

THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

NO. 18.

" IS IT AN EYE? "

1990

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✉ Letters and communications appertaining to the Editorial Department of this paper should be addressed to LUTHER COLLEGE, and all other letters to ISAAC H. RICH, PUBLISHER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

Science progresses by formula states. Spiritualism knows no formula. Hence Science halt and hump when it would seek to investigate Spiritualism, for it is the impossible experiment of the less attempting to hold the greater. This is the scientist's obvious disadvantage in his investigation of Spiritualism. Before advancing with any experiment he must first acquaint himself with the established formula. How, then, is he to proceed in the present case? In an address of great clearness and power by Mrs. Cora Tappan in London, she observes that what is needed is "for some scientific person to establish a new formula that shall be at least approximately adequate to the investigation. She suggests the first lesson for such a person, which is, "that to every material substance there is a super-material," generally called supernatural, "but every thing is natural." It is to be kept in mind, however, that super-material substances are governed by their own laws. The laws which control material substances are some of them known, but those which control the super-material and supermundane are not known. And therefore to discover these laws with a view to establishing a formula for investigation, is to find the key by which the secrets of spiritual manifestations may be unlocked. If the scientists do not yet know what to think and say about Spiritualism, they understand all about the Church. They know nothing at all about it to help them. On the contrary, there is a continual conflict between them and the Church. They will have to stand in a new spirit for the discovery of the new formula.

A recent article in so very secular a paper as the New York Herald, on taking a review of the situation, confesses that "there are many indications that we are approaching a period during which the truth which has so long been preserved between science and religion will be broken, and that, whatever the result, the light will be general and severe. Religion thrives, the church prospers; but, in spite of all appearances to the contrary, there is, it must be admitted, a large amount of skepticism widely diffused among all ranks and classes of the people. The researches of Darwin, the experiments of Tyndall, and the teachings of Huxley, Carpenter, and others, have done much within the last ten years to sap the foundations of old theology. In these days the apostles of Science are men of great ability at learning, and these high qualities are quite equaled by their industry and daring." But there ought to be no struggle between Science and Religion in professedly seeking to make the same discovery, viz., the true relations of Man to his Maker. Spiritualism does not defy Science. It simply confounds it with its demonstration. It does not preach, it proves. It does not seek for the lay: it is too happy to furnish the result. It never gave out the idea that it was wiser than the fountain of Wisdom; it is content with manifesting the truth which that Wisdom patiently waits for willing and humble servants to manifest as it is given unto them. But Science would discover only to magnify itself. It would claim the office of creator by reason of being able to trace some few of the mighty laws which operate in creation. It is arrogant and conceited, and, long as it is so, it will continue to be blind, even as it deserves.

"Here is a science," says the spirit through Mrs. Tappan; "which denies the schools; tables are moved, forms are held in the air, people are made to write and act, and there is no science for it. Yet a man sits down in his laboratory, sits down without any preparation, and says, 'I will find no spirits.' Remember that the mechanism of the spirit is far more delicate than the rays of light transmitted through the atmosphere, and upon this delicate fabric mind must act. The subtle element cannot be discovered by the chemist; it cannot be analyzed in his laboratory; there is no *experimentum crucis* which can tell him the nature of thought or its power in the human mind. He has tried in vain; and though he may discover the formation of the brain, the forces brought to bear upon it, he cannot tell you the substance of which thought is formed; for it is through its subtle power that these words are at this moment proclaimed to your mind. But no chemist, however subtle his skill, can explain it, much less the laws which govern this mysterious principle.

But as we have already stated, patience, a distinct desire to ascertain these truths, and a distinct desire to ascertain these truths, and to establish a formula which shall answer all inquiring minds and all longings—such are the first conditions for the investigation of spiritual science. In this light it will bear every test; and these conditions there are all forms of manifestations to satisfy the inquiring mind; and if one form fails, there is always another at hand; if one mind is always active, and the forms of its manifestation are infinite. Thus a new era is being inaugurated in the world of thought, and sublime forms of investigation are being made known. And though Herbert Spencer says that these are

quities will always lie in the region of the unknowable, we would like to ask him if he knows what the unknowable-region is; and whether the line has been drawn for him between the known and the unknown. The causes of the formation of the rainbow were once said to be unknowable, and it was whispered that any one who had any thing to do with these forces was in league with his Satanic majesty. The same was said with reference to those who dug into the ground for fossils, or who defiled the earth to find out its geological formation. But the region of the knowable continues to expand, and as we go on step by step, it grows in reach and more remote, and it may possibly one day be revealed to the men of science and philosophy that there is no limit to the power of the human mind when properly guided and honestly seeking for the truth. It may probably occur that this region beyond matter and above mundane influences is just as tangible a realm, governed by laws capable of being known and understood, and that for every thought of the human mind there is an adequate cause, and that for every inspiration there is an adequate law and source of law; and it may possibly dawn upon scientific men that to limit the powers of the human mind is to limit Deity; that God himself, the Infinite Spirit of boundless Nature, deified the universe, and that, if there is a law hidden, it is only hidden by our ignorance and prejudice.

The editor of Scribner's Magazine, Dr. Holland, seems to be putting himself forward as the great champion of Christianity. But well may Christians of all denominations exclaim, "De- liver us from such helpers!" In the February number of the Magazine we find a notice of Strauss's last work, "The Old Faith and the New," and these are the words with which the editor concludes his review:

⁶ We are glad to see this publication, also, because it tends to convince men of what we believe to be true, namely, that the alternative is *Atheism in the gross, materialistic form, or the Christian Faith*. It is becoming ever

play more evident that *no logical and consistent mind* can stop short of one or the other of these mutually antagonistic beliefs."

