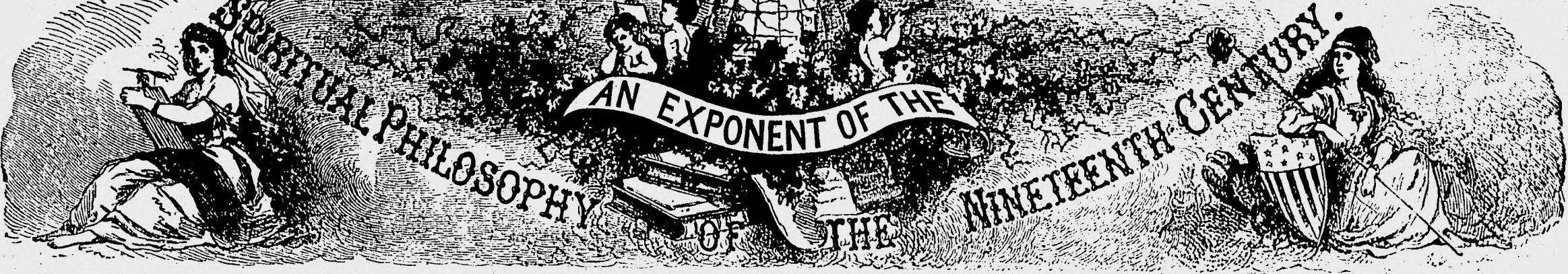


BANNER OF LIGHT.



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 the 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 untenable 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 lady 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 superstitions 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 "corps." 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 entitling it, 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 as 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 firelike 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, 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 usurped 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 held 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. Grinnell. 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 aloft) 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 recipient 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-chad 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 ecclesiastical 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-

thus) that was experienced by the disciples of Jesus on the day of Pentecost, and which in our day prevails so extensively under the name of Modern Spiritualism? By his own and others' testimony, George Fox, possessed the gifts of *heavenly wisdom, of peace, and of power.*

Even at this day the *living* at least of the sect remains to be, that no member is qualified or can be allowed to minister in their assemblies unless they are divinely inspired and speak in the language of Scripture, "as the spirit gives them utterance." In the voluminous writings of "Friends," there are numerous instances recorded of such phenomena that correspond precisely with many that occur among Spiritualists. So striking is the similarity of some of them, that *many of the Friends* seem to have observed it, and in more recent publications have refrained from narrating similar spiritual incidents, and as I think I have observed, have either expunged or modified in their new editions of old works facts of the kind, perhaps from a fear that the Society may be charged with holding in common with Spiritualists articles of belief that might bring their respective religious bodies too close proximity with the deluded spiritual *Friends*, not of the *good* but of the *bad* "Friends" were, but of the *evil* "Friends" were.

Notwithstanding that Friends attribute the spirit industry to experience to the direct influence of the spirit of Christ, or God, it is plain from the fact of their admitting that occasionally their ministers fall under the influence of *dark spirits*, that they acknowledge a plurality of "spirits" or "ghosts," although some of them may not be "ghosts." I am acquainted with a prominent Spiritualist who is still a nominal member of the liberal branch of the Society, and yearly pays a small sum toward defraying its expenses, who on some occasions when backsliding from the faith has been charged upon him by the "Officers of the Friends" that he has "been driven from an investigation," and offered to prove that "Modern Spiritualism" is one and the same thing in principle with "ancient Quakerism" and early Christianity. So far his *will* has always been gratefully received, *will* his *chance* has been as respectfully declined.

John Woodman, of Mount Holly, New Jersey, was probably as perfect a type of what a Christian ought to be, as any man that ever lived on earth, and was so considered by most, if not all, who knew him.

Many years ago, whilst I was sitting with a writing medium, what purported to be the spirit of Woodman manifested itself. I asked that he would prove to me his identity. "What," said he, "wouldst thou have?" I referred him to a remarkable experience he once had in Burlington, New Jersey. I said nothing about its nature, and was sure that the medium had never heard of it or of Woodman either. "Dost thou mean," said he, "what took place in relation to *Deane's*?" or words to that effect. I said that I did. Woodman then slowly drew, with the hand of the medium, a perfect circle. "To show its significance," I copy the following from page 72 of Woodman's Journal, "printed by Joseph Cruikshank, Philadelphia, 1771."

