective na-

tion. The third part of the volume embraces a classification and description of the different orders of mediums, or, as Mr. Davis prefers to call them, media, of which we can only say that the twenty-four varieties are divided into four general classes this world, and he damns them to all eternity in the future world. Christians want this "God" put into "the Constitution!" Better put him on a "revival anxious seat" and convert him, of being, it leaps the brow of the hill, spreads cascades of tears on either side, and continues its cancades of tents on either side, and continues its course far more musically in spheres above." After having performed this remarkable feat of running up hill, the Individual Life makes its way to the Summer-Land, which appears like a beautiful morning, and is beautified by innumerable hills, valleys, rivers and parks, which are "particularly attractive." "Multiply our earth by at least seven million times its present size, and it will give you the exact extent of one of the countless parks of the second sphere." The trees and shrubs resemble nothing on earth, but lest the aspirant to a future dwelling in the Summer-Land should be somewhat disheartened at the idea of being surrounded by unfamiliar plants, the seer assures him that they are more like "the vegetation of Saturn." But attractive as such a home may appear, a final warning informs all readers that it would not be wise to commit suicine in order to enter it more quickly, since "the man who goes into the second sphere before his hody naturally dies, feels very much like a person whose presence in society is not agreeable." York Sun.

Convention of Speakers and Mediums.

Convention of Speakers and Mediums.

A Quarterly Convention of Speakers and Mediums will be had at Avon Strings, N. Y., Tuesday and Wedne day, February 16th and 17th, next, commencing at 10 o'clock A. M. Ar. angements have been made with 18th Winaley, of the Avon Water Cure, to board, at one dollar per day, such of those in attendance as cannot be entertained by friends.

Brothers and sisters, we extend to you all a cordial and fraternal invitation. Let us assemble on this occasion, and participated free and harmonious communion with our angelic guardians and guides, and thus help to roll on the majestic car of this new Spiritual Dispensation.

J. W. Skaver.

F. I. Clum,

Francis Rice.

Quarterly Meeting. A Quarterly Meeting of the State Association of Spiritual sts will be held in Mankato, Minn., on Saturday and Sunday, Feb. 20th and 21st, 1869.
By order of State Hoard, D. Birdsall, Sec. State Asso. Mankato, Minn., Jan. 21st, 1869.

SPIRITUALIST MEETINGS. Alphabetically Arranged.

ADBIAN, MIOH.—Regular Sunday meetings at 10% A. M. and 17 P. M., in City Itali, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary. ASTORIA, CLATSOF Co., On.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

received.

BOSTON, MASS.—Mercantile Hall.—The First Spiritualist Association meet in this hail, 32 Summer street. M. T. Dole, President; Ramuel N. Jones, Vice President; Wm. A. Duncklee, Treasurer. The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary. A. Sanborn, Guardian. All letters should be addressed for the present to Charles W. Hunt, Secretary. 51 Pleasant street.

Music Hall.—Services are held every Sunday afternoon, at 21 o'clock, under the management of Mr. L. B. Wilson. Engagements have been made with able normal, trance and Inspirational speakers. Season tickets (securing a reserved seat), 2,00; single admission. 10 cents. Tickets obtained at the Music Hall office, day or evening, and at the Banner o' Light office, 158 Washington street. Speaker sugaged:—Moses Mull, Feb.; 3 and 4. Muli, Feb. 7 and 14. The South End Lyceum Association have entertainments every Thursday evening during the win-

at 19 0 clock A. M.; lectures at 3 and 74 r. M.

Baltimore, Md.—Saratoga Hall.—The "First Spiritualist
Congregation of Baltimore" hold meetings on Sunday and
Wednesday evenings at Saratoga Hall, southeast corner Calvert and Saratoga streets. Mrs. F. O. H. Jz er speaks till further notice. Children's Progressive Lyceum meets every
Sunday at 10 A. M.

Broadleay Institute.—The Society of "Progressive Spirituallists of Baltimore." Services every Sunday morning and
evening at the usual hours.

evening at the usual hours.

BUFFALO, N. Y.—The First Spiritualist Society hold meet mgs in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10% A.M. and 7% P.M. Jumes Lewis, Presiding Trustee; E. G. Gooper, Treasurer; H. D. Fitzgerald Secretary, Children's Lyceum meets at 23 P. M. 11. D. Fitzgerald Conductor; Mrs. Mary Lane, Guardian.