Consider, for a moment, the assumption in these words, and then believe, if you can, that the man is sincere who utters them. Here is the whole Mohammedan population of the world, all devout believers in God and a future state. What "logical and consistent mind," we would ask, can set them down as Atheists? Here is the great French philosophical school, with its numerous disciples, embracing such distinguished names of the past and present as Cousin, Jouffroy, Emile Saïset, Paul Janet, Jules Simon, Caro, and hundreds of other eminent men, all most eloquent and powerful champions of the theistic idea, by the way of reason and rigorous philosophical induction; and yet all these, under Dr. Holland's ruling, are to be set down as Atheists, or else wanting in "logical and consistent minds"; that is, minds shaped according to the Titcomb pattern! Here are many thousands of Spiritualists, Free Religionists, &c., many of whom are not Christians in Drs Holland's sense of the word, and all these, too, are brought under the same arrogant interdiction.

Anything more obviously untrue, absurd and presumptuous we do, not often see, even in the most bigoted sectarian journals. "It is very becoming," says Locke, "that men's zeal for truth should go as far as their proofs, but not go for proofs themselves. Talking with a supposition and insinuation that truth and knowledge, nature and religion too, stand and fall with *their* systems, is at best but an imperious way of begging the question, and assuming to themselves; and the pretence of zeal for the cause of God, a title to infallibility." If, Dr. Holland will weigh these words well, the consideration may help him to see himself as others see him.

The zealots who assert that, outside of the narrow pale of Christianity there can be no rational belief in God and a future life, reckon obviously on the gross ignorance of their readers that they cannot fail to disgust many more than they win by such puerilities.

We published, some eighteen months since, Mr. Alfred Wallace's review of Mr. Owen's "Debatable Land," in the (London) Quarterly Journal of Science, making with an acknowledgment of the distinguished writer's belief in the reality of the phenomena there described, and the truth of the spiritual theory. We predicted that this was but "the beginning of the end." Our words are coming true to-day. In our last week's issue we presented to the reader the substance of an article from the London Quarterly Journal of Science, in which its able editor, Mr. William Crookes—one of the most distinguished scientists in England—gave in his adherence to the spiritual philosophy and phenomena, "The New York Tribune of Jan. 17th published two columns upon the same subject, and, furthermore made the theme of an editorial (which was also printed in the last issue of the Banner) the admissions in the body of which were a—that could be desired, while "the time and in potent conclusion" in its closing lines, so utterly at variance with these admissions, was only specimen of the tribute it is still thought necessary to pay to a prejudiced public opinion—public opinion, too, which now-a-days is more imaginary than real. We have scarcely ever published a document more important than this abstract referred to. Spiritualism has gained convert of whom it may well be proud. "The battle, waged so hopelessly twenty years ago, is virtually won to-day."

Abby Smith, of Glastonbury, Ct., did not believe it to be right that her property should be taxed when and so long as she had no voice in saying how the tax should be expended, and she refused to settle the public levy upon her property. In strict *quity* it would have been difficult to deny her position, but the *law*, which holds no remarkable affinity with this quality, was enforced, her cows (Alderneys) were seized, put up at public auction, and were only saved from being "sold for a song" by being hidden in her agent.

A subscription book is now open at the office of the Woman's Journal in Tremont place, which will cover any and all the cost and loss to which Miss Smith and her sister may be subjected, in the heroic effort to secure a legal recognition of the fact that taxation and representation should be as inseparable in the case of women as in the case of men." The ladies declare their intention to hold out to the last extreme, and the final result of this test case will be looked for with interest.

“Not long since various congregations of Christians in New Hampshire were convulsed by a spasm of conviction; that ‘the Lord’ was working in our day, as in those of old, by a ‘suspension of natural law, to relieve the sufferings of his believing children, by reason of the case of Mrs. Ellen C. Sherman, wife of M. Sherman, pastor of the Methodist Episcopal Church at Piermont, N. H., who was suddenly cured of what promised to be a life-long malady by what was trumpeted abroad as a ‘miracle.’”

That the woman was really cured the closing paragraph of her husband's letter to the editor of "The Christian at Work," testifies in the usual fashion of the theologian:

"Two months have since passed away. She remains free from disease, with increasing strength. She finds constant rest of soul in Jesus. Assailed by the adversary, she constantly holds him in faith. Meanwhile the Lord is giving her work to do, in public and private labor for souls, and, what is often, in an ever increasing measure, in visiting. I will tell this that we bear true witness to. The facts are exactly as I have here stated. Some may say that the experience of that night was but the *beginning of a deliverance*, a *preliminary*. But the fact of the cure means that also that of the *spiritual transformation*. Some *how* it has been done,—what medical skill and extraordinary nursing utterly *in vain*—is *unimportant*, and *unimportant* to us. It is *important* only for this *one natural principle*: *that if we are simple enough, and ineredulous enough, if it is simply* *Christ*, to believe unwaveringly that our Lord Jesus Christ has, even in these days, wrought as real miracle as any he ever performed when he walked upon earth in his flesh. Not for our sakes he he done this, but for the confirmation of the Faith in the hearts of all, and of such a shepherd as that he is still a living God, and that our Christ is able and willing to forgive sins, and make a clean heart, and save to the utmost."

