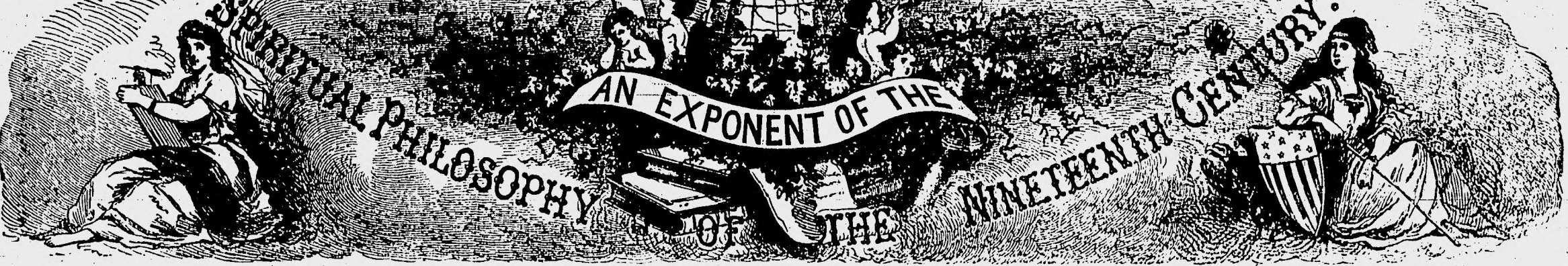


BANNER OF LIGHT.



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Written for the Banner of Light.

POEM.

Dedicated to the Franklin Typographical Society, on its Fiftyth Birthday, celebrated at Odd Fellows' Building, Boston, on the evening of Jan. 17th, 1874.

BY JOHN W. DAY.

Full fifty years their march have rolled
Since first this Order sprang to birth;
And three that tale of years been told
Since Franklin, germ of honest worth,
Breathed Freedom's northern cordial cheer,
Pieced knowledge from a printer's "case."
Well may your ranks his name revere,
Locked in a nation's memory "chase!"
As mountain cliff that upward soars
From valley's spring to frosty rime,
Till round its crest the whirlwind roars,
With in-spel surge from wind sublime,
So, o'er the mass some minds aspire
With tireless impulse stern and high,
Till round them heaves thought's lightning fire,
And cheering playdits thunder by.
And such, great Franklin, was thy cast—
Like bold Wachuset towering strong;
Mid toil and humble comrades' pass'd,
Thine iron-morin wheels ground along;
Thy manhood raised a brazen targe
To fop's Columbia's smitten brow;
Fame's silver crown'd life's yielded charge—
Heaven's golden age is round thee now!
Our "quoin" to-night in forests grew
Where Right was soil and Truth was tree,
Whereon, down-streaming from the blue,
God shot the rays of Liberty!
By logic's "mallet," tightly driven,
With "shooting-stick" of mental steel,
They compass where true hearts have striven—
From birth's dark "press" to "Land of Leal!"
Our "quadrants" mark the resting-place
By tolling generations won
Along earth's rolling "turtle"-face,
As hour-shades cast by dilaed sun.
Benevolence—"head-rule"—we greet;
Our "take" full off, the fleeting breath,
When raised the nation's "tympan-sheet,"
And war's black "rollers" clang in death!
The tales of old Phenicia known,
The wondrous myths of far Cathay,
The gleams from Coptic ruins thrown,
Th' Assyrian's arrow-pointed lay,
Tell of strange arts, man's willing thralls,
Lost in Tradition's lessening flame!
What power shall breach Oblivion's walls,
And give their spectres form and name?
The Art Preservative, we sing,
Whose magic Time and Death defies.
No more shall learning's living spring
Be darkly hid from human eyes.
From every power man's toil doth gain,
In student cell, or workshop din,
Our Art Promethean weaves a chain
To lead the full-orbed centuries in!
What though with quick and nervous hand
We lay the "form" for life supreme,
Or at Death's "distribution" stand
Like half-dazed actors in a dream?
Life's "fountain," brimmed with "ink drops"
red,
Shall in a little "space" run dry,
And Aiden's crystal morning spread
Through each grimed office-window high.
Poor struggling coral polyps we
On care's lone reef where wild waves roar,
Yet shall our tollings pierce the sea,
And rear a wide and buttress'd floor,
O'er which the coming race shall tread
To full fruition's farthest bound
By God's divine aur'ole led—
With crowding angel guards around.
Toi, brothers, for our work, more bless'd
Than throned king's or statesman's art,
Bids reason, waked by Learning's zest,
Pierce every sham, and read the heart.
And as the morning stars began
Creation's round and bar-less lay,
Earth, sometime crowned by God-like man,
Shall queen-like greet a broader day!
Oh Press! God's beacon light to cheer
While storm-winds rocked a trembling world,
Shine, till we reach the golden year,
And Error's midnight wings be furled;
Till Peace come down, an angel guest,
And heaven peel out the morning chime,
And Sin and Care and Death shall rest
Within the close-bar'd grave of Time!

Essays.

FREE AGENCY OF MAN.

Thoughts and Queries, Frank, Free, Fearless
and Candid.

BY E. E. GUILD.

Does man possess a self-determining power, or power of will, which is not controlled by anything superior to it, and which enables him to act independently of God, in violation of God's will, and in opposition to his own predominant inclinations? If *yes*, then man is a free agent, and the doctrine of the absolute sovereignty of God is not, after all, true. If *no*, then the doctrine of the free agency of man is an error which ought to be exposed to the gaze of every man, and be by all men discarded forever. Let us, then, in the spirit of freedom and candor, examine this question.

1. Man, with all his powers and faculties, is a creature of God—an effect from God as the cause. This will not be disputed. If man is endowed with a power such as the doctrine of free agency supposes, then it is thought by the believers in that doctrine, that all the results and consequences flowing from man's use of this power are justly chargeable upon man; and that God is in no sense responsible for them. But let us see. If man has any such power, how came he by it? The answer must be, God gave it to him. Well, when God gave man this power did he foresee the use man would make of it? That he did will not be denied. Well, did he foresee that man would use this power so as to violate his own will? Of course he did. Then if God willed that man should have this power, and at the same time, knew that man would use it to violate his will, in any respect whatever, it amounts to just this, nothing more nor less—that God willed that his own will should be violated, that his own will should not be done. The absurdity of all this must be evident to every thinking person. There is no way to avoid this absurdity except to take the ground that God did not foresee what the actions of men would be. But this involves an absurdity almost equal to the other; for it denies to the Divinity the possession of an attribute which is essential to the very nature and being of a God, to wit: that of omniscience, without which he cannot be God. If we say that God could have foreseen these actions, but chose not to do so, and thus suspended his omniscience as it relates to human actions, then we only jump out of the frying pan into the fire itself—we only exchange one absurdity for another still greater. God always chooses what is best. No man will dispute that. But he could not choose not to know what man's actions would be unless he foresaw what they would be. In other words, he could not deprive himself of knowledge which he did not possess.

