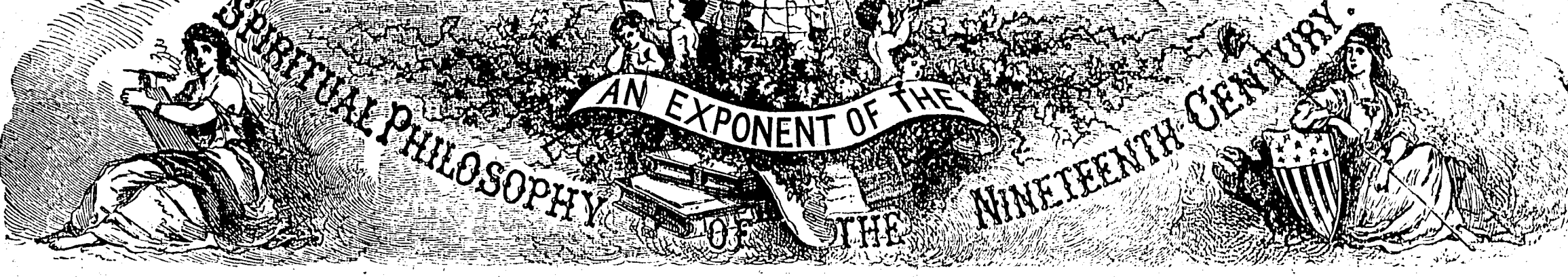


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Original Essay.

BLASPHEMY:

Who are the Blasphemers? The "Orthodox" Christians, or "Spiritualists"?

BY THOMAS R. HAZARD.

PART I.

Webster defines blasphemy: "1. An indignity offered to God by words or writing; 2. That which derogates from the prerogatives of God." John the Divine says that "God is love." Admitting both Webster's and John's definition to be correct, it is difficult to conceive how a greater indignity can be offered to God than in charging him with being addicted to "eternal hate," "wrath," "vindictiveness," "revenge," or any degrading vices or propensities that fallible men are liable to.

Now, *Spiritualists* are often accused of blasphemy, and especially by the Orthodox clericals, such as are now plotting in conventions to deprive them and other liberal men of their political, civil and religious rights, by compelling the acknowledgment of their peculiar God through amendment of the National Constitution. Let us examine the subject a little, and learn, if we can, who are the blasphemers—*Spiritualists*, or their accusers.

In general, *Spiritualists* hold that John's definition of God is true, and that the great incomprehensible Power that sustains and controls the universes is altogether lovely in his attributes, and has done all things well, and after the exact pattern intended; and that, in spite of man's inability to discern the wisdom and goodness of his plans, everything will eventually work together for the good of his creatures, and insure to all a never-ending progress and development toward a better and a higher state of being. Holding the fall of Adam as accepted by the churches to be a mere allegory or myth, they have no belief either in the necessity or the fact of a vicarious atonement, but regard Jesus of Nazareth in the light of a most eminent reformer and enlightener, such as seems intended in the Divine economy shall be raised up, from time to time, to meet the progressive knowledge and wants of humanity. That Jesus received power and inspiration, through divinely appointed messengers from higher spheres, to say and do many wonderful things, *Spiritualists* believe; but they hold that these spiritual gifts afford no proof that the physical instrument through which they were exercised was necessarily of especial divine origin; much less that he should be endowed with the infinite attributes of the Godhead, as is claimed by the Orthodox churches. This, if admitted to be conclusive testimony, would seem to prove too much for their argument; for it would then follow that all the instruments who have done or now do the seemingly miraculous works that Jesus did, must likewise be endowed with personal attributes of Deity. Moreover, *Spiritualists* hold that Jesus of Nazareth, so far from claiming any special divine origin; repeatedly took occasion to disavow the supernatural and hero-worship-inclined followers, to whom he mostly addressed his beautiful discourses, of any such idea. We find him not only reproving his followers, but rebuking even the devil for tempting him to usurp prerogatives "belonging only to God." He also tells his disciples, both when clothed in flesh and when he appeared to them in his spiritual body, that those who truly believe in the gospel he enunciated should not only be endowed with power to do the miraculous works that he himself did, but even greater works. And it is a remarkable fact, even church contemners of what is called "modern Spiritualism" might do well to note, that when the risen Jesus, whom they have defiled, sent forth his *despised* disciples of that day "into all the world," he instructed them with his latest words how they might distinguish those who believed right in the gospel he commissioned them to preach, enumerating certain signs that should "follow them that believe," which, singularly enough, are substantially the same that very generally attend upon the ministry of the *despised* "spirit mediums" of this day, but very seldom on that of the ordained ministers of the popular churches. The Orthodox ministers of that day charged Jesus of Nazareth and his disciples with being blasphemers, and workers of miracles through the power of the devil, precisely as those of the Orthodox churches in our day charge against the "spirit mediums" who do the works that Jesus declared all should do who believed in (or rightly received) him and his gospel. Who, then, are the blasphemers—the "Spiritualists," or the "Orthodox"?

If infinite love is the all-pervading attribute of the God of Jesus Christ, and his apostle, John, then I again say that nothing more blasphemous can be uttered than to charge him with being a God of hate and malignancy, after the manner of Calvinistic Orthodoxy, as may be abundantly proved from the written testimony of its very highest authorities. John Calvin, the chief corner-stone and founder of the Presbyterian sect, says, "Children bring their condemnation with them from their mother's womb, being liable to punishment, not for the sin of another, but for their own; for, although they have not produced the fruits of their iniquity, they have the seed inclosed in themselves. Nay, their whole nature is, as it were, a seed of sin; therefore it cannot but be odious to God and abominable to him."

I submit that this one dogma of Calvin, alone, entitles the church he founded to lay claim to one of the seven heads of the murderous beast seen by the Revelator, that was destined to persecute and trample upon the gospel of Jesus, all of which were inscribed with the "name of Blasphemy."

Perhaps some patriotic Americans may object to Calvin's testimony because he was a foreigner. Let such hold their breath, and read what the great Rev. Jonathan Edwards (the American

Calvin) has to say: "Reprobate infants are vipers of vengeance which Jehovah will hold over hell in the tongue of his wrath, until they turn and spit venom in his face." And Emmons, another Calvinist, in his sixteenth published sermon: "The happiness of the elect in heaven will in part consist in witnessing the torments of the damned in hell; and among those, it may be, their own children, parents, husbands, wives and friends on earth. One part of the business of the blessed is to celebrate the doctrine of reprobation. While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of these miserable objects, will say, Amen! Halleluiah! Praise the Lord!"

Now rest a moment, and read what the Rev. Thea. Bolton says, in his "Foulfold State," page 336: "The godly wife shall applaud the justice of the Judge in the condemnation of her ungodly husband. The godly husband shall say Amen! to the damnation of her who lay in his bosom. The godly parent shall say Halleluiah! at the passing of the sentence of his ungodly child; and the godly child shall from his heart approve the damnation of his wicked parent who begot him, and the mother who bore him."