All which would be exceedingly edifying, those who "attempt to account for this on natural principles" had not got, upon examination, the best of the argument. We have not editorially reverted to the matter to any length, save to give the facts as they occurred; but we desire to call the attention of the public to the fact that it was by and through the power of the spirit-world, exerted under the provisions of natural law, and through the organism of Mrs. H. Robinson, of Chicago, Ill., that Mrs. Sherman was restored to health. The wife of Mr. Charles, in law of Mrs. Sherman, persuaded, Mr. Sherman, as a last resort in a hopeless case, to send to Mrs. A. H. Robinson, of Chicago, for an examination, which was made and forwarded her, with certain magnetized papers and plaster which Mrs. Sherman applied and used before a "miraculous" cure. The very directions given by Mrs. Robinson in applying her remedies, and the process of cure she points out, go to prove that it was by her remedies that Mrs. Sherman was so suddenly cured, and not by a "miracle." It was a spirit-cure, and nothing more or less. But, for fear of giving the Spiritual Philosophy credit for restored health, these facts in the case were suppressed.

The Religio-Philosophical Journal of December 20th, 1873, gives the matter in full, including the letter sent by Mrs. W. E. Clark, aforesaid, Mrs. Robinson, and Mrs. Robinson's reply, both of which were fled by Mrs. R.; and as the recollections were followed, Mrs. Robinson (or her spirit-band) declares in justice the credit of clearing the path.

Mrs. Robinson's sphere of mediumship comprises both healing and business. [She is a] whose controlling spirits go in person and enter in rapport with the sick persons by means of so-called magnetized papers, which she is instructed by her spirit-guides to send in each case, and which are to be *burned by the patient at night when all is quiet*. The patient is required to *stand alone*. The reason assigned is that, *during hours of night all Nature is in comparative repose—negative*. The magnetized papers are prepared by the band of spirits while controlling Mrs. Robinson, their medium. A part of the *life element* is infiltrated into the paper, and manifests there, so that the spirit who is delegated to treat the patient gets *in rapport* with such person with ease. "In all cases the patient is required to hold one piece of the prepared paper up to the forehead and the other upon the back of the neck at the base of the brain.

"The patient is required [says Bro. Jones] deep alone, that no foreign magnetism may disturb that which has been imparted from the spirit of the paper. Indeed, the magnetized paper is a secondary medium through and by which spirits approach the sick person, to infuse their life element into them, and arouse anew life element which has been interrupted, or suspended to a certain degree in the patient." "Hordes of people, who have been given up by some celebrated physicians, as incurable, bear testimony to the fact of their having been cured by the interposition of spirit power through the mediumship of Mrs. Robinson."

In this connection the Religio-Philosophical Journal presents several testimonials as to the healing powers exercised by Mrs. Robinson and her band, stating that they are but specimens of a multitude of well-authenticated instances existing :

"In many of these cases, in the still hours of the night, one of the band of spirits who comfort Mrs. Robinson has materialized himself, and in free conversation with the patients—waxed up their feelings—giving their history in earth-life and the cause of their suffering. In some cases, the cause is to infuse new life and vigor into the poor, worn mental and physical sufferers in monotonous life. Such is their love for humanity, and the angels of mercy old theology sets at naught: as now, as in the days of the gentle Nazarene, the angels have not Abraham and the prodigal, but the angels have the poor and the suffering, and to him they attribute all their *non est cures*, when facts and his own declaration require no such special interpositions from him.

The good work accomplished by Mrs. Rolson was widely spoken of, and we have received much additional testimony not here presented (through want of space) in the columns of changes and from correspondents, all pointing the fact that she is an earnest, reliable and highly efficient instrument for the assistance of suffering, and the rendering of that advice which spirit friends on the other side of life oft feel give. "Success to all truthful media! Their here may be but to tread, unsanaded and alone the thorny path of opposition and detracting injustice may assail them on every side—but golden welcome and an eternal reward await them when the crystal doors of the Moral Land shall be thrown open to receive them!

A weekly newspaper, price threepence, edited by the Rev. John Tyerman, has just been issued in Melbourne, under the title of *The Progressive Spiritualist*. Of it Mr. Terry, editor of *Harbinger of Light*, says: "It is excellently up, and contains several interesting essays. The journal should receive the cordial support of Secularists, as well as Spiritualists. We wish every success."

After four weeks of the most unprecedented success, this eloquent and fearless worker for reform has left our city for other scenes of toil, though it gives us the greatest pleasure to announce that he is expected to deliver two more discourses in Boston during the latter part of April next. His closing address—a condensed report of which will be found on our eighth page—was listened to on the afternoon of Jan. 25th by a large and brilliant audience, which represented some of the best minds in our city, all present seeming to be in-tinct with the sentiment expressed by the Boston Herald in its Monday morning issue, that “those who have had the privilege of listening to Mr. Massey’s late series of lectures in Music Hall, must have been impressed with the conviction that no other man since the day of Theodore Parker has so completely met the intellectual demands of that great nostrum of free speech.”

We have been much pleased with Mr. Massey, as a man, as well as a lecturer. His affability of manners and brilliant conversational powers have made him multitudinous friends wherever he has appeared in society. He is now announced for a lecturing tour, in February and early March, in the West; Chicago will be his head quarters for the present, but he holds himself in readiness to speak—week evenings or Sundays—at any point in the West where his labors may be desired. Terms \$100. The Spiritualists of Salt Lake City, Denver, Omaha, etc., etc., will do well to remember that this gentleman is in their vicinity. Applications for Mr. Massey's services can be addressed care Banner of Light; or to Dr. T. A. Bland, 287 West Madison street, Chicago. In this connection we would notify the friends in the various localities that there is no time to be lost, as Mr. M. will find it necessary to move rapidly toward the Pacific when he begins his journey. It is not well for Committees to wait till he has delivered an address somewhere in their neighborhood, in order to judge whether it will be *safe* to employ him in their own town or city, as when such a course is followed the applicant will probably find that the lecturer cannot spare the time, as proved to be the case with several New England societies who desired to hear him after his brilliant campaign in Boston, but who were unable to do so because of his other engagements, made while they were haling between two opinions.

