

THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

NO. 17.

month, about seven o'clock in the evening, the weather being serene, Dr. N. Porro of 42 Santa Anna street, observed a peculiar movement of the tube and vessel of the lantern suspended at his door—it being required by law and custom to hang a light over the main entrance of each

For persons who may desire other periodicals than those which I have occasion to review, I will name *Licht des Jenseits*, Vienna, Austria; *Annali Dello Spiritismo In Italia*, Turin; *Le Spiritisch-Rationalistische Zeitschrift*, Leipzig; *Böhen: El Espritismo*, Genoa, Italy.

twenty years of age, entered the cabinet room (used as such) and took her seat upon piano-stool. The room had been previously amined by the reporter, and a collection of struments—comprising one piano, thirteen be-

On one occasion Rev. Mr. Spier, a Unitarian minister of Haverhill, and a rigid unbeliever

They are permitted to go into the circle room to place their hands upon the piano, which then can feel lifted from the floor with apparently much ease as though it did not weigh more than ten pounds. * * *

As a musical medium, I do not know surpassed, if she is equalled, by any known to the public. I shall ever remember with

From San Francisco.

A private letter from David Cotton contains the following items: "I find our friends distracted on the social question here as well as elsewhere, and divided into two parties; but they have compromised, and occupy the same hall on alternate Sundays. The conservatives have elected as Chairman the well-known medium, Mrs. Foye. Our sister, C. Fannie Allen, is still unable to speak in public. Dr. Dean Clarke speaks every Sunday to large audiences. We have a flourishing Lyceum. We also have a goodly number of mediums here. Chas. H. Foster is doing well."

J. H. Hartley.

Of England, who has been giving good satisfaction, of late, at Nassau Hall, (corner Washington and Common streets,) will speak at this place, Sunday, Jan. 25th. Subjects: A. M.—"A Week with the Boston Mediums, and its Moral," P. M.—"Shakerism."

The Message Department on the sixth page, present issue, will be found to present much matter of interest. The questions asked and answered bear upon important subjects: T. P. Goodhue, of Lowell, reports that he is no longer a cripple—Dan Simmons gives good advice to his friends in New York and Philadelphia—Lizzie Standish assures her mother of the truth of spirit return—Capt. James Bennett, of Portsmouth, N. H., speaks of his strange sensations of finding at distance "a spiritual craft waiting in the upper air" to take him on board—Donald McWaller of Yale Glen Dolloch, Scotland, calls upon his Presbyterian friends to leave the valley of superstition and back in the sunshine on the mountain-top of truth—Emile Stahlmann sends message to brother and sister—John K. Adams, of Troy, N. Y., returns thanks to his friends for what they have done since his physical death—Elizabeth Allen calls to her sister "Be faithful to my children," and assures her of help and reward if she will so—Ben Sanger, of New York City, appeals to his brother-in-law to deal justly peculiarly with his (S's) wife.

The Free-Thinkers' Association, of Waverly, will commemorate the birthday of Thomas Paine on the 24th of January, 1874. This is well. The name of one of the brightest lights of the last century has suffered long enough the libels of bigotry, because "the world was his country: to do good his religion."

A Call, signed "William R. Knight, President, and M. E. Billings, Secretary," announces that on the evening referred to speaking by good orators will commence at 6:30, and cease at 8:30 P. M., when a picnic supper will be spread; after which a dance will follow. There will also be a celebration of the same anniversary at Salem, O., Jan. 25th; under the auspices of the "Broad Gauge Church." The oration will be delivered by B. E. Underwood, after which supper, toasts and dancing will constitute the order of entertainment.

An interesting account of the "Allen-Boy's" mediumship will be found on another page. When he was in Boston several years ago we thoroughly tested him, and became fully satisfied of his reliability as a genuine medium. At a private seance we simply placed a shawl over his shoulders and arms, then clasped both his wrists—a dim light burning in the room the while—when, to the surprise of those present, a large arm and hand appeared in full view, which, it was self-evident, did not belong to any mortal in the room.

On our second page, will be found an article bearing upon the capabilities and intentions of J. H. Randall and H. B. Allen, lecturer, and test medium. These gentlemen announce that they will enter into engagements to visit points in the Western States. Address for the present Clyde, Ohio. They are reported as having given good satisfaction wherever they have been.

As our Circle Room was fitted up for Mrs. Conant's seances exclusively, we decline to entertain propositions for its use for any other purpose. Spiritualists who comprehend the scientific laws governing spiritual circles will understand and appreciate our motives in this particular.

Sealed letters by mail are not answered by spirits at this office. Such letters are only answered briefly for visitors at our Free Circle. Proper questions by correspondents, which are read by the Chairman, are answered, and the Questions and Answers printed in the Banner, as usual.

Read Warren Chase's book, "THE GIST OF SPIRITUALISM," viewed scientifically, philosophically, religiously, politically and socially. Fourth edition, just issued by Colby & Rich.

The hero of a hundred robberies, says the Boston Post, has just been caught in France. He ought to join an Indian agency, or something of that sort.

The Graphic thinks that in considering Franklin's birthday it is refreshing, in view of the corruption which disgraces the country, to look back upon him as a type of a man.

"The Origin and Antiquity of Physical Man, Scientifically Considered," by Hudson Tuttle, is a book which merits the widest circulation. See advertisement.

Gerald Massey leaves Boston for the West on Monday. He is to lecture in Buffalo on Tuesday evening.

Movements of Lecturers and Mediums.

J. M. Peebles lectures in Hammon, N. J., the first Sunday of February, and the last three Sundays of the month in Cleveland, O.

W. F. Jamieson will speak in Vineland, N. J., the first two Sundays of February. He may be addressed there until further notice. Is open to engagements.

W. J. Shaw, of Iowa, is now lecturing at Toledo and Detroit, on his way East, to spend the spring months. He desires engagements for the last of February and for March in New York, and for April in Massachusetts. Address care P. H. Bates, Publisher of "Lyceum," Toledo, O.

Captain H. H. Brown and wife (formerly Fannie Brown) have closed a successful week of seances, in connection with Prof. Maurice, at Louisville, Ky. They have gone to Missouri, the Captain to fill lecturing engagements, and his wife to hold seances. Address Brownsville, Mo.

Dr. E. C. Dunn, is engaged to lecture before the Spiritualist Society of St. Louis, Mo., during February. He finishes an engagement this week at East Saginaw, Mich., where he has been greeted by crowded audiences. Week-days and evenings he helps the sick, and lectures on his late travels round the world.

Dr. H. P. Fairfield, the useful lecturer on Spiritualism, has been doing good work in Easton, Mass., of late, large audiences giving him their attention. Keep Brother F. at work, friends, for he is eminently "worthy of his hire."

BRIEF PARAGRAPHS.