"The thirtieth day of the second month in the year 1755, being then in good health, and abroad with friends visiting families, I lodged at a friend's house in Burlington; and going to bed about the time usual with me, I awoke in the night, and my meditations, as I lay, were on the goodness and mercy of the Lord. In a sense wherein my heart was contrite. After this I went to sleep again, and sleeping a short time, I awoke; it was yet dark, and no appearance of day nor moonshine, and as I opened mine eyes, I saw a light in my chamber, at the apparent distance of five feet, about nine inches in diameter, of a clear, easy brightness, and near its centre the most radiant. As I lay still without any surprise looking upon it, words were spoken to my inward ear, which filled my whole inward man. They were not the effect of thought, nor any connection in relation to the appearance, but as the language of the Holy One spoken in my mind. The words were, 'CHRISTIAN EXERCISE OF DEVOTION;' and were again repeated exactly in the same manner, whereupon the light disappeared."

I then asked the spirit from whence that light came. Woodman answered that whilst living he had always supposed it came directly from the spirit of God or Christ (I forget which), but that he had, since his departure, learned that it was the work of disembodied spirits that once dwelt in human forms.

I then said that in my boyhood I was often overtaken with great compunction and condemnation for having sinned against the convictions of my conscience, and sometimes passed hours at night praying and wrestling in the greatest anguish for forgiveness, until hope seemed about to abandon me, when suddenly all my trouble would vanish and leave me in possession of the most ecstatic sensations of peace and happiness, and I queried with the spirit of Woodman, from whence this relief came? "From thy spirit guardians," was the answer. "But," said I, "if my spirit friends had power to relieve my anguish, why did they not do so before?" "That thou might receive benefit from thy suffering," was the immediate answer from Woodman.

This probably affords a key to unlock not only this mystery that at ends baptism by the Holy Ghost, but of the strange phenomena that attend on religious revivals, whether these occur in a Catholic Cathedral, a Methodist Church, a Mahometan Mosque, an Egyptian Temple, a Chinese Pagoda, or an Indian Wigwam, each class in the divine economy being approached and influenced by spirits adapted to the conditions present, and circumstances of moral culture and educational and religious habit and belief—like *always* attracting like, whether in spirit or in earthly life, or in both conjoined.

For so no reason, spirits seem to delight in symbolic representations of ideas or principles like that Woodman witnessed. I have been present when many somewhat similar representations have been presented through mediums in the likeness of birds, flowers, &c., but never experienced a more remarkable vision of the kind than I did in a most vivid dream in the year 1812. At a time when I was living at ease, and thought but little of a future state of existence, my eldest child about twenty-seven months old, was smitten with scarlet fever and died within seven days. The darkness and horror that came over my spirit at the time cannot be conceived of by any but a parent who has lost a first idolized child. I could not believe in the child's continued existence hereafter, and yet the thought that I should never see it again was so dreadful that I think I may say with truth that, unless absent from home, scarce an evening passed for some five or six years after its burial that I did not pray and weep over its grave.

About the time our little daughter died, perhaps a day or two before or after the event, I dreamed that I was in a carriage passing over a very rough, up-hill, disagreeable road, when just

as we turned a corner at right angles, I saw a sportsman in a wood near by. I got out, with a fowling-piece in my hand, and proceeded to the wood, where I immediately saw a bird descending through the tops of the tall trees. I thought the gun to my shoulder, took aim at the bird, and endeavored to fire, but the trigger seemed to become elastic, and gave way as I drew upon it, so that I could not get the gun off. All this time the bird, which resembled in form and size a dove, and was, with the exception of a trailing bluish on the back of its neck, entirely white, continued to slowly descend, in spiral circles, without apparently experiencing any obstruction from the barrel of my still elevated gun, until it reached my lips and put its bill between them. It then slowly away and lit toward the top of a high tree, where it folded its wings and sat quiet, with its head drawn close up to its breast in a seemingly mournful attitude. I followed the flight of the bird with my eye, and as I regarded it after it rested, I saw at a short distance above the trees two exceedingly repulsive, vulture-like birds, slowly sailing along in the air, with their hawk-like bills extended downwards the full length of the neck as they keenly peered into the woods, apparently in search of prey. One of these birds was much larger than the other, while they were both of about the same color, which looked as if it might once have been white, but was now so soiled that the original hue could not be fairly discerned. As I continued looking at these birds of prey, I heard the sound of a gun near by, and directly a beautiful little bird, about the size of a canary, of a delicate pale yellow color through out, fell dead at my feet. I took the dead bird in my hand, and as I walked out of the woods, I awoke, and found what had seemed to me a most vivid reality was but a dream!