The large audiences which have welcomed the utterances of this gentleman in Boston, New York, Philadelphia, and other places in the East, and his popularity in Chicago, should guarantee to our brothers of the West that he is indeed a finished student, a thrilling orator, and an uncompromising foe to error and untruth wherever found. In conclusion, let them listen to the endorsement of Bro. S. S. Jones of the Religious-Philosophical Journal, Chicago, in this regard :

Mr. Massey will lecture in this city during February. Everybody should hear him. He is one of Nature's noblemen, highly gifted, and one of the most pleasing speakers we ever listened to.

Success to him on his Western tour, and may he return to Boston in the spring from the Pacific slope with rich sheaves of that pecuniary harvest which his talents so highly merit, and which he would reap in abundant store were he to turn his attainments toward the upholding of popular error rather than its destruction, and with renewed strength to do battle for the truth against all opponents, wherever and whatsoever.

Held an interesting and well-attended session at New Fraternity Hall on the evening of Friday, Jan. 23d, President Rogers in the chair. After a well-condensed report of previous doings of the Society by the Secretary, Miss Jane P. Titcomb, Mr. Ranney offered a financial report of progress, giving some account of the success attending the preparation, distribution and signing of the petitions now in circulation by this Society against the exemption of church property from taxation. F. E. Abbot, of the Index, delivered a neat twenty-minute speech on the matter in hand, and Horace Sawyer, John Wetherbee, G. A. Bacon, Norman Damon and I. P. Greenleaf made remarks, the last-named gentleman presenting one of the League's petitions bearing seventeen signatures from one household, which spoke well for its liberality. A nominating committee of seven and a finance committee of ten were appointed; the latter being charged with the perfecting of arrangements for securing a large hall, to be used in holding a public meeting, where the distinguished orators who had intimated their willingness to assist the movement, could be heard. The meeting then adjourned.

Delivered the fourth lecture of his popular geologic-psychometrical course at New Fraternity Hall, (Parker Memorial Building,) Boston, on the evening of January 25th. His subject on that occasion was "The Connecticut Valley and its Ancient Inhabitants—The Reptile Age," and was treated in his usually eloquent manner. The vast creatures which flourished existence in those early times were strikingly depicted, the reason was appended to, the feelings touched, and faith in "the gradual coming of good out of every ill," was inculcated in his able address, which held his audience in silent attention for nearly two hours. He will speak next Sunday evening, at the same place, on "The Tertiary Period and its Mammals." The lectures thus far have been well attended and fully appreciated.

127 Read the Message Department on our sixth page. Important matters bearing vitally upon the new phase of the spiritual phenomena—materialization—are treated of, and facts concerning the location of the spirit home, and its different states of happiness, are to be found in the "Questions and Answers"; Peter Wollaston, of Manchester, Eng., gives directions and his blessing to his son William in America; A delina Waite, of Exeter, N. H., puts forth test messages for the consideration of four of her friends; Linnie Elliot, of West Philadelphia, sends comforting words to friends; Patrick Denny counsels justice in all dealings between man and man; Samuel A. Day speaks of the "stumbling-blocks" which "grow out of what" the spirit has in earthly life, which lie in the way of, its progress in the life to come; Jerome Fitzgerald, of the Confederate service, who left the front at the Lincoln Hospital, Washington, D. C., details to his brother Thomas the circumstances attending his decease; Anna Corn Mowatt refers to her work at the Theatre Royale, Spring Garden City, Spirit-World; and little Pitt Sheridan Rogers, of Fall River, Mass., tells his mother he "didn't die"—he "only went away."

This true Spiritualist and poet felt no chagrin, in his speech at the Typographical Dinner in this city, when he referred to the fact that he had not been publicly received in Boston save by the Spiritualists. He only meant to state the case for Spiritualism, and to show, in the most frank and unequivocal manner, that it is the current fashion that give the general direction to public opinion in localities. Were Spiritualism the fashion—which we pray it never will be—he would not have gone unnoticed by the Boston literary cliques and clubs; or, if he had been pusillanimous enough to deny his faith, he might have been received, with the favor he merits by that class which professes to be literary or nothing. But what these persons care for real, genuine literature, and for men and women of literary genius, is trifling enough in comparison with what they care for what is currently popular. To attract their notice, one must ape the fashion, as they do. Gerald Massey, however, was cast in too grand a mold. These timidity in letters could never measure his genius. They could not come within hail of his broad and large sympathies. No man ever carried himself more nobly than he, when this timid crowd ran up and peeped at him from around their "old corner." It was just and proper that he should wave his hand to them in parting salute, as he left the city whose holes they inhabit and in which they nibble their cheese; but he happens to be a lion whom they need not boast of having released from his toils by gnawing the net for him. Boston has rejected a prophet, and gone to bed satisfied that she is standard still.

The Children's Progressive Lyceum No. 1, of Boston, being legally organized, and occupying J. A. Andrew Hall Sunday forenoons for its exercises, proposes to hold a Fair at Codman Hall, 176 Tremont street, on Tuesday, Wednesday and Thursday, February 17th, 18th and 19th, and an entertainment at J. A. Andrew Hall Friday evening, Feb. 20th. The Lyceum has been in existence about eight years, and has struggled through many difficulties in that time. Those who labor in that part of the work of Spiritualism, should have the encouragement of all its friends. A little from each will make the work light for all. Let us hold up the hands of the Lyceum officers and leaders in their devotion to the work.

The meetings in the above named hall will be continued *free* Sunday afternoon, Feb. 1st, when Mrs. Emma Haddings-Britten will be the speaker taking for her subject: "1774 and 1874; or, An Englishwoman's View of the Great American Centennial." It is a fruitful theme, and the well-known ability of the lecturer warrants an instructive discourse.