And yet another, The Rev. Mr. Ambrose, in his "Doomsday," eloquently discourses thus: "When the damned have drunken down whole draughts of brimstone one day, they must do the same another day. The eye shall be tormented with the sight of devils, the ear with the hideous yellings and outcries of the damned in flames; the nostrils shall be smothered, as it were, with brimstone; the tongue, the hand and foot, and every part shall fry in flames."

I have before me a book with the imprint of "John Murphy & Co., 182 Baltimore street, Baltimore, 1859," entitled "Spiritual Confessions," by Frederick William Faber, D. D., with the approbation of the Reverend Archbishop of Baltimore. The nine pages (438 to 447) contain a very lively description of the "hell" of the "only true church," but differing somewhat from the Calvinistic conception, inasmuch as the intolerable sufferings of the damned are not made to contribute to the more exquisite happiness of the saints in heaven, as Edwards and other Orthodox ministers claim. It is most probable, however, that the same Calvinistic idea prevailed in the Romish Church a few centuries ago, when *auto de fis* were periodically exhibited in Catholic countries for the gratification of the priest-ridden masses, and perhaps as a foretaste of the more exquisite delight those heirs of Peter's heaven were to participate in hereafter. In perusing Faber's description of "hell," I could not refrain from the idea that some of his most fearful pictures were obtained from the archives of the "Holy Inquisition," wherein the "most reverend and holy fathers of the Church of Christ" were seated in stuffed chairs around the rack and torturing machines, in which their victims were writhing, and from time to time suggesting to their ready "familiars" and other executive "heirs" of salvation who were engaged in the Christian ministrations of church discipline on the offending heretics now and more exquisite turns, modes and touches of torture, highly beneficial to the agonizing souls of their victims and their own pleasurable and heavenly sensations. I extract a few passages for the benefit of the reader—not because they are more vivid than others, but that they can be given in a shorter space without doing violence to the context:

(Page 439) "Think only of what the head, the teeth, the ears, the eyes can suffer! Then consider all the variety of wounds which may be inflicted on our wincing flesh and our tingling bones, whether upon a field of battle or in surgical operations. Consider also the exquisite ingenuity of the tortures of medieval prisons, or of the inhuman contrivances from which the criminal law of England and Scotland has not been free till quite late in modern history. All these, always at the highest stretch, always up to the point of the intolerable, and beyond it. Such is the life of hell; nay, it is not such; for besides these, there will be an excess of unendured and tortures of our flesh, which has lost even the poor mercy of being able to lie down and die!"

(Page 440) "The life in hell will disclose to us indescribable novelties of unhappiness. Our vast immortal spirits will become alive with misery and woe. New faculties of wretchedness will spring to life. We shall be forever discovering new worlds of intensest sorrow, of most intolerable anguish. But is this to be endured? It must be endured! We must live in disconsolate helplessness forever. Our minds have lost also their last poor mercy of being able to go mad!"

(Page 442) "We shall be in the hands of devils quailing under the cruel manipulations of those hideous, incorporeal, shapeless, formless, gigantic spirits. They will do what they will with us. It is their office to distress, to rack, to torture us with a vindictive cruelty and a demoniacal skill, of which we can form no conception. Mighty creatures and yet their magnitude, their fury, their oppressive fiery nature cannot crush the wretched life out of us, their trembling, awe-struck victims."

(Page 443) "Yet this is the bright side of hell. This is hell, with hell left out. The crowning woe, the loss of God. This is hell without the fire and the brimstone and the darkness and the discordant noises and the weeping and the wailing and the gnashing of teeth. It is the minor adjunct of hell, the torment to be thought least of, the miseries that come nearest to being bearable."

This may not be "as deep" or "as wide" as the Calvinistic hell, "but it will do—for a papal hell in this latter half of the heretical, back-sliding nineteenth century. I think there are but few right-minded persons who will not admit that nine-tenths of the horrible malignity expressed in any one of the foregoing quotations may be subtracted, and then there be left ample testimony to convict one and all of their *Right Reverend* divine authors of the crime of blasphemy against not only the God of love, but of any God that was ever imagined by heathen, Mahometan or devil, the "Orthodox" minister and priest only excepted.

It is true that with the exception of the last, I have not taken the foregoing extracts directly

from the original works, and cannot therefore positively vouch for their correctness. I believe, however, that they are truly given. But if there are any doubters of the fact, I would refer them to the "Works of PRESIDENT JONATHAN EDWARDS, in Eight Vols. (published by) Worcester, Mass., 1808; by Dr. Isaiah Thomas, Jr.; Isaac Sturtevant, printer." I now have the seventh and eighth volumes before me. Both (as well as all the six others) are rampant throughout with the "wrath of an angry God, hell fire and eternal damnation." On page 387, Vol. 7th, the reverend "father in God" gives a description of the torments of hell, which he declares falls far short of the reality in intensity:

"Imagine," says he, "yourself to be cast into a fiery oven, all of a glowing heat, or into the midst of a glowing furnace, where your pain would be so much greater than that occasioned by needles continually touching a cool of iron, as the heat is greater. Imagine also that your body were to lie there for a quarter of an hour full of fire, as full within and without as a bright coal of fire; all the while full of quickness, what horror would you feel at the entrance of such a furnace? And how long would that quarter of an hour seem to you! If it were to be measured by a glass, how long would the glass seem to be a running; and after you had endured it for one minute, how overbearing will it be to you to think that you had to endure it to the other fourteen!"

"But what would be the effect on your soul if you knew you must lie there enduring that torment to the full for twenty-four hours! And how much greater would be the effect if you knew you would endure it for the whole year! And how vastly greater still if you knew you must endure it for a thousand years! Oh then how would your heart sink if you thought, if you knew that you must bear it forever and ever! that there would be no end! that after millions of millions of ages, your torment would be no nearer an end than ever it was! and that you never more should be delivered! But you know that this is all untrue. Let the reader rest a while, and then read what follows, page 418, Vol. 7:

"How dismal it will be, when you are under these racking torments, to know assuredly that you never, never, never, shall be delivered from them; to have no hope. When you shall wish that you might be turned into a *toad* or *serpent*, but shall have no hope of it; when, after you should have worn out the age of the sun, moon and stars in your dolorous groans and lamentations, without rest day or night, nor one minute's ease, yet you shall have no hope of ever being delivered; when, after you have even out your souls and every sin, yet you shall have no hope, but shall know that you are not one whit nearer to the end of your torments; but that still there are the same groans, the same shrieks, the same doleful cries incessantly to be made by you, and that the smoke of your torment shall still ascend up forever and ever; and that your souls shall still have been heated by the wrath of God all this while, yet will still exist to bear more wrath; your bodies, which shall have been burning and roasting all this while in these glowing flames, yet shall not have been consumed, but will remain to roast through an eternity yet, which will not have been at all shortened by what shall have been past."