I felt, at the time that there might be a significance to the dream, and had a vague idea that the dove represented the *spirit of truth*, that had been driven, as it were, into the wilderness, by the persecuting churches, symbolized by the two birds of prey, the larger one representing the Papal Hierarchy, whilst the little bird that fell dead at my feet symbolized the child over whose earthly remains the grass used to grow greener through the abundance of tears I shed on her grave.

This little daughter is now one of the "familiar" spirits, and of course *Orthodox* "unholy" devils that habitually commune with me through mediumistic instruments. Wherever I go she comes, overflowing with affection, and is always represented as bearing in her hands wreaths and bouquets of fresh flowers, which she says she has gathered expressly for her father, from her own garden in the spirit-land. *Was* indeed would it be to me, after the sure evidences I have received of that loved child's return to bless me with her presence and love, if I should blaspheme against her "holy" spirit or ghost. We are taught, through the ministry of angels, that the consciousness and memory of man are both as eternal as his spirit, and that, in the after life, we are forced, by inexorable divine law, to become both our own accuser and judge.

Would it, then, be irreconcilable with the sympathetic, forgiving spirit of the gentle Nazarene, or the all-pervading love and goodness of God, to suppose that man may stain his own individual spirit with crimes so flagitious that they can never be called up in all eternity without causing a pang of remorse? It seems to me that if in any possible contingency I should be left or induced to repel the affectionate approaches of my spirit-child with words of derision and contempt, to answer its loving appeals with opprobrious epithets, and drive it from my presence with curses after the most approved methods of *Orthodoxy*—it seems, I say, as if, when I meet my early lost child hereafter, overtaking with love and forgiveness toward me, that, although God and the angels in heaven may pardon my sin offense, it would nevertheless have inflicted some fearful wound on my eternal being, that as often as the crime was presented to consciousness—my *judgment*, in the tablets of memory—my *conscience*—that it would cause at least a shadow of condemnation to pass over my spirit, until eternity itself should be no more.

Again, Mr. S. asserts "that it has never been said of any man, however exalted, that he gave up the Holy Ghost." I do not know how that may be, but if the title that was once assumed and sanctified by the *faithful*—(as I have read) by the "head of the Papal Church," viz., "The Holy Lord God the Pope"—is correct, I think, when he gave up the *ghost*, it ought to have inherited the title of *Holy*.

Again, Mr. S. says: "We have often heard of the glorious company of saints, martyrs, &c., but never yet of any company of Holy Ghosts." To this I answer, *the more then pity!* In that respect I think myself more fortunate than Mr. S., as I have not only heard many glorious companies of "Holy" (in church parlance) *ghosts*, but seen some, and held, as I believe, tangible communication scores and hundreds of times with others.

It is again asked, "Was the departed spirit of any mortal ever designated as a 'Holy Ghost'?" To all which I answer that I don't know, but think not outside of "Holy Church." In the last paragraph of his criticism, Mr. S. seems to intimate that there may be an unwillingness on my part to "accord to the venerable Christians the right to hold intact their venerated Godhead." To this I most emphatically reply that if there is any cause on earth in which I should be willing to imperil my life and all, it would be to maintain intact the entire freedom of conscience and the right of every man to worship any god, idol or devil, in any manner or mode that he may desire, provided he does not attempt to deprive others of the same right, either by violence or under the cloak of law. When this is seriously attempted, I am free to say that *we* *liberals* all of my mind, come life or come death, it would be well for the friends of the transgressors, be they priests or princes, to warn them "TO STAND FIRM UNDER."

Vanghus, R. I., Feb. 16, 1871.