The Spanish frigate, Arapahoe, whose efforts at getting repaired in New York City have been attended by such a chapter of accidents, is about to put to sea on a leaky condition, her commander declaring his intention to trust to the pumps rather than run the risk of further adventures in Gotham.

Three thousand four hundred and sixty-three different books and pamphlets were published in England last year.

In a recent interview, Mr. Emily Faithful told the editor of the Needle that her time was seemingly all spent in listening to the doleful stories of tenderly reared women who are entirely destitute of resources and ignorant of any means of support.

A company of British capitalists have recently invested \$1,000,000 in water power, at Augusta, Ga., for the purpose of manufacturing cotton.

The pistol makers of Hartford have organized a "club." They will do for horse matches by and by.

Mr. William Welch, of Philadelphia, who is friendly to the poor Irish, informs, Grant, in a long open letter, that the Italian time is more corrupt and more venal than ever before; also that Commissioner E. P. Smith is a rascal.

THE WAY IT WORKS. An inquiring sort of man has been looking into the building of the new water tunnel in Chicago. He found at each of the three shafts five city inspectors superintending the work of seven workmen. The fifteen inspectors were drawing an aggregate of \$60,000 a day and the workmen \$12.

The man who shot his sidewalk walk, got caught. Can never appreciate "Beautiful Snow."

The public schools of Chicago are about to get a windfall in the shape of an estate valued at \$1,000,000.

A Persian statesman, Mirza Yussuf Khan, has been put to death for appropriating some money that did not belong to him. But we have changed all that in America.

The English Tichborne trials, Nos. 1 and 2, have cost the government \$25,000, so far, in judicial salaries alone, and the end is not yet.

The assassin was just about to stab his victim in the back, in a New York theatre, the other night, when a boy in the gallery sang out, "Look behind you, gentlemen, there's a fellow going to stab you." The assassin dropped his knife and roared with the audience, and nobody was murdered in that scene.

Gen. Neal Dow, having commenced his temperance campaign in England by a savage attack upon the customs of that country, has "come to grief" at Guilford, the people failing to accept his doctrine.

A butcher recently found a shawl pin in a cow he was cutting into steaks. It is supposed the animal had swallowed a milkmaid.

When the statement was first published that Agassiz had said that eating fish stimulated the brain, he noticed that, wherever he was, no matter to what end, fish was uniformly served in abundance, which led him to conclude that his people were fond of scientific experiments.

The fences in Harlem are still adorned with placards saying, "Vote for Grant, who is in favor of rapid transit." He has proved himself true to his word for once.

As an instance of the diversity of specific gravities, it is stated that a pound of ostrich feathers is equivalent to fifty pounds sterling.

The chaplain of the Senate says the Boston Herald has taken to praying for the press, and things begin to look better.

Do not run in debt to the shoe-maker; it is unpleasant to be unable to say your shoe is your own.

A Latin cross has been placed over the grave of Mrs. James Parton ("Fanny Fern"), in Mount Auburn Cemetery. It is elaborately and richly carved, and is considered one of the most attractive gems in the cemetery.

WANTED. God give us men! a time like this demands: Strong minds, great hearts, true faith and ready hands; Men whom the lust of office does not kill; Men whom the spoils of office cannot buy; Men who possess opinions and a will; Men who have honor; men who will not let Men who can stand before a dangerous foe; And damn his traitorous flatteries without winking; Tall men, sun-crowned, who live above the fog; In public duty, and in private thinking; For, while the rabble with their thumb-worn creeds, Their large professions and their thin deeds, Struggle in selfish strife, let Freedom sweep; Wrong rules the land, and waiting justice sleeps.

A newspaper, managed by women, has recently been established in Puebla, Mexico, and a Catholic priest, who has recently married, is contributing to it series of articles against the efficacy of the clergy.

Great Britain has forty-six colonial governments scattered over the four continents, the West India and Pacific Islands, under twenty-eight Governors, eleven Lieutenant-Governors, one Inspector, two Administrators and four Captain-Generals.

The engineer of the Hoosier Tunnel expresses the opinion that the estimate of \$2,000,000 for the completion of the ship canal through the isthmus of Darien by the Atrato route, is entirely sufficient for all contingencies.

The number of convicts at the State prison, at present, is six hundred and thirty-five.

Gen. Sir J. C. Chatterton, who died a few days ago, was one of the oldest generals in the British army, having been born in 1747. He received his first commission in the Light Dragoons in 1769, and was active service both on the peninsula and in the Waterloo campaign. He was selected to bear the great banner at the funeral of the Duke of Wellington. "In consideration of his long, faithful and distinguished services."

"I am not a habitual drunkard," said a Detroit man in the police court the other day; "I'm a habitual teetotaler."

The Shakers, who never marry (so says the Boston Herald), are generally long lived. Statistics of the Mount Lebanon Society prove this.

Lieutenant Charteris, eldest surviving son of Lord Elcho, died of malaria, in Assam, just before the latest intelligence left that coast. He was a young man of twenty-six, with brilliant surroundings and expectations, who went out on the staff of Sir Garnet Wolsey, as is said, from a sense of duty. The London press publishes lengthy eulogiums on his character.

The Grand Duke Alexis has written a book, but hopes to escape the critics by having only a few copies printed.

The Slamese Twins, Chung and Eng, who about forty years ago were brought to this country, traversing its length and breadth, and receiving almost unequalled attention from a curious public, and who afterward made a highly successful exhibiting tour through Europe, died, Chang first, Eng following him in two hours at their home in Mount Airy, Surrey County, N. C., on Jan. 17th.

The twins were united at the anterior part of the chest by a prolongation of a kind of fleshy band the size of the hand. This band of flesh was about two inches broad and four inches thick. The whole mass was tough, and capable of being considerably extended. At the time of their death they were sixty-three years of age.

The death is announced at Home of Count Filippo Antonelli, brother of the Cardinal.

The address of W. B. Parish is wanted at this office.

We have a live mayor in Boston this year—the people's man—who will do right, "if the heavens fall."

Six young ladies, of St. Albans, Vt., are said to have been arrested lately for singing "Go hence, oh, fly, cease to annoy me," on the streets, after dark. We should hardly suppose flies would be annoying enough in that lay region, at this season of the year, to require such expostulation.

Prof. Carpenter closes his seances at Tilton Hall, this evening. Safe has been broken, and his property, successful in his lectures and experiments in psychology, affording an infinite fund of humor, as well as a vast amount of information, have those who have attended, "Inverhill Publisher, Jan. 17."

Five.—PROVINCIAL, Jan. 15.—A fire in the workshop of the State Prison, about 50° below this morning, damaged the building between \$800 and \$900; no insurance.

LONDON, Jan. 15.—There was a large fire in the Portsmouth dockyard, to-day, by which thousands of pounds' worth of stores, accumulated there for the Ashantee expedition, were destroyed.

