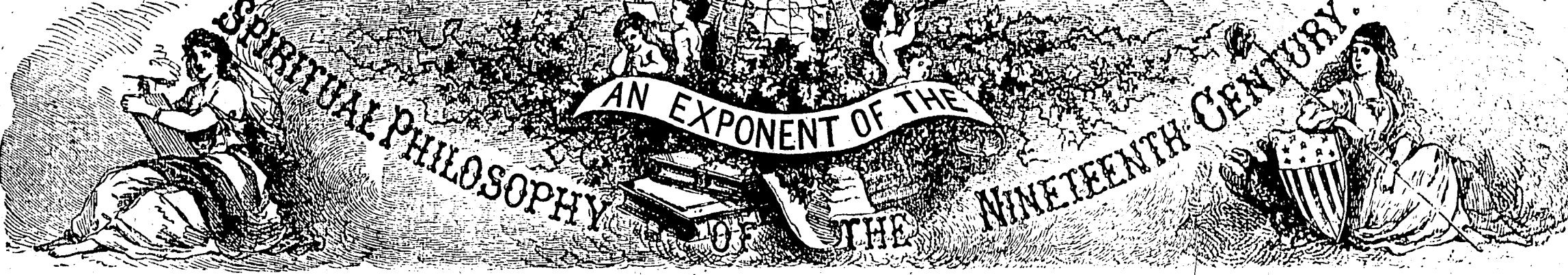


BANNER OF LIGHT.



VOL. XXX.

(WM. WHITE & CO.,
Publishers and Proprietors.)

BOSTON, SATURDAY, JANUARY 27, 1872.

{ \$3.00 PER ANNUM. }
In Advance.

NO. 20.

Written for the Banner of Light.
THE SKEPTIC.

BY THOMAS WICKHAM.

Oh, Spirit Holy, let me know
What is beyond the gate of death;
What I shall be—where I shall go,
When life has breathed its latest breath.
Some say that when this form is dead,
Then all of human life is o'er—
That when the vital spark has fled,
The soul, too, dies forevermore.
And others say that in that hour
We rise from out this mortal clay,
With purer sense and higher power,
To spirit-life and endless day.
In doubt and fear between the two,
I ask to know which one is true;
Can that belief make me believe?
Let me myself the proof receive.

Oh, Spirit Holy, ever near,
In all, through all, and over all,
Take from my soul this doubt and fear,
In doubt and fear thou dost dwell.
Sometimes within my soul there glows
A lofty sense of holy things;
Emotion to sweet impulse grows,
And waits me on ethereal wings.
Again my soul is filled with gloom,
As if enclosed by walls of brass,
And sinks like one who feels his doom,
And cries in vain, "Alas! alas!"
In doubt and fear I weigh each sense,
And learn not what I seek from thence.
One points to some celestial height,
And one portends eternal night!

Oh, Spirit Holy, answer me!
There is a mystic veil between
What is and what which is to be,
That hides from me the world unseen.
Some say the gates are opened wide
Into a bright, celestial sphere,
And spirits from the other side
Are coming through to meet us here.
And others say that this is vain,
A wicked demon's vile deceit,
The phantom of a dreamer's brain,
Or but a necromancer's cheat.
In doubt and fear between the two,
I ask to know which one is true.
Bring not for proof what others see;
I ask that proof may come to me.
Oh, Spirit Holy, nearer come!
In thee I hope, in thee I trust;
I bow before thee, silent, dumb;
To win thy truth I kiss the dust.
They say that those whom we saw die
Now come to us alive again,
And write, and tell of things so high,
And often have been seen of men.
They say that voices in the air
With strains of music fill the ear;
That crowds of spirits everywhere
Are seeking converse with us here.

In doubt and fear I ask to know
Am I immortal? yes or no?
Come, spirits, meet me face to face,
And make my doubt to give place!

A BEAUTIFUL INCIDENT—WAS IT EN- TRANSCMENT?

DEAR BANNER—In the palmy days of the elder Booth, (we have it from one of the company,) the great tragedian, together with several friends, was invited to dine by a person who was opposed to theatres and theatre goings, and yet who had curiosity enough to wish to see something of the lion of the day. During the evening some one requested Booth, as a particular favor, to read for them the "Lord's Prayer." Expressing his willingness to afford the company this gratification, all eyes turned expectantly toward him. Slowly and reverently he arose. All were astonished at the peculiar and vivid play of emotions that convulsed his countenance. His face became deathly pale, and his eyes, tremblingly turned upward, were wet with tears. The silence could almost be felt. It became absolutely painful before his rich-toned voice from the death-hued lips indistinguishably syllabled forth, "Our Father who art in heaven."

Every heart was thrilled with the pathos and solemnity of the occasion. After he had finished the silence continued, until a subdued sob from a remote corner of the room broke the spell. The host stepped forward with streaming eyes, and, seizing Booth by the hand, said:
"Sir, you have afforded me a pleasure for which my whole future life will feel grateful. I am an old man, and every day, from my boyhood to the present time, I thought I had repeated the Lord's Prayer; but I have never heard it before, never."
Booth replied: "To read that prayer as it should be read has cost me the severest study and labor for thirty years; and I am far from being yet satisfied with my rendering of that wonderful production. Scarcely one person in ten thousand comprehends how much of beauty, tenderness and grandeur can be condensed in a space so small and in language so simple."

So great an effect had been produced by the reading that, after a few minutes of subdued conversation, the company separated, retired for the time at least, with full hearts, the Orthodox and Liberal with something to think of.

REICHER.

Rev. Dr. Peabody, in his election sermon at Boston, the other day, said: "The sole reason why women were underpaid was, that women who did not need work were mean enough to underbid those who did, and the lowest bid ruled the market."

If a man and a woman are driving together with a spirited horse over a difficult and dangerous road, and the woman knows how to drive, and the man does not, the woman had better take the reins—and she will take them.

If we do not want our faults noticed we must not speak of the faults of others.

The Lecture Room.

Objections to Spiritualism Answered.

A LECTURE BY PROF. WILLIAM DENTON,
In Music Hall, Boston, Sunday Afternoon.
Reported for the Banner of Light.

In appearing before you this afternoon to answer some of the more common objections that have been urged against modern Spiritualism, it may be well to state that I do not appear as the representative of a sect, bound to defend it at all hazards; but as the author of a creed, whose principles induce him to uphold the dogmas he has accepted, and against which his full-grown reason rebels. I speak for no party, and can promise to represent no views but my own. And it is these that I am sure you would have me represent. I was driven into Spiritualism step by step by my personal examination, first of mesmeric, and subsequently of spiritual phenomena; my mesmeric experience having given me the philosophy of Spiritualism, long before I had become absolutely certain of its truth by evidence that left no room for skepticism. And every day's reading, experience and reflection only convinces me the more fully that my position is a true one.