If this is not blasphemy, I know not what it is! To charge that the "God of love" could, under any circumstances, inflict such ghastly sufferings on any of his creatures for any cause whatever—much less for merely being the unwitting descendants of parents who in the long past were tempted (as the clumsy fable says) to bite an apple! Now from my inmost soul I thank my God that he has endowed me with a nature that could not if I would do otherwise than loathe and detest such a monstrous God as Calvin, Edwards & Co. have created in their own image, though in absence of my love he had both power and will to doom me eternally to such a hell as they describe.

—One of the best read and most prominent Congregational clergymen in New England, remarked to me sometime since that he considered "Jonathan Edwards the greatest theologian that ever lived."

Doubtless uninitiated readers might think that so great a man as Edwards would, in common with all others who have a single spark of humanity remaining in their bosoms, feel profound pity for the poor damned souls that from a stern sense of divine justice they hold, God has found it necessary to cast into such a hell. On this point let us hear the reverend teacher of Jehovah's highest truths speak for himself. "See Edwards's works," Vol. 7th, page 417:

"The view of the misery of the damned will double the ardor of the love and gratitude of the saints in heaven. The sight of hell torments will exalt the happiness of the saints forever. It will not only make them more sensible of the greatness and preciousness of the grace of God in their happiness, but it will really make their happiness the greater, as it will make them more sensible of their own happiness; it will give them a more lively relish of it; it will make them prize it the more. When they see others who were of the same nature and born under the same circumstances, plunged in such misery, and they are reflecting, oh! it will make them sensible how happy they are! A sense of the opposite misery in all cases greatly increases the relish of any joy or pleasure." (The italics are mine.) "Every time they look upon the damned it will excite in them a lively and admiring sense of the grace of God in making them so to differ."

I was recently favored with an invitation to attend a meeting of the Radical Club, in Boston, to hear a most suggestive and stirring poem read by its author (Mr. Crahan, of New York). After the reading a conversation ensued, and among other topics, the question was raised as to the practicability of setting Calvinism to music. Although the very "jink and poetry" of the divine art in the *lib* was present and took part in the discussion, the meeting dissolved without apparently coming to any definite conclusion on the point. Though not in the least acquainted with the principles and technicalities of music, it struck me, at the time, that there was not a passage in the Old Testament, not even in the psalm wherein David calls upon God with such reverence to avenge him of his enemies, that could produce so grand an oratorio or "Inferno" effect on an assemblage of "Orthodox" worshippers as might some of the incidents narrated by Edwards and other divines, set to music and ex-

ecuted in a style worthy of the subject. Let us for a moment suppose but one incident of the myriads that must be constantly occurring in heaven—that of a hisping infant in hell, as it catches a glimpse of its mother in heaven, throwing up its little arms and crying to her for help, only to be answered with scorn and derision, as she turns from its agonized, beseeching look to her God and glorified Saviour, shouting at the top of her voice (as Emmons says), "Amen! halleluiah! praise the Lord!" Or imagine such a mother dancing away (as Calvinistic angels only can dance) from her imploring infant, humming one of *poins* Watts's sacred melodies:

"There is a never-dying hell,
And never-dying pains,
Where children meet with demons dwell,
In darkness, fire and chains.
Have faith the same with endless shame,
As all the human race,
For hell is common with infants damned,
Without a day of grace."

Or imagine an instance of a mother who passed to heaven in the pains of childbirth, first beholding her infant "turning in its agony and spitting venom" in the face of the raving, tearing, wrathful and malignant God, as he holds it in "the tongue of his wrath" preparatory to dropping it into the fiery billows of the Calvinistic hell, and "instead of taking the part of the miserable object," looking upon its writhings with "a livelier and more admiring sense of the grace of God in making her fate so to differ" from that of her poor child.

Now I seriously declare that if Mr. Dwight is not competent, with the help of the grand organ at Music Hall and the scores of eminent composers, vocalists and musicians at his command, to set these sweet little Calvinistic episodes to music, he can be hardly deserving of the high reputation he has obtained as a professor of the divinest art in the world.

I need to think when a boy that an old uncle of mine was a very wicked man, because I heard him remark that, comparatively speaking, there were no really depraved and wicked men outside of the ecclesiastical orders. Since then, I have read and learned so much of the falsehoods and deceptions practiced, and the abominations and cruelties that have been heaped upon mankind by the priests and clergy of the various denominations of so-called Christians, that I have come to believe that my uncle was right. The sentiments avowed by Edwards and others of his sect, similar to those just quoted, confirm my conclusions. They seem to me to be too horrible for even demons to entertain, and such as I cannot believe ever originated or found abiding place in the breast of any human soul on earth, or devil in hell outside of that blasphemous order of men that even the gentle and all-forgiving Nazarene (who never condemned ordinary criminals) could not allude to but in terms of severest denunciation.

Under their formal and soul-killing teachings every drop of the milk of human kindness and goodness becomes turned into gall and wormwood; truth is utterly perverted, and the whole order of the Divine economy is reversed. To suppose that any human being can become so depraved as to enjoy seeing his nearest kin writhing in pain and agony on a sick bed, is too horrible to contemplate. What, then, are we to think of this reverend divine—this preacher of the "Word of God"—who thus from the pulpit avows that his own heart has become so hardened (yea, beyond that of the mother millionaire), that he looks forward to an eternity of happiness, wherein the "relish of his joys and pleasures" will be "greatly increased" by witnessing the eternal torments of his former kin and friends, in comparison with which the worst of earthly sufferings is an unspendable bliss.

When Jesus of Nazareth was writhing in agony on the cross, we read that his expiring breath was poured out in prayer in behalf of the chief priests and Pharisees who had brought him to that cruel death, and were at the very moment defiling his agonies. "Father, forgive them, for they know not what they do." But if we are to believe Edwards and other Orthodox priests, no sooner is this personification of "Love and good-will to man," including even his murderers, freed from his body, than his compassionate human nature vanishes, and he is changed into the likeness of the ever-hungry, hateful Jehovah. The heaven to which he ascends becomes a terrible pandemonium, where sits the vindictive, wrathful Father, eternally scowling and heaping never-ending torments upon the countless myriads of the "damned" that his "ripened son," now the "judge of all the earth," is eternally engaged in pelting into hell, whilst the heavenly host join in dancing, jeering, shouting and yelling with delight as they contemplate the ineffable agonies of such of their fathers, mothers, brothers, sisters, wives and children, as were foreordained of God "as vessels of wrath," on whom it is his good pleasure to execute vengeance for the gratification of his elect and that all his creatures may be impressed with a livelier sense of his glorious majesty, justice and power. This is no fancy sketch; on the contrary, it affords but a faint idea of the horrors of the Calvinistic heaven, the torments of the Calvinistic hell, or the abominations of Calvinistic theology, as laid down by Edwards and others of the most venerated fathers of "the church." Nor is it wholly without warrant of scripture, if we admit all that is claimed for the Old Testament by Orthodox divines. To justify Jehovah in his terrible chastisement of rebels, Edwards sometimes refers to the punishments that are inflicted on rebellious subjects by earthly potentates. To show the nature of such justification, I will endeavor to illustrate from like premises, thus: Our Southern brethren rebelled against the government of the United States, of which Abraham Lincoln was President and commander-in-chief of its armies. Now let us suppose that when General Sherman went forth on his grand march he had received positive orders from Lincoln to put to death everything that "breathed" in the rebellious cities of Augusta, Savannah and Charleston, and to kill

