

NO. 15.

Then again, there is a remarkable power connected with the trance-speaking, which many mediums have, the power of impersonation. It may almost be called transfiguration. The medium seems taken possession of by another person, and acts the character so perfectly in voice and manner, and sometimes even in change of countenance, that he or she resembles the person who wishes to manifest, and is recognized as such by those who are present. It resembles, when the agency is powerful and sometimes disagreeable, almost exactly what was called in olden times demoniacal possession. Sometimes persons in this state are able to hold conversation with others who speak a language of which they have no knowledge of themselves. I have many most positive evidences of this that I could not possibly mention. The case of Judge Edmonds, whom I have mentioned. His own daughter, a young lady who had only an ordinary school education, frequently spoke and held conversation in many European languages, and some Indian, which her father and she had no knowledge of whatever in her natural state.

Isabella Beecher Hooker, a sister of the late Henry Ward Beecher, is one of these remarkable personating mediums. She has the power of going into a trance, and during that time her countenance and figure change, apparently, so as to resemble those of the person who

The belief in a future life has been bound up with and perhaps even rested upon the belief in the existence and occasional appearance on earth of spiritual beings, of the spirits of the dead, and of such popular phenomena as ghosts, visions, warnings, premonitions, &c. The general belief in the future life has been universal to about two centuries ago, when they came a comparatively sudden end, and have since been treated by the educated in general as fables and superstitions, and this view has come so general and so ingrained that people will not even allow that the gods of the open air have any existence, or admit the possibility of such phenomena as actual fauns, but consider it the mark of ignorance and

Considerable acquaintance with the history and literature of this movement—in which I have myself taken part for twenty years—has failed to show me one single case in which a man, who had been fairly and honestly convinced of the truth and reality of the spiritual phenomena, has afterward discredited it or regarded them as imposture, or delusion. And it must be remembered that as a rule all the noted, and especially all the older, mediums of the movement, have been men of high character, and strong prejudice against it, as being altogether based on credulity and fraud, which they would easily detect and expose. This was a frame of mind with which the inquiry was begun by Prof. Hare, the first American who, in 1842, introduced the subject into this country; and by the Hon. Roger Tule Owen, a most able, logical and philosophical materials; by Crookes, one of the first chemists of the present

under the same term.

There is, however, another set of phenomena which may be termed musical phenomena. Musical instruments are played; sometimes looked and closed pianos are played. I have seen a music-box which has played and ceased to play. I have seen a gramophone which has played a remarkable phenomena, and which has been seen by tens of thousands of persons, was playing upon a record when in one hand the keys being touched and produced a sound which they believe to be beautiful music. "There were being chemical phenomena. One among these is that of protection from the fests of fire." Mr. D. D. Home—recently created, or perhaps not created, a brilliant, red-hot iron coils, carry the power about the room in his hands, and by his peculiar power induces certain persons who were all at the time present, to feel the heat of the iron, though they would experience no unpleasant result. On one occasion the world-known writer, Mr. S. C. Hall, had placed upon his head a great mass of burning coils which

you. Most of these English language speakers, I think, don't know how to use the word "wisdom" and many of you no doubt will hear him. I saw him in L. D. on many years ago when he was first developed. At that time Sergeant Cox, a great man, came in and I have put to him the most interesting questions in the world. His answers always full of wisdom, in choice of elegant language, yet a quarter of an hour afterward he was unable to answer the simplest query, and was even at loss for language to express his own feelings. I think that was an interesting little test in connection with the medium which I think I was the means of bringing forth myself. His spirit guide (who I have since learned to call) gave me his name and I have since claimed him as a Chinese spirit. He gave the name of Tien Sien Li. At that time, I believe, nobody knew what this meant. I happened to have a friend who had been interpreted to the government in China, a man who asked him, "What does this mean? What thing else, what this name meant. He answered, "Why, that means heavenly spirit, guide." I think that is a wonderful test.

Coming to the special points of the identity of spirits with deceased human beings, the evidence is abundant. I will mention a case or two illustrative of this point, taken from my own personal experience, or from the experience of personal friends, from whom I have had the direct.

One of the most interesting demonstrations of personal identity was given to me by a gentleman in Washington—perhaps he may

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6. Six Months.....

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Notices of Spiritualist Meetings, Monday to Friday, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

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Before the coming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

Andover Heard From—The Moral.

