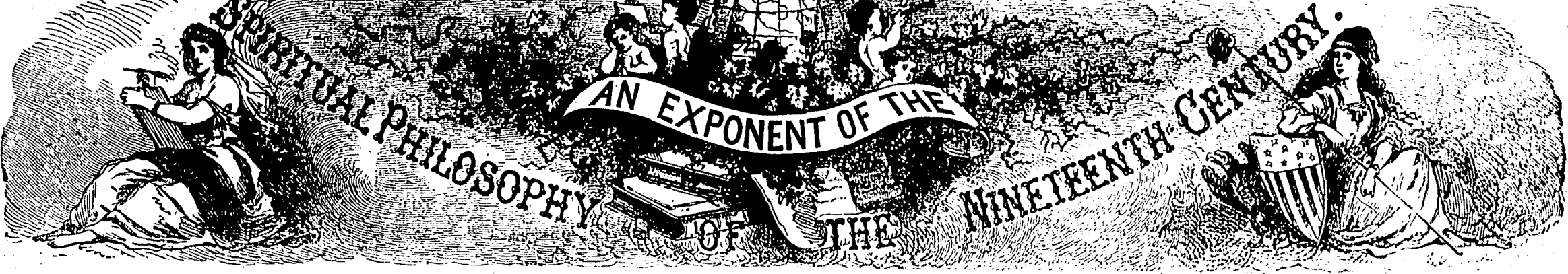


# BANNER OF LIGHT.



VOL. XXXIV.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, MARCH 21, 1874.

\$3.00 Per Annum,  
In Advance.

NO. 25.

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## Free Thought.

### "SINNING AGAINST THE HOLY GHOST."

BY THOMAS R. HAZARD.

A correspondent in the Banner of Light of the 7th Feb. indulges in some good-natured strictures on an article I contributed to that journal some weeks ago, under the above caption.

In the multitude of queries and objections he has managed to include in a short article, I think Mr. Spooner may have taken a hint from the Jesuits' method of controversy, who in this way frequently perplex an opponent, not by the force of argument or facts adduced, but from the immense space this answers to their queries and objections necessarily require.

I regret that I have not at hand a paper containing my remarks, but, if memory serves, I think Mr. Spooner has in some instances misunderstood or misconstrued my meaning. He begins by averring that the "Orthodox" dogma of the doctrine of the Trinity to be the veriest of fabled myths. So far we agree in opinion.

In rather ungraceful terms Mr. S. next insinuates that I may be guilty of misquoting and intentionally "wresting" the text of scripture, an offence which, he avers, has usually been avoided by both "Saint and Satan." The truth of this charge I respectfully but emphatically deny.

I also disagree with Mr. Spooner in regard to the accuracy of the saint. So far as my reading and observation extends, the "Orthodox" saint seldom quotes or represents texts of Scripture correctly. I am happy, however, to be able to endorse his good opinion of the Devil in these respects. Whatever may have been the misconduct of that first of recorded democrats, whilst confined in the dreadful Orthodox heaven, it certainly appears plain, if Hebrew scripture can be relied upon; that, from an early day after he was so violently expelled for asserting an *unquestionable* right to assist in framing the laws by which he was governed, he has, in spite of the cruel strategies which a war for conquest and dominion with the all-potent and murderous heathen and Hebrew God, Jehovah, may have necessitated him to resort to, manifested many traits of the high-born and truthful gentleman his distinguished origin warrants him in assuming.

Witness how faultless was the bearing and deportment of that renowned Prince of Darkness, when, as related in Job, he came (no less than twice) with the "Sons of God" to present himself with them "before the Lord." These of course must have been the very flower of earth's nobles, and yet he seems to have been the first among them all (if not the only one) addressed "by the Lord" at either interview. Said he, "Satan, whence comest thou?" Mark, too, how dignified and truthful his reply. Said Satan, "From going to and fro in the earth, and from walking up and down in it." How exactly this conforms to what the apostle Peter says (four thousand years later), who describes "the Devil as a roaring lion, (who) walketh about seeking whom he may devour."

Then, again, mark the first conversation that fallen angel held with the mother of all mankind, the high-born (or mate) Lady Eve. How courtly and urbane in his address, and how truthful, too, his remarks, through which the eyes of both Mrs. Eve and her better half were opened so as to discern, for the first time, the fact of their own unbecoming nakedness, and from which small beginning in the art of instruction we may date the origin of all education and our present extensive and beneficent system of common schools—the progress of which the most Orthodox of our Jehovahites have ever, in all the past ages, put forth their utmost power to retard, and now seem bent upon destroying, that knowledge may be crushed out, and the masses be again forced back into a state of ignorance and ecclesiastical soul and chattel bondage, hardly inferior to that from which the Devil so shrewdly freed our primeval ancestors.

Observe, too, how strictly the old ebony gentleman adhered to the Orthodox letter of the truth, in the matter of his taking Jesus up into "the exceeding high mountain and showing him all the kingdoms of the world," every one of which he promised to give him to rule over on the simple condition that he would, instead of remaining faithful to the Divine Father he served, "fall down" at his feet and acknowledge him as his *suzerain* and Lord. Dominion over all these nations the Devil was doubtless fairly entitled to, in the eyes of every good Orthodox Christian, by the right of conquest, as he has been ever since, with the exception (partially) of the "half-score kingdoms" that he has from time to time bestowed upon his "purple and scarlet arrayed harlot," in token of his continued love and approval, and as a reward for her having subdued and brought under the sway of her "fallen angel" paramour through her

feigned sanctity "and sorceries," aided by a liberal use of the dungeon, the rack and the fagot, a victory over the disciples of Jesus, and "witnesses" for his spiritual gospel which, in all the plenitude of his power, the Devil, of himself, had never been able to accomplish either by wife, fraud or force over their Beloved Master.

So, too, we read that "Michael, when disputing with the devil about the body of Moses," had so profound a respect for his illustrious adversary, that even the archangel could not find it in his heart "to bring against him a railing accusation;" much less indulge in such Billingsgate as is heaped upon his name from the ungrateful lips of hypocritical priests and clergymen on every Sabbath from pulpits which, but for his aid and continued support, would long since have been left to moulder into dust, and the idolatrous worship inculcated therein be numbered with the other superstitious and priest-made fables of the past.

So in the light of these and other Scriptural revelations, it may be readily understood that I feel no disposition to quarrel with Mr. Hazard's Spooner in regard to the high estimate he puts upon the great "adversary" in relation to his accuracy in "quoting Scripture," but go still further, being willing to give "the Devil his due" in all respects.

"It would be exceedingly difficult (proceeds Mr. S.) to demonstrate the propriety of Mr. Hazard's attempt to change 'the Holy Ghost' to 'a Holy Ghost,' or to make it obvious that all the spirits of just men made perfect are but so many holy ghosts; indeed, until now, whoever saw the plural of 'Holy Ghost'?"

It may have been noticed that, in my former article, I always italicized the prefix "Holy" to "Ghost" (just as it is in the passage I quote from Matthew), to indicate that I did not endorse, as the Scriptural translator appears not to have done in that instance, the use of the hackneyed word as it is applied in churchology, whether to spirits, or ghosts, in or out of the body. But waiving this reservation for the present, I will endeavor to answer Mr. S.'s above propositions from his own or the church's Scriptural standpoint.

The good "Orthodox" Webster defines "Ghost"—1st, Spirit; the soul of man. 2d, The soul of a deceased person; the soul, or spirit, separate from the body; an apparition. To give up the ghost, is to die; to yield up the breath, or spirit; to expire.—Scripture: The Holy Ghost (the article "the" not in italics) is the third person in the adorable Trinity.—Scripture.

It appears, then, by Webster, that the *soul*, the *spirit*, and the *ghost* of man, are identical, differing only in conditions of life.—The body, whilst inhabited by its *spirit*, becomes a "living soul." When that spirit leaves it, and goes into another condition of existence, it becomes a "ghost," whilst the body remains a "corpse." Webster defines "spirit": 5th. The soul of man; the intelligent, immaterial and immortal part of human beings. 10th. An apparition; a ghost. 20th. The renewed nature of man. 21st. The influence of the Holy Spirit.—Matt. 22d. Holy Spirit (the article "the" not preceding it), the third person in the Trinity.

He also defines "Holy, 4th. Perfectly just and good. 5th. Sacred. Holy Ghost or Holy Spirit, (the article "the" absent before both,) the Divine Spirit; the third person in the Trinity; the sanctifier of souls.

The word "Ghost" occurs but very seldom in Hebrew Scripture, that of "Holy Ghost" never; whilst "Holy Spirit" appears occasionally, and "Spirit" very often, both in the Old and New Testament, and almost always in connections that render them convertible or interchangeable terms with "Holy Ghost," as that compound word is so frequently used in the New Testament.

That the evangelists regarded the terms synonymous is evidenced by their individual narratives of the same event in the several Gospels.

Matthew relates that when Jesus was baptized by John, he (Jesus) "saw the spirit of God descending like a dove, and lighting upon him."

Mark says: "And straightway coming up out of the water, he (Jesus) saw the heavens opened and the spirit, like a dove, descending upon him."

Luke, who wrote later, and evidently compiled his Gospel almost entirely, chapter and verse, from the two former, seemingly saw fit to differ from both in describing this event: "When Jesus was baptized, (says he,) the Holy Ghost descended in a bodily shape, like a dove, upon him." John, the "loved disciple," and evidently the most spiritual minded of all the evangelists, says that when Jesus was baptized, "John the Baptist saw the spirit descending from heaven, like a dove, and it abode upon him. And I knew him not; but he that sent me to baptize with water, the same (who certainly ought to have known better than Luke) said unto me, Upon whom thou shalt see the spirit (mark, spirit, not Holy Ghost, nor even holy spirit) descending and remaining on him, the same is he which baptizeth with the Holy Ghost." So, now, here we have three evangel witnesses to prove that it was simply the "spirit" that descended on Jesus at his baptism by John the Baptist, against one who writes "Holy Ghost."