"FIRST-CLASS SPEAKERS."

Who are they?—where are they?—what are they doing? I observe a call through the spiritual papers occasionally for "A first-class speaker," and have several times myself been written to for a speaker of this class, yet none of the inquirers have undertaken to define what they mean by "a first-class speaker." It is therefore left for each Committee, or each Spiritualist, to follow his own ideal or his own fancy in selecting "a first-class speaker." I think we may assume, however, that those speakers who have been in the field for years, and whose labors have been advertised and ennobled so frequently in the papers that their names have

become a by-word, constitute "first-class speakers" whatever their qualifications may be, whether slow or eloquent, learned or illiterate. They are by common consent "first-class speakers," whether really good lecturers or not, though most of them undoubtedly are. These are the speakers whose time is so heavily mortgaged with monthly engagements, sometimes reaching far into the future. These are the ones who occupy the spiritual treadmill, visiting those twelve cities in the course of the year which constitute their annual circuit, thus furnishing the spiritual society in each one of those cities the pleasure of listening to them the four Sundays of the month, and perhaps the gratification of knowing that one or two persons turned out to hear them who never heard one of the two hundred and fifty lectures previously delivered in the place. These are by common consent our "first-class speakers," though I think by no means our most *useful* speakers; indeed, there are scores of speakers whose names seldom appear in the papers, whose labors are accomplishing more for the advancement of the cause than speakers who are better known and better paid. These lecturers, "unknown to fame," are now daily furnishing thousands of hungry hearts the opportunity of feeding their famished souls with the spiritual bread of life, who never before had the opportunity of hearing set forth the beautiful truths of our religion. These speakers are visiting some of those many thousand places in the country where the people are calling in imploring tones for light, while our "first-class speakers" are partially wasting their time, if I may so speak, in our large cities, where nearly all the available material was worked up into the cause years ago. They are thrusting their sickles into fields which have been gleaned over one hundred and fifty times, until there are but a few straggling straws of grain left when one lecture in some of the broad fields or flourishing towns of the West would reach hundreds more of new hearers than a month's labor would do in any of the cold-hearted, unlistening cities of the East. And yet twelve hundred dollars a year are spent in some of those cities in hiring speakers, when but little can be seen in the shape of practical fruit for such expenditure at the expiration of the time. The most that can be said is, that societies have had the pleasure of listening to some favorite speaker. A quarter of a century has rolled away in this manner, and but little consequently accomplished for the advancement of the cause, compared with what might have been done with a more judicious expenditure of funds. Not one town in ten, or one-twentieth of the people, have ever listened to a spiritual lecturer, and they never will have the opportunity while this policy is pursued. While Spiritualists are unwilling to pay a speaker for lectures, they cannot have the pleasure of listening to themselves (that is, for the benefit of others), while speakers are not disposed to be actuated by other motives than those of filling their own pockets, the cause will still continue to languish in thousands of places—in fact, three-fourths of the country. Cannot this spell be broken? Who will lead the way? Cannot some of our popular speakers be induced to resist the temptation to be cradled in our large cities and pocket their hundred dollars a month, for the purpose of embarking in larger fields of toil, where they can have the pleasure of reaping a hundred-fold more fruit for their labor? To me it is a source of sorrow to behold such immense fields of ripened grain ready for the sickle, and no one with sufficient self-sacrificing devotion and love for the cause to enter upon the labor. The scores of letters now before me from all parts of the country, reveal a state of things that moves every impulse of my soul. Can nothing be done? Must the innumerable imploring demands for "more light," "more spiritual food," still go unheeded? Must they still continue for years longer to fall as dead sounds upon our ears? Cannot the many thousands of dollars now expended every year in hiring spiritual lecturers, be spent—a portion of it at least—so as to be attended with much greater practical benefits to the cause? With me the conviction is deep and strong that it can, and that a radical change is needed in our lecturing system. It is a lesson of history that a number of moral enterprises set on foot in the past less praiseworthy in their pretensions than the cause of Spiritualism, and with a less amount of pure practical truth for their basis, did nevertheless enlist a number of self-sacrificing laborers. They contained an element of truth and goodness sufficient to inspire their leaders with a zeal for their promotion that counted no sacrifice of time or money too great when balanced in the scales with the cause in which they were enlisted.