The objections to Spiritualism may be classed under two heads: those proceeding from Christians, and those proceeding from materialists, or those who have no faith in man's conscious existence after death. At first sight it might be supposed that Christians would hail with joy any evidence that would strengthen their belief in future existence, and the still more tangible evidence that would transform their faith into knowledge, and their hope into joyful assurance. The strongest Christian objection is one that exists wherever Christianity exists, and yet is only occasionally heard: "Why do not these spirits come to us, instead of coming to those mediums who are neither pious or intelligent?" "Why did not they come to the church of the living God first, then we would have opened our doors and embraced these children of heaven with open arms." In every age there appear to have been men who regarded themselves as the special favorites of heaven, and all others as the objects of God's wrath, or at the least regarded by him with indifference. The priests among the Jews were peculiarly holy unto the Lord, and the prophets the chosen revelators of his will, and they looked upon all others not only with distrust, but with the most deadly hatred. This is not a modern objection, but is as old as the Pentateuch. How plainly this crops out in the Bible, from first to last:

"Regard not them that have familiar spirits. . . .
A man also, or a woman that hath a familiar spirit, shall surely be put to death: they shall stone them with stones."
So says the author of Leviticus—unknown, but doubtless a priest. Isaiah is influenced by the same spirit: "When they shall say unto you, seek unto them that have familiar spirits, and unto wizards: say ye then unto them, shall we inquire of the dead for you? shall we tell you that which ye have not? shall we make you see things that ye have not seen? shall we make you know things that ye know not? shall we make you see things that ye have not seen? shall we make you know things that ye know not?"
That is, "You should come to us, and not go to those low, ignorant mediums. Our communications are from Jehovah, and must be vastly superior to theirs." The mediums of those times, like the mediums of the present, appear to have held communication with the spirits of the departed, and their friends consulted them through these mediums, as so many do to-day by our present mediums; and the priests, puppets and orthodox of that time were as much opposed to it as the priests and orthodox of this time, and I think, with no more reason. The Bible has been praised as a spiritual book—as containing, from first to last, the spiritual experiences of a remarkably spiritualized people; but I think, as in so many other respects, great injustice has been done to it and its writers. The Spiritualists of those times were the wizards, the necromancers, the possessors of familiar spirits, whom the Bible writers denounce, and call on the people to stone to death; and it is from one of these despised ancient Jewish mediums, the woman of Endor, that we obtain the strongest evidence of man's future existence that the Old Testament furnishes.

But why should not these manifestations come to those outside of church organizations? If rain fell nowhere but on the churchman's land, and if the sun shone nowhere but on the pious man's acres, India would soon be starved out. If the churches could but have had a monopoly of these manifestations, and they could have been made to bolster up their falling creeds, there is not a pulpit in the land but would have resounded with their praise. But Nature dispenses her gifts with an impartial hand. The sun shines no brighter for the Christian than for the infidel. The only difference, if there is any, is that the towering church spires scare the loving angels as they come to earth; and so they go to humbler homes to breathe the "glad tidings of great joy."

But how is it that many of the spiritual mediums are persons of bad moral character? Because morality or immorality has little or nothing to do with the condition of mediumship, any more than it has to do with being a musician, a painter, a psychometrist or a mesmerist. I have seen a man stand before an audience, and, by making passes over them, send about a dozen, out of two or three hundred, into a mesmeric sleep, then draw them out to the platform while in that sleep, and control their actions at will. Their intelligence or morality had nothing to do with the result, and yet they were mediums through whom manifestations of his will were made to the audience. And so in this case. When I declare that a person is a good medium, I do not mean, by that, that he is conscientious or chaste, temperate or benevolent. I mean by it that he can through him communicate to human beings—simply this, and nothing more; and by my statement, I endorse him in no other respect. A very bad man or woman, as we ordinarily use language, may be a very good medium for spiritual manifestations; and the best of men and women may be altogether deficient in this respect.

"Oh!" says one, "but our spirit-friends would never send messages through such persons." In the first place, spirits may be able more clearly than you to see the real condition of the mediums with whom they come in rapport, and thus be able to judge a more righteous judgment. They may see that even those you call bad, are no worse than average members of certain churches—and I believe they are no worse—[applause] and may seek to rebuke your Pharisaical spirit by making them their mediums of communication. Or they may feel as you do when you have a message to send by telegraph to Europe. You do not run around to inquire into the moral characters of the operators, and to what church they belong. The only question is, "Can they send my message accurately?" And if they can, you care but little about the rest.

The cases, it is true, are not quite parallel. The telegraph operator does not deliver the message in person as the medium generally does, but it must be remembered that the difficulty of communication is much greater between the spirit-world and our own, than between this Continent and the European, and the greater anxiety of the spirit to assure his living friends of his existence and welfare, may more than counterbalance the difference between the two cases. I have no doubt, however, that the aristocratic feeling that prevents multitudes from attending circles and consulting mediums, operates in the spirit-land, and in like manner prevents many communications that would otherwise be given.

I have sometimes wondered how it is that Christians who object to manifestations through mediums on account of the

lack of morality on the part of some of them, do not see how strongly this argument might be used against those mediums mentioned in the Bible, and through whom that is supposed to have delivered messages to mankind. More, through whom the messages contained in the Pentateuch are believed to have been delivered, commenced his public career by murdering an Egyptian, and one of his last acts was commanding the wholesale butchery of thousands of innocent babes and their weeping mothers.

Hosea, another of these mediums for the King Spirit, the Lord of Hosts, gives the following as the first message received by him:

"To take unto thee a wife of whoredoms and children of whoredoms; for the land hath committed great whoredom, departing from the Lord."
Is there anything in the whole round of modern mediumship that can equal that? [Applause.] If any medium should pretend to have received such a message from God or spirits, the land would ring with his shame! He did, of course, as the Lord directed; he found a suitable person in Gomer, the daughter of Diblaim, and she had three children. Then the word of the Lord came unto him a second time. He thus relates the circumstance:

"Go yet, love a woman beloved of her friend, yet an adulteress according to the love of the Lord toward the children of Israel; love her, as the Lord saith, and love the figure of whoredoms. So I bought her for me for fifteen pieces of silver, and for anomer of barley, and a halfomer of barley."

It was bad enough for this man to consort with such vile women, but to make God responsible for his wickedness is greatly to increase his crime. And this is regarded as an direct message in God's Holy Word—a book that men clasp to their bosoms, and praise him for the wondrous enlightenment that his holy spirit by its means has given to benighted humanity. [Applause.] Humanity must be terribly ignorant and horribly wicked if such communications as these can benefit it. [Applause.] How can men who accept of such characters as true mediums between God and man object to any medium whatever on the ground of any supposed moral unfitness?