Is doing a good work in Troy, N. Y.; the papers of that city, (especially the Daily Times) giving good and extended reports of his lectures on "Travels in the East." Keep "The Pilgrim" busy, friends—he is eminently worthy his pecuniary hire, and all the additional encouragement which sympathy and kindliness of heart can offer.

E. L. Hanlon, artist at Warren's, 289 Washington street, Boston, has just finished a wonderfully correct crayon portrait of Gerald Massey, which can be seen, for a short time, at the Bookstore of Messrs. Colby & Rich, No. 9 Montgomery Place. Call and examine it, lovers of artistic work.

"I, Benjamin Franklin, *Printer*,"
"I, Louis Agassiz, of Cambridge, * * *
Teacher,"

Thus—in their recorded wills—have two philosophers borne witness to their conception of the grandeur of two useful occupations. The faithful disciple of duty, wherever his lot may be cast, should be cheered by these utterances. Rays from the better life, streaming in over the border when these great souls were face to face with death, illumined their foreheads with a new morning, and led them to leave behind testamentary evidence that the happiness of the future is built up of deeds, not creeds.

Frank Lawry, a life-sentence man at the Massachusetts State Prison, Charlestown, Mass., has improved some of his hours aside from labor, by the construction of a remarkable collection of carved models, steamboats, human figures, etc., etc., his only tools being a few shoe and jack knives and coarse files. The combination is now on free exhibition at the residence of Mr. Chamberlain, No. 6, Norfolk place (opposite Adams House), Boston, and is well worthy a visit.

137 We are gratified to learn—as we do from the Religio-Philosophical Journal—that it has at least five thousand subscribers in the New England States. We only wish it circulated ten times that number. It is quite time that the Spiritualists of the United States sunk the minor differences in a grand effort to sustain, to the fullest extent, all their public journals.

✚ We shall publish, or rather republish, our next issue, (for the article appeared in "The Herald of Progress" in 1861,) an elaborate essay on the "FREE AGENCY OF MAN." It is *apropos* to the times in which we live—the Now—as fully elucidates the *whys* and *wherefores* of the idiosyncracies of the human race.

 A fine photograph, cabinet size, of General Massey—a copy of which we have received—has been executed at Warren's, 289 Washington street, Boston, under superintendence of S. H. Heald. The posture and expression are full character, and admirers of "the people's poet" should secure a copy of the picture.

A correspondent at San Francisco briefs informs us of the sickness of C. Fannie Allyn, disease of the throat—which compels her to remain inactive for awhile. He also says some of her lectures were very fine. Dean Clarke is lecturing in San Francisco.

! A public oral discussion on Modern Spiritualism, between A. J. Fishback, Spiritualist and Elder Clark Braden, Campbellite, will be held at Sturgis, Mich., commencing February 18th, 1874.

Gerald Massey's Poems.

The Boston Evening Transcript, of January 14th, thus speaks of one of the poetic efforts of this celebrated English writer and orator. Those who desire to prove the truth of our contemporary's assertions will find the book for sale at the counter of Colby & Rich, No. 9 Montgomery Place, Boston:

"A TALE OF ETERNITY."—We learn that a new edition of this remarkable poem by Gerald Massey will soon be published by Osgood & Co., the first edition having been wholly exhausted. The author has evidently concentrated in this work the expression of some of his profoundest convictions on the subject of life, death and immortality. "The story is founded on fact, and tells of a criminal whose force extends beyond the phenomenal death, and manifests itself to mortals in ways which give occasion for much powerful description by the poet. The poem is full of strong passages, worthy of study by the psychologist as well as by the general reader. The following lines, in which Mr. Massey gives some of his notions on the mystery of matter, are not so far from the guesses of modern science as many may think; for an evidence of which we may refer to a remarkable paper by Ferdinand Tappin, in the September number of Appleton's Popular Science Monthly, also to Emile Saigey's "Unity of Natural Phenomena," recently published by Estes & Lauriat:

"The scheme of things, with all the sights you see, Are only pictures of the things that be. What you call matter is but as the death, Shaped, even as bubbles are, by spirit-breath. The mountains are but dimer clouds of earth, Still changing to the breath that gives them birth. Spirit as shape matter into view. As smoke were form the form it passes through. Spirit is of substance, matter's side First cause and forming power and final goal. Here is a conception, which bespeaks the true poet:

"I glanced again I saw the look arise, As of a dreamer's in the night's grey." The following would seem to show that the moral of Mr. Massey's faith will not suffer in comparison with that of any sectarian teacher: "Some who have done a wrong that, unexpected, Ran to a sea of sin, are sorely grieved, And ready to spend a lifetime shut from bliss, Might they but learn the wrong they did in this: So clear, so awful, when the last is seen, Grows the dark mystery of night have been. The poet's spiritual philosophy does not seem to contradict St. Paul, who tells us there is a spiritual body. The following passage explains, by a scientific analogy, some of his peculiar notions:

"As chalk is formed at bottom of the sea From life that sheds its shell continually; As houses are built on out of life's debris, From mould is shaped of substance sloughed away. From mud in rippling, 'tis a husk which yields 'Perennial seed' whereby spirit builds Its heavenly house, that stands when the world crum Is made of dust and perished human dust. Spirit is Lord and Master at the death, As in beginning of its house of breath."

Spirit-Indians Coming to the Rescue.

On the eighth page of the Banner will be found several very important messages from spirit-Indians—given at our Free Circle on Monday last—calling for aid for their starving brethren in the Northwest; as well as a very strong address by Father De Smet, a Catholic priest, who goes deeply into the merits of the Indian question, and reveals facts that should be known all over the civilized world.