But Spiritualism, though the embodiment of all truth, does not yet seem to have reached that class of philanthropists and truth-lovers who can value the cause more than their own personal interests and promotion. When it does, the glad tidings of its soul-cheering gospel will soon be heard in every village, and millions will rejoice that the opportunity is presented, for the first time, of becoming acquainted with its grand and beautiful truths. No speaker should be lauded for his practical devotion to our cause, whose powerful stimulus is twelve hundred dollars a year. For there is a moral in the declaration of Arthur Elliot, that "Big salaries always snare loud bellowing among the priests." And this may be true of spiritual preachers also. I am not, however, objecting to adequate compensation to speakers, when circumstances justify it; but to a philanthropy whose motive power or mainspring is dollars and cents, spiritual speakers, as well as others, should sail under their true colors. Neither do I wish to cast improper reflection upon "first-class speakers," for I have the proof in my possession that I am ranked in that class by societies that I have addressed; whether justly or unjustly, is a matter of no importance to me, I care nothing about names. I have no feeling of vanity to be gratified in the matter. Some of my performances made in the past, under the influence of disease, were poor enough. But I am now in the lecturing field for life, with the best assurance that I shall be successful, in every case, in doing something to advance that glorious cause which I prize above all price, and for the promotion of which I most anxiously desire to see a more efficient system of labor established than exists at present. And I would here suggest that as several spiritual societies in this State built halls years ago, (and to mention those of other States,) and employed high-priced speakers till their means became exhausted, so that those halls have been standing idle for years; that other societies follow their example and dismiss their speakers and send them

into broader fields of labor, where the seed sown will bring forth fruit thirty, sixty or a hundred-fold greater than that which results from their present cramped labors. Who will second the motion, or say *Amen*? Or, if societies are unwilling to do this, let them contribute to a general fund for sending missionaries into the field. Let something be done, and done soon. I intend never to cease to stir this question till something practical is effected by its agitation. Let a general fund be raised for open field labor, or let the whole country be districted, and speakers employed for each district; this will prevent so much time and money being wasted by speakers crossing and re-crossing each other's paths in traveling to and from their scattered points of labor. I think some kind of system can be evolved from our present spiritual chaos. And to effect this end I shall continue to labor.

KERSEY GRAVES.

Richmond, Ind., Feb. 20th, 1874.

Banner Correspondence.

Ohio.

CLEVELAND.—Spiritualism is doing its work in our Forest City, enlightening human minds and demonstrating a future existence. We have just had a very able and interesting course of lectures from the "Pilgrim," J. M. Peebles. He always fills his hall, and does a noble work whenever he comes to Cleveland. Everybody was delighted with his plain, candid, and yet classical lectures upon travel, so much so that all wished a continuance of them that they might journey with him longer. We deeply regret that his engagement in this city has so quickly expired. But we hope to meet our "Pilgrim" brother soon again and welcome him as of old. God bless him, and may he ever be guided and protected by those divine influences from above.

Our Society passed unanimously these resolutions:

After listening to the very interesting and instructive course of lectures for the past three Sundays by the Hon. J. M. Peebles, we cannot but feel upon the general suggestion of the members of the Society, that we should, in our declaration, therefore be it resolved, That we, the congregation here assembled, do hereby express our thanks to the Hon. J. M. Peebles for the very able manner in which he has taken us "around the world," and do believe that the trip has done us all good.

We are making preparations to celebrate the anniversary of Modern Spiritualism, March 31st, 1874. We anticipate a glorious time.

Geo. B. Youse, Secretary.

CINCINNATI.—Mrs. A. M. Stone writes as follows: A clairvoyant lady of our city, who is highly respected, and stands in society, made known to a lady friend of hers, two years since, that she was infested with a tape worm, and it was visible to her clairvoyant eye whenever the lady came into her presence. Many remedies were used, given by the clairvoyant's spirit friends, but with no success.

About three weeks since the lady left for Washington City, and before parting the clairvoyant said to her friend: "I see the worm there still." Said lady had been in delicate health for many years, and had become much emaciated. No physician could aid her, and all supposed her disease to be dyspepsia and liver complaint.