If, then, God conferred this supposed power on man with a perfect foresight of all the consequences that would result, he must be, in some sense, responsible for the consequences, whatever they may be. These consequences, to be sure, are only effects flowing from this power in man as the cause; but then, if the power had not been bestowed, the consequences could not have existed; and, as God voluntarily bestowed the power, he is the cause of the cause which produces these effects. On the principle, then, that "the cause of the cause is the cause of the thing caused," it is impossible to avoid the conclusion that God is the cause of all the effects produced by this power in man. It matters not how proximate or remote, general or particular, extraordinary or common, mediate or immediate may be the cause of these effects; they must be traced, ultimately, to the great primary cause of all things and beings, whatever that cause may be. If, then, we admit that man is endowed with just such a power as the doctrine of free agency supposes, God is by no means relieved from being in some sense responsible for its effects.

Here we might rest the argument, and submit the case to the decision of our readers; for whether man is possessed of such a power or not can make no manner of difference so far as human responsibility is concerned; nor so far as the doctrine of Divine Sovereignty is concerned. But, for the sake of obtaining a little more light on the subject, let us push our inquiries a little further. Let us proceed to settle the question, if we can. Does man possess any such power?

2. Man is a being composed of body and mind. It will not be disputed that, as a physical being, he is governed by laws as fixed and immutable as those that govern the world which he inhabits. This supposed power, then, does not inhere in man's body. If, therefore, it resides anywhere in man, it must be in the mind. The mind of man is composed of distinct faculties. If, then, this power resides in the mind, it must belong to the mind as a whole, or to some one or more of its faculties. Does the mind, then, possess the power to determine itself?—to act independent of influences, of all motives, and of all possible circumstances and conditions? Is it governed by no law, controlled by no power superior to itself? If not, it is a very lawless thing—a no-descript—a perfect anomaly. In all the universe of God, there is no one thing, however great or small, that is not governed by unchanging laws. Even God himself—I say it reverently—is governed by laws inherent in his very nature. He cannot lie; he cannot deny himself; he cannot do a single wrong thing; he must always do what is right and best to be done. If, then, we suppose the mind of man to be subject to no law, that supposition is not only contrary to all analogy, but it supposes, also, that the mind is not responsible for its actions; for where there is no law, there can be no violation of law. I know not how the idea of the absolute liberty of the human mind may appear to others, but to me it seems as plain and obvious an untruth as ever was concocted in the human brain.

If it be said that this liberty, or power, is not predicated of the mind, as a whole, but only a faculty of the mind denominated the will, then what we have said above, of the mind having such power, is true also of any faculty of the mind. But not only is it not true that the will of man has any such power; it is not true either that he possesses a distinct faculty called the will. Thought, proceeds all human voluntary action. Man never acts voluntarily without first deliberating in his own mind whether it is best to act or not. When his judgment decides that it is best to act, then the executive power of the mind is called up to execute that which the judgment decides ought to be done. Previous to this decision of the judgment, the mind had no will to act. The will, then, is a mere creature of the judgment. Instead of being the master, it is the servant of the mind; and it is no more a distinct faculty, acting through a specific organ of the brain, than the judgment itself. A man's

judgment is the result of the action of a combination of faculties; his will is an effect flowing from the same cause—indeed, every faculty belonging to man may be said to have a will of its own. The animal faculties will their own gratification; the moral will more actions; the religious, religious actions; the intellectual will to learn, to know, to understand. True, man's judgment may be and often is mistaken. Under the influence of excitement, or passion, it may reverse its previous decision, and tell him another and very different thing, thereby causing him to regret having done as he did. But in that case it is the judgment that is at fault, and not the will.

Notwithstanding the human mind has been so long and by so many regarded as a very lawless thing, I unhesitatingly affirm that there is nothing in all Nature that is more under the dominion of Law. With all its inconceivable power, with all its wonderful and varied manifestations, it is governed by laws as immutable, unvarying and uniform as those that govern the universe itself, and is a *trifling* subject of these laws. Man always acts in obedience to the desires which predominate at the time he acts. Nor can he act otherwise without acting contrary to his own will, which it is impossible for him to do and at the same time his action be voluntary. God has so constituted his creatures, that they have a strong and lasting desire for happiness, and dread of misery. This desire of happiness is the predominant desire of all men, at all times and in all places. It is the predominant desire as much of the young as the old, the poor as the rich, the bond as the free, the ignorant as the learned, the savage as the civilized, the bad as the good, the vicious as the virtuous, the sinners as the saints. The law of man's very nature, then, is to secure to himself the greatest possible amount of happiness, and avoid all the misery he can. This law binds man fast in fate, if you please to call it so; God has so constituted him, and he cannot help it; he has no power to change his own nature, nor to reverse nor to annul the laws of his being. Motive influence, motive power, it is, then, that governs men in all their actions. And true as the needle to the pole, invariable as the law of gravitation, uniform as the changing seasons, obedient to its laws, when earthly, others, obedience to his strongest motives. As well might he attempt to stop the planets in their course, or to invert the laws of Nature, as to do anything different from this; he cannot even begin to do it, for there is nothing in his nature to prompt or induce such action.

This law, inherent in the mind of man, corresponds with the law of attraction and repulsion inherent in matter. Man is always attracted by that which is agreeable to him, and repelled by that which is disagreeable to him. He has no power of will he cannot prefer misery to happiness. He cannot choose to be hungry when he can just as well be fed; nor food that is disgusting when he can have that which is wholesome and agreeable; nor a penny instead of a dollar, knowing the value of each; nor a wife that is homely instead of one that is handsome, all other things being equal; nor children that are deformed, idiotic, or disobedient, instead of those that are handsome, intelligent and obedient; nor to endure cold when he can be warm, or heat when he can be protected from it; nor inconvenience to convenience; nor to be weak and feeble when he can be healthy and strong; nor the society of those whom he hates to that of those whom he loves. He cannot believe that which appears to him false, nor disbelieve what he knows to be true. He cannot love that which appears to him hateful, nor hate what seems to him lovely. These are indisputable truths; to whatever results, and consequences they may lead us. "This is truth," even although it may be "at war with the philosophy of the ages."

Happiness, then, is "man's being's end and aim." All men are striving for what seems to them the greatest good, each one according to his own idea of what that good is. True, mankind pursue it in an astonishing variety of ways. Some seem to miss it almost entirely. All seem to miss it in a greater or less degree. But are we sure that such is the case? May it not be, after all, that every one enjoys as much as he is constituted to enjoy? This we know for certain; that mankind differ in their tastes, thoughts, feelings, sentiments and opinions; and that what contributes to one man's happiness would make another miserable. One man thinks the greatest good consists in animal enjoyment; he is intent on gratifying his animal passions. Another, that it consists in intellectual pleasures; he is bent on intellectual enjoyment. Another believes that moral and religious enjoyment is the most to be desired; he will pursue after that. These men are all mistaken, though not equally so perhaps. And hence we have moral and religious fanatics, enthusiasts and monomaniacs; intellectual monomaniacs and monomaniacs. The fact is, the greatest good does not consist in the enjoyment of any one combination of faculties, but in the development, cultivation, exercise and enjoyment of all the faculties—physical, intellectual, moral and religious. True it is, too, that mankind experience conflicting emotions, impulses, thoughts and feelings, and antagonistic motives and influences. But that motive which is the strongest, that impulse which acts with the most energy, will invariably control the mind and induce the action. To suppose otherwise is just as absurd as to suppose that a ten pound weight can overcome one that weighs five hundred pounds; or that a weak force can overcome one that is greatly superior to itself.