every man, woman and child elsewhere, except the virgins, which should be saved and divided among the soldiers for the gratification of their sexual lust. What think ye would be the voice of Christendom, yea, of the whole world, after the execution of Lincoln's decree? It is needless to say. Yet these are precisely the commands that were given by Jehovah to his chosen people (if Holy Writ be true), on more than one occasion, through the mouth of the commander-in-chief of his brutal licentious armies.

This is the heathen deity, or dark familiar spirit, that through the mediumship of Moses usurped (after a fashion well known to Spiritualists) the place of the God of Abraham, Isaac, and Jacob, (to whom *Jehovah* was not known) that Orthodox priests and divines confound with the God of Love, preached by Jesus and his disciples, whom the priests of Moses and their Orthodox church successors have ever persecuted, tortured and killed, to the extent of their ability. Imagine, if we can, "Our Father which art in heaven," who is of purer eye than to behold evil, looking down from "on high," not only with approval but with Jewish delight, upon the savage chords of Hebrew soldiers, as they invade the country of arm-rattling people, and seize by his order upon all the shrieking young virgins with the one hand, whilst with the other they butcher their fathers, mothers and brothers to the last one in the land, even to the infant not a day old. Again let us suppose that after the "rebels" were subdued, Lincoln had by virtue of his influence and authority instituted by way of punishment certain modes of torture, such as tying men, women and children hand and foot, and passing heavy iron barrows over them, and they were heavy; or sawing them asunder, as was the wont of David, the "Man after the priest-made" God's own heart," and that this system of torture was to be perpetuated forever and ever on them and their posterity, or so long as the government should last, for a perpetual memorial of the rebellion and of the majesty and avenging power of the United States, and especially for the everlasting gratification of all loyal citizens. What think ye would be the judgment of mankind upon Lincoln? Would not his name be justly execrated throughout the world? And yet, such atrocities do not exceed if they equal those that were inflicted in the days of Moses and David, and have always been indicated on all rebels to their will, by the priests and ministers of the Orthodox Churches, (I repeat always, in all ages, in all places, and at all times, wherever, whenever, and wherever they have had the power to execute their diabolical will.

Following in the footsteps of the Goths and Vandals, who crushed out the civilization of Greece and Rome, the "church" has ever to the extent of its ability intensified the intellectual and spiritual darkness that ensued. Fire, poison, torture and death have, as long as practicable, and up to a comparatively recent period, been meted out by its popes, bishops, priests and parsons, to every individual who has ventured to suggest an invention or act of amelioration calculated to enlarge the views or benefit mankind. Every advance of mankind has been made in spite of them. Up to the present time the priest, and the parson, as they ever have been, are the most deadly foes of human progress, and while with brazen fronts they claim that the advance of civilization among the superior Caucasian race, over that of all others, has resulted from their labors, they stand as they have ever stood, a barrier against all attempts to ameliorate our laws or bend the condition of the poor. It is they who erect and sustain the gallows—it is they who shut the people from libraries on Sunday! Go, say they, as you see fit, to the "church" or the grog shop for your recreation on "the Lord's Day," but to the free library you shall not resort, for that of all institutions is the deadliest foe of ignorance, priestcraft and the church. A thousand criminals may die in prisons, in cellars, or in garrets, unheeded by priests and parsons; but let one of these who has brought to his end on the gallows, and like crows that flock about a dying sheep, the black-coated gentry gather around the despairing shroud, that they may speculate themselves before the world and make the real or coined confession of the culprit minister to their own or the church's glory.

When in frenzied rage the priest and king-ridden masses of Paris arose and razed to its foundations the most fearful and hated prison that was ever erected and sustained by mere temporal power, but one poor sufferer was found incarcerated in its dungeons. To-day ecclesiastical convents and prisons, wherein no civil officer or *habens corpus* was (nor is even now) ever permitted to enter on account of their religious sacredness, are being demolished in both Europe and America, and their interior walls found to be saturated with blood and literally filled with "dead men's bones," the victims of priestly bigotry, hate or revenge. But tunc indeed, oh, how is infinitely tame, are all the millions of horrors that the priest has inflicted in secret and in public on mankind, when compared with the ghastly system of everlasting punishment that Edwards and his ecclesiastical found-*land* logically, so in some measure) upon that dark and bloody *ende* of Jellövä and the Jews that Constantine and his council of priests bound in the same volume with its opposite, the Gospel of Jesus, some fifteen centuries ago, and in the plenitude of imperial and priestly power *added* and forced upon the acceptance of mankind as being in every line and letter the "Word of God." As in that day the system of theology, then founded upon the Bible, originated through and in the interests of imperial and priestly despotism, so it has continued ever since. And I again repeat that there never has been a code of morals or a system of worship invented or practiced on earth, that incalculates precepts, doctrines and dogmas more debasing and inhuman to humanity (when carried out in full) or blasphemously derogatory to the Divine Being, and his attributes of love, mercy, justice and truth, than is embodied in the creeds of

Spiritualist Lyceums and Lectures.

MEETINGS IN BOSTON.—*Music Hall.*—Every evening, the 21st Series of Lectures on the Spiritualist Philosophy commenced in this elegant and spacious hall last October, and will be continued every Sunday at 2 P. M. (except Feb. 11 and April 25). Thomas Gales Foster will lecture during January, to be followed by other speakers of known ability, among whom are Mrs. S. M. Briggs, Prof. Wm. W. Weston, and Mrs. Emma Harding. Reserved seats for the remainder of the term, at a reduced price, can be procured of Mr. Lewis B. Wilson, Treasurer, 155 Washington street, or at the hall. Donations are solicited.

Eliot Hall.—The Children's Progressive Lyceum meets at 219 A. M.

John A. Andrew Hall, corner of Chauncy and Essex streets.—First circle at 10 A. M. Mrs. Mary Caroline, Lecturer, and answering questions at 2 P. M. and 7 P. M. by Mrs. S. A. Floyd.