"But," I am told, "you cannot deny that many Spiritualists are ignorant and vicious men and women." I am willing to compare the believers in modern spirit manifestations with the members of any religious organization that exists. Take Christians, for instance. The Roman Catholics are by far the most numerous, and taking Christianity all over, compare them in intelligence, from the Pope to Patrick who believes that the first Patrick drove all the snakes and toads out of Ireland, and who are the best able to stand the test. Compare them with the Presbyterians, who believe in Adam and Eve, Samson and the jawbone, Jonah and the whale, the devil flying away with Jesus on his back, and under his arm, as the case may have been—to the top of an exceeding high mountain; the Presbyterians, who believe that that compound of ignorance, contradiction and blasphemy called the Bible, is the best and wisest book that man ever saw, who believe the mesmeric exorcism got up by devil-doctoring, hell-painting, woman-wearing vagabonds, who utterate the country to frighten the trusting heart of innocent childhood, to be the outpouring of God's spirit. Compare them with these, and I know of nothing among the beliefs of Spiritualists that begins to indicate such childish, such heathenish ignorance as this! [Applause.] That there are ignorant, superstitious Spiritualists everybody knows, but next to none of them believe that he will receive in the next world heavenly wisdom in exchange for earthly ignorance, but that the consequence of his ignorance will result in spiritual progress in the next world as truly as here, he has therefore constantly a strong incentive to mental culture. That many Spiritualists are also vicious, I know; but I also know that some of the vilest of those I have known have left the Spiritualist ranks because their vicious practices were so condemnatory that they could no longer obtain a living among them, and so they have returned to the church, where I suppose they thought their chances would be better. I do not seek to censure the immorality of any class; let justice be done to all; let the consequences of wrong-doing fall on the head of the guilty; but I cannot avoid thinking that those who regard the scripture of Jesus as a sufficient atonement for the vilest of crimes, are much less likely to be moral, all other things considered, than those who believe that the consequences of their deeds can never be removed, and that well-being is inseparably connected with well-doing.

But we are told that Spiritualism promotes insanity. We are told this, too, by Orthodox revivalists, whose ravings have driven reason repeatedly from its throne. This, too, with the fact staring us in the face, that where the excitement produced by spiritual investigation has made one person insane, religious excitement has made a hundred. There is nothing more likely to unseat the reason than the talk about hell, devil, and faith that no man can understand, and the general run of evangelical topics, which defy reason, and call for its abrogation before they can be unintelligently accepted. Spiritualism, and the application of the knowledge of man's spiritual nature which has come to us by its investigation, is, at the present time, curing many severe cases of insanity, and doing more to remove a large part of this terrible curse of humanity. I am glad to learn that we are to have a Psychopathic Institute in Boston, under the superintendence of Dr. Mead, for the cure of this malady by such means; and I have no doubt from my knowledge of the Doctor, that it will be eminently successful. I trust that all the financial help which is needed for such successful prosecution of this philanthropic enterprise will be forthcoming.

Then comes in the objection urged by Charles Beecher and a host of others, down to Eliza Knapp: "These manifestations are vulgar; they are the work of spirits—but they are evil spirits." This is the last stronghold of the disbeliever church. Stronghold, did I say? Weak hold would be a much more appropriate name. [Applause.] In the first place, there is no evidence that any beings wholly evil exist in the universe; and if they are partly evil and partly good, they are like human beings, and can with no more propriety be called evil spirits than ordinary human beings can be called evil men.

But, to take the ground that these manifestations are made by evil spirits, is to overthrow Orthodoxy itself. What becomes of their hell, in which the wicked are placed, where "the smoke of their torment goeth up forever and ever"? What becomes of the weeping and wailing, and gnashing of teeth, in that bottomless pit from which there is no escape? If this notion be correct, it is the righteous that are in prison, behind unscalable walls, and the wicked are roaming and collecting the world over. They are playing "Money Musk" at the Davenport dances by the hour [applause]; they are crowding into the Banner of Light Circle Room, and sending messages which prove their familiarity with the family concerns of thousands of individuals, and which could not be collected by any one who was in the terrible agony, which Orthodoxy represents evil spirits as enduring. [Applause.] One might suppose, accepting the truth of this notion, that God and the devil had had another battle, in which the devil, owing to the numerous addition to his forces, had been victorious, and had overthrown Jehovah and his holy angels, and had locked them up in the sulphurous pit, while his Satanic Majesty and his followers were riling riot over the world, lords paramount. [Laughter.] What a story to tell in this nineteenth century! I do not wonder that people laugh at it. It is the most ridiculous theory that can be advanced to account for the spiritual phenomena.

God appears not; the whole Christian world, for eighteen hundred years, has not even the tradition of his advent among men. Jesus allows, his followers by millions, to mourn his absence, to sigh and weep and pray for his coming; and yet, he is no more to be seen than the sun at mid-night. The Holy Ghost, the Comforter who was to come, has never been seen or heard by a single soul; but here are evil spirits everywhere—seen, heard, felt, tapping, writing letters, speaking through mediums, answering sealed communications, drawing out of the churches thousands of the best people in them, and driving their preachers almost to their wits' end. Some one says this is a devil's world; and if this notion be correct, it must be so. Nor is that the worst of it—the next world must be a devil's world, too! But this is really too silly to talk about. Did a devil dictate such communications as these, which I read from the Mesmeric Department of the Banner of Light for March 15th, of this present year, and which are no better than hundreds that have appeared there?

WASSY REVEREND.

I am Jennie Stevens, six, and my mother lived on Columbia street, New York City. I was thirteen years old. My mother is a widow. She has one child left—little Annie. She is eight years old. And mother says, if she could feel sure that there was anything better, anything more satisfying to her, she would be willing to sell her soul for the sake of knowing that I come to her every day; and I try to make her know I am there, and I try to do all I can to make her happy. I want her to feel sure—for I don't tell what I feel; never learned to read, and I don't, do it now. She knows I want to live in a beautiful home for her when she comes to live with me, God-day. [Do you remember the number where your mother lives?] Sixty-six.

ANGELINE SHEPARD.

I am Angelina Shepard, I lived in Manchester, N. H., three weeks ago to-day at a typhoid fever. I come back to cheer my mother—poor Emily. She is lonely, and feels almost that God has forsaken her. I used to tell her that unless she spoke more upon herself, something would force her to do that, and now the force has come—that I have been taken. She must not sit down sadly, and be willing to submit to what seems to her to be a loss. She must rise up, summon all the strength of her being, and be determined to take God's blessings as blessings, and not as curses. I want her to know that I live, that I am conscious of her presence, and that I can return and communicate with her, and that I shall always watch over her, and when she is sad I shall feel sad too, because I love her. So the better she is, the better I shall be, and if she would not throw a shadow over my home in the spirit-land, she must seek to come out of the shadow as soon as possible. Labor on, and trust in the mighty power of love and wisdom that has always taken care of us. We were left orphans very young, and had to battle hard with the cares of life. Now I know it is hard for her to be left alone, but it will bring out the powers of her spirit as nothing else would have done. Good day.