The great flour mills at Leith, a London district, were destroyed by fire 24 days since. Loss, £250,000, and 400 hands are thrown out of employment.

Boston and Cambridge have been called upon to entertain the blazing visitor during the past week.

By an explosion of gasoline at Bradford & Co.'s Cutting Mill, Bennington, Vt., on the afternoon of January 20th, the building was partially demolished, a pecuniary loss of \$100,000 was caused, and, saddest of all, nine women were instantly killed, and four killed and two maimed (as per differing reports) seriously injured.

CHICAGO was called upon, on the morning of Jan. 20th, to experience two severe conflagrations, the Union Cen-

tral Depot, on Lake street, being destroyed, together with thirteen passenger cars (many of them Pullman)—loss \$400,000—and mercantile establishments on State street being consumed at a loss of \$200,000.

PORTLAND, Jan. 20.—The Eastern Railroad bridge at Biddeford, Me., was totally destroyed by fire this afternoon. The bridge was built in 1861, and was 600 feet long. The fire caught from sparks from a locomotive. It was a covered bridge, and it will cost \$400,000 to replace it.

HARTFORD, Jan. 20.—A fire at midnight, Jan. 20, destroyed the W. V. Van, Jan. 19th, was visited with a loss of \$100,000 through conflagration.

THE SABBATH QUESTION CONSIDERED BY A LAYMAN is an exhaustive treatise showing the origin of the Jewish Sabbath, how it was observed, the origin of the Pagan Sunday, how it became Christianized, and the origin of the Puritan Sabbath—a complete armory of unanswerable facts and arguments in favor of a rational use of Sunday as a day of rest and improvement. Those who wish to know what a mountain of flimsy promise has been built up to a Sunday which is a day of rest and improvement, should read this little book of thirty-six pages. It is from the pen of Alfred E. Giles, and is complete in itself. Boston, Colby & Rich—Commonwealth, Jan. 17th.

To Correspondents.

No attention is paid to anonymous communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve communications not used.

W. G. NORTH EASTON, MASS. The 47 for subscriptions received.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

THE JOURNAL OF SPIRITUAL SCIENCE, Literature, Art and Inspiration. Published in New York. Price 50 cents.

THE LONDON SPIRITUAL MAGAZINE. Price 50 cents.

HUMAN NATURE: A Monthly Journal of Zoöscience and Intelligence. Published in London. Price 2 cents.

THE RELIGIOUS PHILOSOPHY. Published in New York. Price 2 cents.

THE LITTLE BOOK OF THE SPIRIT. Published in Chicago, Ill. Price 2 cents.

THE CREDIBLE. Price 5 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 5 cents.

RATES OF ADVERTISING.

Each line in Agent type, twenty cents for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line. Minimum, each insertion.

REMARKS.—Thirty cents per line. Agent, each insertion.

For all advertisements printed on the 5th page, 20 cents per line for each insertion.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

THE WONDERFUL HEALER!—Mrs. C. M. MORRISON.—This celebrated Medium is the instrument or organism used by the invisible forces for the benefit of humanity. Of herself she claims no knowledge of the healing art. The placing of her name before the public is by the request of her Controlling Band. They are now prepared, through her organism, to treat all diseases, and cure in every instance where the vital organs necessary to continue life are not destroyed.

Mrs. Morrison is an unconscious TRANCE MEDIUM, CLAIRVOYANT AND CLAIRAUDIENT.

From the very beginning, her work is marked as the most remarkable career of success that has seldom before fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be restored.

Mrs. Morrison, after being entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspondent.

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who have a prescription written for the case. Her Medical Band use vegetable remedies, (which they magnetize,) combined with a scientific application of the magnetic healing power.

Diagnosing disease by lock of hair, \$1.00. Give age and sex.

Chicago, Chicago Co., N. Y. P. O. Box 1322. J. 24.133*

There is scarcely any disease in which purgative medicines are not more or less required, and much sickness and suffering is prevented by their more generally use. Dr. Pierce's Pleasant Purgative Pills, or Sugar-Coated Concentrated Root and Herbal Juice, Anti-Bilious Granules, these Little Pills, unlike every other cathartic, produce such a secondary tonic effect upon the system as to bring about a permanent healthy action and increase the power of assimilating food. Price 25 cents a vial, by all Druggists.

STREET COMMUNICATIONS TO SEALED LETTERS. Send \$1.00 and 4 stamps to M. K. CASSEY SCHWARTZ, Station B, New York City. 6w*J. 24.

A COMPETENT PHYSICIAN.—Dr. J. T. Gilman Pike, whose office is located at the PAVILION, No. 57 TREMONT STREET, (ROOM C.) BOSTON, is cordially recommended to the public as one of the most competent practitioners in the State. He compounds his own medicines, is a mesmerizer, skillfully applies the electro-magnetic battery when required, administers medicines with his own hands, has had great experience as a physician, and been very successful in his practice. He gives close attention to nervous complaints.

Rare is the genius, and blest as it is rare, which can create additional sources of amusement and instruction for the minds of children. The effort to teach Natural History by the new Game of Birds called Avifolia is every way successful. This game is highly commended. Sent post-paid, on receipt of 75 cents, by West & Lee, Worcester, Mass.

HOME OF THE FOX FAMILY.—"The Birthplace of Modern Spiritualism," represented in that beautiful steel-plate engraving, entitled "THE DAWNING LIGHT," (price by mail, prepaid, Two Dollars), and other works of art, can be had by visiting or addressing R. H. CURRAN & CO., Publishers, 28 School Street, Boston.

Mrs. NEELIE M. PLANT has returned from Europe, and will heal and develop at 31 Clinton place, near University place, N. Y. Hours 10 to 4. J. 3.4w*

SPIRITUALIST RECEPTION ROOM in the Banner of Light Building, No. 9 Montgomery Place (corner of Province street), where all who desire to be met by visiting or addressing R. H. CURRAN & CO., Publishers, 28 School Street, Boston.

Mrs. NEELIE M. PLANT has returned from Europe, and will heal and develop at 31 Clinton place, near University place, N. Y. Hours 10 to 4. J. 3.4w*

W. J. PIKE, Business and Test Medium, No. 19 E. Springfield street, Boston. Public Circles Sunday and Thursday evenings, at 8 o'clock. J. 3.5w*

Dr. WILLIS will be in Chelsea the first Tuesday in every month, at Deacon Sargent's, No. 80 Central avenue, and at 25 Milford street, Boston, the first Wednesday and Thursday. Office hours from 10 till 3. J. 3.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth Ave., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR LETTERS. J. 3.

Dr. SLADE, now located at 413 Fourth Avenue, New York, gives special attention to the treatment of diseases. Also keeps Specific Remedies for Asthma and Dyspepsia. J. 3.

SEALED LETTERS ANSWERED BY R. W. Flint, 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. J. 17—4w*

BUSINESS CARDS.