If Mr. S. would like to hear my unlearned exposition of this remarkable lack of coincidence among the four only writers of the Gospels, I will just whisper in his ear, provided he will faithfully promise not to betray my confidence or divulge the secret to any of the treacherous Jesuit spies of the "Holy order of Jesus," or to the "holy head" of the "one true Holy Catholic Church," His Holiness, the Holy infallible, Holy Lord God, the Holy Pope Pius Ninth, of the nineteenth century, nor to any of the Holy

myrmidons and Holy Janissaries of the Holy Protestant Churches that are now conspiring against religious liberty, that I suppose the characteristic superlative, "Holy," may have been inserted in Luke before "Ghost" by the hand of the same translator and believer in the efficacy of "pious frauds," who, at a rather later period, interpolated a verse of similar "color of sanctity" into the fifth chapter of the first epistle of John, (I think the seventh,) which reads, "For there are three that bear record in heaven—the Father, the Word and the Holy Ghost, and these three are one." It is either this verse or the one next to it, of similar import, in our copy of the New Testament, that it is said biblicists do not find in the oldest volume of the New Testament in existence, and which is in the library of the Vatican, dating back to the sixth century only.

Let this be as it may, the context of the gospel of John, the loved disciple, who (figuratively) lay on the bosom of Jesus, shows that unless the stream ascends higher than its fountain, the "Holy Ghost" can in no wise be superior to or hold precedence over the "spirit."

Now, with these postulates established, I think there can be but little "difficulty" in "changing" the "Holy Ghost" into a spirit at least equally "holy," and thence into the plural.

Thus, Job asserts "that a spirit passed before my face; the hair of my flesh stood up." It stood still, but I could not discern the form thereof. An image was before mine eyes, there was silence, and I heard a voice, saying, Shall mortal man be more just than God? Shall a man be more pure than his Maker? &c. That was doubtless a departed spirit or ghost of so high an order as to justify itself, in church parlance, to be addressed as "a holy ghost."

That too must have been a most "Holy" ghost, spirit or angel (see Webster.—ANGEL. 2d. A spirit or a spiritual intelligent being employed by God to communicate his will to man,) spoken of in the 22d chapter of Revelations, who forbade John to worship him, because he said—"I am thy fellow-servant, and of thy brethren of the prophets," and of course the ghost of a human being who once dwelt on earth, such as I believe has been every spirit, angel or ghost, whether "holy" or unholy; that in the providence of the great Ruler of the Universe has ever been permitted to return to earth and manifest their presence to mortals.

Again, we read that "Jesus cried and yielded up the ghost." Was that, let me ask, a holy ghost, or was it "the Holy Ghost" that Orthodoxy claims begot Jesus?

Here, then, if my facts and inferences are correct, unless the Holy Ghost that appeared to Job was the same that showed itself to John; we have the "plurality of Holy Ghosts" demonstrated. But again, what of the departed spirits "of just men made perfect"? Will Mr. S. contend that it is their corporeal bodies that are made perfect? Is it not rather the immortal spirits that animate and give life to these bodies? And if perfect here, when they leave or ascend to heaven, (as "the trees as it falls,") are they not perfect there also? and of course, in Church language, "Holy" each one of them constituting individually a "holy ghost," and swelling in the aggregate, in the language of Paul, to "an innumerable company of angels" or "spirits of just men made perfect," so completely and entirely in harmony with themselves and the great Father of Spirits, that they may without presumption be designated as one!

Experienced Spiritualists of to-day may readily understand from their own experiences how it may have been that spirits of this immortal band, when on the day of Pentecost the humble disciples of the Godlike Jesus were, after the crucifixion of their lamented friend and master, gathered "all with one accord in one place," attracted and enabled by the prayerful, harmonious and lowly negative conditions present, suddenly came with "a sound from heaven as of a rushing mighty wind," bestowing upon each of "them eleven tongues like as of fire," taking control of their receptive mediumistic organisms until "they were all filled with the Holy Ghost, and began to speak with other tongues as the spirit gave them utterance."

Experienced Spiritualists, too, can readily appreciate this glowing advent, for they have witnessed many such, though less in degree. They may not have seen the "cloven tongues," but they have seen the fire-like meteors, balls, and flashes of light descend—they have oftentimes heard the inspired medium speak both in ancient and modern unknown tongues, and they have felt the cold breeze or wind that so frequently precedes the "coming of their spirit friends." Even Professor William Crookes, whose scientific brethren are harder of belief, or less qualified to believe as a general thing, than were those of whom Jesus said, "Neither will they be persuaded though one rose from the dead," bears testimony to this phenomenon among scores of other spiritual facts. "These movements," (says he) "and indeed most of the phenomena, are preceded by a peculiar cold air, sometimes amounting to a decided wind, sufficient to blow sheets of paper about the room and to cause a lowering of the thermometer by several degrees."

How almost precisely, too, is the phenomenon attending the spirit taking possession of a medium to-day as it was in the days of old. In the nineteenth chapter of Acts it is recorded that "when Paul laid his hands on them, the Holy Ghost came on them; and they spake with tongues and prophesied." Just so exactly in our circles, where the novices are met together to be baptized. A well-developed medium, like Paul, Peter, John, or Cephas, lays his hands on the head of the disciple in the faith, and he soon be-

gins to speak with tongues and prophecies, sometimes from one spirit and sometimes from a number of spirits, or holy ghosts, as I have witnessed.

I have elsewhere narrated an instance wherein a clairvoyant described a host of "angelic spirits" surrounding the form of the late Aehsa Sprague when speaking in a trance state, all clothed in dazzling white and ascending, in spiral order, to a limitless height, whilst a visible stream of rays descended from the legions of individual spirits, and centred on the head or brain of the medium, inspiring her to speak, in the language of Scripture, "as the spirit gave utterance." This angelic host was, no doubt, composed of individual spirits or holy ghosts, and, therefore, in the aggregate of the plural number, whilst the influence they shed upon the medium might very properly be denominated of the singular number. Thus, if we press wine from a single grape or from a thousand grapes, the grape is of the singular number in one case and plural in the other, but the wine remains singular in both cases—just as the holy ghost may, strictly speaking, be of the singular number, whether it emanate from one spirit or a thousand.

But, apart from the etymology of Scripture, to the mind that has broken from the bonds of early education and religious bigotry, how readily may "the Holy Ghost" be made to represent the plural number. Thus we say the man of Caucasus is white; the Mongolian is olive; the Central Africa is black, whilst the Malay is brown, and the American Indian red. Thus we take a part to represent the whole—the singular for the plural. If we say the lion roams over the deserts of Africa, do we mean one lion or the whole of the species that inhabit the continent? If, again, we say the rose is sweet to the smell, the lily is fair, the pineapple is grateful to the taste, do we mean one of each kind only? If we say the spirit of man is weak, do we speak of one man or the whole genus? So, too, if Mr. S. remarks that the "saint quotes scripture accurately," does he allude to one saint only, or all there may be in the calendar? And if it be said the spirit or the ghost descends in a rushing wind, should the same rule of interpretation be departed from, because one scribe out of the four who wrote an account of Jesus' baptism (all, too, upon vague, hearsay testimony only) saw fit to insert the qualifying word "holy" before spirit (or ghost), contrary to the text or the rule adopted by all the other writers? And this, too, the only one of the four evangelists who had never seen Jesus, and who wrote his narrative at a much later date than either Matthew or Mark, and compiled largely, almost chapter and verse, from that of the latter evangelist. How preposterous to attach such immense importance to so trifling a discrepancy.

For centuries after the crucifixion, communion with the spirits or ghosts of departed mortals was as common among Christians as it is now among Spiritualists, and so continued "until the Romish hierarchy not only assumed dominion over the soul of man, whilst in the body, but claimed a divine right to control the manifestations of the spirit or ghost after it had gone to the higher life. Thus, under the blasphemous delusion of the Papal priesthood, mediums who gave forth spirit utterances not in harmony with dogmas of the established church, were adjudged guilty of the crime of witchcraft and burned at the stake—even though the truth of their words were attested by the most marvellous of what was then regarded miracles, whilst those mediums who did the same works, but whose controlling spirits abstained from invading the dogmas of the church or giving offence to its priesthood, were canonized as saints and held up to the unreasoning, deluded masses as objects of idolatrous worship.

Experienced Spiritualists are well aware what must have been the inevitable effect of such cruel, bigoted proceedings. Highly developed and benevolent "spirits," under such circumstances, will seldom seek to control innocent mediums when cruel death would follow in consequence.

Thus, the whole spiritual ground was soon left to be cultivated by unprogressed spirits, many of them possessing great healing and other physical powers, although not yet developed out of the religious errors and superstitions they sucked in and assimilated, as it were, with their mother's milk whilst on earth. Such spirits as these, many of us know, frequently cling to their earth fallacies for a long time after they have left the body with the same tenacity they manifested in earth-life, and with an equally strong and honest desire to perpetuate and extend the ecclesiastical power of the church organization they were members of whilst in the body. I, myself, have held communion with many of this description, and with others who had but partially progressed out of their state of soul-bondage; and as they beheld light in advance of them, seemed yet to regard it with fear and apprehension, lest it should be some deceitful apparition calculated to lead them astray. Others seem to be held so firmly by their former habits of thought, that with the strongest desire to escape from soul-bondage they lack power to make the effort.

Several years ago, I witnessed a remarkable instance of this kind, that occurred through the mediumship of the late John C. Grimmett. A female spirit, alleging herself to have been, when on earth, a nun of some order, assumed control of the medium. She manifested such distress of mind that the unconscious medium, who was but little given by nature to the "melting mood," shed tears as she rehearsed, while weeping, the history of her earth and after-life. She had progressed to a state in which she clearly saw the errors of her former religious belief and prac-

tices, and seemed to abhor, with her whole soul, the priesthood by whom she had been so cruelly deceived and enslaved; but yet, even in spirit-life, she lamented that she was unable to escape out of their hands. Again and again she earnestly entreated that I would suffer her to remain with me, as in that case her persecutors (whom she described as resembling black clouds then standing a little aloof) could not approach, but that they were waiting to seize her the moment she left, and hold her in bondage as they had hitherto done.

But hampered and curtailed as spirit-communication undoubtedly is in the Papal Church, there still occur thousands of beautiful spirit manifestations within its fold; and it is to these that the terrible Religio-Political Organization, that has for so many centuries enslaved mankind, owes most of its wonderful vitality and strength. Spiritualists well know, from what occur daily in their own ranks, that the exhibitions of healing by the laying on of hands and through the dumb mediumship of inert matter, such as is furnished, by the tombs and bones of reputed saints or other objects calculated to bring the minds of the truthful multitudes present into a receptive state, to be reached and ministered to by spirits possessing the powerful power, are no myths.