Devils are altogether different beings from what Orthodoxy supposes. If such messages as these come from them, and we may say of them, as Jesus said of the little children: "Of such is the kingdom of heaven." [Applause.] Strange to think, that, about the afflicted, that bring joy to the house of mourning, that warn men against vicious indulgences, that stimulate them to worthy deeds. Some of the noblest men of which history can boast, whose charities are wide as the land, are in communication with their departed friends, and receive from them delightful messages, encouraging them in every good word and work. If this is the devil's work, welcome Lucifer! I am no stickler about names. As a rose by any other name would smell as sweet, an angel, by the name of devil is just as good, and his influence just as beneficial! [Applause.]

But it has been objected that the heaven which Spiritualism reveals is a gross and material heaven of rocks, hills, rivers, forests, birds, houses, and other material existences, but what can a spirit realm be like that is not material? Is the spirit something, or nothing? When two spirits meet, can they shake hands? Can they see each other's faces? Then there must be hands to shake, and faces to see. What do they stand upon? There must be something related to them, as the rocks and earth are related to us. How other wise could they stand, sit, walk, lie down? Do they hear each other's voices? Then there must be something analogous to the air, by which the sound is conveyed, and they must possess lungs to produce that sound. In fact, many of the little stories of heaven agree with this idea. In the heaven of the Apocalypse there is a "river of life," and the "tree of life" on each side of it. With this idea agree many Christian hymns, such as this sung by the Methodists:

"We'll range the sweet plains on the banks of the river,
And we'll sing of salvation forever and ever."
But rivers can only exist where rain falls; and rains can only fall where clouds float in the atmosphere; and what that is the case, the weather is sometimes fair, and sometimes wet—the sky is sometimes cloudy, and sometimes clear. But rivers can only run where the ground is sufficiently impervious to moisture, and this can only be where rocks underlie the region through which they flow. Rivers can only run where some portion of the land is higher than another; and, from the high land, sediment or mud must be swept down to the sea or lake into which the rivers flow. Thus, taking the common Orthodox view, we have a world material enough! Hills, rocks, rain, clouds, dull days, mire and mud—and how can it be otherwise? More than this, the saints are supposed to have white robes and harps of gold. But this implies manufactures, mines, tools, and a world as grossly material as any of which Scripture ever dreamed. It is evident that to the spirit the spirit-world must be marvelously like our own, so that many spirits who have suddenly passed into it are not aware for some time of the great change that has taken place in their condition.

But to the objections of our friends who deny that there is any evidence of man's existence after death: We are told that it is very unphilosophical to attribute to the agency of spirits events which cannot really be explained on common principles. There is, I think, no intellect Spiritualists who would not agree with this statement. The spiritual phenomena are regarded as such because they demonstrate the existence of individualized intelligences totally distinct from those to whom the manifestations are made; and we have agreed to call them unseen individualized intelligences by the name of spirits.

I remember once sitting in a circle at Muncie, Ind., when the manifesting spirit spelled out, on the dial, by pulling a string communicating with a pointer—"Sing!" "What shall we sing?" We inquired. "Oh, Thou," was replied out. We turned to a Methodist hymn-book, and tried every one of the hymns commencing with "Oh, Thou," but could not find the hymn we were seeking. We then asked him to spell out the next word of the line of the hymn. By this time he was rapping very loudly, and apparently in a very impatient mood; but stopped and spelled out "fount." "Is it 'Oh, Thou, fount'?" "Yes," was replied out. Then we discovered that the spirit was mistaken, supposing that a well-known hymn commenced "Oh, thou fount of every blessing." Instead of "Glorious fount of every blessing"—which was sung, the spirit keeping time with lively raps to the close. Here was a mind distinct from that of every person in the circle; and I think we spent at least fifteen minutes in trying to find the hymn which the spirit desired before the mistake was discovered. Similar incidents are familiar to all those who have been accustomed to observe spiritual manifestations. The evidences that I have had of the operation of a mind distinct from my own, and equally as distinct from that of any other known human being in the body, can only be numbered by thousands. If I am told that these mental manifestations may be unwittingly produced by minds that are connected with bodies, I can only say that you ask me to believe something a thousand times more unreasonable and unphilosophical than Spiritualism, and something for which no reason can be given, except the desire to escape the legitimate conclusion of demonstrated facts.

more unreasonable and unphilosophical than Spiritualism, and something for which no reason can be given, except the desire to escape the legitimate conclusion of demonstrated facts.

But the next objection of this class of reasoners comes in the form of the following assertion: "It is contrary to the general experience of mankind—which teaches that the organization of the body destroys conscious existence." This objection seems to take it for granted that the spiritual experience of mankind amounts to nothing; that is simply pushed on one side. The general experience of mankind teaches that from unperceived by some tangible object, falls to the ground; and yet I have read a bar of iron, weighing more than twenty pounds, suspended in the air for several minutes, and, when pushed down a little way, it would instantly resume its position. A powerful galvanic battery was the means employed in producing this remarkable result. Shall we deny it, because it is contrary to the general experience of mankind? Are particular experiences to go for nothing?

The general experience of mankind is opposed to clairvoyance; eyes are essential to enable a person to see, and without eyes nothing ever was seen. "Exactly so," says the objector; "I object to all such material stories as those of seeing without eyes." Accompany me to Charles H. Foster's room, and I will, I think, compel you to acknowledge other clairvoyances of Spiritualism. I sat down at his table, and when he was in another room and out of sight, I wrote on various slips of paper the names of eight friends of mine who had passed into the spirit-world, rolling each slip into a small pellet, and mixing them together, so that I could not distinguish the one from the other. Mr. Foster then came in, and placing them before him, took them up one and said: "Caroline Gilbert; you will find her name on that slip of paper." I unraveled the pellet, and there was the name of Caroline Gilbert. He then took up another: "Your mother, Jane Denton; you will find her name on that slip." I unraveled this, and on it was the name of my mother, Jane Denton. Others were treated in a similar manner, and every one was correct. Mr. Foster claimed that this was done by spiritual agency, and I have no doubt that this was correct. But suppose it was not; and this is the position the materialist must take—what enabled Mr. Foster to read the name rolled up in every pellet? The only way the spiritual view is to take the clairvoyance, and to say either way, the materialist position falls to the ground. Accept clairvoyance, and you have something as foreign to general experience as the notions of spiritual existence, and quite as difficult to account for. A man might as well deny the existence of evidence as to deny clairvoyance, and I can prove to any one the existence of the latter much more readily than I can these notions of the former.

But it is objected by some that these communications are professedly from the spirits of departed individuals who are far below the standard of their writings when they were living on the earth. We have had communications from Shakespeare, Byron, Franklin, Washington, Channing and Parker that would abash a "rich old boy." This is very true; I have read many such myself, and have no more belief in their having proceeded from the individuals whose names they bore than the objector has. I think that very sensitive persons may be influenced to write and speak in the name of various individuals, honestly supposing themselves to be under their influence, and yet all this is written proceed directly from themselves.