At last we have the decision of the Andover board of visitors in the famous heresy case involving five of the Seminary professors, and it reads like a mouldy document recently rescued from the cloisters of the Middle Ages. If this is theology, few living people want anything more to do with it. If this is the largest outcome of the ecclesiastical dynasty in rendering their conception of Christianity, then it is certain that Christ's teachings must be committed to other and different hands if they are to be of effect any longer among men.

The verdict of this board of visitors is that Professor Smyth shall be removed from his office as teacher in the Andover Theological Seminary because he holds opinions that are pronounced to be contradictory to the creed on which the Seminary was founded, while the remaining four professors shall be left harmless. The verdict is like a shell exploded in the Congregational camp. The trustees refuse to allow the verdict, on the ground of want of jurisdiction, and the present prospect is that an appeal will be taken to the Supreme Court of the State for its final decision in the matter.

The trustees declare that "only by great liberty of interpretation could all the founders (of the Seminary) have signed their own creed, for they differed widely in regard to some of the most important doctrines expressed in the creed. And only by great liberty of interpretation could all the former professors have retained their chairs, for they differed widely in their views touching several of the fundamental doctrines represented in the creed. The trustees and visitors alike have followed this liberty of interpretation in the past. Indeed, in no other way could the Seminary have been administered so as to carry out the great intent of the founders. We can see no reason why the same liberty of interpretation should be denied to the present accused professors which was granted to their predecessors, more than one of whom were in their day charged with infidelity to the creed."

From this brief statement it can readily be seen how the trustees stand related to the board of visitors in the case. They do not accept the verdict which the latter has rendered, and therefore the fight is transferred to a much broader field than the purely personal one chosen by Prof. Parks in his determined hostility to Prof. Egbert Smyth from the beginning. So far, the American Board has been forced into a position of antagonism to the now condemned professor, and here the field of conflict becomes immensely widened, threatening the collapse of the American foreign missionary enterprise and the breaking up of the system of Congregational Orthodoxy together. When the great and extended body of annual contributors to the foreign missionary fund see that those who operate the machinery are bent rather on drilling in creeds into the souls of the distant people whom they are pleased to call heathen than on instructing them in the broad and living principles inculcated by him whom they style Master, the flow of funds in their former deep channels will speedily begin to abate and the channels themselves to become dry.

But we account this of not so much immediate, nor indeed of so real importance or interest, as the opening conflict in the Orthodox camp between progressive views on the subject of religion and iron-clad adherence to the dismal, dreary and absurd dogmas hatched from the clouded brain of John Calvin. It is for breaking up in a degree the triple plating of Calvinistic Orthodoxy that Prof. Smyth has been brought to trial before a board without admitted jurisdiction, condemned before the world for heresy, and ordered to vacate his office of instructor. The day for that kind of martyrdom has gone by; instead of suffering martyrdom, the intended victim becomes elevated to the enviable plane of heroism. He has uttered better and larger views than those who condemn him are willing that he should hold. Because he speaks from the brighter light that is rapidly dawning upon the minds of men to give them truer conceptions of their relation to the Universe, therefore he is ordered to keep silence and cease from further instruction.

This is strict Orthodoxy, than which no authority is more tyrannical or hateful. It would hold men's minds in a state of perpetual bond-

age. It takes no note of the rolling centuries, scouts the wisdom acquired by experience, clings with annoying tenacity to the narrowest limitations of thought, and assumes to have God and his providence in its exclusive keeping. It is no wonder that from the old ecclesiastical spirit that set itself up above every real Christian principle for the centuries of darkness in which the European world lay entombed, since it seeks its own ends, which are those of naked and absolute authority, and would rule, if it could, in all the affairs of mankind. We live in a time, however, when the curtain is being rolled back, and light streams in enlarging currents from the source of all life and inspiration. We may, some of us, deplore the contest that inevitably results from it, but that must come in consequence of our common human nature. In one age it will be a contest, in another a silent, undisturbed growth; but in all ages and all times it is the visible progress and advancement which belongs as a birthright with human destiny.