Last week the lady visited a worm doctor in that city by the name of "Wilson." To once more test the clairvoyant eye of her friend, she took his remedy. A tape worm was ejected measuring in length, sixteen feet.

I can vouch for the above, but am not permitted to publish names. Any one wishing to learn particulars and parties, can do so by addressing Mrs. A. M. Stone, No. 97 East Fifth street, Cincinnati.

SALEM.—John Gordon writes, Feb. 18th: Parker Pillsbury has just closed a term of labor with the Independent Congregational Society in Salem, Kansas, as the Broad Gauge Association. I have been an attentive listener to his discourses, and have been much edified, and prompted to greater exertion in the holy work of reform in the present disordered state of society. He is truly one of earth's great benefactors. Faithful and true, as the needle to the pole, to his convictions of right and duty; conscious of the rectitude of the principles he advocates, he turns neither to the right nor left to know how they are received by his hearers. Glad in the "immortal truth," he stands as an "Abdial" among the faithless world. How much the world needs such as he in this corrupt and degenerate age.

NEW LISBON.—John Frost writes: Like hundreds of other places, we have sympathizers with Modern Spiritualism, but none among us feel prepared or qualified to take a leading part in organizing in any shape; and we feel too poor to employ lecturers to impart oral instruction. Some of us have long thought that we might hold meetings of a liberal character, and for that purpose I am sending for a few of your tracts to help break the way. At our small public gatherings we can have them read and then discuss the ideas set forth. Thus the truth will find its way to the hearts of many. Your long, tempting catalogue of valuable books makes me wish I had a larger budget of greenbacks. Have read the Banner with deep interest for many years, and about our house it is the most thoroughly read paper taken. Mr. Peebles's Letters, Webster's Night Thoughts (not the doleful strains of Young), always alive, Warren Chase's radicalism, and the productions of scores of other writers, not forgetting the instructive and valuable editorials every week, and the Message Department—all these constitute a paper too valuable for me to do without.

Vermont.

WEST WOODSTOCK.—I. D. Powers, the venerable Spiritualist, has written as a letter from which we select the following items: He says, "I do not wish to depart from this earth-life until I have given you a brief history of the early planting of the seed and growth of Spiritualism in this place. In 1822, September, I think, I was at the house of Mr. Austen E. Simmons, since become widely known as a lecturer. He was then developing as a writing and speaking medium. While there he was influenced by some invisible agency to write me a communication, which read as follows: 'Before the leaves fall this season, we wish you, brother, to call a Convention of Spiritualists.' A year had nearly passed, when I was again reminded of the request, and then decided to comply with it. I issued the call for a Convention to meet in my father's grove, near the village of Woodstock. A goodly number were in attendance. Our principal speakers were Mr. A. E. Simmons, Mrs. M. S. Townsend and Miss Aelsa W. Sprague. Although young as speakers, they did credit to themselves and honor to the growing cause of Spiritualism, which they had so sincerely espoused. The effect on the community resulted in good, and our small band of free thinkers have continued in the good work, not deviating right or left, but moving straight onward as men and women who had full faith in the righteousness and truthfulness of the cause we advocated. The shackled and creed-bound disciples of the Church of that day took a decided stand against us, and to this day some have done all they could to oppose the spread of our glorious gospel, but in spite of their earnest efforts to crush out Spiritualism, it has even grown into the fold of those owners, and spread all over the State, until now the believers in its truths are numbered by the thousands. Very many of the Church people in this place who were against us are now working harmoniously with us, earnestly desiring to enlighten humanity and lift the theological burden from their shoulders. We have a nice hall here for our meetings, and lectures once a fortnight, from Mrs. Kenyon

and Mr. A. E. Simmons, interspersed with most excellent singing. We always have good audiences, composed of respectable and intelligent people. Looking back on the past, we thank God and take courage.

PITTSFORD.—C. L. writes: The hatred toward the Banner and all writings that in any way favor the idea that departed spirits manifest themselves to or in any way commune with mortals, is unlimited. Certainly it is so here in Pittsford, with a population of over two thousand, of which number there are probably not more than twenty who sincerely believe there is any positive evidence that man is immortal. And yet, strange as it may seem, we are a priest-ridden, conscience-bound people; so much so that whenever any one, young or old, ventures to investigate any subject other than the priests approve, he or she is spotted and made an outcast in society. Not so in your city, where dangers lessen by being divided.