That the strongest motive will and must control the mind is just as certain as that a cause must produce its effect. It is also true that a man can act in violation of the dictates of his moral feelings, in opposition to his sense of right and justice. But this only proves that, in all such cases, the moral force is not equal to the animal, and hence the latter triumphs over the former. If man prefers to steal, lie, rob or murder, rather than to gratify his moral feelings and enjoy the approbation of his conscience, it is certain he will do so whenever what appears to him to be a favorable opportunity presents. On the other hand, he in whom reason and the moral sentiments predominate is invulnerable to temptation. Men in the heat of passion, or under the influence of undue excitement, which blinds reason and stultifies the moral sense, will perpetrate acts which, when in their sober moments, their better judgment will pronounce wrong. Then their moral sense is wounded, and conscience, being offended, will inflict upon them their scorpion stings. They reproach themselves, abhor themselves, for the reason that, when not blinded by passion, they instinctively love what they judge to be right, and detest what they regard as wrong. If, in this way, they have learned to

avoid such actions in future, well; if not, they have that lesson yet to learn. Now, there are certain actions, the tendency of which is to promote happiness; and there are certain other actions, the *general* tendency of which is to produce misery. The evident design of God is, that his creatures shall learn how to distinguish between these different kinds of actions by experiencing the consequences and effects of both.

This *gradual* necessity, which compels men to prefer happiness to misery, will, in its steady operation, finally work out the emancipation of every soul of rational being from ignorance and passion, which constitute the source and origin of all human errors and mistakes. We are introduced into the world in a state of entire ignorance; human life is a school; we learn by the instruction of others, by the history of the past, and by our own experience and observation. The most effectual teacher, however, and the most severe, too, is experience. But fools, it is said, will learn under no other. We all know how the counsels and warnings of the aged and experienced are unheeded by the young. We have all heard the story of the young lady who had a great desire to attend a ball. Her father was opposed to it, and undertook to dissuade her from going by telling her that he had attended a great many balls and had found out the folly of it by experience. "Well, father," said the dazed, "I want to find out the folly of it by experience, too." So thought Mother Eve; so, think all young people; and so think many, even of the aged, who, it would seem, ought to know better. But sooner or later, in one way or another, time and experience will impress this great truth upon all minds with indelible power, to wit: that the greatest amount of true happiness can only be found by giving to the intellectual powers and moral sentiments the entire supremacy over the animal appetites and passions. He who learns this by the instruction of others, or by past history, or by observation, has only half learned it, after all. He may soon forget it. But he who is made to appreciate and realize the importance of this lesson by experience can never forget it. He will carry the memory of it through life—and into eternity itself.

3. If, then, the mind, will, and choice of man, are all controlled by the power of motives, and if, when there are conflicting motives, the strongest always takes the precedence over all others, from whence do these motives spring? How do they originate? Does man originate them himself? No man who knows himself, or understands human nature, will pretend any such thing. No; these motives spring up spontaneously in the mind, as the result of man's innate faculties; or are given rise to by outward circumstances and external influences which are brought to bear upon him. True, man can resist the external influence, provided he has an internal motive sufficiently powerful to overcome it; but if not, then he must yield, voluntarily to be sure, but at the same time necessarily. The conclusion is irresistible. Man is not a free agent, in the sense that he can act contrary to his own will; nor in opposition to the strongest motive; nor in opposition to the will of God.

MEDICAL ARTICLE No. 3—DYSPEPSIA.

MR. EDITOR—My former articles have called out so many inquiries concerning nervous diseases, that I am induced at this time to send to your valuable paper an article upon that organ which is (next to the spleen,) most nearly connected with affections of this nature—viz., the stomach. That which affects this organ most generally, is called Dyspepsia. The following are the questions which are often asked me, and which I propose to answer: What is Dyspepsia? What its symptoms? What its cause? What its remedy?

Dyspepsia is a poverty of the stomach. It is when the stomach is, in the state that the Egyptians were, when required to make brick without straw. The members of the stomach are required to make chyle without nerve fluid; and as one is as impossible as the other, these poor members, laboring without proper material, create poor stock to infuse into the blood forces, and the consequence is, that in a very short space of time the whole physical, moral, and spiritual system is thrown into disorder, or into disorganization. Dyspepsia is that state induced by the total inability of the stomach to perform its functions naturally, or in such manner that the individual is not conscious of having a stomach.

The symptoms are, a general uneasiness in the whole body and mind, or what is termed nervousness; next, mental depression, accompanied by a slight pain in the region of the spleen and liver. The pain in these organs is caused by their extraordinary attempts to supply the demands of the wretched, cold, hungry and naked stomach, but as they themselves have received no supplies from any source, they are totally unable to respond, and their unnatural efforts cause pain and suffering to the individual. Next there is pain in the head, and uneasy, restless pains in the chest, the back, and the loins; the bowels become constipated, the skin hot, dry, and feverish, totally unable to perform its office. The patient becomes restless, and unable to sleep, until at last either insanity or death closes the scene.

The stomach, next to the spleen, is the most important organ in the whole body—in fact, it may be said that the stomach and spleen are a pair of scales, that must be equally balanced in order to have the body in a perfect state of health or harmony. When the stomach is in a negative condition—that is, when it is not properly supplied with nerve fluid—it becomes the prey of all lower influences; it may be said that it becomes the nest, or resting-place, of morbid, unhappy, wretched, hypochondriacal, mischievous influences. And could you see clearly the cause of many occult crimes, you would find that it was this negative state of the stomach which renders it susceptible to the presence of these influences, which instigate the crime for which the individual himself is as irresponsible as an unborn babe. The moment that a human soul, or body, is thrown into this excessively negative state, and is obsessed of these low influences, as a person always is, more or less, that moment reason may be said to have abdicated its throne—for the individual spirit is really

driven out of its own body, for these influences rise from the stomach directly to the brain, pervade the whole system, taking possession of the liver and spleen, even as they did of the stomach, and the individual spirit has, for the time, lost control of its own body—for the moment that these spirits take possession of the spleen, they have taken possession of that organ through which the river of life, i. e., the nerve fluid, flows, and they float in and out their piratical ships, with their medley crews, at their own will. It is the living truth that, when the body becomes depressed, through the stomach not being supplied with proper nerve fluid, to carry on its mighty work of supplying material for the great army of nerve, blood, cell and muscle-builders, then it is taken possession of by the low or infernal powers; but when the stream is supplied fully and freely with the sweet, pure, perfect river of life, i. e., the nerve fluid, thus supplying sufficient material for all the builders in the body, it is taken possession of by the angelic forces, and they come and go on their mission of love, bringing new thoughts, ideas, hopes and aspirations, filling the whole body, brain and soul with new inspiration; opening the very door into the sacred temple of the divine mysteries of revelation, until the body becomes, indeed, the temple of the living God, free from sin, which is disease, which is poverty, i. e., poverty of the nerve fluid.