Temple Hall.—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs). Circle morning and afternoon; evening, lecture.

Boston.—*Eliot Hall.*—Sunday morning, Jan. 21st, the exercises at the Children's Lyceum consisted of singing, as a specialty, with some marching and calisthenics. The Lyceum orchestra performed Andes March, Heyer, and Violetta Waltz, Metra. Charles W. Sullivan and Mamie A. Richardson sang, and a pair of fine gold sleeve buttons were presented to the Conductor, D. N. Ford, by his friends in the school, in honor of his birthday, speech by Maria Adams, to which the audience replied fittingly. Twenty minutes were passed in individual instruction by the leaders in their groups. The meeting closed with singing.

Concert for the Spiritualist Fair.—On the evening of Sunday, Jan. 21st, a number of non-Spiritualist ladies and gentlemen, who were very willing to do what they could to assist in the proposed enterprise, gave a number of selections—vocal and instrumental—interspersed by readings by Mr. Lincoln, at this hall. Messrs. Tuckerman and How performed two duets upon the piano, and the Misses Winslow, Mr. Peck and Mr. Tuckerman sang several selections finely. A good audience attended, and freely manifested approval of the efforts of the performers.

Monday Evening Social.—The regular assembly—which takes place weekly on Monday evenings at this hall for the benefit of the Lyceum—was fully attended on the evening of Monday, Jan. 22d, by a pleasant company, who enjoyed the many circles of the dances from 8 till 12 o'clock. Music by T. M. Carter's Band.

Congratulatory Party.—The friends of Mr. W. H. and Mrs. R. Collins, (the well-known healing medium) surprised them at their residence, No. 9 East Canton street, on Tuesday evening, Jan. 23d, the occasion being the eve of Mr. Collins's departure on a five months' business tour through the South and West. A large and pleasant party was the result, and remarks by Dr. Samuel Grover, singing a stanza by Mrs. Chisholm, the medium for music on the guitar, conversation, the partaking of refreshments, etc., passed, the time agreeably until a late hour in the evening.

Meeting for the Fair.—Meetings for the arrangement of matters pertaining to the forthcoming Spiritualist Fair continue to occur at the hall each Tuesday evening. At a recent session of the friends, the following report (audited by H. S. Williams, from a board appointed for the purpose at a previous meeting) was made by W. A. Dunklee, and accepted by those present:

"A little more than a year ago the Children's Progressive Lyceum met, Sundays at Mercantile Hall, but finding the place not suitable for their purposes, appointed a committee to procure a hall for their better accommodation. The widening of Eliot street occasioned the remodeling of the old gymnasium building. A room was there found by that committee, which was afterward secured by Messrs. M. T. Dale and W. A. Dunklee for the use of the Lyceum. This room required to be fitted up from the bare walls to make it serviceable to them, and a fair was proposed to meet that expense and provide for the rent of the hall for one year. The fair was held, and the hall fitted and furnished, and has been in use through the year, for social gatherings, Ladies' Spiritualist Aid Society, Children's Progressive Lyceum, assemblies, and various meetings of Spiritualists. The following is the Treasurer's Report of the expenses and receipts for the year 1871, and the contribution to the Music Hall Free Meetings for 1871-2:

For partitions and doors for ante-rooms and entry and the platform, as per bill of items, \$139.23	
For door curtain, carpet, 4 sets scenery, rector, etc., as per bill of items, 109.67	
For window-curtains and fixtures, 55.02	
For carpets, chairs and tables, as per bill, 260.43	
For carpet to small hall, 72.20	
For mirrors and other fixtures, as per bill, 90.87	
Expense of fitting hall, \$387.78	
For rent of hall for one year, 1,500.00	
For rent of gas and water one year, 127.40	
For warming hall five months, 124.50	
Paid Treasurer Music Hall Free Meetings for 1871-2, per order of trustees of fair, \$50.00	
Balance, \$3,361.77	\$3,361.77
Amount received from subscriptions, \$50.00	
Amount received from donations, 303.92	
Amount paid as above, \$3,361.77	
Balance on hand, \$50.00	\$50.00

Assets January 1st, 1872.	
Cash on hand, \$147.45	
Bills due for rent, 67.00	
Debit, 62.55	
Liabilities, \$283.00	
For warming hall 3 months, \$50.00	
For care of hall one year, 200.00	
Examined by the subscriber, and found correct. (Signed), H. S. WILLIAMS.	

John A. Andrew Hall.—The circles for spirit communication held at this place, corner Chauncy and Essex streets, each Sunday morning, and the ministrations of Mrs. Sarah A. Floyd still draw together large numbers of earnest investigators of and give much satisfaction to those who are confirmed in the spiritual faith.

Temple Hall.—We are informed on good authority that the circles and conferences which have been so long, and so successfully carried on at this hall, 155 Boylston street, continue to be crowded, and the interest is unabated.

East Boston.—*Temperance Hall No. 2.*—A correspondent informs us that the Spiritualists of this place have again made an effort to have meetings, and opened a course of lectures at the above-named hall, No. 2 Winthrop block, Maverick square, by an address from Thos. E. Moon, President of the Boylston-street Association of Temple Hall, Boston, on the evening of Sunday, Jan. 21st. A good number of hearers were in attendance. The music on this occasion is represented as excellent, and the lecturer as earnestly practical and instructive, receiving the full appreciation of the audience. It is intended to carry on these lectures during the winter, under the management of Benj. Griggs, chairman, who agrees to supply just such lecturers as the audience will pay for. Circles will be held on Sunday afternoons at the same hall. Mrs. Gray speaks there on Sunday evening, Jan. 25th, at 7 o'clock, and Mrs. C. M. Cushman a week from that date.

Cambrianport.—*Everett Hall.*—Charles H. Gould reports: The Lyceum met at the usual time, on Sunday morning, Jan. 21st, with a good attendance. The marching was fine, owing, in a great measure, to the excellence of the musical department, under the direction of Miss Crossman. We were highly favored with the presence of numerous friends of the cause, also of some of the former members of the Lyceum. Recitations were given by a number of the scholars. The sentiment, "Happiness," was responded to by the several groups. The interest in the Lyceum cause seems to have been, and is, most intense. We trust it may continue in the future. The presence of the parents and friends of the Lyceum, given courage and strength to the little ones placed under our charge, and a marked effect is noticed in the several groups. All are welcome to its sessions, and we hope in the future to see the hall filled to overflowing.

In the evening Mrs. Townsend Hoadley spoke to a large and admiring audience. She was listened to with marked attention throughout the discourse, Jan. 25th, William Brunton will speak at this hall, at 7 o'clock.