BATTLE CREEK, MICH.—Meetings are held in Wakelee's Hall every Sunday morning and evening. Lyceum between services. Jeremiah Brown, Secretary. Bridgepout, Conn.—Children's Progressive Lycoum meets overy Sunday at 163 A. u., at Lafayette Hall. Travis Swan, Conductor: Mrs. J. Wilson, Guardian.

Conductor; airs, J. Wilson, Guardian.

BELVIDERE, ILL.—The Spiritual Society hold meetings in Green's Itali two Sundays in each month, forencon and evening, at 103 and 73 o'clock. Colldren's Progressive Lyccum meets at 2 o'clock. W. F. Jamieson, Jopductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian, wood, assistant Conductor; Mrs. Hiram Bidweil, Guardian, Charlestown, Mass.—Central Hall.—The first Spiritualist association hold regular meetings at Central Hall, No. 25 Elm street, every Sunday, at 2% an 1 7% p. m. Dr. A. H. Richardson, Corresponding Secretary. Speakers engaged:—Dr. John H. Currier, Feb. 7 and 14; Thomas E. Moon, Feb. 21

and 28
Washington Hall.—The Children's Progressive Lyceum No. I hold their sessions every Sunday at 101 A. M., at Washington Hall, No. 16 Main street, near City Square. C. W. Bragdon, Conductor; Mrs. Mary Murray, Guardian.

Conductor; Mrs. Mary Murray, Quardian.

CHELSEA, Mass.—Fremont Hall.—The Children's Progressive Lyccum meets every Sunday at Fremont Hall, at 14 A. M. Conductor, Leander Dustin; Asst. Conductor, John H. Crandon; Cuardian of Groups, Mrs. E. S. Dodge; Asst. Guardian, Mrs. J. A. Salisbury; Corresponding and Recording Secretary, J. Edwin Hunt, to whom all communications should be addressed—P. O. box 244.

Winnisimmet Division Hall.—The Bible Christian Spiritualists notd meetings every Sunday in Winnisimmet Division Hall, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

CAMBRIDGEPORT. MASS.—The Children's Progressive X-

CAMBRIDGEPORT, MASS.—The Children's Progressive Ly ceum meets every Sunday morning at 10½ A. M., in William Hall. M. Barri, Conductor; Mrs. D. W. Builard, Guardian. CLEVELAND, O.—The First Society and Progressive Lycoum of Spiritualists and Liberalists meets at Temperance Hall every Sunday Conference in the morning, after Lycoum session. Lecture at 73 P.M., by E. S. Wheeler, regular speaker. Lyceum at 93 A.M. George Rose, Conductor; Mrs. D. A. Eddy, Guardian; T. Lees, Secretary.

CARTHAGE, Mo.—The friends Mirrogress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary. CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lycoum meets at 10 A. M. A. B. French, Conductor; Mrs. C. Whippie, Guardian.

CORRT, PA.—The Children's Progressive Lyceum meets in Good Templars' Hall every Sunday at 10 A.M. Mrs. Lang ston, Conductor; Mrs. Tibbals, Guardian.

ston, Conductor; Mrs. Tibbals, Guardian.

CHCAGO, ILL—Library Hall.—First Society of Spiritualists hold meetings every Sunday in Library Hall, at 10½ A. M. and 7½ P. M. Children's Progressive Lycoum meets immediately after the morning service. Speaker engaged:—Dr. H. P. Fairfield during April and May.

Crosby's Music Hall.—The Liberal and Spiritual Association hold meetings every sunday at 10½ A. M. and 7½ P. M., in Crosby's Music Hall.—Open Meetings were Hallding, entrance on State street.

J. Spettigue, President.

street, every sunday evening at \$\frac{1}{2}\text{ o clock}\$. Good speakers engaged.

Dover and Foxgroft, Me.—The Children's Progressive Lyceum holds its Sunday session. In Merrick Hall, in Dover, at 10\frac{1}{2}\text{ A. M. E. B. Averill, Conductor; Mrs. K. Thompson, Guardian. A conference is held at \$\frac{1}{2}\text{ F. M.}\$.