The remedy for Dyspepsia is, first of all, to induce through a proper course of magnetic treatment a beautiful and natural condition of the spleen, which will supply the liver and the stomach with whatever they need to manufacture material for a healthy upbuilding of the whole body. It often becomes absolutely necessary for the physician to tenderly and gently, take possession of the brain of the sufferer when he is treating him, and to kindly induce these influences to withdraw, by showing them how injurious their course is toward their medium (i. e., the patient,) so that higher and healthier influences may take their places. For it is often the case that these influences have great love for their mediums, and would do anything that they could see was for their good. In most instances, it is necessary to combine mental with physical treatment, but in all cases it is absolutely necessary to supply the stomach with sufficient food, properly cooked, or with whatever food the stomach craves, since the stomach always craves what it needs, whether we understand it or not, and to ensure entire rest while the progress of digestion is going on, thus letting all of the forces flow toward the stomach. If a false idea taught by some physicians that it is injurious to sleep immediately after eating. The wisest thing that a dyspeptic person can do after eating is to sleep, and if possible, to sleep with some tender, thoughtful friend or physician sitting by, in order to ensure entire rest, while the stomach is regaining its tone or strength. For the stomach, when it has been suffering a long time from Dyspepsia, gets into the habit of doing its work imperfectly, and it must be gently and tenderly induced, or attracted back into its natural channel of work. Sometimes the stomach has been so long in an abnormal condition from Dyspepsia, that it becomes necessary to give it some aid from a proper remedy or medicine apart from magnetic treatment, in order to add it into its natural way of working.

Now, Mr. Editor, I cannot conscientiously refrain from saying that I have learned, through a long course of personal experiments and clairvoyant examinations, that my remedy, letter "A," which is so simple that it would not injure a babe, is the most thorough and effective aid in the restoration of the stomach to its natural condition, for the reason that being composed of those vegetable and spiritual elements which are most nearly allied to the nerve fluid of anything in Nature, it attracts into itself the forces which help to create the nerve fluid, thus bringing health, strength, vitality and life into the stomach, the spleen, the brain, the liver, the whole system. The human being wholly free from Dyspepsia is wholly free from sin, which is disease. Respectfully yours,

FRED. A. PALMER,
Magnetic Physician, 23 W. 25th St., N. Y. City.

The post mortem examination of the body of Cyrus Wakefield, showed him to be in perfect physical health at the time of his death. They report heart complaint, since science must account for the fact in some way; but there was not a more healthy heart in one of the attending physicians than his. Why not come to understand that mind has something to do with the physical organism, or dependent upon it for life, but being the life and former and organizer of the body, may be withdrawn from its house of clay. Men have before died of sorrow or joy, or other emotions; so they have partially died, been paralyzed in limbs, lost some of the senses, had their hair turn from black to white in a single hour, and become so deranged that the mind never again could be restored to its equilibrium in the body. Cyrus Wakefield died from mental prostration growing out of the panic. While the pressure was upon him, the blood moved, the nerves thrilled, and the brain schemed; but when it was over, and Saturday night came, the system relaxed, and on Sunday in the reaction his spirit went out, leaving the body sitting in the chair, before the fire. The old Greek truly said, "The greatest study of mankind is man"—this is so, in mind and in body, in life and in death.—*Mer-rine Journal*.

Aldrich, in his new story in the "Atlantic," says, "One is pained to find that the most exclusive folks have frequently passed their early manhood in selling tape or West India goods in homoeopathic quantities. This is not an immoral thing in itself, but it is certainly illogical in those people to be so intolerant of those less fortunate people who have not yet disposed of their stock."

* In allusion to members of the Society who joined the army in the wars of 1848 and '61.

A Danbury boy severely injured his spine trying to imitate a gesture he saw Mr. Gough make.

PRAYER A LA MODE.

Give me an eye to others' failings blind—
(Miss Smith's new bonnet is quite a fright be-
hind.)

Wake me in charity for the suffering poor—
(There comes that contribution plate once more.)

Take from my soul all feelings of covetousness—
(I'll have a shawl like that, or make a fuss.)

Let love for all my kind my spirit stir—
(Save Mrs. Jones—I'll never speak to her.)

Let me in truth's fair page take delight—
(I'll read that other novel through to night.)

Make me contented with my earthly state—
(I wish I'd married rich.)

Give me a heart of faith in all my kind—
(Miss Brown has been a hypocrite as you'll find.)

Help me to see myself as others see—
(This dress is quite becoming unto me.)

Let me be good and true as I am true—
(I wonder if they think these words are true.)

Make me a heart of honesty the best—
(How glad I am our pew is so near the front.)

Put me with patience and strength to wait—
(I know he'll preach until our dinner is late.)

Take from my heart each grain of self-conceit—
(I'm sure the gentlemen must think me sweet.)

Let saintly vision be my daily goal—
(I wonder what they'll have for dinner good.)

Let not my feet be on the road to light—
(Nobly know these shoes pinch and bite.)

In this world teach me to deserve the next—
(Church out! Charles, do you recollect the text?)

Foreign Correspondence.

Echoes from England—No. 2.

As far as Spiritualism in the Old World is concerned, the old year departs from us in the full blaze of many triumphs. It leaves to us a scroll, richly illuminated with the records of great works accomplished, and as a final legacy, bequeaths to our future full of promise. Never, perhaps, at any previous time in the history of our movement here, has Spiritualism occupied so high and honorable a position as it does now. Men of eminence, high literary attainments and wealth are flocking to our upraised standard. They literally come from Occident and Orient, from icy North and sunny South. Verily, the trumpet of the angels has blown such a blast in the past twelve months, that it has done much to awaken those who were in the dark valleys of superstition and fear from their sleep of false security—awakening the sleeping hosts to the necessity of being men and women, thinking for themselves, and casting off forever the bonds of ignorance and superstition.

In the early part of the year, January, 1873, we had the presence of Mrs. Jennie Holmes, whose séances in London created a considerable amount of excitement, the ring test being given repeatedly in the most satisfactory manner. Musical instruments were played, spirit lights were seen, and articles floated about, while Mrs. Holmes' hands were securely tied to a chair, the tying being found intact at the conclusion of the manifestations. The crowning development of this lady's powers was reached by her obtaining materialized spirit-figures. Many were recognized, thus affording some guarantee that they were what they purported to be.