SAN FRANCISCO, CAL., BOOK DEPOT. At No. 319 Kearney street (opposite hall) may be found the BANNER OF LIGHT, and a general variety of Spiritual and Religious Books, Papers, Tracts, &c. Also Adams & Co.'s Golden Pans, Philosopher's Snuff, Positive and Negative Powders, Brown's Anti-Fatigue Preparation, Dr. Stone's Nutritive Compound, etc. Catalogues and books mailed free. Remittances in U. S. currency and postage stamps received. J. H. HARRIS, Proprietor, 319 Kearney St., San Francisco, Cal.

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VERMONT BOOK DEPOT. J. G. DAVENPORT, 84 West Street, Burlington, Vt., keeps for sale Spiritual, Religious and Miscellaneous Books, published by Colby & Rich.

PHILADELPHIA BOOK DEPOT. HENRY J. COLBY, 84 West Street, Burlington, Vt., keeps for sale Spiritual, Religious and Miscellaneous Books, published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT. D. M. DEWEY, Book Seller, Arcade Hall, Rochester, N. Y., keeps for sale the Spiritual and Reform Works published by Colby & Rich. Give him a call.

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Orders for books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Any book published in England, America, not out of print, will be sent by mail or express.

Catalogues of Books, giving prices, &c., sent free.

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Will deliver his LAST and most TELLING LECTURE, by MUSIC HALL, SUNDAY AFTERNOON, JAN. 25th, at 2 o'clock.

Why does not God send the Devil? Man Friday's Robinson Crusoe Question.

SINGING BY A CHOICE CHORUS.

To avoid disappointment, procure reserved seats and seats.

Admission 25 cents, and 50 cents extra for a reserved seat. Tickets for 50¢ at the Music Hall Ticket Office.

Holders of Season Tickets 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th, 101st, 102nd, 103rd, 104th, 105th, 106th, 107th, 108th, 109th, 110th, 111th, 112th, 113th, 114th, 115th, 116th, 117th, 118th, 119th, 120th, 121st, 122nd, 123rd, 124th, 125th, 126th, 127th, 128th, 129th, 130th, 131st, 132nd, 133rd, 134th, 135th, 136th, 137th, 138th, 139th, 140th, 141st, 142nd, 143rd, 144th, 145th, 146th, 147th, 148th, 149th, 150th, 151st, 152nd, 153rd, 154th, 155th, 156th, 157th, 158th, 159th, 160th, 161st, 162nd, 163rd, 164th, 165th, 166th, 167th, 168th, 169th, 170th, 171st, 172nd, 173rd, 174th, 175th, 176th, 177th, 178th, 179th, 180th, 181st, 182nd, 183rd, 184th, 185th, 186th, 187th, 188th, 189th, 190th, 191st, 192nd, 193rd, 194th, 195th, 196th, 197th, 198th, 199th, 200th, 201st, 202nd, 203rd, 204th, 205th, 206th, 207th, 208th, 209th, 210th, 211st, 212th, 213th, 214th, 215th, 216th, 217th, 218th, 219th, 220th, 221st, 222nd, 223rd, 224th, 225th, 226th, 227th, 228th, 229th, 230th, 231st, 232nd, 233rd, 234th, 235th, 236th, 237th, 238th, 239th, 240th, 241st, 242nd, 243rd, 244th, 245th, 246th, 247th, 248th, 249th, 250th, 251st, 252nd, 253rd, 254th, 255th, 256th, 257th, 258th, 259th, 260th, 261st, 262nd, 263rd, 264th, 265th, 266th, 267th, 268th, 269th, 270th, 271st, 272nd, 273rd, 274

Music Hall.

The Birth, Life, Miracles and Character of Jesus Christ, the Great Misapprehended Spiritualist.

Gerald Massey delivered the third lecture of his present course before the Boston Music Hall Spiritualist Society, on the afternoon of Sunday, Jan. 15th. In commencing the lecture said:

The question of the real, personal existence of the Man is settled for me by the references to Jesus in the Talmud, where we learn that he was with his teacher, "Rabbi Joshua," in Egypt, and that he wrote a MS. there which he brought into Palestine. This MS. was well known to the rabbis, and I do not think it contained the kernel of his teachings, fragments of which have floated down to us in the Gospels.

In treating of the life and character of Jesus Christ, the speaker proposed to take the record as it stood in the first three Gospels—Matthew, Mark and Luke—as in John we could detect a tampering or interpretative touch here and there, a process of coloring the white light of faith in the prism of personality, which has been going on ever since, from John to Athenasius, from Athenasius to Calvin, till the portrait had been destroyed by the framework, and we must go back again to the primitive Gospels. After referring to Matthew, and his labored account of the ancestral line of Christ, which could have no other reason than to prove that Joshua was his father, the speaker referred to the fact that there had been a prophecy in Israel, and it became a beautiful thought, long cherished by the Jewish maidens, that one of them could be the mother of the Messiah, and none could tell whether it might be any one whose virgin life was sufficiently holy and high enough to touch heaven, and saintly pure enough to become the human mirror of the Divine—the chosen vessel for immortal love to fill. And the choice, they tell us, fell on Mary. Now, it seems there were men of old, as in the present, who limited the possession of virgin purity to physical fact, and absolutely ignored such a thing as spiritual virginity. Also, they appear to have been so utterly non-spiritual as to suppose that Christ could not be the Son of God at all, if he had a natural father; further, that he could not have a Heavenly Father with out a human result to the character of his earthly mother. The speaker considered that the physical interpretation of the Divine Fatherhood, as given in Matthew, arose from an ignorance of spiritual generation, and was drawn up by a mind which considered that the non-natural was synonymous with miracle. The account given in Luke was far more natural, and consequently far more spiritual, it announcing a spiritual overshadowing of the Motherhood for a special creative purpose. Always and everywhere beyond the commanding essence of the parental life there must be the spiritual commingler; and God chose the female to be the medium for the special means he took to reveal himself to humanity through his beloved children, his self-devoted martyrs for truth, because of her superior spiritual receptivity.

Referring to the occult knowledge of Spiritualism which was veiled in that spiritual annunciation, and overshadowing, and to the fact that Mary might have been a trance medium, Mr. Massey said that the prepared conditions might have invited the brooding down of spirit-world in ways commonly undreamed of by those who know little of spiritual possibilities. Those who thought to place this fact upon the physical rather than the spiritual plane, to forget that God was ever seeking an actual embodiment of himself in all times, had sought to concentrate all the divinity in Christ by denying every spark of it to us, and to crown him Lord of All, by despoiling all others of the divine Sonship. If this view of the case were the right one, concerning the divine descent, then the true method for humanity's salvation would have been for Christ to have had children, thus bettering the breed, and renewing the race in that way.