Send For

A copy of the new Catalogue of Spiritual, Reform and Miscellaneous Books and Pamphlets which Colby & Rich, No. 9 Montgomery Place, Boston, offer for sale. The list—which makes a good sized pamphlet—has just been thoroughly revised, and will be sent postpaid to any address, on application.

The Soul of Things.

The second and third volumes of this invaluable work have just been issued from the press, and are for sale at this office. For price, etc., see advertisement.

The Free Circle Poor Fund.

We acknowledge the receipt of \$2.50 from Mrs. Margaret Jackson, of Greensboro, N. C., to be expended for the relief of the destitute poor. Thanks.

Seers of the Ages.

The sixth edition of this interesting work, by J. M. Peebles, has just been issued by Colby & Rich, No. 9 Montgomery Place, Boston.

THEODORE PARKER IN SPIRIT-LIFE: A NARRATIVE OF PERSONAL EXPERIENCES.—The stereotyped plates of this work having been destroyed by the great fire, it will no doubt give our friends and the public pleasure to know that we have reproduced them, and shall issue another edition forthwith, in a more convenient form than the first, viz., 12mo., instead of octavo. This pamphlet reveals many laws of spiritual intercourse, and makes plain and simply natural the life that all desire to know about. The unimpeachable integrity of Dr. Willis is a sufficient guarantee of its genuineness.

FOOD FOR THOUGHT.—We learn that copies of A. E. Giles' tract on the Sabbath have been put into the hands of the officers of the Young Men's Christian Association, and the members of the Board of Aldermen of the city of Providence. It will be remembered that these parties recently revoked the license of the Davenport Brothers for a lecture and séance on a Sunday evening. Our friends could not have furnished better mental food for these gentlemen.

An extended notice of Robert Dale Owen's new work, "THREADING MY WAY"—which work is for sale at this office—may be found, with prefatory remarks by Mrs. Mary F. Davis, upon another page of the Banner.

We shall print next week a full report of an interesting séance held by Maud E. Lord, the celebrated physical medium, at the residence of L. A. Bigelow, Esq., Boston, on the evening of Saturday, Jan. 24th.

We are in receipt of numerous letters from many parts of this country and Europe in regard to the importance of the Message Department of the Banner.

The Harbinger of Light, issued by W. H. Terry, 96 Russell street, Melbourne, Aus., has arrived, and is filled with much matter of colonial and general spiritual interest.

A Des Moines, Iowa, correspondent informs us that Mrs. Woodhull lectured there recently to very large audiences.

The reader will find an interesting account of Dr. Slade's mediumship in another part of this paper.

The deaf learn to talk like hearing people, at "Whipple's Home School for Deaf Mutes."

Whipple's HOME SCHOOL JOURNAL is published monthly at 50 cts. a year.

Send stamp for specimen copy. Address, J. & Z. C. WHIPPLE, Mystic River, Conn.

BRIEF PARAGRAPHS.

They have wholesale murders on railroads in Great Britain as well as in America. The last occurred near Edinburgh, Jan. 27th, whereby sixteen persons were killed outright, and several others seriously injured.

James thinks the new post-office at Milk and Water street. We think it a huge pile of granite, built expressly to keep out the light.

The daily newspapers have again killed off Dr. Livingstone, the African explorer. His brother in Canada did not credit the story.

Madame Euphrosine Parola-Ross, the celebrated prima donna, passed on her deathbed, and died at 10 o'clock in the physical, to the possibility of the eternal world, on the evening of Jan. 23d, London being the place where her decease occurred. She was born in Edinburgh, Scotland; made her debut on the island of Malta, in 1842; first appeared in America in 1851, and has ever been a favorite with the public because of her talents, and one deeply loved because of her invariable kindness to all whom she met in private life. A movement is making among the profession in Boston to give the general appreciation of her character and services by a musical memorial service.

The one thing which the unfaithful, corrupt, peculating, offering public servants do above all others, and has most reason to dread, is the newspaper. The newspaper means detection, exposure, punishment.

"This is a remarkably open winter," says the Danbury Newsman. "The oldest inhabitant does not remember a winter in the past twenty-five years when hoppers could stand on the corners in the middle of December, as they do now."

A starving woman and five children were recently found in a house in Jersey City. The mother told the officer that she had thought of killing one of the children to furnish food for the others.

At the recent coronation of the King of Siam, his Majesty, on taking his seat after the ceremony, at once read a proclamation abolishing crowding and prostration in the presence of a superior; the European bow being the salute.

The names of nearly six thousand residents of the South End, representing about 200,000, appear on one petition presented to the Legislature, asking for the extension of the top of the Highland Street Railway cars to Haymarket square.

"The oil wells of Western Pennsylvania produce a daily average of forty thousand barrels," so says the Harrisburg Patriot.

Hofmann, of the "Hofmann" of North Germany, recently passed from the mortal to the immortal, at an advanced age.

SAN FRANCISCO, Jan. 22d.—A telegram from Port Townsend, Washington Territory, has been received here, announcing the total loss of the ship "Panther." She encountered a terrific gale, which forced her upon the rocks off Tilly Point, in Georgia Bay.

In the Michigan University are ninety-one lady students, seven studying law, and thirty-six medicine, the remainder being art scholars.

PROVERBS OF SYRUS THE SYRIAN.—Written about forty years before the Christian Era.—A wise man rides his passions, a fool obeys them. The evil you do to others you may expect in return. There is no light in the eye when the mind does not see. It is a kindly spirit that can return good deeds for reproaches.

New York, with a million inhabitants, uses about as much water each day as London does with 3,000,000 people. The average Londoner consumes 100 gallons of water three times as much as the average Londoner. The daily supply in London is 10,575,000 gallons. In New York it is 10,100,000.