After the publication of some of my alleged lectures in the Banner of Light, I received a book from a person who signed himself of herself, "A. Christian Spiritualist," and I suppose it was intended to convert me to a more Orthodox way of thinking. Its title was "Further Communications from the World of Spirits," purporting to be given through a lady. On looking over the book, I found communications from Joshua, the son of Nun; Mary Magdalen, Solomon, Luther, George Fox, and John the Apostle, and also a note from Jesus. Who could avoid reading a communications from such illustrious individuals as these? Joshua, the son of Nun, is by tradition 110 years old, and Solomon nearly 300. It is fair to presume that by the time they have attained to a superlative height of wisdom, and if they were to impart the very choice of it to us, if they could, it would communicate all. This very reasonable conclusion I found to be very fallacious when I read the communications, including the note from Jesus. I was obliged to say what some one said after listening to a sermon by a certain preacher: "What was true in it was not new, and what was new in it was not true. For the most part it consisted of ideas about half-way between Orthodoxy and heterodoxy, evidently written by some one who had begun to think, but was still held considerably by the church's leading strings."

George Fox, in an essay on the rights of man contained in this work, uses the phrase: "My friends," which is very natural for a Quaker, as he was, to do. But in Joshua's part of the book, the same phrase appeared. He commenced: "My friends," and continued in various portions of his article: "My friends, I will show." "My friends, it is very difficult." "My friends, a day of rest." "Does not this show you, my friends?"—using the same phrase nearly three times on a single line. Mary Magdalen commenced an article on marriage with a reference containing the same phrase: "We have often endeavored, my friends," and then followed: "and yet, my friends." "It has taken many ages, my friends." "You may think my friends; Strategy to, my friends." John the Apostle seems to have had the same Quaker training, and in an essay on the spirit-world uses the same phrase at least twenty-four times. John the Apostle also used the word "God-pitifully," a very unusual term indeed. But what are we to think when George Fox uses the same term, and also Lorenz Dow, who contributes some notes to this book? Why, it is evidently the production of the lady who supposes herself the medium for these spirits, as many others have done for other spirits—some writing and others speaking, but giving us nothing higher or better than the production of their own minds. This book is the result of a certain mental condition of hers, which I could readily demonstrate were I acquainted with her. I do not undertake to say that she really intended to deceive the world, but I know that there are conditions of mind where persons imagine they are influenced by certain spirits, and make others believe it who are gullible enough to accept it. Yet I find that, as a whole, Spiritualists are the most critical of any class as to the reception of communications as truth, only sufficient evidence has been presented.

But some one inquires: "How are we to know when communications come from spirits, and when they are the production of the minds of the mediums?" We may not always be able to tell—we cannot always tell that a letter is from the individual whose name it bears, but we must very carefully exercise our reason, scrutinizing very closely everything, receiving nothing on trust; as skeptical of mediums as of apostles and priests, and accepting nothing that comes from them because it comes from them, any more than we receive what we find in the Bible, and that comes to us in the name of God. Unquestioning trust leads to gross fraud and the perpetration of degrading ignorance; and it is the duty of every lover of his kind to preserve his fellow-men from its influence, and I know of no people who are more disposed to do this than intelligent Spiritualists.

Some communications I am free to admit are frauds in the part of spirits themselves. Open a telegraph office in Boston, and let it be free for all comers to converse with their friends in the Old World. Some one raps. "Who calls?"

PREMIUM TO NEW SUBSCRIBERS.
A BEAUTIFUL SPIRIT PORTRAIT.
THE SPIRIT BRIDE.

An Extra Inducement to Subscribe for the

Banner of Light.

Each person 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. The original copy of THE SPIRIT BRIDE is a superb crayon drawing, executed in the highest style of art by a medium artist, (Mr. E. Howard Doane,) while under perfect control of the spirits. 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, Essays, 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.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER.
—First page: Poem—"The Skeptic" by Thomas Wickersham; "A Beautiful Incident;" "Objections to Spiritualism Answered"—a Music Hall Lecture, by Prof. Wm. Denton; Second: Banner Correspondence from various localities; "A Trip among Mediums," by E. D. Babbitt; "Spirit-Music," by John Gage; "J. V. Mansfield," "A Day at Moravia;" "Bullfinch's Bow," by J. Wetherbee; "The Quaker Preacher's Prophecy," by T. R. Hazard; "Response to 'Seeker's' Article," "The Double," by H. Scott; "Our New Publications—Opinions of the Press;" Prospectus, Fourth and Fifth: Usual editorial matters, etc. Sixth: Message Department; Obituary and Convention Notices; Seventh: Advertisements; Eighth: "Editorial Correspondence," by Warren Chase; "New York Matters;" "Western Locals," by Cephas B. Lynn.

—We have just received a supply of J. B. Angell's spirited pamphlet, entitled "Why I am a Spiritualist, and why I am not an Orthodox." Send for a copy, then read and circulate it.

—The Homeopathic Hospital Fair will be held in Music Hall, Boston, from Monday, April 15, to Saturday, April 27. There will be probably forty-five stalls. The Executive Committee meet every Thursday, at 11 o'clock, A. M., at Wesleyan Hall, Brimfield street.

—William White & Co. have in press, shortly to be issued, a new work by Dyer D. Lum, entitled "The Early Social Life of Man," being an extract from an unpublished work on Man in Geology; or, the Antiquity, Art and Social Life of Pre-Historic Man, by the above named author.

—The third edition of "Helen Harlow's Vow" has been issued. It is one of Louis Wainwright's best books. The public have rendered a verdict in its favor.

—We have one complete set of all the volumes of the "Harold of Progress," edited by A. J. Davis. Price, six dollars, unbound. Some of Davis's best thoughts are to be found in these volumes.

—BLASPHEMY.—WHO ARE THE BLASPHEMERS? ORTHODOX CHRISTIANS, OR SPIRITUALISTS? This caption is the title of a long article from the pen of Thos. R. Hazard, Esq., which will appear, in parts, in the columns of the Banner. The first part will be published in our next issue. The bulk of Orthodoxy is taken by the horns, and handled in a manner never before attempted.

The post-office department's circular to postmasters, requires them to receive mutilated currency in payment for postage stamps on the same terms that it is received by the officers of the treasury department.

There is something that looks immensely like business in the way the English temperance people to work, and the liberality with which funds are furnished for the cause whenever its leaders call for them. Last October the United Kingdom Alliance for the suppression of the liquor traffic, called for a fund of £100,000, and in less than two months £78,000 of it was subscribed. It has now issued a manifesto, which takes up six columns of the London Times, from which appears its uncompromising hostility to any form of the liquor traffic, and its purpose to be satisfied with nothing short of its entire overthrow. It hopes to effect these ends by means of a permissive bill, a measure similar to local option in regard to prohibition, in this country. Intemperance prevails to an alarming extent in England, and requires for its suppression just such vigorous measures.

"THE MENTAL CURE," by Dr. Evans, is meeting with good success—fifteen hundred copies having been sold. A second edition will soon be issued by William White & Co. Skeptics, as well as Spiritualists, need this book, for it will prove valuable to both.