How providential seems the silent, unheralded approach of the great revelation contained in Spiritualism, when we pause to consider that it has taken such wide possession of men's minds just in the crisis of the old creeds and theologies. How profound ought our gratitude to be for so well-timed a conjunction of the forces of decay and of reconstruction. So that only spiritual life is increased and deepened among men, and spiritual growth is more strongly assured than ever, we can afford to be both patient and charitable amid the contentions of the sects, and in the tumultuous conflicts of the creeds. For we believe, since we actually know, that the other life is only an extension of the present one, and very near to it, encircling it in its embrace on every side. Therefore to live most properly for that life we have but to live according to our best light in this, ordering our conduct by the constantly multiplying revelations that are surely ours.

With all liberal minds we heartily rejoice over these unmistakable proofs of the passing away of the Old and the establishment of the New, this also in turn to give way before the enlarging vision of humanity, always steadied by its acquisitions of experience. Life ought to be of a higher value to the brightest and best trained minds than to devote it to the study of the creeds and dogmas of the past in order to defend, teach and operate them on others. Men sadly miss the true ends for which life was given, when they are satisfied to feed on the husks and throw the divine sustenance itself away.

Report of the Seybert Commission.

The anti-spiritualist press of the country has announced, within a few days, with no small flourish of trumpets, that the famous Seybert Commission, appointed four years since by the University of Pennsylvania to investigate Spiritualism, has at last prepared a report of its researches, which is now in press, and that this report is adverse to the claims of Spiritualism—declaring, as one paper phrases it, that "professional mediums" are "nothing but jugglers!"

This mouse-like result of the mountainous labor of that Commission will surprise no intelligent person who has been acquainted with its personnel or kept at all informed of its methods of procedure. As was shown by myself at the outset in the columns of the BANNER OF LIGHT, the Commission, as at first constituted, was composed of men the majority of whom were either strongly committed in advance against the subject they were appointed to investigate, or likely by their affiliations to be hostile to its claims. In fact, it seemed apparent that, as sometimes happens in courts of law, a jury had been packed to condemn. And so evident was this that the hostile Philadelphia Press, in announcing the formation of the Commission, jocosely recounted the qualifications of its several members for "attacking Spiritualism," and felicitated itself in the following belligerent style: "Thus equipped, the Commission will move upon the enemy's centre and flanks simultaneously, and the battle, however it may result, will be a well-distributed siege, equally strong at every point."

How different this proposed "attack" was from the calm, unprejudiced and sympathetic inquiry which Mr. Seybert intended, and for which his money was to provide, it is unnecessary to point out.

It appears that at a later day some additions were made to the membership of the Commission—perhaps partly in deference to criticisms upon its obviously hostile character—but so far as I know no person was added who possessed any special experience or qualifications for investigations of this character—that is, who understood and knew how to secure the delicate conditions which experience has proved to be necessary for the evocation of the phenomena demonstrative of spirit-presence. Consequently the Commission has gone on blindly and blunderingly in its so-called "investigations," doubtless furnishing constantly, in the positive and repellent atmospheres of its own members, an unconscious, subtle power which has rendered impossible the production in their presence of those conclusive demonstrations of spirit-phenomena which, under other circumstances and by other observers, have been so often witnessed. Hence the "lame and impotent conclusion" to which they have arrived, and which was doubtless anticipated by all well-informed Spiritualists.

So far, only brief accounts have come to my notice of the Commission's interviews with two or three mediums, and among them Dr. Henry Slade. These accounts are chiefly of a negative character, and, if truthfully given, only show that the members of the Commission failed to have evoked in their presence phenomena which have taken place under the scrutiny of thousands of people as alert and competent as themselves, in almost every part of the civilized world! Those who have investigated and thus acquired positive evidence for themselves, will only smile in pitying amusement at the discomfiture of this learned and belligerent Commission.

The only thing stated in the abstract which has come to hand that looks like evidence of jugglery or trickery on the part of Dr. Slade, is the opinion that certain "strange spiritual antics" which were observed at the table with that medium, "such as upsetting chairs which happen to be there, making slates appear above the edge of the table," etc., "are executed by the medium's foot!" This, it is said, "on one occasion was distinctly seen before it had time to get back into its slipper by one of our number, who stooped very quickly to pick up a slate which had accidentally fallen to the floor while the spirits were trying to put it into the lap of one of the sitters."