Hitherto, all that was not understood has been set down as miracle, and all that was visibly exceptional has been called supernatural. That which was ordinary and of every day, was considered something so natural that God had nothing to do with it. But Spiritualism was reminding the word "miracle" to its merited oblivion, and showing natural laws as the foundation of all things.

Theology closed its records of "miracle" eight or ten hundred years ago, denied that its God was a worker today, appealed only to blind belief in that which had long since ceased to be on earth, denied the modes of spiritual operation as a present vital fact, and hoped to bolster up its dogmas by keeping mankind in abject ignorance through slavish fear of eternal death. Its disciples, had they lived in the days of the miracles, about which they prated so much, would have refused to believe them, and have clung to the old idea, "We know that God spake unto Moses, but as for this man we know not whence he is," but the speaker, with mind illumined by the knowledge of spirit-communion in our day, felt impelled to say that "the further I go the less I see of miracle in the vulgar sense. Nowhere can I identify that direct volition of the Divine Mind, specialized in a miracle, whereby it has been supposed to violate its own laws." A miracle, then, I look upon only as a larger call than usual made from the known to the unknown, and a special response given in spiritual manifestation. And I believe the same conditions in the natural world will ensure the same results from the spiritual world, which is the realm of cause, as were obtained when Jesus Christ was on our earth. The whole phenomena of miracle are still within the range of laws that are extant; and these laws are still to be fulfilled in spiritual life. These phenomena, exhibited by Spiritualism, differed from all others, however, in that they were not measurable, like mechanical force, but proved themselves to be thought-executing, intelligent, responsive ministers.

Christ had no notion that miracle was law-breaking, he breathed in so largely the spiritual life as to cause an uncommon extension of the commonly possible, but in so doing he always admitted the natural laws of the case in this extended sphere of spiritual action. His works were affected by the belief of those around him (as recorded), hence could not have been founded in disregard of law, but were rather the exercise of different degrees of spiritual power dependent on physical conditions.

It would not do to endeavor to make a God of Christ by placing his claims upon the same foundation with those of Moses, viz.: in outdoing the rest of his generation in feats of magic—in wonder-workings; or upon the recurrence in his presence of things which were to-day

almost ordinary occurrences. This was to place him upon the same ground with the Gods of antiquity, which have now passed away. There was a very special sense in which Christ did come to save, or help to save, the world; but this has not been laid hold of. It could not be except by the believers in Spiritualism. He came to save men from demon-worship and possession by devils. Things that may be the vaguest superstitions to you, more forms of disease most ignorantly interpreted, were facts to him. His casting out of evil spirits was no mere feats of fancy. The world was infested, obsessed, possessed by them. This is what we believe, and it was what Christ and Paul believed. And from the spiritualist standpoint we can hardly over-estimate the value of Christ's coming into the world, the specially-appointed messenger of God to bring good tidings from the very far-off God, as it seemed, to wrestle with the prince of this world for the souls of men and save them from the horrible tyranny of these powers of darkness by trying to lead it toward the light, by preparing and purifying the souls of men for a larger influx of the divine, and establish the natural conditions for the spirit-world in its angel-shapes, to take hold of humanity and draw it nearer to God.

Casting out the devil and letting in the divine, that was the salvation in Christ.

After referring to the orthodox idea of Christ, the speaker said that, to his mind, the real essence of the meaning of the Divine Man on earth must lie in his becoming so under the natural human conditions, and not in his having been divine before birth; in his consciously growing toward God in this existence. How else should he be the way? *It is that which is finite in us was infinite in him, that he would be the way—not our way.* If he started with a miracle, or an impossibility, that would not become our possible without the special miracle for all at starting. The temptations and difficulties of the finite could not be predicted of the infinite—and it would be the shepherds' mockery to speak of his being like unto us, or of our being sons of "one Father," like unto him, as he claimed for us. How could we be like unto him if he were directly Divine, and we were not? If we had been, we should be. If he were not human, even as we are, that would take away the sole value of our great Exemplar: it would be like offering us a ladder with no steps to it, down which one might easily slide; but it would be in vain for him to ask others to mount.

The speaker then declared that the Hebrew Messiah of the Church bore no resemblance or relation to the gentle, child-like, open-hearted, self-announcing Jesus, who referred all his achievements "to Him that sent him"; who declared himself to be the human lamp, and not the Divine sun. He called all men to a kingdom founded solely on the fact of their being children of the one God; the common Fatherhood of God; the common brotherhood of man—that was the Gospel proclaimed and lived by him who was one of the highest mediums of God who ever existed on earth.

The lecturer then continued his brilliant discourse by a lengthy and comprehensive account of the grounds whereon the mediumship of Jesus was predicated, as illustrated by chosen examples scattered through his life; and a review of his teachings to his disciples, and the lessons therefrom to be drawn—to which no synopsis would do justice—and closed by saying that Christ came to show us how divine a thing human nature may become when and where it rises up to its spiritual stature, and attains the strength of love for bearing the burdens of the weaker; when the whole life is set alight and shining and burning up in a never-ceasing sacrifice of self.

"I, Esdras, saw upon the Mount Zion a great people whom I could not number, and they all praised the Lord with songs. And in the midst of them there was a young Man of a high stature, taller than all the rest; and upon every one of their heads he set crowns, and was more exalted, which I marvelled at greatly. So I asked the Angel, and said, Sir, what are these? And he answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God; now they are crowned and receive palms. Then said I unto the Angel, What young person is it that crowneth them and giveth them palms in their hands? And he answered and said, It is the Son of God."

And so says the Christ. It is the Son of God, and to me he stands among the other sons and delegates of God, the first-born of many brethren, a head and shoulders above the rest of those who have borne witness in our world, and who is of a spiritual stature tall enough to crown the rest. But however tall and beautiful, however great and glorious, however far beyond us through lives to come, yet our human brother, thorn-crowned as such on earth, and in that divine fraternity of the heavens which goes on working hand in hand with us on earth, our glory-crowned immortal brother still.

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.
Non-Fraternity Hall, Parker Memorial Building.—The Boston Spiritualist Union hold meetings for addresses, conferences, etc., every Sunday evening at 7 o'clock. In this hall, readings of questions and answers, and Spiritualism and Friends of Liberalism are cordially invited. Admissions free. H. F. Gardner, President.

The Ladies' Aid Society meets each Tuesday afternoon at 3 o'clock. All invited to the evening socials.
John A. F. Hall, at 24 and 25 N. The audience is invited to ask any proper questions on spiritualism. Excellent quartet singing. Public invited. The Children's Progressive Lyceum, No. 1, which formerly met in Eli Hall, will hold its sessions at this place, corner Chalmers and Essex streets, every Sunday, at 10 o'clock. G. W. S. French, Secretary.

Test Circles are held at Nassau Hall, corner Washington and Common streets (entrance from No. 8 Common street), every Sunday at 10 a. m. and 2 p. m. Mrs. L. W. Little and others, mediums. Seats free.