East Amherst.—*Phoenix Hall.*—Lilla H. Shaw informs us that, "on Sunday, Jan. 21st, the groups at the Children's Lyceum were full, and the session very animated. The recitations were given by Alfred Brown, Jonnie Bell, Lydia J. Holbrook, Nellie Dunn, Lizzie Vining, Harry Fish, Florence Benson, Daisy Trumbull. A fine song, 'The Drunkard's Child,' was sung by the Duet Sisters. The question, 'What we know about animals?' was considered by Lanna Shaw, Ira F. Lowell, Turner Holbrook, F. J. Gurney and L. H. Shaw. Ten new members joined the groups to-day. The grand march was well performed; one hundred and nineteen children joined in it. Four officers only were absent. The question was so broad and interesting that it is to be

again considered. Closed the exercises by a silver-chain recitation from the Lyceum Banner."

MILFORD.—*Washington Hall.*—Henry Anson reports: "Sunday morning, Jan. 21st, the Children's Progressive Lyceum met at the usual hour. After the regular exercises, we had speaking and reading by several members, also remarks by B. D. Goffrey, L. B. Pym, J. L. Boxton, Jones Cheney, Henry Anson, Mr. Butts, of Hopedale, and Rowland Connor. Mrs. Maria Masterson, Miss Anna Masterson and R. C. Harrington sang 'The Little Brown Church.' Speaking in the afternoon and evening by Rowland Connor. Mr. Richardson, the blind medium, speaks for us on Sunday, Feb. 4th."

PLYMOUTH.—*Lyden Hall.*—L. L. Ballard writes: "Mrs. A. P. Brown of Vermont spoke to a large audience in this hall Sunday, Jan. 21st, and was liked very much. Her subject last evening was, 'The Light and the Woman, and how should the wrong be righted?' She will lecture here next Sunday, after which time she would like to make engagements near by. I would say to societies in want of a good speaker that they will do well to engage her."

New Publications.

THE ATLANTIC MONTHLY for February redeems its lavish promises at the New Year, by continuing its series of superior essays, criticisms, tales, sketches and poems. Hawthorne's story of "Sebastian Melton" opens the number with its second installment, and a startling incident instantly holds the attention. Among the other contributors are Mrs. Pratt (there was a rose), Alice Ashbury (Wagner and the Pianist Below), James B. Mile (A Comedy of Terrors), William Elford Channing (Morrice Lake), Thomas Wentworth Higginson (In a Wherry), James Parson (Jefferson a Student of Law), Edward Atkinson (The Visible and Invisible (In Protection), and Oliver Wendell Holmes (The Port at the Breakfast Table). The elaborate and reasonable notices of recent Literature, Art, Music, Science, and Politics are all extremely well written, and furnish an exhaustive statement of what is current in each department of culture and progress.

SCIENCE'S MONTHLY for February almost defies competition with its profusion and the superior quality of its illustrations. This article to be prominently noticed with these attractive accompaniments are: The Fox Hunters; The Wonders of the West; The Mormons and their Religion; The Charities of the Fatherland; and the continued stories—At His Gate and Wilfred Cambermead. Of the remaining papers, in prose and verse, essay and story, we mention Defects of Our National Banking System; Back-Log Studies—Renowned; The Hidden Joy; The Happy Time; How One Woman Kept her Husband; Christine Nilsson and her Maestro; A Small Piece of the Woman Question; A Ballad of Golden Water; Topics of the Time; The Old Cabinet; Home and Society; and Culture and Progress Abroad and at Home. Scribner is truly rich in its plebeian variety and effects, nor is this imposing department developed with such strength at the expense of the literary matter, which is of high grade in every respect.

TACHYGRAPHY.—D. P. Lindley's style of shorthand writing still continues to occupy an important position in the public consideration, and is fast winning its way to general adoption. The "Elements" of this system, in pocket book form, can be found at the counter of William White & Co., 155 Washington street, Boston.

THE INQUIRY INTO THE CAUSES OF THE SCHOOLS is a republication, and a timely one, of an essay by the renowned pathologist, Dr. Rudolf Virchow, of Berlin, at the instance of the Prussian Minister of Public Education, on the very important subject of the evil influences of schoolhouses and modes and hours of study upon young pupils. He sets forth some startling facts, simple as they are, which all those who are interested in the education of the young—who is not?—would do well to heed.

Andrew J. Graham, of New York City, the inventor of the system of Photography which bears his name, has changed the "Monthly Visitor" pamphlet, which he previously issued in the interests of his art, to a paper called "The Student's Journal," of which No. 1, Vol. I, lies before us. It is a neat four-page publication, of good size, and seems fully worthy of the patronage of all interested in his system.

The Nunciate for February is out, bright and beautiful as ever. John L. Shorey, 303 Broadfield street, publisher.

THE THIRTIETH ALMANAC for 1872 is full of valuable statistics.

Wright & Butler have sent us a copy of Gov. Washburn's Address to the Legislature.

The Folio is rich in music and musical information.

Illness of Mrs. Cora L. V. Tappan.

DEAR BANNER.—You have already informed your readers of Mrs. Cora L. V. Tappan's movement to establish a pulpit here for woman, upon which all reforms concerning humanity should have a hearing, and woman an opportunity to present her cause to a New York congregation, and also upon which each one could express her highest and best spiritual thought—a movement long contemplated by Mrs. Tappan, and to its commencement she is now devoting, including invitations to speak at other places, including a great work in Boston. We all know that her heart was in this work, and, under her personal ministrations, we were equally as confident of their success and usefulness. So, when the case was presented to her friends here, they became equally as earnest, and desirous that a commencement should be made at once; and Trevor's Lyric Hall, on 6th avenue and 42d street, was engaged for every Sunday evening. On the 11th of December, the movement was inaugurated. Mrs. Tappan was not strong or well enough to commence at that time; but, thinking she would gain her health with her work, she ventured, but alas! to no avail. Her health and strength were severely shattered, the yellow fever in New Orleans, a few years ago, did not improve. She became utterly prostrated, and compelled to postpone her work, and by the advice of her medical attendant, go for relief to a warmer climate, and remain quiet until fully restored to health. So Florida, the famous retreat of invalids, has been selected; and, as soon as able to make the journey, Mrs. Tappan will take steamer for Jacksonville, in that State, which, until further notice, will be her post-office address. We all anticipated much pleasure and profit from the meetings in Lyric Hall, and are very much disappointed that necessity, which knows no law, compels a postponement. We are assured, however, that, as soon as Mrs. Tappan is able, these meetings will continue. The committee, not knowing of any one free from engagements and other cares to fill the desk during Mrs. Tappan's absence, concluded to close the hall, and wait her return. We were not only very much interested in the proposed Sunday evening sermons by Mrs. Tappan for their high spiritual and intellectual worth, but for the movement itself, involving, as it does, a great principle expressive of the progressive tendency of the age, and a prophecy of woman's enlarged sphere of effort and usefulness.

New York City, Jan. 10.

Yours,

T.

False Anniversary Hall.