Living an easy, luxurious life, the priests of the Papal Church generally possess more vitality, as a class, than other men; and this enables many of them to become healing mediums (a gift that we know adheres to physical, rather than moral qualities). When the fond, believing mother sees her sick child revive under the simple pressure of the hand of the ghostly father, whom she looks upon as akin to Deity, and has been taught by the Holy religion of Holy Church to believe that such gifts of healing are only bestowed by God upon his most holy saints and ministers of religion—it will ever be in vain for a Protestant missionary to persuade the poor ignorant woman to abandon her soul-satisfying religion (false and degrading as it may be in most respects) for his heart-chilling, soul-numbing faith.

When the witnesses for the spiritual truths taught by Jesus of Nazareth were forced, through the fiery persecutions of the "mother of abominations," to seek shelter in the ice-clad fastnesses of the Alps, the descent of the Spirit, or "Holy" Ghost, in their midst, seemed, at times, as marked and powerful as its outpouring was on the day of Pentecost. In periods of direct distress, when hunted from crag to crag and cave to cave by their cruel, unsparing Holy foes, it is reliably recorded that the Canasards were always warned by the "Spirit" (or spirits), through their mediums, of the approach of their enemies in time to provide for their defence or make good their escape. It is also a well-attested historical fact that the physical organisms of mediumistic infants, not a year old, were controlled by watchful guardian spirits in those times of trial, and used to give forth eloquent and prolonged discourses calculated to instruct, encourage and comfort the little faithful band.

But sorely wounded as was the great cardinal feature of the Gospel of Jesus by the usurping priesthood of Rome, the "communion of spirits" was destined to receive the hardest blow at the hands of its friends. When instigated by the ambitious desire to have his name go down to posterity as the finisher of the most magnificent temple that was ever reared by mortal hands, the Holy Pope, Leo X., pressed for means to accomplish the work, sent forth his deputies throughout all the ten kingdoms of the dominion of the Holy "Beast," with tax-book and bell in hand, to summon the "faithful" to come and buy, not as the truth is to be bought, "without money and without price," but with their gold and silver not only pardon for all crimes committed in the past, but those that might be in the future, the extreme limits of the Holy Papal "abominations" were reached, and in the Providence of God a mediumistic instrument in the person of Martin Luther was raised up to check the prevailing torrent of spiritual corruption and "Antichrist's" blasphemous traffic in the "souls of men."

But alas! with the blow that was dealt at the abuse of "spirit communion" by "Holy Church" in the over-zeal of the reformers, the divine principle itself was wounded to death, and its authority transferred to the letter of a book; thus substituting the dead husk, as it were, for the life-giving kernel within it. Since then the Protestant creedal organizations have, as a rule, sought to annihilate with fire and fagot every attempt made by departed, "ministering spirits" to approach their brethren on earth through mediumistic instruments. In this their efforts were with a few exceptions successful, until the troublous times of Cromwell, when George Fox and numerous other mediums were raised up in England to proclaim the glorious dispensation with renewed energy and power, and who, in spite of confiscations, dungeons, torture and death—to which modes of punishment thousands of innocent witnesses to the truth were subjected—the glorious assertions of civil and religious liberty and freedom of conscience at length prevailed; so far at least as to compel their persecutors to partially tolerate their mode of worship.

It would seem impossible that any unprejudiced person should read carefully the writings and records of the lives and experiences of Fox and other approved preachers among early "Friends" without being forced to the conviction that what they called the "spirit of Christ," the "light within," or the "inward light," and by which they claimed to be inspired to minister, was neither more nor less than the same (or like in-



Mr. Higgins has a style peculiar to himself, impassioned and eloquent. He skillfully plays on the emotions of heart, and knows just how to remain dignified, abstruse or pathetic. His arguments are original and refreshing, free from triteness, and common among our speakers, a well-strung up, impassioned energy keeps his vivacity up to the highest tune from the beginning to the end of his discourse. As Chairman of the Executive Committee of our Association, and whose term of office expires with the successful engagement of Mr. Higgins, it affords me pleasure to testify to his ability as a speaker, second to none in the field, and I earnestly commend him to all Spiritual and Liberal Associations throughout the country. Letters will find him at his temporary address, 3 Linnwood Place, Worcester, Mass., or at his permanent address, 151 Jersey Avenue, Jersey City, N. J.

GEORGE W. SHALLEY, *State House, Boston*







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## Banner of Light.

BOSTON, SATURDAY, MARCH 21, 1874.

**PUBLICATION OFFICE AND BOOKSTORE.**  
No. 9 Montgomery Place, corner of Province Street, Lower Floor.

ADVERTISING OFFICE: NEW YORK, THE AMERICAN NEWS COMPANY, 19 NASSAU ST.

**COLBY & RICH.**  
PUBLISHERS AND PROPRIETORS.

LEWIS COLBY, EDITOR. ISAAC R. RICH, BUSINESS MANAGER.

Letters and communications pertaining to the editorial department of this paper should be addressed to LEWIS COLBY, and all business letters to ISAAC R. RICH. BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

### Spirit-Forms in England.

Some years since, the process of mediumistic unfoldment whereby the forms of the physical departed were so materialized as to be discernible in the light by those who could lay no claim to clairvoyant gifts, began to be exhibited in America, the most notable example being the phenomena occurring in presence of Mrs. Andrews, at Moravia, N. Y. This phase is being rapidly developed in various parts of the United States, and it seems by our English files, has made no slow progress in the United Kingdom, where the invisible intelligences have found place and mediumistic instruments, in which and through which to appear to the general vision, giving indubitable proof of the existence of the interior essence, when the mortal tabernacle has crumbled to its undivided, in the persons of Messrs. Herne, Williams, and Egerton, Mrs. Guppy, Miss Florence Cook and others. The celebrated medium, D. D. Home, has also, on some occasions, exhibited this power, a simple instance being a seance in his presence, in which a sister of Mr. S. C. Hall was recognized by her brother and seen clearly by Lord Lindsay and the entire party.

The form of the manifestations of this phase—as developed in England, particularly—is twofold, one class embracing faces which are recognized by persons in attendance as those of spirit-friends, *a la* Mrs. Andrews; the other being the continued appearance of some one particular spirit. It was found, on experiment, that the forms and faces seen under the last phase strongly resembled those of the various mediums whose presence they were presented—in fact were duplicates of the same, though varying sometimes therefrom in a marked degree, and, in consequence, much excitement arose upon the subject among the English spiritual investigators, which time has strengthened rather than allayed; until three distinct theories, at least, are to be traced in the letters and communications to which the Spiritualist press of that country has given publicity: 1. That the spiritual essence of the medium becomes detached temporarily from the physical form, and, clothed in material atoms gained from the circle, performs the manifestations, *a la* Scotch "Wraith," or German "Doppelgänger"—which view is inclined to by Benjamin Coleman, in a letter to the Spiritualist Magazine; 2. That these things are the work of an individual spirit, apart from the medium, which avails itself of the conditions of the seance to perform the manifestations—view which is endorsed emphatically by the apparitions themselves, "Katie King" claiming, for instance, that she is an intelligent spiritual entity, outside of and beyond the medium, having borne, while in physical life, the name Annie Morgan; that she lived on earth in the times of the English civil war; that "will-power" is at the bottom of the force whereby she is able to influence the medium; that when she disappears she returns into that medium, "giving back to her all the vitality" she takes from her, and that she can readily go in or come out from her, but she is not her double; and, 3. That the manifestations occur by reason of the spirit-chemists dissolving the bands which hold the medium, and bringing said medium before the circle, entranced and arrayed in whatever apparel they may see fit to place outside the clothing of the same, which to spirit-clothing, etc., at once vanishes on the cessation of the required manifestation, leaving the human instrument intact.

With regard to the third and last of these propositions, The Spiritualist (London) affirms that "such is apparently not the case," and alleges in proof of its position that "on two or three occasions Mr. Williams is said to have been seen at the same time as the spirit form," and that:

"Mrs. Burns has held Mr. Williams whilst the likeness of John King was being drawn, as he stood at the opening of the cabinet. Mr. Harrison also recently held Mr. Williams's arm at a public seance, whilst his double, or 'John King' in white drapery, appeared over the centre of the table; it was clearly Mr. Williams's double in white drapery, so far as external form was concerned, and on this occasion John King had on no great black beard. \* \* \* All Mrs. Burns and Mr. Harrison can say is, that they held Mr. Williams by his arm or hand; the natural assumption is that the rest of his body was near also. In both cases the double was too far off for the real bust of Mr. Williams to be in that position by any natural means. In the case of Miss Cook, Mrs. Bassett, who was a comparative stranger to her, was one evening tied up and sealed with her in the cabinet; Miss Cook was tied up with her head reclining in Mrs. Bassett's lap. Shortly afterwards, Mrs. Bassett said she saw Katie in white robes, standing in one corner of the cabinet; she then came out into the room; Mrs. Bassett stated that her hands were then still upon the head of Miss Cook, who was in a trance."

The accounts given in the English papers concerning Miss Cook's seances by Prof. Crookes, Dr. Sexton, Messrs. Luxmoore, Tapp and others, contain paragraphs going to controvert this third theory, or the supposition that, in the words of Volckman, "It is the medium!" and from these statements we shall make extracts in the course of this article.

To spare the reader the trouble of reference, we offer a condensed history of the mediumship

(and its characteristics) of Miss Florence Cook—who is a young lady of some eighteen years of age—her recent experiences having placed her for the present at least in the position of standard-bearer of this phase of development, and made her the chief point of interest concerning the subject in hand. This lady, who is not a public medium, has received from numerous members of the English nobility, scientists and scholars who have attended her seances, the most unmistakable endorsements of her personal integrity. She was gradually developed for the phase of mediumship which has so attracted the attention of the people, although she was from earliest years sensitive and acted upon by spirit-power, the significance of which she failed to perceive. Her mother was on one occasion informed by "Katie King," a spirit sometimes controlling, that if she would hang curtains across the door of the breakfast parlor, and close the shutters of the room to give darkness, then place the medium in the darkened room, while the observers stood in the passage outside, she would show them something. The request being complied with, in a dim light the form of a pale face with staring eyes, and surrounded by white drapery, (the use of which is explained by the spirits by the statement that it is more difficult to show bare arms and faces, because it consumes much more power than the showing of masses of said white drapery) protruded between the curtains of the imprudent cabinet, much to the alarm of the party.