Blackstone says that "no human laws are of any validity, if contrary to the law of Nature." So says Victoria Woodhull. And yet the latter is condemned by conservatives, while Blackstone is not.

David Leavitt, for twenty-five years a local reporter of the Boston Journal, was stricken with apoplexy, Wednesday morning, Jan. 10, and died in the afternoon. He was noted for his benevolence and good will to all mankind.

A telegram from San Francisco announces that Mrs. Laura D. Fair died in prison, where she was waiting for the execution of a death sentence.

To Correspondents.

—We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable, as a guarantee of good faith. We cannot undertake to return or preserve communications that are not used.

MRS. J. G. B. MINNEAPOLIS, MINN.—W. P. Anderson, the spirit artist, has been for nearly a year a resident of California. We do not know his address.

New Publications.

Francis D. Fox & Co., New York, have issued the first number of THE NATIONAL EXERCISER, to be published in eighteen semi-monthly parts, at forty cents each. The initial number of this meritorious literary enterprise contains the skilled guidance and comprehensive treatment of the distinguished editor, L. C. Carter, L. D., who is most favorably known as the editor of Z. H. Enyclopedia, and then whom no one man in the country is better qualified to prepare a publication of this scope and importance. The several numbers, when collected and bound, will form a royal octavo of more than a thousand double-column pages, illustrated with five hundred wood engravings. The design of the publishers is to furnish a perfected cyclopaedia, reliable, compact, and plain and practical in its treatment of topics, that shall both be a necessity to all intelligent persons, and within their easy reach likewise. The astonishing success of Z. H. Enyclopedia is a sufficient guarantee of the equal or even greater success of the NATIONAL.

Cloud Pictures by Francis H. Underwood, from the press of L. A. Shepard, is a collection of four recently conceived tales of pure imagination or less partial and in their essence, but certainly mystic enough to satisfy the wants of the most habitual dreamer. At one point they suggest Poe; at another, Hawthorne. The titles of these tales are as follows: The Ende of Von Adelstein's Soul; Topokanon; Herr Regenbogen's Convent; and A Great Organ Prelude. The first story occupies the more considerable part of the volume, and is given in eleven parts. The second bears a compound Greek title, signifying "the all-beautiful;" and the third and fourth deal much, if not chiefly, in musical characters and influences, and are for that reason of an spiritual an essence and thus as any of the rest. The author is a man of gifts and rich culture, and very properly dedicates his book to Mr. Longfellow. The perusal of "Cloud Pictures" will furnish exquisite pleasure to the mind while engaged in it, and leave impressions that may truly be denominated fruitful within the soul.

LITTLE THINGS is the name of a beautiful paper, handsomely illustrated, published by certain wide-awake and enterprising females in Brinton, Pa., and their journal deserves on its merits the widest success. The younger juveniles will be wonderfully pleased with it.

THE CHRONICLES OF GOTHAM (Carleton & Co.) pursue in their second part the same sharp travesty on the overgrown rule of Tammany & Co. in New York, which proved so popular in the first. There is a vast deal of drollery in the brisk little brochure.

The CATALOGUE of the officers and students of Harvard University for the Academic Year, 1871-72, is fresh and handsome from the renowned Riverside Press, and will be of an interest wider than the mere circle of undergraduates and special students whose current organization into one body it chronicles with so much accuracy of circumstance and detail.

THE NATIONAL QUARTERLY REVIEW (Edward L. Sears, editor and proprietor) presents for the contents of its winter number a most readable paper on "Bohemia; its Political Vicissitudes and its Literature;" "Recollections of Daniel Webster;" "Britany, its Antiquities and its Legends;" "Our Quaker Doctors, and How they Throve;" "Fortified Cities;" "Our National Finances;" "Extinct Races of America: the Mound Builders;" "The Stellar Universe;" and "Notices and Criticisms." It is a number full of intelligent interest, from the pens of ripe scholars and ready writers. The NATIONAL is, as ever, at open way with all kinds of every grade and name.

Lee & Shepard publish SINGULAR CREATURES, and How They were Found, being stories and studies from the domestic zoology of a Scotch Parish, by Mrs. George Cupples. It is a live book. Among its contents are—Taffy and her Chickens; Our Jack, the Turkey-cock; Tally's Ducklings; The Talor's Cat; Nettie, the Cobbler's Terrier; The Blackie; the Pouches's Ferret; and the Sailor's Monkey. Fine illustrations accompany the stories, which, with their lively telling, will make youthful hearts warm and young imaginations kindle at the delightful reading.

CURRIER'S MUSICAL VISITOR.—John Church & Co., publishers, Cincinnati. The January number of this excellent monthly is out, with nine pages of choice new music, and a correct likeness of the popular virtuoso, J. M. Weller.

PETERMAN'S LADIES' NATIONAL MAGAZINE for February has come to hand. Brilliant, as usual.

THE PHYSICIAN'S MANUAL for 1872. By R. W. Butler, M. D., Philadelphia.

Spiritualist Lyceums and Lectures.

METROUS IN BOSTON.—Music Hall.—Free admission.—The Fifth Series of Lectures on the Spiritual Philosophy commenced on the 20th inst. and will continue every Sunday, at 2 P. M. (except Feb. 11 and April 28). Thomas Chalmers Foster, during January, will be followed by other speakers of known ability, among whom are Mrs. Cora L. V. Tappan, Mrs. Nellie J. Tappan, Prof. Wm. Denton, and Mrs. Emma T. Harding. Reduced seats for the remainder of the term. Reduced prices can be procured of Mr. Lewis B. Wilson, Treasurer, 188 Washington street, or at the hall. Donations are solicited.

—Eliot Hall.—The Children's Progressive Lyceum meets at 11 A. M.

—John A. Andrew Hall, corner of Chatham and Essex streets.—Test circle at 10 A. M. Mrs. Mary Carleton, medium. Lectures and answering questions at 2 P. M. and 7 P. M., by Mrs. A. F. 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.—The meeting of the Children's Lyceum on Sunday morning, Jan. 14th, was unusually large, upward of one hundred participating in the banner march. Answers to a question referring to the lessons of the "New Year;" a song, by Hattie C. Richardson; a musical selection, by Alice Cayvan; and a closing song from the Lyceum Quartette, composed the exercises. During the session the Lyceum Orchestra gave for the banner march and wing movements the "Advance March" and "Pauline Waltz."

—Meetings for the Fair.—The friends of this movement hold regular weekly meetings at Eliot Hall, on Tuesday evenings. At the one occurring Jan. 9th, a report, (which had been audited by a committee appointed at a previous meeting,) was presented by W. A. Dunkley, Treasurer, concerning the hall finances, the receipts of former fairs, etc., which we shall print in full in our next issue.

Voted that Mrs. H. B. Williams and Mrs. M. R. Hubbard be added to the Executive Committee, after which the meeting adjourned.