The friends of liberal principles and of mental freedom will celebrate the 15th anniversary of the birth of Thomas Paine by a Grand Ball, at Nassau Hall, 601 Washington street, corner of Common street, Boston, on Monday, Jan. 20th, 1872.

The Committee of Arrangements assure the former patrons of these parties that no pains will be spared to render this as acceptable as any of its numerous predecessors, to which have uniformly been awarded the praise of furnishing the very best entertainment adapted to the wishes of all who relish the temperate enjoyment of dancing.

Tickets, admitting a gentleman and lady, One Dollar. For sale at the office of the Boston Investigator, 81 Washington street, or by either of the Committee of Arrangements. Music, Savage's Quavril Band. Dancing to commence at 8 o'clock.

J. P. MENDUM, HORACE REAVEN, T. M. BECKETT, T. L. SAYAGE, MORRIS ALTMAN, Committee Arrangements.

Boston, Jan. 20th, 1872.

American Liberal Tract Society.

An important meeting of the Executive Committee will be held in Eliot Hall, Thursday evening, Feb. 1st, at 7 o'clock. A full attendance is requested. For list of new publications see advertisement in another column of this paper.

ALBERT MORTON, Secretary.

Married.

At Peabody, Mass., on Thanksgiving, Nov. 30th, 1871, by the Rev. Mr. Hervey, Eugene B. McNeill and Amelia A. Bailey.

PREMIUM TO NEW SUBSCRIBERS.

A BEAUTIFUL SPIRIT PORTRAIT.

THE SPIRIT BRIDE.

An Extra Inducement to Subscribe for the Banner of Light.

All persons who will send us \$3.00 previous to the first of April next, shall receive the BANNER OF LIGHT one year, and, in addition, a Card Photograph, entitled

THE SPIRIT BRIDE,

measuring 10 by 12 inches, if they so request when forwarding their subscription. The original copy of THE SPIRIT BRIDE is a superb engraving, executed in the highest style of art by a medium artist, (Mr. E. Howard Donne,) well under perfect control of the spirit. The picture represents the head and bust, life-size, of a young lady arrayed in bridal costume, and ornaments the walls of our Public Free Circle Room. Some of the most competent judges in the country have examined and admired this Portrait, and do not hesitate to pronounce it a superior work of art. Its anatomical accuracy, beautiful expression and finish are indeed worthy the pencil of any accomplished artist.

THE BANNER OF LIGHT is the oldest Spiritualist paper in the world—substantial and reliable as an exponent of the Spiritual Philosophy of this century. Public Lectures from noted speakers appear in its columns from time to time, together with original Stories, Spiritual Phenomena, Correspondence, &c. It also advocates the rights of woman, as well as other needed reforms.

We ask our friends everywhere to lend us a helping hand, and so enable us to continue our work with renewed exertion—for the great good of humanity.

Address WILLIAM WHITE & CO., Banner of Light, Boston, Mass.

Spiritual and Miscellaneous Periodicals for Sale at this Office.

THE LONDON SPIRITUAL MAGAZINE. Price 3d. per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. THE MEDICINE AND DYSMORPHIC. A weekly paper published in London. Price 6 cents. THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 8 cents. THE ILLUSTRATED SPIRITUAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. B. Jones, Esq. Price 8 cents. THE PRESENT AGE. Published in Chicago, Ill. Price 8 cents. THE LYON BANNER. Published in Chicago, Ill. Price 8 cents. THE CRESCENT. Published in Baltimore. Price 5 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cents per copy.

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 CARS.—Thirty cents per line, *Agate*, each insertion. Payment 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.

Dr. STADE, Clairvoyant, is now located at 210 West 43d street, New York.

Dr. EDWARD MEAD has taken rooms No. 6 and 7, at No. 2 Hamilton place, opposite Park-street Church, Boston, and may be consulted in diseases of the brain and nervous system.

J. WILLIAM VAN NAME, M. D., will examine by lock of hair until further notice for \$1.00 and two three-cent stamps. State full name, age, and one leading symptom. Address Box 5129, New York City.

JAMES V. MANSFIELD, TEST-MEDIUM, answers sealed letters, at 361 Sixth avenue, New York. Terms, \$5 and four three-cent stamps.

C. H. FOSTER, "Test Medium," No. 16 Twelfth street, New York, University place and Fifth avenue, New York.

J. WILLIAM VAN NAME, M. D., Eclectic Clairvoyant and Magnetic Physician, 404 Dean street, Brooklyn, N. Y. Office hours, 9 to 12 A. M. and 2 to 5 P. M. Money refunded when not answered.

SEALD LETTERS ANSWERED BY R. W. FLINT, 31 Clinton place, New York. Terms \$2 and 3 stamps. Money refunded when not answered.

FREE SEEDS, BOOKS, &c.—Simple packages of *Manure*, *White Vinegar*, *White Sugar*, *White Flour*, and copies of the *American Stock Journal* sent free to all who send stamps to pay postage. Address N. P. BOYER & CO., Parkersburg, Chester County, Pa.

SPIRIT COMMUNICATIONS by sealed letter, \$1 and four stamps. Address, M. K. CASHEN, Newark, N. J.

Example for the Ladies. MISS ADELAIDE PERRY, Bloomington, Ill., says: "We have had our Wheeler & Wilson Machine in use eleven years without repairs, and it runs as well as the day it was bought. Last year I earned with it \$180.85, besides doing the sewing for a family of eight persons and considerable other work."

BUSINESS CARDS.

The Atlantic Cable is a National Benefit. So are the *Small Books* for children—Never wear out at the time. Try them.

For sale by all Dealers.

Jan. 27.

J. T. GILMAN PIKE, PHYSICIAN.

Pavilion, No. 67 Tremont street, (Room No. 5.) BOSTON.

LIBERAL SPIRITUAL AND REFORM BOOKSTORE.

Western Agency for the sale of the BANNER OF LIGHT, AND ALL

LIBERAL AND SPIRITUAL BOOKS, PAPERS AND MAGAZINES.

Also, ADAMS & CO.'S

GOLDEN PENS AND PARLOR GAMES.

The Magic Omb, and Voltaire Armor Boles, Dr. Storer's Nutritive Compound, SPENCE'S POSITIVE AND NEGATIVE POWERS, CONGRESS RECORD INK, Stationery, &c.

WATKINS & CO.,

No. 614 North Fifth street, St. Louis, Mo.

GEORGE ELLIS, BOOKSELLER.

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Keeps constantly for sale the BANNER OF LIGHT, AND A FULL SUPPLY OF THE

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J. BURNS, PROGRESSIVE LIBRARY.

15 Southampton Row, Bloomsbury square, London, Eng.

KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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Keeps for sale the BANNER OF LIGHT, AND A GENERAL VARIETY OF

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At Eastern prices. Also Adams & Co.'s Golden Pens, Pencils, and Stationery, and a full supply of the BANNER OF LIGHT, and a full supply of the SPIRITUAL AND REFORM WORKS.