After a while this spirit face developed into better proportions, and the hands and arms of "Katie" began to be seen in strong light. At first the medium was allowed to remain awake and cognizant of what was going on, but as the activity of her mind at times interfered with the operations of the spirit, she finally was entranced before the phenomena began to occur, which custom is continued to the present at her seances, the apparition stating that if Miss Cook should be suddenly awakened, while she (Katie) was outside the cabinet, the lady would be in considerable danger.

Sittings for recognizable faces were next attempted in presence of Miss Cook, at which "Katie" gave directions that, under no circumstances, must the medium be allowed to fall asleep, which proved the two classes of manifestation, viz: that of "Katie's" appearance, and that of recognizable spirit faces in general, to be of a different nature.

At one of these "recognizable" sittings, a gentleman, who was a Deputy Lieutenant of one of the Western counties, and an intimate friend of Mr. Luxmoore, saw the face of his departed father in strong gaslight five or six times over, so that there could be no mistake about it. Miss Cook's servant also saw the face of her grandmother; it was an aged face with spectacles. All the other persons in the room saw these faces at the same time, so that they were objective realities and not hallucinations.

The cabinet first used at her seances was nothing but a large cupboard. By experiment it was found that the manifestations occurred with equal ease at the residences of Mr. J. C. Luxmoore, Dr. Purdon and others. "Katie" finally became able to walk out into the room, converse with those present, sing in a clear contralto voice in company with them, and bear light strong enough to be photographed.

Dr. George Sexton thus gives, in the London Medium and Daybreak, his experience at one of Miss Cook's seances:

"Prior to the commencement of the manifestations, I was invited by Mr. Luxmoore to inspect and thoroughly examine the cabinet, which I did most carefully, not that it required any unusual amount of penetration to discover at once that no trickery could by any possibility be resorted to, since the cabinet employed was of a most simple construction. It consisted merely of a framework of wood placed in a recess of the wall on one side of the fireplace, with a curtain hanging down in front. No access to it, except from the front, was consequently possible, unless we suppose a secret door in the wall opening into the next house, a theory which the most extreme skeptic would hardly be bold enough to hazard."

A tape was placed around the waist of the medium, tied quite tight in several knots, then the part immediately adjacent to the knots was stitched with thread, and on this I put a seal, impressing the wax with my own signet ring. The ends of the tape were passed through a staple in the floor of the cabinet, again tied, and then one of them brought out into the room, and pinned upon the wall. The other end remained in full sight of the audience during the whole of the seance. The hands of Miss Cook were tied with tape in the same way, the knots being sealed as in the other case. All these tapes, with the seals intact, I have by me at present, having obtained permission to bring them away after they had been cut from the medium at the close of the seance. Thus tied, it would be perfectly impossible for Miss Cook to remove from her seat more than a few inches."

Singing followed, "the lights were somewhat reduced, but not so low as to prevent our seeing each other most distinctly; and being eye-witnesses of all that was taking place in the room," the medium became entranced, and hands were shown at the aperture of the cabinet, "shortly after which the curtain was moved aside, and the full form of the spirit, dressed in white, was distinctly seen by all present." "Katie" addressed herself particularly to the Doctor, requesting him to ask her questions, which he did for about half an hour.

"The questions were mostly of a semi-philosophic character, having reference mainly to the laws and conditions under which spirits assume materialized forms, and such, therefore, as it is very questionable whether a young lady like the medium would have been able to answer. They were all replied to so satisfactorily that more than one well-known and highly-educated Spiritualist stated that they had obtained information which they had previously often wished for, but could not procure. The spirit form came out of the cabinet several times during the evening, and walked about among the audience. She showed her feet, which were perfectly naked, and stamped them on the floor to prove that she was not standing on tiptoe, this latter fact being a very important one, seeing that she was at least four inches taller than Miss Cook. Her figure and complexion were also totally unlike those of the medium."

Toward the end of the seance the spirit requested me to examine the cabinet in her chair. Mr. Luxmoore lifted the curtain and said, "She is still there, lying down in the corner." The curtain was then dropped again, and I, being on the opposite side of the room, had of course not seen into the cabinet. The spirit immediately inquired, "Did Dr. Sexton see that?" I replied, "No, I did not." "Then," she said, "come and look; I want you to see." I at once pressed over to the right hand, raised the curtain and looked in. There I saw Miss Cook sitting, or rather lying, in a trance on the chair in which she had been fastened, knots, seals and all intact. The seance continued for something over an hour. I may remark that the spirit, in the course of the evening, wrote several short notes to persons present."

The above gives a good idea of the general occurrences at her seances, although the subjoined additional proofs are appended as demonstrations

of the range of her mediumistic power. At one of her sittings, M. Aksakof, of St. Petersburg, Russia, (well known to our readers in connection with his labors in translating radical and reform books into the continental languages,) was among the visitors present. In the middle of the seance, a few minutes after Katie had entered the cabinet, he unexpectedly asked her, in a friendly way, to let him look at the medium. Katie said, "Yes, come along." He looked in, and saw Miss Cook in her dark dress, bound and sealed as at first. "Directly he returned to his seat, Katie told him to make sure about it, and bring a lamp into the cabinet with him; he did so, and found nothing but the entranced medium in the cabinet. Soon afterwards Katie came out again, and the seance went on as usual. The medium was tied so firmly at this seance, that when M. Aksakof cut the tapes at the wrists to free her at the close, the tapes were so tight that it required some little care to get one of the blades of the scissors under between the tape and the arm, to cut the former."

Mr. Luxmoore affirms that china jars, a standard screen weighing some ten or twelve pounds, a poker, etc., were brought into the circle by the materialized "Katie," as evidence of her power over ponderable matter.

Mr. George Robert Tapp thus bears testimony to "the good faith and integrity" of Miss Cook and her family:

"I have, in common with others, been struck with the occasional resemblance of the features of 'Katie,' when materialized, to those of her medium, but the points of difference between the two are so many and so marked, that they are not at all times—still more remarkably, not only as regards features, but as regards height, bulk, etc. When the circle is small and harmonious, and the medium in good health and good humor, the resemblance is scarcely perceptible between 'Katie' and Miss Cook."

At one sitting she laid her right arm in my outstretched hands, and allowed me to closely examine it. It was plump and shapely, longer than that of the medium, the hands, too, were much larger, with beautifully-shaped nails. I may here state that Miss Cook, ever since I have known her, has had a bad habit of biting her nails almost to the roots. I then held the arm lightly in one hand, and passed my other hand along from the shoulder. The skin was beautifully, I might say unnaturally smooth, like wax or marble; yet the temperature was that of the healthy human body. There was, however, so low in the wrist, I lightly felt round the wrist again to make sure of this being the case, and then told 'Katie' that the bone was wanting. She laughed and said, "Wait a bit," and after going about to the other sitters, came round and placed her arm in my hand as before. Sure enough, the bone was then there! I joked her on this point, and also said what fine finger nails she had got. She took hold of my hand, turned it quickly round, and gave a vigorous scratch on the back of it that raised the skin, and drew blood. This excellent test has also been given to other sitters. I have had it on two occasions."

In two instances I have seen 'Katie' with long ringlets reaching to her waist, the hair being of a light brown color. The medium's hair is cut short, it is not curled, and its color is very dark brown, almost black."

'Katie's' eyes are sometimes a light blue color, sometimes dark brown. This difference has been noticed very frequently."

One evening, recently, I made some jesting remark to Katie, who stood near me, when she suddenly struck me heavily in the chest with her clenched fist. I was startled, and indeed hurt by the unexpected blow; so much so that I inadvertently caught hold of her right arm by the wrist. Her wrist crumpled in my grasp like a piece of paper or thin card-board, my fingers meeting together through it. I let go at once, and expressed my regret that I had forgotten the conditions, fearing that harm to the medium might ensue, but 'Katie' reassured me, saying that, as my act was not intentional, she could avert any untoward result."

"In 'London Society' for February, Henry M. Dumphy, Esq., offers the following paragraph in the course of an extended sketch:

"A Russian gentleman present asked her if she would turn round, on which she made a regular pirouette, observing, naively, 'Will that do for you?' She remained on this occasion about an hour, and at the expiration of that time said, 'My medium is in a very uncomfortable position; her head has fallen over the arm of the chair. Let some one come and put her right.' 'Who is to come?' asked Mr. Luxmoore."

"Oh, Any one; but come at once," was the rejoinder.

I then ran through the opening and found Miss Cook exactly as described. I looked in vain for the apparition in the snow-white robes and naked feet. I neither saw her nor heard her. Miss Cook was in a deep trance. I moved her into a more comfortable position and returned to the audience, where I continued to bid, "Good night," and calling each person by name. The duration of this seance was one hour and five minutes."

W. R. Tomlinson thus gives his opinion, based on experience obtained by attendance on her seances:

"That Miss Cook and Katie King are not the same person was evident to my mind, from the following facts: Katie appeared full three or four inches taller than Miss Cook; the arms, hands and feet, which were all bare, were also longer and thicker in proportion. Katie, I particularly noticed, had hair of a lightish brown tint, and which projected beyond the encircling head-dress quite straight, and half way down the back, while Miss Cook's hair is very dark and arranged in long profuse curls and ringlets. As I saw Katie two minutes before Miss Cook came out of the trance state, and was liberated by cutting the tapes, the seals on which were intact, I am sure any lady will bear me out in the assertion that it would not be possible in so short a period to change the hair from straight to ringlets or long curls."

On one occasion, while Katie was in the centre of the room, we heard a slight moan inside the cabinet, when immediately she returned, saying it was necessary to keep her medium asleep. Mr. Luxmoore put his hands and arms inside the cabinet and adjusted the medium, who had slightly fallen on one side of her chair; this done I was summoned by Katie to leave my seat and go and examine the tapes. I did so, and felt the tapes inside the cabinet; these were all tight. I was astonished during this episode that Katie had vanished, for we could see inside the cabinet, while Mr. Luxmoore was adjusting the medium, but before I had time to resume my seat, Katie asked me if I had examined the tapes, and if I was satisfied. Of course my reply was in the affirmative."