According to Beecher, "the cheapest thing on earth is a mean man. A faithful dog dies and is missed; a good and steady horse dies and is missed; the migration of the birds in the autumn is a source of endless sadness to us; but mean men die and few tears fall."

THE COST OF A PLEASURE.—Upon the valley's top, A thousand happy drops, To wake a single tear, Thus often, in the course Of life's few, fleeting years, A single pleasure costs The soul a hundred tears.

A WOMAN'S TRICK.—Mrs. H. I. Hitchcock, of Island Pond, Vt., died last week, at the age of 80. She was a very old woman, and had been married for 50 years. She was a very old woman, and had been married for 50 years.

A contemporary who evidently likes the red man, "Is a fool to fear," perpetrates the following:

PHILADELPHIA AGAIN.—One of the most interesting features of the Philadelphia centennial exhibition will be a cage containing all the obituary writers of that city. The obituary writers will be in a cage, and the obituary writers will be in a cage.

No more his pen will kindly bring To his dear home, He had said that he would stay, With the little springs with pride; And less the day when far away He had said that he would stay, With the little springs with pride.

The sublimity of the last line is stated to have overcome the writer that he paused at its end, "sighing," as Alexander, "for more worlds to conquer."

One of the season's sensations in Paris is the Australian female band of forty performers. They are all pretty, and play most harmoniously together.

The epitaphs of Dakota papers are most pathetic: "Alm Barret has been shovelling snow, from which he caught a bad cold, and died. He won't have to shovel snow in the country where he has gone to."

Mrs. ADOLPHUS CLEISS issues a four-page weekly paper, called "THE MORNING STAR," at Van Wert, O.

One John Douglas rushed into five columns of fine print in the Pittsburgh Commercial, to demonstrate that President Lincoln was not an infidel. It is not very clear that he had much of any kind of religion; but, compared to many of the men with whom he was surrounded, he was a perfect saint. —*Overland Plunderer.*

The new Chief Justice of the United States is in favor of woman suffrage, as every sensible man ought to be.

The Old South Church has given \$700 for foreign missions, and Park-street Church, \$325.18. Wouldn't it have been better to have appropriated the money in aid of our starving poor at home?

THE SUFFERING IN NORTHERN IOWA.—Mr. Harbour, who was sent by the Iowa State Grange to investigate the suffering in Lyon, Osceola, Sioux, O'Brien and other counties, has returned, and reports there are from five to seven hundred families who need aid to carry them through the winter and enable them to proceed with the coming season's labor. In reference to the reports which are sent out from that region, that but little aid is needed, Mr. Harbour says that they have their origin with a lot of shavers who hope to make money out of the suffering of the settlers by buying their homesteads for a mere pittance, or by the County authorities issuing warrants, which they would hope to buy at prices that would yield them large gains.

Dr. Tyng thinks that teaching children about denominational distinctions, is like feeding them on chopped fence rails.

Warren Chase lectured at Greenacres last Wednesday evening on government extravagance and economy. His views were in harmony with the Grange movement, and not at all heavily applied. He contrasted the high cost of the past condition of our financial affairs with the present. On Thursday evening he delivered an able lecture on Spiritualism, in which he demonstrated many new views of the subject, much to the surprise of his hearers. Such men as Warren Chase are well calculated to throw light upon any question they discuss. —*Newton (Janer Co., Iowa.) Free Press, Jan. 21.*

A Buffalo alderman told a policeman, who accosted him, to mind his business. The policeman obeyed, and looked him up.

"Building castles in Spain, Mr. S?" said the landlady to Spleer, who was thoughtfully regarding his breakfast-cup. "No, ma'am," said Spleer; "only looking over my grounds in Java."

The wife of Mr. Shorey, publisher of the Nursery, has served on the School Committee of Lynn for three years. She has proved to be a very useful member of the Board. Her services have been, until satisfactory to the citizens of Lynn think she is an excellent "person" for the office.

A. G. W. Carter, Esq., late Judge of Common Pleas, Cincinnati, O., has entered the practice of law in courts of the United States, and of the City and State of New York, in company with J. A. Thompson, Esq., under the style of Carter & Thompson, 150 Nassau street, Room 18, New York City. We commend Judge Carter to the patronage of the people, and extend to him our heartiest wishes for his success in his new field of usefulness.

THE MYSTERY OF EDWIN DROOD, completed by the Spirit-Pen of Charles Dickens. For sale by Colby & Rich, 9 Montgomery Place, Boston.

ESDRAS.

The books of the Apocrypha, contained in old "Great Bibles," have been so extensively omitted in later editions, that very many families in which your paper is read may not have facilities for turning to the records from which Mr. Massey derived one of the most interesting cases of the many spirit operations he has adduced in his lectures. Therefore I copy as follows from II. Esdras XIV:

20. I will go as thou hast commanded me and reprove the people; but they shall be born afterwards, who shall admonish them? 21. For thy law is burned, therefore no man knoweth the things that are done of thee. 22. And he (the Lord) answered me, saying, Go thy way, gather the people together, and say unto them that they seek thee not for forty days. 23. But look thou, prepare three many box trees (or tablets made of box wood), and take with thee Sarcen, Dabrian, Selema, Ecanus and Asiel, these five which are ready to write swiftly. 24. And come hither, and I shall light a candle of understanding in thine heart, which shall not be put out, till the things be performed which thou shalt begin to write. 25. So I took the five men as he commanded me, and we went into the field and remained there. 26. And the next day, behold, a voice called me, saying, Esdras, open thy mouth, and drink that I give thee to drink. 27. Then I opened my mouth, and behold he reached me a full cup, which was full as it were with water, but the color of it was like fire. 28. And I took it and drank; and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strongly and my memory. 29. And my mouth was opened, and shut no more. 30. The Highest gave understanding unto the five men, and they wrote the wonderful visions of the night that were told, which they knew not; and they sat forty days, and they wrote in the day, and at night they ate bread. 31. As for me, I spoke in the day, and I held not my tongue by night. In forty days they wrote two hundred and four books, or tablets. 32. The chronology furnished by the margins of the Bible fixes the time of Moses at about 1450, and that of Esdras at about 450 years B. C., so that the period which had elapsed between them was one thousand years. The above account indicates that the writings of Moses had been buried, and that Esdras and his five scribes were enabled, by spirit aid, to remember and re-write them.