Now all this, even when backed by the authority of this learned Commission, will not go

for much with persons who, like the writer, have sat with Dr. Slade, in broad daylight, holding both his hands and feet under observation, when phenomena have taken place—such as the appearance of a fully-formed and very lively hand not belonging to any visible person present, the movement of a chair at the opposite side of the table beyond the reach of Slade or any visible person, and the execution of prolonged writing between enclosed slates, etc., etc.—none of which could by any possibility have been performed by the medium, however nimble his feet or hands. Hundreds and thousands of persons all over the world who have witnessed the equivalent of this, and more, will not be in the least disturbed by the testimony of this learned Commission as to what its members did not see!

And as to the alleged glimpse which one of their number supposes he got of the medium's foot while being quickly withdrawn to its slipper—it is not at all improbable that what he really saw was a temporarily materialized limb or projection formed by spirit-power from the medium's person, for the purpose of carrying the slate, or acting upon material objects—as is often if not usually done in this class of manifestations. Being ignorant of this fact, the observer would naturally imagine that what he had a glimpse of was the medium's "nimble foot!" But an intelligent and experienced investigator would have taken care to be sure that the medium's feet were not, and could not be, free for such tricks, and would not have jumped to so grave a conclusion on such slight evidence. At all events, a foot is not a hand—a foot cannot act four or five feet distant from its owner—nor can a foot write between closed slates held on the shoulder while the foot is seen resting on the floor!

But enough for the present. This suffices to show that Spiritualism has little to fear from what is published in the daily papers as "the severest blow aimed at it since the day of its inception." In my opinion, it will survive many more such blows.
A. E. NEWTON,
Arlington, Mass.

(Since the above was written by Mr. Newton, the full text of the Report, officially signed by the Committee, has come to hand. That its statements do not seem to be regarded by their formulators as even satisfactory to themselves, may be gained from their announcement to "the Trustees of the University of Pennsylvania" that they propose to present "to you from time to time such fragmentary reports as the following," etc. The *Memphis Appeal*, in its reference to the Report, makes use of the following strong expressions as to the extent to which a belief in the verity of the phenomena has spread since their advent:

"The Philadelphia Commission have not closed their reports. They propose to renew their investigations in the fall. They will not leave a stone unturned that is likely to throw light upon a phenomenon that is believed in by three-fourths of the people of the United States, and especially by a class of people who do not accept the dogma of Christianity, of the resurrection of the dead, and the life everlasting."

The *Providence Journal* intimates that the report deals with the surface results rather than "the force which lies back of Spiritualism," and evidently wants the Commission to tell of the "how," as well as the "what"; and several other exchanges speak in like fashion. We propose hereafter to give this "report of [non-] progress" on the part of the Seybert Commission a more extended treatment.—Ed.)

Mrs. Wells, of New York, Vindicated.

It gives us great pleasure to see by the Report of late sittings with this excellent medium for materialization, which appears in this issue of the BANNER, that she has been fully vindicated, as we have all along supposed she would be, knowing full well by ocular demonstration ourself several months ago that she was a legitimate instrument of the spirit-world for form manifestations. The signers of the document have put it on record that the facts noted by them not only "entirely vindicate Mrs. Wells, but show that what on the former occasion was charged to be evidence of fraud was not necessarily proof of fraud at all, and that greater transformations have occurred at these sittings under circumstances where fraud was utterly impossible."

Mrs. Ada Foye.
The well-known test-medium and lecturer of San Francisco, contemplates a professional tour through the Eastern States. Any society desiring her services should address immediately P. O. Box 517, Chicago, Ill.

In referring to the very heated utterances against brave Gov. Bodwell which have recently been indulged in by the Maine All-Paths in council assembled, the *Boston Journal* feels to administer to these "regular" gentlemen the following salutary rebuke—italics our own:

"At this distance it seems that the Maine Medical Association is using very intemperate and unjustifiable language in regard to Governor Bodwell. The bill which was vetoed was one which conferred arbitrary powers upon a few men, and was designed to interfere with the rights of those who may 'doctor' without the authority the Maine Association would require, and of those who desire to be treated by others than those who have such diplomas as that association requires. Besides, has not the Governor certain say within which he may set upon a bill? During that time he may change his mind."

A photographic likeness of the late Dr. P. P. Quimby has been temporarily placed in the BANNER OF LIGHT Bookstore, 9 Bowditch street, Boston. Those visiting the establishment have thus the opportunity to view a representation of the features of one of the most prominent magnetic physicians of the State of Maine, who accomplished grand results, as far as the making of cures is concerned, by his speciality, a quarter of a century ago.