These private seances continued for some time uninterruptedly, and pleasantly as well, until the occurrence narrated below—which took place Dec. 8th, 1873—aroused a storm of excitement:

"GHOST OR THREAT AT A SPIRIT CIRCLE.—Last Tuesday night there was a seance at Mr. Cook's. Among the guests present were the Earl of Cathness, (who is not a Spiritualist), Lady Cathness, and the Countess de Medina Pomar, of Portugal Place, W. Mr. Charles Blackburn, Parkfield, Didsbury, near Manchester; Mr. Henry M. Dumphy, Barrister-at-Law, Essex Court, Temple, E. C.; Mr. J. C. Luxmoore, J. P., Gloucester Square, Hyde Park, W.; Mrs. A. Corner, and Mr. E. E. Corner, (ship's first officer), St. Thomas's Square, Hackney; Mr. H. Biedfeld, 208 Easton Road; Mr. G. R. Tapp, 18 Queen Margaret's Grove, Islington; Mr. W. H. Harrison, Winton Villa, Herne Hill; Mr. and Mrs. Cook and children; and the person who committed the outrage described in the following document:

This evening, at Miss Cook's seance, during the appearance of what purported to be the spirit Katie, a man named Volckman rose up, grasped her round the waist with both arms, and tried to throw her down with his feet. Mr. Tapp and Mr. Corner seized the man who thus broke the conditions which we were all admitted on the understanding we would keep. 'Katie' instantly extricated herself from his clutches, and, aided by Mr. Luxmoore, was in a moment back in the cabinet. After a delay of about five minutes, during which 'Katie' gave earnest instructions to the sitters, the cabinet was opened and Miss Cook found in black dress and boots, with the tape tightly round her waist, and at the beginning of the seance, the knot sealed as at first with the signet-ring of the Earl of Cathness, and sewn underneath the seal with thread, as it had been seen before the seance by Mr. Luxmoore. The tape and seal are now in the possession of the Earl of Cathness. Before the seance the cabinet was searched by the strangers present, and after it by Lady Cathness and others. Lady Cathness and Mrs. Corner, who never lost sight of Miss Cook from the moment the cabinet was opened, subsequently led the medium to her bedroom after she had recovered from the severe shock, and searched her. She had her boots and black dress on, and no white drapery, and nothing in her pockets. Her under garments were colored wadded winter clothing. We all regard the act of the man as a gross outrage, and think the results redound greatly to the credit of Miss Cook."

**CATHNESS, MARIE CATHNESS, EL COMDE DE MEDINA POMAR, CHARLES BLACKBURN, AMELIA CORNER, J. C. LUXMOORE, HENRY M. DUMPHY, HENRY BIEFELD, EDWARD ELGIE CORNER, GEORGE ROBERT TAPP, WILLIAM H. HARRISON.**

Dec. 9th, 1873.

[After Katie ceased to speak, moans were heard coming from her medium, who soon afterwards began to shriek and to cry out about "burning" pains. Miss Cook then began to faint and the children to cry. The little brother of the medium expressing the fear that 'Florie' would die. The cabinet was then opened, and after the tapes had been examined and removed, the ladies took the suffering medium under their care. Before this, Mr. Corner, assisted by Mr. Tapp, walked the person who committed the deed upstairs, and after waiting to learn whether the medium were alive or dead, they let him go. His nose had been scratched in the brief scuffle. We do not know whether he is a Spiritualist or not, but in his public utterances he has said much about seances at which he has recently been present, at the house of his friends, Mr. and Mrs. Guppy.—Ed. Spiritualist.]

"To the Editor of the Spiritualist: Sir—It has occurred to me that there is a slight omission in the account drawn up last night, and signed by all present, recording what took place at Miss Cook's seance. I, before the seance commenced, stated, as I usually do, the conditions necessary, but as a further precaution, mentioned that any infringement of them, especially taking hold of Katie, would be highly dangerous to the medium and perhaps fatal. The individual who committed the outrage gave his assent to the condition; but, notwithstanding this promise, acted as named in the account above alluded to. The object of his conduct is but too clear, *i. e.*, to prove Miss Cook an impostor; but I can tell him, and all others who would so misbehave themselves, that Miss Cook's authority have been too long established and certified by too great a cloud of witnesses, to be in the least danger of being injured in the minds of any right-thinking persons by such dastardly transactions. If I had time I could write much more, but will now only refer your readers to the severe test Miss Cook has submitted to, even to being tied down by the hair of her head, as recorded in 'The Spiritualist.' J. C. LUXMOORE, 16 Gloucester square, W., Dec. 10, 1873."

Concerning this unexpected episode Mr. Dumphy says: "Two or three gentlemen present rushed forward and caught him (Volckman), and a struggle ensued. I watched the result with considerable interest, and observed that the figure appeared to lose its feet and legs, and to elude the grasp, making for that purpose a movement somewhat similar to that of a seal in the water. It eventually disappeared behind the curtain. \* \* \* If the object of seizing the figure, was to detect imposture and discredit the medium, it signally failed."

This Mr. Volckman—whom the Medium and Daybreak of Jan. 16th says, "was one of the most active members of the Dialectical Society's Committee, and to him and a very few others is Spiritualism indebted for the celebrated 'Report on Spiritualism,' issued in the name of that Committee"—declared in his statement published in that paper, that he was led to do what he did because after forty minutes of close observation he was satisfied, through the resemblance existing between the face, features, gestures, size, style, etc., of "Katie" and Miss Cook, that what he beheld was only the medium entranced and freed from her bonds. But this resemblance is correctly accounted for by Prince Wittgenstein, *Aide-de-Camp to the Emperor of Russia*, who, in a letter to The Spiritualist, under date of Feb. 13th, bears witness to the genuineness (to his mind) of the manifestations, and says:

"I confess that she [Katie] resembles Miss Cook by the line of the perisprit (the ethereal or fluid envelope of the soul with which, according to the re-incarnation theory, it is united in the definite impression of the material form to which it belongs). But it requires only a glance to ascertain the difference in shape, proportions, manners, voice, &c., existing between Miss Cook and 'Katie,' and to get convinced that they positively are two very distinct personalities, not to be mistaken, and only bearing between themselves a sort of strong family likeness."

Again, Mr. Tapp, as above, acknowledges that this resemblance is on some occasions marked, at others entirely absent, and this is to be accounted for on the ground of harmony. The spirit body is built up of atoms obtained from medium and circle, and the more quiescent the people the more material do they furnish and the less is required from the medium. Therefore, at the harmonious circle the resemblance to the medium would naturally be wanting, while in one whose atmosphere was antagonistic the spirit could not reach out from said medium to obtain particles, but would be obliged to draw almost all from the instrument, at which time the resemblance would amount almost if not in fact to duplication. The harmony of the seance above referred to, must have been broken by the peculiar element introduced by Volckman, as his act is declared by the witnesses to have been the result of premeditation and not impulse, and hence the singular similarity of which he complains.

Prof. William Crookes, in the course of a letter to The Spiritualist of Feb. 6th, (since the occurrence) gives the following strong paragraphs concerning his experience at one of Miss Cook's seances:

"I was sitting within a few feet of the curtain close behind which Miss Cook was sitting, and could frequently hear her moan and sob, as if in pain. This uneasiness continued at intervals nearly the whole duration of the seance, and once, when the form of 'Katie' was standing before me in the room, I distinctly heard a sobbing, moaning sound, identical with that which Miss Cook had

been making at intervals the whole time of the seance, come from behind the curtain, where the young lady was supposed to be sitting."

I admit that the figure was startlingly life-like and real, and, as far as I could see, in the somewhat dim light, the features resembled those of Miss Cook; but still the positive evidence of one of my own senses that the moan came from Miss Cook in the cabinet, whilst the figure was outside, is too strong to be upset by a mere inference to the contrary, however well supported. Your readers, sir, know me, and will, I hope, believe that I will not come hastily to an opinion, or ask them to agree with me on insufficient evidence. It is, perhaps, expecting too much to think that the little incident I have mentioned will have the same weight with them that it had with me. But this I do beg of them: let those who are inclined to judge Miss Cook harshly, suspend their judgment until I bring forward positive evidence which I think will be sufficient to settle the question."

Miss Cook is now devoting herself exclusively to a series of private seances with me and one or two friends. The seances will probably extend over some months, and I am promised that every desirable test shall be given to me. The seances have not been going on many weeks, but enough has taken place to thoroughly convince me of the perfect truth and honesty of Miss Cook, and to give me every reason to expect that the promises so freely made to me by 'Katie' will be kept. All I now ask is, that your readers will not hastily assume that everything which is *prima facie* suspicious, necessarily implies deception, and that they will suspend their judgment until they hear from me again on this subject."

WILLIAM CROOKES.

20, Mornington-road, London, Feb. 3d, 1874."

So runs the interesting history of the case up to the present time, and, from the accounts which reach us, and which are here epitomized, each must draw his or her own conclusions. Gazing over the field of evidence, the editor of The Spiritualist, of Feb. 6th, gives it as his opinion that "the general tendency of the facts is in favor of the duplication of form theory, but cannot be said, as yet, to demonstrate it absolutely. The spirits themselves assert, when questioned separately at the seances of Miss Cook and Mr. Williams, that the forms they show are of full weight, one-half of that weight being taken from the medium, and the other half from the sitters; they also assert that the medium is in the cabinet, and is of half-weight for the time being."

This point is further illustrated by Carl Bird, of Brighton:

"In giving my reasons I will take for granted the spirits' own explanation of the way in which it is done, viz., by taking the form of the circle, but chiefly from the medium; and that the vitality or magnetism, is taken entirely from the medium; in fact, that a very small portion of the original Miss Cook, or Mr. Williams, remains in the cabinet."

This is the case in all the grosser kinds of materializations—and the spirits know it to be so—and it is this that makes them so careful not to be touched or grasped at these immature stages of development. They know what the result would be if a preponderance of force or violence were brought to bear on any particular spot; that, by the laws of gravitation, the remaining atoms in the cabinet would rush unperceived to the centre of attraction, and, in spite of the spirit operators, the whole of the medium would stand in the place of those elements that were extracted from her for the production of this beautiful manifestation, and the medium totally unconscious of what had happened. Thus, by disturbing the conditions of the circle, a good and genuine manifestation would be made to appear a fraud. To destroy the conditions of a seance is tantamount to taking from a workman his tools, and insisting that he should resume his work without them, and because he cannot comply, to discharge him."