Columbia Hall, 55 Tremont street.—Sunday morning, circle. Mrs. Belle Goodrich, medium. At 1 p. m. a free circle. Mediums in hotel. Evening, free conference. Thos. E. Moon, President.

Temple Hall.—Spiritual meetings are held every Sunday in this hall, in Boston street. Test Circle morning and afternoon. Good mediums present. Circle begins every Sunday evening. The Lyceum meets every Sunday, at 1 o'clock. P. M. T. C. C. York, Conductor.

Boston. John A. F. Hall.—Assistant Conductor Danforth presided at the session of the Children's Progressive Lyceum, No. 1, on the morning of Sunday, Jan. 15th. Singing by Ellen Sawyer, reading by Mrs. Jackson, speaking by Randolph Burleson, Edith Carr, Anne Pickering, Cynthia Hall, Jennie E. Miller and Jennie Jackson, and a select reading by Abner Danforth evoked the exercises.

Mrs. Sarah A. Floyd delivered two discourses, on the afternoon and evening Sunday, Jan. 15th, which were greeted with full attendance, and were appropriately relieved by good music from the quartette.

Chelsea.—Granite Hall.—J. Frank Baxter, the well known medium and singer, has been creating intense interest in Chelsea. His séance at this hall, on the evening of Sunday, Jan. 15th, was largely attended, and the utmost satisfaction as to the results obtained—both mental and spiritual—was prevailing among the people. He will give another séance at the same hall, on Sunday eve, Jan. 20th.

Semi-Centennial of the Franklin Typographical Society.

"We prize our venerable Art,
Our fondly cherished Alma Mater;
With discipline she tried our heart,
And taught us how to set a type."

This organization, which for fifty years has been a useful almoner of charity, and as such, an ornament to our city, celebrated its half-hundredth anniversary on the evening of Saturday, Jan. 15th, 1874. Its twenty-fifth birthday (observed on Saturday evening, Jan. 15th, 1849, because on that night more of the printing fraternity would be at leisure than on Monday (17th) following) is thus spoken of by our contemporary, the Traveller:

"The principal intellectual entertainment of the festival was an address by C. C. Hazewell, Esq. * * * A very readable poem—'Philosophy a Satire'—was read by David W. Lothrop, Esq. J. M. W. Yerrinton, Esq., also recited a poem, and Mr. William McVoy sang a song. Toasts and sentiments were given by Nathan Hale, Esq., of the Daily Advertiser; Hon. John T. Buckingham, of the Boston Courier; Hon. Samuel T. Armstrong, ex-Mayor and ex-Lieut. Governor; Ben. Perley Poore, Esq.; Thos. Gill, Esq.; B. P. Shillaber, Esq.; Hon. Oliver E. Hoar, Esq.; W. H. Thomas, Esq.; Rev. Charles Spear, 'The Prisoner's Friend,' Luther Colby, Esq., T. J. Little, Esq., C. W. Shack, Esq., Mrs. T. W. Harris, and other ladies and gentlemen. T. W. Harris, Esq., President of the Society, presided at the table, with the invited guests, including Gov. Briggs and ex-Mayor Quincy, on his right and left. The Divine blessing was invoked by Rev. Dr. Young, and S. W. Wilder, Esq., Vice-President of the Society, officiated as toastmaster. The select edition furnished the music for the occasion, and Mr. Wm. Paine, from Liverpool, Eng., kindly lent to the Society the celebrated 'cap portrait' of Franklin, which was suspended at the head of the hall. The committee of arrangements consisted of Messrs. Thos. W. Harris, Wm. Marden, Silas W. Marden, Francis Sawin, Edward L. Pike, David W. Lothrop, Parker Emerson, Jr., Geo. W. McFarland, and Henry K. Oliver. The celebration was very successful, and was quoted for years to the credit of the Society. A large number of ladies were present, and the room was drunk in tea or water. We have given this outline of the first public appearance of the Society—which was got up for the benefit of a past generation, most of the participants in which have had their forms put to press, and a final revise taken of their earthly proceedings—as being of interest, and for the guidance of their successors."

The Society has much expanded in the last twenty-six years, it now having a membership of over one hundred and fifty—embracing every shade of employment connected with the art of printing—a library of two thousand volumes, and a fund of \$7000. Its objects are to furnish cooperative assistance to its members in hours of sickness, and to care for the body when its spiritual occupant departs, the Society having a fine lot at Mount Hope Cemetery for the interment of its members.

The half-hundred of the Odd Fellows' Building, 215 Tremont street (corner Berkeley), was the scene on the evening of last Saturday of a brilliant assembly, in honor of the Society's Fifty-fifth Anniversary, and the One Hundred and Sixty-eighth Anniversary of the birth of Benjamin Franklin. The long dining-tables were resplendent with ornament—intelligent, happy and in many cases representative male and female faces furnishing the jewels and blossoms. Music was given by a fine band, songs were rendered by accomplished vocalists; a poem by B. P. Shillaber (Boston's renowned "Mrs. Partington") was read by John W. Williams, in the admirable manner (as befitting the occasion) of his father, speeches were made by Governor Washburn, Rev. Edward Everett Hale (Chaplain of the occasion), W. H. Cundy (President of the Society), Hon. Thomas Laswell (Collector of the port of Boston), Charles W. Shack (editor Commonwealth), Gerald Massey, E. B. Haskell (editor of the Boston Herald), John Vincent and J. Boyle O'Reilly; letters were read by toast-master Hugh O'Brien, from Hon. R. C. Winthrop, Hon. N. P. Banks, John Greenwood Whitaker and C. C. Hazewell, Esq., and toastmaster read an address read by Messrs. R. K. Potter, W. D. Crockett and J. C. Ditson, the latter enclosing a check for \$200, to be added to the funds of the Society.

During the evening the following (fifth) toast was offered, the company honoring it by rising and standing while the band played a dirge:

"The Memory of Hon. George Greely—Printer, Publisher, Editor and Statesman; our 'later Franklin.'"

The interesting and well-attended services closed about midnight, all present uniting in good wishes for the Society's future, and echoing the sentiment of the first regular toast.

Franklin, the printer, statesman, philosopher and patriot: His name and fame will be perpetuated to the remotest posterity.

As the remarks of the speakers have by this time been thoroughly disseminated among the people through the columns of the Boston daily press, we shall make no report to repeat the report, and content ourselves with the giving of the address of Gerald Massey, made in reply to the sixth regular toast:

"Poets of the People." The poet's art is most divinely matched when in inspiring ecstasies wedded to the songs of labor.
Build up to noble lives, and all
Be like a sheafen sabbre,
Ready to hatch out the seed,
To clothe the world with life,
To triumph and to raise twins, and say
Joy runs the cloud of sorrow,
And 'tis the only way
Brings victory to-morrow."