THE SPIRIT MESSAGE DEPARTMENT contains a number of characteristic communications directed by returning intelligences to friends in many parts of the Union; and questions concerning progression as the law of the soul-life, the condition of children in the spirit-land, etc., are interestingly answered by the Controlling Intelligence.

We understand that the proposition for an "anti-medium" law in New Jersey has been withdrawn by its presenter, on consent of the Legislature. Neither in Pennsylvania nor in New Jersey could such an infamous medieval plan for the suppression of free inquiry bear the searching light of modern reason.

We are in receipt of a communication, signed by several well-known citizens of Boston, attesting to the reliability of the mediumship of Mrs. Amanda M. Cowan, who is holding sittings at 612 Tremont street, for the materialization of spirit-forms, etc.

Sittings with Mrs. E. A. Wells.

REPORT OF THE TEST COMMITTEE.

To the Editor of the Banner of Light:

We, the undersigned, have attended sittings for materialization at the residence of Mrs. E. A. Wells, No. 822 Sixth Avenue, in the city of New York, twice a week for the last eight weeks, Mrs. Wells being the medium, (except that Mr. Copeland and Ex-Gov. Safford and Mrs. Safford were there but the last four evenings.)

Reports had obtained circulation that Mrs. Wells, who was generally believed and conceded to be honest, had been detected in fraud, and it became important or at least very desirable for us to know whether the facts and appearances which on the former occasion were supposed to be evidence of fraud, could be shown by subsequent manifestations, under different circumstances, to be absolutely impossible, to be consistent with her innocence, and whether or not there possibly could be any mistake about the fact of materialization. We thought if Mrs. Wells, whose reputation was above reproach, could not be trusted, or that if she did or could deceive her own friends at what on the former occasion was charged to be evidence of fraud was not necessarily proof of fraud at all, and that greater transformations have occurred at these sittings under circumstances where fraud was utterly impossible.

Two of the undersigned felt that they had to some extent been responsible for such reports getting in circulation or being believed, and they felt more anxious for that reason that the truth in regard to her mediumship, whatever it might be, should be ascertained with certainty and made known to order that strict justice might be done. Mrs. Wells persistently denied all charges of fraud, and courted the fullest investigation, offering to hold sittings without imposing any conditions, and offering to submit to any reasonable tests.

We thereupon mutually agreed to form a circle for sittings to be held twice a week for two months, exclusively for us, Mrs. Wells agreeing not to hold any other sittings during that time. The sittings have been so held, and the results have been very gratifying, far exceeding our most sanguine expectations. They not only entirely vindicate Mrs. Wells, but show that what on the former occasion was charged to be evidence of fraud was not necessarily proof of fraud at all, and that greater transformations have occurred at these sittings under circumstances where fraud was utterly impossible.

For the purposes of these sittings a cabinet was made by Mr. Newton with slender frame, six feet high, six feet long, and three feet wide, and was placed in the corner of a room on the back, top, sides and ends with strong cloth, nailed everywhere to the frame; and as so constructed it was placed in the corner of a room against solid walls, and the frame screwed to the floor and to the base-boards with three-inch screws. The cabinet was divided into two compartments by a curtain, the middle of which was covered by a strong fish-net, with meshes about an inch and a half square, laid upon the frame on the side to be occupied by the medium, and wrapped around and nailed to the frame on the other side. Then over these nails a thin strip of board the width of the frame was placed, and firmly screwed down, thus effectually preventing the nails being drawn, or a single thread of the netting being drawn out or loosened.

This frame was put in place, and fastened to the frame-work of the cabinet by screws at the back of the cabinet, and by hooks in the front, with staples so turned that they could not be pulled out, and the netting was placed over it, and a narrow strip of board nailed over it, thus preventing not only all possibility of the moving of the partition, but establishing a firm division between the curtains in front of each compartment. Besides, the partition was set in the frame of the cabinet by a notch or shoulder which would be moved or slipped out of its place without unscrewing the frame from the floor and base-boards, and moving it out into the room. As thus secured and constructed there was no possibility of the medium or anybody getting from one compartment of the cabinet into the other without coming out into the room, and without destroying the netting, and without the aid of an inviolable power other than human; and more than that we did not expect to see or have reason to hope for.