At this time, also, we were favored by a visit from Mrs. Julia B. Dickinson, a most remarkable and exceedingly useful medium. Meeting her shortly after her arrival in Liverpool, she very generously attended me a sitting with her. Had my innocent soul been spread out before her, she could not have psychometrized it more perfectly. As a healer she has no rival in this country. Few could equal her, either as a clairvoyant or prophetic medium. "Moving, as she did, among the upper classes, she did, in a private and unostentatious manner, a vast amount of good. The same lady is at the present time with us, on a return visit.

One of the events of the year has been the public advocacy of our cause by one of the some-time leaders of secularism, Dr. Sexton, a well-known eclectic practitioner. To capture and boldly carry off from the enemy's camp one of their foremost men, is a feat that poor, despised Spiritualism might be proud of; especially when we remember that the whole ecclesiastical machinery was not adequate to make the learned Doctor a believer in immortality!

On Sunday evening, Sept. 21st, Mrs. Cora L. V. Tappan delivered her inaugural address to the Spiritualists of England, in St. George's Hall, London. Subsequently she has conducted a series of fourteen Sunday meetings with good results to the cause, though the treasury is deficient about eighty or ninety dollars. What a nuisance that treasury is, is not it? On Monday, Dec. 23rd, a special meeting was convened for the purpose of enabling Mrs. Tappan's guides to deliver an address upon her experiences as a medium. The meeting was held at St. George's Hall. It was much to my regret, as well as others, that so useful and interesting an address was listened to by only comparatively speaking, a small audience. However, as it was composed of the *crème de la crème*, we must be satisfied. Certainly nothing could have been heartier or warmer than the reception the speaker met with. It was well merited, too. The lecture formed a wonderful and instructive history of what the spirits can do under suitable conditions.

And now a word or two relating to our journalistic prospects and positions. Our second oldest newspaper, The Spiritualist, has of late been issued weekly, with, I believe, considerable advantage to its proprietor. During the past year, also, our oldest newspaper, The Medium and Outbreak, has greatly increased in circulation and usefulness. As a compendium of facts, in the shape of well-attested phenomena, it is without an equal. The Spiritualist Magazine, the oldest serial monthly, has also rendered good service by publishing much excellent matter relating to the more important branches of our philosophy, while the readers of Human Nature have been treated to a series of papers on Spiritism, by an eminent and talented writer—a legal gentleman, I understand.

Last, but not least, the British Quarterly Journal of Science has, in its present issue, an excellent article from the pen of its editor, William Crookes, F.R.S. It bears the title: "Notes of an Inquiry into the Phenomena called Spiritual, during 1870 to 1872." It is a most able and useful paper, reflecting, in many ways, great credit upon its author. Fraternally yours,

J. J. Mounse, I. O. G. T.
Warwick Cottage, Old Ford Road,
London, E. Eng., Jan. 3, 1874.

A contemporary speaks of a fashionable tailor as being "one of the old war horses of the trade." A heavy charger, we suppose.

Free Thought.

STRAINING AT A GNAT, AND SWALLOWING A CAMEL.

There is a vein of devilishness and brutality running through the following paragraph, which should be rebuked:

A CRY FOR MURDER.—The Chicago Tribune says: "A New York clergyman, a fine shiner, recently visited a mad house. An inmate, a man named Jones, said to him, 'I'll kill you.' The clergyman sweetly sang, 'Our Home in Heaven.' In two minutes, the inmate, after going through various listening, relaxing and weeping stages, all of which are carefully described in the pathetic account before us, 'coiled up on his bed of rage as quiet as a child.' This is the key-note to a great truth. There is no excuse for a man who is murdered hereafter. Since all murderers are, in some way, a person whose life is in danger has but to grasp the jaws of his pocket, or the handle of a cane upon his back, and take it that no reasonable man will be deterred by without these weapons of defense, strike the note, and pipe forth 'Our Home in Heaven.' Thus will he escape the danger of being sent to find that home. In two minutes, his assailant will be 'coiled up as quiet as a child,' and can then be easily sent by a well-aimed blow to that blessed land where a *supra calceas* is unknown, and scoundrels get their dues."

The above is the dictate of that theology which is seeking to dominate, and in its spirit we see the "tender mercies" we may expect if it shall prevail. The editor who thus makes light of the touching incident of the calving of that madman by the soft strains of music is not to be envied. His heart is cold and callous—nay, worse, it is brutal. To me, the sight of a human mind, wrecked is a sad one; and if there be anything which can soothe and lift it up to even the plane of intelligence, in the name of humanity, let us bless the instrumentality. It is no new thing that music has charmed and quieted the apparently hopelessly insane; and in some cases, the effects have been so wondrous as to cure the madman.

The whole tenor of the article is calculated to belittle the incident; and that attempted wit about the Jew-harp and the banjo is a sad record for the editor to make for himself. I suppose he believes in the old *regime* for the treatment of the insane—bolts, bars and scourgings. He would probably defend the policy which usually governs insane asylums, and would insist that no sane man would treat the unfortunate as a human being, to be rationally treated. If reform ever comes, it will be with the opposition of such men as this editor.

Then, the lightness with which he talks of the whole subject is appalling. It is in perfect keeping, however, with the average course of the daily press on such subjects. As far as murder is concerned, it exerts a tremendous influence in demoralizing the public, by the sensational character it gives its news. The murder is dressed up in a wealth of adjectives and epithets, and an execution is a Godsend. Its details are worked up to a disgusting minutiae; and if there be an opportunity for coarse wit, it is improved to the utmost. Such things are of evil influence, and only evil. There is a heavy responsibility resting on the press for the way it treats these humanitarian questions. As a general thing, it is gauged to please the low tastes of the depraved, or the depraved side of human nature, and feeds the passions which end in crime, violence and murder.

WILLIAM FOSTER, JR.

Providence, R. I., Jan. 17, 1874.

"SINNING AGAINST THE HOLY GHOST."

BY HORATIO N. SPOONER.

Holy Ghost, or Holy Spirit?—The Divine Spirit, the third person in the Trinity; the Sanctifier of souls. W. C. C.

I do not claim any veneration for or faith in that "Orthodox" dogma, the doctrine of the Trinity. I deem it the veriest of fabled myths; but, whether absolute truth or empty fable, common usage may be entitled to a certain degree of deference. In speaking of the heathen gods, we always take them as mythology presents them. Saint or Satan, quoting Scripture, has usually aimed to give the text accurately, without any intentional "wresting." Doubtless there may have been some exceptions.

It would be exceedingly difficult, I think, to demonstrate the propriety of Mr. Hazard's attempt to change "the Holy Ghost" to "a Holy Ghost," or make it obvious that all "the spirits of just men made perfect" are but so many holy ghosts. Indeed, until now, who ever saw the plural of holy ghost? And it would be even more difficult to show any possible advantage resulting to the cause of Spiritualism from the adoption of a theory so arbitrary, so preposterous. Unfortunately for the ethics of Mr. H. (if precedents are to be allowed any weight), it has never yet been said of any man, however exalted, that he gave up the Holy Ghost. We have often heard of the glorious company of saints, martyrs, &c., &c.; but never yet of any company of holy ghosts. Was the departed spirit of any mortal ever designated as "a Holy Ghost?"