In commencing, Mr. Massey said: I was informed before coming here to-night that I was to speak for twenty minutes; that this occasion was one not only of a festive, but a memorial and historical character. I am afraid that if I trusted to what would come to me in twenty minutes on a subject of this kind, I should be a failure. I am pleased that the first public social reception given to me in Boston should have come from the working men. I was born among the workers, and to them I belong. At the present time I am associated with a subject that is taboed and unfashionable—so much so that only a single preliminary word of welcome was given to me by the Boston press. It has always been my fate to stand on the weaker and unpopular side, and it is so still. But, gentlemen, I can assure you it was the side that came nearest to me, and was the strongest in the end, and I do not doubt it will be so with this much despised subject of Spiritualism. I carry with me from England letters of introduction from some of our foremost people to some of your most honorable citizens. But, as fate would have it, none but the despised Spiritualists invited me to lecture in Boston, and with them have I cast in my lot. I do not wish to increase the consciousness of those who have such a dislike to Spiritualism by making them feel it is a dislike of "like me, like my dog." In this connection, on it is pleasant to reflect that all the private hospitalities extended to me in America have been in the homes of the Spiritualists. So much more fortunate have I been than he was of old—our great Spiritualist—who came to his own, and they received him not. You have coupled my name with that of poetry and the singing of songs of labor. I have been toasted again and again as a poet of the people and the poet of the poor. The effect on my mind is very curious. It appears as though I had come to America to discover myself. Although I live very much apart, doing my own work, I am continually reminded of my connection with any recognition or reminder of anything I may have done. I am not greatly troubled with self-consciousness; so that it does seem as if I have come here to have a look at myself in the glass. But the man I see reflected there is not myself. It is the boy, rather, of twenty-five years ago, who sang the pretty songs of love, and labor's chivalry. I can look at the reflection and listen to the praises, almost as if they did belong to another man. I meet with men who tell me they were and I helped to win their wives with my verses. I look mildly from under my eyelids and devoutly hope they may be happy. One man told me that when he was a stowaway lad, son of an emigrant Scotsman, out in the wilds of Wis-

consin, he had stubbed up two hundred acres of the wooded wilderness with his own hands, when one day a hawk-eyed seer was sent to him, wrapped up in a leaf of the New York Tribune. On one page there was a long review of the first volume of my poems, and a brief sketch of my life. He read and re-read till the whole man and his life rose up transfused. The call had come to him, and he must get up and go in search of knowledge for himself. This he did, and the knowledge once attained, he is now engaged in helping others as a literary man.

This story, I confess, touched me deeply. It was pleasant to realize what is called fame, in the shape of such a personal affection, as that men showed for me. It is true I am called a poet of the poor; and just as true that I have written a great deal of poor poetry, but to adopt the words of Heine, the German poet, I do not know whether I have won the laurel. I fear little indeed that you may say of me as a poet, but when all is sung and said you may lay a sword upon my coffin, because I was ever a good soldier and a faithful fighter for the universal freedom of mankind. I trust, however, that I am a good work for me to do, and the spirit-time of my life is past. I do not belong morally to things as they are, and cannot pipe to make them smooth and pleasant. I have had dainty ladies, who looked as though they had just come through a shower of jewels, congratulate me on the poetical beauty of my poem entitled, "Little Willie," so innocent of the underlying fact in my heart that "poor little Willie" was my brother's child, and that he died a cruel death in the workhouse and was buried in its grave. That fact and a myriad others, pertaining to the life of the poor, are lying naked in my heart of hearts, and will not be covered up with flowers. All I care for now is to get something done—help on the living dead rather than set words to music. Poor Hood sang his "Song of the Shirt" some thirty years ago, and the world wept and wiped its eyes. Something doubtless, was done. But whereas the shirt-maker then made shirts for five cents a day, I saw a case lately in London in which a poor woman was making shirts for three cents a day! More sentimentality and charity do not touch bottom, and never will! Only to think how writers like myself have to sit all day, day after day, and toss restlessly at night, and put their heads into their work, and agonize in feeling and sweat in body, brain and soul, to produce a few thoughts that may fall as seed here or there, as they find the right mental soil, to bear some fruit perhaps in years to come! And how you people with money and means might act the thought and do the thing at once, and be

The living poem that we may not write,
The one that we cannot hold to tight;
The music that we dream, but do not get;
The statue marble never molded yet!

And if you ask me how, I answer that I believe these men who will take a batch of agricultural laborers in hand—take the material just as it is, and carry out cooperation successfully, and educate them, men, women and children, in the process—that capitalist who will so treat his workmen will do more by one true and triumphant experiment—may, will do more good if he fail, having meant rightly and dared truly—than is done by all the preaching of years. We want workers rather than preachers. The Word of Life is well-nigh preached to death. It has become the sheerest hush. We want the kernel of live seed planted and tended with loving, patient service. We want the thing wrought out practically—not merely preached and written and sentimentally sung about; and I maintain that the first practical attempt at practical Christianity is the cooperation of capital and labor and the unification of these interests in one. No rise in the rate of wages will ever solve the problem. It is merely out of one pocket as soon as it is in the other, so long as prices rise all round the income of the worker. In England we have only six millions of producers and thirty millions of consumers. And the great fortunes are all accumulated among those non-producers. Now the great problem is how the producer shall be able to secure his fair share of his produce. And hold that the very first step to this can only be taken by means of this cooperation. The wages system is a state of semi-barbarism—one stage in advance of feudalism and personal slavery; it cannot be supposed that it is the natural or final condition of society. And this is what the capitalist to see and take the lead before the laborer get blind and in some great spasms of panic and strikes we may lose our heads permanently. It is hardly fair, however, that in return for your hospitality I should be setting the death's head on the table at your banquet, after the Egyptian fashion. I am continually asked what I think of America? For a long time my reply was, I do not think. I am undergoing a good healthy course of not thinking until I know what to think.

I hear a mighty humming;
'Tis not an eagle,
Everything is coming,
Though it has not come.

I see a people that seem to go as on the very tip-top of expectation; as if the dawn of some mighty future had touched their forehead; as if they had vitality and energy of growth to attain such a stature of humanity that the shadow of it shall measure the vastness of this great continent. And so may it be. May you slough off all the hindering conditions that you have inherited from the Old World, all the errors and falsehoods in every domain of the mind that have been imposed by the past, and that keep the individual life slumped, and make it dwarf that of the whole of freedom was not finished when you threw off the English tyranny or freed the negro slave. It still goes on, and is yet to be fought out. A worse despotism is that where we stand in the shadow of ideas whose origin has never been identified, and which have been imposed on us as the divine revelation of God himself. May you go on, gentlemen, to the fulfillment of all the promise that I see, and the filling in of the plan that appears to outline a freer, larger pattern of humanity. May you go on, and on, until there shall be at last

"No more, but that of God and man,
In one vast brotherhood combined."