Missouri.

SPRINGFIELD.—S. F. Breed writes, Feb. 26th: It has been some months since writing, and in the meantime myself and wife have been doing business, medical and spiritual, in this place, where we met many friends and have aroused some interest, and I feel more confidence. Being clairvoyant, clairaudient, a physical and trance medium, Mrs. Breed is competent of doing much good. She has also developed into another phase—that by which she *cures drunkenness*, as many people of Springfield can testify. She requires sent to her a lock of hair of the party and \$15, and she will destroy their taste and desire for liquor, and ever after they will become very sick by its use.

The Spiritualists here are not a few, yet unorganized. I have heard several of them regret sincerely they had not given Rev. A. J. Fishback more encouragement when he was here some time since and desired to locate and build up a good society. I think were the offer made again, he would have no impediment in the way, but might be instrumental in building up a good society here, but in other points near here, say at Pierce City and Carthage. It is such a man as Mr. Fishback they desire and need in this section.

So many Spiritualists and Liberals as there are throughout our country, it seems a pity there is no more effort made to organize, and be able to make our power more effective in the great reforms of the day. It is useless to talk of strength, without union of effort and concert of action. Our enemies will have bound us hand and foot, and we will be whipping. They are already forging chains ("God in the Constitution") with which to enslave us; gathering material to build prisons in which to imprison us; erecting stakes to which they will lash us, and preparing fagots with which they will burn us. A dormant inactivity is all they ask of us. Now, "One ounce of prevention is worth a pound of cure." An organized effort would prevent; but it would require seas of blood to cure.

Furthermore, people must have associations. Parents rearing children must bring them into society; and if Spiritualists and Liberals have no societies of their own, they rent a pew, and many join the church, and in so doing they are fettered as to free and untrammelled action in our most important reforms. In this way our enemies are strengthened and we are less strong. They become more popular and we less popular; they more powerful to do injury, we less powerful to do good. A little effort here, a little sacrifice there, a little prompt action on the part of many individuals, and a little effort on the part of many, will secure what is so much desired in many a locality, and not only secure their present pleasure, but insure future religious freedom for our children and future generations.

Illinois.

CHESTER.—Theodore F. Price writes, Feb. 25th: Having lectured here to fair audiences at this point, at the instigation of the friends of the cause, I will send you a few notes on the progress of Spiritualism at Chester, Ill., an enterprising town of about four thousand inhabitants, situated on the banks of the Mississippi, about sixty-five miles below St. Louis. Missouri.

The leading Spiritualists at this place, and who, at the introduction of the Harmonical Philosophy here, bore alone the brunt of the conflict, are Mr. and Mrs. Joseph Beere. These earnest workers in the cause have, unaided and from their own resources, built a large and well-furnished hall, and dedicated it to the cause. The structure was completed about four years ago, and since that time, several of our leading speakers have preached the sublime truths of our beautiful philosophy within its walls, among them Warren Chase, Dr. Hall and others. The windows have been beautifully stained by spirit-artists, with fantastic landscape views, which—it requires but a slight effort of the imagination to realize—represent beautiful and ethereal scenes in the summer-land. All phases of the phenomena have been produced here, from table-tipping up, and although old Orthodox still holds a vigorous gripe on the hearts of the people at large, several truth-loving souls have embraced the truths of our philosophy. About a year since, a local seance was held, and a spirit-circle was organized, here about six years ago, and the small band belonging thereto have bravely endured the persecution consequent on every progressive movement. The cause, in that time, has experienced many fluctuations, but the advocates of the cause confidently look forward to a glorious time coming, when the believers and investigators will be numbered by hundreds. This has been predicted by the spirits, who have prophesied that the spacious hall will be regularly crowded to its utmost capacity.

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While moving in this vicinity I find many who are subscribers to your excellent Banner of Light and the Religious-Philosophical Journal, and they are doing their work well. I shall move from this point to Millersville, a small town adjacent to Cape Girardeau, Missouri.

Massachusetts.