—Mrs. Merrill's Dancing Class.—At the close of the term of the school held for Lyceum Children and others at Eliot Hall, an exhibition of the proficiency of the pupils was given Thursday evening, Jan. 11th, consisting of a grand march, led by Maria Adams and Master George Hubbard, and participated in by about fifty scholars; and a selected programme, of which the "Highland Lure," "Cachuchas," "Highland Fling," and "Irish Lilt" were encores, was presented. The children's dancing ended at 10 o'clock, after which the adults participated till 12—music by T. M. Carter's band.

—Meeting for Organization.—Quite a large attendance greeted the announcement of the intended holding of the Committee's report on a declaration of principles, etc., at this hall, Sunday evening, Jan. 14th. Meeting called to order by Dr. H. F. Gardner. Report read by Secretary M. T. Dole, after which it was voted to take up each article of the Constitution presented, *seriatim*. Each was in turn adopted, as far as ready, and the Committee was voted for time to perfect others, and arrange by-laws. The following business was, however, completed: name adopted—"Boston Spiritualists' Union;" officers elected: President—Dr. H. F. Gardner; Vice President—H. S. Williams; Recording Secretary—Henry D. Baker; Corresponding Secretary—S. M. Wright; Treasurer—M. T. Dole. Any person signing the Constitution and paying one dollar, was received as a member on the evening in question, and it was by the choice of said members that the above-named officers were elected—quite a large number signing and paying in the fee. The meeting then adjourned to the call of the President.

—Religio-Philosophical Club.—This Society met on the evening of Dec. 21st, and, after discussing the question of organization, voted to adjourn to an indefinite time—subject to the call of the officers: The thanks of the Club were presented to Mrs. Abby N. Burnham, Recording Secretary, for the faithful manner in which she had discharged the duties of her office.

—Cambridgeport.—Everett Hall.—Charles H. Guild reports: "The Children's Progressive Lyceum held its session on the morning of Sunday, Jan. 14, as usual. A good attendance was noticed. The marching was excellent. Recitations were given by Misses George Martin, Ellen Murray, Nellie Guild and Master Samuel Morandi. The sentiment "Peace" was responded to with interest. The music was finely executed by Miss Grossman. We cordially invite all to visit us at our Lyceum session, Jan. 21st. Mrs. Townsend Hooley will lecture in Everett Hall, a small admission fee being charged at the door."

—East Abington.—Phenix Hall.—Lila H. Shaw writes: "On Sunday morning, Jan. 14th, the Lyceum opened with

unusually full groups. After the singing, the following persons gave recitations: viz. Harry Fish, Nellie Dunn, Edith Vining, Lizzie Bayley, Liza Combs, Laura Shaw, Lucy Knox, Vining, Maudie V. Lowell, Dues Tremblay, Arthur Wheeler, Ira Lowell. The singing movement was well executed. An object lesson was given by L. J. Hubbard on "Matter." As the Musical Director was absent, Louis Arnold, of Ocean Township, took her place. Grand and target games were well performed. Closed the exercises by singing "Angels' Hallel."

—Mirrored.—Whitteman Hall.—Henry Anson informs us that "on Sunday morning, Jan. 14th, the Children's Progressive Lyceum met at the usual hour. After the opening exercises had been gone through with, we had speaking by Eva Wake, Nellie MacMillan, Freddie East, Edie Williams, Merv Walker, Lizzie Smith, Edie Adams, Nellie Anson, Mrs. Brown, and Henry Anson. Remarks were made by Rev. J. V. Blake, formerly of the Parker Fraternity of Boston, after which our Grandson, Mrs. Cordeila Wake, followed, addressing the members who have been reading and speaking for three months past for the prizes. Nellie MacMillan was awarded a gold dollar, as making the most improvement, while Anna Macmillan, Edie Williams, Lillian Smith, Nellie Anson, Edie Adams, Alta Smith, Edie Wagoner and Nellie Brown received each a silver half dollar. The meeting closed with the Grand Banner March, in which fifty-one joined. We had speaking in the afternoon and evening by Rev. J. V. Blake. Rev. Howard Connor lectures for us Sunday, Jan. 21st, afternoon and evening."

Morements of Lecturers and Mediums.

Mrs. Cora L. V. Tappan, of New York, requests us to state that she is to remain in that city, till all a lecturing engagement during the present year. In March she will come to Boston to fill a previously made engagement to speak in Music Hall, Sunday afternoon. During March she will answer calls to speak week evenings (except on Saturday and Sunday) in New England, and at other times near New York. Her address is 136 Eighth street.

Mrs. Juliette Vane will speak in Lynn, Mass., during February, North Boston, April 11th; Lowell, May 5th and 12th. Address Northboro, Mass.

Mrs. Abby N. Burnham has been speaking in Plymouth for two weeks. Her lectures and psychometric readings of character created a deep interest, and her audience increased until the last Sunday eve the hall was crowded, and some even standing. Her address is 227 Harrison avenue, Boston.

Cephas B. Lynn may be addressed at Surcis, Mich. He is ready for work in any part of the West or South, Florida, keep our young speakers at work. Mr. Lynn is a favorite with the Western people.

Dr. M. Henry Houghton will speak in Stone, Vt., one-half the time, and Hyde Park, Vt., one-half the time during the year 1872. Address Stone, Vt.

Lola Wainwright can be addressed at Angola, Erie Co., N. Y., in care of A. M. Hawley, till further notice.

Mrs. M. R. Lowley's address for the present is 33 Pleasant street, Boston, care of Dr. Dillingham.

J. M. Peebles speaks in Mobile, Ala., the second week of January, and in Baton Rouge, La., the third week. February and March he is to be in Troy, New York.

Riveland Connor will address the Spiritualists and Liberalists of Milford, on Sunday, Jan. 28th. Mr. Connor is one of the sharpest thinkers and most talented speakers of the day, so says the Journal of that place.

N. Frank White is lecturing in Vineland, N. J., where he is a great favorite. Thence he goes to East Saginaw, Mich., for several months, and then to Port Huron during May. N. M. Pierce had interesting meetings in Forest Dale, R. I., and in Manchester. His address is Putnam, Conn.

Dr. Duke is now located in Chicago. Read his advertisement on page 7.

William Branton spoke, giving universal satisfaction, at Everett Hall, Cambridgeport, Sunday evening, Jan. 11th, on "What Spiritualists say about the Spirit."

Miss Susie A. Willis will lecture in Peabody, Mass., during the last three Sundays of March.

Mrs. Emma Harbridge is lecturing in New York this month. Her address there is 210 West 51st street.

Mrs. Emily L. M. Paul speaks in Glover, Vt., the second and fourth Sunday of every month during the ensuing year. Spiritualism is gaining ground in that place.

J. William Fletcher, of Westford, Mass., will speak in Wells Hall, Lowell, Jan. 21st, at 2 and 7 P. M.

Paine Anniversary Ball.

The friends of liberal principles and of mental freedom will celebrate the 11th anniversary of the birth of Thomas Paine by a Grand Ball at Nassau Hall (601 Washington street, corner of Cornhill Street) 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 praises 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 Quadrille Band. Dancing to commence at 8 o'clock.