Des Monrs, Iowa.—The First Spiritualist Association will meet regularly each Sunday at Good Templar's Hall (West bide), for lectures, conferences and music, at 10\frac{1}{2}\text{ A. M. and 7 P. M., and the Children's Progressive Lyceum at \$\frac{1}{2}\text{ F. M.}\$.

Fitching Mass.—The Spiritualists hold meetings every stunday afternoon and evening in Belding & Dickinson's Hall. The Children's Progressive Lyceum meets at same place at 10\frac{1}{2}\text{ A. M. Dr. ii. II. Brigham, Gonductor; Mis. Wm. ii. Simonds, Guardian; Fred. W. Davis, Secretary.

Fornoon. Mass.—Meetings are held every Sabbath in

Guardian; Fred. W. Davis, Secretary.

Foxnoro', Mass.—Meetings are held every Sabbath in Town Hall, at 13 P. M. Progressive Lyceum meets at 10 A. M. Mid. C. F. Howard, Conductor; Miss Addie Sumner, Guardian. Lyceum paper published and road on the first Sabbath of each month. Lecture at 12 P. M.

OCCUPATION. Lecture at 17 P. M.

GEORGETOWN, COLORADO.—The Spiritualists meet three svenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

HAMMONTON, N. J.—Meetings held every Sunday at 103 A. M., at the Spiritualist Hall on Third street. J. B. Holt, President; Mrs. C. A. K. Poore. Secretary. Lyceum at 1 P. M. J. O. Ransom, Conductor; Miss Lizzie Randali, Guardian of Groups. HINGHAM, MASS.

HINGHAM, MASS.—Children's Lyceum meets every Sunda afternoon at 2½ o'clock, at Temperance Hall, Lincoln's Build ing. E. Wilder, 2d, Conductor; Mrs. S. P. Dow, Guardian. HOULTON, Mr.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings, by the Spiritualist Society) Sunday afternoons and evenings.
Lowrit, Mass.—The First Spiritualist Society hold a governloonference every Sunday at 23 p. m., in Lyceum Hall, corner of Central and Middle streets. Children's Progressive Lyceum holds its sessions at 10% A. M. John Marriott, Jr., Conductor; Mrs. Elisha Hall, Quardian. N. S. Greenleaf, or. Sec.
Lynn, Mass.—The Spiritualists hold meetings every Sunday
Lynn, Mass.—The Spiritualists held meetings every Sunday
Lynn, Mass.—The Spiritualists held meetings every Sunday

afternoon and evening at Cadet Hail, Market street. Children's Progressive Lyceum meets in the same hall at 103 A. M. William Greenleaf, Conductor: Mrs. L. Booth, Guardian; Mrs. M. J. Willey, Cor. Sec. Speaker engaged:—Dr. H. B. Storer during February.

LEOMINSTER. MASS.—The Spiritualist Association hold meetings every alternate Sunday at Brittan Hall. W. H. Yeaw;

LANSING, MICR.—The First Society of Spiritualists hold regular meetings every Sunday at 10 o'clock, in Capital Hall. Rev. Dr. Barnard, regular speaker. The Children's Lyceum meets at 1 o'clock.

Louisville, Kr.—Spiritualists hold meetings every Sunday at 11 A. M. and 7 M. P. M., in Tomperance Hall, Market street, between 4th and 5th.

Billan, O.—Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 102 A.M. Hudson Tuttle Conductor; Emma Tuttle, Guardian.
MILPORD, MASS.—Children's Progressive Lyceum meets at Washington Hall, at 11 A.M. Prescott West, Conductor; Mrs. Maria L. Buxton, Guardian: S. W. Glibert, Musical Director and Corresponding Secretary.

MANCHESTER, N. II.—The Spiritualist Association hold meetings overy Sunday at 2 and 63 r. M., at Museum Hall, corner of Eim and Pleasant streets. Daniel George, President; R. A. Seaver. Secretary. Progressive Lyceum meets every Sunday at 103 at the same hall. R. A. Seaver, Conductor; Mrs. Fannie C. Sheapard, Guardian.

Mornisania, N.Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 34 P.M.

treet. Services at 3.4 P. M... Milwaukke, Wis.—The First Society of Spiritualists hold neetings every Sunday in. Bowman's Hall, at 10\frac{1}{2} A. M. and ?\frac{1}{2} . M. George Godfrey, Chairman. Speaker engaged:—J. L. Outer. The Children's Progressive Lyccum meets at 2 r. M. F. M. Watson, Conductor; Betty Parker, Guardian; Dr. T. J.