MOVEMENTS OF LECTURERS AND MEDIUMS.

LYMAN G. HOWE, the veteran worker, speaks at Waterville, N. Y., the Sundays of February; at New York, in March, and in May. He is one of the most gifted speakers in our ranks. He is ready to make engagements for April.

J. H. Randall and J. H. Allen, lecturers and physical mediums, will make engagements to visit points in the Western States. Address, until further notice, Clyde, Ohio.

Dr. J. K. Bailey has been lecturing at Columbus, Cleroche and Pleasanton, Kansas.

Joseph D. Stiles, of Boston, Mass., will lecture in West Brookfield, Vt., Sunday, Feb. 1st. Address, till further notice, West Brookfield, Vt., care Mr. Avery Ellis.

Mrs. Maria M. King, of Hampton, N. J., writes Mr. M. Noble, of Paterson— "I am thoroughly qualified to address audiences of intelligent, well-educated thinkers. She is not a sensationalist, but rather emotional; quiet, but earnest in manner. In short, a fine inspirational speaker. As a writer, she is well known, and her works are highly appreciated. Her lectures are very much like her writings—deeper, philosophical, interesting and instructive. No spiritualist society need hesitate to secure her services."

Mr. and Mrs. Dr. W. H. C. Martin, trance, test, business and medical clairvoyants, have removed to No. 13 Green street.

Mrs. Abby N. Burnham, who is still ignoring with good success in New York, can be engaged at No. 21 East Fourth street, office of A. J. Davis & Co.

THE READERS OF THE BANNER OF LIGHT will please take notice that E. V. Wilson will speak before the Spiritualists of Philadelphia on the Sundays and spiritual evenings of February; the 1st, 2d, 8th, 9th, 14th, 15th, 21st and 22d; at Chester Place, Penn., on Tuesday, Wednesday, Thursday and Friday evenings, Feb. 3d, 4th, 5th and 6th; in Addison, N. Y., Feb. 10th, 11th, 12th and 13th, four lectures; Mr. Westlake will make arrangements as per our letter of Jan. 18th; on the 17th, 18th, 19th and 20th of February we will speak in Westfield, Penn., four lectures—Bro. Sanders will arrange for us. We will speak in the city of Wilmington, Del., on Friday and Saturday evenings, Feb. 27th and 28th, and on Sunday, morning and evening, March 1st.

E. V. WILSON.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

BRITANNIC JOURNAL OF Spiritual Science, Literature, Art and Inspiration. Published in New York. Price 50 cents.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.

HUMAN NATURE: A Monthly Journal of Spiritual Science and Intelligence. Published in London. Price 25 cents.

THE LITTLEROCKER. Published in Chicago, Ill. Price 8 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 15 cents.

RATES OF ADVERTISING.

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

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

BUSINESS CARDS.—Thirty cents per line. Agate, each insertion.

Payments in all cases in advance.

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.

My friend, stop that terrible cough, and thus avoid a consumptive's grave, by using Dr. Pierce's Golden Medical Discovery. For curing all throat, bronchial and lung diseases, it has never been equaled. Sold by Druggists.

Does the storm keep you from the lecture? Do the winter evenings seem long? Have the old games become worn and lost their freshness? Get now Ayllide, or Game of Birds. No game has so happy a combination of keen enjoyment in its play, with so much useful information conveyed by the beautiful pictures of Birds and their fine and correct descriptions. Sent post-paid, for seventy-five cents, by West & Lee, Worcester, Mass.

THE WONDERFUL HEALER!—Mrs. C. M. MORRISON.—This celebrated Medium is the instrument or channel 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, hers is marked as the most remarkable case of success that has seldom if ever fallen to the lot of any person. So 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 cases submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case. Her Medical Band use vegetable remedies, (which they magnetize,) combined with a scientific application of the magnetic healing power.

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

Oneco, Oneco Co., N. Y. P. O. Box 1322. J.24.13w*

SPIRIT COMMUNICATIONS TO SEALED LETTERS. Sent \$1.00 and 4 stamps to M. K. CASSIUS, 30 HAWAII, Station B, New York City. 6w.J.24.

Mrs. NELLIE M. FLINT has returned from Europe, and will read and develop at 30 Clinton place, near University place, N. Y. Hours 10 to 1. J.31.1w*

A COMPLETE 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.

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. L. CURRY & CO., Publishers, 28 School Street, Boston.

SPIRITUALIST RECEPTION ROOM in the Bazaar of Light Building, No. 9 Montgomery Place (corner of Province street), where all are welcome. Room open from 7 A. M. till 6 P. M. 1f-D.13.

W. J. PRICE, Business and Test Medium, No. 19 E. SPRINGFIELD street, Boston. Public Circle's Sunday and Thursday evenings, at 8 o'clock. J.35w*

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. V. MANSFIELD'S TEST MEDIUM, answers sealed letters, at 301 NASSAUX, New York. Terms, \$5.00 and four 3-cent stamps. REGISTER YOUR LETTERS. J.36

DR. SEAR, now located at 413 Fourth avenue, New York, will give special attention to the treatment of disease. Also keeps Specific Remedies for Asthma and Dyspepsia. J.37

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.

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