The law of spirit-materialization, as stated to us by our spirit-friends, is in strict accordance with the results obtained by experiments in England: "The primary supply of the atoms of which the temporary body is to be constructed must be obtained from the medium, and the secondary, or grosser ones, from the circle present; but if that circle is inharmonious, so that the bulk of the said grosser particles must also be drawn from the medium, there results necessarily a strong resemblance, amounting to a duality of form, in some instances, between the spirit seen and the sensitive instrument; such resemblance, therefore, does not necessarily prove that the medium is fraudulent, should it be suddenly made apparent by any extraordinary breaking of the conditions of the circle, especially when said circle is for the purpose of allowing some particular spirit to manifest, who frequently controls the medium. Swedenborg conveys the idea that the attendant spirits upon every living person are very similar, in all respects, to those upon whom they attend, except that they are purer and more elevated in nature; and when a spirit, for any purpose, is regularly attached, in seance manifestations, to any medium, there is nothing unreasonable in the assumption that at least the material resemblance will be increased rather than diminished by such continued assimilation. We look forward with much interest to the forthcoming report of Prof. Crookes bearing on this subject."

### Movements of Gerald Massey.

Mr. Massey is now on the route to the Pacific Coast, where he will remain but three weeks, two of which are already taken up with lecturing engagements. His address while in California is care of Albert Kendrick, 201 Montgomery street, San Francisco.

He will return in season to fill his engagement to lecture in Music Hall, this city, Sunday afternoons, May 31 and 10th. Between the 3d and 8th he will accept calls to lecture evenings—terms \$100. Those wishing to make arrangements for a week evening lecture, can address L. B. Wilson, care of this office.

On his way from the Pacific to Boston he will stop in Cincinnati and deliver four lectures the last week in April. He returns to England immediately after the close of his engagement in Boston.

Count D'Orsay gives an exceedingly entertaining message on the sixth page, present issue; Lydia Huntley Sigourney demonstrates that returning spirits are keepers not breakers of natural law; Minnie Davis, from Richmond Va., sends message to her aunt; Macready the actor speaks of "the grand freedom of God's heaven"; Horace J. Hilliard describes, to his Northern friends the circumstances attending his physical decline; Samuel Williams, of New York, communicates in response to a promise; "White Feather" explains a manifestation; Joseph Gibson pleads for the exercise of reformatory measures toward earthly criminals; Brig. Gen. Charles R. Lowell speaks to his friend, Dr. Oscar C. De Wolfe.

Read "ALLEGORIES OF LIFE," by Mrs. J. S. Adams, sent postpaid by Colby & Rich, No. 9 Montgomery Place, Boston, on receipt of price.

Kersey Graves talks about first-class speakers in another column.



### Summer.

This name will long stand preëminent among those of the public men of this country, and consequently with its influence on public life and administration. Not that it will always be synonymous with all that stands opposed to slavery in the relationship of men, or that it expresses what is scholarly in culture, and eloquently impressive in expression; but that it is the parallel of what is pure in principle, noble in conduct, and lofty in aspiration. In this regard it expresses what no name ever did before in our politics. We may brush away the criticisms which rightfully or wrongfully cling to his career, and dismiss from our thoughts the allowances which are invariably to be made for charges of vanity and self-complacency, and still the residuum is pure gold, and a great deal of it. We have had no such force before in public affairs. Nature seemed to keep it back, away from all destroying influences until it was ready to be employed, and then it seemed suddenly to come forth a new and untired power. How effective it has been in the halls of legislation, in the long strife of parties, and in the forum where the people assemble to discuss their own affairs, let the pen of impartial history in due time record. It is certain that we shall not have another Summer in this our day. Other necessities will provide a different style of character to match them. Summer filled his place, and fitted into it. The times demand, and are yet to demand peculiar service from public men, and as fast as they are needed they will be produced. The Providence that rules in human affairs cannot be so forgetful of its plans as to leave its great work unfinished in the middle of it.

Summer in politics meant a new power, not altogether present and personal perhaps, but at all events promising and prophetic. It was especially desirable to infuse the moral element more strongly into the affairs of public life; to supplant the low and cheap arts of the caucus with something purer in influence; to destroy the growing force of demagoguery by the action of influences more moral than political. Summer was an agent to begin this needed work. Just where his opponents thought him impracticable in political affairs, he was *factus* reason most efficient. How pure would be our public polity to-day if such men as he predominated in it! How easy and natural it would be to introduce a higher and better element into political administration, if the influences which wrought through his character could only be brought close to current public matters! It is especially essential that a republic should keep its dominating influences pure and sweet. Automatic and aristocratic governments may possibly get along under less favorable conditions, for with them power is concentrated and easily exerted; but in a government of the people power is diffused, divided among the million, and therefore draws its characteristics from the popular sentiment. A single public man like Summer will do more to lift up and purify that sentiment than almost any organized force can do. And each will then mutually act and react upon the other. It is not preaching and lecturing that is to do the business, but living example; and Summer furnished that example just when it was needed. He is not the last of his line, by any means. He is rather the first, the founder of the new system which all are impatient to see come in.

Among the marks and signs of progress which the appearance of a man like Summer has caused in politics and public affairs, is the one favoring woman's influence, if not her personal presence, in what pertains to government. She is admitted to be an equal sharer in the sanitary condition of the State. It is confessed that laws touch her interests and happiness equally with those of man. If she is such a potent element in society, then she assuredly is in government, which is built on the social state and draws its inspiration wholly from it. And, under the influence of present sentiments, for whose establishment Summer must be allowed to have been largely responsible, she is more in the way of taking her true position in all that relates to public affairs than ever before in history. Another noticeable point, and this in connection more particularly with the last rites over the remains of Summer: the clergy of all denominations were absolutely forced, by an irresistible public sentiment, to lay aside their creeds and dogmas, and speak of him as if he were as good as themselves. Yet he accepted none of their theories and subscribed to none of their platforms of faith. Had he been an ordinary man, they would have spoken of him, if at all, as an infidel. Emerson was the object of his "love and reverence" in his dying moments; yet the same polite clergy, still pursuing their own interests, will denounce Emerson, along with his friend Parker and the rest, and eulogize Summer as a Christian! It shows how little they are to be trusted as guides, and how much less they know of these matters than the rest of us. Summer was no church-goer, but his triumph was to make the pulpits all join in his eulogy.

At our Public Circle on Thursday of last week, the following was given by Mr. Parker, the controlling spirit:

We are told that Massachusetts is in mourning for one of her favorite sons. Popular religion says Charles Sumner is dead. The revelations of science and philosophy bear witness to the contrary. Now it would be well for Massachusetts to follow her risen son; to ask what of his present state, and whether or no he will be able to do anything more for Massachusetts and for the world than he has already done, or whether that voice that has been silenced in an earthly Senate will be equally silent in a spiritual one, or will he be heard there? Does he live? or is he dead, as popular religion declares? Massachusetts should answer the question. She has many favorite sons in the other life; she should question concerning them. It would be to her advantage to ask where Charles Sumner is gone, and what he is able to do now, if he is able to do anything; whether or no there is another life? and, if there is, what part of it has been assigned to him—whether the mighty intellect that has gone out forever, or has it been dimmed in this life to shine all the more brilliantly in the other life? Oh, Massachusetts, you should ask this question, and should never be satisfied until it is answered.

Immediately after the spirit had left, Abraham Lincoln controlled and gave the following:

Some of my spiritualists friends have called upon me to know what I think of the removal of Senator Sumner, and how it will affect the nation. Senator Sumner's translation to the other life has been an event looked for and provided against; that is, against any dire disasters happening as the result of the removal. I believe it has been understood that he was wanted in the government above; that he possessed spiritual elements that could be used to better advantage there for this nation than here; therefore there is no mourning over his coming as there is with a certain faction over his going. The worthy President of these séances has wisely advised Massa-

chusetts to look after her children. Now if these friends of Senator Sumner, who are so fearful concerning the results of his death to the nation, would only busy themselves in questioning what may be his power in the other life, and how he may act upon his constituents here in this life, it seems to me they would be well employed; but superstition is apt to sit down at the door of the tomb and never think about "rolling away the stone."

Now, then, my friends—you who have been kind enough to call me here—I have not much to say in answer to your queries; but what I shall say, I trust you will understand, and not misunderstand.

Charles Sumner, in his ascended state, is far more capable of being of lasting benefit to the American nation than he would have been had he remained here. Now facilities will be opened up to him, through which he can carry out grand ideas that are and have been struggling for birth through his brain for many months. It was seen by wise intelligences in the higher life that he could not bring to true fruition these desires, which his enemies were pleased to term political schemes; but, in his ascended state, he will be able to do much more in that direction. He will have larger power; he will see ways by and through which to overcome obstacles that lay in his way here, that he never would have seen had he remained on earth. Charles Sumner would have been a drug in the political market in a very few months, had he remained here. As he is, he will be an all-potent power there, and will not fail to let you feel that power and know from whence it comes, unless you are too bigoted to reason rightly. Those of you who have kindly called me here to-day will reason rightly, I know. So, then, look for a Charles Sumner in power and glory, ere long, and feel that he had been here—gain I declare it—he would have been a drug in the political market. A. Lincoln, now as ever.

### Music Hall Spiritualist Free Meetings.

On Sunday afternoon, March 14th, Rev. William R. Alger, well known to the liberal element of Boston, delivered a sterling address before this course, his theme being "The Wants of the Time in our Country." Frequent applause testified the appreciation by his hearers of many points treated in the lecture. The audience numbered over two thousand. We hope to present a report of the discourse at an early day.

### Bryan Grant, Esq.

A celebrated legal practitioner, of New York City, and who is pronounced by all who have listened to him to be a speaker of great eloquence and power, will lecture in this hall Sunday afternoon, March 23d. Subject: "The Law of Spirit Approach, Development and Materialization." The theme is an important one, and should receive the attention of a large audience.

### "Spiritualism Defined and Defended."

The above is the title of the lecture delivered by Mr. Peebles in Australia that called down on him from the Melbourne press such colonial epithets as "the American devil-prayer," "Tannee trickster," "bold infidel," "long-haired apostate," &c., &c. We have just republished this telling discourse, with a preface by Mr. Bright. Price 15 cents.

### Cabinet Photographs of Gerald Massey

May be had at this office, price 50 cents each. Sent by mail to any address.