Mr. Higgins's Lectures in HARWICH.—On Sunday, 8th inst., the Spiritualists and Liberals of Harwich had the pleasure of listening to one of the most logical and eloquent speakers on the spiritual rostrum, Anthony Higgins, Jr., of New Jersey. His subject was "The Babel of Reform and its Spiritual Significance," which he divided up into two discourses, morning and afternoon. Both discourses were unusually well attended. It is saying a great deal, Mr. Editor, but since the Spiritualists and free thinkers of Harwich have listened to Denton, Peebles, and the best speakers in the field, his afternoon discourse was conceded to be the finest effort ever made by any speaker in our hall. It is rare indeed that any public speaker is asked to speak three times in one day, but Mr. Higgins was, and proved himself equal to the task, and for which he received a compensation of \$30. He speaks during the week in West Harwich, and on Sunday in Harwich again.

Mr. Higgins has a style peculiar to himself, impassioned and eloquent. He skillfully plays on both head and heart, and knows just how long to remain either abstract or pathetic. His arguments are original and refreshing, free from the sameness so common among our speakers, and his vivacity and impassioned energy keep one well strung up to listening time 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 recommend him to all Spiritual and Liberal Associations throughout the country. Letters will find him at his temporary address, 3 Linwood Place, Worcester, Mass., or at his permanent address, 151 Jersey Avenue, Jersey City, N. J.

Geo. W. SALLEY, State House, Boston.

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At our new location, No. 9 Montgomery Place, corner of Province Street, Boston, we have a fine Bookstore on the ground floor of the Building, where we keep on hand a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.
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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.
LUTHER COLBY, EDITOR.
ISAAC R. RICH, BUSINESS MANAGER.

Letters and communications pertaining to the editorial department of this paper should be addressed to LUTHER 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 by 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 Monticello, 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 sample 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 Spiritual 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 is 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 board." * * * 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 resting 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 improvised 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, where it would remain in full sight of the audience during the whole of the sitting. The hands of Miss Cook were tied with tape 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 present 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 to see that the medium was still fastened 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 crossed over to the cabinet, 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 to me—who have watched very closely at all times—still more remarkable; not only as regards features, but as regards height, bulk, &c. 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 it 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 long in the wrist, I lightly felt round the wrist again to make sure of this beyond doubt, and then I 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 that 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 net was not intentional, she could avert any untoward result."

In "London Society" for February, Henry M. Dunphy, 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 her reappearance, bidding us 'Good night,' and saying 'I am going home.' 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 stouter 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 as usual; during this episode to find that Katie had vanished, for we could see into 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:

GHOSEY OUTRAGE AT A SPIRIT-CIRCLE.—Last Tuesday night there was a seance at Mr. Cook's. Among the guests present were the Earl of Caithness, (who is not a Spiritualist), Lady Caithness, and the Countess of Medina Pomar, of 40 Portland Place, W.; Mr. Charles Blackburn, of Parkstone, Dorset; Mr. G. R. Tapp, 18 Queen Margaret's Grove, Islington; Mr. W. H. Harrison, 10 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, as at the beginning of the seance, the knot sealed as at first with the signet-ring of the Earl of Caithness, 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 Caithness. Before the seance the cabinet was searched by the strangers present, and after it by Lady Caithness and others. Lady Caithness 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."

CATNESS, MAIRIE CATNESS, ELIZABETH MEDINA POMAR, CHARLES BLACKBURN, AMELIA CORNER, J. C. LUXMOORE, HENRY M. DUNPHY, HENRY BIELEFELD, 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 faint "burning" pains. Miss Cook then began to faint and the children to cry, the little brother of the medium expressing the fear that 'Florence' 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 too clear, i. e., to prove Miss Cook an impostor; but I can tell him, and all others who would so misshave themselves, that Miss Cook's honesty and integrity 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. Dunphy 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 perispirit (the ethereal or fluid envelope of the soul with which, according to the re-incarnation theory, it is united in the definite form of spirit) keeping when disengaged the 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 I 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 every one who 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 atoms of which the form is made, the form partly from 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 at 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 3d 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. Hibbard describes, to his Northern friends the circumstances attending his physical deance; 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. 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.

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[See eighth page.]

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