J. P. MEMPHIS, HORACE SEABER, C. M. HENRY, T. L. SAVAGE, MORRIS ALTMAN, Committee Arrangements.

Boston, Jan. 20th, 1872.

Spiritual and Miscellaneous Periodicals for Sale at this Office.

THE LONDON SPIRITUAL MAGAZINE. Price 80 cents per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. THE MEDIUM AND THE MEDIUM. A weekly paper published in London. Price 5 cents.

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 5 cents. THE SPIRITUAL-PHYSIOLOGICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. B. Jones, Esq. Price 5 cents.

THE PRESENT AGE. Published in Chicago, Ill. Price 8 cents. THE LYCEUM BANNER. Published in Chicago, Ill. Price 5 cents. THE GAZETTE. Published in Baltimore. Price 5 cents. THE HUMAN MIND AND ITS RELATIONS TO PHYSICAL ORGANISM. Published in New York. Price 20 cents per copy.

RATES OF ADVERTISING.

Each Insertion in the 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, 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 34th street, New York. J6.

DR. EDWARD MEAD has taken rooms No. 6 and 7, S. 2d street, 1st floor, opposite to 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 deflection 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. J6.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth avenue, New York. Terms \$5 and four three-cent stamps. J6.

ISYCHOMETRIC DIAGNOSIS and hygienic advice written for \$1.00 and stamp on all Locks of Hair received prior to Feb. 1st, 1872. State age and full name. Address D. S. CADWALLADER, 105 3rd street, Philadelphia, Pa. 16 J6.

C. H. FOSTER, "Test Medium," No. 16 Twelfth street, between University place and 43rd avenue, New York. J13.

SEALED LETTERS ANSWERED BY R. W. Flint, 3 Hinton place, New York. Terms \$2 and 3 stamps. Money refunded when not answered. J6.

SPIRIT COMMUNICATIONS by sealed letter, \$1 and four stamps. Address, M. K. CASSIEN, Newark, N. J. J6.

DR. JOHN A. ELLIOTT, the Healer, will examine and prescribe for the poor one day each week. Those desirous of availing themselves of this opportunity must send a lock of hair and stamp for reply to 35 B and street, New York. J6.

J. WILLIAM VAN NAME, M. D., Electric Clairvoyant and Magnetic Physician, 401 Dean street, Brooklyn, N. Y. Office hours, 9 to 12 A. M. J27.

Example for the Ladies.

Mr. GEORGE W. NELSON, (machinist) Allegany City, Pa., says: "The Wheeler & Wilson Machine in my family has been used for thirteen years without repairs; and he will warrant it for ten years more; and that any Wheeler & Wilson Machine will serve a family for a lifetime—an important fact, particularly to girls who make their living by the needle."

BUSINESS CARDS.

From the Gloucester Advertiser.

Selling Mackerel in Small Packages.

MR. ISAAC HALE, Jr., of Newburyport, Mass., has established a new method of selling mackerel. He has the best of the catch neatly cleaned, and the bladders thoroughly washed from them on board the vessel, and after they are caught, then they are salted and packed in barrels with great care. Upon arrival in port, he has them repacked into half barrels, quarter barrels and kits. In this way he dispenses a large quantity and by his care in putting them up, furnishes an article which is so much admired that his sales thus far this year have far exceeded those of any other dealer. What is wanted, and he has them from any strong taste, which is sure to be highly esteemed and packing. Send all over the country in any size package. Circular, price list and directions mailed to any address. J6.

Best and Oldest Family Medicine.—Sargol's Family Doctor, a pure Vegetable Cathartic and Purgative for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks, and all Derangements of Liver, Stomach and Bowels. Ask your Druggist for it. Beware of imitations. Jan. 1—J20W.

The Atlantic Cable is a National Benefit. So are SARGOL'S TABLETS for children. Never wrap through at home. Try them. For sale by all dealers. Jan. 1—J20W.

J. T. GILMAN PIKE, PHYSICIAN.

Pavilion, No. 57 Tremont street; (Room No. 2) BOSTON.

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE.

Western Agency for the sale of the BANNER OF LIGHT.

LIBERAL AND SPIRITUAL BOOKS, PAPERS AND MAGAZINES.

Also, Adams & Co.'s

GOLDEN PENS AND PARLOR GAMES.

The Magic Omb and Voltaic Armor Scales.

Dr. Storor's Nutritive Compound, SENSES, POSITIVE AND NEGATIVE POWERS.

Congress Record, 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th.

WARREN CHASE & CO., No. 614 North Fifth street, St. Louis, Mo.

HERMAN SNOW.

319 KEARNEY ST., (Opposite) SAN FRANCISCO, CAL.

Keeps for sale the BANNER OF LIGHT.

And general variety of

Spiritualist and Reform Books,

At Eastern prices. Also Adams & Co.'s Golden Pen, Planchette, Senses, Positive and Negative Powers, and Dr. Storor's Nutritive Compound, etc. Catalogues and Orders mailed free. For Remittances in U. S. currency, in advance or on account, apply to

HERMAN SNOW, P. O. Box 17, San Francisco, Cal.

GEORGE ELLIS, BOOKSELLER.

No. 7 OLD LEVEE STREET, NEW ORLEANS, LA.

Keeps constantly for sale the BANNER OF LIGHT.

BAN'S B. OF LIGHT.

And a full supply of the

SPIRITUAL AND REFORM WORKS

Published by William White & Co.

AUSTRALIAN-DEPOT

LIBERAL AND REFORM BOOKS,

And Agency for the Banner of Light.

W. C. L. FERRY.

No. 96 Russell street, Melbourne, Australia.

Has for sale all the books, papers, and pamphlets, and for sale, published by William White & Co., Boston, U. S., may at all times be purchased.

J. BERNN, BOOKSELLER.

15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

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

FREE PROGRESSIVE BOOKSTORE.

D. S. CADWALLADER, No. 1005 Race street, Philadelphia, Pa.

Keeps constantly for sale the

BANNER OF LIGHT.

And general assortment of

SPIRITUAL AND LIBERAL BOOKS,

Papers and Pamphlets, Senses, Positive and Negative Powers, and Dr. Storor's Nutritive Compound, etc. Catalogues and Orders mailed free. For Remittances in U. S. currency, in advance or on account, apply to

WILLIAM WHITE & CO., BOSTON, MASS.

ADVERTISEMENTS.

United States Land Agency.

WE PURCHASE, SELL AND EXCHANGE LANDS, in large or small lots, in all parts of the United States. We make Surveys and Geological Examinations. We form Colonies, and have Capital for Mining and Developing Land. We examine Titles, Pay Taxes, and make Conveyances all over the United States. We want large tracts of land for the European market. We have small tracts of 20 to 500 acres to sell on easy terms. Address

United States Land Co., 210 Broadway, N. Y. Jan. 21—J6W.

100