Freeman, Musical Director.

NEW YORK CITY.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large half of the Everett Rooms, corner of Broadway and Thirty-Fourth street: Lectures at 10 Å. M. and 7 Å P. M. Children's Progressive Lyceum at 2 Å P. M. P. E. Farnsworth, Secretary, P. O. box 56 ß. Newsuayroar, Mass —The Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 P. k. D. W. Green, Conductor; Mrs. S. L. Tarr, Guardian; Mrs. Lumford, Musi-cal Director; J. T. Loring, Secretary. Conference or lecture in saugh all at 72 octock.

M SHIP HAVEN, COMM.—The First Spiritualist Association hold meetings every Sunday at Todd's Hall, on State street, near Chapel, at the usual hours of worship. The Children's Progressive Lyceum meets at 10% A. M. E. Whiting, Conductor. Oswago, N. Y.—The Spiritualists hold meetings every Sun-

day at 11 A. M., and 7% P. M., in Mead's Hall, corner of East 4th and Bridge street. The Children's Progressive Lyceum meets at 2 P. M. J. L. Pool, Conductor; Mrs. S. Doollitle.

meets at 2 P. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children' Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged:—Dr. J. N. Hodges, Feb. 7 and 14; Mrs. J. Puffer, March 1; Mrs. N. J. Willis, March 14; Mrs. A. P. Brown, April' and 11; J. M. Peebles, June 6 and 13.

PORTLAND, ME.—The Spiritualist Association hold meetings every Sunday in Temperance Hell, at 3 and 7% o'clock P. M. James Furblab, President; R. I. Hull, Corresponding Secretary. Children's Lyceum meets at 10² A. M. Wm. E. Smith, Conductor. Mrs. H. R. A. Humphrey, Guardian.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. I. meets at Concert Hall, Cheatnut, above 12th street, at 9² A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott Guardian.—Lyceum No. 2, at Thompson-street church, at 10 A. M., Mr Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 11 A. M. and 7³ P. M. on Sundays.—"The Philadelphia Spiritual Union" meets at Washington Hall every Sunday, the morning devoted to their Lyctum, and the even ing to lectures.

Purnam, Conn.—Meetings are held at Central Hall every

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday at 13 r.m. Progressive Lyceum at 103 A.m. PAINESVILLE.O.—Progressive Lyceum meets Sundays at 10 A.m. A. G. Smith, Conductor: Mary E. Dewey, Guardian.

QUINGY, MASS.—Meetings at 2% and 7 o'clock P. M. Pro-ressive Lyceum meets at 1% P. M. ROCHESTER, N. Y.—Religious Society of Progressive Spirit ualists meet in Solitzer's Hall Sunday and Thursday evenings. W. W. Parsells, President. Speaker engaged:—C. Fannie Allyn during February. Children's Progressive Lyceum meets every Sunday, at 23 P. M. Mrs. Collins, Conductor; Miss E. G/ Beebe, Assistant Conductor.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall. at 103 A. M. Children's Progressive Lyceum meets in the same ball at 2 r. M. ROCKFORD, ILL.—The First Society of Spiritualists meet in Brownis Hall every Sunday evening at 7 o'clock.

BALEM, MASS.—The Children's Progressive Lyceum meets in Habon Hall, every Sunday, at 10½ A.M. A.C. Robinson. Conductor; Mrs. Harmon, Guardian; W. Scott Lake, Sec. Springfield, Mass.—The Fraternal Society of Spiritudists hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 r. M. Conductor, James G. Alibe, Guardian, Mrs. F. C. Coburn. Lectures at 7 r. M.

STONEHAM, MASS.—The Spiritualist Association hold meetings at Harmony Hall two Sundays in each month, at 22 and 7P. M. Afternoon lectures, free. Evenings 10 cents. Wm. H. Orne, President. The Children's Processive Lyccum meets every Sunday at 103 A. M. E. T. Whittler, Conductor; Mrs. A. M. Kempton, Guardian.

or; Mrs. A. M. Kempton, Guardian.