When it shall be clearly demonstrated that the spirit of any "blessed one" may not be rescued from purgatory except by the adoption of Mr. Hazard's theory, it may be advisable to try the question of its adoption. Meanwhile, avoiding all unnecessary and useless innovations, and "rendering unto Caesar the things which are Caesar's," let us accord to the venerable Christians the right to hold intact their venerated "Godhead," even as we abstain from any undue interference with the heathen immortals.

THE UNKNOWN GOD.

BY M. B. CRAVEN.

Moses, from whom Christians obtained their original theological ideas of God, represented him to be a mutable personal character, endowed with all the passions of human nature, such as anger and jealousy, cursing and wrath; while, at the same time, theology teaches that he is *unchangeable*. The first biblical writer says he is "a man of war"; the last one declares that he is "love." Jacob is said to have seen him at Peniel, and the elders of Israel got sight of him on the mount. Isaiah had a vision of him sitting on a throne; Amos saw him standing on a wall, with a plumb-line in his hand, and Moses saw him so often that they "knew each other face to face"; yet John flatly contradicts them all by saying, "No man hath seen God at any time." Jesus said, "Ye have neither heard his voice at any time, nor seen his shape"; and again, "He that hath seen me hath seen the Father." If the Father is God, then John presents us with a palpable discrepancy in the language of Christ.

The Bible teaches that one God, while theology gives us three distinct persons in Divinity, each

essentially God in himself, but making only one in the aggregate. Such a deified invention is a consolidated abstraction of polytheism, inexplicable on scientific principles. Theologians and metaphysicians may advance their abstract theories in vindication of a Godhead, in trinity or in unity, as based on the conjectural intuitions of a mythological or religious fanatical dispensation in which ignorance joined hands with superstition, and bring their recondite theological elaborations into requisition to establish the personality of a Supreme and Divine Being that sways the sceptre of universal government; but, however theologically they may be skilled in Godology, to elucidate the unknown of Deity will forever continue to baffle all human knowledge. His existence and attributes are comparatively a *hush*, filled up with exegesis of the human mind.

Theodore Parker says, "To form an adequate conception of Deity, and to set this forth in words, is not only above human capability, but impossible in the nature of things. The abyss of God is not to be fathomed save by him who is all in all." Thus the *Deity* will ever be incomprehensible to the finite, and that *unknown* Spiritual Essence which is supposed to permeate Nature in the production of all things, and worshipped as God, remain an indefinable mystery for eternity to solve.

For an elaborate treatment of the subject, the reader is referred to the author's "Criticism on the Theological Idea of Deity," in which more than *three hundred* of the most noted philosophers and sages, prophets and apostles, fathers and reformers, theologians and metaphysicians, commentators and divines, authors and critics are referred to and quoted from, through the course of the work, in defence of the Essay.

Richmond, Bucks Co., Pa.

From the St. Joseph (Mo.) Gazette.

About to be Buried Alive.—Remarkable Escape from a Terrible Death.

In the northern part of the city lives a carpenter, with his family, who are natives of France, and have been in this country about eight years. One of their children is a little girl named Mary, and the subject of this singular story. The child was born in Paris, and was eleven years old on the 26th day of June last. She speaks French, German, and English fluently, and in conversation exhibits uncommon intensity of mental action and vividness of mental vision. She is of fair complexion and very beautiful, with lustrous eyes, sunny hair, and a look of spiritual maturity in her countenance. She has sometimes said that she could see the forms of persons who have died, and her story has not been doubted, this occasioned some alarm in the minds of her parents.

The health of the child has not been good several months, and on Saturday morning, three weeks ago, she started her mother by saying that she could see her dead sister Louise, who came near her in an angel-form and spoke to her, telling her that she would make her well so that she never would be sick any more. Her mother tried to persuade her that she was delirious, but she would not stop talking, and continued describing her sister, saying that she was standing near dressed in pure white, her face bright and shining, and her hair illuminated with silver light. She could also see her dead brother, who came close to her sister's side. While talking, her strength gave way, and she sank away as in death.

The worst forebodings of the parents had been realized, and they prepared the body for burial. No physician had been called, as they supposed that death had already fallen upon their child. It was about ten o'clock in the morning when the apparent death occurred. The body was kept until Sunday afternoon, about four o'clock—nearly thirty-six hours, during which time no sign of returning life had been noticed. The final look at the remains was taken, the coffin was sealed up and placed in the hearse, and the little corpse started for the grave, the parents following in a carriage. After proceeding some distance and coming down on Third street, the quick ear of the saddened mother caught the echo of a familiar cry, and she gave expression to her suspicion that it came from the coffin of her child. Her suspicion was overruled; but in a few moments a second cry was heard; and, in compliance with the wishes of the mother, the hearse was stopped and the coffin drawn out. The struggles of what was supposed to be a lifeless body could now be plainly heard. The coffin was quickly opened, and the child found to be alive to the amazement and unspeakable delight of the parents. In her struggles, she had nearly torn from herself her death-robes.

She was quickly taken from the coffin and carried into the house of a French lady at hand, where they bathed her in vinegar. She recovered her strength rapidly, and in a short time was taken to the home which she had left only a few hours before an apparent corpse. Since that time she has been as well as for the last few months. Her parents make every effort to keep her mind from reverting to the terrible episode in her young life, fearing that there is a fearful fascination in it for her.

She says that, while others thought her dead, she could feel their touch, and hear distinctly all that was said, but could not move a single muscle, or make the slightest sign. She knew when they pressed her for the coffin, when she was in it, and when they laid her in it, and fastened down, but could not make a motion, and was utterly powerless until the hearse had gone some distance, when the physical forces were probably set in action again by the motion of the vehicle.

She describes with singular enthusiasm and power, for one so young, the beatific sights that she saw while entranced—many different beings appearing to her in wonderful beauty.

The Inter-Ocean on "Edwin Drood."

*** Setting aside the spirit pen altogether, and with all due deference to the *capito ergo sum*, but with a strong leaning toward the principle of doubting all things till you can prove them, we have no slight hesitation in pronouncing the posthumous part of this work of the late Charles Dickens to be a most creditable, and, in fact, remarkable literary performance. ***

We shall do the book the justice to say that the plot is extremely ingenious and exciting. The meshes close around the wicked Jasper in a skillful and artistic manner. There are many passages which evince truth and genuine feeling, and had the book been published simply as the work of an American novelist, it would, in all probability, have elicited general and hearty admiration. The various scenes described—the Hotel de Billiken, the abduction of the den of the Puffin, the emotion of Jasper, the interview between Greynov and Popery, the closing up—all evince a very credible degree of creative and imitative power. Finally, if Mr. James is, as he claims to be, the author of this work: if he will drop the medium business, come out in his true colors, and give us something of the earth, earthy, we shall be the very first to acknowledge his ability and to say, like Lord Brougham, with Sanchez Parza, "God bless the liver, and never look a gift horse in the mouth."