Eighty thousand German Memnonites, Lutheran and anti-war believers, who settled at Berdiansk, on the Sea of Azov, Russia, with the promise of the Government that they should have the fullest freedom for the exercise of their faith, and should be exempt from conscription, and who, under that promise, have caused a barren steppe "to blossom like the rose" with trees, orchards, wheatfields and fine houses, are now about to sell out, at a great sacrifice, and emigrate to the United States and Canada, because the Czar feels obliged to withdraw his protecting promise. Well, the spirit which gives its all for its faith is a commendable one, and America will be the better for this baptism of strong hearts and willing hands.

**THE MYSTERY OF EDWIN DROOD.**—Of this book, completed by the spirit pen of Charles Dickens through the mediumship of P. P. James, of Battleboro, Vt., W. W. Clayton says in the *Auburn Advertiser*:

"I have read the book carefully through, comparing the first part with the second in point of style and manner of telling a story, and I can see no difference—at least not difference enough to warrant the conclusion that the two parts of the book are from different authors. There is the same style, the same peculiarities, the same minute knowledge of English life. The story is all of a piece throughout. The style must leave sharper eyes than I have to discover where Dickens ends and some other writer begins, or to detect anything unlike Dickens in any portion of the latter part of the story."

The Tribune extras, issued by the New York Tribune, in which full reports of the lectures of Tyndall, Phillips, Proctor, Agassiz, Beecher, etc., etc., are reproduced from its columns in pamphlet form at prices within reach of the masses; is an exhibition of two-fold enterprise, showing as it does a determination on the part of the publishers to keep pace with the popular demand, and on the part of the general reading public a desire to plunge into the consideration of scientific questions hitherto regarded only with a limited degree of interest outside scholastic ranks.

We place on the first page of this issue of the Banner an able article, headed "Sinning against the Holy Ghost," written in response to a criticism from H. N. Spooner, Esq., by Hon. Thomas R. Hazard, of Newport, R. I.—We shall not have room to spare, we regret to be obliged to inform our correspondents, to continue the discussion upon this subject.

A Boston correspondent writes: "Oakes Ames in Hell and a 'Beggars' in Heaven, reported personally at the Banner of Light Public Circle, March 10th. This is the old story over again, but who will believe it? Is it true, or a 'humbug'? Is the question for each one to solve for himself, independent of religious teachings or teachers."

In the notice of the formation of the Spiritual Cooperative Association recently formed at New Haven, Ct., there was a vital mistake. It should have read that the Association had secured lands near *Ancora, N. J.*, instead of "Aurora."

**JAPANESE ROSE CRYSTALS.**—Renowned as aids to clairvoyance and the development of spirit-sight. Two inches in circumference. Price one dollar. Sent by mail. Adams & Co., 25 Bromfield street, Boston.

See Andrew and Mary F. Davis's Card in another column, and don't give them any reason to even think about the "Panic" brother and sister Spiritualists.

### The Praying Bands.

As the temperance praying and singing bands move eastwardly, they do not raise that enthusiasm which worked with such marvelous potency further West. Many prominent temperance men are disinclined to believe in either the legitimacy or the permanency of the new demonstration, although it has their best wishes. It is always well to consider the means, as well as the end, to see that the two invariably harmonize and agree. The praying part of the business seems to be mostly sensational, and so does the singing. Dio Lewis's explanation of both exercises only confirms the idea. As a clergyman asked of him on the platform in Worcester, the praying is done more to influence and operate on men, than on God; in which case an address would be far more consistent and proper than prayer. There is a more than suspicion, too, that women are purposely put forward in this business, not because their actual praying is more efficacious than that of men, but because of the appeal which their very presence always makes to the chivalry that resides in the masculine breast.

### The 26th Anniversary

Of the advent of Modern Spiritualism is rapidly drawing nigh. The adherents of this cheering philosophy are making preparations all over the country to duly acknowledge the passage of the occasion, and the Spiritualists of Boston, we are pleased to announce, are not idle as regards this laudable movement.

The Boston Spiritualists' Union will observe the day and evening by interesting exercises at Parker Memorial Building, corner Berkeley and Appleton streets, of which further particulars will be given through circulars, to-morrow (Sunday, 23d) at the various Spiritualists' places of meeting. The services are to be free, and all friends and well-wishers of the cause are respectfully invited to attend. Let Tuesday, March 31st, present a spectacle of harmony and pleasure which shall be long crowned with pleasant memories. We shall probably be able to present the full programme of the managers in our next issue.

### Those Scientists

Who so resolutely refuse to investigate the spiritual phenomena for themselves, and who so recklessly deride all the deductions which other minds are led to make in the face of actual experience, will find much good advice in the letter of Rev. Samuel Watson, the distinguished author of "The Clock Struck One," etc., etc., to "The Memphis (Tenn.) Register," which will be found on our third page.

### Just Received from London, Eng.

A quantity of cabinet-size and carte de visite photographs of Mrs. C. L. V. Tappan, the American trance-speaking medium, who is now lecturing in the English metropolises to crowded houses. Price 50 and 25 cents each.

### Special Notice.

WARREN CHASE is authorized to take subscriptions for the BANNER OF LIGHT, and also to receive orders for our BOOKS.

The house in which the opium-eating scenes are laid in "The Mystery of Edwin Drood" was lately damaged by the tunneling underneath it of the East London Railway Company. The proprietor of this and similar houses claimed £300 damages, because he had lost a number of lodgers, who paid him two shillings for each room. Two Englishwomen, one of whom had married a Chinaman, and another a "gentleman from Madras," were the only persons keeping houses in the court to which foreigners went to smoke opium. The case on the part of the claimant was that since the operation of the railway works the houses had been much damaged, and the tenants were afraid to stop in them. Even the opium-smokers had declined to come on account of the condition of the place. On the part of the company the case was that very little injury had been done to the houses in question. One of the witnesses who was examined for the claimant said he had visited the place and seen the room engraved in "Edwin Drood" where the opium-smoking went on, and also the women described in that work. The jury retired, and assessed the compensation at £220.

Rev. W. H. H. Murray's "Deacons" treated themselves to a *gravel* about his "Civilized Heathen" and other liberal "eccentricities," at the Pew-Holders' Meeting, at Park-street Church, Boston, Tuesday evening, 17th inst. Deacon Farnsworth, for instance, stating that for the past three years the principal part of his occupation had been to explain and apologize for Mr. Murray, and he had got about tired of it. Sometimes it had kept him pretty busy; also that "his [Murray's] lecture on 'Civilized Heathen' had been a mistake. It was a poor subject and a poor lecture, and had injured him and injured the church. If he was going to deliver any more such he had better be stopped." Just so, gentlemen! stop him, if you can!

We are in receipt of a tract entitled "Just and Equal Taxation; or, No Exemption—Direct Appropriation," from the pen of Francis E. Abbott, editor of the Index, in which that gentleman gives, at some length, his views upon the much mooted question of the exemption of Church property from taxation.

A Troy paper, writing of the late Elder Knapp, speaks of incidents "in the early history of the corpse."—*Boston Post.*

Right! The Elder has been the embodiment of the "walking corpse" of a dead theology for many years.

The séances at the "Deacon House" were continued on Sunday evening last, and gave satisfaction to skeptics as well as believers in the spiritual philosophy, we understand.

The message of spirit Lydia Huntley Sigourney, on the sixth page of the Banner, is excellent. The advice therein contained should be heeded by everybody.

Read the Convention Calls issued by the friends in Philadelphia, Pa., Lowell, Mich., Council Bluffs, Ia., Oneida, N. Y., and Geneseo, Ill., which are to be found on our eighth page.

An account of the séances of Mrs. M. M. Hardy in Portland, Me., will be found on another page.

The Religio-Philosophical Journal, published in Chicago, Ill., entered upon its seventeenth volume the present week.

### BRIEF PARAGRAPHS.

FOR NEW ADVERTISEMENTS, SEE THE EIGHTH PAGE.

Woman Suffrage gained a substantial victory in the Iowa House of Representatives last week. The proposition to submit universal suffrage to a vote of the people was adopted. It is confidently expected that the proposition will be successful in the Senate.

"The American Farm Yard," a painting by Joseph John, an exhibition (free) at 127 Tremont street. Every lover of art should view this superb production.

The word may make a human life immortal. If immortality is to be attained, it is by the word. When all the deeds this side the eternal portal, if they have value, are dead.

A bill has been introduced in Congress to allow newspaper publishers to exchange papers free of postage, and papers to be sent free to subscribers in the counties of publication.

Malheur once said: When a man dies, men inquire what he has left behind him. Angels inquire what he has sent before him.

The events of the late Charles Dickens, with the sanction of the Dean and Chapter of Rochester, have just been erected to his memory, in Rochester Cathedral, a handsome brass tablet on the wall of the southwest transept, under the monument to Richard Watts, a local benefactor.

"Strictly moral until eleven o'clock" was the startling announcement concerning a colored ball held in Alexandria, Va., recently, which same meant "no dancing till eleven," whereby "members of churches" could "enjoy themselves promiscuously." So said the Committee.

The universe is but one great city, full of beloved ones, divine and human, by nature endeared to each other. —*Epiphany.*

"Moon-pie" is the new name for persons who write but one bit of verse and pretend it is the kind of a poet that sends pieces to the press.

THE STAMEN TWISTS. Everybody shuddered at the horrible possibility that one of these long, slender stamens, and the other, still being, be hampered by a corpse. It was of this horror, some reports state, the survivor died. But did we ever consider the spectacle of a woman carrying through life the drunken, bloated carcass of a husband or a son, out of whom she had been long ago, and left only the hollowed mass of matter, incapable of feeling for her, or of any feeling of life, but the mechanical appendage of a head? With what real, what tenderness she dragged on her life, how it, better for it, better for it, better under it down to the grave? What blind her to it? Here is a mystery before which Chang and Eng's hand of joined hands pass out of sight and be forgotten. —*New York Tribune.*

We have a graphic pencil portrait of "James Victor Wilson," the spirit that inspired the author of the "Dial," published. It must be correct, for it was drawn by the seer himself.

Christian Sharp, the inventor of the famous Sharp's rifle, died suddenly at his residence in Vernon, Ct., 12th inst., of hemorrhage of the lungs, at the age of sixty-three years. He was a native of New Jersey.

Some one of the daily papers has criticized "Dio" in this wise. It is very "naughty" of it to do so:

"There was a crusader named Dio, Who would do the world no good; He preached and he prayed, (When he was paid.) This benevolent brain-eater—Dio."