Syoamors, Ill.—The Children's Progressive Lyceum meets
every Sunday afternoon at 2 o'clock, in Wilkin's New Hall.
Harvey A. Jones, Conductor: Mrs. Horatio James, Guardian.
The Free Conference meets at the same place on Sunday at 3
o'clock; session one hour; essays and speeches limited to ten
minutes cach. Chauncey Eliwood, Esq., Presidentof Nociety;
Mrs. Sarah D. F. Jones, Corresponding and Recording Sec'y.
Spennover, L. The 'Sarbandaid Angles of Secondary Spennover, and the Control of Secondary Spennover, and Spennover, and Secondary Spennover, and Secon Mrs. Sarah D. P. Jones, Corresponding and Recording Sec. SPRINGFIELD, ILL.—The "Springfield Spiritual Association", SPRINGFIELD, ILL.—The "Springfield Spiritual Association", hold meetings every Sunday morning at 11 o'clock in Capital Hall, southwest corner Fifth and Adams streets. A. H. Worthen, President; H. M. Lamphear, Secretary, Children's Progressive Lyceum meets at 9 o'clock. R. A. Richards, Conductor; Mrs. E. G. Planck, Guardian.

SACRAMENTO, CAL.—Meetings archeld in Turn Verein Hall, on K street, every Sunday at 11 A. M. and 7 P. M. F. Woodward, Cor. Sec. Children's Progressive Lyceum meets at 2 P. M. J. H. Lewis Conductor: Miss Eliza Howe Fuller.

SAN FRANCISCO, CAL.—Mrs. Laura Cuppy loctures every Sunday in Mechanic's Hall Institute, Post street.

St. Louis, Mo.—The "Society of Spiritualists and Pro-

Sunday in Mechanic's Hail Institute, Post street.

Bt. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis bold three sessions each Sunday, in Philharmonic Hail, corner of Washington avenue and Fourth street. Lectures at 11 a. M. and 8 p. M.: Lyceum 24 p. M. Charles A. Fenn, President; Mrs. M. A. McCord, Vice President; Henry Stagg, Corresponding Secretary; Thomas Alien, Secretary and Treasurer: W. H. Rudolph, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron Coloney, Conductor of Lyceum; Miss Rarah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director.

Thoy. N. Y.—Progressive Spiritualists hold mestigned by Mrs. M. Corressive Spiritualists hold mestigned.

TROY, N. — Progressive Spiritualists hold meetings in Har mony Hall, corner of Third and River streets, at 10½ a. m. and 7½ p. m. Children's Lyccum at 2½ p. m. Selden J. Finney, Conductor: Miss Libble Maccoy, Guardian.

Tolebo, O.—Meetings are held and regular speaking in Old Monosinic Hall, Summit street, at 73 P.M. All are invited free. Children's Progressive Lyctum in same place every Sunday at 10 A.M. A.A. Wheelock, Conductor; Mrs. A.A. Wheelock, Conductor; Mrs. A.A. Wheelock, Guardian.

VINELAND, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10½ A. M., and evening. President, C. B. Campbell: Vice President, H. H. Ladd; Treasurer, S. G. Sylvester; Corresponding Secretary. L. K. Coonley. Children's Lyceum meets at 12½ P. M. Dr. David Allen, Conductor; Mrs. Portia Gage, Guardian; Mrs. Julia Brigham, Assistant Guardian. Speakers desiring to address said Society should write to the Corresponding Secretary.

WILLIAMBBURG, N. Y.—The Corresponding Secretary.
WILLIAMBBURG, N. Y.—The First Spiritualist Association
hold meetings and provide first-class speakers every Thursday
evening, at Masonic Buildings, 7th street, corner of Grand,
Tickets of admission, 10 cents; to be obtained of the committee, or of II. Witt, Secr. tary, 67 Fourth street.

Wordester, Mass.—Meetings are held in Horticultural Hall, every minday, at 2% and 7 p. M. E. D. Weatherbee, President; Mrs. E. P. Spring, Corresponding Secretary. WASHINGTON, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in Harmonial Hall, Pennsylvania Avenue, between 10th and 11th streets. Lectures at 11 A. M. and 7½ P. M. Lecturers engaged:—February and March, Nellie J. T. Brigham: April, J. M. Peebles; May, Alcinda Winchin Slade. Children's Progressive Lyccum every Sunday, at 12½ o'clock. Georgo B. Davis, Conductor; Mrs. M. Hosmer, Guardian of Groups. John Mayhew, President.

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