The book is for sale by Colby & Rich, No. 9 Montgomery Place, Boston, and is well worthy of an extensive reading.

NICE, PLEASANT THING FOR A MODEST LADY.—To tell the signal to a departing horse-car, and her motion being understood, have fourteen men and boys yell and induce in peculiarly agreeable whistles, until she is obliged to turn aside into a store to avoid the universal attention attracted toward her. Then, when she has disappeared, it is nice for the man who was most zealous in her behalf, to have the conductor graciously demand what he means by playing such jokes on him, and inquire if he wants his head knocked off.

Banner Correspondence.

Spiritual Lectures at Glen's Falls, N. Y.

Mrs. Nellie J. T. Brigham lectured here during the month of January. She gave general satisfaction. Her audience increased each Sabbath until the fine and spacious Music Hall was crowded with attentive listeners. The Jew, the Catholic, the Episcopal, the Methodist, the Presbyterian, the Baptist, the Quaker, the Universalist and the Infidel were constantly present. Quite a large number of persons that had never before heard a spiritual lecture, and some that had not read or given but little or no attention to the subject, expressed themselves as follows: "It is wonderful." "What common sense." "I never before heard anything like it." "How reasonable." "How just that every one should receive their exact due for every act—no partiality, no pets." "It is the religion for me." "I had rather hear one of her lectures than all the discourses given before the Young Men's Lecturing Association this season." "Last night I went to hear one of our Orthodox preachers, and was very glad when he got through. Then I hastened to hear Mrs. Brigham, and what a change! such a treat! I could have listened to her all night without tiring." Such and many other similar were the expressions of every many intelligent persons. From all sides the inquiry comes, "What is Spiritualism?" I want to know more about it." "If this is Spiritualism, the more of it the better. How the clergy misrepresent it."

There is a wonderful moving in this vicinity concerning these matters. It brings in not only church-goers, but a great number of persons seldom seen at religious meetings. There never before have been as large gatherings to listen to spiritual lectures in Glen's Falls. Mrs. Brigham have been very successful in calling together and imparting spiritual food to a large proportion of our citizens. Her last lecture with us was given on a very tempestuous and cold night, but, notwithstanding, some people came twenty miles to listen to her discourse. Mrs. Brigham has not been idle. She has given thirteen lectures here and in other places, beside her regular course, and all in the month of January, or the first three weeks.

Illinois.

CHICAGO, Jan. 21, 1874.—We send the following lines in aid of our sister-lecturer, Mrs. Dr. M. A. Amphlett, and hope you will publish them in your earliest opportunity. To the Spiritualists everywhere we invite attention to this article in behalf of our sister, Mary A. Amphlett, who has the best of testimonials both as a lecturer and physician. This lady is now in feeble health, and is in need of assistance, and we feel it is a duty we owe to the cause and to her as a devoted, faithful and consistent propagandist for twenty-two years, to aid her in her present circumstances. Knowing her personally, and from general reports wherever she has labored in the cause, we can recommend her cheerfully to the kindest sympathies of Spiritualists, feeling sure this appeal will not be made in vain. Any donations sent to her address will be gratefully received. Address, Dr. M. A. Amphlett, No. 209 1/2 West Lake street, Chicago, Ill. DR. C. P. CAROWAY, S. MAXWELL, M. D., A. H. WILLIAMS, Pres. P. S. Spiritualists. [Spiritualists papers please copy.]

TRINEVING.—J. W. Kenyon writes: Since we left home on the 5th of November, 1873, we have traveled four hundred miles on horseback, delivered twenty lectures, and given many tests of spirit presence and power. At Afton Center we gave two lectures in the Advent Church, the minister attending. At the close of the first lecture the opportunity was given for asking questions, when the minister propounded several, such as, Can these things not be accounted for in some other way? "I admit," he said, "that these phenomena take place, but can they not be accounted for on the ground of some unknown law not yet discovered? Allow me five minutes, and I will demonstrate that they can be performed without entering into the spirits to do it." The five minutes were granted him. Now we shall be undecieved, surely! But he used up the time in trying to prejudice the audience, so they would not come out again to hear us. "Your five minutes have expired, and you have failed in your demonstration." "Oh, I am coming to it," he said; "it is the devil." "But," we asked, "is not the devil a spirit?" "Yes, but a disembodied one, we meant." "Has the devil a body?" we asked. "No; but then—" and down he sat. This is a fair specimen of the arguments advanced on Spiritualism we meet with.

The second night the reverend gentleman got raging mad, and his wife furious, because we proved that man is immortal, and denounced us as "blasphemous," for having shown from their own grounds that the Christian's devil was better and more mighty than the Christian's God.

I am at the service of the Spiritualists of Illinois, Iowa and Minnesota. Address me at Deansville, Dane Co., Wis.

Kansas.

EMPORIA.—Dr. J. K. Bailey, writing under date Jan. 21st, says: I have just returned from a tour through South-Eastern Kansas. Found a fine belt of rapidly developing land, the front rank of American Western civilization. School-houses, of good class, some of which, in the "cities," vie with their Eastern competitors in point of size, beauty of architecture and adaptation to intended uses, completely dot the country. Churches also abound, and yet there is less bigotry, more real spirit of investigation and desire to find truth than in any part of the country I have visited. The masses of the population as yet comparatively poor—money stringency has retarded the rapid development of the State, where the so-called Jay Stock Company, the preponderance of its stock being held by Boston capitalists, has placed double and treble burdens upon the settlers. But our friends are willing and ready to do all in their power to further the cause of truth—Spiritualism. Crops mostly poor last season, and prices very low, hence few can do as mostly all desire to.

On my route, along the Missouri, Kansas and Texas Railroad, calling at several flourishing cities, I met the reader will remember that cities are classed down to five in Kansas. That a very few hundred of population ranks them third class, I only found it practical to lecture at Chanute, formerly New Chicago, and at Oswego, from where your readers have already seen notices of my work.

From Oswego I crossed over per stage to Columbus, Cherokee Co., on the line of the Missouri River, Fort Scott and Gulf Railroad. In this County I gave several lectures at "Country School-Houses," two lectures and two séances at Columbus. I hope and feel with good results to the cause of progress. In this County I found an excellent trance medium, and a good as well as intelligent young man, Frank V. Lane, now Register of the County of Cherokee, to which office he was elected last fall. Much above the average of intelligences are those who discontinue through the organism of our good friend Frank. Use your gifts! Say your friend, and do not hide your useful light beneath the bushel of rubbish, office or popular favor.

Two lectures at Girard, and one each at Pleasanton and La Cygne. Fort Scott and other places were too deeply buried beneath the strife for gold, the financial and temporal affairs of life, to heed the voice of the spirit at present.