THE LIFE OF EDWIN FORREST, by James Rees (Colley) (Chubb), published by T. R. Peterson & Brothers, Philadelphia, has just passed to a second edition, and the third is also printed. This book traces carefully and fully the story of the rise and triumph of the great actor. The tone is that of enthusiastic friendship throughout, and in nothing does the writer more delight than in portraying Mr. Forrest as he appeared in his own home to those who were the companions of his leisure hours. It is in one large volume, of over 500 pages, with a Portrait and Autograph of Edwin Forrest, his last will and testament, and a Chapter of the Edwin Forrest Home.

James Emerson, of Holyoke, Mass., writes: In last week's Banner I noticed a query, "Why do revivals follow panics?" It seems to me you have forgotten Dr. Watts. Panics throw people out of business, and

"Satan find some mischief still for idle hands to do."

Great excitement exists in North Carolina over a report that Bald Mountain, in the western part of the State, is in a condition of volcanic eruption. It is stated that farm-houses and cottages along the sides and base of the mountain have been prostrated by convulsions and many of the inhabitants have fled. A rumbling noise from the top of the mountain, a low rumbling sound, is audible over the entire surface, and snow pellets as fast as it falls.

Hate and jealousy are the two most prominent features in modern society at the present time, and it should be the object of every true man and woman, a remove from the human family such hateful propensities.

St. Patrick's Day was as usual duly celebrated, in good style, in this city on the 17th, and in many other places, notwithstanding the inclemency of the weather. Such holidays are healthy, and we only wish there were more of them, for the working people need recreation.

A man may conceal his name, his age, the circumstances of his life, but not his character. That is his spiritual atmosphere, and is inseparable from him as the fragrance of a rose from the rose itself. In the glance of the eye, in the tones of the voice, in the mien and gesture, character discloses itself. All the company may be equally well-dressed, but not even a child shall mistake a Duke for a Saint Nicholas, nor a King for a Clown. —*Edw. Burleigh.*

LOSING, March 16th. The steamship *Laconia*, while on a voyage from Alexandria, Egypt, to Agades, having as passengers 25 pilgrims returning from Mecca, encountered a terrible gale. One huge wave, which struck the vessel, washed overboard from her deck 117 of the pilgrims, and all were drowned.

To Lieut. Woodruff, U. S. A., belongs the credit of rescuing the lost River raft, which for centuries has defied the art of the navigator. The indefatigable officer did not, however, live to finish it, as he died of yellow fever at Sweetport, La.

A good man, who has seen much of the world, and is not tired of it, says: "The grand essentials to happiness are something to do, something to love, and something to hope for."

It costs \$125.00 every night in the year for lighting the streets and public buildings of Boston.

The daily Edinburgh Review of Feb. 26th informs us that the vote of members returned to the new Parliament is 217. The gain by the removal of opponents is 102. The hostile majority is consequently reduced from 107 to 5. The list of those who have voted for the bill includes the Prime Minister and several members of the new Cabinet.

The Michigan House of Representatives voted, March 5th, 56 to 39, to strike out the word "male" in the article in the new Constitution concerning the elective franchise.

Matt Lynch, a veteran California editor, having gone to his rest, Mrs. Lynch announces herself as responsible for all editorial, savage and otherwise, that appear in the paper hereafter.

### The Spiritual "Newspaper."

Aside from other excellent qualities, the Banner of Light is unrivaled as a paper containing news about Spiritualism, and the workers in the field. It fills a place, in this respect, to which no other paper can lay claim. I pen these few lines for the purpose of suggesting to Spiritualists everywhere to manifest their appreciation of the diligence of the Banner proprietors, who publish gratuitously a long list of Societies and addresses of speakers, by correcting that list every month, or every week, if necessary. Surely this is a small matter for each speaker and the officers of societies, to attend to, in order that readers of the Banner can be sure of reliable information. The Banner could derive an annual income of hundreds of dollars if it devoted the same space to advertisements. Let us do our duty, as the Banner performs its service, for the good of all.

W. F. JAMESON.

Springfield, Mass., March 16, 1874.

[The only reason we have left out of the list of late is because we are uncertain in regard to its correctness. We hope, therefore, the friends will heed Mr. Jameson's suggestions.]—Ed. B. OF L.

### The Birthplace of Spiritualism.

This splendid steel-plate Engraving, also a Map of Hydesville, is sent postage free for Two Dollars. Address, R. H. Curran & Co., 28 School street, Boston, Mass. The Map will be sent free during this month, with club rates for this Engraving and "The Orphans' Rescue" and "Life's Morning and Evening."

### Testimonial from the Spiritualists of Great Britain to Judge Edmonds.

Some time since we published an article announcing an intended Testimonial of the foregoing character. We have heard nothing more on the subject until the receipt of the weekly number of "The Spiritualist" newspaper of February 27th, which contains an account of it in detail and the correspondence in connection with it. We publish so much of the article as we think likely to interest our readers. The Spiritualist says:

It is therefore a great satisfaction to announce that the Testimonial to the venerable Judge, proposed by Mr. Benjamin Coleman (one of the earliest to accept Spiritualism in this country,) has been presented to the Judge, and we have been favored with a copy of the correspondence which has passed on this gratifying occasion.

The Testimonial, which is a masterly specimen of penmanship, done on vellum, handsomely illuminated and beautifully framed, was accompanied by eighteen volumes bound in calf, each bearing the following inscription, printed in gold letters:

"Presented to the Hon. JOHN WORTH EDMONDS, of New York, by the Spiritualists of England, 1874."

And by two albums, one of which contains the portraits of one hundred Spiritualists; the other contains an equal number of spirit photographs, more or less reliable.

The following is the Testimonial to Judge Edmonds:

"We, in behalf of your many admirers in England, desire to testify to you our high appreciation of the distinguished services you have rendered to the cause of Spiritualism."

At a time when that cause was far less popular than now; when ignorance and misrepresentation concerning it were all but universal; when the prejudices, not only of a multitude, but of the schools of science and philosophy, were arrayed against it; when it was assailed from the pulpit and by the press; when sectarian animosity was most bitter, and popular clamor at its loudest, and when its advocates were loaded with vituperation and ridicule, you gave to the claims of Spiritualism a searching, protracted, and most thorough investigation; and having, at length, satisfied yourself of its truth, you at once, generously and unhesitatingly proclaimed it, and gave to its advance the weight of your well-known name and high social position; and from that time to this, you have, in books and tracts, in lectures, public journals, and in most extensive private correspondence, upheld, with all the powers of mind with which God has so eminently blessed you, the banner of "TRUTH AGAINST THE WORLD."

Many of us are indebted to your writings for our first introduction to a knowledge of Spiritualism, and all have pursued them with interest and instruction. The cause you have served so well knows no limit of party, country, or creed. It is wide as the universe, as universal as humanity. It teaches that there is no death, and that the future life is one with boundless possibilities of progress for all God's children. You have interpreted it in no narrow or sectarian spirit, and we feel that the eminent services you have so generously rendered to our common cause should not pass without some public recognition on this side of the Atlantic.

The literature of Spiritualism in England is far less numerous than that of your own country, and it probably contains little, if anything, of value, which has not there found expression, and which your own penetration has not anticipated. But it may interest you to compare the way in which the same great truths present themselves to the thoughtful minds of both countries.

We therefore, and as a mark of our high regard, request your acceptance of these works as Spiritualism by English authors who are most esteemed among us. We further request your acceptance of two albums, one containing the portraits of some who have been among the most active in promoting Spiritualism in England, and the other some of the spirit photographs obtained in England during the past two years.

Hoping that your life on earth may be spared many years, for the continuance of your most useful labors, and with profound respect, we the committee subscribe our names in behalf of the general body of Spiritualists of the United Kingdom.

T. J. ALLEN,  
HENRY BIRKBEAD,  
CHARLES BLACKBURN,  
SAMUEL CHISHOLM,  
BENJAMIN COLEMAN,  
ROBERT CORRIE,  
JACOB DIXON, M. D.,  
THOMAS EVERETT,  
H. A. FAWCETT, R. N.,  
J. H. GILBERTSON,  
THOMAS GRANT,  
JAMES H. GULLY, M. D.,  
SAMUEL CARTER HALL, F. S. A.,  
WILLIAM HOWITT,  
J. O. ESMORE JONES,  
ANDREW LEIGHTON,  
BENJAMIN MOHRRELL,  
THOMAS SHUTTER,  
THOMAS SLATER,  
WILLIAM TELL,  
GEORGE WELLS, F. VARLEY, F. R. S.,  
WILLIAM WALLACE,  
JAMES WASON,  
WILLIAM WHITE,  
WILLIAM W. WILKINSON.

London, November, 1873.

The following is the reply of Judge Edmonds, received by Mr. Coleman:

"GENTLEMEN:—Your address to me of last November, with its accompanying books and albums, has just been received, and for them I beg to offer to you and those whom you represent, my sincere thanks.

To find my efforts in the cause of truth so appreciated by an intelligent but far distant people, is a source of unfeigned gratification to me, but it is a cause of far greater joy to receive such evidence of the wide spread of that truth.

Most fully do I accord with you in the expression that our "cause" knows no limit of party, country or creed, and is as universal as humanity. It has made its appearance in all parts of the earth, and among all peoples, favoring everywhere the same general features, however much it may vary in details. The rapidity of its spread is unparalleled in history. Its grand principle—love to God and man—commands it to every heart; and the principle is enforced by a revelation easily comprehended by every mind—a revelation of what is the future life, made so certainly and so distinctly that every one may know for himself how to use the present life as a due preparation for the next.

Much as we may recognize the wisdom with which the unseen intelligences have guided this movement from the beginning, still we must be aware that there is much for us to do to remove obstacles that stand in the way of its progress. Chief amongst these obstacles is the unusual character of the instrumentalities employed. The world at large to testing these means by their preconceived opinions have been bound to regard them as mere tricks, and thus either to receive them with blind faith, to regard them as diabolical, or to reject them as impracticable. We who have investigated the matter, know that in all this there is no suspension of universal law, but that, on the other hand, all is in conformity with such law, and that that law can be investigated and comprehended by us.

The duty to be done, growing out of this knowledge, has been best performed in your country.

Fifty or twenty years ago these things were publicly proclaimed in this country, and the men of science were urged to make the investigation, but in vain. With few exceptions, the educated scientific men of America turned a deaf ear to our entreaties. It has been otherwise with you. Your men of science have had the good sense to

[See eighth page.]