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ADVERTISEMENTS.

AMATEUR CULTIVATOR'S GUIDE

TO THE

Flower and Kitchen Garden.

We are pleased to announce that this 20th Annual Edition of the *Amateur Cultivator's Guide* has been enlarged and improved, and containing a multitude of new colored lithographs, has been published. It contains in addition to the full description of 3000 varieties of choice Flower and Vegetable Seeds, Hints on the Culture of the same, and a full supply of the BANNER OF LIGHT, and a full supply of the SPIRITUAL AND REFORM WORKS.

Published by William White & Co.

JAMES FISK, JR.

Editor of the *Amateur Cultivator's Guide*, Boston, Mass.

THE TOBACCO HABIT!

HOW TO BREAK IT. The Natural Antidote. Also, about matter pertaining to the happiness of all wives and their husbands; also, all males and females of the human species afflicted with this habit. 25 cents. P. R. RYAN, 111, 113, 115, 117, 119, 121, 123, 125, 127, 129, 131, 133, 135, 137, 139, 141, 143, 145, 147, 149, 151, 153, 155, 157, 159, 161, 163, 165, 167, 169, 171, 173, 175, 177, 179, 181, 183, 185, 187, 189, 191, 193, 195, 197, 199, 201, 203, 205, 207, 209, 211, 213, 215, 217, 219, 221, 223, 225, 227, 229, 231, 233, 235, 237, 239, 241, 243, 245, 247, 249, 251, 253, 255, 257, 259, 261, 263, 265, 267, 269, 271, 273, 275, 277, 279, 281, 283, 285, 287, 289, 291, 293, 295, 297, 299, 301, 303, 305, 307, 309, 311, 313, 315, 317, 319, 321, 323, 325, 327, 329, 331, 333, 335, 337, 339, 341, 343, 345, 347, 349, 351, 353, 355, 357, 359, 361, 363, 365, 367, 369, 371, 373, 375, 377, 379, 381, 383, 385, 387, 389, 391, 393, 395, 397, 399, 401, 403, 405, 407, 409, 411, 413, 415, 417, 419, 421, 423, 425, 427, 429, 431, 433, 435, 437, 439, 441, 443, 445, 447, 449, 451, 453, 455, 457, 459, 461, 463, 465, 467, 469, 471, 473, 475, 477, 479, 481, 483, 485, 487, 489, 491, 493, 495, 497, 499, 501, 503, 505, 507, 509, 511, 513, 515, 517, 519, 521, 523, 525, 527, 529, 531, 533, 535, 537, 539, 541, 543, 545, 547, 549, 551, 553, 555, 557, 559, 561, 563, 565, 567, 569, 571, 573, 575, 577, 579, 581, 583, 585, 587, 589, 591, 593, 595, 597, 599, 601, 603, 605, 607, 609, 611, 613, 615, 617, 619, 621, 623, 625, 627, 629, 631, 633, 635, 637, 639, 641, 643, 645, 647, 649, 651, 653, 655, 657, 659, 661, 663, 665, 667, 669, 671, 673, 675, 677, 679, 681, 683, 685, 687, 689, 691, 693, 695, 697, 699, 701, 703, 705, 707, 709, 711, 713, 715, 717, 719, 721, 723, 725, 727, 729, 731, 733, 735, 737, 739, 741, 743, 745, 747, 749, 751, 753, 755, 757, 759, 761, 763, 765, 767, 769, 771, 773, 775, 777, 779, 781, 783, 785, 787, 789, 791, 793, 795, 797, 799, 801, 803, 805, 807, 809, 811, 813, 815, 817, 819, 821, 823, 825, 827, 829, 831, 833, 835, 837, 839, 841, 843, 845, 847, 849, 851, 853, 855, 857, 859, 861, 863, 865, 867, 869, 871, 873, 875, 877, 879, 881, 883, 885, 887, 88

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Mediums in Boston.

DR. J. R. NEWTON,
Practical Physician for Chronic Diseases,
No. 45 HARRISON AVENUE,
(One door north of Beach street.)
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DR. J. R. NEWTON is successful in curing Asthma, effects of Sunstroke, Scurvy, Rheumatism, Neuralgia, Heart Disease, Nervous Debility, Diabetes, Liver Complaint, Dyspepsia, Weak Eyes, Falling of the Uterus and all kinds of Chronic Diseases. Cures, 1000 of Voice, Rheumatism, Bronchitis, Hemorrhoids, Piles, and all kinds of Lameness and Weakness of Limbs.
Jan. 6.

DR. J. M. HOTALING,
CLAIRVOYANT AND ELECTRIC PHYSICIAN,
No. 4 HARRISON AVENUE, Corner Essex street,
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(Private entrance for Ladies on Essex street.)
DR. HOTALING is a regularly educated physician, a graduate of two Schools of Medicine, and having had fourteen years experience as a Medical Officer, is qualified to treat all kinds of Chronic Diseases, Weakness and Irregularities, treated successfully, delicately and cheaply. Free medical examinations for the poor, Wednesday, from 8 to 12 A. M. Invalids at a distance, enclosed \$1.00 and a lock of hair, to receive a complete diagnosis of case, with written, and receive a mail complete diagnosis of case, with advice concerning treatment. Consultation free. Send stamp for circular.
Jan. 6.

ALBERT MORTON,
MAGNETIC HEALER.
Examinations by Mrs. Morton, Clairvoyant, \$2.00.
Specialty: Business.

MRS. ALBERT MORTON,
Medium, Business, Test and Prophetic Medium.
Letters answered, enclosed hair and stamp, \$2.00.
Jan. 6.

DR. MAIN'S HEALTH INSTITUTE,
AT NO. 45 HARRISON AVENUE, BOSTON.
TUESDAY, requesting examinations by letter, will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.
Jan. 6.

MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
259 Washington street, Boston. Mrs. Latham has been successful in treating Rheumatism, Rheumatic diseases of the Lungs, Kidneys, and all Bilious Complaints. Parties at a distance examined by a lock of hair. Price \$1.00.
Jan. 6.

SPIRITUAL MEDIUMS, CHRYSTIAN, ENGLAND.
Mrs. J. M. CHRYSTIAN, clairvoyant, 100 Essex street, Boston. Known for her remarkable success during many years practice in examination and healing. The sick, who call on her, are cured. 150 Essex street, Boston. Hours from 10 to 4.
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THE WEST.

CAPT. SILAS BENT AND THE NORTH
POLE

"There is nothing which it is reverent to pronounce scrutable among the works of God. It remains for us to penetrate the world of invisible things. We have already sundry rumors and pretences—shadowy cast before, perhaps—but as yet unsatisfactory and unintelligible, and

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