I visited the celebrated "Trumpet Medium," of "Round House" notoriety, Mr. Tippie, who resides upon a farm about seven miles from La Cygne, and about same distance from Barnard station, "Gulf Road." Good talk with a voice claiming to be Father King, of 21,000 years residence in spirit sphere; "short, but sensible and interesting."

At Paola and the pleasure of a short interview with Theodore F. Price, inspirational poet and lecturer, of Leavenworth, Kan., who has just entered the field as dispenser of the gospel of Spiritualism. Welcome him, friends, one and all, and see that he is properly sustained in all just and needed ways, is my prayer.

Visited many other points of interest, but

space will not permit further mention or more than compliments and thankfulness to all. Am at present laboring under severe cold and bilious attack, but will soon again be on the move.

Ohio.

ANTWERP.—A. J. Champion writes thus: In renewing my subscription, I thought it would not be out of place to inform you concerning the condition of our beloved cause in this vicinity. We have a society of Spiritualists, numbering between forty and fifty members, not very active Spiritualists, but staunch in their faith and religion, and not afraid to avow their belief in all places and under all circumstances. We have not the benefit of regular speaking, but occasionally a worker in the "Father's vineyard" stops with us, and then we get the benefit of the inspiration of the nineteenth century, instead of the first and third. We also have good mediums for different phases of manifestations, through whom satisfactory evidence can be obtained of a life beyond the tomb. I have labored in my humble way for the past twenty years, and I feel that I was amply compensated for all those long years of toil and persecution, through a communication I received from a Methodist friend that recently passed to the other side of life. While clasping my hand with all the earnestness of a grateful soul, I said, "I thank God, Bro. Chapman, that our religion is true. Preach it from the housetop, preach it everywhere. If it had not been for your counsel I should have been a shipwrecked man. I did not find my Jesus nor my God as I expected. Thank God, your religion is true!" I said, "Brother, you did not seem to have confidence in my religion when I last saw you." "I hoped it was true, but my fears kept me from investigating it." We see from the above communication what untold benefits are conferred on our fellow mortals that are bound by the chains of bigotry and superstition, by simply being frank with all persons, that they may know that we have confidence in our own religion.

Hoping that the influence of the good Banner may never be less, and that it may continue the same pure classical journal of the past is my wish.

Massachusetts.

WHO WILL REVEAL THIS TEST?—I have been for a long time desirous of getting a test from the spirit-world which could not be gainsayed, and now have taken the following method to obtain it, hoping you will assist me by giving this article an insertion in the Banner. I am anxious to the death of my son, Alexander A. Boyden, which occurred in September, 1870. I proposed that he should write something on a piece of paper and enclose it in an envelope without letting any one know what he wrote, which he did, and promised that if it were possible for him to return to some medium and tell what he had written, he would do so, thus giving conclusive evidence that it was the writer, and no other person, as he only knew what was written. The seal is not to be broken until he has returned and told me what he wrote. Now I most respectfully invite any and all mediums, at their stances, to call on the writer of that sealed article, Alexander A. Boyden, and see if they can get a response from him, and if so, to enclose it in an envelope and send it by mail, directed to Alexander Boyden, East Foxboro, Norfolk Co., Mass., who will, after a sufficient time is given for answers, give public notice of the time when, and the place where, all the answers shall be publicly opened and compared with the original, which shall then be opened and the result made public.

ALEXANDER BOYDEN.

East Foxboro, Norfolk Co., Mass.

AMHERST.—John Brown Smith writes Jan. 13th: At the request of some of the friends in Amherst, Mass., I went up and gave them two lectures last Sunday, and found a good-sized audience to greet me in the native place of Wm. Cullen Bryant, America's poet, who still makes his summer residence at the old homestead, and attends the Universalist Church. They have had no lectures upon Spiritualism there for many years, until J. Madison Allen gave them "some last fall. I heard nothing but commendation of his services in the various towns in this part of the State. It too often happens that the towns on the lines of railroads are neglected by speakers. But the warm greeting of firm Spiritualists will be extended to speakers and mediums in such villages whenever they may be called, in the line of duty, to visit them, for the spread of our philosophy. I will be pleased to lecture wherever the friends desire my services while I remain in this part of the State. I shall remain here at least for the winter.

Yours as ever in all work for the advancement of our glorious philosophy. My address is Amherst, Mass.

New York.

LITTLE FALLS.—S. Fannie Link writes: I want to say to you that I am not dead, but alive and awake fully to the glorious cause in which our souls are mutually enlisted. We have made but little progress for the last few months. There are but few who are earnest workers, and who are not wedded to old theology and the *hounds of the Church*. We have many Nicodemuses who stand in fear of the Jews. Our Orthodox friends have yet to learn that to be a Spiritualist, is to be a friend to the greatest religion ever bestowed upon mankind. It will take a long time for us to get rid of old theology, but let us courageously push forward, and purify, and hold fast that which is good, and finally truth will prevail.

"Our doubts are traitors. And make us lose the good we oft might win, by fearing to attempt."

We have just been aroused from our seeming lethargy or "Van Glink" sleep, by two eloquent, entertaining and instructive lectures by Austen E. Simmons, of Vermont. Through him the good seed has been sown, the germs in many places here are beginning to unfold; his efforts are not surpassed, or rather the controlling influence which prompted him to pour forth such holy and divine inspiration. Our good wishes go with Bro. Simmons in his heaven-born mission—the teaching of our beautiful philosophy. God speed the cause.

Maine.

EAST TURNER.—B. B. Murray writes: We think the Banner more interesting than ever. May God prosper it, and you! The story of Chas. Dickens will help the cause of Spiritualism, I see by the press. And in the coming war between us, and the Evangelical Christians (false so called), the Banner of Light is a power that should be maintained. Gerald Massey, too, is a God-send to us. He is making his mark on the right kind of materials. Don't he take off the heads of the enemy more easily, pleasantly, and satisfactorily than any lecturer we have? By reading his free-going remarks I think our opposers themselves, though killed outright as to their old notions of theology, are pleased with him, and the work he is doing; not all of them, of course, but many, no doubt.

Missouri.

NORBORNE.—Theodore F. Price, of Leavenworth, Kansas, writes Jan. 26th, as follows: I have just fulfilled a series of engagements in Southeastern Kansas, during which time I have lectured to fine audiences in Fort Scott, Hillsdale, Pleasanton, Paola, Wyandotte, &c., and have made engagements to proceed over the same ground next spring. I am to lecture here three evenings. I shall be happy to accept engagements through letters addressed to me at Leavenworth, Kansas. I shall proceed from this point toward St. Louis, lecturing at the prominent points on the North Missouri R. R. From St. Louis my route will vary according to engagements.

California.

CHICO.—R. H. Allen writes, Jan. 18th: Bro. J. L. York, of San Jose, Cal., has been with us two Sundays, and delivered during his stay six lectures to more than average audiences, though rain and mud abounded most of the time. He has already canvassed several counties of this

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No. 9 Montgomery Place, corner of Province street (floor), Boston, Mass.