In forming the circle we entirely surrounded the front of the cabinet, so that when any form came out it could only come into the half-circle or circle, and was not open space by which any one could get in or out of the room. Inside the cabinet there was nothing but one chair, except that occasionally a pithier of water was placed in the cabinet at the request of Eunice, a young spirit about twelve years old, as she says, and who is at the sittings of Mrs. Wells on all occasions, communicating to them what the controlling spirits wish to have said.

It would make an unreasonably long article to detail all that occurred at these sittings. We will, therefore, only mention such as were unusually interesting to us, and which we regret more persons could not have seen.

Mrs. Wells, on entering the cabinet, was, on all occasions, dressed in a dark, one-piece, and always took her seat in the chair which was in the right compartment as we faced the cabinet. The other, or empty compartment, rested against the corner walls of the room. The light was never extinguished in the room, but after she entered the cabinet the gas-jets were turned off, and a dim light, alone kept burning. At every sittings for materialization, white, with long veils and flowing drapery, came out of the bottom of the outside corner of the medium, waving and spreading the veils, raising and lowering them for some purpose—sometimes, as Eunice said, to magnetize the curtains, and sometimes when the medium was in the cabinet and arms would usually reach out the whole length of the arm from the shoulder, sometimes three and four at a time, and from both compartments at the same time. It was no unusual thing to see three and four arms at the extreme ends of the cabinet—one sometimes being at the top at one end, while another was out at the bottom of the outside corner of the other compartment, thus showing it to be impossible for the arms to be those of the medium. Occasionally the hands reaching out from the different compartments would clasp each other, and in front of the partition or division of the cabinet, and so clasp sweep up and down from the top to the bottom of the cabinet.

Sometimes arms would so sweep out while a spirit-form was in the room, or standing at the opening of the curtains of the compartment, but the spirit-form did not always come out of the compartment when the medium was in the cabinet, and several times materialized and came out of the empty compartment. She is as small as a girl ten or twelve years old, while Mrs. Wells is a large woman. No one could mistake one for the other, even if they should both come out of the same compartment. But Eunice was not the only one who materialized and came out of the empty compartment while the medium was in the cabinet. A female form clothed in white, with flowing drapery, much smaller and dumber than Mrs. Wells, materialized and came out of the corner or empty compartment on several different evenings. She (as Eunice says) is a German girl. Her form was beautiful. Many others were materialized and came out of the empty compartment, and on several occasions have de-

materialized outside of it. On four different evenings forms materialized and dematerialized in the corner in front of the empty compartment. One evening after the materialized forms had come out of and gone back into the empty compartment, Eunice asked Mr. Newton to take the pitcher of water from the compartment where the medium was and put it in the other, and he did so, going into each compartment finding Mrs. Wells in her chair in her compartment, and no one or any sign of anything in the other.

Although we all knew that Mrs. Wells had no drapery or veils, and that it was not Mrs. Wells who came out, yet in order that we might be assured that it was not Mrs. Wells, each of us on different occasions was invited by Eunice to go into the cabinet and see and put our hands on the medium, and we all did so—on each occasion following a spirit-form, clothed in flowing white drapery, right into the cabinet, and finding there Mrs. Wells only, sitting in her chair, in an apparently unconscious state, dressed as was the medium when in, and with always cold, yet on passing out of the cabinet we would always be followed by a spirit-form all clothed in white, with veils and flowing drapery. On one occasion, when Mrs. Safford went in, the form that entered before her remained visible for a little while after she got in, and while there the medium, in and without, always being her to feel of the medium, and she did, the spirit-form being still visible; but that soon vanished. As she emerged from the cabinet, a form in white came out before she had reached her seat. There were other occasions when the voice of Eunice was heard away from the medium, and when she was out of the cabinet, and she would sometimes be in one compartment and sometimes in the other, speaking from the place where she was.

Very often two forms would come out at a time, one from one compartment and one from the other. At one time a form all clothed in white came out into the room from the compartment where the medium was, and Eunice spoke to the other—the empty one; in about a minute she came back, accompanied by a male form, an ordinary-sized man, dressed in dark male attire, and they both went into the medium's compartment where the form came from. That male form, Eunice said, was a very ancient spirit, a chemist, that they had "dug up," as she expressed it, and that he was a good one, and she intimated that he could do wonderful things; as it afterward appeared he could and did.