I should not, for the life of me, dare to plunge into the vexed vortex of your politics; and I hope President Grant may not have to suffer from the supposition that I favor his standing for a third term, if, as an individual Englishman, I express my own satisfaction over the settlement of the Alabama claims by arbitration, instead of the ancient appeal to the sword. I think the patience you showed in that difficulty was not only a noble note of the age. It was not only enough to immortalize an administration, but also to mark an era in history. Gentlemen, we must never recede from the attitude of that high ground we have once attained. Even as we set foot to foot together, then and there to settle your differences, so let us clasp hands very firmly, never to let go the advantage we have gained in common over the powers of brute, blind force, which would have so easily destroyed our common brotherhood. That you can be nobly generous was shown by the way in which you ended your civil war, and sheathed the sword without one drop of blood upon it shed in vengeance. That was unparalleled in the history of our race—an act that set you in the very foremost rank of humanity, leading the vanguard!

It is my desire, whilst in this country, to take hold of every hand extended to me, and help, if by ever so little, to make a permanent bond between this land and mine; betwixt our people and your people. I hardly like to form opinions yet, but I see you are generous. I know you to be hospitable. I have been made so much at home amongst you, that in opposition to M. About you asserts that an Englishman says to himself twenty times a day, "I am an Englishman." I declare that I was here for weeks without being conscious of my nationality. I think you are very sensitive to the kindly, appreciative word. I believe that a frank avowal of the real state of the case at the time of the Alabama escape, might have saved a deal of trouble. But that was not the dignified English way. We preferred to be dumb and pay our millions, rather than admit our error and apologize. We are not all alike, however. There are those among us who say, "The right thing is the thing to be

done; damn dignity, if we are in the wrong." This you must remember, too: our foreign opinion will be the last place where the liberal tradition and love of the republican idea will prevail, though the heart of our people is sound. What we most need is to know each other better, and gain a truer understanding of each other's characteristics. Charles Lamb once said, in his random way, "I hate So-and-so," mentioning a name. "Why," said a friend, "you have never seen him?" "No," replied Lamb, "certainly not; I never have any body that I have never seen." That illustrates a good deal of feeling in the world. I have thought, said "all Englishmen were detestable in the lump, but individually he liked every one of them." Perhaps if you do not bump us so much, you may come to like us more. I am not here to empty the butter-boat down your backs, in return for the dinner you have given me, but if I can aid in the least to establish this better understanding: if I should serve only as the smallest thread in knitting the international tie—the spiritual cable of the universal race—I shall be prouder of that than of all my poetry; and I have come to use my much despised Spiritualism to that end.

New Publications.

THE ATLANTIC for February—Messrs. H. O. Houghton & Co., 219 Washington street, Boston, publishers—has come to hand. Robert Dale Owen leads off its table of contents by another chapter of his biography: "Naples under the Old Regime"; J. A. Whittier appears in a poem, "The Old House"; Lyman Linsley, "Reflections of Agassiz"; Oliver Wendell Holmes, Lucy Laroan and Celia Thaxter are the poets; and stories and sketches from J. T. Trowbridge, T. B. Aldrich, H. James, Jr., Will Wallace Harvey, William F. Armstrong, Charles Dudley Warner, and William M. Baker, together with the really standard and excellent departments of Recent Literature, "Art," and "Music," make up a number of which the new management may well be proud.

HALF-HOUR RECREATIONS IN NATURE'S HISTORY.—Under this title Messrs. E. B. Easton & Co., of Washington street, Boston, are now issuing a series of instructive publications, two of which we have received, viz.: "THE STONE AGE, PAST AND PRESENT," by E. B. Taylor, and "INSECTS OF THE GARDEN," by A. S. Packard, Jr. These *brochures* are exceedingly well printed, fully illustrated and full of subject matter of the highest interest.

ST. NICHOLAS, for February, issued by Scribner & Co., 61 Broadway, New York, offers the following fine table of contents for juvenile attention: Frontispiece—"In Sister's Face," W. Brooks; "The Forest of a Pleasant Day," Helen Bryant; "Honey and Hops," S. Storer; "What's a Pin?" Olive A. Wadsworth; "Fast Friends," J. T. Trowbridge; "The Farmer Jones and the Naughty Boy," T. Higginbotham; "Grandfather's Story: How the Heavens Fell," Rosset Johnson; "Jingles: One of the Wonders of Science," Augustus Holmes; "A Charming Song," Silas Dinwiddie; "The Mariner," Harriet M. Miller; "How Dante Had His Own Way," Mary N. Prescott; "Chanticleer," Celia Thaxter; "What may Happen when Little Boys Play Leap Frog," The March; "A Mouse Hunt in the Maine Woods," C. A. Stephens; "Nimble's Troubles," Olive Thorne; "Wood-Crafting," Geo. A. Sawyer; "Sweetheart's Valentine," Mary E. C. Wythe; "How St. Valentine Remembered Billy," Susan Crobridge; "What Might Have Been Expected," Frank R. Stockton; "John Marlin's Showboat," German Story for Translation, J. L. Some Boys in Africa, M. S.; "My Pet Lamb" for Very Little Folks; "Jack-in-the-Box," My Pet Lamb; "The Little Boy," G. H. Baggett; "The Little Boy."

THE NATIONAL QUARTERLY REVIEW, edited by Edward L. Sears, L.D., and published by him at the Eldon House, Astor Place, New York City, is received for December, 1874. Articles of merit and research upon the "Responsibility of Government for the Public Health," "Glaciers and their Phenomena," "Island Literature," "Discovery of America by the Northmen," "The Dawn of the English Drama," "Alexander Hamilton," and "Political Constitutions," together with "Notes and Criticisms," constitute a compilation of information which will richly repay the student who chooses to turn his attention thereto.

RECEIVED: THE HERALD OF HEALTH for January—Wood & Holbrook, publishers, 13 and 15 Light street, New York City.

SNOW'S PATENT RAILWAY GUIDE, published on the first Monday of each month, by Geo. K. Snow and Rand, Avery & Co., 117 Franklin street, Boston, has come to hand for January. It is a work of great value to the traveling public.

LETTERS OF SPIRITUALISM, by F. Massey, M.A., delivered before the General Meeting of the Association of German Philologists, at Kiel, Sept. 25th, 1870.

The New Hampshire State Quarterly Convention of Spiritualists.

Are requested to meet at Manchester, N. H., at their place of worship, on Saturday, Feb. 23rd, at 7 o'clock, P. M., to continue over Sunday, the 24th, by request of the noble and true friends of the cause of justice and Englishmanchester. Prof. R. Whipple, of Boston, and other prominent speakers, will be present. A large gathering is looked for, and a good time is expected. Let all be prepared to make it such by their love for the cause, and the inspiration of the invisible world to guide us all.
For order of Committee, at S. MORGAN, President.
Mrs. M. C. Clark, Secretary.

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