At one time when some joking remark was made to Eunice about getting through the netting, she said the chemist said he would try and put Mrs. Wells herself through before the sittings were over, and she promised that she would try to do so, or even intimated that they would try to do so, was always done, we from that time expected that that would be accomplished; and it was, sooner than we expected, for at the next sittings, a little while before the sittings, that male form, dressed in dark male attire, and told us in a distinctly audible voice not to be alarmed, and to look well over our medium, and then returned to the cabinet. And then Eunice told us to be careful of the medium, saying, "When this is through have a care of the medium, for she is good care of the medium." We knew then something unusual was to be done. A short hymn or song was sung, and then Eunice said "Good night," which meant that the sittings were closed. The gas was then turned on, and on looking in the compartment the medium had entered we found she was gone, and the male form was found sitting on the floor in the corner of the compartment with the chair placed over her. The pitcher, which was placed at the commencement of the sittings in the compartment where the medium entered, full of water, had also been removed into the one where the medium was found, with the water gone. The medium was found, and the water gone. The cabinet was in the same condition that it was before; the netting had not been tampered with, nor could any part of it have been removed without destroying it. We carefully examined every part of the cabinet, and found that nothing had been disturbed or changed. The promise of Eunice that she would try to materialize in it, it was, and she had, and we were surprised at anything done there.

The chemist in male attire has been out in the room and shown himself on several occasions during the sittings.

Little Eunice at one time said to Mrs. Newton, she wished Mrs. Newton would make her a dress so that she could dress in materialize one, which Mrs. Newton promised to do, but said that as she did not have her measure she did not know what size to make it. Eunice told her to make it small and she would endeavor to materialize into it. At a subsequent sittings Mrs. Newton brought a little white dress, three feet and three inches long, and put it into the empty compartment of the cabinet. Eunice that evening talked about it and was seen in that compartment handling it, and showed herself at the opening of the cabinet with it in her hands, and then left it there, saying she could not materialize into it then. At the next sittings she said she would try to materialize in it, and she did, and she came out into the room, and that she would leave it out in the room if she could. We then had no doubt she would, and in a few minutes she came out of the empty compartment with it on, and walked out into and around the room a little, and then while out in the room began to dance and sing, and then she disappeared, finally sunk down and disappeared, or vanished, leaving the dress lying on the floor in the room, where it remained until the sittings were over. She seemed very proud of that achievement, as in her natural state she is much larger, and to get into that dress she had to appear in a very much reduced form. She has since been out in the room in the same dress.

On the evening of June 3d a beautiful form, all clothed in white, came from the compartment where the medium was, and at the same time Eunice in that little dress came out of the other compartment and walked up to the other spirit-form who reached out and took Eunice's hand, and after standing so, hand in hand, for a minute, she went back to the compartment she came from. Eunice seemed to dematerialize just as she passed in, leaving the dress on the floor, partly outside.

On the evening of the 31st of May, among other wonderful things, a spirit-form came from the compartment where the medium was, clothed in white, and with a long, thin veil hanging down by her side. She raised and lowered the veil, and gently waved it a little, and all at once a form on her right began to materialize, and rose at once before us to the full height of the other. The two stood there for a while under the same veil, then separated, and the one that first came out went back into the compartment she came from, and the newly materialized form entered the other, seeming to dematerialize as it went in. Then the form again came out of the side where the medium was, waved and raised her veil as before, and up rose a man in dark male attire. The forms then separated, the first form going back into the compartment she came out of, and the male form going to the other, and dematerialized before getting in. This was a very light sittings, so light that shadows were distinctly cast, and any person in the room could be fully recognized. These materializations were within three feet of some of the members of the circle. At this sittings other forms came out of both compartments; but so many occurred that we could not think of enumerating them all.

At the sittings held on the evening of June 3d, forms were materialized in the room the same and in similar manner as before, within less than three feet of members of the circle, and when it was quite light. Several forms came out at a time, and some of the materialized forms came out of both compartments at once. During this sittings, Eunice asked Mr. Newton to come into the cabinet and stand against the netting and hold the hands of the medium, remarking that Mabel (a spirit that had materialized at a time before) said that she would materialize while in the cabinet. He went in and held the hands of the medium as requested, and while there in the cabinet a spirit-form materialized in that same compartment of the cabinet where he was, and came out into the room all clothed in white drapery, and spoke to Mr. Newton, one of the circle, who

(Reported for the Banner of Light.)

THE reliable clairvoyant, J. WM. FLETCHER,
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